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# From The Beginning

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The Holy Bible with Antiquities of the Jews , Enoch, Jasher and Jubilees in Chronological Order using the King James and Septuagint side by side

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THE SEPTUAGINT WITH APOCRYPHA: ENGLISH SIR LANCELOT C.L. BRENTON

Originally published by Samuel Bagster & Sons, Ltd., London 1851 The English Septuagint is made available by <http://ecmarsh.com>, 2010

THE BOOK OF ENOCH TRANSLATED BY R. H. CHARLES, D.LITT., D.D. WITH AN INTRODUCTION BY W. O. E. OESTERLEY, D.D. London Society for Promoting Christian Knowledge [1917]

The BOOK OF JASHER REFERRED TO IN JOSHUA AND SECOND SAMUEL Faithfully translated (1840) FROM THE ORIGINAL HEBREW INTO ENGLISH SALT LAKE CITY: PUBLISHED BY J.H. PARRY & COMPANY 1887. This work is in the Public Domain. Copy Freely

THE BOOK OF JUBILEES OR THE LITTLE GENESIS TRANSLATED FROM THE  
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NEW YORK: THE MACMILLAN COMPANY

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# An Angels Introduction

## JUBILEES 1:1

1. And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, that God spake to Moses, saying: "Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them."
2. And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.
3. And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the Mount.
4. And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.
5. And He said: "Incline thine heart to every word which I shall speak to thee on this Mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.
6. And thus it will come to pass when all these things come upon them, that they will recognize that I am more righteous than they in all their judgments and in all their actions, and they will recognize that I have been truly with them.
7. And do thou write for thyself all these words which I declare unto thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: "Unto your seed will I give a land flowing with milk and honey.
8. And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: "and this witness shall be heard for a witness against them.
9. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove unto them an offence and a tribulation and an affliction and a snare.
10. And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set My name upon it, and that it should dwell (there).
11. And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.
12. And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

13. And I shall hide My face from them, and I shall deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I shall remove them from the midst of the land, and I shall scatter them amongst the Gentiles.

14. And they will forget all My law and all My commandments and all My judgments, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

15. And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I shall gather them from amongst all the Gentiles, and they will seek Me, so that I shall be found of them, when they seek Me with all their heart and with all their soul.

16. And I shall disclose to them abounding peace with righteousness, and I shall remove them the plant of uprightness, with all My heart and with all My soul, and they will be for a blessing and not for a curse, and they will be the head and not the tail.

17. And I shall build My sanctuary in their midst, and I shall dwell with them, and I shall be their God and they will be My people in truth and righteousness.

18. And I shall not forsake them nor fail them; for I am the Lord their God."

19. And Moses fell on his face and prayed and said, "O LORD my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

20. Let Thy mercy, O LORD, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

21. But they are Thy people and Thy inheritance, which Thou hast delivered with Thy great power from the hands of the Egyptians: create in them a clean heart and a holy Spirit, and let them not be ensnared in their sins from henceforth until eternity."

22. And the LORD said unto Moses: "I know their contrariness and their thoughts and their stiff-neckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

23. And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I shall circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I shall create in them a holy spirit, and I shall cleanse them so that they shall not turn away from Me from that day unto eternity.

24. And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I shall be their Father and they will be My children.

25. And they will all be called children of the living God, and every angel and every spirit will know, yea, they will know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

26. And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity."

27. And He said to the angel of the presence: "Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

28. And the LORD will appear to the eyes of all, and all will know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem will be holy."

29. And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years from the time of the creation of the law and of the testimony of the weeks, of the jubilees, according to the individual years, according to all the number of the jubilees [according to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

## **JUBILEES 2:1**

1. And the angel of the presence spake to Moses according to the word of the LORD, saying: Write the complete history of the creation, how in six days the LORD God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

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# Creation

## *First day*

### Genesis 1:1

#### King James

{1:1} In the beginning God created the heaven and the earth.

{1:2} And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

{1:3} And God said, Let there be light: and there was light.

{1:4} And God saw the light, that [it was] good: and God divided the light from the darkness.

{1:5} And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

#### Septuagint

<sup>1:1</sup> In the beginning God made the heaven and the earth.

<sup>2</sup> But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water.

<sup>3</sup> And God said, Let there be light, and there was light.

<sup>4</sup> And God saw the light that it was good, and God divided between the light and the darkness.

<sup>5</sup> And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

### Antiquities Book 1,1:1

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In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, God commanded that there should be light: and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was *Night*, and the other he called *Day*: and he named the beginning of light, and the time of rest, *The Evening* and *The Morning*, and this was indeed the first day. But Moses said it was one day; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time.

### JUBILEES 2:2

2. For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before Him the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer, and of all the spirits of His creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide (and night), and the light, dawn and day, which He hath prepared in the knowledge of His heart.

3. And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

## *Second Day*

### Genesis 1:6

#### King James

{1:6} And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

{1:7} And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so.

{1:8} And God called the firmament Heaven. And the evening and the morning were the second day.

#### Septuagint

1:6 And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so.

7 And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament.

8 And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

### Antiquities Book 1 1:1

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After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts, and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews.

### JUBILEES 2:4

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day-half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

# Third Day

## Genesis 1:9

### King James

{1:9} And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.

{1:10} And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.

{1:11} And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

{1:12} And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

{1:13} And the evening and the morning were the third day.

### Septuagint

1:9 And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared.

10 And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good.

11 And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so.

12 And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good.

13 And there was evening and there was morning, the third day.

## Antiquities Book 1 1:1

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On the third day he appointed the dry land to appear, with the sea itself round about it; and on the very same day he made the plants and the seeds to spring out of the earth.

## JUBILEES 2:5

5. And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear. 6. And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7. And on that day He created for them all the seas according to their separate gatheringplaces, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden, and all (plants after their kind). These four great works God created on the third day.

## *Fourth Day*

### Genesis 1:14

#### King James

{1:14} And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

{1:15} And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

{1:16} And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

{1:17} And God set them in the firmament of the heaven to give light upon the earth,

{1:18} And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.

{1:19} And the evening and the morning were the fourth day.

#### Septuagint

1:14 And God said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years.

15 And let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so.

16 And God made the two great lights, the greater light for regulating the day and the lesser light for regulating the night, the stars also.

17 And God placed them in the firmament of the heaven, so as to shine upon the earth,

18 and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good.

19 And there was evening and there was morning, the fourth day.

### Antiquities Book 1 1:1

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On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified.

### JUBILEES 2:8

8. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9. And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10. And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds He made on the fourth day.

# *Fifth Day*

## Genesis 1:20

### King James

{1:20} And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

{1:21} And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good.

{1:22} And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

{1:23} And the evening and the morning were the fifth day.

### Septuagint

1:20 And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so.

21 And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good.

22 And God blessed them saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth.

23 And there was evening and there was morning, the fifth day.

## Antiquities Book 1 1:1

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And on the fifth day he produced the living creatures, both those that swim, and those that fly; the former in the sea, the latter in the air: he also sorted them as to society and mixture, for procreation, and that their kinds might increase and multiply.

## JUBILEES 2:11

11. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by His hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12. And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh. These three kinds He created on the fifth day.

## Sixth Day

### Genesis 1:24

#### King James

{1:24} And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

{1:25} And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.

{1:26} And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

{1:27} So God created man in his [own] image, in the image of God created he him; male and female created he them.

{1:28} And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

{1:29} And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.

{1:30} And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.

#### Septuagint

1:24 And God said, Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so.

25 And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

26 And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth.

27 And God made man, according to the image of God he made him, male and female he made them.

28 And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth.

29 And God said, Behold I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food.

30 And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so.

### Creation

{1:31} And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.

<sup>31</sup> And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day.

## Antiquities Book 1 1:1

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On the sixth day he created the four-footed beasts, and made them male and female: on the same day he also formed man.

### **JASHER 1:1**

1. And God said, Let us make man in our image, after our likeness, and God created man in his own image.

2. And God formed man from the ground, and he blew into his nostrils the breath of life, and man became a living soul endowed with speech.

### **JUBILEES 2:13**

13. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14. And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion. And these four kinds He created on the sixth day.

15. And there were altogether two and twenty kinds.

16. And He finished all His work on the sixth day all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

## *Shabbat / Sabbath*

### **Genesis 2:1**

#### **King James**

{2:1} Thus the heavens and the earth were finished, and all the host of them.

{2:2} And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

#### **Septuagint**

<sup>2:1</sup> And the heavens and the earth were finished, and the whole world of them.

<sup>2</sup> And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made.

*Creation*

{2:3} And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

<sup>3</sup> And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

Antiquities Book 1 1:1

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Accordingly Moses says, That in just six days the world, and all that is therein, was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we Celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue.

**JUBILEES 2:17**

17. And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18. And all the angels of the presence, and all the angels of sanctification, these two great classes-He hath hidden us to keep the Sabbath with Him in heaven and on earth.

19. And He said unto us: "Behold, I will separate unto Myself a people from among all the peoples, and these will keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so shall I bless them, and they will be My people and I shall be their God.

20 . And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My firstborn son, and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work."

21. And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who hath created all things as He hath blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22. And He caused His commands to ascend as a sweet savour acceptable before Him all the days. . .

23. There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24. And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25. He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever doth any work thereon shall die, and that he who defileth it shall surely die.

26. Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27. And whoever profaneth it shall surely die, and whoever doeth thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28. And every one who observeth it and keepeth Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

## Creation

29. Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk. and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30. And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees: on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31. And the Creator of all things blessed it, but He did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone He permitted to eat and drink and to keep Sabbath thereon on the earth.

32. And the Creator of all things blessed this day which He had created for a blessing and a sanctification and a glory above all days.

33. This law and testimony was given to the children of Israel as a law for ever unto their generations.

# *The Garden of Eden*

## Genesis 2:4

### King James

{2:4} These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

{2:5} And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground.

{2:6} But there went up a mist from the earth, and watered the whole face of the ground.

{2:7} And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

{2:8} And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

### Septuagint

<sup>2:4</sup> This *is* the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth,

<sup>5</sup> and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.

<sup>6</sup> But there rose a fountain out of the earth, and watered the whole face of the earth.

<sup>7</sup> And God formed the man *of* dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

<sup>8</sup> And God planted a garden eastward in Edem, and placed there the man whom he had formed.

## Creation

{2:9} And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

{2:10} And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

{2:11} The name of the first [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold;

{2:12} And the gold of that land [is] good: there [is] bdellium and the onyx stone.

{2:13} And the name of the second river [is] Gihon: the same [is] it that compasseth the whole land of Ethiopia.

{2:14} And the name of the third river [is] Hiddekel: that [is] it which goeth toward the east of Assyria. And the fourth river [is] Euphrates.

{2:15} And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

{2:16} And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

{2:17} But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

{2:18} And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.

{2:19} And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof.

{2:20} And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

<sup>9</sup> And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil.

<sup>10</sup> And a river proceeds out of Eden to water the garden, thence it divides itself into four heads.

<sup>11</sup> The name of the one, Phisom, this it is which encircles the whole land of Evilat, where there is gold.

<sup>12</sup> And the gold of that land is good, there also is carbuncle and emerald.

<sup>13</sup> And the name of the second river is Geon, this it is which encircles the whole land of Ethiopia.

<sup>14</sup> And the third river is Tigris, this is that which flows forth over against the Assyrians. And the fourth river is Euphrates.

<sup>15</sup> And the Lord God took the man whom he had formed, and placed him in the garden of Delight, to cultivate and keep it.

<sup>16</sup> And the Lord God gave a charge to Adam, saying, Of every tree which is in the garden thou mayest freely eat,

<sup>17</sup> but of the tree of the knowledge of good and evil—of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.

<sup>18</sup> And the Lord God said, *It is* not good that the man should be alone, let us make for him a help suitable to him.

<sup>19</sup> And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.

<sup>20</sup> And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself.

## Antiquities Book 1 1:2

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Moreover, Moses, after the seventh day was over begins to talk philosophically; and concerning the formation of man, says thus: That God took dust from the ground, and formed man, and inserted in him a spirit and a soul. This man was called Adam, which in the Hebrew tongue signifies *one that is red*, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth. God also presented the living creatures, when he had made them, according to their kinds, both male and female, to Adam, who gave them those names by which they are still called.

## Antiquities Book 1 1:3

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Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded them to take care of the plants. Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile.

## JASHER 1:3

3. And the Lord said, It is not good for man to be alone; I will make unto him a helpmeet.

## JUBILEES 3:1

1. And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moveth on the earth, and everything that moveth in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moveth on the earth on the fourth day; and that which moveth in the water on the fifth day.
2. And Adam named them all by their respective names, and as he called them, so was their name.
3. And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.
4. And the Lord said unto us: "It is not good that the man should be alone: let us make a helpmeet for him."

# Woman

## Genesis 2:21

### King James

{2:21} And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

{2:22} And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

{2:23} And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

{2:24} Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

{2:25} And they were both naked, the man and his wife, and were not ashamed.

### Septuagint

2:21 And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof.

22 And God formed the rib which he took from Adam into a woman, and brought her to Adam.

23 And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.

24 Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.

3:1 And the two were naked, both Adam and his wife, and were not ashamed.

## Antiquities Book 1 1:2

But when he saw that Adam had no female companion, no society, for there was no such created, and that he wondered at the other animals which were male and female, he laid him asleep, and took away one of his ribs, and out of it formed the woman; whereupon Adam knew her when she was brought to him, and acknowledged that she was made out of himself. Now a woman is called in the Hebrew tongue Issa; but the name of this woman was Eve, which signifies the mother of all living.

## JASHER 1:4

4. And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took away one of his ribs, and he built flesh upon it, and formed it and brought it to Adam, and Adam awoke from his sleep, and behold a woman was standing before him.

5. And he said, This is a bone of my bones and it shall be called woman, for this has been taken from man; and Adam called her name Eve, for she was the mother of all living.

6. And God blessed them and called their names Adam and Eve in the day that he created them, and the LORD God said, Be fruitful and multiply and fill the earth.

7. And the LORD God took Adam and his wife, and he placed them in the garden of Eden to dress it and to keep it; and he commanded them and said unto them, From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die.

## Creation

8. And when God had blessed and commanded them, he went from them, and Adam and his wife dwelt in the garden according to the command which the LORD had commanded them.

## **JUBILEES 3:5**

5. And the LORD our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6. And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: "This is now bone of my bones and flesh of my flesh; she will be called [my] wife; because she was taken from her husband."

7. Therefore shall man and wife be one, and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8. In the first week was Adam created, and the rib his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9. And after Adam had completed forty days in the land where he had been created, we brought him into the Garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the Garden of Eden.

10. And for this reason the commandment is written on the heavenly tables in regard to her that giveth birth: "if she beareth a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplisheth these days which (are enjoined) in the case of a male child.

11. But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days."

12. And when she had completed these eighty days we brought her into the Garden of Eden, for it is holier than all the earth besides, and every tree that is planted in it is holy.

13. Therefore, there was ordained regarding her who beareth a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14. This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15. And in the first week of the first jubilee, Adam and his wife were in the Garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16. And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and ate, and put aside the residue for himself and for his wife [and put aside that which was being kept]

# *The serpent and the tree*

## Genesis 3:1

### King James

{3:1} Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

{3:2} And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

{3:3} But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

{3:4} And the serpent said unto the woman, Ye shall not surely die:

{3:5} For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

{3:6} And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

{3:7} And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.

{3:8} And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

{3:9} And the LORD God called unto Adam, and said unto him, Where [art] thou?

{3:10} And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself.

### Septuagint

3:2 Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and the serpent said to the woman, Wherefore has God said, Eat not of every tree of the garden?

<sup>3</sup> And the woman said to the serpent, We may eat of the fruit of the trees of the garden,

<sup>4</sup> but of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

<sup>5</sup> And the serpent said to the woman, Ye shall not surely die.

<sup>6</sup> For God knew that in whatever day ye should eat of it your eyes would be opened, and ye would be as gods, knowing good and evil. <sup>7</sup>

And the woman saw that the tree was good for food, and that it was pleasant to the eyes to look upon and beautiful to contemplate, and having taken of its fruit she ate, and she gave to her husband also with her, and they ate.

<sup>8</sup> And the eyes of both were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves aprons to go round them.

<sup>9</sup> And they heard the voice of the Lord God walking in the garden in the afternoon; and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden.

<sup>10</sup> And the Lord God called Adam and said to him, Adam, where art thou?

Creation

{3:11} And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

{3:12} And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat.

{3:13} And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat.

{3:14} And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

{3:15} And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

{3:16} Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.

{3:17} And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;

{3:18} Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

{3:19} In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art,] and unto dust shalt thou return.

{3:20} And Adam called his wife's name Eve; because she was the mother of all living.

{3:21} Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

11 And he said to him, I heard thy voice as thou walkedst in the garden, and I feared because I was naked and I hid myself.

12 And God said to him, Who told thee that thou wast naked, unless thou hast eaten of the tree concerning which I charged thee of it alone not to eat?

13 And Adam said, The woman whom thou gavest to be with me—she gave me of the tree and I ate.

14 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me and I ate.

15 And the Lord God said to the serpent, Because thou hast done this thou art cursed above all cattle and all the brutes of the earth, on thy breast and belly thou shalt go, and thou shalt eat earth all the days of thy life.

16 And I will put enmity between thee and the woman and between thy seed and her seed, he shall watch against thy head, and thou shalt watch against his heel.

17 And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy submission shall be to thy husband, and he shall rule over thee.

18 And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree concerning which I charged thee of it only not to eat—of that thou hast eaten, cursed *is* the ground in thy labours, in pain shalt thou eat of it all the days of thy life.

19 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

20 In the sweat of thy face shalt thou eat thy bread until thou return to the earth out of which thou wast taken, for earth thou art and to earth thou shalt return.

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

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

{3:22} And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

{3:23} Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

{3:24} So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

<sup>23</sup> And God said, Behold, Adam is become as one of us, to know good and evil, and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and *so* he shall live forever—

<sup>24</sup> So the Lord God sent him forth out of the garden of Delight to cultivate the ground out of which he was taken.

<sup>25</sup> And he cast out Adam and caused him to dwell over against the garden of Delight, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life.

## Antiquities Book 1 1:4

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God therefore commanded that Adam and his wife should eat of all the rest of the plants, but to abstain from the tree of knowledge; and foretold to them, that if they touched it, it would prove their destruction. But while all the living creatures had one language, at that time the serpent, which then lived together with Adam and his wife, shewed an envious disposition, at his supposal of their living happily, and in obedience to the commands of God; and imagining, that when they disobeyed them, they would fall into calamities, he persuaded the woman, out of a malicious intention, to taste of the tree of knowledge, telling them, that in that tree was the knowledge of good and evil; which knowledge, when they should obtain, they would lead a happy life; nay, a life not inferior to that of a god: by which means he overcame the woman, and persuaded her to despise the command of God. Now when she had tasted of that tree, and was pleased with its fruit, she persuaded Adam to make use of it also. Upon this they perceived that they were become naked to one another; and being ashamed thus to appear abroad, they invented somewhat to cover them; for the tree sharpened their understanding; and they covered themselves with fig-leaves; and tying these before them, out of modesty, they thought they were happier than they were before, as they had discovered what they were in want of. But when God came into the garden, Adam, who was wont before to come and converse with him, being conscious of his wicked behavior, went out of the way. This behavior surprised God; and he asked what was the cause of this his procedure; and why he, that before delighted in that conversation, did now fly from it, and avoid it. When he made no reply, as conscious to himself that he had transgressed the command of God, God said, "I had before determined about you both, how you might lead a happy life, without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labor and pains-taking; which state of labor and pains-taking would soon bring on old age, and death would not be at any remote distance: but now thou hast abused this my good-will, and hast disobeyed my commands; for thy silence is not the sign of thy virtue, but of thy evil conscience." However, Adam excused his sin, and entreated God not to be angry at him, and laid the blame of what was done upon his wife; and said that he was deceived by her, and thence became an offender; while she again accused the serpent. But God allotted him punishment, because he weakly submitted to the counsel of his wife; and said the ground should not henceforth yield its fruits of its own accord, but that when it should be harassed by their labor, it should bring forth some of its fruits, and refuse to bring forth others. He also made Eve liable to the inconveniency of breeding, and the sharp pains of bringing forth children; and this because she persuaded Adam with the same arguments wherewith the serpent had persuaded her, and had thereby brought him into a calamitous condition. He also deprived the serpent of speech, out of indignation at his malicious disposition towards Adam. Besides this, he inserted poison under his tongue, and made him an enemy to men; and suggested to them, that they should direct their strokes against his head, that being the place wherein lay his mischievous designs towards men, and it being easiest to take vengeance on him, that way.

## Creation

And when he had deprived him of the use of his feet, he made him to go rolling all along, and dragging himself upon the ground. And when God had appointed these penalties for them, he removed Adam and Eve out of the garden into another place.

## **JASHER 1:9**

9. And the serpent, which God had created with them in the earth, came to them to incite them to transgress the command of God which he had commanded them.

10. And the serpent enticed and persuaded the woman to eat from the tree of knowledge, and the woman hearkened to the voice of the serpent, and she transgressed the word of God, and took from the tree of the knowledge of good and evil, and she ate, and she took from it and gave also to her husband and he ate.

11. And Adam and his wife transgressed the command of God which he commanded them, and God knew it, and his anger was kindled against them and he cursed them.

## **JUBILEES 3:17**

17. And after the completion of the seven years, which he had completed there, seven years exactly, and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, "Hath God commanded you, saying, Ye shall not eat of every tree of the garden?"

18. And she said to it, "Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die."

19. And the serpent said unto the woman, "Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil."

20. And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and ate.

21. And when she had first covered her shame with fig-leaves, she gave thereof to Adam and he ate, and his eyes were opened, and he saw that he was naked.

22. And he took fig-leaves and sewed (them) together, and made an apron for himself, and covered his shame.

32. And God cursed the serpent, and was wroth with it for ever. . . .

24. And He was wroth with the woman, because she hearkened to the voice of the serpent, and did eat; and He said unto her: I shall greatly multiply thy sorrow and thy pains in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee."

25. And to Adam also He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return."

26. And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

## Creation

27. And on that day on which Adam went forth from the garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.
28. And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walketh, and of whatever moveth, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.
29. And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.
30. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.
31. On this account, it is prescribed on the heavenly tables as touching all those who know the judgment of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.
32. And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of 'Eldâ, in the land of their creation.
33. And Adam called the name of his wife Eve.
34. And they had no son till the first jubilee, and after this he knew her. 35. Now he tilled the land as he had been instructed in the Garden of Eden

## *Birth of Cain and Able*

### Genesis 4:1

#### King James

- {4:1} And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.
- {4:2} And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
- {4:3} And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
- {4:4} And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
- {4:5} But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

#### Septuagint

- 4:1 And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God.
- <sup>2</sup> And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
- 4:3 And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord.
- <sup>4</sup> And Abel also brought of the first born of his sheep and of his fatlings, and God looked upon Abel and his gifts,
- <sup>5</sup> but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell.

### Creation

{4:6} And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?  
{4:7} If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him.

<sup>6</sup> And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen?

<sup>7</sup> Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.

## Antiquities Book 1 2:1

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ADAM and Eve had two sons: the elder of them was named Cain; which name, when it is interpreted, signifies *a possession*: the younger was Abel, which signifies *sorrow*. They had also daughters.

Now the two brethren were pleased with different courses of life: for Abel, the younger, was a lover of righteousness; and believing that God was present at all his actions, he excelled in virtue; and his employment was that of a shepherd. But Cain was not only very wicked in other respects, but was wholly intent upon getting; and he first contrived to plough the ground. He slew his brother on the occasion following : - They had resolved to sacrifice to God. Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the first-fruits of his flocks: but God was more delighted with the latter oblation, when he was honored with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground; whence it was that Cain was very angry that Abel was preferred by God before him;

### **JASHER 1:12**

12. And the Lord God drove them that day from the garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the garden of Eden; and Adam knew his wife Eve and she bore two sons and three daughters.

13. And she called the name of the first born Cain, saying, I have obtained a man from the Lord, and the name of the other she called Abel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

14. And the boys grew up and their father gave them a possession in the land; and Cain was a tiller of the ground, and Abel a keeper of sheep.

15. And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it.

16. And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him.

# Cain kills Able

## Genesis 4:8

### King James

{4:8} And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

{4:9} And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper?

{4:10} And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

{4:11} And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

{4:12} When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

{4:13} And Cain said unto the LORD My punishment [is] greater than I can bear.

{4:14} Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [that] every one that findeth me shall slay me.

{4:15} And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

{4:16} And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

### Septuagint

4:8 And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him.

9 And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper?

10 And the Lord said, What hast thou done? the voice of thy brother's blood cries to me out of the ground.

11 And now thou *art* cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth.

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

14 If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon the earth, then it will be that any one that finds me shall slay me.

15 And the Lord God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him.

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

## Antiquities Book 1 2:1

and he slew his brother, and hid his dead body, thinking to escape discovery. But God, knowing what had been done, came to Cain, and asked him what was become of his brother, because he had not seen him of many days; whereas he used to observe them conversing together at other times. But Cain was in doubt with himself, and knew not what answer to give to God. At first he said that he was

## Creation

himself at a loss about his brother's disappearing; but when he was provoked by God, who pressed him vehemently, as resolving to know what the matter was, he replied, he was not his brother's guardian or keeper, nor was he an observer of what he did. But, in return, God convicted Cain, as having been the murderer of his brother; and said, "I wonder at thee, that thou knowest not what is become of a man whom thou thyself hast destroyed." God therefore did not inflict the punishment [of death] upon him, on account of his offering sacrifice, and thereby making supplication to him not to be extreme in his wrath to him; but he made him accursed, and threatened his posterity in the seventh generation. He also cast him, together with his wife, out of that land. And when he was afraid that in wandering about he should fall among Wild beasts, and by that means perish, God bid him not to entertain such a melancholy suspicion, and to go over all the earth without fear of what mischief he might suffer from wild beasts; and setting a mark upon him, that he might be known, he commanded him to depart.

## **JASHER 1:17**

17. And in some time after, Cain and Abel his brother, went one day into the field to do their work; and they were both in the field, Cain tilling and ploughing his ground, and Abel feeding his flock; and the flock passed that part which Cain had ploughed in the ground, and it sorely grieved Cain on this account.

18. And Cain approached his brother Abel in anger, and he said unto him, What is there between me and thee, that thou comest to dwell and bring thy flock to feed in my land?

19. And Abel answered his brother Cain and said unto him, What is there between me and thee, that thou shalt eat the flesh of my flock and clothe thyself with their wool?

20. And now therefore, put off the wool of my sheep with which thou hast clothed thyself, and recompense me for their fruit and flesh which thou hast eaten, and when thou shalt have done this, I will then go from thy land as thou hast said?

21. And Cain said to his brother Abel, Surely if I slay thee this day, who will require thy blood from me?

22. And Abel answered Cain, saying, Surely God who has made us in the earth, he will avenge my cause, and he will require my blood from thee shouldst thou slay me, for the LORD is the judge and arbiter, and it is he who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth.

23. And now, if thou shouldst slay me here, surely God knoweth thy secret views, and will judge thee for the evil which thou didst declare to do unto me this day.

24. And when Cain heard the words which Abel his brother had spoken, behold the anger of Cain was kindled against his brother Abel for declaring this thing.

25. And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock.

26. And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly.

27. And Cain rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it.

28. And the Lord knew what Cain had done to his brother, and the Lord appeared to Cain and said unto him, Where is Abel thy brother that was with thee?

## Creation

29. And Cain dissembled, and said, I do not know, am I my brother's keeper? And the LORD said unto him, What hast thou done? The voice of thy brother's blood crieth unto me from the ground where thou hast slain him.

30. For thou hast slain thy brother and hast dissembled before me, and didst imagine in thy heart that I saw thee not, nor knew all thy actions.

31. But thou didst this thing and didst slay thy brother for naught and because he spoke rightly to thee, and now, therefore, cursed be thou from the ground which opened its mouth to receive thy brother's blood from thy hand, and wherein thou didst bury him.

32. And it shall be when thou shalt till it, it shall no more give thee its strength as in the beginning, for thorns and thistles shall the ground produce, and thou shalt be moving and wandering in the earth until the day of thy death.

33. And at that time Cain went out from the presence of the Lord, from the place where he was, and he went moving and wandering in the land toward the east of Eden, he and all belonging to him.

## **JUBILEES 4:1**

1 And in the third week in the second jubilee she gave birth to Cain, and in the fourth she gave birth to Abel, and in the fifth she gave birth to her daughter 'Âwân.

2. And in the first (year) of the third jubilee, Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3. And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4. And the LORD reproveth Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5. And on this account it is written on the heavenly tables, "Cursed is he who smiteth his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who hath seen and not declared (it), let him be accursed as the other."

6. And for this reason we announce when we come before the LORD our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7. And Adam and his wife mourned for Abel four weeks of years, and in the fourth year of the fifth week they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said "God hath raised up a second seed unto us on the earth instead of Abel; for Cain slew him."

8. And in the sixth week he begat his daughter 'Azûrâ.

# Generations of Cain

## Genesis 4:17

### King James

{4:17} And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

{4:18} And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

{4:19} And Lamech took unto him two wives: the name of the one [was] Adah, and the name of the other Zillah.

{4:20} And Adah bare Jabal: he was the father of such as dwell in tents, and [of such as have] cattle.

{4:21} And his brother's name [was] Jubal: he was the father of all such as handle the harp and organ.

{4:22} And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain [was] Naamah.

{4:23} And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

{4:24} If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

### Septuagint

4:17 And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch.

18 And to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel begot Mathusala; and Mathusala begot Lamech.

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

20 And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle.

21 And the name of his brother was Jubal; he it was who invented the psaltery and harp.

22 And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema.

23 And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief.

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

## Antiquities Book 1 2:2

And when Cain had traveled over many countries, he, with his wife, built a city, named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch. Now Jared was the son of Enoch; whose son was Malaliel; whose son was Mathusela; whose son was Lamech; who had seventy-seven children by two wives, Silla and Ada. Of those children by Ada, one was Jabal:

### Creation

he erected tents, and loved the life of a shepherd. But Jubal, who was born of the same mother with him, exercised himself in music; and invented the psaltery and the harp. But Tubal, one of his children by the other wife, exceeded all men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method; and first of all invented the art of making brass. Lamech was also the father of a daughter, whose name was Naamah. And because he was so skillful in matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother, he made that known to his wives. Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain.

## **JASHER 1:34**

34. And Cain knew his wife in those days, and she conceived and bare a son, and he called his name Enoch, saying, In that time the LORD began to give him rest and quiet in the earth.

35. And at that time Cain also began to build a city: and he built the city and he called the name of the city Enoch, according to the name of his son; for in those days the LORD had given him rest upon the earth, and he did not move about and wander as in the beginning.

36. And Irad was born to Enoch, and Irad begat Mechuyael and Mechuyael begat Methusael.

## **JASHER 2:1**

1. And it was in the hundred and thirtieth year of the life of Adam upon the earth, that he again knew Eve his wife, and she conceived and bare a son in his likeness and in his image, and she called his name Seth, saying, Because God has appointed me another seed in the place of Abel, for Cain has slain him.

2. And Seth lived one hundred and five years, and he begat a son; and Seth called the name of his son Enosh, saying, Because in that time the sons of men began to multiply, and to afflict their souls and hearts by transgressing and rebelling against God.

3. And it was in the days of Enosh that the sons of men continued to rebel and transgress against God, to increase the anger of the Lord against the sons of men.

4. And the sons of men went and they served other gods, and they forgot the LORD who had created them in the earth: and in those days the sons of men made images of brass and iron, wood and stone, and they bowed down and served them.

5. And every man made his god and they bowed down to them, and the sons of men forsook the LORD all the days of Enosh and his children; and the anger of the LORD was kindled on account of their works and abominations which they did in the earth.

6. And the LORD caused the waters of the river Gihon to overwhelm them, and he destroyed and consumed them, and he destroyed the third part of the earth, and notwithstanding this, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of the LORD.

7. And in those days there was neither sowing nor reaping in the earth; and there was no food for the sons of men and the famine was very great in those days.

8. And the seed which they sowed in those days in the ground became thorns, thistles and briars; for from the days of Adam was this declaration concerning the earth, of the curse of God, which he cursed the earth, on account of the sin which Adam sinned before the LORD.

## Creation

9. And it was when men continued to rebel and transgress against God, and to corrupt their ways, that the earth also became corrupt.
10. And Enosh lived ninety years and he begat Cainan;
11. And Cainan grew up and he was forty years old, and he became wise and had knowledge and skill in all wisdom, and he reigned over all the sons of men, and he led the sons of men to wisdom and knowledge; for Cainan was a very wise man and had understanding in all wisdom, and with his wisdom he ruled over spirits and demons;
12. And Cainan knew by his wisdom that God would destroy the sons of men for having sinned upon earth, and that the LORD would in the latter days bring upon them the waters of the flood.
13. And in those days Cainan wrote upon tablets of stone, what was to take place in time to come, and he put them in his treasures.
14. And Cainan reigned over the whole earth, and he turned some of the sons of men to the service of God.
15. And when Cainan was seventy years old, he begat three sons and two daughters.
16. And these are the names of the children of Cainan; the name of the first born Mahlallel, the second Enan, and the third Mered, and their sisters were Adah and Zillah; these are the five children of Cainan that were born to him.
17. And Lamech, the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Jabal.
18. And she again conceived and bare a son, and called his name Jubal; and Zillah, her sister, was barren in those days and had no offspring.
19. For in those days the sons of men began to trespass against God, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.
20. And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade.
21. And when the sons of men caused some of their wives to drink, Zillah drank with them.
22. And the child-bearing women appeared abominable in the sight of their husbands as widows, whilst their husbands lived, for to the barren ones only they were attached.
23. And in the end of days and years, when Zillah became old, the Lord opened her womb.
24. And she conceived and bare a son and she called his name Tubal Cain, saying, After I had withered away have I obtained him from the Almighty God.
25. And she conceived again and bare a daughter, and she called her name Naamah, for she said, After I had withered away have I obtained pleasure and delight.
26. And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Cain, his son, was leading him and it was one day that Lamech went into the field and Tubal Cain his son was with him, and whilst they were walking in the field, Cain the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Cain his son was very young.
27. And Tubal Cain told his father to draw his bow, and with the arrows he smote Cain, who was yet far off, and he slew him, for he appeared to them to be an animal.
28. And the arrows entered Cain's body although he was distant from them, and he fell to the ground and died.
29. And the LORD requited Cain's evil according to his wickedness, which he had done to his brother Abel, according to the word of the LORD which he had spoken.

### Creation

30. And it came to pass when Cain had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Cain their grandfather was fallen dead upon the earth.

31. And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32. And the wives of Lamech heard what Lamech had done, and they sought to kill him.

33. And the wives of Lamech hated him from that day, because he slew Cain and Tubal Cain, and the wives of Lamech separated from him, and would not hearken to him in those days.

34. And Lamech came to his wives, and he pressed them to listen to him about this matter.

35. And he said to his wives Adah and Zillah, Hear my voice O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and grey-headed, and that my eyes are heavy through age, and I did this thing unknowingly.

36. And the wives of Lamech listened to him in this matter, and they returned to him with the advice of their father Adam, but they bore no children to him from that time, knowing that God's anger was increasing in those days against the sons of men, to destroy them with the waters of the flood for their evil doings.

37. And Mahlallel the son of Cainan lived sixty-five years and he begat Jared; and Jared lived sixty-two years and he begat Enoch.

### **JUBILEES 4:9**

9. And Cain took 'Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. And in the first year of the first week of the fifth jubilee, houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10. And Adam knew Eve his wife and she bare yet nine sons.

# Generations to Noah death of Adam

## Genesis 4:25

### King James

{4:25} And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she,] hath appointed me another seed instead of Abel, whom Cain slew.

{4:26} And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

### Septuagint

4:25 And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew.

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

## Genesis 5:1

### King James

{5:1} This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

{5:2} Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

{5:3} And Adam lived an hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name Seth:

{5:4} And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

{5:5} And all the days that Adam lived were nine hundred and thirty years: and he died.

{5:6} And Seth lived an hundred and five years, and begat Enos:

{5:7} And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

{5:8} And all the days of Seth were nine hundred and twelve years: and he died.

{5:9} And Enos lived ninety years, and begat Cainan:

### Septuagint

5:1 This *is* the genealogy of men in the day in which God made Adam; in the image of God he made him:

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

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

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

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

6 Now Seth lived two hundred and five years, and begot Enos.

7 And Seth lived after his begetting Enos, seven hundred and seven years, and he begot sons and daughters.

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

9 And Enos lived an hundred and ninety years, and begot Cainan.

## Creation

{5:10} And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

{5:11} And all the days of Enos were nine hundred and five years: and he died.

{5:12} And Cainan lived seventy years, and begat Mahalaleel:

{5:13} And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

{5:14} And all the days of Cainan were nine hundred and ten years: and he died.

{5:15} And Mahalaleel lived sixty and five years, and begat Jared:

{5:16} And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

{5:17} And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

{5:18} And Jared lived an hundred sixty and two years, and he begat Enoch:

{5:19} And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

{5:20} And all the days of Jared were nine hundred sixty and two years: and he died.

{5:21} And Enoch lived sixty and five years, and begat Methuselah:

{5:22} And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

{5:23} And all the days of Enoch were three hundred sixty and five years:

{5:24} And Enoch walked with God: and he [was] not; for God took him.

{5:25} And Methuselah lived an hundred eighty and seven years, and begat Lamech:

{5:26} And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

{5:27} And all the days of Methuselah were nine hundred sixty and nine years: and he died.

10 And Enos lived after his begetting Cainan, seven hundred and fifteen years, and he begot sons and daughters.

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

12 And Cainan lived an hundred and seventy years, and he begot Maleleel.

13 And Cainan lived after his begetting Maleleel, seven hundred and forty years, and he begot sons and daughters.

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

15 And Maleleel lived an hundred and sixty and five years, and he begot Jared.

16 And Maleleel lived after his begetting Jared, seven hundred and thirty years, and he begot sons and daughters.

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

18 And Jared lived an hundred and sixty and two years, and begot Enoch:

19 and Jared lived after his begetting Enoch, eight hundred years, and he begot sons and daughters.

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

21 And Enoch lived an hundred and sixty and five years, and begat Mathusala.

22 And Enoch was well-pleasing to God after his begetting Mathusala, two hundred years, and he begot sons and daughters.

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

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

25 And Mathusala lived an hundred and sixty and seven years, and begot Lamech.

26 And Mathusala lived after his begetting Lamech eight hundred and two years, and begot sons and daughters.

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

## Creation

{5:28} And Lamech lived an hundred eighty and two years, and begat a son:

{5:29} And he called his name Noah, saying, This [same] shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

{5:30} And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

{5:31} And all the days of Lamech were seven hundred seventy and seven years: and he died.

{5:32} And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

28 And Lamech lived an hundred and eighty and eight years, and begot a son.

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

30 And Lamech lived after his begetting Noe, five hundred and sixty and five years, and begot sons and daughters.

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

6:1 And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.

## Antiquities Book 1 3:4

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For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived : nine hundred and thirty years. Seth begat Enos in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan his son, whom he had in his hundred and ninetieth year. He lived nine hundred and five years. Cainan, when he had lived nine hundred and ten years, had his son Malaleel, who was born in his hundred and seventieth year. This Malaleel, having lived eight hundred and ninety-five years, died, leaving his son Jared, whom he begat when he was in his hundred and sixty-fifth year. He lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death. Now Mathusela, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years. Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years. These years collected together make up the sum before set down. But let no one inquire into the deaths of these men; for they extended their lives along together with their children and grandchildren; but let him have regard to their births only.

## Antiquities Book 1 2:3

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Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, but Seth in particular. As for the rest, it would be tedious to name them; I will therefore only endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of

stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day.

## JUBILEES 4:11

11. And in the fifth week of the fifth jubilee Seth took 'Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) she bare him Enos.

12. He began to call on the name of the LORD on the earth.

13. And in the seventh jubilee in the third week Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14. And at the close of the eighth jubilee Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the third year of this week, and he called his name Mahalalel.

15. And in the second week of the tenth jubilee Mahalalel took unto him to wife Dînâh, the daughter of Barâkî'êl the daughter of his father's brother, and she bare him a son in the third week in the sixth year, and he called his name Jared; for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

16. And in the eleventh jubilee Jared took to himself a wife, and her name was Bâraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18. And he was the first to write a testimony, and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them) known to him.

19. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20. And in the twelfth jubilee, in the seventh week thereof, he took to himself a wife, and her name was Ednî, the daughter of Dânêl, the daughter of his father's brother, and in the sixth year in this week she bare him a son and he called his name Methuselah.

21. And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23. And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writeth down the condemnation and judgment of the world, and all the wickedness of the children of men.

### Creation

24. And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25. And he burnt the incense of the sanctuary, (even) sweet spices, acceptable before the Lord on the Mount.

26. For the Lord hath four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27. And in the fourteenth jubilee Methuselah took unto himself a wife, Ednâ the daughter of 'Âzrîâl, the daughter of his father's brother, in the third week, in the first year of this week, and he begat a son and called his name Lamech.

28. And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Bêtênôs the daughter of Bârâkî'îl, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, "This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed."

29. And at the close of the nineteenth jubilee, in the seventh week in the sixth year thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30. And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: "On the day that ye eat thereof ye will die." For this reason he did not complete the years of this day; for he died during it.

31. At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones, for with a stone he had killed Abel, and by a stone was he killed in righteous judgment.

32. For this reason it was ordained on the heavenly tables: "With the instrument with which a man killeth his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him."

33. And in the twenty-fifth jubilee Noah took to himself a wife, and her name was 'Ĕmzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week: and in the third year thereof she bare him Shem, in the fifth year thereof she bare him Ham, and in the first year in the sixth week she bare him Japheth.

# *The life of Enoch*

## **JASHER 3:1**

1. And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the LORD, and despised the evil ways of men.
2. And the soul of Enoch was wrapped up in the instruction of the LORD, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.
3. And it was at the expiration of many years, whilst he was serving the LORD, and praying before him in his house, that an angel of the LORD called to him from Heaven, and he said, Here am I.
4. And he said, Rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayest teach them the way in which they should go and the work which they must accomplish to enter in the ways of God.
5. And Enoch rose up according to the word of the LORD, and went forth from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the ways of the LORD, and at that time assembled the sons of men and acquainted them with the instruction of the LORD.
6. And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, Where is the man who wishes to know the ways of the LORD and good works? let him come to Enoch.
7. And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the LORD, and they came and bowed to him and they heard his word.
8. And the spirit of God was upon Enoch, and he taught all his men the wisdom of God and his ways, and the sons of men served the LORD all the days of Enoch, and they came to hear his wisdom.
9. And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.
10. And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them and they were all under his power and command.
11. And Enoch taught them wisdom, knowledge, and the ways of the Lord; and he made peace amongst them, and peace was throughout the earth during the life of Enoch.
12. And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the LORD.
13. And these are the generations of Enoch, Methuselah, Elisha, and Elimelech, three sons; and their sisters were Melca and Nahmah, and Methuselah lived eighty-seven years and he begat Lamech.
14. And it was in the fifty-sixth year of the life of Lamech when Adam died; nine hundred and thirty years old was he at his death, and his two sons, with Enoch and Methuselah his son, buried him with great pomp, as at the burial of kings, in the cave which God had told him.
15. And in that place all the sons of men made a great mourning and weeping on account of Adam; it has therefore become a custom among the sons of men to this day.
16. And Adam died because he ate of the tree of knowledge; he and his children after him, as the Lord God had spoken.

## Creation

17. And it was in the year of Adam's death which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men and to secret himself as at first in order to serve the Lord.

18. And Enoch did so, but did not entirely secret himself from them, but kept away from the sons of men three days and then went to them for one day.

19. And during the three days that he was in his chamber, he prayed to, and praised the LORD his God, and the day on which he went and appeared to his subjects he taught them the ways of the LORD, and all they asked him about the LORD he told them.

20. And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word; but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe that was seated upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21. And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so.

22. And the day came when Enoch went forth and they all assembled and came to him, and Enoch spoke to them the words of the LORD and he taught them wisdom and knowledge, and they bowed down before him and they said, May the king live! May the king live!

23. And in some time after, when the kings and princes and the sons of men were speaking to Enoch, and Enoch was teaching them the ways of God, behold an angel of the LORD then called unto Enoch from heaven, and wished to bring him up to heaven to make him reign there over the sons of God, as he had reigned over the sons of men upon earth.

24. When at that time Enoch heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the day of my going.

25. And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

26. And he taught them wisdom and knowledge, and gave them instruction, and he reproved them, and he placed before them statutes and judgments to do upon earth, and he made peace amongst them, and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27. And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from heaven, and the horse paced in the air;

28. And they told Enoch what they had seen, and Enoch said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29. And the horse descended at that time and stood before Enoch, and all the sons of men that were with Enoch saw him.

30. And Enoch then again ordered a voice to be proclaimed, saying, Where is the man who delighteth to know the ways of the LORD his God, let him come this day to Enoch before he is taken from us.

31. And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and gave them divine instruction; and he bade them serve the LORD and walk in his ways all the days of their lives, and he continued to make peace amongst them.

*Creation*

32. And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33. And the second day he said to them, Return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

34. And on the sixth day some of the men remained and clung to him, and they said to him, We will go with thee to the place where thou goest; as the LORD liveth, death only shall separate us.

35. And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36. And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

37. And on the eighth day all the kings that had been with Enoch sent to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.

38. And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, Come, let us break through the snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into heaven.

# *Woe to sinners the meek shall inherit the earth*

## **ENOCH 1:1**

1. The words of the blessing of Enoch, wherewith he blessed the elect 「and」 righteous, who will be living in the day of tribulation, when all the wicked 「and godless」 are to be removed.
2. And he took up his parable and said--Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, 「which」 the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come.
3. Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling,
4. And the eternal God will tread upon the earth, (even) on Mount Sinai, 「And appear from His camp」 And appear in the strength of His might from the heaven of heavens.
5. And all shall be smitten with fear And the Watchers shall quake, And great fear and trembling shall seize them unto the ends of the earth.
6. And the high mountains shall be shaken, And the high hills shall be made low, And shall melt like wax before the flame
7. And the earth shall be 「wholly」 rent in sunder, And all that is upon the earth shall perish, And there shall be a judgement upon all (men).
8. But with the righteous He will make peace. And will protect the elect, And mercy shall be upon them. And they shall all belong to God, And they shall be prospered, And they shall 「all」 be blessed. 「And He will help them all」, And light shall appear unto them, 「And He will make peace with them」.
9. And behold! He cometh with ten thousands of 「His」 holy ones To execute judgement upon all, And to destroy 「all」 the ungodly: And to convict all flesh Of all the works 「of their ungodliness」 which they have ungodly committed, And of all the hard things which ungodly sinners 「have spoken」 against Him.

## **ENOCH 2:1**

1. Observe ye everything that takes place in the heaven, how they do not change their orbits, 「and」 the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order.
2. Behold ye the earth, and give heed to the things which take place upon it from first to last, 「how steadfast they are」, how 「none of the things upon earth」 change, but all the works of God appear to you .
3. Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it .

## ENOCH 3:1

1. Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

## ENOCH 4:1

1. And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

## ENOCH 5:1

1. Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so.

2. And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done.

3. And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments.

4. But ye--ye have not been steadfast, nor done the commandments of the LORD, But ye have turned away and spoken proud and hard words With your impure mouths against His greatness. Oh, ye hard-hearted, ye shall find no peace.

5. Therefore shall ye execrate your days, And the years of your life shall perish, And the years of your destruction shall be multiplied in eternal execration, And ye shall find no mercy.

6. In those days ye shall make your names an eternal execration unto all the righteous, And by you shall all who curse, curse,

And all the sinners and godless shall imprecate by you,

7. And for you the godless there shall be a curse. And all the . . . shall rejoice, And there shall be forgiveness of sins,

And every mercy and peace and forbearance: There shall be salvation unto them, a goodly light. And for all of you sinners there shall be no salvation, But on you all shall abide a curse. But for the elect there shall be light and joy and peace, And they shall inherit the earth.

8. And then there shall be bestowed upon the elect wisdom, And they shall all live and never again sin, Either through ungodliness or through pride: But they who are wise shall be humble.

9. And they shall not again transgress, Nor shall they sin all the days of their life, Nor shall they die of (the divine) anger or wrath, But they shall complete the number of the days of their life. And their lives shall be increased in peace, And the years of their joy shall be multiplied, In eternal gladness and peace, All the days of their life.

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# Corruption

## *The Watchers And the Giants*

### Genesis 6:1

#### King James

{6:1} And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

{6:2} That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all which they chose.

{6:3} And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.

{6:4} There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.

#### Septuagint

<sup>6:2</sup> And it came to pass when men began to be numerous upon the earth, and daughters were born to them,

<sup>3</sup> that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose.

<sup>4</sup> And the Lord God said, My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years.

<sup>5</sup> Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown.

### Antiquities Book 1 3:1

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NOW this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy. For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants.

### ENOCH 6:1

1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.

2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'

### Corruption

3. And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'
4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'
5. Then swore they all together and bound themselves by mutual imprecations upon it.
6. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.
7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmiêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl.
8. These are their chiefs of tens.

### **ENOCK 7:1**

1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.
2. And they became pregnant, and they bare great giants, whose height was three thousand ells:
3. Who consumed all the acquisitions of men. And when men could no longer sustain them,
4. the giants turned against them and devoured mankind.
5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.
6. Then the earth laid accusation against the lawless ones.

### **ENOCK 8:1**

1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures.
2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl, (taught) astrology, Kôkabêl the constellations, Ezêqêêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven

### **ENOCK 9:1**

1. And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth.
2. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of heaven.
3. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."'

### Corruption

4. And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages!
5. Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee.
6. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn:
7. And Semjâzâ, to whom Thou hast given authority to bear rule over his associates.
8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins.
9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.
10. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth.
11. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

### JUBILEES 5:1

1. And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

## *YHWH is grieved of corruption*

### Genesis 6:5

#### King James

{6:5} And GOD saw that the wickedness of man [was] great in the earth, and [that] every imagination of the thoughts of his heart [was] only evil continually.

{6:6} And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

#### Septuagint

6:6 And the Lord God, having seen that the wicked actions of men were multiplied upon the earth, and that every one in his heart was intently brooding over evil continually,

<sup>7</sup> then God laid it to heart that he had made man upon the earth, and he pondered *it* deeply.

## **ENOCH 10:1**

1. Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him:
2. 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it.
3. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.'
4. And again the LORD said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein.
5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light.
6. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons.
8. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.'
9. And to Gabriel said the LORD: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have.
10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.'
11. And the LORD said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.
12. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated.
13. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever.
14. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations.
15. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore.
17. And then shall all the righteous escape, And shall live till they beget thousands of children, And all the days of their youth and their old age Shall they complete in peace.
18. And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing.
19. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil.

### Corruption

20. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth.  
21. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

### **ENOCH 11:1**

1. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men.  
2. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

### **JUBILEES 5:2**

2. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walketh on the earth--all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.  
3. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.  
4. And He said: "I shall destroy man and all flesh upon the face of the earth which I have created."  
5. But Noah found grace before the eyes of the LORD.  
6. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.  
7. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.  
8. And He said "Thy spirit will not always abide on man; for they also are flesh and their days shall be one hundred and twenty years."  
9. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.  
10. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation when judgment is executed on all those who have corrupted their ways and their works before the LORD.  
11. And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.  
12. And He made for all His works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.  
13. And the judgment of all is ordained and written on the heavenly tables in righteousness--even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein judgment is written down for every creature and for every kind.  
14. And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are ordained and written and engraved.

### Corruption

15. In regard to all He will judge, the great according to his greatness, and the small according to his smallness, and each according to his way.
16. And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He saith that He will execute judgment on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.
17. And of the children of Israel it hath been written and ordained: If they turn to Him in righteousness, He will forgive all their transgressions and pardon all their sins.
18. It is written and ordained that He will show mercy to all who turn from all their guilt once each year.
19. And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

## *Message to the watchers*

### **ENOCHE 12:1**

1. Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him.
2. And his activities had to do with the Watchers, and his days were with the holy ones.
3. And I, Enoch was blessing the LORD of majesty and the King of the ages, and lo! the Watchers called me--Enoch the scribe--and said to me:
4. 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have wrought great destruction on the earth:
5. And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children,
6. The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.'"

### **ENOCHE 13:1**

1. And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds:
2. And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.'
3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.

### Corruption

4. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the LORD of heaven.
5. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned.
6. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length of days .
7. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep.
8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) to tell it to the sons of heaven, and reprimand them.
9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjâil, which is between Lebanon and Sênêsêr, with their faces covered.
10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

### **ENOCK 14:1**

1. The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision.
2. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart.
3. As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding the Watchers, the children of heaven.
4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you .
5. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world.
6. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword.
7. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written.
8. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven.
9. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal.
11. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water.
12. A flaming fire surrounded the walls, and its portals blazed with fire.
13. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me.
14. And as I quaked and trembled, I fell upon my face.

### Corruption

15. And I beheld a vision, And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire.
16. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent.
17. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire.
18. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim.
19. And from underneath the throne came streams of flaming fire so that I could not look thereon.
20. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow.
21. None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him.
22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor.
23. And the most holy ones who were nigh to Him did not leave by night nor depart from Him.
24. And until then I had been prostrate on my face, trembling: and the LORD called me with His own mouth, and said to me: 'Come hither, Enoch, and hear my word.'
25. And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

## *The Origin of Demons*

### **ENOCH 15:1**

1. And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice.
2. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men for you:
3. Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons?
4. And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish.
5. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth.
6. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world.
7. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.
8. And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.

### Corruption

9. Evil spirits have proceeded from their bodies; because they are born from men, and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called.

[10. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.]

11. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them .

### **ENOCH 16:1**

1. From the days of the slaughter and destruction and death of the giants , from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement--thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated."

2. And now as to the Watchers who have sent thee to intercede for them, who had been aforetime in heaven, (say to them):

3. "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth."

4. Say to them therefore: "You have no peace."

## *Tour of the earth*

### **ENOCH 17:1**

1. And they took and brought me to a place in which those who were there were like flaming fire, and, when they wished, they appeared as men.

2. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven.

3. And I saw the places of the luminaries and the treasures of the stars and of the thunder and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings.

4. And they took me to the living waters, and to the fire of the west, which receives every setting of the sun.

5. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west.

6. I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks.

7. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow.

8. I saw the mouths of all the rivers of the earth and the mouth of the deep.

## **ENOCH 18:1**

1. I saw the treasuries of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth.
2. And I saw the corner-stone of the earth: I saw the four winds which bear [the earth and] the firmament of the heaven.
3. And I saw how the winds stretch out the vaults of heaven , and have their station between heaven and earth: these are the pillars of the heaven .
4. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting.
5. I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south.
7. And as for those towards the east, one was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone.
8. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire.
9. And I saw a flaming fire. And beyond these mountains
10. is a region the end of the great earth: there the heavens were completed.
11. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth.
12. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place.
13. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them,
14. The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven.
15. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times.
16. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years .'

## **ENOCH 19:1**

1. And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods , (here shall they stand,) till the day of the great judgement in which they shall be judged till they are made an end of.
2. And the women also of the angels who went astray shall become sirens.'
3. And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

# *The Holy Angels*

## **ENOCH 20:1**

1. And these are the names of the holy angels who watch.
2. Uriel, one of the holy angels, who is over the world and over Tartarus.
3. Raphael, one of the holy angels, who is over the spirits of men.
4. Raguel, one of the holy angels who takes vengeance on the world of the luminaries.
5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos.
6. Saraqâêl, one of the holy angels, who is set over the spirits, who sin in the spirit.
7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim.
8. Remiel, one of the holy angels, whom God set over those who rise.

## *Prison of the stars and the Angels*

## **ENOCH 21:1**

1. And I proceeded to where things were chaotic.
2. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible.
3. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire.
4. Then I said: 'For what sin are they bound, and on what account have they been cast in hither?'
5. Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth?'
6. These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.'
7. And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture.
8. Then I said: 'How fearful is the place and how terrible to look upon!'
9. Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.'
10. And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

## *The Underworld (Sheol)*

### **ENOCH 22:1**

1. And thence I went to another place, and he showed me in the west another great and high mountain [and] of hard rock.
2. And there were †four† hollow places in it, deep and very smooth: †three† of them were dark and one bright; and there was a fountain of water in its midst. And I said: '†How† smooth are these hollow places, and deep and dark to view.'
3. Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. And these places have been made to receive them till the day of their judgement and till their appointed period till the period appointed, till the great judgement (comes) upon them.'
5. I saw (the spirit of) a dead man making suit, and his voice went forth to heaven and made suit.
6. And I asked Raphael the angel who was with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?'
7. And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.'
8. Then I asked regarding all the hollow places: 'Why is one separated from the other?'
9. And he answered me saying: 'These three have been made that the spirits of the dead might be separated. And this division has been made for the spirits of the righteous, in which there is the bright spring of water.'
10. And this has been made for sinners when they die and are buried in the earth and judgement has not been executed upon them in their lifetime.
11. Here their spirits shall be set apart in this great pain, till the great day of judgement, scourgings, and torments of the accursed for ever, so that (there maybe) retribution for their spirits. There He shall bind them for ever.
12. And this division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners.
13. And this has been made for the spirits of men who shall not be righteous but sinners, who are godless, and of the lawless they shall be companions: but their spirits shall not be punished in the day of judgement nor shall they be raised from thence.
14. Then I blessed the Lord of Glory and said: 'Blessed art Thou, Lord of righteousness, who rulest over the world.'

## *Fire in the west*

### **ENOCK 23:1**

1. From thence I went to another place to the west of the ends of the earth.
2. And I saw a burning fire which ran without resting, and paused not from its course day or night but (ran) regularly.
3. And I asked saying: 'What is this which rests not?'
4. Then Raguel, one of the holy angels who was with me, answered me and said unto me : 'This course of fire which thou hast seen is the fire in the west which †persecutes† all the luminaries of heaven.'

## *Seven mountains and the tree of life*

### **ENOCK 24:1**

1. And from thence I went to another place of the earth , and he showed me a mountain range of fire which burnt day and night .
2. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other.
3. And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne.
4. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit is beautiful, and its fruit resembles the dates of a palm.
5. Then I said: ' How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.'
6. Then answered Michael, one of the holy and honoured angels who was with me, and was their leader

### **ENOCK 25:1**

1. And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?' Then I answered him saying : 'I wish to know about everything, but especially about this tree.' And he answered saying: 'This high mountain which thou hast seen , whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness.
4. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation for ever. It shall then be given to the righteous and holy.

### Corruption

5. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

6. Then shall they rejoice with joy and be glad, And into the holy place shall they enter; And its fragrance shall be in their bones, And they shall live a long life on earth, Such as thy fathers lived:

And in their days shall no sorrow or plague Or torment or calamity touch them.'

7. Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

## *Holy mountain and accursed valley*

### **ENOCH 26:1**

1. And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming [of a dismembered tree].

2. And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south.

3. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain.

4. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains .

5. And all the ravines were deep and narrow , (being formed) of hard rock, and trees were not planted upon them.

6. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

### **ENOCH 27:1**

1. Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this accursed valley between ?'

2. Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be the place of their habitation.

3. In the last times, in the days of the true judgement in the presence of the righteous for ever: here shall the godly bless the Lord of Glory, the Eternal Kin.

4. In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).'

5. Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

## *Further east*

### **ENOCK 28:1**

1. And thence I went towards the east , into the midst of the mountain range of the desert , and I saw a wilderness and it was solitary, full of trees and plants.
2. And water gushed forth from above.
3. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

### **ENOCK 29:1**

1. And thence I went to another place in the desert, and approached to the east of this mountain range.
2. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

### **ENOCK 30:1**

1. And beyond these, I went afar to the east, and I saw another place, a valley (full) of water.
2. And therein there was a tree, the colour (?) of fragrant trees such as the mastic.
3. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

### **ENOCK 31:1**

1. And I saw other mountains, and amongst them were groves of trees, and there flowed forth from them nectar, which is named sarara and galbanum.
2. And beyond these mountains I saw another mountain to the east of the ends of the earth , whereon were aloe trees , and all the trees were full of stacte, being like almond-trees.
3. And when one burnt it, it smelt sweeter than any fragrant odour

## *Tree of knowledge*

### **ENOCK 32:1**

1. To the north-east I beheld seven mountains full of choice nard and mastic and cinnamon and pepper.
2. And thence I went over the summits of all these mountains, far towards the east of the earth , and passed above the Erythraean sea and went far from it, and passed over the angel Zotifêl.
3. And I came to the Garden of Righteousness, and from afar off trees more numerous than these trees and great--†two† trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom.

### Corruption

4. That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar.
5. Then I said: 'How beautiful is the tree, and how attractive is its look!'
6. Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

## *Ends of the earth*

### **ENOCH 33:1**

1. And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other.
2. And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open.
3. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me.
4. He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies

## *Tour of the north*

### **ENOCH 34:1**

1. And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth.
2. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain.
3. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

## *Tour of the west*

### **ENOCK 35:1**

1. And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the †east†, the same number of portals, and the same number of outlets.

## *Tour of the south*

### **ENOCK 36:1**

1. And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, †and wind†.

2. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them.

3. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them.

4. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

## *Parables for the future*

### **ENOCK 37:1**

1. The second vision which he saw, the vision of wisdom--which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.

2. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits.

3. It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom.

4. Till the present day such wisdom has never been given by the LORD of Spirits as I have received according to my insight, according to the good pleasure of the LORD of Spirits by whom the lot of eternal life has been given to me.

5. Now three parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

## *Judgment of the wicked*

### **ENOCH 38:1**

1. When the congregation of the righteous shall appear, And sinners shall be judged for their sins, And shall be driven from the face of the earth:
2. And when the Righteous One shall appear before the eyes of the righteous, Whose elect works hang upon the LORD of Spirits, And light shall appear to the righteous and the elect who dwell on the earth, Where then will be the dwelling of the sinners, And where the resting-place of those who have denied the LORD of Spirits? It had been good for them if they had not been born.
3. When the secrets of the righteous shall be revealed and the sinners judged, And the godless driven from the presence of the righteous and elect,
4. From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy, For the Lord of Spirits has caused His light to appear On the face of the holy, righteous, and elect.
5. Then shall the kings and the mighty perish And be given into the hands of the righteous and holy.
6. And thenceforward none shall seek for themselves mercy from the LORD of Spirits For their life is at an end.

## *Resting place of the righteous*

### **ENOCH 39:1**

1. [And it †shall come to pass in those days that elect and holy children †will descend from the high heaven, and their seed †will become one with the children of men.
2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy shall not be accorded to them, saith the LORD of Spirits.
3. And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens.
4. And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous.
5. Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men, And righteousness flowed before them as water, And mercy like dew upon the earth: Thus it is amongst them for ever and ever.
6. And in that place mine eyes saw the Elect One of righteousness and of faith,
7. And I saw his dwelling-place under the wings of the LORD of Spirits. And righteousness shall prevail in his days,

### Corruption

And the righteous and elect shall be without number before Him for ever and ever. And all the righteous and elect before Him shall be †strong† as fiery lights,

And their mouth shall be full of blessing,

And their lips extol the name of the LORD of Spirits, And righteousness before Him shall never fail, [And uprightness shall never fail before Him.]

8. There I wished to dwell, And my spirit longed for that dwelling-place: And there heretofore hath been my portion, For so has it been established concerning me before the LORD of Spirits.

9. In those days I praised and extolled the name of the LORD of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the LORD of Spirits.

10. For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore.

11. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation.

12. Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is The LORD of Spirits: He filleth the earth with spirits."

13. And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the LORD for ever and ever.'

14. And my face was changed; for I could no longer behold.

## *Four archangels*

### **ENOCH 40:1**

1. And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the LORD of Spirits.

2. And on the four sides of the LORD of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things.

3. And I heard the voices of those four presences as they uttered praises before the LORD of glory.

4. The first voice blesses the LORD of Spirits for ever and ever.

5. And the second voice I heard blessing the Elect One and the elect ones who hang upon the LORD of Spirits.

6. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the LORD of Spirits.

7. And I heard the fourth voice fending off the Satans and forbidding them to come before the LORD of Spirits to accuse them who dwell on the earth.

8. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have seen and whose words I have heard and written down?'

9. And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who

inherit eternal life, is named Phanuel.' And these are the four angels of the LORD of Spirits and the four voices I heard in those days.

## *Secrets of the heavens*

### **ENOCHE 41:1**

1. And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance.
2. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the LORD of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the LORD of Spirits.
3. And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth.
4. And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.
5. And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together.
6. And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name for ever and ever. [paragraph continues]
7. And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night--the one holding a position opposite to the other before the Lord of Spirits. And they give thanks and praise and rest not; For unto them is their thanksgiving rest.
8. For the sun changes oft for a blessing or a curse,  
And the course of the path of the moon is light to the righteous  
And darkness to the sinners in the name of the LORD,  
Who made a separation between the light and the darkness,  
And divided the spirits of men,  
And strengthened the spirits of the righteous,  
In the name of His righteousness.
9. For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all before Him.

### **ENOCHE 42:1**

1. Wisdom found no place where she might dwell; Then a dwelling-place was assigned her in the heavens.
2. Wisdom went forth to make her dwelling among the children of men, And found no dwelling-place: Wisdom returned to her place, And took her seat among the angels.
3. And unrighteousness went forth from her chambers: Whom she sought not she found, And dwelt with them, As rain in a desert And dew on a thirsty land.

## ENOCH 43:1

1. And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him.
2. And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lighting: and (I saw) their revolution according to the number of the angels, and (how) they keep faith with each other.
3. And I asked the angel who went with me who showed me what was hidden: 'What are these?'
4. And he said to me: 'the LORD of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

## ENOCH 44:1

1. Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form

# *Yahusha (Salvation) on His throne*

## ENOCH 45:1

1. And this is the Second Parable concerning those who deny the name of the dwelling of the holy ones and the LORD of Spirits.
2. And into the heaven they shall not ascend, And on the earth they shall not come: Such shall be the lot of the sinners Who have denied the name of the LORD of Spirits, Who are thus preserved for the day of suffering and tribulation.
3. On that day Mine Elect One shall sit on the throne of glory And shall try their works, And their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine Elect Ones, And those who have called upon My glorious name:
4. Then will I cause Mine Elect One to dwell among them. And I will transform the heaven and make it an eternal blessing and light
5. And I will transform the earth and make it a blessing: And I will cause Mine elect ones to dwell upon it: But the sinners and evil-doers shall not set foot thereon.
6. For I have provided and satisfied with peace My righteous ones And have caused them to dwell before Me: But for the sinners there is judgement impending with Me, So that I shall destroy them from the face of the earth.

## ENOCH 46:1

1. And there I saw One who had a head of days, And His head was white like wool, And with Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels.
2. And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days? And he answered and said unto me: This is the son of Man who hath righteousness, With whom dwelleth righteousness, And who revealeth all the treasures of that which is hidden, Because the LORD of Spirits hath chosen him, And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever.
4. And this Son of Man whom thou hast seen Shall †raise up† the kings and the mighty from their seats, [And the strong from their thrones] And shall loosen the reins of the strong, And break the teeth of the sinners.
5. [And he shall put down the kings from their thrones and kingdoms] Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them.
6. And he shall put down the countenance of the strong, And shall fill them with shame. And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, Because they do not extol the name of the LORD of Spirits.
7. And these are they who †judge† the stars of heaven, [And raise their hands against the Most High], †And tread upon the earth and dwell upon it†. And all their deeds manifest unrighteousness, And their power rests upon their riches, And their faith is in the †gods† which they have made with their hands, And they deny the name of the LORD of Spirits,
8. And they persecute the houses of His congregations, And the faithful who hang upon the name of the LORD of Spirits.

## *Prayers of the righteous*

### ENOCH 47:1

1. And in those days shall have ascended the prayer of the righteous, And the blood of the righteous from the earth before the LORD of Spirits.
2. In those days the holy ones who dwell above in the heavens Shall unite with one voice And supplicate and pray [and praise, And give thanks and bless the name of the LORD of Spirits] On behalf of the blood of the righteous which has been shed, And that the prayer of the righteous may not be in vain before the LORD of Spirits, That judgement may be done unto them, And that they may not have to suffer for ever.
3. In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him,
4. And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before the LORD of Spirits.

## *The Son of Man is given a name*

### **ENOCH 48:1**

1. And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom; And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect.
2. And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days.
3. Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the LORD of Spirits.
4. He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart.
5. All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the LORD of Spirits.
6. And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore.
7. And the wisdom of the LORD of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the LORD of Spirits: For in his name they are saved, And according to his good pleasure hath it been in regard to their life.
8. In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands; For on the day of their anguish and affliction they shall not (be able to) save themselves.
9. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found.
10. And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied the LORD of Spirits and His Anointed. The name of the LORD of Spirits be blessed.

### **ENOCH 49:1**

1. For wisdom is poured out like water, And glory faileth not before him for evermore.
2. For he is mighty in all the secrets of righteousness, And unrighteousness shall disappear as a shadow, And have no continuance; Because the Elect One standeth before the LORD of Spirits, And his glory is for ever and ever, And his might unto all generations.
3. And in him dwells the spirit of wisdom, And the spirit which gives insight, And the spirit of understanding and of might, And the spirit of those who have fallen asleep in righteousness.
4. And he shall judge the secret things, And none shall be able to utter a lying word before him; For he is the Elect One before the LORD of Spirits according to His good pleasure.

## ENOCH 50:1

1. And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy,
2. On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the LORD of Spirits: And He will cause the others to witness (this)  
That they may repent And forgo the works of their hands.
3. They shall have no honour through the name of the LORD of Spirits, Yet through His name shall they be saved, And the LORD of Spirits will have compassion on them, For His compassion is great.
4. And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him.
5. And from henceforth I will have no mercy on them, saith the LORD of Spirits.

## *Salvation on his throne for the resurrection*

## ENOCH 51:1

1. And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes. For in those days the Elect One shall arise
2. And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved.
3. And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the LORD of Spirits hath given (them) to him and hath glorified him.
4. And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of all the angels in heaven shall be lighted up with joy.
5. And the earth shall rejoice, And the righteous shall dwell upon it, And the elect shall walk thereon.

## ENOCH 52:1

1. And after those days in that place where I had seen all the visions of that which is hidden--for I had been carried off in a whirlwind and they had borne me towards the west—
2. There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.
3. And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?'
4. And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.'
5. And that angel of peace answered, saying unto me: 'Wait a little, and there shall be revealed unto thee all the secret things which surround the LORD of Spirits.'
6. And these mountains which thine eyes have seen,

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The mountain of iron, and the mountain of copper, and the mountain of silver, And the mountain of gold, and the mountain of soft metal, and the mountain of lead, All these shall be in the presence of the Elect One As wax: before the fire, And like the water which streams down from above [upon those mountains], And they shall become powerless before his feet.

7. And it shall come to pass in those days that none shall be saved, Either by gold or by silver, And none be able to escape.

8. And there shall be no iron for war,

Nor shall one clothe oneself with a breastplate. Bronze shall be of no service, And tin [shall be of no service and] shall not be esteemed, And lead shall not be desired.

9. And all these things shall be [denied and] destroyed from the surface of the earth, When the Elect One shall appear before the face of the LORD of Spirits.'

### **ENOCH 53:1**

1. There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full.

2. And their hands commit lawless deeds, And the sinners devour all whom they lawlessly oppress: Yet the sinners shall be destroyed before the face of the LORD of Spirits, And they shall be banished from off the face of His earth, And they shall perish for ever and ever.

3. For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan.

4. And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?'

5. And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed.

6. And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the LORD of Spirits.

7. And these mountains shall not stand as the earth before his righteousness, But the hills shall be as a fountain of water, And the righteous shall have rest from the oppression of sinners.'

## *Judgment of Azazel and the watchers*

### **ENOCH 54:1**

1. And I looked and turned to another part of the earth, and saw there a deep valley with burning fire.

2. And they brought the kings and the mighty, and began to cast them into this deep valley.

3. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.

4. And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?'

5. And he said unto me: 'These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the LORD of Spirits commanded.

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6. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the LORD of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'

7. 'And in those days shall punishment come from the LORD of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth.

8. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine.

9. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.

10. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish

### **ENOCK 55:1**

1. And after that the Head of Days repented and said: 'In vain have I destroyed all who dwell on the earth.'

2. And He sware by His great name: 'Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command.'

3. When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith God, The LORD of Spirits.

4. Ye †mighty kings† who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of The LORD of Spirits.'

### **ENOCK 56:1**

1. And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze.

2. And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?'

3. And he said unto me: 'To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.

4. And then that valley shall be filled with their elect and beloved, And the days of their lives shall be at an end, And the days of their leading astray shall not thenceforward be reckoned.

5. And in those days the angels shall return And hurl themselves to the east upon the Parthians and Medes: They shall stir up the kings, so that a spirit of unrest shall come upon them, And they shall rouse them from their thrones, That they may break forth as lions from their lairs, And as hungry wolves among their flocks.

6. And they shall go up and tread under foot the land of His elect ones, [And the land of His elect ones shall be before them a threshing-floor and a highway:]

7. But the city of my righteous shall be a hindrance to their horses. And they shall begin to fight among themselves, And their right hand shall be strong against themselves, And a man shall not know

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his brother, Nor a son his father or his mother, Till there be no number of the corpses through their slaughter, And their punishment be not in vain.

8. In those days Sheol shall open its jaws, And they shall be swallowed up therein And their destruction shall be at an end; Sheol shall devour the sinners in the presence of the elect.'

### **ENOCH 57:1**

1. And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south.

2. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day.

3. And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.

## *Third parable concerning the elect*

### **ENOCH 58:1**

1. And I began to speak the third Parable concerning the righteous and elect.

2. Blessed are ye, ye righteous and elect, For glorious shall be your lot.

3. And the righteous shall be in the light of the sun. And the elect in the light of eternal life: The days of their life shall be unending, And the days of the holy without number.

4. And they shall seek the light and find righteousness with the LORD of Spirits: There shall be peace to the righteous in the name of the Eternal the LORD.

5. And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past.

6. And there shall be a light that never endeth, And to a limit (lit. 'number') of days they shall not come, For the darkness shall first have been destroyed, [And the light established before the LORD of Spirits] And the light of uprightness established for ever before the LORD of Spirits.

### **ENOCH 59:1**

1. In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. 'their judgement'): and they lighten for a blessing or a curse as the Lord of Spirits willeth.

2. And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgements executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of the Lord of Spirits.

3. And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.]

# *Leviathan and Behemoth*

## **ENOCH 60:1**

1. In the year five hundred, in the seventh month, on the fourteenth day of the month in the life of †Enoch†. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet.
2. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.
3. And a great trembling seized me, And fear took hold of me, And my loins gave way, And dissolved were my reins, And I fell upon my face.
4. And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven. And Michael said unto me: 'Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth.'
6. And when the day, and the power, and the punishment, and the judgement come, which the LORD of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain--that day is prepared, for the elect a covenant, but for sinners an inquisition.
25. When the punishment of the LORD of Spirits shall rest upon them, it shall rest in order that the punishment of the LORD of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgement shall take place according to His mercy and His patience.'
7. And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters.
8. But the male is named Behemoth, who occupied with his breast a waste wilderness named †Dûi-dâin†, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the LORD of Spirits created.
9. And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness.
10. And he said to me: 'Thou son of man, herein thou dost seek to know what is hidden.'
11. And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven.
12. And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions are divided.
13. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey.

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14. For the thunder has †places of rest† (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not.
15. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth. And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth.
17. And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel.
18. And the spirit of the snow has forsaken his chambers on account of his strength--There is a special spirit therein, and that which ascends from it is like smoke, and its name is frost.
19. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is †glorious† both in light and in darkness, and in winter and in summer, and in its chamber is an angel.
20. And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other.
21. And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whensoever it unites with the water on the earth . . .
22. For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, and the angels take it in charge.
23. And these things I saw towards the Garden of the Righteous.
24. And the angel of peace who was with me said to me: 'These two monsters, prepared conformably to the greatness of God, shall feed . . .

## *The measure of righteousness*

### **ENOCH 61:1**

1. And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.
2. And I asked the angel, saying unto him: 'Why have those (angels) taken these cords and gone off?' And he said unto me: 'They have gone to measure.'
3. And the angel who went with me said unto me: 'These shall bring the measures of the righteous, And the ropes of the righteous to the righteous, That they may stay themselves on the name of the LORD of Spirits for ever and ever.
4. The elect shall begin to dwell with the elect, And those are the measures which shall be given to faith And which shall strengthen righteousness.
5. And these measures shall reveal all the secrets of the depths of the earth, And those who have been destroyed by the desert, And those who have been devoured by the beasts, And those who have been

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devoured by the fish of the sea, That they may return and stay themselves On the day of the Elect One;

For none shall be destroyed before the LORD of Spirits, And none can be destroyed.

6. And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.

7. And that One (with) their first words they blessed, And extolled and lauded with wisdom, And they were wise in utterance and in the spirit of life.

8. And the LORD of Spirits placed the Elect one on the throne of glory. And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed

9. And when he shall lift up his countenance To judge their secret ways according to the word of the name of the LORD of Spirits, And their path according to the way of the righteous judgement of the LORD of Spirits, Then shall they all with one voice speak and bless, And glorify and extol and sanctify the name of the LORD of Spirits.

10. And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water.

11. On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the LORD of Spirits be blessed for ever and ever."

12. All who sleep not above in heaven shall bless Him: All the holy ones who are in heaven shall bless Him, And all the elect who dwell in the garden of life: And every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name, And all flesh shall beyond measure glorify and bless Thy name for ever and ever.

13. For great is the mercy of the LORD of Spirits, and He is long-suffering, And all His works and all that He has created He has revealed to the righteous and elect In the name of the LORD of Spirits.

## *Judgment of Kings*

### **ENOCH 62:1**

1. And thus the LORD commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'

2. And the LORD of Spirits seated him on the throne of His glory, And the spirit of righteousness was poured out upon him, And the word of his mouth slays all the sinners, And all the unrighteous are destroyed from before his face.

3. And there shall stand up in that day all the kings and the mighty, And the exalted and those who hold the earth, And they shall see and recognize How he sits on the throne of his glory, And righteousness is judged before him, And no lying word is spoken before him.

4. Then shall pain come upon them as on a woman in travail, [And she has pain in bringing forth] When her child enters the mouth of the womb, And she has pain in bringing forth.

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5. And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When they see that Son of Man Sitting on the throne of his glory.
6. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden.
7. For from the beginning the Son of Man was hidden, And the Most High preserved him in the presence of His might, And revealed him to the elect.
8. And the congregation of the elect and holy shall be sown, And all the elect shall stand before him on that day.
9. And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for mercy at his hands.
10. Nevertheless the LORD of Spirits will so press them That they shall hastily go forth from His presence, And their faces shall be filled with shame, And the darkness grow deeper on their faces.
11. And He will deliver them to the angels for punishment, To execute vengeance on them because they have oppressed His children and His elect
12. And they shall be a spectacle for the righteous and for His elect: They shall rejoice over them, Because the wrath of the LORD of Spirits resteth upon them, And His sword is drunk with their blood.
13. And the righteous and elect shall be saved on that day, And they shall never thenceforward see the face of the sinners and unrighteous.
14. And the LORD of Spirits will abide over them, And with that Son of Man shall they eat And lie down and rise up for ever and ever.
15. And the righteous and elect shall have risen from the earth, And ceased to be of downcast countenance. And they shall have been clothed with garments of glory,
16. And these shall be the garments of life from the LORD of Spirits: And your garments shall not grow old, Nor your glory pass away before the LORD of Spirits.

### **ENOCH 63:1**

1. In those days shall the mighty and the kings who possess the earth implore (Him) to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the LORD of Spirits, and confess their sins before Him.
2. And they shall bless and glorify the LORD of Spirits, and say: 'Blessed is the LORD of Spirits and the LORD of kings, And the LORD of the mighty and the LORD of the rich, And the Lord of glory and the LORD of wisdom,
3. And splendid in every secret thing is Thy power from generation to generation, And Thy glory for ever and ever: Deep are all Thy secrets and innumerable, And Thy righteousness is beyond reckoning.
4. We have now learnt that we should glorify And bless the LORD of kings and Him who is king over all kings.'
5. And they shall say: 'Would that we had rest to glorify and give thanks And confess our faith before His glory!
6. And now we long for a little rest but find it not: We follow hard upon and obtain (it) not: And light has vanished from before us, And darkness is our dwelling-place for ever and ever:

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7. For we have not believed before Him Nor glorified the name of the LORD of Spirits, [nor glorified the LORD] But our hope was in the sceptre of our kingdom, And in our glory.

8. And in the day of our suffering and tribulation He saves us not, And we find no respite for confession That our the LORD is true in all His works, and in His judgements and His justice, And His judgements have no respect of persons.

9. And we pass away from before His face on account of our works, And all our sins are reckoned up in righteousness.'

10. Now they shall say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the †burden† of Sheol.'

11. And after that their faces shall be filled with darkness And shame before that Son of Man, And they shall be driven from his presence, And the sword shall abide before his face in their midst.

12. Thus spake the LORD of Spirits: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the LORD of Spirits.'

### **ENOCH 64:1**

1. And other forms I saw hidden in that place.

2. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

## *Noah warned about the flood*

### **Enoch 65:1**

1. And in those days Noah saw the earth that it had sunk down and its destruction was nigh.

2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: Hear me, hear me, hear me.'

3. And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?'

4. And thereupon there was a great commotion, on the earth, and a voice was heard from heaven, and I fell on my face.

5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'

6. And a command has gone forth from the presence of the LORD concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers--the most secret ones--and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth:

7. And how silver is produced from the dust of the earth, and how soft metal originates in the earth.

8. For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that angel is pre-eminent.'

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9. And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: 'Go, for I have asked the LORD of Spirits as touching this commotion on the earth.

10. And He said unto me: "Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed."

11. And these--they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned: but as for thee, my son, the LORD of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets.

12. And He has destined thy name to be among the holy, And will preserve thee amongst those who dwell on the earth, And has destined thy righteous seed both for kingship and for great honours, And from thy seed shall proceed a fountain of the righteous and holy without number for ever.

### **Enoch 66:1**

1. And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who [abide and] dwell on the earth.

2. And the LORD of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters.

3. And I went away from the presence of Enoch.

## *Noah told about the ark*

### **Enoch 67:1**

1. And in those days the word of God came unto me, and He said unto me: 'Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness.

2. And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant.

3. And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the LORD.'

4. And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin.

5. And I saw that valley in which there was a great convulsion and a convulsion of the waters.

6. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land.

7. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth.

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8. But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the LORD of Spirits and see their punishment daily, and yet believe not in His name.

9. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; for before the LORD of Spirits none shall utter an idle word.

10. For the judgement shall come upon them, because they believe in the lust of their body and deny the Spirit of the LORD.

11. And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold.

12. And I heard Michael answering and saying: 'This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.'

13. Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

## *Severe judgment*

### **Enoch 68:1**

1. And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book of the Parables.

2. And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before which they melt away?'

3. And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement (that) has gone forth upon them because of those who have thus led them out?'

4. And it came to pass when he stood before the LORD of Spirits, Michael said thus to Raphael: 'I will not take their part under the eye of the LORD; for the LORD of Spirits has been angry with them because they do as if they were the LORD. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement for ever and ever.'

# *Names and the sin's of the fallen angels*

## **Enoch 69:1**

1 And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.

2 And behold the names of those angels [and these are their names: the first of them is Samjâzâ, the second Artâqîfâ, and the third Armên, the fourth Kôkabêl, the fifth †Tûrâêl†, the sixth Rûmjâl, the seventh Dânjâl, the eighth †Nêqâêl†, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth †Busasêjal†, the fourteenth Hanânêl, the fifteenth †Tûrêl†, and the sixteenth Sîmâpêsîêl, the seventeenth Jetrêl, the eighteenth Tûmâêl, the nineteenth Tûrêl, the twentieth †Rumâêl†, the twenty-first †Azâzêl†.

3. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens].

4. The name of the first Jeqôn: that is, the one who led astray all the sons of God, and brought them down to the earth, and led them astray through the daughters of men.

5. And the second was named Asbeêl: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men.

6. And the third was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed the weapons of death to the sons of men the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men.

7. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore.

8. And the fourth was named Pênêmûe: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom.

9. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day.

10. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink.

11. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me†.

12. And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and [the smitings of the soul] the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Tabââ'êt.

13. And this is the task of Kâsbeêl, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Bîqâ.

14. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men.

15. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akâe in the hand of Michael.

### Corruption

16. And these are the secrets of this oath . . . And they are strong through his oath: And the heaven was suspended before the world was created, And for ever.

17. And through it the earth was founded upon the water, And from the secret recesses of the mountains come beautiful waters, From the creation of the world and unto eternity.

18. And through that oath the sea was created, And †as its foundation† He set for it the sand against the time of (its) anger, And it dare not pass beyond it from the creation of the world unto eternity.

19. And through that oath are the depths made fast, And abide and stir not from their place from eternity to eternity.

20. And through that oath the sun and moon complete their course, And deviate not from their ordinance from eternity to eternity.

21. And through that oath the stars complete their course, And He calls them by their names, And they answer Him from eternity to eternity.

22. And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds.

23. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew.

24. And all these believe and give thanks before the LORD of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the LORD of Spirits for ever and ever.

25. And this oath is mighty over them And through it they are preserved and their paths are preserved, And their course is not destroyed.

26. And there was great joy amongst them, And they blessed and glorified and extolled Because the name of that Son of Man had been revealed unto them.

27. And he sat on the throne of his glory, And the sum of judgement was given unto the Son of Man, And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray.

28. With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth.

29. And from henceforth there shall be nothing corruptible; For that Son of Man has appeared, And has seated himself on the throne of his glory, And all evil shall pass away before his face, And the word of that Son of Man shall go forth And be strong before the LORD of Spirits.

## *They measure a place for the righteous*

### **Enoch 70:1**

1. And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the LORD of Spirits from amongst those who dwell on the earth.

2. And he was raised aloft on the chariots of the spirit and his name vanished among them.

3. And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous.

4. And there I saw the first fathers and the righteous who from the beginning dwell in that place.

## *More secrets revealed*

### **Enoch 71:1**

1. And it came to pass after this that my spirit was translated And it ascended into the heavens: And I saw the holy sons of God. They were stepping on flames of fire: Their garments were white [and their raiment], And their faces shone like snow.
2. And I saw two streams of fire, And the light of that fire shone like hyacinth, And I fell on my face before the LORD of Spirits.
3. And the angel Michael [one of the archangels] seized me by my right hand, And lifted me up and led me forth into all the secrets, And he showed me all the secrets of righteousness.
4. And he showed me all the secrets of the ends of the heaven, And all the chambers of all the stars, and all the luminaries, Whence they proceed before the face of the holy ones.
5. And he translated my spirit into the heaven of heavens, And I saw there as it were a structure built of crystals, And between those crystals tongues of living fire.
6. And my spirit saw the girdle which girt that house of fire, And on its four sides were streams full of living fire, And they girt that house.
7. And round about were Seraphin, Cherubic, and Ophannin: And these are they who sleep not And guard the throne of His glory.
8. And I saw angels who could not be counted, A thousand thousands, and ten thousand times ten thousand, Encircling that house. And Michael, and Raphael, and Gabriel, and Phanuel, And the holy angels who are above the heavens, Go in and out of that house.
9. And they came forth from that house, And Michael and Gabriel, Raphael and Phanuel, And many holy angels without number.
10. And with them the Head of Days, His head white and pure as wool, And His raiment indescribable.
11. And I fell on my face, And my whole body became relaxed, And my spirit was transfigured; And I cried with a loud voice, . . . with the spirit of power, And blessed and glorified and extolled.
12. And these blessings which went forth out of my mouth were well pleasing before that Head of Days.
13. And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number.
14. And he (i.e. the angel) came to me and greeted me with His voice, and said unto me: 'This is the Son of Man who is born unto righteousness; And righteousness abides over him, And the righteousness of the Head of Days forsakes him not.'
15. And he said unto me: 'He proclaims unto thee peace in the name of the world to come; For from hence has proceeded peace since the creation of the world, And so shall it be unto thee for ever and for ever and ever.
16. And all shall walk in his ways since righteousness never forsaketh him: With him will be their dwelling-places, and with him their heritage, And they shall not be separated from him for ever and ever and ever.

17. And so there shall be length of days with that Son of Man, And the righteous shall have peace and an upright way In the name of the LORD of Spirits for ever and ever.'

## *The courses of the Luminaries (the Sun)*

### **Enoch 72:1**

1. The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity.
2. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven.
3. And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals.
4. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire.
5. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven.
6. In this way he rises in the first month in the great portal, which is the fourth those six portals in the east .
7. And in that fourth portal from which the sun rises in the first month are twelve window- openings, from which proceed a flame when they are opened in their season.
8. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven.
9. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning.
10. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.
11. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal.
12. And then the day becomes longer by †two† parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts.
13. And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign.
14. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.
15. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings.

### Corruption

16. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven.
17. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal.
18. On that day the day decreases by †two† parts, and amounts to ten parts and the night to eight parts.
19. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one-and-thirty mornings on account of its sign, and sets in the west.
20. On that day the day is equalized with the night, [and becomes of equal length], and the night amounts to nine parts and the day to nine parts.
21. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal.
22. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts.
23. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven.
24. And on that day the night amounts to eleven parts and the day to seven parts.
25. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven.
26. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six.
27. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it.
28. And on that night has the night decreased in length by a †ninth† part, and the night has become eleven parts and the day seven parts.
29. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting.
30. And on that day the night decreases in length, and the night amounts to ten parts and the day to eight.
31. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven.
32. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four.
33. And the length of the day and of the night, and the shortness of the day and of the night arise-- through the course of the sun these distinctions are made (lit. 'they are separated').
34. So it comes that its course becomes daily longer, and its course nightly shorter.
35. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i.e. the great luminary which is named the sun, for ever and ever.
36. And that which (thus) rises is the great luminary, and is so named according to its appearance, according as The LORD commanded.
37. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

## *(The Moon)*

### **Enoch 73:1**

1. And after this law I saw another law dealing with the smaller luminary, which is named the Moon.
2. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure.
3. And her rising and setting change every month: and her days are like the days of the sun, and when her light is uniform (i.e. full) it amounts to the seventh part of the light of the sun.
4. And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises.
5. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light.
6. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof.
7. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them.
8. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

## *Days of the Sun and Moon*

### **Enoch 74:1**

1. And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution.
2. And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished.
3. In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west.
4. And in certain months she alters her settings, and in certain months she pursues her own peculiar course.
5. In two months the moon sets with the sun: in those two middle portals the third and the fourth.
6. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth.

### Corruption

7. And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days.
8. And she returns again in seven days into the fourth portal from which the sun goes forth.
9. Thus I saw their position--how the moons rose and the sun set in those days.
10. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days.
11. And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days.
12. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days.
13. In 3 years there are 1092 days, and in 5 years 1820 days, so that in 8 years there are 2912 days.
14. For the moon alone the days amount in 3 years to 1062 days, and in 5 years she falls 50 days behind: [i.e. to the sum (of 1770) there is to be added (1000 and) 62 days.]
15. And in 5 years there are 1770 days, so that for the moon the days in 8 years amount to 2832 days.
16. [For in 8 years she falls behind to the amount of 80 days], all the days she falls behind in 8 years are 80.
17. And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

## *Windows and portals*

### **Enoch 75:1**

1. And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year.
2. And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.
3. For the signs and the times and the years and the days the angel Uriel showed to me, whom the LORD of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i.e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven.
4. In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons.
5. [And for the winds and the spirit of the dew† when they are opened, standing open in the heavens at the ends.]

### Corruption

6. As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west.

7. There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number.

8. And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set.

9. And one is larger than all the rest, and it is that that makes its course through the entire world.

## **Enoch 76:1**

1 And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth.

2. Three of them are open on the face (i.e. the east) of the heavens, and three in the west, and three on the right (i.e. the south) of the heaven, and three on the left (i.e. the north).

3. And the three first are those of the east, and three are of †the north, and three [after those on the left] of the south†, and three of the west.

4. Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.

5. And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction.

6. And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought.

7. And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind.

8. And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health.

9. And through the third portal lying to the west come forth dew and rain, locusts and desolation.

10. And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation.

11. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.

12. And after these [four] are the west winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost. And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction.

14. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

## *The four quarters of the earth*

### **Enoch 77:1**

1. And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend.
2. And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down.
3. And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.
4. I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar-frost, and days, seasons, and years pass away.
5. I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea.
6. And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east.
7. And the remaining four come forth on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and discharge themselves there [and some say: into the desert].
8. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

## *More about the Sun and Moon*

### **Enoch 78:1**

1. And the names of the sun are the following: the first Orjârês, and the second Tômâs.
2. And the moon has four names: the first name is Asônjâ, the second Eblâ, the third Benâsê, and the fourth Erâe.
3. These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike.
4. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted.
5. And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven.
6. And when the moon rises one-fourteenth part appears in the heaven: the light becomes full in her: on the fourteenth day she accomplishes her light.
7. And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth parts.

### Corruption

8. And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth.
9. And in certain months the month has twenty-nine days and once twenty-eight.
10. And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun.
11. During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days [her light is accomplished in the heaven], and when she is illumined throughout, her light is accomplished full in the heaven.
12. And on the first day she is called the new moon, for on that day the light rises upon her.
13. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun.
14. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light.
15. And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days.
16. And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each.
17. At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

### **Enoch 79:1**

1. And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed.
2. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week:
3. And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning:
4. And the waning which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days.
5. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou seest has been traversed.
6. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

# *Everything changes it's course*

## **Enoch 80:1**

1. And in those days the angel Uriel answered and said to me: 'Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldst see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.
2. And in the days of the sinners the years shall be shortened, And their seed shall be tardy on their lands and fields, And all things on the earth shall alter, And shall not appear in their time: And the rain shall be kept back And the heaven shall withhold (it).
3. And in those times the fruits of the earth shall be backward, And shall not grow in their time, And the fruits of the trees shall be withheld in their time.
4. And the moon shall alter her order, And not appear at her time.
5. [And in those days the sun shall be seen and he shall journey in the evening †on the extremity of the great chariot† in the west] And shall shine more brightly than accords with the order of light.
6. And many chiefs of the stars shall transgress the order (prescribed). And these shall alter their orbits and tasks, And not appear at the seasons prescribed to them.
7. And the whole order of the stars shall be concealed from the sinners, And the thoughts of those on the earth shall err concerning them, [And they shall be altered from all their ways], Yea, they shall err and take them to be gods.
8. And evil shall be multiplied upon them, And punishment shall come upon them So as to destroy all.'

## **Enoch 81:1**

1. And he said unto me: 'Observe, Enoch, these heavenly tablets, And read what is written thereon, And mark every individual fact.'
- 2 And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations.
3. And forthwith I blessed the great the LORD the King of glory for ever, in that He has made all the works of the world, And I extolled the Lord because of His patience, And blessed Him because of the children of men.
4. And after that I said: 'Blessed is the man who dies in righteousness and goodness, Concerning whom there is no book of unrighteousness written, And against whom no day of judgement shall be found.'
5. And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the LORD, for He is their Creator.
6. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst.
7. Let thy heart be strong, For the good shall announce righteousness to the good; The righteous with the righteous shall rejoice, And shall offer congratulation to one another.

### Corruption

8. But the sinners shall die with the sinners, And the apostate go down with the apostate.
9. And those who practice righteousness shall die on account of the deeds of men, And be taken away on account of the doings of the godless.'
10. And in those days they ceased to speak to me, and I came to my people, blessing the LORD of the world.

## **Enoch 82:1**

1. And now, my son Methuselah, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world.
2. I have given Wisdom to thee and to thy children, [And thy children that shall be to thee], That they may give it to their children for generations, This wisdom (namely) that passeth their thought.
3. And those who understand it shall not sleep, But shall listen with the ear that they may learn this wisdom, And it shall please those that eat thereof better than good food.
4. Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners, in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days.
5. Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately.
6. For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.
7. And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world hath subjected the host of heaven.
8. And he has power over night and day in the heaven to cause the light to give light to men-- sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots.
9. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.
10. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.
11. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year.
12. And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division. And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl.
13. And the names of those who lead them: Adnâr'êl, and Îjâsûsa'êl, and 'Elômê'êl--these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

### Corruption

15. In the beginning of the year Melkejâl rises first and rules, who is named †Tam'âinî† and sun, and all the days of his dominion whilst he bears rule are ninety-one days.

16. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered.

17. And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hîlûjâsêph: and the days of the dominion of this (leader) are at an end.

18. The next leader after him is Hêl'em mêlêk, whom one names the shining sun, and all the days of his light are ninety-one days.

19. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion.

20. These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'îjal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl': and the days of his dominion are at an end.

## *The Visions of Enoch*

### **Enoch 83:1**

1. And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee.

2. Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write: the second before I took thy mother, (when) I saw a terrible vision. And regarding them I prayed to the Lord.

3. I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to the earth.

4. And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems, and hurled down and sunk in the abyss.

5. And thereupon a word fell into my mouth, and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.'

6. And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why dost thou make such lamentation?'

7. And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction.'

8. And now, my son, arise and make petition to the Lord of glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth.

### Corruption

9. My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction.

10. After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah.

11. And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as †He had known† it in the beginning, then I blessed the Lord of judgement and extolled Him because He had made the sun to go forth from the windows of the east, †and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

## Enoch 84:1

1. And I lifted up my hands in righteousness and blessed the Holy and Great One, and spake with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:

2. 'Blessed be Thou, O LORD, King, Great and mighty in Thy greatness, Lord of the whole creation of the heaven, King of kings and God of the whole world. And Thy power and kingship and greatness abide for ever and ever, And throughout all generations Thy dominion; And all the heavens are Thy throne for ever, And the whole earth Thy footstool for ever and ever.

3. For Thou hast made and Thou rulest all things, And nothing is too hard for Thee, Wisdom departs not from the place of Thy throne, Nor turns away from Thy presence. And Thou knowest and seest and hearest everything, And there is nothing hidden from Thee [for Thou seest everything].

4. And now the angels of Thy heavens are guilty of trespass, And upon the flesh of men abideth Thy wrath until the great day of judgement.

5. And now, O God and LORD and Great King, I implore and beseech Thee to fulfil my prayer, To leave me a posterity on earth, And not destroy all the flesh of man, And make the earth without inhabitant, So that there should be an eternal destruction.

6. And now, my LORD, destroy from the earth the flesh which has aroused Thy wrath, But the flesh of righteousness and uprightness establish as a plant of the eternal seed, And hide not Thy face from the prayer of Thy servant, O LORD.'

## *Adam and Eve, Cain and Able*

### Enoch 85:1

1. And after this I saw another dream, and I will show the whole dream to thee, my son.

2. And Enoch lifted up (his voice) and spake to his son Methuselah: 'To thee, my son, will I speak: hear my words--incline thine ear to the dream-vision of thy father.

3. Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red.

### Corruption

4. And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull.
5. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.
6. And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him.
7. And I looked till that first bull came to her and quieted her, and from that time onward she cried no more.
8. And after that she bore another white bull, and after him she bore many bulls and black cows.
9. And I saw in my sleep that white bull likewise grow and become a great white bull, and from Him proceeded many white bulls, and they resembled him. And they began to beget many white bulls, which resembled them, one following the other, (even) many.

## *The Watchers and the Nephilim*

### **Enoch 86:1**

1. And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and eat and pastured amongst those oxen.
2. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other.
3. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them amongst them .
4. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels, and asses.
5. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns.
6. And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

### **Enoch 87:1**

1. And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.
2. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them.
3. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the earth, and all the hills were lower.
4. And one said unto me: 'Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

# *Punishment of the Watchers*

## **Enoch 88:1**

1. And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark.
2. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them.
3. And as I was beholding in the vision, lo, one of those four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

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# The Flood

## *Enoch's Vision of The flood*

### Enoch 89:1

1. And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in.
2. And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure.
3. And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water.
4. And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth.
5. And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.
6. But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, (but) perished and sank into the depths.
7. And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were levelled up and other abysses were opened.
8. Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared.
9. But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them.

# *The Birth of Noah*

## **Enoch 106:1**

1. And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son.
2. And his body was white as snow and red as the blooming of a rose, and the hair of his head †and his long locks were white as wool, and his eyes beautiful†. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright.
3. And thereupon he arose in the hands of the midwife, opened his mouth, and †conversed with† the Lord of righteousness.
4. And his father Lamech was afraid of him and fled, and came to his father Methuselah.
5. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious.
6. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth.
7. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.'
8. And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, wherefore hast thou come to me?'
9. And he answered and said: 'Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached.
10. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house.
11. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven.
12. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.'
13. And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord.
14. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them.
17. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.
15. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year.
16. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved].
18. And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction,

### *The flood*

which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.

19. And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in the heavenly tablets.

### **Enoch 107:1**

1. And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it.

2. And now, my son, go and make known to thy son Lamech that this son, which has been born, is in truth his son, and that (this) is no lie.'

3. And when Methuselah had heard the words of his father Enoch--for he had shown to him everything in secret--he returned and showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

# Man corrupts all flesh

## Genesis 6:7

### King James

{6:7} And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

{6:8} But Noah found grace in the eyes of the LORD.

{6:9} These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God.

{6:10} And Noah begat three sons, Shem, Ham, and Japheth.

{6:11} The earth also was corrupt before God, and the earth was filled with violence.

{6:12} And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

### Septuagint

6:8 And God said, I will blot out man whom I have made from the face of the earth, even man with cattle, and reptiles with flying creatures of the sky, for I am grieved that I have made them.

9 But Noe found grace before the Lord God.

10 And these *are* the generations of Noe. Noe was a just man; being perfect in his generation, Noe was well-pleasing to God.

11 And Noe begot three sons, Sem, Cham, Japheth.

12 But the earth was corrupted before God, and the earth was filled with iniquity.

13 And the Lord God saw the earth, and it was corrupted; because all flesh had corrupted its way upon the earth.

## Antiquities Book 1 3:1 -3:2

But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

Now God loved this man for his righteousness: yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness; and cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only,

## JASHER 4:1

1. And all the days that Enoch lived upon earth, were three hundred and sixty-five years.

2. And when Enoch had ascended into heaven, all the kings of the earth rose and took Methuselah his son and anointed him, and they caused him to reign over them in the place of his father.

3. And Methuselah acted uprightly in the sight of God, as his father Enoch had taught him, and he likewise during the whole of his life taught the sons of men wisdom, knowledge and the fear of God, and he did not turn from the good way either to the right or to the left.

### *The flood*

4. But in the latter days of Methuselah, the sons of men turned from the LORD, they corrupted the earth, they robbed and plundered each other, and they rebelled against God and they transgressed, and they corrupted their ways, and would not hearken to the voice of Methuselah, but rebelled against him.
5. And the LORD was exceedingly wroth against them, and the LORD continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.
6. For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.
7. And still the sons of men did not turn from their evil ways, and their hands were still extended to do evil in the sight of God, and they provoked the LORD with their evil ways, and the LORD was very wroth, and repented that he had made man.
8. And he thought to destroy and annihilate them and he did so.
9. In those days when Lamech the son of Methuselah was one hundred and sixty years old, Seth the son of Adam died.
10. And all the days that Seth lived, were nine hundred and twelve years, and he died.
11. And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elishaa the son of Enoch his uncle, and she conceived.
12. And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil ways, and they trespassed and rebelled against God.
13. And the wife of Lamech conceived and bare him a son at that time, at the revolution of the year.
14. And Methuselah called his name Noah, saying, The earth was in his days at rest and free from corruption, and Lamech his father called his name Menachem, saying, This one shall comfort us in our works and miserable toil in the earth, which God had cursed.
15. And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with God.
16. And all the sons of men departed from the ways of the LORD in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against the LORD.
17. And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.
18. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the LORD; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.
19. And the LORD said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field for I repent that I made them.
20. And all men who walked in the ways of the LORD, died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the LORD spoke of concerning the sons of men.
21. And Noah found grace in the sight of the LORD, and the LORD chose him and his children to raise up seed from them upon the face of the whole earth.

## JUBILEES 5:19

19. And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20. And the Lord said that He would destroy everything which was upon the earth, both men and cattle, and beasts, and fowls of the air, and that which moveth on the earth.

# *Build the Ark*

## Genesis 6:13

### King James

{6:13} And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

{6:14} Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

{6:15} And this [is the fashion] which thou shalt make it [of:] The length of the ark [shall be] three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

{6:16} A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; [with] lower, second, and third [stories] shalt thou make it.

### Septuagint

6:14 And the Lord God said to Noe, A period of all men is come before me; because the earth has been filled with iniquity by them, and, behold, I destroy them and the earth.

15 Make therefore for thyself an ark of square timber; thou shalt make the ark in compartments, and thou shalt pitch it within and without with pitch.

16 And thus shalt thou make the ark; three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it.

17 Thou shalt narrow the ark in making it, and in a cubit above thou shalt finish it, and the door of the ark thou shalt make on the side; with lower, second, and third stories thou shalt make it.

## Antiquities Book 1 3:2

he turned the dry land into sea; and thus were all these men destroyed: but Noah alone was saved; for God suggested to him the following contrivance and way of escape : - That he should make an ark of four stories high, three hundred cubits long, fifty cubits broad, and thirty cubits high.

## **JASHER 5:1**

1. And it was in the eighty-fourth year of the life of Noah, that Enoch the son of Seth died, he was nine hundred and five years old at his death.
2. And in the one hundred and seventy ninth year of the life of Noah, Cainan the son of Enosh died, and all the days of Cainan were nine hundred and ten years, and he died.
3. And in the two hundred and thirty fourth year of the life of Noah, Mahlallel the son of Cainan died, and the days of Mahlallel were eight hundred and ninety-five years, and he died.
4. And Jared the son of Mahlallel died in those days, in the three hundred and thirty-sixth year of the life of Noah; and all the days of Jared were nine hundred and sixty-two years, and he died.
5. And all who followed the LORD died in those days, before they saw the evil which God declared to do upon earth.
6. And after the lapse of many years, in the four hundred and eightieth year of the life of Noah, when all those men, who followed the LORD had died away from amongst the sons of men, and only Methuselah was then left, God said unto Noah and Methuselah, saying,
7. Speak ye, and proclaim to the sons of men, saying, Thus saith the LORD, return from your evil ways and forsake your works, and the LORD will repent of the evil that he declared to do to you, so that it shall not come to pass.
8. For thus saith the LORD, Behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the LORD.
9. And Noah and Methuselah spoke all the words of the LORD to the sons of men, day after day, constantly speaking to them.
10. But the sons of men would not hearken to them, nor incline their ears to their words, and they were stiffnecked.
11. And the LORD granted them a period of one hundred and twenty years, saying, If they will return, then will God repent of the evil, so as not to destroy the earth.
12. Noah the son of Lamech refrained from taking a wife in those days, to beget children, for he said, Surely now God will destroy the earth, wherefore then shall I beget children?
13. And Noah was a just man, he was perfect in his generation, and the Lord chose him to raise up seed from his seed upon the face of the earth.
14. And the LORD said unto Noah, Take unto thee a wife, and beget children, for I have seen thee righteous before me in this generation.
15. And thou shalt raise up seed, and thy children with thee, in the midst of the earth; and Noah went and took a wife, and he chose Naamah the daughter of Enoch, and she was five hundred and eighty years old.
16. And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife.
17. And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.
18. And Noah was five hundred and two years old when Naamah bare Shem, and the boys grew up and went in the ways of the Lord, in all that Methuselah and Noah their father taught them.
19. And Lamech the father of Noah, died in those days; yet verily he did not go with all his heart in the ways of his father, and he died in the hundred and ninety-fifth year of the life of Noah.

### *The flood*

20. And all the days of Lamech were seven hundred and seventy years, and he died.

21. And all the sons of men who knew the LORD, died in that year before the LORD brought evil upon them; for the LORD willed them to die, so as not to behold the evil that God would bring upon their brothers and relatives, as he had so declared to do.

22. In that time, the LORD said to Noah and Methuselah, Stand forth and proclaim to the sons of men all the words that I spoke to you in those days, peradventure they may turn from their evil ways, and I will then repent of the evil and will not bring it.

23. And Noah and Methuselah stood forth, and said in the ears of the sons of men, all that God had spoken concerning them.

24. But the sons of men would not hearken, neither would they incline their ears to all their declarations.

25. And it was after this that the Lord said to Noah, The end of all flesh is come before me, on account of their evil deeds, and behold I will destroy the earth.

26. And do thou take unto thee gopher wood, and go to a certain place and make a large ark, and place it in that spot.

27. And thus shalt thou make it; three hundred cubits its length, fifty cubits broad and thirty cubits high.

28. And thou shalt make unto thee a door, open at its side, and to a cubit thou shalt finish above, and cover it within and without with pitch.

### **JUBILEES 5:21**

21. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22. And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month).

# *Noah told to prepare*

## Genesis 6:17

### King James

{6:17} And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein [is] the breath of life, from under heaven; [and] every thing that [is] in the earth shall die.

{6:18} But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

{6:19} And of every living thing of all flesh, two of every [sort] shalt thou bring into the ark, to keep [them] alive with thee; they shall be male and female.

{6:20} Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every [sort] shall come unto thee, to keep [them] alive.

{6:21} And take thou unto thee of all food that is eaten, and thou shalt gather [it] to thee; and it shall be for food for thee, and for them.

{6:22} Thus did Noah; according to all that God commanded him, so did he.

### Septuagint

6:18 And behold I bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatsoever things are upon the earth shall die.

19 And I will establish my covenant with thee, and thou shalt enter into the ark, and thy sons and thy wife, and thy sons' wives with thee.

20 And of all cattle and of all reptiles and of all wild beasts, even of all flesh, thou shalt bring by pairs of all, into the ark, that thou mayest feed them with thyself: male and female they shall be.

21 Of all winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to thee, male and female to be fed with thee.

22 And thou shalt take to thyself of all kinds of food which ye eat, and thou shalt gather them to thyself, and it shall be for thee and themtoeat.

23 AndNoe did all things whatever the Lord God commanded him, so did he.

## JASHER 5:29

29. And behold I will bring the flood of waters upon the earth, and all flesh be destroyed, from under the heavens all that is upon earth shall perish.

30. And thou and thy household shall go and gather two couple of all living things, male and female, and shall bring them to the ark, to raise up seed from them upon earth.

31. And gather unto thee all food that is eaten by all the animals, that there may be food for thee and for them.

32. And thou shalt choose for thy sons three maidens, from the daughters of men, and they shall be wives to thy sons.

33. And Noah rose up, and he made the ark, in the place where God had commanded him, and Noah did as God had ordered him.

34. In his five hundred and ninety-fifth year Noah commenced to make the ark, and he made the ark in five years, as the LORD had commanded.

## The flood

35. Then Noah took the three daughters of Eliakim, son of Methuselah, for wives for his sons, as the LORD had commanded Noah.

36. And it was at that time Methuselah the son of Enoch died, nine hundred and sixty years old was he, at his death.

# *Animals in the Ark*

## Genesis 7:1

### King James

{7:1} And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

{7:2} Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that [are] not clean by two, the male and his female.

{7:3} Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

{7:4} For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

{7:5} And Noah did according unto all that the LORD commanded him.

{7:6} And Noah [was] six hundred years old when the flood of waters was upon the earth.

{7:7} And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

{7:8} Of clean beasts, and of beasts that [are] not clean, and of fowls, and of every thing that creepeth upon the earth,

{7:9} There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

{7:10} And it came to pass after seven days, that the waters of the flood were upon the earth.

### Septuagint

7:1 And the Lord God said to Noe, Enter thou and all thy family into the ark, for thee have I seen righteous before me in this generation.

2 And of the clean cattle take in to thee sevens, male and female, and of the unclean cattle pairs male and female.

3 And of clean flying creatures of the sky sevens, male and female, and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth.

4 For yet seven days *having passed* I bring rain upon the earth forty days and forty nights, and I will blot out every offspring which I have made from the face of all the earth.

5 And Noe *did* all things whatever the Lord God commanded him.

6 And Noe was six hundred years old when the flood of water was upon the earth.

7 And then went in Noe and his sons and his wife, and his sons' wives with him into the ark, because of the water of the flood.

8 And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth,

9 pairs went in to Noe into the ark, male and female, as God commanded Noe.

10 And it came to pass after the seven days that the water of the flood came upon the earth.

### *The flood*

{7:11} In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

<sup>11</sup> In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the flood-gates of heaven were opened.

## Antiquities Book 1 3:2

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Accordingly he entered into that ark, and his wife, and sons, and their wives, and put into it not only other provisions, to support their wants there, but also sent in with the rest all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. And thus was Noah, with his family, preserved. Now he was the tenth from Adam, as being the son of Lamech, whose father was Mathusela; he was the son of Enoch, the son of Jared; and Jared was the son of Malaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the son of Seth, the son of Adam.

## JASHER 6:1

1. At that time, after the death of Methuselah, the LORD said to Noah, Go thou with thy household into the ark; behold I will gather to thee all the animals of the earth, the beasts of the field and the fowls of the air, and they shall all come and surround the ark.
2. And thou shalt go and seat thyself by the doors of the ark, and all the beasts, the animals, and the fowls, shall assemble and place themselves before thee, and such of them as shall come and crouch before thee, shalt thou take and deliver into the hands of thy sons, who shall bring them to the ark, and all that will stand before thee thou shalt leave.
3. And the Lord brought this about on the next day, and animals, beasts and fowls came in great multitudes and surrounded the ark.
4. And Noah went and seated himself by the door of the ark, and of all flesh that crouched before him, he brought into the ark, and all that stood before him he left upon earth.
5. And a lioness came, with her two whelps, male and female, and the three crouched before Noah, and the two whelps rose up against the lioness and smote her, and made her flee from her place, and she went away, and they returned to their places, and crouched upon the earth before Noah.
6. And the lioness ran away, and stood in the place of the lions.
7. And Noah saw this, and wondered greatly, and he rose and took the two whelps, and brought them into the ark.
8. And Noah brought into the ark from all living creatures that were upon earth, so that there was none left but which Noah brought into the ark.
9. Two and two came to Noah into the ark, but from the clean animals, and clean fowls, he brought seven couples, as God had commanded him.
10. And all the animals, and beasts, and fowls, were still there, and they surrounded the ark at every place, and the rain had not descended till seven days after.
11. And on that day, the LORD caused the whole earth to shake, and the sun darkened, and the foundations of the world raged, and the whole earth was moved violently, and the lightning flashed, and the thunder roared, and all the fountains in the earth were broken up, such as was not known to the

### *The flood*

inhabitants before; and God did this mighty act, in order to terrify the sons of men, that there might be no more evil upon earth.

12. And still the sons of men would not return from their evil ways, and they increased the anger of the LORD at that time, and did not even direct their hearts to all this.

13. And at the end of seven days, in the six hundredth year of the life of Noah, the waters of the flood were upon the earth.

14. And all the fountains of the deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights.

15. And Noah and his household, and all the living creatures that were with him, came into the ark on account of the waters of the flood, and the LORD shut him in.

## *The Ark is shut*

### Genesis 7:12

#### King James

{7:12} And the rain was upon the earth forty days and forty nights.

{7:13} In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

{7:14} They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

{7:15} And they went in unto Noah into the ark, two and two of all flesh, wherein [is] the breath of life.

{7:16} And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

#### Septuagint

7:12 And the rain was upon the earth forty days and forty nights.

13 On that very day entered Noe, Sem, Cham, Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons with him into the ark.

14 And all the wild beasts after their kind, and all cattle after their kind, and every reptile moving itself on the earth after its kind, and every flying bird after its kind,

15 went in to Noe into the ark, pairs, male and female of all flesh in which is the breath of life.

16 And they that entered went in male and female of all flesh, as God commanded Noe, and the Lord God shut the ark outside of him.

### Antiquities Book 1 3:3

This calamity happened in the six hundredth year of Noah's government, [age,] in the second month, called by the Macedonians *Dius*, but by the Hebrews *Marchesuan*: for so did they order their year in Egypt. But Moses appointed that *Nisan*, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month: so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the

### *The flood*

original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month; and this was two thousand six hundred and fifty-six [one thousand six hundred and fifty-six] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down, with great accuracy, both the births and deaths of illustrious men.

## **JASHER 6:16**

16. And all the sons of men that were left upon the earth, became exhausted through evil on account of the rain, for the waters were coming more violently upon the earth, and the animals and beasts were still surrounding the ark.

17. And the sons of men assembled together, about seven hundred thousand men and women, and they came unto Noah to the ark.

18. And they called to Noah, saying, Open for us that we may come to thee in the ark--and wherefore shall we die?

19. And Noah, with a loud voice, answered them from the ark, saying, Have you not all rebelled against the LORD, and said that he does not exist? and therefore the LORD brought upon you this evil, to destroy and cut you off from the face of the earth.

20. Is not this the thing that I spoke to you of one hundred and twenty years back, and you would not hearken to the voice of the LORD, and now do you desire to live upon earth?

21. And they said to Noah, We are ready to return to the LORD; only open for us that we may live and not die.

22. And Noah answered them, saying, Behold now that you see the trouble of your souls, you wish to return to the LORD; why did you not return during these hundred and twenty years, which the LORD granted you as the determined period?

23. But now you come and tell me this on account of the troubles of your souls, now also the LORD will not listen to you, neither will he give ear to you on this day, so that you will not now succeed in your wishes.

24. And the sons of men approached in order to break into the ark, to come in on account of the rain, for they could not bear the rain upon them.

25. And the LORD sent all the beasts and animals that stood round the ark. And the beasts overpowered them and drove them from that place, and every man went his way and they again scattered themselves upon the face of the earth.

## **JUBILEES 5:23**

23. And he entered in the sixth (year) thereof, in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the LORD closed it from without on the seventeenth evening.

# *Forty day's and forty nights*

## Genesis 7:17

### King James

{7:17} And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

{7:18} And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

{7:19} And the waters prevailed exceedingly upon the earth; and all the high hills, that [were] under the whole heaven, were covered.

{7:20} Fifteen cubits upward did the waters prevail; and the mountains were covered.

{7:21} And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

{7:22} All in whose nostrils [was] the breath of life, of all that [was] in the dry [land,] died.

{7:23} And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained [alive,] and they that [were] with him in the ark.

{7:24} And the waters prevailed upon the earth an hundred and fifty days.

### Septuagint

7:17 And the flood was upon the earth forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted on high from off the earth.

18 And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water.

19 And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven.

20 Fifteen cubits upwards was the water raised, and it covered all the high mountains.

21 And there died all flesh that moved upon the earth, of flying creatures and cattle, and of wild beasts, and every reptile moving upon the earth, and every man.

22 And all things which have the breath of life, and whatever was on the dry land, died.

23 And *God* blotted out every offspring which was upon the face of the earth, both man and beast, and reptiles, and birds of the sky, and they were blotted out from the earth, and Noe was left alone, and those with him in the ark.

24 And the water was raised over the earth an hundred and fifty days.

## Antiquities Book 1 3:5

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When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there was no greater number preserved, since they had no place to fly to.

## **JASHER 6:26**

26. And the rain was still descending upon the earth, and it descended forty days and forty nights, and the waters prevailed greatly upon the earth; and all flesh that was upon the earth or in the waters died, whether men, animals, beasts, creeping things or birds of the air, and there only remained Noah and those that were with him in the ark.

27. And the waters prevailed and they greatly increased upon the earth, and they lifted up the ark and it was raised from the earth.

28. And the ark floated upon the face of the waters, and it was tossed upon the waters so that all the living creatures within were turned about like pottage in a cauldron.

29. And great anxiety seized all the living creatures that were in the ark, and the ark was like to be broken.

30. And all the living creatures that were in the ark were terrified, and the lions roared, and the oxen lowed, and the wolves howled, and every living creature in the ark spoke and lamented in its own language, so that their voices reached to a great distance, and Noah and his sons cried and wept in their troubles; they were greatly afraid that they had reached the gates of death.

31. And Noah prayed unto the LORD, and cried unto him on account of this, and he said, O LORD help us, for we have no strength to bear this evil that has encompassed us, for the waves of the waters have surrounded us, mischievous torrents have terrified us, the snares of death have come before us; answer us, O Lord, answer us, light up thy countenance toward us and be gracious to us, redeem us and deliver us.

## **JUBILEES 5:24**

24. And the LORD opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25. And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26. And the waters increased upon the earth Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27. And the water prevailed on the face of the earth five months-one hundred and fifty days.

## *YHWH remembers Noah*

### Genesis 8:1

#### King James

{8:1} And God remembered Noah, and every living thing, and all the cattle that [was] with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;  
{8:2} The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;  
{8:3} And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

#### Septuagint

8:1 And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water stayed.  
2 And the fountains of the deep were closed up, and the flood-gates of heaven, and the rain from heaven was withheld.  
3 And the water subsided, and went off the earth, and after an hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat.

### Antiquities Book 1 3:5

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When the rain ceased, the water did but just begin to abate after one hundred and fifty days, (that is, on the seventeenth day of the seventh month,) it then ceasing to subside for a little while.

### JASHER 6:32

32. And the LORD hearkened to the voice of Noah, and the LORD remembered him.  
33. And a wind passed over the earth, and the waters were still and the ark rested.  
34. And the fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

## *The Waters recede*

### Genesis 8:4

#### King James

{8:4} And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

{8:5} And the waters decreased continually until the tenth month: in the tenth [month,] on the first [day] of the month, were the tops of the mountains seen.

{8:6} And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

{8:7} And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

{8:8} Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

{8:9} But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters [were] on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

{8:10} And he stayed yet other seven days; and again he sent forth the dove out of the ark;

{8:11} And the dove came in to him in the evening; and, lo, in her mouth [was] an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

{8:12} And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

{8:13} And it came to pass in the six hundredth and first year, in the first [month,] the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

#### Septuagint

8:4 And the water continued to decrease until the tenth month.

5 And in the tenth month, on the first day of the month, the heads of the mountains were seen.

6 And it came to pass after forty days Noe opened the window of the ark which he had made.

7 And he sent forth a raven; and it went forth and returned not until the water was dried from off the earth.

8 And he sent a dove after it to see if the water had ceased from off the earth.

9 And the dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, and he stretched out his hand and took her, and brought her to himself into the ark.

10 And having waited yet seven other days, he again sent forth the dove from the ark.

11 And the dove returned to him in the evening, and had a leaf of olive, a sprig in her mouth; and Noe knew that the water had ceased from off the earth.

12 And having waited yet seven other days, he again sent forth the dove, and she did not return to him again any more.

13 And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth, and Noe opened the covering of the ark which he had made, and he saw that the water had subsided from the face of the earth.

### *The flood*

{8:14} And in the second month, on the seven and twentieth day of the month, was the earth dried.

<sup>14</sup> And in the second month the earth was dried, on the twenty-seventh day of the month.

## Antiquities Book 1 3:5

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After this, the ark rested on the top of a certain mountain in Armenia; which, when Noah understood, he opened it; and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance. But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after seven days he sent out a dove, to know the state of the ground; which came back to him covered with mud, and bringing an olive branch: hereby Noah learned that the earth was become clear of the flood.

## JASHER 6:35

35. And the waters decreased in those days, and the ark rested upon the mountains of Ararat.

36. And Noah then opened the windows of the ark, and Noah still called out to the LORD at that time and he said, O LORD, who didst form the earth and the heavens and all that are therein, bring forth our souls from this confinement, and from the prison wherein thou hast placed us, for I am much wearied with sighing.

37. And the LORD hearkened to the voice of Noah, and said to him, When thou shalt have completed a full year thou shalt then go forth.

38. And at the revolution of the year, when a full year was completed to Noah's dwelling in the ark, the waters were dried from off the earth, and Noah put off the covering of the ark.

39. At that time, on the twenty-seventh day of the second month, the earth was dry, but Noah and his sons, and those that were with him, did not go out from the ark until the LORD told them.

## JUBILEES 5:28

28. And the ark went and rested on the top of Lûbâr, one of the mountains of Ararat.

29. And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30. And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31. And the waters disappeared from above the earth in the fifth week in the seventh year thereof, and on the seventeenth day in the second month the earth was dry.

## Noah leaves the Ark

### Genesis 8:15

#### King James

{8:15} And God spake unto Noah, saying,  
{8:16} Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.  
{8:17} Bring forth with thee every living thing that [is] with thee, of all flesh, [both] of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.  
{8:18} And Noah went forth, and his sons, and his wife, and his sons' wives with him:  
{8:19} Every beast, every creeping thing, and every fowl, [and] whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

#### Septuagint

8:15 And the Lord God spoke to Noe, saying,  
16 Come out from the ark, thou and thy wife and thy sons, and thy sons' wives with thee.  
17 And all the wild beasts as many as are with thee, and all flesh both of birds and beasts, and every reptile moving upon the earth, bring forth with thee: and increase ye and multiply upon the earth.  
18 And Noe came forth, and his wife and his sons, and his sons' wives with him.  
19 And all the wild beasts and all the cattle and every bird, and every reptile creeping upon the earth after their kind, came forth out of the ark.

### Antiquities Book 1 3:5 - 3:6

So after he had staid seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place, (GREEK) *The Place of Descent*; for the ark being saved in that place, its remains are shown there by the inhabitants to this day.

Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he is describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks thus: "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."

### JASHER 6:40

40. And the day came that the LORD told them to go out, and they all went out from the ark.  
41. And they went and returned every one to his way and to his place, and Noah and his sons dwelt in the land that God had told them, and they served the LORD all their days, and the LORD blessed

Noah and his sons on their going out from the ark.

## JUBILEES 5:32

32. And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

# *Noah's burnt offering*

## Genesis 8:20

### King James

{8:20} And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

{8:21} And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done.

{8:22} While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

### Septuagint

8:20 And Noe built an altar to the Lord, and took of all clean beasts, and of all clean birds, and offered a whole burnt-offering upon the altar.

21 And the Lord God smelled a smell of sweetness, and the Lord God having considered, said, I will not any more curse the earth, because of the works of men, because the imagination of man is intently bent upon evil things from his youth, I will not therefore any more smite all living flesh as I have done.

22 All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

## Antiquities Book 1 3:7

But as for Noah, he was afraid, since God had determined to destroy mankind, lest he should drown the earth every year; so he offered burnt-offerings, and besought God that nature might hereafter go on in its former orderly course, and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction: but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; for that otherwise these last must be more miserable than the first, and that they must be condemned to a worse condition than the others, unless they be suffered to escape entirely; that is, if they be reserved for another deluge; while they must be afflicted with the terror and sight of the first deluge, and must also be destroyed by a second. He also entreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of 'his wrath; that men might be permitted to go on cheerfully in cultivating the same; to build cities, and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the Flood; but might attain to the like length of days, and old age, which the ancient people had arrived at before.

## JUBILEES 6:1

1. And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.
2. And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.
3. And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the LORD.
4. And the LORD smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; <sup>3</sup> that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

## *Be fruitful and multiply*

### Genesis 9:1

#### King James

- {9:1} And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
- {9:2} And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered.
- {9:3} Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
- {9:4} But flesh with the life thereof, [which is] the blood thereof, shall ye not eat.
- {9:5} And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
- {9:6} Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

#### Septuagint

- <sup>9:1</sup> And God blessed Noe and his sons, and said to them, Increase and multiply, and fill the earth and have dominion over it.
- <sup>2</sup> And the dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky, and on all things moving upon the earth, and upon all the fishes of the sea, I have placed them under you power.
- <sup>3</sup> And every reptile which is living shall be to you for meat, I have given all things to you as the green herbs.
- <sup>4</sup> But flesh with blood of life ye shall not eat.
- <sup>5</sup> For your blood of your lives will I require at the hand of all wild beasts, and I will require the life of man at the hand of *his* brother man.
- <sup>6</sup> He that sheds man's blood, instead of that blood shall his own be shed, for in the image of God I made man.

### *The flood*

{9:7} And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

<sup>7</sup> But do ye increase and multiply, and fill the earth, and have dominion over it.

## Antiquities Book 1 3:8

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When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, that it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world if he had himself determined to destroy them, it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; "But the injuries," said he, "they offered to my holiness and virtue, forced me to bring this punishment upon them. But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers; for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life.

## JASHER 6:42

42. And he said to them, Be fruitful and fill all the earth; become strong and increase abundantly in the earth and multiply therein.

## JUBILEES 6:5

5. "And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I shall inspire in everything that is on earth and in the sea.

6. And behold I have given unto you all beasts, and all winged things, and everything that moveth on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7. But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast), shall I require the blood of man.

8. Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God made He man.

9. And you, increase ye, and multiply on the earth."

10. And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the LORD God for ever throughout all the generations of the earth in this month.

11. On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the LORD made with them for ever.

### *The flood*

12. And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eateth the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13. And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the LORD our God continually.

14. And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the LORD that they may keep it and not be rooted out.

## *The Rainbow*

### Genesis 9:8

#### King James

{9:8} And God spake unto Noah, and to his sons with him, saying,

{9:9} And I, behold, I establish my covenant with you, and with your seed after you;

{9:10} And with every living creature that [is] with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

{9:11} And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

{9:12} And God said, This [is] the token of the covenant which I make between me and you and every living creature that [is] with you, for perpetual generations:

{9:13} I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

{9:14} And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

#### Septuagint

9:8 And God spoke to Noe, and to his sons with him, saying,

9 And behold I establish my covenant with you, and with your seed after you,

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

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

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

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

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

### *The flood*

{9:15} And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

{9:16} And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that [is] upon the earth.

{9:17} And God said unto Noah, This [is] the token of the covenant, which I have established between me and all flesh that [is] upon the earth.

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

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

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

## Antiquities Book 1 3:8

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But I will give you a sign that I have left off my anger by my bow [whereby is meant the rainbow, for they determined that the rainbow was the bow of God]. And when God had said and promised thus, he went away.

## JUBILEES 6:15

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16. He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17. For this reason it is ordained and written on the heavenly tables, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18. And this whole festival was celebrated in heaven from the day of creation till the days of Noah-twenty-six jubilees and five weeks of years: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they ate blood.

19. But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20. And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21. For it is the feast of weeks and the feast of first-fruits: this feast is two fold and of a double nature: according to what is written and engraven concerning it celebrate it.

22. For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23. And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

*The flood*

24. And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.
25. And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.
26. And on the new moon of the fourth month the mouths of the depths of the abysses beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.
27. And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.
28. And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.
29. And they placed them on the heavenly tables, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.
30. And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete.
31. Thus it is engraven and ordained on the heavenly tables. And there is no neglecting (this commandment) for a single -year or from year to year.
32. And command thou the children of Israel that they observe the years according to this reckoning--three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.
33. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons, and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.
34. And all the children of Israel will forget, and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths, and they will go wrong as to all the order of the years.
35. For I know and from henceforth shall I declare it unto thee, and it is not of my own devising; for the book (lieth) written before me, and on the heavenly tables the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.
36. For there will be those who will assuredly make observations of the moon--now (it) disturbeth the seasons and cometh in from year to year ten days too soon.
37. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.
38. For this reason I command and testify to thee that thou mayest testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

## A curse on Canaan

### Genesis 9:18

#### King James

{9:18} And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

{9:19} These [are] the three sons of Noah: and of them was the whole earth overspread.

{9:20} And Noah began [to be] an husbandman, and he planted a vineyard:

{9:21} And he drank of the wine, and was drunken; and he was uncovered within his tent.

{9:22} And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

{9:23} And Shem and Japheth took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [were] backward, and they saw not their father's nakedness.

{9:24} And Noah awoke from his wine, and knew what his younger son had done unto him.

{9:25} And he said, Cursed [be] Canaan; a servant of servants shall he be unto his brethren.

{9:26} And he said, Blessed [be] the LORD God of Shem; and Canaan shall be his servant.

{9:27} God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

{9:28} And Noah lived after the flood three hundred and fifty years.

{9:29} And all the days of Noah were nine hundred and fifty years: and he died.

#### Septuagint

9:18 Now the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Chanaan.

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

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

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

22 And Cham the father of Chanaan saw the nakedness of his father, and he went out and told his two brothers without.

23 And Sem and Japheth having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face *was* backward, and they saw not the nakedness of their father.

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

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

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

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

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

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

## Antiquities Book 1 6:3

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Noah, when, after the deluge, the earth was resettled in its former condition, set about its cultivation; and when he had planted it with vines, and when the fruit was ripe, and he had gathered the grapes in their season, and the wine was ready for use, he offered sacrifice, and feasted, and, being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his brethren; but they covered their father's nakedness. And when Noah was made sensible of what had been done, he prayed for prosperity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his prosperity: and when the rest of them escaped that curse, God inflicted it on the children of Canaan. But as to these matters, we shall speak more hereafter.

## Antiquities Book 1 3:9

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Now when Noah had lived three hundred and fifty years after the Flood, and that all that time happily, he died, having lived the number of nine hundred and fifty years. But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, for those ancients were beloved of God, and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years: and besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the great year is completed in that interval. Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestius, and, besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: Hesiod also, and Hecatseus, Hellanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But as to these matters, let every one look upon them as he thinks fit.

## JUBILEES 7:1

1. And in the seventh week in the first year thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lûbâr, one of the Ararat Mountains, produced fruit in the fourth year, and he guarded their fruit, and gathered it in this year in the seventh month.
2. And he made wine therefrom and put it into a vessel, and kept it until the fifth year, until the first day, on the new moon of the first month.
3. And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the LORD, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.
4. And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.
5. And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the LORD his God.
6. And he rejoiced and drank of this wine, he and his children with joy.
7. And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

## *The flood*

8. And Ham saw Noah his father naked, and went forth and told his two brethren without.
9. And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.
10. And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: "Cursed be Canaan; an enslaved servant shall he be unto his brethren."
11. And he blessed Shem, and said: "Blessed be the LORD God of Shem, and Canaan shall be his servant.
12. God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant."

# *The sons of Noah*

## Genesis 10:1

### King James

- {10:1} Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
- {10:2} The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- {10:3} And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
- {10:4} And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
- {10:5} By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
- {10:6} And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
- {10:7} And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.
- {10:8} And Cush begat Nimrod: he began to be a mighty one in the earth.
- {10:9} He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
- {10:10} And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

### Septuagint

- <sup>10:1</sup> Now these *are* the generations of the sons of Noe, Sem, Cham, Japheth; and sons were born to them after the flood.
- <sup>2</sup> The sons of Japheth, Gamer, and Magog, and Madoi, and Jovan, and Elisa, and Thobel, and Mosoch, and Thiras.
- <sup>3</sup> And the sons of Gamer, Aschanaz, and Riphath, and Thorgama.
- <sup>4</sup> And the sons of Jovan, Elisa, and Tharseis, Cetians, Rhodians.
- <sup>5</sup> From these were the islands of the Gentiles divided in their land, each according to his tongue, in their tribes and in their nations.
- <sup>6</sup> And the sons of Cham, Chus, and Mesrain, Phud, and Chanaan.
- <sup>7</sup> And the sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma, Saba, and Dadan.
- <sup>8</sup> And Chus begot Nebrod: he began to be a giant upon the earth.
- <sup>9</sup> He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.
- <sup>10</sup> And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Senaar.

{10:11} Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

{10:12} And Resen between Nineveh and Calah: the same [is] a great city.

{10:13} And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

{10:14} And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

{10:15} And Canaan begat Sidon his firstborn, and Heth,

{10:16} And the Jebusite, and the Amorite, and the Girgashite,

{10:17} And the Hivite, and the Arkite, and the Sinite,

{10:18} And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

{10:19} And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

{10:20} These [are] the sons of Ham, after their families, after their tongues, in their countries, [and] in their nations.

{10:21} Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born.

{10:22} The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

{10:23} And the children of Aram; Uz, and Hul, and Gether, and Mash.

{10:24} And Arphaxad begat Salah; and Salah begat Eber.

{10:25} And unto Eber were born two sons: the name of one [was] Peleg; for in his days was the earth divided; and his brother's name [was] Joktan.

{10:26} And Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah,

{10:27} And Hadoram, and Uzal, and Diklah,

{10:28} And Obal, and Abimael, and Sheba,

{10:29} And Ophir, and Havilah, and Jobab: all these [were] the sons of Joktan.

11 Out of that land came Assur, and built Ninevi, and the city Rhooboth, and Chalach,  
12 and Dase between Ninevi and Chalach: this is the great city.

13 And Mesrain begot the Ludiim, and the Nephtholim, and the Enemetiim, and the Labiim,

14 and the Patrosoniim, and the Chasmoniim (whence came forth Phylistiim) and the Gaphthoriim.

15 And Chanaan begot Sidon his fist-born, and the Chettite,

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

17 and the Evite, and the Arukite, and the Asenite,

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

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

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

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

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

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

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

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

26 And Jektan begot Elmodad, and Saleth, and Sarmoth, and Jarach,

27 and Odorrha, and Aibel, and Decla,

28 Eval, and Abimael, and Saba,

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

### *The flood*

{10:30} And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

{10:31} These [are] the sons of Shem, after their families, after their tongues, in their lands, after their nations.

{10:32} These [are] the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

<sup>30</sup> And their dwelling was from Masse, till one comes to Saphera, a mountain of the east.

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

<sup>32</sup> These are the tribes of the sons of Noe, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.

## **JASHER 7:1**

1. And these are the names of the sons of Noah: Japheth, Ham and Shem; and children were born to them after the flood, for they had taken wives before the flood.

2. These are the sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, seven sons.

3. And the sons of Gomer were Askinaz, Rephath and Tegarmah.

4. And the sons of Magog were Elichanaf and Lubal.

5. And the children of Madai were Achon, Zeelo, Chazoni and Lot.

6. And the sons of Javan were Elisha, Tarshish, Chittim and Dudonim.

7. And the sons of Tubal were Ariphi, Kesed and Taari.

8. And the sons of Meshech were Dedon, Zaron and Shebashni.

9. And the sons of Tiras were Benib, Gera, Lupirion and Gilak; these are the sons of Japheth according to their families, and their numbers in those days were about four hundred and sixty men.

10. And these are the sons of Ham; Cush, Mitzraim, Phut and Canaan, four sons; and the sons of Cush were Seba, Havilah, Sabta, Raama and Satecha, and the sons of Raama were Sheba and Dedan.

11. And the sons of Mitzraim were Lud, Anom and Pathros, Chasloth and Chapthor.

12. And the sons of Phut were Gebul, Hadan, Benah and Adan.

13. And the sons of Canaan were Zidon, Heth, Amori, Gergashi, Hivi, Arkee, Seni, Arodi, Zimodi and Chamothi.

14. These are the sons of Ham, according to their families, and their numbers in those days were about seven hundred and thirty men.

15. And these are the sons of Shem; Elam, Ashur, Arpachshad, Lud and Aram, five sons; and the sons of Elam were Shushan, Machul and Harmon.

16. And the sons of Ashur were Mirus and Mokil, and the sons of Arpachshad were Shelach, Anar and Ashcol.

17. And the sons of Lud were Pethor and Bizayon, and the sons of Aram were Uz, Chul, Gather and Mash.

18. These are the sons of Shem, according to their families; and their numbers in those days were about three hundred men.

19. These are the generations of Shem; Shem begat Arpachshad and Arpachshad begat Shelach, and Shelach begat Eber and to Eber were born two children, the name of one was Peleg, for in his days the sons of men were divided, and in the latter days, the earth was divided.

20. And the name of the second was Yoktan, meaning that in his day the lives of the sons of men were diminished and lessened.

### *The flood*

21. These are the sons of Yoktan; Almodad, Shelaf, Chazarmoveth, Yerach, Hadurom, Ozel, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab; all these are the sons of Yoktan.

22. And Peleg his brother begat Yen, and Yen begat Serug, and Serug begat Nahor and Nahor begat Terah, and Terah was thirty-eight years old, and he begat Haran and Nahor.

## **JUBILEES 7:13**

13. And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son, and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14. And he built for himself a city and called its name after the name of his wife Nê'êlâtamâ'ûk.

15. And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adâtanêsês.

16. And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sêdêqêtêlêbâb.

17. And behold these three cities are near Mount Lûbâr; Sêdêqêtêlêbâb fronting the mountain on its east; and Na'êlâtamâ'ûk on the south; 'Adatanêsês towards the west.

18. And these are the sons of Shem: Elam, and Asshur, and Arpachshad--this (son) was born two years after the flood--and Lud, and Aram.

19. The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20. And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21. For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22. And they begat sons the Nâphîdîm, and †they were all unlike†, and they devoured one another: and the Giants slew the Nâphîl, and the Nâphîl slew the Eljô, and the Eljô mankind, and one man another.

23. And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24. And after this they sinned against the beasts and birds, and all that moveth and walketh on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25. And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26. "And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness; for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it cometh) that ye are not in harmony, my sons, each with his brother.

### *The flood*

27. For I see, and behold the demons have begun (their) seductions against you and against your children, and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28. For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, will all be destroyed from the earth.

29. And there will not be left any man that eateth blood. Or that sheddeth the blood of man on the earth, Nor will there be left to him any seed or descendants living under heaven; For into Sheol will they go, And into the place of condemnation will they descend. And into the darkness of the deep will they all be removed by a violent death.

30. There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flieth upon the earth, and work ye a good work to your souls by covering that which hath been shed on the face of the earth.

31. And ye shall not be like him who eateth with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32. And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheddeth (it) on the earth.

33. For the earth will not be clean from the blood which hath been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34. And now, my children, hearken: work judgment and righteousness that ye may be planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35. And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36. For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the LORD, who receiveth it, and what is left let the servants of the house of the LORD eat before the altar which receiveth (it).

37. And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant will prosper.

38. For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39. And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his sons' sons until the day of his death."

## *Division of the land*

Antiquities Book 1 5:1 - 6:2

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AFTER this they were dispersed abroad, on account of their languages, and went out by colonies every where; and each colony took possession of that land which they light upon, and unto which God led them; so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also, and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants. And they were the Greeks who became the authors of such mutations. For when in after-ages they grew potent, they claimed to themselves the glory of antiquity; giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.

Now they were the grandchildren of Noah, in honor of whom names were imposed on the nations by those that first seized upon them. Japhet, the son of Noah, had seven sons: they inhabited so, that, beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the river Tansis, and along Europe to Cadiz; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names. For Gomer founded those whom the Greeks now call Galatians, [Galls,] but were then called Gomerites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians. Now as to Javan and Madai, the sons of Japhet; from Madai came the Madeans, who are called Medes, by the Greeks; but from Javan, Ionia, and all the Grecians, are derived. Thobel founded the Thobelites, who are now called Iberes; and the Mosocheni were founded by Mosoch; now they are Cappadocians. There is also a mark of their ancient denomination still to be shown; for there is even now among them a city called Mazaca, which may inform those that are able to understand, that so was the entire nation once called. Thiras also called those whom he ruled over Thirasiens; but the Greeks changed the name into Thracians. And so many were the countries that had the children of Japhet for their inhabitants. Of the three sons of Gomer, Aschanax founded the Aschanaxians, who are now called by the Greeks Reginians. So did Riphath found the Ripheans, now called Paphlagonians; and Thrugramma the Thrugrammeans, who, as the Greeks resolved, were named Phrygians. Of the three sons of Javan also, the son of Japhet, Elisa gave name to the Eliseans, who were his subjects; they are now the Aeolians. Tharsus to the Tharsians, for so was Cilicia of old called; the sign of which is this, that the noblest city they have, and a metropolis also, is Tarsus, the tau being by change put for the theta. Cethimus possessed the island Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea-coasts, are named Cethim by the Hebrews: and one city there is in Cyprus that has been able to preserve its denomination; it has been called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim. And so many nations have the children and grandchildren of Japhet possessed. Now when I have premised somewhat, which perhaps the Greeks do not know, I will return and explain what I have omitted; for such names are pronounced here after the manner of the Greeks, to please my readers; for our own country language does not so pronounce them: but the names in all cases are of one and the same ending; for the name we here pronounce Noeas, is there Noah, and in every case retains the same termination.

The children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus; seizing upon all that was on its sea-coasts, and as far as the ocean, and keeping it as their own. Some indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire. For of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites. The memory also of the Mesraiters is preserved in their name; for all we who inhabit this country [of

### *The flood*

Judea] called Egypt Mestres, and the Egyptians Mestrians. Phut also was the founder of Libya, and called the inhabitants Phutites, from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut: but the name it has now has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also. Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own name Canaan. The children of these [four] were these: Sabas, who founded the Sabeans; Evilas, who founded the Evileans, who are called Getuli; Sabathes founded the Sabathens, they are now called by the Greeks Astaborans; Sabactas settled the Sabactens; and Ragmus the Ragmeans; and he had two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans: but Nimrod, the son of Chus, staid and tyrannized at Babylon, as we have already informed you. Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine. As for the rest, Ludieim, and Enemim, and Labim, who alone inhabited in Libya, and called the country from himself, Nedim, and Phethrosim, and Chesloim, and Cephthorim, we know nothing of them besides their names; for the Ethiopic war which we shall describe hereafter, was the cause that those cities were overthrown. The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks Sidon Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce, which is in Libanus. But for the seven others, [Eueus,] Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.

### Antiquities Book 1 6:4

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Shem, the third son of Noah, had five sons, who inhabited the land that began at Euphrates, and reached to the Indian Ocean. For Elam left behind him the Elamites, the ancestors of the Persians. Ashur lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others. Arphaxad named the Arphaxadites, who are now called Chaldeans. Aram had the Aramites, which the Greeks called Syrians; as Laud founded the Laudites, which are now called Lydians. Of the four sons of Aram, Uz founded Trachonitis and Damascus: this country lies between Palestine and Celesyria. Ul founded Armenia; and Gather the Bactrians; and Mesa the Mesaneans; it is now called Charax Spasini. Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews Hebrews. Heber begat Joetan and Phaleg: he was called Phaleg, because he was born at the dispersion of the nations to their several countries; for Phaleg among the Hebrews signifies division. Now Joetan, one of the sons of Heber, had these sons, Elmodad, Saleph, Asermoth, Jera, Adoram, Aizel, Decla, Ebal, Abimael, Sabeus, Ophir, Euilat, and Jobab. These inhabited from Copen, an Indian river, and in part of Asia adjoining to it. And this shall suffice concerning the sons of Shem.

### JUBILEES 8:1

1. In the twenty-ninth jubilee, in the first week, in the beginning thereof Arpachshad took to himself a wife and her name was Râsû'ējâ, [the daughter of Sûsân,] the daughter of Elam, and she bare him a son in the third year in this week, and he called his name Kâinâm.
2. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.
3. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

### *The flood*

4. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.
5. And in the thirtieth jubilee, in the second week, in the first year thereof, he took to himself a wife, and her name was Mēlkâ, the daughter of Madai, the son of Japheth, and in the fourth year he begat a son, and called his name Shelah; for he said: "Truly I have been sent."
6. [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mû'ak, the daughter of Kêsêd, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year thereof.
7. And she bare him a son in the fifth year thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd the daughter of Nêbrôd, in the thirty-second jubilee, in the seventh week, in the third year thereof.
8. And in the sixth year thereof, she bare him a son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.
9. And they divided (it) secretly amongst themselves, and told it to Noah.
10. And it came to pass in the beginning of the thirty-third jubilee that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us, who had been sent, was with them.
11. And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.
12. And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Râfâ, from the mouth of the water from the river Tînâ. and his portion goeth towards the west through the midst of this river, and it extendeth till it reacheth the water of the abysses, out of which this river goeth forth and poureth its waters into the sea Mē'at, and this river floweth into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongeth to Shem.
13. And it extendeth till it reacheth Kârâsô: this is in the bosom of the tongue which looketh towards the south.
14. And his portion extendeth along the great sea, and it extendeth in a straight line till it reacheth the west of the tongue which looketh towards the south; for this sea is named the tongue of the Egyptian Sea.
15. And it turneth from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extendeth to the west to 'Afrâ and it extendeth till it reacheth the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.
16. And it extendeth towards the east, till it reacheth the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turneth to the †east,† and proceedeth till it reacheth the east of the mountain named Râfâ, and it descendeth to the bank of the mouth of the river Tînâ.
17. This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.
18. And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: Blessed be the Lord God of Shem, And may the Lord dwell in the dwelling of Shem."

### *The flood*

19. And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion--the centre of the navel of the earth: these three were created as holy places facing each other.

20. And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21. And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever--the whole land of Eden and the whole land of the Red Sea, and the whole land of the east, and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftûr, and all the mountains of Sanîr and 'Amânâ, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Bâbêl, and Sûsân and Mâ'êdâi and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22. And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extendeth towards the south and it extendeth to all the mountains of fire, and it extendeth towards the west to the sea of 'Atêl and it extendeth towards the west till it reacheth the sea of Mâ'ûk that (sea) into which †everything which is not destroyed descendeth†.

23. And it goeth forth towards the north to the limits of Gâdîr, and it goeth forth to the coast of the waters of the sea to the waters of the great sea till it draweth near to the river Gihon, and goeth along the river Gihon till it reacheth the right of the Garden of Eden.

24. And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25. And for Japheth came forth the third portion beyond the river Tînâ to the north of the outflow of its waters, and it extendeth north-easterly to the whole region of Gog and to all the country east thereof. 26. And it extendeth northerly to the north, and it extendeth to the mountains of Qêlt towards the north, and towards the sea of Mâ'ûk, and it goeth forth to the east of Gâdîr as far as the region of the waters of the sea.

27. And it extendeth until it approacheth the west of Fârâ and it returneth towards 'Afêrâg, and it extendeth easterly to the waters of the sea of Mê'at.

28. And it extendeth to the region of the river Tînâ in a northeasterly direction until it approacheth the boundary of its waters towards the mountain Râfâ, and it turneth round towards the north.

29. This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30. But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

## **JUBILEES 9:1**

1. And Ham divided amongst his sons, and the first portion came forth for Cush east, and to the west of him for Mizraim, and to the west towards the of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2. And Sherri also divided amongst his sons, and the first portion came forth for Elam and his sons, to the east of the river Tigris till it approacheth the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dêdân, and all the mountains of Mebrî and 'Êlâ, and all the land of Sûsân and all that is on the side of Pharnâk to the Red Sea and the river Tînâ.

### *The flood*

3. And for Asshur came forth the second portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascendeth and skirteth the river.
4. And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looketh towards Egypt, all the land of Lebanon and Sanîr and 'Amânâ to the border of the Euphrates.
5. And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arârâ.
6. And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reacheth the Great Sea, and till it reacheth the east of Asshur his brother.
7. And Japheth also divided the land of his inheritance amongst his sons.
8. And the first portion came forth for Gomer to the east from the north side to the river Tînâ; and in the north there came forth for Magog all the inner portions of the north until it reacheth to the sea of Mê'at.
9. And for Madai came forth as his portion that he should possess from the west of his two brothers to the islands, and to the coasts of the islands.
10. And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.
11. And for Tubal there came forth the fifth portion in the midst of the tongue which approacheth towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.
12. And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approacheth the east of Gâdîr.
13. And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamâtûrî came out by lot for the sons of Arpachshad as his inheritance].
14. And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.
15. And they all said, "So be it; so be it," for themselves and their sons for ever throughout their generations till the day of judgment, on which the LORD God shall judge them with a sword and with fire, for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

# *The Spirits of the Nephilim*

## **JUBILEES 10:1**

1. And in the third week of this jubilee the unclean demons began to lead astray †the children of† the sons of Noah; and to make to err and destroy them.
2. And the sons of Noah came to Noah their father, and they told him concerning the demons which were, leading astray and blinding and slaying his sons' sons.
3. And he prayed before the LORD his God, and said: God of the spirits of all flesh, who hast shown mercy unto me, And hast saved me and my sons from the waters of the flood, And hast not caused me to perish as Thou didst the sons of perdition; For Thy grace hath been great towards me, And great hath been Thy mercy to my soul; Let Thy grace be lift up upon my sons, And let not wicked spirits rule over them Lest they should destroy them from the earth.
4. But do Thou bless me and my sons, that we may increase and multiply and replenish the earth.
5. And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.
6. And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore."
7. And the LORD our God bade us to bind all.
8. And the chief of the spirits, Mastêmâ, came and said: "the LORD, Creator, let some of them remain before me, and let them hearken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men."
9. And He said: "Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation."
10. And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.
11. And we did according to all His words: all the malignant evil ones we bound in the place of condemnation, and a tenth part of them we left that they might be subject before Satan on the earth.
12. And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.
13. And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.
14. And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.
15. And Noah slept with his fathers, and was buried on Mount Lûbâr in the land of Ararat.
16. Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years.
17. And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations

*The flood*

of the world, so that he should recount all the deeds of generation unto generation, till the day of judgment.

# Abraham

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# Abraham

## *From the flood to the exodus*

### Enoch 89:10

10. And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull.
11. And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses multiplied.
12. But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep.
13. And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves.
14. And the LORD brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep.
15. And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their the LORD.
16. And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their the LORD with all their might, till that the LORD of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them.
17. And He called that sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them not to touch the sheep.
18. And the sheep went to the wolves according to the word of the LORD, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth.
19. And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud.
20. And the LORD came to the sheep and they began to smite those wolves: and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to cry out.
21. And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power.
22. And the LORD of the sheep went with them, as their leader, and all His sheep followed Him: and his face was dazzling and glorious and terrible to behold.
23. But the wolves began to pursue those sheep till they reached a sea of water.
24. And that sea was divided, and the water stood on this side and on that before their face, and their the LORD led them and placed Himself between them and the wolves.

## Abraham

25. And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and [those wolves] ran after them into that sea.

26. And when they saw the LORD of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves.

27. And I saw till all the wolves who pursued those sheep perished and were drowned.

# *About Nimrod and the birth of Abram*

## **JASHER 7:23**

23. And Cush the son of Ham, the son of Noah, took a wife in those days in his old age, and she bare a son, and they called his name Nimrod, saying, At that time the sons of men again began to rebel and transgress against God, and the child grew up, and his father loved him exceedingly, for he was the son of his old age.

24. And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush.

25. For after the death of Adam and his wife, the garments were given to Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son.

26. And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.

27. And in their going out, Ham stole those garments from Noah his father, and he took them and hid them from his brothers.

28. And when Ham begat his first born Cush, he gave him the garments in secret, and they were with Cush many days.

29. And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments.

30. And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the LORD.

31. And Nimrod strengthened himself, and he rose up from amongst his brethren, and he fought the battles of his brethren against all their enemies round about.

32. And the LORD delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon earth.

33. Therefore it became current in those days, when a man ushered forth those that he had trained up for battle, he would say to them, Like God did to Nimrod, who was a mighty hunter in the earth, and who succeeded in the battles that prevailed against his brethren, that he delivered them from the hands of their enemies, so may God strengthen us and deliver us this day.

34. And when Nimrod was forty years old, at that time there was a war between his brethren and the children of Japheth, so that they were in the power of their enemies.

## *Abraham*

35. And Nimrod went forth at that time, and he assembled all the sons of Cush and their families, about four hundred and sixty men, and he hired also from some of his friends and acquaintances about eighty men, and he gave them their hire, and he went with them to battle, and when he was on the road, Nimrod strengthened the hearts of the people that went with him.

36. And he said to them, Do not fear, neither be alarmed, for all our enemies will be delivered into our hands, and you may do with them as you please.

37. And all the men that went were about five hundred, and they fought against their enemies, and they destroyed them, and subdued them, and Nimrod placed standing officers over them in their respective places.

38. And he took some of their children as security, and they were all servants to Nimrod and to his brethren, and Nimrod and all the people that were with him turned homeward.

39. And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brethren, together with those who knew him before, assembled to make him king over them, and they placed the regal crown upon his head.

40. And he set over his subjects and people, princes, judges, and rulers, as is the custom amongst kings.

41. And he placed Terah the son of Nahor the prince of his host, and he dignified him and elevated him above all his princes.

42. And whilst he was reigning according to his heart's desire, after having conquered all his enemies around, he advised with his counselors to build a city for his palace, and they did so.

43. And they found a large valley opposite to the east, and they built him a large and extensive city, and Nimrod called the name of the city that he built Shinar, for the LORD had vehemently shaken his enemies and destroyed them.

44. And Nimrod dwelt in Shinar, and he reigned securely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his kingdom became very great.

45. And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their lord and king, and they all dwelt with him in the city at Shinar, and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel.

46. And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the LORD, and he was more wicked than all the men that were before him, from the days of the flood until those days.

47. And he made gods of wood and stone, and he bowed down to them, and he rebelled against the LORD, and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father.

48. And every one that heard of the acts of Mardon the son of Nimrod would say, concerning him, From the wicked goeth forth wickedness; therefore it became a proverb in the whole earth, saying, From the wicked goeth forth wickedness, and it was current in the words of men from that time to this.

49. And Terah the son of Nahor, prince of Nimrod's host, was in those days very great in the sight of the king and his subjects, and the king and princes loved him, and they elevated him very high.

50. And Terah took a wife and her name was Amthelo the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days.

## Abraham

51. Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Abram, because the king had raised him in those days, and dignified him above all his princes that were with him.

## **JASHER 8:1**

1. And it was in the night that Abram was born, that all the servants of Terah, and all the wise men of Nimrod, and his conjurors came and ate and drank in the house of Terah, and they rejoiced with him on that night.
2. And when all the wise men and conjurors went out from the house of Terah, they lifted up their eyes toward heaven that night to look at the stars, and they saw, and behold one very large star came from the east and ran in the heavens, and he swallowed up the four stars from the four sides of the heavens.
3. And all the wise men of the king and his conjurors were astonished at the sight, and the sages understood this matter, and they knew its import.
4. And they said to each other, This only betokens the child that has been born to Terah this night, who will grow up and be fruitful, and multiply, and possess all the earth, he and his children for ever, and he and his seed will slay great kings, and inherit their lands.
5. And the wise men and conjurors went home that night, and in the morning all these wise men and conjurors rose up early, and assembled in an appointed house.
6. And they spoke and said to each other, Behold the sight that we saw last night is hidden from the king, it has not been made known to him.
7. And should this thing get known to the king in the latter days, he will say to us, Why have you concealed this matter from me, and then we shall all suffer death; therefore, now let us go and tell the king the sight which we saw, and the interpretation thereof, and we shall then remain clear.
8. And they did so, and they all went to the king and bowed down to him to the ground, and they said, May the king live, may the king live.
9. We heard that a son was born to Terah the son of Nahor, the prince of thy host, and we yesternight came to his house, and we ate and drank and rejoiced with him that night.
10. And when thy servants went out from the house of Terah, to go to our respective homes to abide there for the night, we lifted up our eyes to heaven, and we saw a great star coming from the east, and the same star ran with great speed, and swallowed up four great stars, from the four sides of the heavens.
11. And thy servants were astonished at the sight which we saw, and were greatly terrified, and we made our judgment upon the sight, and knew by our wisdom the proper interpretation thereof, that this thing applies to the child that is born to Terah, who will grow up and multiply greatly, and become powerful, and kill all the kings of the earth, and inherit all their lands, he and his seed forever.
12. And now our lord and king, behold we have truly acquainted thee with what we have seen concerning this child.
13. If it seemeth good to the king to give his father value for this child, we will slay him before he shall grow up and increase in the land, and his evil increase against us, that we and our children perish through his evil.
14. And the king heard their words and they seemed good in his sight, and he sent and called for Terah, and Terah came before the king.

*Abraham*

15. And the king said to Terah, I have been told that a son was yesternight born to thee, and after this manner was observed in the heavens at his birth.

16. And now therefore give me the child, that we may slay him before his evil springs up against us, and I will give thee for his value, thy house full of silver and gold.

17. And Terah answered the king and said to him: My Lord and king, I have heard thy words, and thy servant shall do all that his king desireth.

18. But my lord and king, I will tell thee what happened to me yesternight, that I may see what advice the king will give his servant, and then I will answer the king upon what he has just spoken; and the king said, Speak.

19. And Terah said to the king, Ayon, son of Mored, came to me yesternight, saying,

20. Give unto me the great and beautiful horse that the king gave thee, and I will give thee silver and gold, and straw and provender for its value; and I said to him, Wait till I see the king concerning thy words, and behold whatever the king saith, that will I do.

21. And now my lord and king, behold I have made this thing known to thee, and the advice which my king will give unto his servant, that will I follow.

22. And the king heard the words of Terah, and his anger was kindled and he considered him in the light of a fool.

23. And the king answered Terah, and he said to him, Art thou so silly, ignorant, or deficient in understanding, to do this thing, to give thy beautiful horse for silver and gold or even for straw and provender?

24. Art thou so short of silver and gold, that thou shouldst do this thing, because thou canst not obtain straw and provender to feed thy horse? and what is silver and gold to thee, or straw and provender, that thou shouldst give away that fine horse which I gave thee, like which there is none to be had on the whole earth?

25. And the king left off speaking, and Terah answered the king, saying, Like unto this has the king spoken to his servant;

26. I beseech thee, my lord and king, what is this which thou didst say unto me, saying, Give thy son that we may slay him, and I will give thee silver and gold for his value; what shall I do with silver and gold after the death of my son? who shall inherit me? surely then at my death, the silver and gold will return to my king who gave it.

27. And when the king heard the words of Terah, and the parable which he brought concerning the king, it grieved him greatly and he was vexed at this thing, and his anger burned within him.

28. And Terah saw that the anger of the king was kindled against him, and he answered the king, saying, All that I have is in the king's power; whatever the king desireth to do to his servant, that let him do, yea, even my son, he is in the king's power, without value in exchange, he and his two brothers that are older than he.

29. And the king said to Terah, No, but I will purchase thy younger son for a price.

30. And Terah answered the king, saying, I beseech thee my lord and king to let thy servant speak a word before thee, and let the king hear the word of his servant, and Terah said, Let my king give me three days' time till I consider this matter within myself, and consult with my family concerning the words of my king; and he pressed the king greatly to agree to this.

31. And the king hearkened to Terah, and he did so and he gave him three days' time, and Terah went out from the king's presence, and he came home to his family and spoke to them all the words of the king; and the people were greatly afraid.

## *Abraham*

32. And it was in the third day that the king sent to Terah, saying, Send me thy son for a price as I spoke to thee; and shouldst thou not do this, I will send and slay all thou hast in thy house, so that thou shalt not even have a dog remaining.

33. And Terah hastened, (as the thing was urgent from the king), and he took a child from one of his servants, which his handmaid had born to him that day, and Terah brought the child to the king and received value for him.

34. And the Lord was with Terah in this matter, that Nimrod might not cause Abram's death, and the king took the child from Terah and with all his might dashed his head to the ground, for he thought it had been Abram; and this was concealed from him from that day, and it was forgotten by the king, as it was the will of Providence not to suffer Abram's death.

35. And Terah took Abram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly.

36. And the LORD was with Abram in the cave and he grew up, and Abram was in the cave ten years, and the king and his princes, soothsayers and sages, thought that the king had killed Abram.

## *Education of Abram*

### **JASHER 9:1**

1. And Haran, the son of Terah, Abram's oldest brother, took a wife in those days.

2. Haran was thirty-nine years old when he took her; and the wife of Haran conceived and bare a son, and he called his name Lot.

3. And she conceived again and bare a daughter, and she called her name Milca; and she again conceived and bare a daughter, and she called her name Sarai.

4. Haran was forty-two years old when he begat Sarai, which was in the tenth year of the life of Abram; and in those days Abram and his mother and nurse went out from the cave, as the king and his subjects had forgotten the affair of Abram.

5. And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the LORD and his ways, and no man knew where Abram was, and Abram served Noah and Shem his son for a long time.

6. And Abram was in Noah's house thirty-nine years, and Abram knew the LORD from three years old, and he went in the ways of the LORD until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the LORD, and they rebelled against him and they served other gods, and they forgot the LORD who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his god; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.

7. And the king and all his servants, and Terah with all his household were then the first of those that served gods of wood and stone.

8. And Terah had twelve gods of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terah would bring his meat offering and drink offering to his gods; thus did Terah all the days.

## Abraham

9. And all that generation were wicked in the sight of the LORD, and they thus made every man his god, but they forsook the LORD who had created them.

10. And there was not a man found in those days in the whole earth, who knew the LORD (for they served each man his own God) except Noah and his household, and all those who were under his counsel knew the LORD in those days.

11. And Abram the son of Terah was waxing great in those days in the house of Noah, and no man knew it, and the LORD was with him.

12. And the LORD gave Abram an understanding heart, and he knew all the works of that generation were vain, and that all their gods were vain and were of no avail.

13. And Abram saw the sun shining upon the earth, and Abram said unto himself Surely now this sun that shines upon the earth is God, and him will I serve.

14. And Abram served the sun in that day and he prayed to him, and when evening came the sun set as usual, and Abram said within himself, Surely this cannot be God?

15. And Abram still continued to speak within himself, Who is he who made the heavens and the earth? who created upon earth? where is he?

16. And night darkened over him, and he lifted up his eyes toward the west, north, south, and east, and he saw that the sun had vanished from the earth, and the day became dark.

17. And Abram saw the stars and moon before him, and he said, Surely this is the God who created the whole earth as well as man, and behold these his servants are gods around him: and Abram served the moon and prayed to it all that night.

18. And in the morning when it was light and the sun shone upon the earth as usual, Abram saw all the things that the LORD God had made upon earth.

19. And Abram said unto himself Surely these are not gods that made the earth and all mankind, but these are the servants of God, and Abram remained in the house of Noah and there knew the LORD and his ways' and he served the Lord all the days of his life, and all that generation forgot the LORD, and served other gods of wood and stone, and rebelled all their days.

## *The Tower of Babel*

### Genesis 11:1

#### King James

{11:1} And the whole earth was of one language, and of one speech.

{11:2} And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

{11:3} And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

#### Septuagint

<sup>11:1</sup> And all the earth was one lip, and there was one language to all.

<sup>2</sup> And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they dwelt there.

<sup>3</sup> And a man said to his neighbour, Come, let us make bricks and bake them with fire. And the brick was to them for stone, and their mortar was bitumen.

## Abraham

{11:4} And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

{11:5} And the LORD came down to see the city and the tower, which the children of men builded.

{11:6} And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

{11:7} Go to, let us go down, and there confound their language, that they may not understand one another's speech.

{11:8} So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

{11:9} Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

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

<sup>5</sup> And the Lord came down to see the city and the tower, which the sons of men built.

<sup>6</sup> And the Lord said, Behold, *there is* one race, and one lip of all, and they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do.

<sup>7</sup> Come, and having gone down let us there confound their tongue, that they may not understand each the voice of his neighbour.

<sup>8</sup> And the Lord scattered them thence over the face of all the earth, and they left off building the city and the tower.

<sup>9</sup> On this account its name was called Confusion, because there the Lord confounded the languages of all the earth, and thence the Lord scattered them upon the face of all the earth.

## Antiquities Book 1 4:1 - 4:3

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Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers !

## Abraham

Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon." But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia."

## **JASHER 9:20**

20. And king Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union.

21. And all the princes of Nimrod and his great men took counsel together; Phut, Mitzraim, Cush and Canaan with their families, and they said to each other, Come let us build ourselves a city and in it a strong tower, and its top reaching heaven, and we will make ourselves famed, so that we may reign upon the whole world, in order that the evil of our enemies may cease from us, that we may reign mightily over them, and that we may not become scattered over the earth on account of their wars.

22. And they all went before the king, and they told the king these words, and the king agreed with them in this affair, and he did so.

23. And all the families assembled consisting of about six hundred thousand men, and they went to seek an extensive piece of ground to build the city and the tower, and they sought in the whole earth and they found none like one valley at the east of the land of Shinar, about two days' walk, and they journeyed there and they dwelt there.

24. And they began to make bricks and burn fires to build the city and the tower that they had imagined to complete.

25. And the building of the tower was unto them a transgression and a sin, and they began to build it, and whilst they were building against the LORD God of heaven, they imagined in their hearts to war against him and to ascend into heaven.

26. And all these people and all the families divided themselves in three parts; the first said We will ascend into heaven and fight against him; the second said, We will ascend to heaven and place our own gods there and serve them; and the third part said, We will ascend to heaven and smite him with bows and spears; and God knew all their works and all their evil thoughts, and he saw the city and the tower which they were building.

27. And when they were building they built themselves a great city and a very high and strong tower; and on account of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year, and after that, they reached to the builders and gave them the mortar and the bricks; thus was it done daily.

## Abraham

28. And behold these ascended and others descended the whole day; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.

29. And the LORD knew their thoughts, and it came to pass when they were building they cast the arrows toward the heavens, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, Surely we have slain all those that are in heaven.

30. For this was from the Lord in order to cause them to err, and in order; to destroy them from off the face of the ground.

31. And they built the tower and the city, and they did this thing daily until many days and years were elapsed.

32. And God said to the seventy angels who stood foremost before him, to those who were near to him, saying, Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor, and they did so unto them.

33. And from that day following, they forgot each man his neighbor's tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbor lime or stone which he did not order, the builder would cast it away and throw it upon his neighbor, that he would die.

34. And they did so many days, and they killed many of them in this manner.

35. And the LORD smote the three divisions that were there, and he punished them according to their works and designs; those who said, We will ascend to heaven and serve our gods, became like apes and elephants; and those who said, We will smite the heaven with arrows, the LORD killed them, one man through the hand of his neighbor; and the third division of those who said, We will ascend to heaven and fight against him, the LORD scattered them throughout the earth.

36. And those who were left amongst them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth.

37. And they ceased building the city and the tower; therefore he called that place Babel, for there the LORD confounded the Language of the whole earth; behold it was at the east of the land of Shinar.

38. And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part thereof, and a fire also descended from heaven and burned another third, and the other third is left to this day, and it is of that part which was aloft, and its circumference is three days' walk.

39. And many of the sons of men died in that tower, a people without number.

## **JUBILEES 10:18**

18. And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lômna the daughter of Sînâ'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: "Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar."

19. For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, "Go to, let us ascend thereby into heaven."

20. And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which cometh out of the sea, and out of the fountains of water in the land of Shinar.

## Abraham

21. And they built it: forty and three years were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22. And the LORD our God said unto us: "Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment."

23. And the LORD descended, and we descended with Him to see the city and the tower which the children of men had built.

24. And He confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25. For this reason the whole land of Shinar is called Babel, because the LORD did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26. And the LORD sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow."

27. In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

## *From Shem to Abram*

### Genesis 11:10

#### King James

{11:10} These [are] the generations of Shem: Shem [was] an hundred years old, and begat Arphaxad two years after the flood:

{11:11} And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

{11:12} And Arphaxad lived five and thirty years, and begat Salah:

{11:13} And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

{11:14} And Salah lived thirty years, and begat Eber:

#### Septuagint

11:10 And these *are* the generations of Sem: and Sem was a hundred years old when he begot Arphaxad, the second year after the flood.

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

12 And Arphaxad lived a hundred and thirty-five years, and begot Cainan.

13 And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Canaan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died.

14 And Sala lived an hundred and thirty years, and begot Heber.

## Abraham

{11:15} And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

{11:16} And Eber lived four and thirty years, and begat Peleg:

{11:17} And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

{11:18} And Peleg lived thirty years, and begat Reu:

{11:19} And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

{11:20} And Reu lived two and thirty years, and begat Serug:

{11:21} And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

{11:22} And Serug lived thirty years, and begat Nahor:

{11:23} And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

{11:24} And Nahor lived nine and twenty years, and begat Terah:

{11:25} And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

{11:26} And Terah lived seventy years, and begat Abram, Nahor, and Haran.

{11:27} Now these [are] the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

{11:28} And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

{11:29} And Abram and Nahor took them wives: the name of Abram's wife [was] Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

{11:30} But Sarai was barren; she [had] no child.

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

16 And Heber lived an hundred and thirty-four years, and begot Phaleg.

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

18 And Phaleg lived and hundred and thirty years, and begot Ragau.

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

20 And Ragau lived and hundred thirty and two years, and begot Seruch.

21 And Raau lived after he had begotten Seruch, two hundred and seven years, and begot sons and daughters, and died.

22 And Seruch lived a hundred and thirty years, and begot Nachor.

23 And Seruch lived after he had begotten Nachor, two hundred years, and begot sons and daughters, and died.

24 And Nachor lived a hundred and seventy-nine years, and begot Tharrha.

25 And Nachor lived after he had begotten Tharrha, an hundred and twenty-five years, and begot sons and daughters, and he died.

26 And Tharrha lived seventy years, and begot Abram, and Nachor, and Arrhan.

27 And these *are* the generations of Tharrha. Tharrha begot Abram and Nachor, and Arrhan; and Arrhan begot Lot.

28 And Arrhan died in the presence of Tharrha his father, in the land in which he was born, in the country of the Chaldees.

29 And Abram and Nachor took to themselves wives, the name of the wife of Abram was Sara, and the name of the wife of Nachor, Malcha, daughter of Arrhan, and he was the father of Malcha, the father of Jescha.

30 And Sara was barren, and did not bear children.

## Abraham

{11:31} And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

{11:32} And the days of Terah were two hundred and five years: and Terah died in Haran.

<sup>31</sup> And Tharrha took Abram his son, and Lot the son Arrhan, the son of his son, and Sara his daughter-in-law, the wife of Abram his son, and led them forth out of the land of the Chaldees, to go into the land of Chanaan, and they came as far as Charrhan, and he dwelt there.

<sup>32</sup> And all the days of Tharrha in the land of Charrhan were two hundred and five years, and Tharrha died in Charrhan.

## Antiquities Book 1 6:5

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I will now treat of the Hebrews. The son of Phaleg, whose father Was Heber, was Ragau; whose son was Serug, to whom was born Nahor; his son was Terah, who was the father of Abraham, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the deluge; for Terah begat Abram in his seventieth year. Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug in his hundred and thirty-second year; Ragau had Serug at one hundred and thirty; at the same age also Phaleg had Ragau; Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala when he was a hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge. Now Abram had two brethren, Nahor and Haran: of these Haran left a son, Lot; as also Sarai and Milcha his daughters; and died among the Chaldeans, in a city of the Chaldeans, called Ur; and his monument is shown to this day. These married their nieces. Nabor married Milcha, and Abram married Sarai. Now Terah hating Chaldea, on account of his mourning for Ilaran, they all removed to Haran of Mesopotamia, where Terah died, and was buried, when he had lived to be two hundred and five years old; for the life of man was already, by degrees, diminished, and became shorter than before, till the birth of Moses; after whom the term of human life was one hundred and twenty years, God determining it to the length that Moses happened to live. Now Nahor had eight sons by Milcha; Uz and Buz, Kemuel, Chesed, Azau, Pheldas, Jadelph, and Bethuel. These were all the genuine sons of Nahor; for Teba, and Gaam, and Tachas, and Maaca, were born of Reuma his concubine: but Bethuel had a daughter, Rebecca, and a son, Laban.

## *Canaan steels land from Shem*

### **JUBILEES 10:28**

28. And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29. And Canaan saw the land of Lebanon to the river of Egypt that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30. And Ham, his father, and Cush and Mizraim, his brothers, said unto him: "Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

## Abraham

31. Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.
32. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father."
33. But he did not hearken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.
34. And for this reason that land is named Canaan.
35. And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Elam and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.
36. And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

# *Corruption and Demons but Abram saves the crops*

## **JUBILEES 11:1**

1. And in the thirty-fifth jubilee, in the third week, in the first year thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kêsêd, and she bare him a son, and he called his name Sêrô, in the seventh year of this week in this jubilee.
2. And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.
3. And 'Ûr, the son of Kêsêd, built the city of 'Arâ of the Chaldees, and called its name after his own name and the name of his father.
4. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.
5. And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.
6. For this reason he called the name of Sêrô, Serug, for every one turned to do all manner of sin and transgression.
7. And he grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, and her name was Mêlkâ, the daughter of Kâbêr, the daughter of his father's brother.

## Abraham

8. And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.
9. And in the thirty-seventh jubilee, in the sixth week, in the first year thereof, he took to himself a wife, and her name was 'Îjâskâ, the daughter of Nêstâg of the Chaldees.
10. And she bare him Terah in the seventh year of this week.
11. And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.
12. And for this reason he called his name Terah, because the ravens and the birds reduced them to destitution and devoured their seed.
13. And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.
14. And in this thirty-ninth jubilee, in the second week in the first year, Terah took to himself a wife, and her name was 'Êdnâ, the daughter of 'Abrâm the daughter of his father's sister.
15. And in the seventh year of this week she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.
16. And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, and he separated himself from his father that he might not worship idols with him.
17. And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.
18. And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.
19. And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, "Descend not: return to the place whence ye came," and they proceeded to turn back.
20. And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.
21. And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.
22. And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and ate and were satisfied.
23. And in the first year of the fifth week Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.
24. And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

## *The building of cities*

### **JASHER 10:1**

1. And Peleg the son of Eber died in those days, in the forty-eighth year of the life of Abram son of Terah, and all the days of Peleg were two hundred and thirty-nine years.
2. And when the LORD had scattered the sons of men on account of their sin at the tower, behold they spread forth into many divisions, and all the sons of men were dispersed into the four corners of the earth.
3. And all the families became each according to its language, its land, or its city.
4. And the sons of men built many cities according to their families, in all the places where they went, and throughout the earth where the LORD had scattered them.
5. And some of them built cities in places from which they were afterward extirpated, and they called these cities after their own names, or the names of their children, or after their particular occurrences.
6. And the sons of Japheth the son of Noah went and built themselves cities in the places where they were scattered, and they called all their cities after their names, and the sons of Japheth were divided upon the face of the earth into many divisions and languages.
7. And these are the sons of Japheth according to their families, Gomer, Magog, Medai, Javan, Tubal, Meshech and Tiras; these are the children of Japheth according to their generations.
8. And the children of Gomer, according to their cities, were the Francum, who dwell in the land of Franza, by the river Franza, by the river Senah.
9. And the children of Rephath are the Bartonim, who dwell in the land of Bartonim by the river Ledah, which empties its waters in the great sea Gihon, that is, oceanus.
10. And the children of Tugarma are ten families, and these are their names: Buzar, Parzunac, Balgar, Elicanum, Ragbib, Tarki, Bid, Zebuc, Ongal and Tilmaz; all these spread and rested in the north and built themselves cities.
11. And they called their cities after their own names, those are they who abide by the rivers Hithlah and Italac unto this day.
12. But the families of Angoli, Balgar and Parzunac, they dwell by the great river Dubnee; and the names of their cities are also according to their own names.
13. And the children of Javan are the Javanim who dwell in the land of Makdonia, and the children of Medai are the Orelum that dwell in the land of Curson, and the children of Tubal are those that dwell in the land of Tuskanah by the river Pashiah.
14. And the children of Meshech are the Shibashni and the children of Tiras are Rushash, Cushni, and Ongolis; all these went and built themselves cities; those are the cities that are situate by the sea Jabus by the river Cura, which empties itself in the river Tragan.
15. And the children of Elishah are the Almanim, and they also went and built themselves cities; those are the cities situate between the mountains of Job and Shibathmo; and of them were the people of Lumbardi who dwell opposite the mountains of Job and Shibathmo, and they conquered the land of Italia and remained there unto this day.
16. And the children of Chittim are the Romim who dwell in the valley of Canopia by the river Tibreu.
17. And the children of Dudonim are those who dwell in the cities of the sea Gihon, in the land of Bordna.

## Abraham

18. These are the families of the children of Japheth according to their cities and languages, when they were scattered after the tower, and they called their cities after their names and occurrences; and these are the names of all their cities according to their families, which they built in those days after the tower.
19. And the children of Ham were Cush, Mitzraim, Phut and Canaan according to their generation and cities.
20. All these went and built themselves cities as they found fit places for them, and they called their cities after the names of their fathers Cush, Mitzraim, Phut and Canaan.
21. And the children of Mitzraim are the Ludim, Ananim, Lehabim, Naphtuchim, Pathrusim, Casluchim and Caphturim, seven families.
22. All these dwell by the river Sihor, that is the brook of Egypt, and they built themselves cities and called them after their own names.
23. And the children of Pathros and Casloch intermarried together, and from them went forth the Pelishtim, the Azathim, and the Gerarim, the Githim and the Ekronim, in all five families; these also built themselves cities, and they called their cities after the names of their fathers unto this day.
24. And the children of Canaan also built themselves cities, and they called their cities after their names, eleven cities and others without number.
25. And four men from the family of Ham went to the land of the plain; these are the names of the four men, Sodom, Gomorrah, Admah and Zeboyim.
26. And these men built themselves four cities in the land of the plain, and they called the names of their cities after their own names.
27. And they and their children and all belonging to them dwelt in those cities, and they were fruitful and multiplied greatly and dwelt peaceably.
28. And Seir the son of Hur, son of Hivi, son of Canaan, went and found a valley opposite to Mount Paran, and he built a city there, and he and his seven sons and his household dwelt there, and he called the city which he built Seir, according to his name; that is the land of Seir unto this day.
29. These are the families of the children of Ham, according to their languages and cities, when they were scattered to their countries after the tower.
30. And some of the children of Shem son of Noah, father of all the children of Eber, also went and built themselves cities in the places wherein they were scattered, and they called their cities after their names.
31. And the sons of Shem were Elam, Ashur, Arpachshad, Lud and Aram, and they built themselves cities and called the names of all their cities after their names.
32. And Ashur son of Shem and his children and household went forth at that time, a very large body of them, and they went to a distant land that they found, and they met with a very extensive valley in the land that they went to, and they built themselves four cities, and they called them after their own names and occurrences.
33. And these are the names of the cities which the children of Ashur built, Ninevah, Resen, Calach and Rehobother; and the children of Ashur dwell there unto this day.
34. And the children of Aram also went and built themselves a city, and they called the name of the city Uz after their eldest brother, and they dwell therein; that is the land of Uz to this day.
35. And in the second year after the tower a man from the house of Ashur, whose name was Bela, went from the land of Ninevah to sojourn with his household wherever he could find a place; and they came until opposite the cities of the plain against Sodom, and they dwelt there.

[Abraham](#)

36. And the man rose up and built there a small city, and called its name Bela, after his name; that is the land of Zoar unto this day.

37. And these are the families of the children of Shem according to their language and cities, after they were scattered upon the earth after the tower.

38. And every kingdom, city, and family of the families of the children of Noah built themselves many cities after this.

39. And they established governments in all their cities, in order to be regulated by their orders; so did all the families of the children of Noah forever.

## *Nimrods rain*

### **JASHER 11:1**

1. And Nimrod son of Cush was still in the land of Shinar, and he reigned over it and dwelt there, and he built cities in the land of Shinar.

2. And these are the names of the four cities which he built, and he called their names after the occurrences that happened to them in the building of the tower.

3. And he called the first Babel, saying, Because the LORD there confounded the language of the whole earth; and the name of the second he called Erech, because from there God dispersed them.

4. And the third he called Eched, saying there was a great battle at that place; and the fourth he called Calnah, because his princes and mighty men were consumed there, and they vexed the LORD, they rebelled and transgressed against him.

5. And when Nimrod had built these cities in the land of Shinar, he placed in them the remainder of his people, his princes and his mighty men that were left in his kingdom.

6. And Nimrod dwelt in Babel, and he there renewed his reign over the rest of his subjects, and he reigned securely, and the subjects and princes of Nimrod called his name Amraphel, saying that at the tower his princes and men fell through his means.

7. And notwithstanding this, Nimrod did not return to the LORD, and he continued in wickedness and teaching wickedness to the sons of men; and Mardon, his son, was worse than his father, and continued to add to the abominations of his father.

8. And he caused the sons of men to sin, therefore it is said, From the wicked goeth forth wickedness.

9. At that time there was war between the families of the children of Ham, as they were dwelling in the cities which they had built.

10. And Chedorlaomer, king of Elam, went away from the families of the children of Ham, and he fought with them and he subdued them, and he went to the five cities of the plain and he fought against them and he subdued them, and they were under his control.

11. And they served him twelve years, and they gave him a yearly tax.

12. At that time died Nahor, son of Serug, in the forty-ninth year of the life of Abram son of Terah.

## *Terah's Idol Worship*

### **JASHER 11:13**

13. And in the fiftieth year of the life of Abram son of Terah, Abram came forth from the house of Noah, and went to his father's house.

14. And Abram knew the LORD, and he went in his ways and instructions, and the LORD his God was with him.

15. And Terah his father was in those days, still captain of the host of king Nimrod, and he still followed strange gods.

16. And Abram came to his father's house and saw twelve gods standing there in their temples, and the anger of Abram was kindled when he saw these images in his father's house.

17. And Abram said, As the Lord liveth these images shall not remain in my father's house; so shall the Lord who created me do unto me if in three days' time I do not break them all.

18. And Abram went from them, and his anger burned within him. And Abram hastened and went from the chamber to his father's outer court, and he found his father sitting in the court, and all his servants with him, and Abram came and sat before him.

19. And Abram asked his father, saying, Father, tell me where is God who created heaven and earth, and all the sons of men upon earth, and who created thee and me. And Terah answered his son Abram and said, Behold those who created us are all with us in the house.

20. And Abram said to his father, My lord, shew them to me I pray thee; and Terah brought Abram into the chamber of the inner court, and Abram saw, and behold the whole room was full of gods of wood and stone, twelve great images and others less than they without number.

21. And Terah said to his son, Behold these are they which made all thou seest upon earth, and which created me and thee, and all mankind.

22. And Terah bowed down to his gods, and he then went away from them, and Abram, his son, went away with him.

23. And when Abram had gone from them he went to his mother and sat before her, and he said to his mother, Behold, my father has shown me those who made heaven and earth, and all the sons of men.

24. Now, therefore, hasten and fetch a kid from the flock, and make of it savory meat, that I may bring it to my father's gods as an offering for them to eat; perhaps I may thereby become acceptable to them.

25. And his mother did so, and she fetched a kid, and made savory meat thereof, and brought it to Abram, and Abram took the savory meat from his mother and brought it before his father's gods, and he drew nigh to them that they might eat; and Terah his father, did not know of it.

26. And Abram saw on the day when he was sitting amongst them, that they had no voice, no hearing, no motion, and not one of them could stretch forth his hand to eat.

27. And Abram mocked them, and said, Surely the savory meat that I prepared has not pleased them, or perhaps it was too little for them, and for that reason they would not eat; therefore tomorrow I will prepare fresh savory meat, better and more plentiful than this, in order that I may see the result.

28. And it was on the next day that Abram directed his mother concerning the savory meat, and his mother rose and fetched three fine kids from the flock, and she made of them some excellent savory meat, such as her son was fond of, and she gave it to her son Abram; and Terah his father did not know of it.

## Abraham

29. And Abram took the savory meat from his mother, and brought it before his father's gods into the chamber; and he came nigh unto them that they might eat, and he placed it before them, and Abram sat before them all day, thinking perhaps they might eat.

30. And Abram viewed them, and behold they had neither voice nor hearing, nor did one of them stretch forth his hand to the meat to eat.

31. And in the evening of that day in that house Abram was clothed with the spirit of God.

32. And he called out and said, Wo unto my father and this wicked generation, whose hearts are all inclined to vanity, who serve these idols of wood and stone which can neither eat, smell, hear nor speak, who have mouths without speech, eyes without sight, ears without hearing, hands without feeling, and legs which cannot move; like them are those that made them and that trust in them.

33. And when Abram saw all these things his anger was kindled against his father, and he hastened and took a hatchet in his hand, and came unto the chamber of the gods, and he broke all his father's gods.

34. And when he had done breaking the images, he placed the hatchet in the hand of the great god which was there before them, and he went out; and Terah his father came home, for he had heard at the door the sound of the striking of the hatchet; so Terah came into the house to know what this was about.

35. And Terah, having heard the noise of the hatchet in the room of images, ran to the room to the images, and he met Abram going out.

36. And Terah entered the room and found all the idols fallen down and broken, and the hatchet in the hand of the largest, which was not broken, and the savory meat which Abram his son had made was still before them.

37. And when Terah saw this his anger was greatly kindled, and he hastened and went from the room to Abram.

38. And he found Abram his son still sitting in the house; and he said to him, What is this work thou hast done to my gods?

39. And Abram answered Terah his father and he said, Not so my lord, for I brought savory meat before them, and when I came nigh to them with the meat that they might eat, they all at once stretched forth their hands to eat before the great one had put forth his hand to eat.

40. And the large one saw their works that they did before him, and his anger was violently kindled against them, and he went and took the hatchet that was in the house and came to them and broke them all, and behold the hatchet is yet in his hand as thou seest.

41. And Terah's anger was kindled against his son Abram, when he spoke this; and Terah said to Abram his son in his anger, What is this tale that thou hast told? Thou speakest lies to me.

42. Is there in these gods spirit, soul or power to do all thou hast told me? Are they not wood and stone, and have I not myself made them, and canst thou speak such lies, saying that the large god that was with them smote them? It is thou that didst place the hatchet in his hands, and then sayest he smote them all.

43. And Abram answered his father and said to him, And how canst thou then serve these idols in whom there is no power to do any thing? Can those idols in which thou trustest deliver thee? can they hear thy prayers when thou callest upon them? can they deliver thee from the hands of thy enemies, or will they fight thy battles for thee against thy enemies, that thou shouldst serve wood and stone which can neither speak nor hear?

[Abraham](#)

44. And now surely it is not good for thee nor for the sons of men that are connected with thee, to do these things; are you so silly, so foolish or so short of understanding that you will serve wood and stone, and do after this manner?
45. And forget the Lord God who made heaven and earth, and who created you in the earth, and thereby bring a great evil upon your souls in this matter by serving stone and wood?
46. Did not our fathers in days of old sin in this matter, and the Lord God of the universe brought the waters of the flood upon them and destroyed the whole earth?
47. And how can you continue to do this and serve gods of wood and stone, who cannot hear, or speak, or deliver you from oppression, thereby bringing down the anger of the God of the universe upon you?
48. Now therefore my father refrain from this, and bring not evil upon thy soul and the souls of thy household.
49. And Abram hastened and sprang from before his father, and took the hatchet from his father's largest idol, with which Abram broke it and ran away.
50. And Terah, seeing all that Abram had done, hastened to go from his house, and he went to the king and he came before Nimrod and stood before him, and he bowed down to the king; and the king said, What dost thou want?
51. And he said, I beseech thee my lord, to hear me--Now fifty years back a child was born to me, and thus has he done to my gods and thus has he spoken; and now therefore, my lord and king, send for him that he may come before thee, and judge him according to the law, that we may be delivered from his evil.
52. And the king sent three men of his servants, and they went and brought Abram before the king. And Nimrod and all his princes and servants were that day sitting before him, and Terah sat also before them.
53. And the king said to Abram, What is this that thou hast done to thy father and to his gods? And Abram answered the king in the words that he spoke to his father, and he said, The large god that was with them in the house did to them what thou hast heard.
54. And the king said to Abram, Had they power to speak and eat and do as thou hast said? And Abram answered the king, saying, And if there be no power in them why dost thou serve them and cause the sons of men to err through thy follies?
55. Dost thou imagine that they can deliver thee or do anything small or great, that thou shouldst serve them? And why wilt thou not sense the God of the whole universe, who created thee and in whose power it is to kill and keep alive?
56. O foolish, simple, and ignorant king, woe unto thee forever.
57. I thought thou wouldst teach thy servants the upright way, but thou hast not done this, but hast filled the whole earth with thy sins and the sins of thy people who have followed thy ways.
58. Dost thou not know, or hast thou not heard, that this evil which thou doest, our ancestors sinned therein in days of old, and the eternal God brought the waters of the flood upon them and destroyed them all, and also destroyed the whole earth on their account? And wilt thou and thy people rise up now and do like unto this work, in order to bring down the anger of the Lord God of the universe, and to bring evil upon thee and the whole earth?
59. Now therefore put away this evil deed which thou doest, and serve the God of the universe, as thy soul is in his hands, and then it will be well with thee.

## Abraham

60. And if thy wicked heart will not hearken to my words to cause thee to forsake thy evil ways, and to serve the eternal God, then wilt thou die in shame in the latter days, thou, thy people and all who are connected with thee, hearing thy words or walking in thy evil ways.

61. And when Abram had ceased speaking before the king and princes, Abram lifted up his eyes to the heavens, and he said, The Lord seeth all the wicked, and he will judge them.

## **JUBILEES 12:1**

1. And it came to pass in the sixth week, in the seventh year thereof, that Abram said to Terah his father, saying, "Father!" And he said, "Behold, here am I, my son."

2. And he said, "What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?"

3. For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4. Worship the God of heaven, Who causeth the rain and the dew to descend on the earth, And doeth everything upon the earth, And hath created everything by His word, And all life is from before His face.

5. Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not."

6. And his father said unto him, "I also know it, my son, but what shall I do with a people who have made me to serve before them?"

7. And if I tell them the truth, they will slay me; for their soul cleaveth to them to worship them and honour them. Keep silent, my son, lest they slay thee."

8. And these words he spake to his two brothers, and they were angry with him and he kept silent.

9. And in the fortieth jubilee, in the second week, in the seventh year thereof, Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10. And Haran, his brother, took to himself a wife in the third year of the third week, and she bare him a son in the seventh year of this week and he called his name Lot.

11. And Nahor, his brother, took to himself a wife.

12. And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, Abram arose by night, and burned the house of the idols, and he burned all that was in the house, and no man knew it.

13. And they arose in the night and sought to save their gods from the midst of the fire.

14. And Haran hastened to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

## *Abram is Persecuted*

### **JASHER 12:1**

1. And when the king heard the words of Abram he ordered him to be put into prison; and Abram was ten days in prison.
2. And at the end of those days the king ordered that all the kings, princes and governors of different provinces and the sages should come before him, and they sat before him, and Abram was still in the house of confinement.
3. And the king said to the princes and sages, Have you heard what Abram, the son of Terah, has done to his father? Thus has he done to him, and I ordered him to be brought before me, and thus has he spoken; his heart did not misgive him, neither did he stir in my presence, and behold now he is confined in the prison.
4. And therefore decide what judgment is due to this man who reviled the king; who spoke and did all the things that you heard.
5. And they all answered the king saying, The man who revileth the king should be hanged upon a tree; but having done all the things that he said, and having despised our gods, he must therefore be burned to death, for this is the law in this matter.
6. If it pleaseth the king to do this, let him order his servants to kindle a fire both night and day in thy brick furnace, and then we will cast this man into it. And the king did so, and he commanded his servants that they should prepare a fire for three days and three nights in the king's furnace, that is in Casdim; and the king ordered them to take Abram from prison and bring him out to be burned.
7. And all the king's servants, princes, lords, governors, and judges, and all the inhabitants of the land, about nine hundred thousand men, stood opposite the furnace to see Abram.
8. And all the women and little ones crowded upon the roofs and towers to see what was doing with Abram, and they all stood together at a distance; and there was not a man left that did not come on that day to behold the scene.
9. And when Abram was come, the conjurors of the king and the sages saw Abram, and they cried out to the king, saying, Our sovereign lord, surely this is the man whom we know to have been the child at whose birth the great star swallowed the four stars, which we declared to the king now fifty years since.
10. And behold now his father has also transgressed thy commands, and mocked thee by bringing thee another child, which thou didst kill.
11. And when the king heard their words, he was exceedingly wroth, and he ordered Terah to be brought before him.
12. And the king said, Hast thou heard what the conjurors have spoken? Now tell me truly, how didst thou; and if thou shalt speak truth thou shalt be acquitted.
13. And seeing that the king's anger was so much kindled, Terah said to the king, My lord and king, thou hast heard the truth, and what the sages have spoken is right. And the king said, How couldst thou do this thing, to transgress my orders and to give me a child that thou didst not beget, and to take value for him?
14. And Terah answered the king, Because my tender feelings were excited for my son, at that time, and I took a son of my handmaid, and I brought him to the king.

## Abraham

15. And the king said Who advised thee to this? Tell me, do not hide aught from me, and then thou shalt not die.

16. And Terah was greatly terrified in the king's presence, and he said to the king, It was Haran my eldest son who advised me to this; and Haran was in those days that Abram was born, two and thirty years old.

17. But Haran did not advise his father to anything, for Terah said this to the king in order to deliver his soul from the king, for he feared greatly; and the king said to Terah, Haran thy son who advised thee to this shall die through fire with Abram; for the sentence of death is upon him for having rebelled against the king's desire in doing this thing.

18. And Haran at that time felt inclined to follow the ways of Abram, but he kept it within himself.

19. And Haran said in his heart, Behold now the king has seized Abram on account of these things which Abram did, and it shall come to pass, that if Abram prevail over the king I will follow him, but if the king prevail I will go after the king.

20. And when Terah had spoken this to the king concerning Haran his son, the king ordered Haran to be seized with Abram.

21. And they brought them both, Abram and Haran his brother, to cast them into the fire; and all the inhabitants of the land and the king's servants and princes and all the women and little ones were there, standing that day over them.

22. And the king's servants took Abram and his brother, and they stripped them of all their clothes excepting their lower garments which were upon them.

23. And they bound their hands and feet with linen cords, and the servants of the king lifted them up and cast them both into the furnace.

24. And the Lord loved Abram and he had compassion over him, and the Lord came down and delivered Abram from the fire and he was not burned.

25. But all the cords with which they bound him were burned, while Abram remained and walked about in the fire.

26. And Haran died when they had cast him into the fire, and he was burned to ashes, for his heart was not perfect with the Lord; and those men who cast him into the fire, the flame of the fire spread over them, and they were burned, and twelve men of them died.

27. And Abram walked in the midst of the fire three days and three nights, and all the servants of the king saw him walking in the fire, and they came and told the king, saying, Behold we have seen Abram walking about in the midst of the fire, and even the lower garments which are upon him are not burned, but the cord with which he was bound is burned.

28. And when the king heard their words his heart fainted and he would not believe them; so he sent other faithful princes to see this matter, and they went and saw it and told it to the king; and the king rose to go and see it, and he saw Abram walking to and fro in the midst of the fire, and he saw Haran's body burned, and the king wondered greatly.

29. And the king ordered Abram to be taken out from the fire; and his servants approached to take him out and they could not, for the fire was round about and the flame ascending toward them from the furnace.

30. And the king's servants fled from it, and the king rebuked them, saying, Make haste and bring Abram out of the fire that you shall not die.

31. And the servants of the king again approached to bring Abram out, and the flames came upon them and burned their faces so that eight of them died.

## Abraham

32. And when the king saw that his servants could not approach the fire lest they should be burned, the king called to Abram, O servant of the God who is in heaven, go forth from amidst the fire and come hither before me; and Abram hearkened to the voice of the king, and he went forth from the fire and came and stood before the king.

33. And when Abram came out the king and all his servants saw Abram coming before the king, with his lower garments upon him, for they were not burned, but the cord with which he was bound was burned.

34. And the king said to Abram, How is it that thou wast not burned in the fire?

35. And Abram said to the king, The God of heaven and earth in whom I trust and who has all in his power, he delivered me from the fire into which thou didst cast me.

36. And Haran the brother of Abram was burned to ashes, and they sought for his body, and they found it consumed.

37. And Haran was eighty-two years old when he died in the fire of Casdim. And the king, princes, and inhabitants of the land, seeing that Abram was delivered from the fire, they came and bowed down to Abram.

38. And Abram said to them, Do not bow down to me, but bow down to the God of the world who made you, and serve him, and go in his ways for it is he who delivered me from out of this fire, and it is he who created the souls and spirits of all men, and formed man in his mother's womb, and brought him forth into the world, and it is he who will deliver those who trust in him from all pain.

39. And this thing seemed very wonderful in the eyes of the king and princes, that Abram was saved from the fire and that Haran was burned; and the king gave Abram many presents and he gave him his two head servants from the king's house; the name of one was Oni and the name of the other was Eliezer.

40. And all the kings, princes and servants gave Abram many gifts of silver and gold and pearl, and the king and his princes sent him away, and he went in peace.

41. And Abram went forth from the king in peace, and many of the king's servants followed him, and about three hundred men joined him.

42. And Abram returned on that day and went to his father's house, he and the men that followed him, and Abram served the Lord his God all the days of his life, and he walked in his ways and followed his law.

43. And from that day forward Abram inclined the hearts of the sons of men to serve the Lord.

44. And at that time Nahor and Abram took unto themselves wives, the daughters of their brother Haran; the wife of Nahor was Milca and the name of Abram's wife was Sarai. And Sarai, wife of Abram, was barren; she had no offspring in those days.

45. And at the expiration of two years from Abram's going out of the fire, that is in the fifty- second year of his life, behold king Nimrod sat in Babel upon the throne, and the king fell asleep and dreamed that he was standing with his troops and hosts in a valley opposite the king's furnace.

46. And he lifted up his eyes and saw a man in the likeness of Abram coming forth from the furnace, and that he came and stood before the king with his drawn sword, and then sprang to the king with his sword, when the king fled from the man, for he was afraid; and while he was running, the man threw an egg upon the king's head, and the egg became a great river.

47. And the king dreamed that all his troops sank in that river and died, and the king took flight with three men who were before him and he escaped.

48. And the king looked at these men and they were clothed in princely dresses as the garments of kings, and had the appearance and majesty of kings.

## Abraham

49. And while they were running, the river again turned to an egg before the king, and there came forth from the egg a young bird which came before the king, and flew at his head and plucked out the king's eye.
50. And the king was grieved at the sight, and he awoke out of his sleep and his spirit was agitated; and he felt a great terror.
51. And in the morning the king rose from his couch in fear, and he ordered all the wise men and magicians to come before him, when the king related his dream to them.
52. And a wise servant of the king, whose name was Anuki, answered the king, saying, This is nothing else but the evil of Abram and his seed which will spring up against my Lord and king in the latter days.
53. And behold the day will come when Abram and his seed and the children of his household will war with my king, and they will smite all the king's hosts and his troops.
54. And as to what thou hast said concerning three men which thou didst see like unto thyself, and which did escape, this means that only thou wilt escape with three kings from the kings of the earth who will be with thee in battle.
55. And that which thou sawest of the river which turned to an egg as at first, and the young bird plucking out thine eye, this means nothing else but the seed of Abram which will slay the king in latter days.
56. This is my king's dream, and this is its interpretation, and the dream is true, and the interpretation which thy servant has given thee is right.
57. Now therefore my king, surely thou knowest that it is now fifty-two years since thy sages saw this at the birth of Abram, and if my king will suffer Abram to live in the earth it will be to the injury of my lord and king, for all the days that Abram liveth neither thou nor thy kingdom will be established, for this was known formerly at his birth; and why will not my king slay him, that his evil may be kept from thee in latter days?
58. And Nimrod hearkened to the voice of Anuki, and he sent some of his servants in secret to go and seize Abram, and bring him before the king to suffer death.
59. And Eliezer, Abram's servant whom the king had given him, was at that time in the presence of the king, and he heard what Anuki had advised the king, and what the king had said to cause Abram's death.
60. And Eliezer said to Abram, Hasten, rise up and save thy soul, that thou mayest not die through the hands of the king, for thus did he see in a dream concerning thee, and thus did Anuki interpret it, and thus also did Anuki advise the king concerning thee.
61. And Abram hearkened to the voice of Eliezer, and Abram hastened and ran for safety to the house of Noah and his son Shem, and he concealed himself there and found a place of safety; and the king's servants came to Abram's house to seek him, but they could not find him, and they searched through out the country and he was not to be found, and they went and searched in every direction and he was not to be met with.
62. And when the king's servants could not find Abram they returned to the king, but the king's anger against Abram was stilled, as they did not find him, and the king drove from his mind this matter concerning Abram.
63. And Abram was concealed in Noah's house for one month, until the king had forgotten this matter, but Abram was still afraid of the king; and Terah came to see Abram his son secretly in the house of Noah, and Terah was very great in the eyes of the king.

## Abraham

64. And Abram said to his father, Dost thou not know that the king thinketh to slay me, and to annihilate my name from the earth by the advice of his wicked counsellors?

65. Now whom hast thou here and what hast thou in this land? Arise, let us go together to the land of Canaan, that we may be delivered from his hand, lest thou perish also through him in the latter days.

66. Dost thou not know or hast thou not heard, that it is not through love that Nimrod giveth thee all this honor, but it is only for his benefit that he bestoweth all this good upon thee?

67. And if he do unto thee greater good than this, surely these are only vanities of the world, for wealth and riches cannot avail in the day of wrath and anger.

68. Now therefore hearken to my voice, and let us arise and go to the land of Canaan, out of the reach of injury from Nimrod; and serve thou the Lord who created thee in the earth and it will be well with thee; and cast away all the vain things which thou pursuest.

69. And Abram ceased to speak, when Noah and his son Shem answered Terah, saying, True is the word which Abram hath said unto thee.

70. And Terah hearkened to the voice of his son Abram, and Terah did all that Abram said, for this was from the Lord, that the king should not cause Abram's death.

## *Abram in Haran*

### **JASHER 13:1**

1. And Terah took his son Abram and his grandson Lot, the son of Haran, and Sarai his daughter-in-law, the wife of his son Abram, and all the souls of his household and went with them from Ur Casdim to go to the land of Canaan. And when they came as far as the land of Haran they remained there, for it was exceedingly good land for pasture, and of sufficient extent for those who accompanied them.

2. And the people of the land of Haran saw that Abram was good and upright with God and men, and that the Lord his God was with him, and some of the people of the land of Haran came and joined Abram, and he taught them the instruction of the Lord and his ways; and these men remained with Abram in his house and they adhered to him.

### **JUBILEES 12:15**

15. And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram, dwelt with Terah his father in Haran two weeks of years.

16. And in the sixth week, in the fifth year thereof, Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17. And a word came into his heart and he said: "All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?"

18. If He desireth, He causeth it to rain, morning and evening; And if He desireth, He withholdeth it, And all things are in His hand."

[Abraham](#)

19. And he prayed that night and said "My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of Thy hands.

20. Deliver me from the hands of evil spirits who have sway over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore."

21. And he said Shall I return unto Ur of the Chaldees who seek my face that I may return to them, or am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God."

22. And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: "Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I shall show thee, and I shall make thee a great and numerous nation.

23. And I shall bless thee And I shall make thy name great, And thou wilt be blessed in the earth, And in thee will all families of the earth be blessed, And I shall bless them that bless thee, And curse them that curse thee.

24. And I shall be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God."

25. And the Lord God said: "Open his mouth and his ears, that he may hear and speak with his mouth, with the language which hath been revealed"; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26. And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27. And he took the books of his fathers, and these were written in Hebrew and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months.

## *Abram heads for The promised land*

### Genesis 12:1

#### King James

{12:1} Now The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

{12:2} And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

{12:3} And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

{12:4} So Abram departed, as The Lord had spoken unto him; and Lot went with him: and Abram [was] seventy and five years old when he departed out of Haran.

{12:5} And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

{12:6} And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite [was] then in the land.

{12:7} And The Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto The Lord, who appeared unto him.

{12:8} And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he builded an altar unto The Lord, and called upon the name of The Lord.

{12:9} And Abram journeyed, going on still toward the south.

#### Septuagint

12:1 And the Lord said to Abram, Go forth out of thy land and out of thy kindred, and out of the house of thy father, and come into the land which I will shew thee.

2 And I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed.

3 And I will bless those that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And Abram went as the Lord spoke to him, and Lot departed with him, and Abram was seventy-five years old, when he went out of Charrhan.

5 And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got, and every soul which they had got in Charrhan, and they went forth to go into the land of Chanaan.

6 And Abram traversed the land lengthwise as far as the place Sychem, to the high oak, and the Chananites then inhabited the land.

7 And the Lord appeared to Abram, and said to him, I will give this land to thy seed. And Abram built an altar there to the Lord who appeared to him.

8 And he departed thence to the mountain eastward of Baethel, and there he pitched his tent in Baethel near the sea, and Aggai toward the east, and there he built an altar to the Lord, and called on the name of the Lord.

9 And Abram departed and went and encamped in the wilderness.

Now Abram, having no son of his own, adopted Lot, his brother Haran's son, and his wife Sarai's brother; and he left the land of Chaldea when he was seventy-five years old, and at the command of God went into Canaan, and therein he dwelt himself, and left it to his posterity. He was a person of great sagacity, both for understanding all things and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion, That there was but one God, the Creator of the universe; and that, as to other [gods], if they contributed any thing to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. This his opinion was derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun, and moon, and all the heavenly bodies, thus: - "If [said he] these bodies had power of their own, they would certainly take care of their own regular motions; but since they do not preserve such regularity, they make it plain, that in so far as they co-operate to our advantage, they do it not of their own abilities, but as they are subservient to Him that commands them, to whom alone we ought justly to offer our honor and thanksgiving." For which doctrines, when the Chaldeans, and other people of Mesopotamia, raised a tumult against him, he thought fit to leave that country; and at the command and by the assistance of God, he came and lived in the land of Canaan. And when he was there settled, he built an altar, and performed a sacrifice to God.

Berosus mentions our father Abram without naming him, when he says thus: "In the tenth generation after the Flood, there was among the Chaldeans a man righteous and great, and skillful in the celestial science." But Hecatseus does more than barely mention him; for he composed, and left behind him, a book concerning him. And Nicolaus of Damascus, in the fourth book of his History, says thus: "Abram reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans: but, after a long time, he got him up, and removed from that country also, with his people, and went into the land then called the land of Canaan, but now the land of Judea, and this when his posterity were become a multitude; as to which posterity of his, we relate their history in another work. Now the name of Abram is even still famous in the country of Damascus; and there is shown a village named from him, The Habitation of Abram."

### **JASHER 13:3**

3. And Abram remained in the land three years, and at the expiration of three years the Lord appeared to Abram and said to him; I am the Lord who brought thee forth from Ur Casdim, and delivered thee from the hands of all thine enemies.
4. And now therefore if thou wilt hearken to my voice and keep my commandments, my statutes and my laws, then will I cause thy enemies to fall before thee, and I will multiply thy seed like the stars of heaven, and I will send my blessing upon all the works of thy hands, and thou shalt lack nothing.
5. Arise now, take thy wife and all belonging to thee and go to the land of Canaan and remain there, and I will there be unto thee for a God, and I will bless thee. And Abram rose and took his wife and all belonging to him, and he went to the land of Canaan as the Lord had told him; and Abram was fifty years old when he went from Haran.
6. And Abram came to the land of Canaan and dwelt in the midst of the city, and he there pitched his tent amongst the children of Canaan, inhabitants of the land.
7. And the Lord appeared to Abram when he came to the land of Canaan, and said to him, This is the land which I gave unto thee and to thy seed after thee forever, and I will make thy seed like the stars of heaven, and I will give unto thy seed for an inheritance all the lands which thou seest.
8. And Abram built an altar in the place where God had spoken to him, and Abram there called upon the name of the Lord.

## Abraham

9. At that time, at the end of three years of Abram's dwelling in the land of Canaan, in that year Noah died, which was the fifty-eighth year of the life of Abram; and all the days that Noah lived were nine hundred and fifty years and he died.

10. And Abram dwelt in the land of Canaan, he, his wife, and all belonging to him, and all those that accompanied him, together with those that joined him from the people of the land; but Nahor, Abram's brother, and Terah his father, and Lot the son of Haran and all belonging to them dwelt in Haran.

11. In the fifth year of Abram's dwelling in the land of Canaan the people of Sodom and Gomorrah and all the cities of the plain revolted from the power of Chedorlaomer, king of Elam; for all the kings of the cities of the plain had served Chedorlaomer for twelve years, and given him a yearly tax, but in those days in the thirteenth year, they rebelled against him.

12. And in the tenth year of Abram's dwelling in the land of Canaan there was war between Nimrod king of Shinar and Chedorlaomer king of Elam, and Nimrod came to fight with Chedorlaomer and to subdue him.

13. For Chedorlaomer was at that time one of the princes of the hosts of Nimrod, and when all the people at the tower were dispersed and those that remained were also scattered upon the face of the earth, Chedorlaomer went to the land of Elam and reigned over it and rebelled against his lord.

14. And in those days when Nimrod saw that the cities of the plain had rebelled, he came with pride and anger to war with Chedorlaomer, and Nimrod assembled all his princes and subjects, about seven hundred thousand men, and went against Chedorlaomer, and Chedorlaomer went out to meet him with five thousand men, and they prepared for battle in the valley of Babel which is between Elam and Shinar.

15. And all those kings fought there, and Nimrod and his people were smitten before the people of Chedorlaomer, and there fell from Nimrod's men about six hundred thousand, and Mardon the king's son fell amongst them.

16. And Nimrod fled and returned in shame and disgrace to his land, and he was under subjection to Chedorlaomer for a long time, and Chedorlaomer returned to his land and sent princes of his host to the kings that dwelt around him, to Arioch king of Elasar, and to Tidal king of Goyim, and made a covenant with them, and they were all obedient to his commands.

17. And it was in the fifteenth year of Abram's dwelling in the land of Canaan, which is the seventieth year of the life of Abram, and the Lord appeared to Abram in that year and he said to him, I am the Lord who brought thee out from Ur Casdim to give thee this land for an inheritance.

18. Now therefore walk before me and be perfect and keep my commands, for to thee and to thy seed I will give this land for an inheritance, from the river Mitzraim unto the great river Euphrates.

19. And thou shalt come to thy fathers in peace and in good age, and the fourth generation shall return here in this land and shall inherit it forever; and Abram built an altar, and he called upon the name of the Lord who appeared to him, and he brought up sacrifices upon the altar to the Lord.

20. At that time Abram returned and went to Haran to see his father and mother, and his father's household, and Abram and his wife and all belonging to him returned to Haran, and Abram dwelt in Haran five years.

21. And many of the people of Haran, about seventy-two men, followed Abram and Abram taught them the instruction of the Lord and his ways, and he taught them to know the Lord.

22. In those days the Lord appeared to Abram in Haran, and he said to him, Behold, I spoke unto thee these twenty years back saying,

## Abraham

23. Go forth from thy land, from thy birth-place and from thy father's house, to the land which I have shown thee to give it to thee and to thy children, for there in that land will I bless thee, and make thee a great nation, and make thy name great, and in thee shall the families of the earth be blessed.
24. Now therefore arise, go forth from this place, thou, thy wife, and all belonging to thee, also every one born in thy house and all the souls thou hast made in Haran, and bring them out with thee from here, and rise to return to the land of Canaan.
25. And Abram arose and took his wife Sarai and all belonging to him and all that were born to him in his house and the souls which they had made in Haran, and they came out to go to the land of Canaan.
26. And Abram went and returned to the land of Canaan, according to the word of the Lord. And Lot the son of his brother Haran went with him, and Abram was seventy-five years old when he went forth from Haran to return to the land of Canaan.
27. And he came to the land of Canaan according to the word of the Lord to Abram, and he pitched his tent and he dwelt in the plain of Mamre, and with him was Lot his brother's son, and all belonging to him.
28. And the Lord again appeared to Abram and said, To thy seed will I give this land; and he there built an altar to the Lord who appeared to him, which is still to this day in the plains of Mamre.

## **JUBILEES 12:28**

28. And it came to pass in the seventh year of the sixth week that he spoke to his father, and informed him that he would leave Haran to go into the land of Canaan to see it and return to him.
29. And Terah his father said unto him; "Go in peace: May the eternal God make thy path straight, And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.
30. And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother, as thine own son: the Lord be with thee.
31. And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together."

## **JUBILEES 13:1**

1. And Abram journeyed from Haran, and he took Sarai, his wife, and Lot his brother Haran's son, to the land of Canaan, and he came into †Asshur†, and proceeded to Shechem, and dwelt near a lofty oak.
2. And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.
3. And the Lord said to him: "To thee and to thy seed will I give this land."
4. And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.
5. And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.
6. And he saw and behold, the land was very wide and good, and everything grew thereon--vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

## [Abraham](#)

7. And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.
8. And it came to pass in the first year, in the seventh week, on the new moon of the first month, that he built an altar on this mountain, and called on the name of the Lord: "Thou, the eternal God, art my God."
9. And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.
10. And he removed from thence and went towards the south, and he came to Hebron, and Hebron was built at, that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth and there was a famine in the land.

## *The origin of the Pharaoh's*

### **JASHER 14:1**

1. In those days there was in the land of Shinar a wise man who had understanding in all wisdom, and of a beautiful appearance, but he was poor and indigent; his name was Rikayon and he was hard set to support himself.
2. And he resolved to go to Egypt, to Oswiris the son of Anom king of Egypt, to show the king his wisdom; for perhaps he might find grace in his sight, to raise him up and give him maintenance; and Rikayon did so.
3. And when Rikayon came to Egypt he asked the inhabitants of Egypt concerning the king, and the inhabitants of Egypt told him the custom of the king of Egypt, for it was then the custom of the king of Egypt that he went from his royal palace and was seen abroad only one day in the year, and after that the king would return to his palace to remain there.
4. And on the day when the king went forth he passed judgment in the land, and every one having a suit came before the king that day to obtain his request.
5. And when Rikayon heard of the custom in Egypt and that he could not come into the presence of the king, he grieved greatly and was very sorrowful.
6. And in the evening Rikayon went out and found a house in ruins, formerly a bake house in Egypt, and he abode there all night in bitterness of soul and pinched with hunger, and sleep was removed from his eyes.
7. And Rikayon considered within himself what he should do in the town until the king made his appearance, and how he might maintain himself there.
8. And he rose in the morning and walked about, and met in his way those who sold vegetables and various sorts of seed with which they supplied the inhabitants.
9. And Rikayon wished to do the same in order to get a maintenance in the city, but he was unacquainted with the custom of the people, and he was like a blind man among them.
10. And he went and obtained vegetables to sell them for his support, and the rabble assembled about him and ridiculed him, and took his vegetables from him and left him nothing.

[Abraham](#)

11. And he rose up from there in bitterness of soul, and went sighing to the bake house in which he had remained all the night before, and he slept there the second night.
12. And on that night again he reasoned within himself how he could save himself from starvation, and he devised a scheme how to act.
13. And he rose up in the morning and acted ingeniously, and went and hired thirty strong men of the rabble, carrying their war instruments in their hands, and he led them to the top of the Egyptian sepulchre, and he placed them there.
14. And he commanded them, saying, Thus saith the king, Strengthen yourselves and be valiant men, and let no man be buried here until two hundred pieces of silver be given, and then he may be buried; and those men did according to the order of Rikayon to the people of Egypt the whole of that year.
15. And in eight months time Rikayon and his men gathered great riches of silver and gold, and Rikayon took a great quantity of horses and other animals, and he hired more men, and he gave them horses and they remained with him.
16. And when the year came round, at the time the king went forth into the town, all the inhabitants of Egypt assembled together to speak to him concerning the work of Rikayon and his men.
17. And the king went forth on the appointed day, and all the Egyptians came before him and cried unto him, saying,
18. May the king live forever. What is this thing thou doest in the town to thy servants, not to suffer a dead body to be buried until so much silver and gold be given? Was there ever the like unto this done in the whole earth, from the days of former kings yea even from the days of Adam, unto this day, that the dead should not be buried only for a set price?
19. We know it to be the custom of kings to take a yearly tax from the living, but thou dost not only do this, but from the dead also thou exactest a tax day by day.
20. Now, O king, we can no more bear this, for the whole city is ruined on this account, and dost thou not know it?
21. And when the king heard all that they had spoken he was very wroth, and his anger burned within him at this affair, for he had known nothing of it.
22. And the king said, Who and where is he that dares to do this wicked thing in my land without my command? Surely you will tell me.
23. And they told him all the works of Rikayon and his men, and the king's anger was aroused, and he ordered Rikayon and his men to be brought before him.
24. And Rikayon took about a thousand children, sons and daughters, and clothed them in silk and embroidery, and he set them upon horses and sent them to the king by means of his men, and he also took a great quantity of silver and gold and precious stones, and a strong and beautiful horse, as a present for the king, with which he came before the king and bowed down to the earth before him; and the king, his servants and all the inhabitants of Egypt wondered at the work of Rikayon, and they saw his riches and the present that he had brought to the king.
25. And it greatly pleased the king and he wondered at it; and when Rikayon sat before him the king asked him concerning all his works, and Rikayon spoke all his words wisely before the king, his servants and all the inhabitants of Egypt.
26. And when the king heard the words of Rikayon and his wisdom, Rikayon found grace in his sight, and he met with grace and kindness from all the servants of the king and from all the inhabitants of Egypt, on account of his wisdom and excellent speeches, and from that time they loved him exceedingly.

## [Abraham](#)

27. And the king answered and said to Rikayon, Thy name shall no more be called Rikayon but Pharaoh shall be thy name, since thou didst exact a tax from the dead; and he called his name Pharaoh.

28. And the king and his subjects loved Rikayon for his wisdom, and they consulted with all the inhabitants of Egypt to make him prefect under the king.

29. And all the inhabitants of Egypt and its wise men did so, and it was made a law in Egypt.

30. And they made Rikayon Pharaoh prefect under Oswiris king of Egypt, and Rikayon Pharaoh governed over Egypt, daily administering justice to the whole city, but Oswiris the king would judge the people of the land one day in the year, when he went out to make his appearance.

31. And Rikayon Pharaoh cunningly usurped the government of Egypt, and he exacted a tax from all the inhabitants of Egypt.

32. And all the inhabitants of Egypt greatly loved Rikayon Pharaoh, and they made a decree to call every king that should reign over them and their seed in Egypt, Pharaoh.

33. Therefore all the kings that reigned in Egypt from that time forward were called Pharaoh unto this day.

## *Abram in Egypt*

### Genesis 12:10

#### King James

{12:10} And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine [was] grievous in the land.

{12:11} And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou [art] a fair woman to look upon:

{12:12} Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This [is] his wife: and they will kill me, but they will save thee alive.

{12:13} Say, I pray thee, thou [art] my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

{12:14} And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she [was] very fair.

#### Septuagint

12:10 And there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine prevailed in the land.

11 And it came to pass when Abram drew nigh to enter into Egypt, Abram said to Sara his wife, I know that thou art a fair woman.

12 It shall come to pass then that when the Egyptians shall see thee, they shall say, This is his wife, and they shall slay me, but they shall save thee alive.

13 Say, therefore, I am his sister, that it may be well with me on account of thee, and my soul shall live because of thee.

14 And it came to pass when Abram entered into Egypt—the Egyptians having seen his wife that she was very beautiful—

## Abraham

{12:15} The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

{12:16} And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

{12:17} And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

{12:18} And Pharaoh called Abram, and said, What [is] this [that] thou hast done unto me? why didst thou not tell me that she [was] thy wife?

{12:19} Why saidst thou, She [is] my sister? so I might have taken her to me to wife: now therefore behold thy wife, take [her,] and go thy way.

{12:20} And Pharaoh commanded [his] men concerning him: and they sent him away, and his wife, and all that he had.

15 that the princes of Pharaoh saw her, and praised her to Pharaoh and brought her into the house of Pharaoh.

16 And they treated Abram well on her account, and he had sheep, and calves, and asses, and men-servants, and women-servants, and mules, and camels.

17 And God afflicted Pharaoh with great and severe afflictions, and his house, because of Sara, Abram's wife.

18 And Pharaoh having called Abram, said, What is this thou hast done to me, that thou didst not tell me that she was thy wife?

19 Wherefore didst thou say, She is my sister? and I took her for a wife to myself; and now, behold, thy wife is before thee, take her and go quickly away.

20 And Pharaoh gave charge to men concerning Abram, to join in sending him forward, and his wife, and all that he had.

## Antiquities Book 1 8:1 - 8:2

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NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of his wife's great beauty, he contrived this device: - he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife's beauty was greatly talked of; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of the priests how he might be freed from these calamities, they told him that this his miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before.

For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abram conferred with each of them, and, confuting the reasonings they made use of, every one for their own practices, demonstrated that such reasonings were vain and void of truth: whereupon he was admired by them in those conferences as a very wise man, and one of great sagacity, when he dis-

coursed on any subject he undertook; and this not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also.

## JASHER 15:1

1. And in that year there was a heavy famine throughout the land of Canaan, and the inhabitants of the land could not remain on account of the famine for it was very grievous.
2. And Abram and all belonging to him rose and went down to Egypt on account of the famine, and when they were at the brook Mitzraim they remained there some time to rest from the fatigue of the road.
3. And Abram and Sarai were walking at the border of the brook Mitzraim, and Abram beheld his wife Sarai that she was very beautiful.
4. And Abram said to his wife Sarai, Since God has created thee with such a beautiful countenance, I am afraid of the Egyptians lest they should slay me and take thee away, for the fear of God is not in these places.
5. Surely then thou shalt do this, Say thou art my sister to all that may ask thee, in order that it may be well with me, and that we may live and not be put to death.
6. And Abram commanded the same to all those that came with him to Egypt on account of the famine; also his nephew Lot he commanded, saying, If the Egyptians ask thee concerning Sarai say she is the sister of Abram.
7. And yet with all these orders Abram did not put confidence in them, but he took Sarai and placed her in a chest and concealed it amongst their vessels, for Abram was greatly concerned about Sarai on account of the wickedness of the Egyptians.
8. And Abram and all belonging to him rose up from the brook Mitzraim and came to Egypt; and they had scarcely entered the gates of the city when the guards stood up to them saying, Give tithe to the king from what you have, and then you may come into the town; and Abram and those that were with him did so.
9. And Abram with the people that were with him came to Egypt, and when they came they brought the chest in which Sarai was concealed and the Egyptians saw the chest.
10. And the king's servants approached Abram, saying, What hast thou here in this chest which we have not seen? Now open thou the chest and give tithe to the king of all that it contains.
11. And Abram said, This chest I will not open, but all you demand upon it I will give. And Pharaoh's officers answered Abram, saying, It is a chest of precious stones, give us the tenth thereof.
12. Abram said, All that you desire I will give, but you must not open the chest.
13. And the king's officers pressed Abram, and they reached the chest and opened it with force, and they saw, and behold a beautiful woman was in the chest.
14. And when the officers of the king beheld Sarai they were struck with admiration at her beauty, and all the princes and servants of Pharaoh assembled to see Sarai, for she was very beautiful. And the king's officers ran and told Pharaoh all that they had seen, and they praised Sarai to the king; and Pharaoh ordered her to be brought, and the woman came before the king.
15. And Pharaoh beheld Sarai and she pleased him exceedingly, and he was struck with her beauty, and the king rejoiced greatly on her account, and made presents to those who brought him the tidings concerning her.

## Abraham

16. And the woman was then brought to Pharaoh's house, and Abram grieved on account of his wife, and he prayed to the Lord to deliver her from the hands of Pharaoh.

17. And Sarai also prayed at that time and said, O Lord God thou didst tell my Lord Abram to go from his land and from his father's house to the land of Canaan, and thou didst promise to do well with him if he would perform thy commands; now behold we have done that which thou didst command us, and we left our land and our families, and we went to a strange land and to a people whom we have not known before.

18. And we came to this land to avoid the famine, and this evil accident has befallen me; now therefore, O Lord God, deliver us and save us from the hand of this oppressor, and do well with me for the sake of thy mercy.

19. And the Lord hearkened to the voice of Sarai, and the Lord sent an angel to deliver Sarai from the power of Pharaoh.

20. And the king came and sat before Sarai and behold an angel of the Lord was standing over them, and he appeared to Sarai and said to her, Do not fear, for the Lord has heard thy prayer.

21. And the king approached Sarai and said to her, What is that man to thee who brought thee hither? and she said, He is my brother.

22. And the king said, It is incumbent upon us to make him great, to elevate him and to do unto him all the good which thou shalt command us; and at that time the king sent to Abram silver and gold and precious stones in abundance, together with cattle, men servants and maid servants; and the king ordered Abram to be brought, and he sat in the court of the king's house, and the king greatly exalted Abram on that night.

23. And the king approached to speak to Sarai, and he reached out his hand to touch her, when the angel smote him heavily, and he was terrified and he refrained from reaching to her.

24. And when the king came near to Sarai, the angel smote him to the ground, and acted thus to him the whole night, and the king was terrified.

25. And the angel on that night smote heavily all the servants of the king, and his whole household, on account of Sarai, and there was a great lamentation that night amongst the people of Pharaoh's house.

26. And Pharaoh, seeing the evil that befell him, said, Surely on account of this woman has this thing happened to me, and he removed himself at some distance from her and spoke pleasing words to her.

27. And the king said to Sarai, Tell me I pray thee concerning the man with whom thou camest here; and Sarai said, This man is my husband, and I said to thee that he was my brother for I was afraid, lest thou shouldst put him to death through wickedness.

28. And the king kept away from Sarai, and the plagues of the angel of the Lord ceased from him and his household; and Pharaoh knew that he was smitten on account of Sarai, and the king was greatly astonished at this.

29. And in the morning the king called for Abram and said to him, What is this thou hast done to me? Why didst thou say, She is my sister, owing to which I took her unto me for a wife, and this heavy plague has therefore come upon me and my household.

30. Now therefore here is thy wife, take her and go from our land lest we all die on her account. And Pharaoh took more cattle, men servants and maid servants, and silver and gold, to give to Abram, and he returned unto him Sarai his wife.

31. And the king took a maiden whom he begat by his concubines, and he gave her to Sarai for a handmaid.

## Abraham

32. And the king said to his daughter, It is better for thee my daughter to be a handmaid in this man's house than to be mistress in my house, after we have beheld the evil that befell us on account of this woman.

33. And Abram arose, and he and all belonging to him went away from Egypt; and Pharaoh ordered some of his men to accompany him and all that went with him.

34. And Abram returned to the land of Canaan, to the place where he had made the altar, where he at first had pitched his tent.

## JUBILEES 13:11

11. And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12. NOW Tanais in Egypt was at that time built--seven years after Hebron.

13. And it came to pass when Pharaoh seized Sarai, the wife of Abram, that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14. And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also, his brother's son, was wealthy.

15. And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

## *Leaving Egypt Lot goes his own way*

### Genesis 13:1

#### King James

{13:1} And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

{13:2} And Abram [was] very rich in cattle, in silver, and in gold.

{13:3} And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

{13:4} Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

#### Septuagint

<sup>13:1</sup> And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the wilderness.

<sup>2</sup> And Abram was very rich in cattle, and silver, and gold.

<sup>3</sup> And he went *to the place* whence he came, into the wilderness as far as Baethel, as far as the place where his tent was before, between Baethel and Aggai,

<sup>4</sup> to the place of the altar, which he built there at first, and Abram there called on the name of the Lord.

## Abraham

{13:5} And Lot also, which went with Abram, had flocks, and herds, and tents.

{13:6} And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

{13:7} And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

{13:8} And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we [be] brethren.

{13:9} [Is] not the whole land before thee? separate thyself, I pray thee, from me: if [thou wilt take] the left hand, then I will go to the right; or if [thou depart] to the right hand, then I will go to the left.

{13:10} And Lot lifted up his eyes, and beheld all the plain of Jordan, that it [was] well watered every where, before the LORD destroyed Sodom and Gomorrah, [even] as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

{13:11} Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

{13:12} Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched [his] tent toward Sodom.

{13:13} But the men of Sodom [were] wicked and sinners before the LORD exceedingly.

{13:14} And The LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

{13:15} For all the land which thou seest, to thee will I give it, and to thy seed for ever.

{13:16} And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered.

5 And Lot who went out with Abram had sheep, and oxen, and tents.

6 And the land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle, and the Chananites and the Pherezites then inhabited the land.

8 And Abram said to Lot, Let there not be a strife between me and thee, and between my herdmen and thy herdmen, for we are brethren.

9 Lo! is not the whole land before thee? Separate thyself from me; if thou *goest* to the left, I will go to the right, and if thou goest to the right, I will go to the left.

10 And Lot having lifted up his eyes, observed all the country round about Jordan, that it was all watered, before God overthrew Sodom and Gomorrah, as the garden of the Lord, and as the land of Egypt, until thou come to Zogora.

11 And Lot chose for himself all the country round Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Chanaan.

12 And Lot dwelt in a city of the neighbouring people, and pitched his tent in Sodom.

13 But the men of Sodom were evil, and exceedingly sinful before God.

14 And God said to Abram after Lot was separated from him, Look up with thine eyes, and behold from the place where thou now art northward and southward, and eastward and seaward;

15 for all the land which thou seest, I will give it to thee and to thy seed for ever.

16 And I will make thy seed like the dust of the earth; if any one is able to number the dust of the earth, then shall thy seed be numbered.

## *Abraham*

{13:17} Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

{13:18} Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto The LORD.

<sup>17</sup> Arise and traverse the land, both in the length of it and in the breadth; for to thee will I give it, and to thy seed for ever.

<sup>18</sup> And Abram having removed his tent, came and dwelt by the oak of Mambre, which was in Chebrom, and he there built an altar to the Lord.

## Antiquities Book 1 8:3

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As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take; and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter.

## **JASHER 15:35**

35. And Lot the son of Haran, Abram's brother, had a heavy stock of cattle, flocks and herds and tents, for the Lord was bountiful to them on account of Abram.

36. And when Abram was dwelling in the land the herdsmen of Lot quarrelled with the herdsmen of Abram, for their property was too great for them to remain together in the land, and the land could not bear them on account of their cattle.

37. And when Abram's herdsmen went to feed their flock they would not go into the fields of the people of the land, but the cattle of Lot's herdsmen did otherwise, for they were suffered to feed in the fields of the people of the land.

38. And the people of the land saw this occurrence daily, and they came to Abram and quarrelled with him on account of Lot's herdsmen.

39. And Abram said to Lot, What is this thou art doing to me, to make me despicable to the inhabitants of the land, that thou orderest thy herdsmen to feed thy cattle in the fields of other people? Dost thou not know that I am a stranger in this land amongst the children of Canaan, and why wilt thou do this unto me?

40. And Abram quarrelled daily with Lot on account of this, but Lot would not listen to Abram, and he continued to do the same and the inhabitants of the land came and told Abram.

41. And Abram said unto Lot, How long wilt thou be to me for a stumbling block with the inhabitants of the land? Now I beseech thee let there be no more quarrelling between us, for we are kinsmen.

42. But I pray thee separate from me, go and choose a place where thou mayest dwell with thy cattle and all belonging to thee, but Keep thyself at a distance from me, thou and thy household.

43. And be not afraid in going from me, for if any one do an injury to thee, let me know and I will avenge thy cause from him, only remove from me.

44. And when Abram had spoken all these words to Lot, then Lot arose and lifted up his eyes toward the plain of Jordan.

## [Abraham](#)

45. And he saw that the whole of this place was well watered, and good for man as well as affording pasture for the cattle.

46. And Lot went from Abram to that place, and he there pitched his tent and he dwelt in Sodom, and they were separated from each other.

47. And Abram dwelt in the plain of Mamre, which is in Hebron, and he pitched his tent there, and Abram remained in that place many years.

## JUBILEES 13:16

16. And it came to pass in the forty-first jubilee, in the third year of the first week, that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: "Thou, the most high God, art my God for ever and ever."

17. And in the fourth year of this week Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18. And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19. In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: "Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20. For all the land which thou seest I shall give to thee and to thy seed for ever, and I shall make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21. Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed shall I give it." And Abram went to Hebron, and dwelt there.

# *The wars of Sodom and Gomorrah*

## Genesis 14:1

### King James

{14:1} And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

{14:2} [That these] made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

### Septuagint

<sup>14:1</sup> And it came to pass in the reign of Amarphal king of Sennaar, and Arioch king of Ellasar, that Chodollogomor king of Elam, and Thargal king of nations,

<sup>2</sup> made war with Balla king of Sodom, and with Barsa king of Gomorrha, and with Sennaar, king of Adama, and with Symobor king of Seboim and the king of Balac, this is Segor.

## Abraham

{14:3} All these were joined together in the vale of Siddim, which is the salt sea.

{14:4} Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

{14:5} And in the fourteenth year came Chedorlaomer, and the kings that [were] with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

{14:6} And the Horites in their mount Seir, unto El-paran, which [is] by the wilderness.

{14:7} And they returned, and came to Enmishpat, which [is] Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

{14:8} And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same [is] Zoar;) and they joined battle with them in the vale of Siddim;

{14:9} With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

{14:10} And the vale of Siddim [was full of] slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

{14:11} And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

{14:12} And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

{14:13} And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [were] confederate with Abram.

{14:14} And when Abram heard that his brother was taken captive, he armed his trained [servants,] born in his own house, three hundred and eighteen, and pursued [them] unto Dan.

<sup>3</sup> All these met with one consent at the salt valley; this is *now* the sea of salt.

<sup>4</sup> Twelve years they served Chodollogomor, and the thirteenth year they revolted.

<sup>5</sup> And in the fourteenth year came Chodollogomor, and the kings with him, and cut to pieces the giants in Astaroth, and Carnain, and strong nations with them, and the Ommaeans in the city Save.

<sup>6</sup> And the Chorrhaeans in the mountains of Seir, to the turpentine tree of Pharan, which is in the desert.

<sup>7</sup> And having turned back they came to the well of judgment; this is Cades, and they cut in pieces all the princes of Amalec, and the Amorites dwelling in Asasonthamar.

<sup>8</sup> And the king of Sodom went out, and the king of Gomorrha, and king of Adama, and king of Seboim, and king of Balac, this is Segor, and they set themselves in array against them for war in the salt valley,

<sup>9</sup> against Chodollogomor king of Elam, and Thargal king of nations, and Amarphal king of Sennaar, and Arioch king of Ellasar, the four kings against the five.

<sup>10</sup> Now the salt valley *consists of* slime-pits. And the king of Sodom fled and the king of Gomorrha, and they fell in there: and they that were left fled to the mountain country.

<sup>11</sup> And they took all the cavalry of Sodom and Gomorrha, and all their provisions, and departed.

<sup>12</sup> And they took also Lot the son of Abram's brother, and his baggage, and departed, for he dwelt in Sodom.

<sup>13</sup> And one of them that had been rescued came and told Abram the Hebrew; and he dwelt by the oak of Mamre the Amorite the brother of Eschol, and the brother of Aunan, who were confederates with Abram.

<sup>14</sup> And Abram having heard that Lot his nephew had been taken captive, numbered his own home-born *servants* three hundred and eighteen, and pursued after them to Dan.

## Abraham

{14:15} And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which [is] on the left hand of Damascus.

{14:16} And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

{14:17} And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that [were] with him, at the valley of Shaveh, which [is] the king's dale.

{14:18} And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God.

{14:19} And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:

{14:20} And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

{14:21} And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

{14:22} And Abram said to the king of Sodom, I have lift up mine hand unto The LORD, the most high God, the possessor of heaven and earth,

{14:23} That I will not [take] from a thread even to a shoelatchet, and that I will not take any thing that [is] thine, lest thou shouldest say, I have made Abram rich:

{14:24} Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

<sup>15</sup> And he came upon them by night, he and his servants, and he smote them and pursued them as far as Choba, which is on the left of Damascus.

<sup>16</sup> And he recovered all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people.

<sup>17</sup> And the king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; this was the plain of the kings.

<sup>18</sup> And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God.

<sup>19</sup> And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth,

<sup>20</sup> and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all.

<sup>21</sup> And the king of Sodom said to Abram, Give me the men, and take the horses to thyself.

<sup>22</sup> And Abram said to the king of Sodom, I will stretch out my hand to the Lord the most high God, who made the heaven and the earth,

<sup>23</sup> *that* I will not take from all thy goods from a string to a shoe-latchet, lest thou shouldest say, I have made Abram rich.

<sup>24</sup> Except what things the young men have eaten, and the portion of the men that went with me, Eschol, Aunan, Mambre, these shall take a portion.

## Antiquities Book 1 9:1 - 10:2

AT this time, when the Assyrians had the dominion over Asia, the people of Sodom were in a flourishing condition, both as to riches and the number of their youth. There were five kings that managed the affairs of this county: Ballas, Barsas, Senabar, and Sumobor, with the king of Bela; and each king led on his own troops: and the Assyrians made war upon them; and, dividing their army into four parts, fought against them. Now every part of the army had its own commander; and when the battle was joined, the Assyrians were conquerors, and imposed a tribute on the kings of the Sodomites, who submitted to this slavery twelve years; and so long they continued to pay their tribute: but on the thirteenth year they rebelled, and then the army of the Assyrians came upon them, under their com-

## Abraham

manders Amraphel, Arioch, Chodorlaomer, and Tidal. These kings had laid waste all Syria, and overthrown the offspring of the giants. And when they were come over against Sodom, they pitched their camp at the vale called the Slime Pits, for at that time there were pits in that place; but now, upon the destruction of the city of Sodom, that vale became the Lake Asphaltites, as it is called. However, concerning this lake we shall speak more presently. Now when the Sodomites joined battle with the Assyrians, and the fight was very obstinate, many of them were killed, and the rest were carried captive; among which captives was Lot, who had come to assist the Sodomites.

WHEN, Abram heard of their calamity, he was at once afraid for Lot his kinsman, and pitied the Sodomites, his friends and neighbors; and thinking it proper to afford them assistance, he did not delay it, but marched hastily, and the fifth night fell upon the Assyrians, near Dan, for that is the name of the other spring of Jordan; and before they could arm themselves, he slew some as they were in their beds, before they could suspect any harm; and others, who were not yet gone to sleep, but were so drunk they could not fight, ran away. Abram pursued after them, till, on the second day, he drove them in a body unto Hoba, a place belonging to Damascus; and thereby demonstrated that victory does not depend on multitude and the number of hands, but the alacrity and courage of soldiers overcome the most numerous bodies of men, while he got the victory over so great an army with no more than three hundred and eighteen of his servants, and three of his friends: but all those that fled returned home ingloriously.

So Abram, when he had saved the captive Sodomites, who had been taken by the Assyrians, and Lot also, his kinsman, returned home in peace. Now the king of Sodom met him at a certain place, which they called The King's Dale, where Melchisedec, king of the city Salem, received him. That name signifies, the righteous king: and such he was, without dispute, insomuch that, on this account, he was made the priest of God: however, they afterward called Salem Jerusalem. Now this Melchisedec supplied Abram's army in an hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to praise him, and to bless God for subduing his enemies under him. And when Abram gave him the tenth part of his prey, he accepted of the gift: but the king of Sodom desired Abram to take the prey, but entreated that he might have those men restored to him whom Abram had saved from the Assyrians, because they belonged to him. But Abram would not do so; nor would make any other advantage of that prey than what his servants had eaten; but still insisted that he should afford a part to his friends that had assisted him in the battle. The first of them was called Eschol, and then Enner, and Mambre.

## **JASHER 16:1**

1. At that time Chedorlaomer king of Elam sent to all the neighboring kings, to Nimrod, king of Shinar who was then under his power, and to Tidal, king of Goyim, and to Arioch, king of Elasar, with whom he made a covenant, saying, Come up to me and assist me, that we may smite all the towns of Sodom and its inhabitants, for they have rebelled against me these thirteen years.
2. And these four kings went up with all their camps, about eight hundred thousand men, and they went as they were, and smote every man they found in their road.
3. And the five kings of Sodom and Gomorrah, Shinab king of Admah, Shemeber king of Zeboyim, Bera king of Sodom, Bersha king of Gomorrah, and Bela king of Zoar, went out to meet them, and they all joined together in the valley of Siddim.
4. And these nine kings made war in the valley of Siddim; and the kings of Sodom and Gomorrah were smitten before the kings of Elam.
5. And the valley of Siddim was full of lime pits and the kings of Elam pursued the kings of Sodom, and the kings of Sodom with their camps fled and fell into the lime pits, and all that remained went to the mountain for safety, and the five kings of Elam came after them and pursued them to the gates of Sodom, and they took all that there was in Sodom.

## Abraham

6. And they plundered all the cities of Sodom and Gomorrah, and they also took Lot, Abram's brother's son, and his property, and they seized all the goods of the cities of Sodom, and they went away; and Unic, Abram's servant, who was in the battle, saw this, and told Abram all that the kings had done to the cities of Sodom, and that Lot was taken captive by them.

7. And Abram heard this, and he rose up with about three hundred and eighteen men that were with him, and he that night pursued these kings and smote them, and they all fell before Abram and his men, and there was none remaining but the four kings who fled, and they went each his own road.

8. And Abram recovered all the property of Sodom, and he also recovered Lot and his property, his wives and little ones and all belonging to him, so that Lot lacked nothing.

9. And when he returned from smiting these kings, he and his men passed the valley of Siddim where the kings had made war together.

10. And Bera king of Sodom, and the rest of his men that were with him, went out from the lime pits into which they had fallen, to meet Abram and his men.

11. And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech.

12. And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God.

13. And all the kings of Sodom and Gomorrah who were there, with their servants, approached Abram and begged of him to return them their servants whom he had made captive, and to take unto himself all the property.

14. And Abram answered the kings of Sodom, saying, As the Lord liveth who created heaven and earth, and who redeemed my soul from all affliction, and who delivered me this day from my enemies, and gave them into my hand, I will not take anything belonging to you, that you may not boast tomorrow, saying, Abram became rich from our property that he saved.

15. For the Lord my God in whom I trust said unto me, Thou shalt lack nothing, for I will bless thee in all the works of thy hands.

16. And now therefore behold, here is all belonging to you, take it and go; as the Lord liveth I will not take from you from a living soul down to a shoetie or thread, excepting the expense of the food of those who went out with me to battle, as also the portions of the men who went with me, Anar, Ashcol, and Mamre, they and their men, as well as those also who had remained to watch the baggage, they shall take their portion of the spoil.

17. And the kings of Sodom gave Abram according to all that he had said, and they pressed him to take of whatever he chose, but he would not.

18. And he sent away the kings of Sodom and the remainder of their men, and he gave them orders about Lot, and they went to their respective places.

19. And Lot, his brother's son, he also sent away with his property, and he went with them, and Lot returned to his home, to Sodom, and Abram and his people returned to their home to the plains of Mamre, which is in Hebron.

20. At that time the Lord again appeared to Abram in Hebron, and he said to him, Do not fear, thy reward is very great before me, for I will not leave thee, until I shall have multiplied thee, and blessed thee and made thy seed like the stars in heaven, which cannot be measured nor numbered.

21. And I will give unto thy seed all these lands that thou seest with thine eyes, to them will I give them for an inheritance forever, only be strong and do not fear, walk before me and be perfect.

22. And in the seventy-eighth year of the life of Abram, in that year died Reu, the son of Peleg, and all the days of Reu were two hundred and thirty-nine years, and he died.

## JUBILEES 13:22

22. And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch, king of Sêllâsar and Têrgâl, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23. And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24. And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants.

25 . . . . . for Abram, and for his seed, a tenth of the first-fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26. And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27. And He gave (it) unto His priests to eat and to drink with joy before Him.

28. And the king of Sodom came to him and bowed himself before him, and said: "Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine."

29. And Abram said unto him: "I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine, lest thou shouldst say I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me--Aner, Eschol, and Mamre. These will take their portion."

## YHWH promise to Abram

### Genesis 15:1

#### King James

{15:1} After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I [am] thy shield, [and] thy exceeding great reward.

{15:2} And Abram said, the LORD GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

{15:3} And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

{15:4} And, behold, the word of the LORD [came] unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

{15:5} And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

{15:6} And he believed in the LORD; and he counted it to him for righteousness.

{15:7} And he said unto him, I [am] the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

{15:8} And he said, the LORD GOD, whereby shall I know that I shall inherit it?

{15:9} And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

{15:10} And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

{15:11} And when the fowls came down upon the carcasses, Abram drove them away.

#### Septuagint

15:1 And after these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I shield thee, thy reward shall be very great.

2 And Abram said, Master *and* Lord, what wilt thou give me? whereas I am departing without a child, but the son of Masek my home-born female slave, this Eliezer of Damascus *is mine heir*.

3 And Abram said, *I am grieved* since thou hast given me no seed, but my home-born *servant* shall succeed me.

4 And immediately there was a voice of the Lord to him, saying, This shall not be thine heir; but he that shall come out of thee shall be thine heir.

5 And he brought him out and said to him, Look up now to heaven, and count the stars, if thou shalt be able to number them fully, and he said, Thus shall thy seed be.

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

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

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

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

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

## [Abraham](#)

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

{15:12} And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

{15:13} And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years;

{15:14} And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

{15:15} And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

{15:16} But in the fourth generation they shall come hither again: for the iniquity of the Amorites [is] not yet full.

{15:17} And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

{15:18} In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

{15:19} The Kenites, and the Kenizzites, and the Kadmonites,

{15:20} And the Hittites, and the Perizzites, and the Rephaims,

{15:21} And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

12 And about sunset a trance fell upon Abram, and lo! a great gloomy terror falls upon him.

13 And it was said to Abram, Thou shalt surely know that thy seed shall be a sojourner in a land not their won, and they shall enslave them, and afflict them, and humble them four hundred years.

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

15 But thou shalt depart to thy fathers in peace, nourished in a good old age.

16 And in the fourth generation they shall return hither, for the sins of the Amorites are not yet filled up, even until now.

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

18 In that day the Lord made a covenant with Abram, saying, To thy seed I will give this land, from the river of Egypt to the great river Euphrates.

19 The Kenites, and the Kenezites, and the Kedmonians,

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

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

## Antiquities Book 1 10:3

And God commended his virtue, and said, Thou shalt not however lose the rewards thou hast deserved to receive by such thy glorious actions. He answered, And what advantage will it be to me to have such rewards, when I have none to enjoy them after me? - for he was hitherto childless. And God promised that he should have a son, and that his posterity should be very numerous; insomuch that their number should be like the stars. When he heard that, he offered a sacrifice to God, as he commanded him. The manner of the sacrifice was this : - He took an heifer of three years old, and a she-goat of three years old, and a ram in like manner of three years old, and a turtle-dove, and a pigeon and as he was enjoined, he divided the three former, but the birds he did not divide. After which, before he built his altar, where the birds of prey flew about, as desirous of blood, a Divine voice came to him, declaring that their neighbors would be grievous to his posterity, when they should be in Egypt, for four hundred years; during which time they should be afflicted, but afterwards should overcome their enemies, should conquer the Canaanites in war, and possess themselves of their land, and of their cities.

## JUBILEES 14:1

1. After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: "Fear not, Abram; I am thy defender, and thy reward will be exceeding great."
2. And he said: "Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Mâsêq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed."
3. And He said unto him: "This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir."
4. And He brought him forth abroad, and said unto him: "Look toward heaven and number the stars, if thou art able to number them."
5. And he looked toward heaven, and beheld the stars. And He said unto him: "So shall thy seed be."
6. And he believed in the Lord, and it was counted to him for righteousness.
7. And He said unto him: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I shall be God unto thee and to thy seed after thee."
8. And he said: "Lord, Lord, whereby shall I know that I shall inherit (it)?"
9. And he said unto him: "Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon."
10. And he took all these in the middle of the month; and he dwelt at the oak of Mamre, which is near Hebron.
11. And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.
12. And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.
13. And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo! an horror of great darkness fell upon him, and it was said unto Abram: "Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they will bring them into bondage, and afflict them four hundred years.
14. And the nation also to whom they will be in bondage shall I judge, and after that they will come forth thence with much substance.
15. And thou wilt go to thy fathers in peace, and be buried in a good old age.
16. But in the fourth generation they will return hither; for the iniquity of the Amorites is not yet full."
17. And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold! a furnace was smoking, and a flame of fire passed between the pieces.
18. And on that day the Lord made a covenant with Abram, saying: "To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."
19. And the day passed, and Abram offered the pieces, and the birds, and their fruit-offerings, and their drink-offerings, and the fire devoured them.
20. And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever
21. And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

## *Hagar has Ishmael*

### Genesis 16:1

#### King James

{16:1} Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name [was] Hagar.

{16:2} And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

{16:3} And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

{16:4} And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

{16:5} And Sarai said unto Abram, My wrong [be] upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

{16:6} But Abram said unto Sarai, Behold, thy maid [is] in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

{16:7} And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

{16:8} And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

#### Septuagint

16:1 And Sara the wife of Abram bore him no children; and she had an Egyptian maid, whose name was Agar.

2 And Sara said to Abram, Behold, the Lord has restrained me from bearing, go therefore in to my maid, that I may get children for myself through her. And Abram hearkened to the voice of Sara.

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

4 And he went in to Agar, and she conceived, and saw that she was with child, and her mistress was dishonoured before her.

5 And Sara said to Abram, I am injured by thee; I gave my handmaid into thy bosom, and when I saw that she was with child, I was dishonoured before her. The Lord judge between me and thee.

6 And Abram said to Sara, Behold thy handmaid is in thy hands, use her as it may seem good to thee. And Sara afflicted her, and she fled from her face.

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

8 And the angel of the Lord said to her, Agar, Sara's maid, whence comest thou, and wither goest thou? and she said, I am fleeing from the face of my mistress Sara.

## Abraham

{16:9} And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

{16:10} And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

{16:11} And the angel of the LORD said unto her, Behold, thou [art] with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

{16:12} And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

{16:13} And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

{16:14} Wherefore the well was called Beer-lahai-roi; behold, [it is] between Kadesh and Bered.

{16:15} And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

{16:16} And Abram [was] fourscore and six years old, when Hagar bare Ishmael to Abram.

<sup>9</sup> And the angel of the Lord said to her, Return to thy mistress, and submit thyself under her hands.

<sup>10</sup> And the angel of the Lord said to her, I will surely multiply thy seed, and it shall not be numbered for multitude.

<sup>11</sup> And the angel of the Lord said to her, Behold thou art with child, and shalt bear a son, and shalt call his name Ismael, for the Lord hath hearkened to thy humiliation.

<sup>12</sup> He shall be a wild man, his hands against all, and the hands of all against him, and he shall dwell in the presence of all his brethren.

<sup>13</sup> And she called the name of the Lord God who spoke to her, Thou art God who seest me; for she said, For I have openly seen him that appeared to me.

<sup>14</sup> Therefore she called the well, The well of him whom I have openly seen; behold it is between Cades and Barad.

<sup>15</sup> And Agar bore a son to Abram; and Abram called the name of his son which Agar bore to him, Ismael.

<sup>16</sup> And Abram was eighty-six years old, when Agar bore Ismael to Abram.

## Antiquities Book 1 10:4

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Now Abram dwelt near the oak called Ogyges,--the place belongs to Canaan, not far from the city of Hebron. But being uneasy at his wife's barrenness, he entreated God to grant that he might have male issue; and God required of him to be of good courage, and said that he would add to all the rest of the benefits that he had bestowed upon him, ever since he led him out of Mesopotamia, the gift of children. Accordingly Sarai, at God's command, brought to his bed one of her handmaidens, a woman of Egyptian descent, in order to obtain children by her; and when this handmaid was with child, she triumphed, and ventured to affront Sarai, as if the dominion were to come to a son to be born of her. But when Abram resigned her into the hand of Sarai, to punish her, she contrived to fly away, as not able to bear the instances of Sarai's severity to her; and she entreated God to have compassion on her. Now a Divine Angel met her, as she was going forward in the wilderness, and bid her return to her master and mistress, for if she would submit to that wise advice, she would live better hereafter; for that the reason of her being in such a miserable case was this, that she had been ungrateful and arrogant towards her mistress. He also told her, that if she disobeyed God, and went on still in her way, she should perish; but if she would return back, she should become the mother of a son who should reign over that country. These admonitions she obeyed, and returned to her master and mistress, and obtained forgiveness. A little while afterwards, she bare Ismael; which may be interpreted Heard of God, because God had heard his mother's prayer.

## **JASHER 16:23**

23. And Sarai, the daughter of Haran, Abram's wife, was still barren in those days; she did not bear to Abram either son or daughter.
24. And when she saw that she bare no children she took her handmaid Hagar, whom Pharaoh had given her, and she gave her to Abram her husband for a wife.
25. For Hagar learned all the ways of Sarai as Sarai taught her, she was not in any way deficient in following her good ways.
26. And Sarai said to Abram, Behold here is my handmaid Hagar, go to her that she may bring forth upon my knees, that I may also obtain children through her.
27. And at the end of ten years of Abram's dwelling in the land of Canaan, which is the eighty-fifth year of Abram's life, Sarai gave Hagar unto him.
28. And Abram hearkened to the voice of his wife Sarai, and he took his handmaid Hagar and Abram came to her and she conceived.
29. And when Hagar saw that she had conceived she rejoiced greatly, and her mistress was despised in her eyes, and she said within herself, This can only be that I am better before God than Sarai my mistress, for all the days that my mistress has been with my lord, she did not conceive, but me the Lord has caused in so short a time to conceive by him.
30. And when Sarai saw that Hagar had conceived by Abram, Sarai was jealous of her handmaid, and Sarai said within herself, This is surely nothing else but that she must be better than I am.
31. And Sarai said unto Abram, My wrong be upon thee, for at the time when thou didst pray before the Lord for children why didst thou not pray on my account, that the Lord should give me seed from thee?
32. And when I speak to Hagar in thy presence, she despiseth my words, because she has conceived, and thou wilt say nothing to her; may the Lord judge between me and thee for what thou hast done to me.
33. And Abram said to Sarai, Behold thy handmaid is in thy hand, do unto her as it may seem good in thy eyes; and Sarai afflicted her, and Hagar fled from her to the wilderness.
34. And an angel of the Lord found her in the place where she had fled, by a well, and he said to her, Do not fear, for I will multiply thy seed, for thou shalt bear a son and thou shalt call his name Ishmael; now then return to Sarai thy mistress, and submit thyself under her hands.
35. And Hagar called the place of that well Beer-lahai-roi, it is between Kadesh and the wilderness of Bered.
36. And Hagar at that time returned to her master's house, and at the end of days Hagar bare a son to Abram, and Abram called his name Ishmael; and Abram was eighty-six years old when he begat him.

## **JUBILEES 14:22**

22. And Sarai advised her husband Abram, and said unto him: "Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her."
23. And Abram hearkened unto the voice of Sarai his wife, and said unto her, "Do (so)." And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.
24. And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week; and this was the eighty-sixth year in the life of Abram.

# *The war of Chittim and Tubal*

## **JASHER 17:1**

1. And in those days, in the ninety-first year of the life of Abram, the children of Chittim made war with the children of Tubal, for when the Lord had scattered the sons of men upon the face of the earth, the children of Chittim went and embodied themselves in the plain of Canopia, and they built themselves cities there and dwelt by the river Tibreu.
2. And the children of Tubal dwelt in Tuscanah, and their boundaries reached the river Tibreu, and the children of Tubal built a city in Tuscanan, and they called the name Sabinah, after the name of Sabinah son of Tubal their father, and they dwelt there unto this day.
3. And it was at that time the children of Chittim made war with the children of Tubal, and the children of Tubal were smitten before the children of Chittim, and the children of Chittim caused three hundred and seventy men to fall from the children of Tubal.
4. And at that time the children of Tubal swore to the children of Chittim, saying, You shall not intermarry amongst us, and no man shall give his daughter to any of the sons of Chittim.
5. For all the daughters of Tubal were in those days fair, for no women were then found in the whole earth so fair as the daughters of Tubal.
6. And all who delighted in the beauty of women went to the daughters of Tubal and took wives from them, and the sons of men, kings and princes, who greatly delighted in the beauty of women, took wives in those days from the daughters of Tubal.
7. And at the end of three years after the children of Tubal had sworn to the children of Chittim not to give them their daughters for wives, about twenty men of the children of Chittim went to take some of the daughters of Tubal, but they found none.
8. For the children of Tubal kept their oaths not to intermarry with them, and they would not break their oaths.
9. And in the days of harvest the children of Tubal went into their fields to get in their harvest, when the young men of Chittim assembled and went to the city of Sabinah, and each man took a young woman from the daughters of Tubal, and they came to their cities.
10. And the children of Tubal heard of it and they went to make war with them, and they could not prevail over them, for the mountain was exceedingly high from them, and when they saw they could not prevail over them they returned to their land.
11. And at the revolution of the year the children of Tubal went and hired about ten thousand men from those cities that were near them, and they went to war with the children of Chittim.
12. And the children of Tubal went to war with the children of Chittim, to destroy their land and to distress them, and in this engagement the children of Tubal prevailed over the children of Chittim, and the children of Chittim, seeing that they were greatly distressed, lifted up the children which they had had by the daughters of Tubal, upon the wall which had been built, to be before the eyes of the children of Tubal.
13. And the children of Chittim said to them, Have you come to make war with your own sons and daughters, and have we not been considered your flesh and bones from that time till now?
14. And when the children of Tubal heard this they ceased to make war with the children of Chittim, and they went away.

15. And they returned to their cities, and the children of Chittim at that time assembled and built two cities by the sea, and they called one Purthu and the other Ariza.

16. And Abram the son of Terah was then ninety-nine years old.

## Abrahams Circumcision and Sarai becomes Sarah

### Genesis 17:1

#### King James

{17:1} And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.

{17:2} And I will make my covenant between me and thee, and will multiply thee exceedingly.

{17:3} And Abram fell on his face: and God talked with him, saying,

{17:4} As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations.

{17:5} Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

{17:6} And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

{17:7} And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

{17:8} And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

{17:9} And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

#### Septuagint

17:1 And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be blameless.

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

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

4 And I, behold! my covenant *is* with thee, and thou shalt be a father of a multitude of nations.

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

6 And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and *the God* of thy seed after thee.

8 And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God.

9 And God said to Abraam, Thou also shalt fully keep my covenant, thou and thy seed after thee for their generations.

## Abraham

{17:10} This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

{17:11} And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

{17:12} And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed.

{17:13} He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

{17:14} And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

{17:15} And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [shall] her name [be. ]

{17:16} And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be [a mother] of nations; kings of people shall be of her.

{17:17} Then Abraham fell upon his face, and laughed, and said in his heart, Shall [a child] be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

{17:18} And Abraham said unto God, O that Ishmael might live before thee!

{17:19} And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, [and] with his seed after him.

{17:20} And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

<sup>10</sup> And this *is* the covenant which thou shalt fully keep between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised.

<sup>11</sup> And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you.

<sup>12</sup> And the child of eight days *old* shall be circumcised by you, every male throughout your generations, and *the servant* born in the house and he that is bought with money, of every son of a stranger, who is not of thy seed.

<sup>13</sup> He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be on your flesh for an everlasting covenant.

<sup>14</sup> And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant.

<sup>15</sup> And God said to Abraam, Sara thy wife—her name shall not be called Sara, Sarrha shall be her name.

<sup>16</sup> And I will bless her, and give thee a son of her, and I will bless him, and he shall become nations, and kings of nations shall be of him.

<sup>17</sup> And Abraam fell upon his face, and laughed; and spoke in his heart, saying, Shall there be a child to one who is a hundred years old, and shall Sarrha who is ninety years old, bear?

<sup>18</sup> And Abraam said to God, Let this Ismael live before thee.

<sup>19</sup> And God said to Abraam, Yea, behold, Sarrha thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, to be a God to him and to his seed after him.

<sup>20</sup> And concerning Ismael, behold, I have heard thee, and, behold, I have blessed him, and will increase him and multiply him exceedingly; twelve nations shall he beget, and I will make him a great nation.

## Abraham

{17:21} But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

{17:22} And he left off talking with him, and God went up from Abraham.

{17:23} And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

{17:24} And Abraham [was] ninety years old and nine, when he was circumcised in the flesh of his foreskin.

{17:25} And Ishmael his son [was] thirteen years old, when he was circumcised in the flesh of his foreskin.

{17:26} In the selfsame day was Abraham circumcised, and Ishmael his son.

{17:27} And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

<sup>21</sup> But I will establish my covenant with Isaac, whom Sarrha shall bear to thee at this time, in the next year.

<sup>22</sup> And he left off speaking with him, and God went up from Abraam.

<sup>23</sup> And Abraam took Ismael his son, and all his home-born *servants*, and all those bought with money, and every male of the men in the house of Abraam, and he circumcised their foreskins in the time of that day, according as God spoke to him.

<sup>24</sup> And Abraam was ninety-nine years old, when he was circumcised in the flesh of his foreskin.

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

<sup>26</sup> And at the period of that day, Abraam was circumcised, and Ismael his son,

<sup>27</sup> and all the men of his house, both those born in the house, and those bought with money of foreign nations.

## Antiquities Book 1 10:5

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The forementioned son was born to Abram when he was eighty-six years old: but when he was ninety-nine, God appeared to him, and promised him that he Should have a son by Sarai, and commanded that his name should be Isaac; and showed him, that from this son should spring great nations and kings, and that they should obtain all the land of Canaan by war, from Sidon to Egypt. But he charged him, in order to keep his posterity unmixed with others, that they should be circumcised in the flesh of their foreskin, and that this should be done on the eighth day after they were born: the reason of which circumcision I will explain in another place. And Abram inquiring also concerning Ismael, whether he should live or not, God signified to him that he should live to be very old, and should be the father of great nations. Abram therefore gave thanks to God for these blessings; and then he, and all his family, and his son Ismael, were circumcised immediately; the son being that day thirteen years of age, and he ninety-nine.

## **JASHER 17:17**

17. At that time the Lord appeared to him and he said to him, I will make my covenant between me and thee, and I will greatly multiply thy seed, and this is the covenant which I make between me and thee, that every male child be circumcised, thou and thy seed after thee.

18. At eight days old shall it be circumcised, and this covenant shall be in your flesh for an everlasting covenant.

## Abraham

19. And now therefore thy name shall no more be called Abram but Abraham, and thy wife shall no more be called Sarai but Sarah.

20. For I will bless you both, and I will multiply your seed after you that you shall become a great nation, and kings shall come forth from you.

## **JASHER 18:1**

1. And Abraham rose and did all that God had ordered him, and he took the men of his household and those bought with his money, and he circumcised them as the Lord had commanded him.

2. And there was not one left whom he did not circumcise, and Abraham and his son Ishmael were circumcised in the flesh of their foreskin; thirteen years old was Ishmael when he was circumcised in the flesh of his foreskin.

3. And in the third day Abraham went out of his tent and sat at the door to enjoy the heat of the sun, during the pain of his flesh.

## **JUBILEES 15:1**

1. And in the fifth year of the †fourth† week of this jubilee, in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2. And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit-offerings and their drink-offerings he offered upon the altar with frankincense.

3. And the Lord appeared to Abram, and said unto him: "I am God Almighty; approve thyself before Me and be thou perfect.

4. And I will make My covenant between Me and thee, and I will multiply thee exceedingly."

5. And Abram fell on his face, and God talked with him, and said:

6. "Behold My ordinance is with thee, And thou wilt be the father of many nations.

7. Neither will thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8. And I shall make thee very great, And I shall make thee into nations, And kings will come forth from thee.

9. And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10. (And I shall give to thee and to thy seed after thee) the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I shall be their God."

11. And the Lord said unto Abraham: "And as for thee, do thou keep My Covenant, thou and thy seed after thee, and circumcise ye every male among you, and circumcise your foreskins, and it will be a token of an eternal covenant between Me and you.

12. And the child on the eighth day ye will circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13. He that is born in thy house will surely be circumcised, and those whom thou hast bought with money will be circumcised, and My covenant will be in your flesh for an eternal ordinance.

14. And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul will be cut off from his people, for he hath broken My covenant."

## Abraham

15. And God said unto Abraham: "As for Sarai thy wife, her name will no more be called Sarai, but Sarah will be her name.
16. And I shall bless her, and give thee a son by her, and I shall bless him, and he will become a nation, and kings of nations will proceed from him."
17. And Abraham fell on his face, and rejoiced, and said in his heart: "Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?"
18. And Abraham said unto God: "O that Ishmael might live before thee!"
19. And God said: "Yea, and Sarah also will bear thee a son, and thou wilt call his name Isaac, and I shall establish My covenant with him, an everlasting covenant, and for his seed after him.
20. And as for Ishmael also have I heard thee, and behold I shall bless him, and make him great, and multiply him exceedingly, and he will beget twelve princes, and I shall make him a great nation.
21. But My covenant shall I establish with Isaac, whom Sarah will bear to thee, in these days, in the next year."
22. And He left off speaking with him, and God went up from Abraham.
23. And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.
24. And on the selfsame day was Abraham circumcised, and all the men of his house, (and those born in the house), and all those, whom he had bought with money from the children of the stranger, were circumcised with him.
25. This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tables.
26. And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongeth not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he hath broken the covenant of the Lord our God.
27. For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.
28. And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.
29. For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.
30. For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.
31. And He sanctified it, and gathered it from amongst all the children of men ; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.
32. But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

## [Abraham](#)

33. And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34. And there will be great wrath from the Lord against the children of Israel, because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

# Three angels

## Genesis 18:1

### King James

{18:1} And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

{18:2} And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them,] he ran to meet them from the tent door, and bowed himself toward the ground,

{18:3} And said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

{18:4} Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

{18:5} And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

### Septuagint

18:1 And God appeared to him by the oak of Mambre, as he sat by the door of his tent at noon.

2 And he lifted up his eyes and beheld, and lo! three men stood before him; and having seen them he ran to meet them from the door of his tent, and did obeisance to the ground.

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

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

5 And I will bring bread, and ye shall eat, and after this ye shall depart on your journey, on account of which *refreshment* ye have turned aside to your servant. And he said, So do, as thou hast said.

## Abraham

{18:6} And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead [it,] and make cakes upon the hearth.

{18:7} And Abraham ran unto the herd, and fetcht a calf tender and good, and gave [it] unto a young man; and he hasted to dress it.

{18:8} And he took butter, and milk, and the calf which he had dressed, and set [it] before them; and he stood by them under the tree, and they did eat.

{18:9} And they said unto him, Where [is] Sarah thy wife? And he said, Behold, in the tent.

{18:10} And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard [it] in the tent door, which [was] behind him.

{18:11} Now Abraham and Sarah [were] old [and] well stricken in age; [and] it ceased to be with Sarah after the manner of women.

{18:12} Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

{18:13} And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

{18:14} Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

{18:15} Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

<sup>6</sup> And Abraam hasted to the tent to Sarrha, and said to her, Hasten, and knead three measures of fine flour, and make cakes.

<sup>7</sup> And Abraam ran to the kine, and took a young calf, tender and good, and gave it to his servant, and he hasted to dress it.

<sup>8</sup> And he took butter and milk, and the calf which he had dressed; and he set them before them, and they did eat, and he stood by them under the tree.

<sup>9</sup> And he said to him, Where is Sarrha thy wife? And he answered and said, Behold! in the tent.

<sup>10</sup> And he said, I will return and come to thee according to this period seasonably, and Sarrha thy wife shall have a son; and Sarrha heard at the door of the tent, being behind him.

<sup>11</sup> And Abraam and Sarrha were old, advanced in days, and the custom of women ceased with Sarrha.

<sup>12</sup> And Sarrha laughed in herself, saying, The thing has not as yet happened to me, even until now, and my lord is old.

<sup>13</sup> And the Lord said to Abraam, Why is it that Sarrha has laughed in herself, saying, Shall I then indeed bear? but I am grown old.

<sup>14</sup> Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarrha shall have a son.

<sup>15</sup> But Sarrha denied, saying, I did not laugh, for she was afraid. And he said to her, Nay, but thou didst laugh.

## Antiquities Book 1 11:2

When God had thus resolved concerning the Sodomites, Abraham, as he sat by the oak of Mambre, at the door of his tent, saw three angels; and thinking them to be strangers, he rose up, and saluted them, and desired they would accept of an entertainment, and abide with him; to which, when they agreed, he ordered cakes of meal to be made presently; and when he had slain a calf, he roasted it, and brought it to them, as they sat under the oak. Now they made a show of eating; and besides, they asked him about his wife Sarah, where she was; and when he said she was within, they said they would come again hereafter, and find her become a mother. Upon which the woman laughed, and said that it was impossible she should bear children, since she was ninety years of age, and her husband was a hundred. Then they concealed themselves no longer, but declared that they were angels of God; and that one of them was sent to inform them about the child, and two of the overthrow of Sodom.

## JASHER 18:4

4. And the Lord appeared to him in the plain of Mamre, and sent three of his ministering angels to visit him, and he was sitting at the door of the tent, and he lifted his eyes and saw, and lo three men were coming from a distance, and he rose up and ran to meet them, and he bowed down to them and brought them into his house.
5. And he said to them, If now I have found favor in your sight, turn in and eat a morsel of bread; and he pressed them, and they turned in and he gave them water and they washed their feet, and he placed them under a tree at the door of the tent.
6. And Abraham ran and took a calf, tender and good, and he hastened to kill it, and gave it to his servant Eliezer to dress.
7. And Abraham came to Sarah into the tent, and he said to her, Make ready quickly three measures of fine meal, knead it and make cakes to cover the pot containing the meat, and she did so.
8. And Abraham hastened and brought before them butter and milk, beef and mutton, and gave it before them to eat before the flesh of the calf was sufficiently done, and they did eat.
9. And when they had done eating one of them said to him, I will return to thee according to the time of life, and Sarah thy wife shall have a son.
10. And the men afterward departed and went their ways, to the places to which they were sent.

## JUBILEES 16:1

1. And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.
2. And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.
3. And we told her the name of her son, as his name is ordained and written in the heavenly tables (i.e.) Isaac.
4. And (that) when we returned to her at a set time, she would have conceived a son.

# *Abraham pleads for Sodom and Gomorrah*

## Genesis 18:16

### King James

{18:16} And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

{18:17} And the LORD said, Shall I hide from Abraham that thing which I do;

{18:18} Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

{18:19} For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

{18:20} And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

{18:21} I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

{18:22} And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

{18:23} And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

{18:24} Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that [are] therein?

{18:25} That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

### Septuagint

18:16 And the men having risen up from thence looked towards Sodom and Gomorrha. And Abraam went with them, attending them on their journey.

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

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

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

20 And the Lord said, The cry of Sodom and Gomorrha has been increased towards me, and their sins are very great.

21 I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.

22 And the men having departed thence, came to Sodom; and Abraam was still standing before the Lord.

23 And Abraam drew nigh and said, Wouldest thou destroy the righteous with the wicked, and shall the righteous be as the wicked?

24 Should there be fifty righteous in the city, wilt thou destroy them? wilt thou not spare the whole place for the sake of the fifty righteous, if they be in it?

25 By no means shalt thou do as this thing *is* so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. Thou that judgest the whole earth, shalt thou not do right?

## [Abraham](#)

{18:26} And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

{18:27} And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which [am but] dust and ashes:

{18:28} Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for [lack of] five? And he said, If I find there forty and five, I will not destroy [it. ]

{18:29} And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do [it] for forty's sake.

{18:30} And he said [unto him,] Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do [it,] if I find thirty there.

{18:31} And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy [it] for twenty's sake.

{18:32} And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy [it] for ten's sake.

{18:33} And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

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

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

28 But if the fifty righteous should be diminished to forty-five, wilt thou destroy the whole city because of the five *wanting*? And he said, I will not destroy it, if I should find there forty-five.

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

30 And he said, Will there be anything *against me*, Lord, if I shall speak? but if there be found there thirty? And he said, I will not destroy it for the thirty's sake.

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

32 And he said, Will there be anything *against me*, Lord, if I speak yet once? but if there should be found there ten? And he said, I will not destroy it for the ten's sake.

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

## Antiquities Book 1 11:1

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ABOUT this time the Sodomites grew proud, on account of their riches and great wealth; they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined to punish them for their pride, and to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it.

## Antiquities Book 1 11:3

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When Abraham heard this, he was grieved for the Sodomites; and he rose up, and besought God for them, and entreated him that he would not destroy the righteous with the wicked. And when God had replied that there was no good man among the Sodomites; for if there were but ten such man among them, he would not punish any of them for their sins, Abraham held his peace.

## *The sins of Sodom and Gomorrah*

### **JASHER 18:11**

11. In those days all the people of Sodom and Gomorrah, and of the whole five cities, were exceedingly wicked and sinful against the Lord and they provoked the Lord with their abominations, and they strengthened in aging abominably and scornfully before the Lord, and their wickedness and crimes were in those days great before the Lord.

12. And they had in their land a very extensive valley, about half a day's walk, and in it there were fountains of water and a great deal of herbage surrounding the water.

13. And all the people of Sodom and Gomorrah went there four times in the year, with their wives and children and all belonging to them, and they rejoiced there with timbrels and dances.

14. And in the time of rejoicing they would all rise and lay hold of their neighbor's wives, and some, the virgin daughters of their neighbors, and they enjoyed them, and each man saw his wife and daughter in the hands of his neighbor and did not say a word.

15. And they did so from morning to night, and they afterward returned home each man to his house and each woman to her tent; so they always did four times in the year.

16. Also when a stranger came into their cities and brought goods which he had purchased with a view to dispose of there, the people of these cities would assemble, men, women and children, young and old, and go to the man and take his goods by force, giving a little to each man until there was an end to all the goods of the owner which he had brought into the land.

17. And if the owner of the goods quarreled with them, saying, What is this work which you have done to me, then they would approach to him one by one, and each would show him the little which he took and taunt him, saying, I only took that little which thou didst give me; and when he heard this from them all, he would arise and go from them in sorrow and bitterness of soul, when they would all arise and go after him, and drive him out of the city with great noise and tumult.

18. And there was a man from the country of Elam who was leisurely going on the road, seated upon his ass, which carried a fine mantle of divers colors, and the mantle was bound with a cord upon the ass.

19. And the man was on his journey passing through the street of Sodom when the sun set in the evening, and he remained there in order to abide during the night, but no one would let him into his house; and at that time there was in Sodom a wicked and mischievous man, one skillful to do evil, and his name was Hedad.

20. And he lifted up his eyes and saw the traveler in the street of the city, and he came to him and said, Whence comest thou and whither dost thou go?

21. And the man said to him, I am traveling from Hebron to Elam where I belong, and as I passed the sun set and no one would suffer me to enter his house, though I had bread and water and also straw and provender for my ass, and am short of nothing.

22. And Hedad answered and said to him, All that thou shalt want shall be supplied by me, but in the street thou shalt not abide all night.

*Abraham*

23. And Hedad brought him to his house, and he took off the mantle from the ass with the cord, and brought them to his house, and he gave the ass straw and provender whilst the traveler ate and drank in Hedad's house, and he abode there that night.

24. And in the morning the traveler rose up early to continue his journey, when Hedad said to him, Wait, comfort thy heart with a morsel of bread and then go, and the man did so; and he remained with him, and they both ate and drank together during the day, when the man rose up to go.

25. And Hedad said to him, Behold now the day is declining, thou hadst better remain all night that thy heart may be comforted; and he pressed him so that he tarried there all night, and on the second day he rose up early to go away, when Hedad pressed him, saying, Comfort thy heart with a morsel of bread and then go, and he remained and ate with him also the second day, and then the man rose up to continue his journey.

26. And Hedad said to him, Behold now the day is declining, remain with me to comfort thy heart and in the morning rise up early and go thy way.

27. And the man would not remain, but rose and saddled his ass, and whilst he was saddling his ass the wife of Hedad said to her husband, Behold this man has remained with us for two days eating and drinking and he has given us nothing, and now shall he go away from us without giving anything? and Hedad said to her, Be silent.

28. And the man saddled his ass to go, and he asked Hedad to give him the cord and mantle to tie it upon the ass.

29. And Hedad said to him, What sayest thou? And he said to him, That thou my lord shalt give me the cord and the mantle made with divers colors which thou didst conceal with thee in thy house to take care of it.

30. And Hedad answered the man, saying, This is the interpretation of thy dream, the cord which thou didst see, means that thy life will be lengthened out like a cord, and having seen the mantle colored with all sorts of colors, means that thou shalt have a vineyard in which thou wilt plant trees of all fruits.

31. And the traveler answered, saying, Not so my lord, for I was awake when I gave thee the cord and also a mantle woven with different colors, which thou didst take off the ass to put them by for me; and Hedad answered and said, Surely I have told thee the interpretation of thy dream and it is a good dream, and this is the interpretation thereof.

32. Now the sons of men give me four pieces of silver, which is my charge for interpreting dreams, and of thee only I require three pieces of silver.

33. And the man was provoked at the words of Hedad, and he cried bitterly, and he brought Hedad to Serak judge of Sodom.

34. And the man laid his cause before Serak the judge, when Hedad replied, saying, It is not so, but thus the matter stands; and the judge said to the traveler, This man Hedad telleth thee truth, for he is famed in the cities for the accurate interpretation of dreams.

35. And the man cried at the word of the judge, and he said, Not so my Lord, for it was in the day that I gave him the cord and mantle which was upon the ass, in order to put them by in his house; and they both disputed before the judge, the one saying, Thus the matter was, and the other declaring otherwise.

36. And Hedad said to the man, Give me four pieces of silver that I charge for my interpretations of dreams; I will not make any allowance; and give me the expense of the four meals that thou didst eat in my house.

## Abraham

37. And the man said to Hedad, Truly I will pay thee for what I ate in thy house, only give me the cord and mantle which thou didst conceal in thy house.
38. And Hedad replied before the judge and said to the man, Did I not tell thee the interpretation of thy dream? the cord means that thy days shall be prolonged like a cord, and the mantle, that thou wilt have a vineyard in which thou wilt plant all kinds of fruit trees.
39. This is the proper interpretation of thy dream, now give me the four pieces of silver that I require as a compensation, for I will make thee no allowance.
40. And the man cried at the words of Hedad and they both quarreled before the judge, and the judge gave orders to his servants, who drove them rashly from the house.
41. And they went away quarreling from the judge, when the people of Sodom heard them, and they gathered about them and they exclaimed against the stranger, and they drove him rashly from the city.
42. And the man continued his journey upon his ass with bitterness of soul, lamenting and weeping.
43. And whilst he was going along he wept at what had happened to him in the corrupt city of Sodom.

## **JASHER 19:1**

1. And the cities of Sodom had four judges to four cities, and these were their names, Serak in the city of Sodom, Sharkad in Gomorrah, Zabnac in Admah, and Menon in Zeboyim.
2. And Eliezer Abraham's servant applied to them different names, and he converted Serak to Shakra, Sharkad to Shakrura, Zebnac to Kezobim, and Menon to Matzlodin.
3. And by desire of their four judges the people of Sodom and Gomorrah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of their beds, and by force made him to lie in them.
4. And as he lay down, three men would stand at his head and three at his feet, and measure him by the length of the bed, and if the man was less than the bed these six men would stretch him at each end, and when he cried out to them they would not answer him.
5. And if he was longer than the bed they would draw together the two sides of the bed at each end, until the man had reached the gates of death.
6. And if he continued to cry out to them, they would answer him, saying, Thus shall it be done to a man that cometh into our land.
7. And when men heard all these things that the people of the cities of Sodom did, they refrained from coming there.
8. And when a poor man came to their land they would give him silver and gold, and cause a proclamation in the whole city not to give him a morsel of bread to eat, and if the stranger should remain there some days, and die from hunger, not having been able to obtain a morsel of bread, then at his death all the people of the city would come and take their silver and gold which they had given to him.
9. And those that could recognize the silver or gold which they had given him took it back, and at his death they also stripped him of his garments, and they would fight about them, and he that prevailed over his neighbor took them.
10. They would after that carry him and bury him under some of the shrubs in the deserts; so they did all the days to any one that came to them and died in their land.
11. And in the course of time Sarah sent Eliezer to Sodom, to see Lot and inquire after his welfare.
12. And Eliezer went to Sodom, and he met a man of Sodom fighting with a stranger, and the man of Sodom stripped the poor man of all his clothes and went away.

## *Abraham*

13. And this poor man cried to Eliezer and supplicated his favor on account of what the man of Sodom had done to him.
14. And he said to him, Why dost thou act thus to the poor man who came to thy land?
15. And the man of Sodom answered Eliezer, saying, Is this man thy brother, or have the people of Sodom made thee a judge this day, that thou speakest about this man?
16. And Eliezer strove with the man of Sodom on account of the poor man, and when Eliezer approached to recover the poor man's clothes from the man of Sodom, he hastened and with a stone smote Eliezer in the forehead.
17. And the blood flowed copiously from Eliezer's forehead, and when the man saw the blood he caught hold of Eliezer, saying, Give me my hire for having rid thee of this bad blood that was in thy forehead, for such is the custom and the law in our land.
18. And Eliezer said to him, Thou hast wounded me and requirest me to pay thee thy hire; and Eliezer would not hearken to the words of the man of Sodom.
19. And the man laid hold of Eliezer and brought him to Shakra the judge of Sodom for judgment.
20. And the man spoke to the judge, saying, I beseech thee my lord, thus has this man done, for I smote him with a stone that the blood flowed from his forehead, and he is unwilling to give me my hire.
21. And the judge said to Eliezer, This man speaketh truth to thee, give him his hire, for this is the custom in our land; and Eliezer heard the words of the judge, and he lifted up a stone and smote the judge, and the stone struck on his forehead, and the blood flowed copiously from the forehead of the judge, and Eliezer said, If this then is the custom in your land give thou unto this man what I should have given him, for this has been thy decision, thou didst decree it.
22. And Eliezer left the man of Sodom with the judge, and he went away.
23. And when the kings of Elam had made war with the kings of Sodom, the kings of Elam captured all the property of Sodom, and they took Lot captive, with his property, and when it was told to Abraham he went and made war with the kings of Elam, and he recovered from their hands all the property of Lot as well as the property of Sodom.
24. At that time the wife of Lot bare him a daughter, and he called her name Paltith, saying, Because God had delivered him and his whole household from the kings of Elam; and Paltith daughter of Lot grew up, and one of the men of Sodom took her for a wife.
25. And a poor man came into the city to seek a maintenance, and he remained in the city some days, and all the people of Sodom caused a proclamation of their custom not to give this man a morsel of bread to eat, until he dropped dead upon the earth, and they did so.
26. And Paltith the daughter of Lot saw this man lying in the streets starved with hunger, and no one would give him any thing to keep him alive, and he was just upon the point of death.
27. And her soul was filled with pity on account of the man, and she fed him secretly with bread for many days, and the soul of this man was revived.
28. For when she went forth to fetch water she would put the bread in the water pitcher, and when she came to the place where the poor man was, she took the bread from the pitcher and gave it him to eat; so she did many days.
29. And all the people of Sodom and Gomorrah wondered how this man could bear starvation for so many days.
30. And they said to each other, This can only be that he eats and drinks, for no man can bear starvation for so many days or live as this man has, without even his countenance changing; and three men

## *Abraham*

concealed themselves in a place where the poor man was stationed, to know who it was that brought him bread to eat.

31. And Paltith daughter of Lot went forth that day to fetch water, and she put bread into her pitcher of water, and she went to draw water by the poor man's place, and she took out the bread from the pitcher and gave it to the poor man and he ate it.

32. And the three men saw what Paltith did to the poor man, and they said to her, It is thou then who hast supported him, and therefore has he not starved, nor changed in appearance nor died like the rest.

33. And the three men went out of the place in which they were concealed, and they seized Paltith and the bread which was in the poor man's hand.

34. And they took Paltith and brought her before their judges, and they said to them, Thus did she do, and it is she who supplied the poor man with bread, therefore did he not die all this time; now therefore declare to us the punishment due to this woman for having transgressed our law.

35. And the people of Sodom and Gomorrah assembled and kindled a fire in the street of the city, and they took the woman and cast her into the fire and she was burned to ashes.

36. And in the city of Admah there was a woman to whom they did the like.

37. For a traveler came into the city of Admah to abide there all night, with the intention of going home in the morning, and he sat opposite the door of the house of the young woman's father, to remain there, as the sun had set when he had reached that place; and the young woman saw him sitting by the door of the house.

38. And he asked her for a drink of water and she said to him, Who art thou? and he said to her, I was this day going on the road, and reached here when the sun set, so I will abide here all night, and in the morning I will arise early and continue my journey.

39. And the young woman went into the house and fetched the man bread and water to eat and drink.

40. And this affair became known to the people of Admah, and they assembled and brought the young woman before the judges, that they should judge her for this act.

41. And the judge said, The judgment of death must pass upon this woman because she transgressed our law, and this therefore is the decision concerning her.

42. And the people of those cities assembled and brought out the young woman, and anointed her with honey from head to foot, as the judge had decreed, and they placed her before a swarm of bees which were then in their hives, and the bees flew upon her and stung her that her whole body was swelled.

43. And the young woman cried out on account of the bees, but no one took notice of her or pitied her, and her cries ascended to heaven.

44. And the Lord was provoked at this and at all the works of the cities of Sodom, for they had abundance of food, and had tranquility amongst them, and still would not sustain the poor and the needy, and in those days their evil doings and sins became great before the Lord.

45. And the Lord sent for two of the angels that had come to Abraham's house, to destroy Sodom and its cities.

# *Destruction of Sodom and Gomorrah*

## Genesis 19:1

### King James

{19:1} And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground; {19:2} And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

{19:3} And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

{19:4} But before they lay down, the men of the city, [even] the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

{19:5} And they called unto Lot, and said unto him, Where [are] the men which came in to thee this night? bring them out unto us, that we may know them.

{19:6} And Lot went out at the door unto them, and shut the door after him,

{19:7} And said, I pray you, brethren, do not so wickedly.

{19:8} Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as [is] good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

### Septuagint

19:1 And the two angels came to Sodom at evening. And Lot sat by the gate of Sodom, and Lot having seen them, rose up to meet them, and he worshipped with his face to the ground, and said,

2 Lo! *my* lords, turn aside to the house of your servant, and rest from your journey, and wash your feet, and having risen early in the morning ye shall depart on your journey. And they said, Nay, but we will lodge in the street.

3 And he constrained them, and they turned aside to him, and they entered into his house, and he made a feast for them, and baked unleavened cakes for them, and they did eat.

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

5 And they called out Lot, and said to him, Where are the men that went in to thee this night? bring them out to us that we may be with them.

6 And Lot went out to them to the porch, and he shut the door after him,

7 and said to them, By no means, brethren, do not act villanously.

8 But I have two daughters, who have not known a man. I will bring them out to you, and do ye use them as it may please you, only do not injury to these men, to avoid which they came under the shelter of my roof.

*Abraham*

{19:9} And they said, Stand back. And they said [again,] This one [fellow] came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, [even] Lot, and came near to break the door.

{19:10} But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

{19:11} And they smote the men that [were] at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

{19:12} And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring [them] out of this place:

{19:13} For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

{19:14} And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

{19:15} And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

{19:16} And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

{19:17} And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

{19:18} And Lot said unto them, Oh, not so, my Lord:

<sup>9</sup> And they said to him, Stand back there, thou camest in to sojourn, was it also to judge? Now then we would harm thee more than them. And they pressed hard on the man, even Lot, and they drew nigh to break the door.

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

<sup>11</sup> And they smote the men that were at the door of the house with blindness, both small and great, and they were wearied with seeking the door.

<sup>12</sup> And the men said to Lot, Hast thou here sons-in-law, or sons or daughters, or if thou hast any other friend in the city, bring them out of this place.

<sup>13</sup> For we are going to destroy this place; for their cry has been raised up before the Lord, and the Lord has sent us to destroy it.

<sup>14</sup> And Lot went out, and spoke to his sons-in-law who had married his daughters, and said, Rise up, and depart out of this place, for the Lord is about to destroy the city; but he seemed to be speaking absurdly before his sons-in-law.

<sup>15</sup> But when it was morning, the angels hastened Lot, saying, Arise and take thy wife, and thy two daughters whom thou hast, and go forth; lest thou also be destroyed with the iniquities of the city.

<sup>16</sup> And they were troubled, and the angels laid hold on his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him.

<sup>17</sup> And it came to pass when they brought them out, that they said, Save thine own life by all means; look not round to that which is behind, nor stay in all the country round about, escape to the mountain, lest perhaps thou be overtaken together with them.

<sup>18</sup> And Lot said to them, I pray, Lord,

## Abraham

{19:19} Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

{19:20} Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, ([is] it not a little one?) and my soul shall live.

{19:21} And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

{19:22} Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

{19:23} The sun was risen upon the earth when Lot entered into Zoar. {19:24} Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

{19:25} And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

{19:26} But his wife looked back from behind him, and she became a pillar of salt.

{19:27} And Abraham gat up early in the morning to the place where he stood before the LORD:

{19:28} And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

{19:29} And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

<sup>19</sup> since thy servant has found mercy before thee, and thou hast magnified thy righteousness, in what thou doest towards me that my soul may live, —but I shall not be able to escape to the mountain, lest perhaps the calamity overtake me and I die.

<sup>20</sup> Behold this city is near for me to escape thither, which is a small one, and there shall I be preserved, is it not little? and my soul shall live because of thee.

<sup>21</sup> And he said to him, Behold, I have had respect to thee also about this thing, that I should not overthrow the city about which thou hast spoken.

<sup>22</sup> Hasten therefore to escape thither, for I shall not be able to do anything until thou art come thither; therefore he called the name of that city, Segor.

<sup>23</sup> The sun was risen upon the earth, when Lot entered into Segor.

<sup>24</sup> And the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven.

<sup>25</sup> And he overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground.

<sup>26</sup> And his wife looked back, and she became a pillar of salt.

<sup>27</sup> And Abraam rose up early to go to the place, where he had stood before the Lord.

<sup>28</sup> And he looked towards Sodom and Gomorrah, and towards the surrounding country, and saw, and behold a flame went up from the earth, as the smoke of a furnace.

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

And the angels came to the city of the Sodomites, and Lot entreated them to accept of a lodging with him; for he was a very generous and hospitable man, and one that had learned to imitate the goodness of Abraham. Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence; and when Lot exhorted them to sobriety, and not to offer any thing immodest to the strangers, but to have regard to their lodging in his house; and promised that if their inclinations could not be governed, he would expose his daughters to their lust, instead of these strangers; neither thus were they made ashamed.

But God was much displeas'd at their impudent behavior, so that he both smote those men with blindness, and condemn'd the Sodomites to universal destruction. But Lot, upon God's informing him of the future destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betroth'd to them were above the thoughts of going, and deem'd that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War. But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was chang'd into a pillar of salt; for I have seen it, and it remains at this day.

## JASHER 19:46

46. And the angels rose up from the door of Abraham's tent, after they had eaten and drunk, and they reach'd Sodom in the evening, and Lot was then sitting in the gate of Sodom, and when he saw them he rose to meet them, and he bow'd down to the ground.

47. And he press'd them greatly and brought them into his house, and he gave them victuals which they ate, and they abode all night in his house.

48. And the angels said to Lot, Arise, go forth from this place, thou and all belonging to thee, lest thou be consum'd in the iniquity of this city, for the Lord will destroy this place.

49. And the angels laid hold upon the hand of Lot and upon the hand of his wife, and upon the hands of his children, and all belonging to him, and they brought him forth and set him without the cities.

50. And they said to Lot, Escape for thy life, and he fled and all belonging to him.

51. Then the Lord rain'd upon Sodom and upon Gomorrah and upon all these cities brimstone and fire from the Lord out of heaven.

52. And he overthrew these cities, all the plain and all the inhabitants of the cities, and that which grew upon the ground; and Ado the wife of Lot look'd back to see the destruction of the cities, for her compassion was mov'd on account of her daughters who remain'd in Sodom, for they did not go with her.

53. And when she look'd back she became a pillar of salt, and it is yet in that place unto this day.

54. And the oxen which stood in that place daily lick'd up the salt to the extremities of their feet, and in the morning it would spring forth afresh, and they again lick'd it up unto this day.

## Lot and his daughters

### Genesis 19:30

#### King James

{19:30} And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

{19:31} And the firstborn said unto the younger, Our father [is] old, and [there is] not a man in the earth to come in unto us after the manner of all the earth:

{19:32} Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

{19:33} And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

{19:34} And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, [and] lie with him, that we may preserve seed of our father.

{19:35} And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

{19:36} Thus were both the daughters of Lot with child by their father.

{19:37} And the firstborn bare a son, and called his name Moab: the same [is] the father of the Moabites unto this day.

{19:38} And the younger, she also bare a son, and called his name Benammi: the same [is] the father of the children of Ammon unto this day.

#### Septuagint

19:30 And Lot went up out of Segor, and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Segor; and he dwelt in a cave, he and his two daughters with him.

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

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

33 So they made their father drink wine in that night, and the elder went in and lay with her father that night, and he knew not when he slept and when he rose up.

34 And it came to pass on the morrow, that the elder said to the younger, Behold, I slept yesternight with our father, let us make him drink wine in this night also, and do thou go in and sleep with him, and let us raise up seed of our father.

35 So they made their father drink wine in that night also, and the younger went in and slept with her father, and he knew not when he slept, nor when he arose.

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

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

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

Now he and his daughters fled to a certain small place, encompassed with the fire, and settled in it: it is to this day called Zoar, for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.

But his daughters, thinking that all mankind were destroyed, approached to their father, though taking care not to be perceived. This they did, that human kind might not utterly fail: and they bare sons; the son of the elder was named Moab, Which denotes one derived from his father; the younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites; and both of them are inhabitants of Celesyria. And such was the departure of Lot from among the Sodomites.

### **JASHER 19:55**

55. And Lot and two of his daughters that remained with him fled and escaped to the cave of Adullam, and they remained there for some time.

56. And Abraham rose up early in the morning to see what had been done to the cities of Sodom; and he looked and beheld the smoke of the cities going up like the smoke of a furnace.

57. And Lot and his two daughters remained in the cave, and they made their father drink wine, and they lay with him, for they said there was no man upon earth that could raise up seed from them, for they thought that the whole earth was destroyed.

58. And they both lay with their father, and they conceived and bare sons, and the first born called the name of her son Moab, saying, From my father did I conceive him; he is the father of the Moabites unto this day.

59. And the younger also called her son Benami; he is the father of the children of Ammon unto this day.

60. And after this Lot and his two daughters went away from there, and he dwelt on the other side of the Jordan with his two daughters and their sons, and the sons of Lot grew up, and they went and took themselves wives from the land of Canaan, and they begat children and they were fruitful and multiplied.

### **JUBILEES 16:5**

5. And in this month the Lord executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6. And, in like manner, God will execute judgment on the places where they have done according to the uncleanness of the Sodomites, like unto the judgment of Sodom.

7. But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8. And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

## [Abraham](#)

9. And, behold, it was commanded and engraven concerning all his seed, on the heavenly tables, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10. And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11. And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

# *She is still my sister*

## Genesis 20:1

### King James

{20:1} And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

{20:2} And Abraham said of Sarah his wife, She [is] my sister: and Abimelech king of Gerar sent, and took Sarah.

{20:3} But God came to Abimelech in a dream by night, and said to him, Behold, thou [art but] a dead man, for the woman which thou hast taken; for she [is] a man's wife.

{20:4} But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

{20:5} Said he not unto me, She [is] my sister? and she, even she herself said, He [is] my brother: in the integrity of my heart and innocency of my hands have I done this.

{20:6} And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

{20:7} Now therefore restore the man [his] wife; for he [is] a prophet, and he shall pray for thee, and thou shalt live: and if thou restore [her] not, know thou that thou shalt surely die, thou, and all that [are] thine.

### Septuagint

20:1 And Abraam removed thence to the southern country, and dwelt between Cades and Sur, and sojourned in Gerara.

<sup>2</sup> And Abraam said concerning Sarrha his wife, She is my sister, for he feared to say, She is my wife, lest at any time the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarrha.

<sup>3</sup> And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she has lived with a husband.

<sup>4</sup> But Abimelech had not touched her, and he said, Lord, wilt thou destroy an ignorantly *sinning* and just nation?

<sup>5</sup> Said he not to me, She is my sister, and said she not to me, He is my brother? with a pure heart and in the righteousness of my hands have I done this.

<sup>6</sup> And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to touch her.

<sup>7</sup> But now return the man his wife; for he is a prophet, and shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine.

## Abraham

{20:8} Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

{20:9} Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

{20:10} And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

{20:11} And Abraham said, Because I thought, Surely the fear of God [is] not in this place; and they will slay me for my wife's sake.

{20:12} And yet indeed [she is] my sister; she [is] the daughter of my father, but not the daughter of my mother; and she became my wife.

{20:13} And it came to pass, when God caused me to wander from my father's house, that I said unto her, This [is] thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He [is] my brother.

{20:14} And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave [them] unto Abraham, and restored him Sarah his wife.

{20:15} And Abimelech said, Behold, my land [is] before thee: dwell where it pleaseth thee.

{20:16} And unto Sarah he said, Behold, I have given thy brother a thousand [pieces] of silver: behold, he [is] to thee a covering of the eyes, unto all that [are] with thee, and with all [other:] thus she was reproved.

{20:17} So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare [children. ]

{20:18} For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

8 And Abimelech rose early in the morning, and called all his servants, and he spoke all these words in their ears, and all the men feared exceedingly.

9 And Abimelech called Abraam and said to him, What is this that thou hast done to us? Have we sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? Thou hast done to me a deed, which no one ought to do.

10 And Abimelech said to Abraam, What hast thou seen in *me* that thou hast done this?

11 And Abraam said, Why I said, Surely there is not the worship of God in this place, and they will slay me because of my wife.

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

13 And it came to pass when God brought me forth out of the house of my father, that I said to her, This righteousness thou shalt perform to me, in every place into which we may enter, say of me, He is my brother.

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

15 And Abimelech said to Abraam, Behold, my land is before thee, dwell wheresoever it may please thee.

16 And to Sarrha he said, Behold, I have given thy brother a thousand pieces of silver, those shall be to thee for the price of thy countenance, and to all the women with thee, and speak the truth in all things.

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

18 Because the Lord had fast closed from without every womb in the house of Abimelech, because of Sarrha Abraam's wife.

ABRAHAM now removed to Gerar of Palestine, leading Sarah along with him, under the notion of his sister, using the like dissimulation that he had used before, and this out of fear: for he was afraid of Abimelech, the king of that country, who did also himself fall in love with Sarah, and was disposed to corrupt her; but he was restrained from satisfying his lust by a dangerous distemper which befell him from God. Now when his physicians despaired of curing him, he fell asleep, and saw a dream, warning him not to abuse the stranger's wife; and when he recovered, he told his friends that God had inflicted that disease upon him, by way of punishment, for his injury to the stranger; and in order to preserve the chastity of his wife, for that she did not accompany him as his sister, but as his legitimate wife; and that God had promised to be gracious to him for the time to come, if this person be once secure of his wife's chastity. When he had said this, by the advice of his friends, he sent for Abraham, and bid him not to be concerned about his wife, or fear the corruption of her chastity; for that God took care of him, and that it was by his providence that he received his wife again, without her suffering any abuse. And he appealed to God, and to his wife's conscience; and said that he had not any inclination at first to enjoy her, if he had known she was his wife; but since, said he, thou leddest her about as thy sister, I was guilty of no offense. He also entreated him to be at peace with him, and to make God propitious to him; and that if he thought fit to continue with him, he should have what he wanted in abundance; but that if he designed to go away, he should be honorably conducted, and have whatsoever supply he wanted when he came thither. Upon his saying this, Abraham told him that his pretense of kindred to his wife was no lie, because she was his brother's daughter; and that he did not think himself safe in his travels abroad, without this sort of dissimulation; and that he was not the cause of his distemper, but was only solicitous for his own safety: he said also, that he was ready to stay with him. Whereupon Abimelech assigned him land and money; and they covenanted to live together without guile, and took an oath at a certain well called Beersheba, which may be interpreted, The Well of the Oath: and so it is named by the people of the country unto this day.

## JASHER 20:1

1. And at that time Abraham journeyed from the plain of Mamre, and he went to the land of the Philistines, and he dwelt in Gerar; it was in the twenty-fifth year of Abraham's being in the land of Canaan, and the hundredth year of the life of Abraham, that he came to Gerar in the land of the Philistines.
2. And when they entered the land he said to Sarah his wife, Say thou art my sister, to any one that shall ask thee, in order that we may escape the evil of the inhabitants of the land.
3. And as Abraham was dwelling in the land of the Philistines, the servants of Abimelech, king of the Philistines, saw that Sarah was exceedingly beautiful, and they asked Abraham concerning her, and he said, She is my sister.
4. And the servants of Abimelech went to Abimelech, saying, A man from the land of Canaan is come to dwell in the land, and he has a sister that is exceeding fair.
5. And Abimelech heard the words of his servants who praised Sarah to him, and Abimelech sent his officers, and they brought Sarah to the king.
6. And Sarah came to the house of Abimelech, and the king saw that Sarah was beautiful, and she pleased him exceedingly.
7. And he approached her and said to her, What is that man to thee with whom thou didst come to our land? and Sarah answered and said He is my brother, and we came from the land of Canaan to dwell wherever we could find a place.
8. And Abimelech said to Sarah, Behold my land is before thee, place thy brother in any part of this land that pleases thee, and it will be our duty to exalt and elevate him above all the people of the land since he is thy brother.

## Abraham

9. And Abimelech sent for Abraham, and Abraham came to Abimelech.

10. And Abimelech said to Abraham, Behold I have given orders that thou shalt be honored as thou desirest on account of thy sister Sarah.

11. And Abraham went forth from the king, and the king's present followed him.

12. As at evening time, before men lie down to rest, the king was sitting upon his throne, and a deep sleep fell upon him, and he lay upon the throne and slept till morning.

13. And he dreamed that an angel of the Lord came to him with a drawn sword in his hand, and the angel stood over Abimelech, and wished to slay him with the sword, and the king was terrified in his dream, and said to the angel, In what have I sinned against thee

14. And the angel answered and said to Abimelech, Behold thou diest on account of the woman which thou didst yesternight bring to thy house, for she is a married woman, the wife of Abraham who came to thy house; now therefore return that man his wife, for she is his wife; and shouldst thou not return her, know that thou wilt surely die, thou and all belonging to thee.

15. And on that night there was a great outcry in the land of the Philistines, and the inhabitants of the land saw the figure of a man standing with a drawn sword in his hand, and he smote the inhabitants of the land with the sword, yea he continued to smite them.

16. And the angel of the Lord smote the whole land of the Philistines on that night, and there was a great confusion on that night and on the following morning.

17. And every womb was closed, and all their issues, and the hand of the Lord was upon them on account of Sarah, wife of Abraham, whom Abimelech had taken.

18. And in the morning Abimelech rose with terror and confusion and with a great dread, and he sent and had his servants called in, and he related his dream to them, and the people were greatly afraid.

19. And one man standing amongst the servants of the king answered the king, saying, O sovereign king, restore this woman to her husband, for he is her husband, for the like happened to the king of Egypt when this man came to Egypt.

20. And he said concerning his wife, She is my sister, for such is his manner of doing when he cometh to dwell in the land in which he is a stranger.

21. And Pharaoh sent and took this woman for a wife and the Lord brought upon him grievous plagues until he returned the woman to her husband.

22. Now therefore, O sovereign king, know what happened yesternight to the whole land, for there was a very great consternation and great pain and lamentation, and we know that it was on account of the woman which thou didst take.

23. Now, therefore, restore this woman to her husband, lest it should befall us as it did to Pharaoh king of Egypt and his subjects, and that we may not die; and Abimelech hastened and called and had Sarah called for, and she came before him, and he had Abraham called for, and he came before him.

24. And Abimelech said to them, What is this work you have been doing in saying you are brother and sister, and I took this woman for a wife?

25. And Abraham said, Because I thought I should suffer death on account of my wife; and Abimelech took flocks and herds, and men servants and maid servants, and a thousand pieces of silver, and he gave them to Abraham, and he returned Sarah to him.

26. And Abimelech said to Abraham, Behold the whole land is before thee, dwell in it wherever thou shalt choose.

27. And Abraham and Sarah, his wife, went forth from the king's presence with honor and respect, and they dwelt in the land, even in Gerar.

*Abraham*

28. And all the inhabitants of the land of the Philistines and the king's servants were still in pain, through the plague which the angel had inflicted upon them the whole night on account of Sarah.

29. And Abimelech sent for Abraham, saying, Pray now for thy servants to the Lord thy God, that he may put away this mortality from amongst us.

30. And Abraham prayed on account of Abimelech and his subjects, and the Lord heard the prayer of Abraham, and he healed Abimelech and all his subjects.

# Isaac

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# Isaac

## *Sarah conceives*

### Genesis 21:1

#### King James

{21:1} And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

{21:2} For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

{21:3} And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

{21:4} And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

{21:5} And Abraham was an hundred years old, when his son Isaac was born unto him.

{21:6} And Sarah said, God hath made me to laugh, [so that] all that hear will laugh with me.

{21:7} And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born [him] a son in his old age.

#### Septuagint

21:1 And the Lord visited Sarrha, as he said, and the Lord did to Sarrha, as he spoke.

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

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

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

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

6 And Sarrha said, The Lord has made laughter for me, for whoever shall hear shall rejoice with me.

7 And she said, Who shall say to Abraam that Sarrha suckles a child? for I have born a child in my old age.

### Antiquities Book 1 12:2

Now in a little time Abraham had a son by Sarah, as God had foretold to him, whom he named Isaac, which signifies *Laughter*. And indeed they so called him, because Sarah laughed when God said that she should bear a son, she not expecting such a thing, as being past the age of child-bearing, for she was ninety years old, and Abraham a hundred; so that this son was born to them both in the last year of each of those decimal numbers. And they circumcised him upon the eighth day and from that time the Jews continue the custom of circumcising their sons within that number of days. But as for the Arabians, they circumcise after the thirteenth year, because Ismael, the founder of their nation, who was born to Abraham of the concubine, was circumcised at that age; concerning whom I will presently give a particular account, with great exactness.

## **JASHER 21:1**

1. And it was at that time at the end of a year and four months of Abraham's dwelling in the land of the Philistines in Gerar, that God visited Sarah, and the Lord remembered her, and she conceived and bare a son to Abraham.
2. And Abraham called the name of the son which was born to him, which Sarah bare to him, Isaac.
3. And Abraham circumcised his son Isaac at eight days old, as God had commanded Abraham to do unto his seed after him; and Abraham was one hundred, and Sarah ninety years old, when Isaac was born to them.
4. And the child grew up and he was weaned, and Abraham made a great feast upon the day that Isaac was weaned.
5. And Shem and Eber and all the great people of the land, and Abimelech king of the Philistines, and his servants, and Phicol, the captain of his host, came to eat and drink and rejoice at the feast which Abraham made upon the day of his son Isaac's being weaned.
6. Also Terah, the father of Abraham, and Nahor his brother, came from Haran, they and all belonging to them, for they greatly rejoiced on hearing that a son had been born to Sarah.
7. And they came to Abraham, and they ate and drank at the feast which Abraham made upon the day of Isaac's being weaned.
8. And Terah and Nahor rejoiced with Abraham, and they remained with him many days in the land of the Philistines.
9. At that time Serug the son of Reu died, in the first year of the birth of Isaac son of Abraham.
10. And all the days of Serug were two hundred and thirty-nine years, and he died.

## **JUBILEES 16:12**

12. And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken, and she conceived.
13. And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first-fruits of the harvest, Isaac was born.
14. And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.
15. And in the sixth year of the †fourth† week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.
16. And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:
17. And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.
18. For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.
19. And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

*Isaac*

20. And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.
21. And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.
22. And during these seven days he brought each day to the altar a burnt-offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin-offering, that he might atone thereby for himself and for his seed.
23. And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit-offerings and their drink-offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.
24. And morning and evening he burnt fragrant substances, frankincense and galbanum, and stacte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.
25. And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house; and there was no stranger with him, nor any that was uncircumcised.
26. And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.
27. And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.
28. And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tables.
29. For this reason it is ordained on the heavenly tables concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord--a statute for ever throughout their generations every year.
30. And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.
31. And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

## Hagar and Ishmael sent away

### Genesis 21:8

#### King James

{21:8} And the child grew, and was weaned: and Abraham made a great feast the [same] day that Isaac was weaned.

{21:9} And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

{21:10} Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac.

{21:11} And the thing was very grievous in Abraham's sight because of his son.

{21:12} And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

{21:13} And also of the son of the bondwoman will I make a nation, because he [is] thy seed.

{21:14} And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave [it] unto Hagar, putting [it] on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

{21:15} And the water was spent in the bottle, and she cast the child under one of the shrubs.

{21:16} And she went, and sat her down over against [him] a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against [him,] and lift up her voice, and wept.

{21:17} And God heard the voice of the lad; and the angel of God called Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he [is. ]

#### Septuagint

21:8 And the child grew and was weaned, and Abraam made a great feast the day that his son Isaac was weaned.

<sup>9</sup> And Sarrha having seen the son of Agar the Egyptian who was born to Abraam, sporting with Isaac her son,

<sup>10</sup> then she said to Abraam, Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son Isaac.

<sup>11</sup> But the word appeared very hard before Abraam concerning his son.

<sup>12</sup> But God said to Abraam, Let it not be hard before thee concerning the child, and concerning the bondwoman; in all things whatsoever Sarrha shall say to thee, hear her voice, for in Isaac shall thy seed be called.

<sup>13</sup> And moreover I will make the son of this bondwoman a great nation, because he is thy seed.

<sup>14</sup> And Abraam rose up in the morning and took loaves and a skin of water, and gave *them* to Agar, and he put the child on her shoulder, and sent her away, and she having departed wandered in the wilderness near the well of the oath.

<sup>15</sup> And the water failed out of the skin, and she cast the child under a fir tree.

<sup>16</sup> And she departed and sat down opposite him at a distance, as it were a bow-shot, for she said, Surely I cannot see the death of my child: and she sat opposite him, and the child cried aloud and wept.

<sup>17</sup> And God heard the voice of the child from the place where he was, and an angel of God called Agar out of heaven, and said to her, What is it, Agar? fear not, for God has heard the voice of the child from the place where he is.

## *Isaac*

{21:18} Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.  
{21:19} And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.  
{21:20} And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.  
{21:21} And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

18 Rise up, and take the child, and hold him in thine hand, for I will make him a great nation.  
19 And God opened her eyes, and she saw a well of springing water; and she went and filled the skin with water, and gave the child drink.  
20 And God was with the child, and he grew and dwelt in the wilderness, and became an archer.  
21 And he dwelt in the wilderness, and his mother took him a wife out of Pharan of Egypt.

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As for Sarah, she at first loved Ismael, who was born of her own handmaid Hagar, with an affection not inferior to that of her own son, for he was brought up in order to succeed in the government; but when she herself had borne Isaac, she was not willing that Ismael should be brought up with him, as being too old for him, and able to do him injuries when their father should be dead; she therefore persuaded Abraham to send him and his mother to some distant country. Now, at the first, he did not agree to what Sarah was so zealous for, and thought it an instance of the greatest barbarity, to send away a young child and a woman unprovided of necessaries; but at length he agreed to it, because God was pleased with what Sarah had determined: so he delivered Ismael to his mother, as not yet able to go by himself; and commanded her to take a bottle of water, and a loaf of bread, and so to depart, and to take Necessity for her guide. But as soon as her necessary provisions failed, she found herself in an evil case; and when the water was almost spent, she laid the young child, who was ready to expire, under a fig-tree, and went on further, that so he might die while she was absent. But a Divine Angel came to her, and told her of a fountain hard by, and bid her take care, and bring up the child, because she should be very happy by the preservation of Ismael. She then took courage, upon the prospect of what was promised her, and, meeting with some shepherds, by their care she got clear of the distresses she had been in.

When the lad was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father.

## **JASHER 21:11**

11. And Ishmael the son of Abraham was grown up in those days; he was fourteen years old when Sarah bare Isaac to Abraham.  
12. And God was with Ishmael the son of Abraham, and he grew up, and he learned to use the bow and became an archer.  
13. And when Isaac was five years old he was sitting with Ishmael at the door of the tent.  
14. And Ishmael came to Isaac and seated himself opposite to him, and he took the bow and drew it and put the arrow in it, and intended to slay Isaac.

15. And Sarah saw the act which Ishmael desired to do to her son Isaac, and it grieved her exceedingly on account of her son, and she sent for Abraham, and said to him, Cast out this bondwoman and her son, for her son shall not be heir with my son, for thus did he seek to do unto him this day.

16. And Abraham hearkened to the voice of Sarah, and he rose up early in the morning, and he took twelve loaves and a bottle of water which he gave to Hagar, and sent her away with her son, and Hagar went with her son to the wilderness, and they dwelt in the wilderness of Paran with the inhabitants of the wilderness, and Ishmael was an archer, and he dwelt in the wilderness a long time.

17. And he and his mother afterward went to the land of Egypt, and they dwelt there, and Hagar took a wife for her son from Egypt, and her name was Meribah.

18. And the wife of Ishmael conceived and bare four sons and two daughters, and Ishmael and his mother and his wife and children afterward went and returned to the wilderness.

19. And they made themselves tents in the wilderness, in which they dwelt, and they continued to travel and then to rest monthly and yearly.

20. And God gave Ishmael flocks and herds and tents on account of Abraham his father, and the man increased in cattle.

21. And Ishmael dwelt in deserts and in tents, traveling and resting for a long time, and he did not see the face of his father.

22. And in some time after, Abraham said to Sarah his wife, I will go and see my son Ishmael, for I have a desire to see him, for I have not seen him for a long time.

23. And Abraham rode upon one of his camels to the wilderness to seek his son Ishmael, for he heard that he was dwelling in a tent in the wilderness with all belonging to him.

24. And Abraham went to the wilderness, and he reached the tent of Ishmael about noon, and he asked after Ishmael, and he found the wife of Ishmael sitting in the tent with her children, and Ishmael her husband and his mother were not with them.

25. And Abraham asked the wife of Ishmael, saying, Where has Ishmael gone? and she said, He has gone to the field to hunt, and Abraham was still mounted upon the camel, for he would not get off to the ground as he had sworn to his wife Sarah that he would not get off from the camel.

26. And Abraham said to Ishmael's wife, My daughter, give me a little water that I may drink, for I am fatigued from the journey.

27. And Ishmael's wife answered and said to Abraham, We have neither water nor bread, and she continued sitting in the tent and did not notice Abraham, neither did she ask him who he was.

28. But she was beating her children in the tent, and she was cursing them, and she also cursed her husband Ishmael and reproached him, and Abraham heard the words of Ishmael's wife to her children, and he was very angry and displeased.

29. And Abraham called to the woman to come out to him from the tent, and the woman came and stood opposite to Abraham, for Abraham was still mounted upon the camel.

30. And Abraham said to Ishmael's wife, When thy husband Ishmael returneth home say these words to him,

31. A very old man from the land of the Philistines came hither to seek thee, and thus was his appearance and figure; I did not ask him who he was, and seeing thou wast not here he spoke unto me and said, When Ishmael thy husband returneth tell him thus did this man say, When thou comest home put away this nail of the tent which thou hast placed here, and place another nail in its stead.

32. And Abraham finished his instructions to the woman, and he turned and went off on the camel homeward.

*Isaac*

33. And after that Ishmael came from the chase he and his mother, and returned to the tent, and his wife spoke these words to him,

34. A very old man from the land of the Philistines came to seek thee, and thus was his appearance and figure; I did not ask him who he was, and seeing thou wast not at home he said to me, When thy husband cometh home tell him, thus saith the old man, Put away the nail of the tent which thou hast placed here and place another nail in its stead.

35. And Ishmael heard the words of his wife, and he knew that it was his father, and that his wife did not honor him.

36. And Ishmael understood his father's words that he had spoken to his wife, and Ishmael hearkened to the voice of his father, and Ishmael cast off that woman and she went away.

37. And Ishmael afterward went to the land of Canaan, and he took another wife and he brought her to his tent to the place where he then dwelt.

38. And at the end of three years Abraham said, I will go again and see Ishmael my son, for I have not seen him for a long time.

39. And he rode upon his camel and went to the wilderness, and he reached the tent of Ishmael about noon.

40. And he asked after Ishmael, and his wife came out of the tent and she said, He is not here my lord, for he has gone to hunt in the fields, and to feed the camels, and the woman said to Abraham, Turn in my lord into the tent, and eat a morsel of bread, for thy soul must be wearied on account of the journey.

41. And Abraham said to her, I will not stop for I am in haste to continue my journey, but give me a little water to drink, for I have thirst; and the woman hastened and ran into the tent and she brought out water and bread to Abraham, which she placed before him and she urged him to eat, and he ate and drank and his heart was comforted and he blessed his son Ishmael.

42. And he finished his meal and he blessed the Lord, and he said to Ishmael's wife, When Ishmael cometh home say these words to him,

43. A very old man from the land of the Philistines came hither and asked after thee, and thou wast not here; and I brought him out bread and water and he ate and drank and his heart was comforted.

44. And he spoke these words to me: When Ishmael thy husband cometh home, say unto him, The nail of the tent which thou hast is very good, do not put it away from the tent.

45. And Abraham finished commanding the woman, and he rode off to his home to the land of the Philistines; and when Ishmael came to his tent his wife went forth to meet him with joy and a cheerful heart.

46. And she said to him, An old man came here from the land of the Philistines and thus was his appearance, and he asked after thee and thou wast not here, so I brought out bread and water, and he ate and drank and his heart was comforted.

47. And he spoke these words to me, When Ishmael thy husband cometh home say to him, The nail of the tent which thou hast is very good, do not put it away from the tent.

48. And Ishmael knew that it was his father, and that his wife had honored him, and the Lord blessed Ishmael.

## **JASHER 22:1**

1. And Ishmael then rose up and took his wife and his children and his cattle and all belonging to him, and he journeyed from there and he went to his father in the land of the Philistines.
2. And Abraham related to Ishmael his son the transaction with the first wife that Ishmael took, according to what she did.
3. And Ishmael and his children dwelt with Abraham many days in that land, and Abraham dwelt in the land of the Philistines a long time.

## **JUBILEES 17:1**

1. And in the first year of the †fifth† week Isaac was weaned in this jubilee, and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.
2. And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.
3. And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.
4. And Sarah saw Ishmael playing and dancing and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac."
5. And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.
6. And God said to Abraham "Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, hearken to her words and do (them); for in Isaac shall thy name and seed be called.
7. But as for the son of this bondwoman I will make him a great nation, because he is of thy seed."
8. And Abraham rose up early in the morning and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.
9. And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.
10. And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, "Let me not see the death of my child," and as she sat she wept.
11. And an angel of God, one of the holy ones, said unto her, "Why weepest thou, Hagar? Arise, take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child."
12. And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.
13. And the child grew and became an archer, and God was with him; and his mother took him a wife from among the daughters of Egypt.
14. And she bare him a son, and he called his name Nebaioth; for she said, "The Lord was nigh to me when I called upon him."

## *Abraham digs a well*

### Genesis 21:22

#### King James

{21:22} And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God [is] with thee in all that thou doest:

{21:23} Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: [but] according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

{21:24} And Abraham said, I will swear.

{21:25} And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

{21:26} And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I [of it,] but to day.

21:27} And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

{21:28} And Abraham set seven ewe lambs of the flock by themselves.

{21:29} And Abimelech said unto Abraham, What [mean] these seven ewe lambs which thou hast set by themselves?

{21:30} And he said, For [these] seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

{21:31} Wherefore he called that place Beer-sheba; because there they sware both of them.

{21:32} Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

#### Septuagint

21:22 And it came to pass at that time that Abimelech spoke, and Ochozath his friend, and Phichol the chief captain of his host, to Abraam, saying, God is with thee in all things, whatsoever thou mayest do.

23 Now therefore swear to me by God that thou wilt not injure me, nor my seed, nor my name, but according to the righteousness which I have performed with thee thou shalt deal with me, and with the land in which thou hast sojourned.

24 And Abraam said, I will swear.

25 And Abraam reprov'd Abimelech because of the wells of water, which the servants of Abimelech took away.

26 And Abimelech said to him, I know not who has done this thing to thee, neither didst thou tell it me, neither heard I it but only to-day.

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

28 And Abraam set seven ewe-lambs by themselves.

29 And Abimelech said to Abraam, What are these seven ewe-lambs which thou hast set alone?

30 And Abraam said, Thou shalt receive the seven ewe-lambs of me, that they may be for me as a witness, that I dug this well.

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

32 And they made a covenant at the well of the oath. And there rose up Abimelech, Ochozath his friend, and Phichol the commander-in-chief of his army, and they returned to the land of the Phylistines.

*Isaac*

{21:33} And [Abraham] planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

{21:34} And Abraham sojourned in the Philistines' land many days.

<sup>33</sup> Abraam planted a field at the well of the oath, and called there on the name of the Lord, the everlasting God.

<sup>34</sup> And Abraam sojourned in the land of the Philistines many days.

## **JASHER 22:4**

4. And the days increased and reached twenty six years, and after that Abraham with his servants and all belonging to him went from the land of the Philistines and removed to a great distance, and they came near to Hebron, and they remained there, and the servants of Abraham dug wells of water, and Abraham and all belonging to him dwelt by the water, and the servants of Abimelech king of the Philistines heard the report that Abraham's servants had dug wells of water in the borders of the land.
5. And they came and quarreled with the servants of Abraham, and they robbed them of the great well which they had dug.
6. And Abimelech king of the Philistines heard of this affair, and he with Phicol the captain of his host and twenty of his men came to Abraham, and Abimelech spoke to Abraham concerning his servants, and Abraham rebuked Abimelech concerning the well of which his servants had robbed him.
7. And Abimelech said to Abraham, As the Lord liveth who created the whole earth, I did not hear of the act which my servants did unto thy servants until this day.
8. And Abraham took seven ewe lambs and gave them to Abimelech, saying, Take these, I pray thee, from my hands that it may be a testimony for me that I dug this well.
9. And Abimelech took the seven ewe lambs which Abraham had given to him, for he had also given him cattle and herds in abundance, and Abimelech swore to Abraham concerning the well, therefore he called that well Beersheba, for there they both swore concerning it.
10. And they both made a covenant in Beersheba, and Abimelech rose up with Phicol the captain of his host and all his men, and they returned to the land of the Philistines, and Abraham and all belonging to him dwelt in Beersheba and he was in that land a long time.
11. And Abraham planted a large grove in Beersheba, and he made to it four gates facing the four sides of the earth, and he planted a vineyard in it, so that if a traveler came to Abraham he entered any gate which was in his road, and remained there and ate and drank and satisfied himself and then departed.
12. For the house of Abraham was always open to the sons of men that passed and repassed, who came daily to eat and drink in the house of Abraham.
13. And any man who had hunger and came to Abraham's house, Abraham would give him bread that he might eat and drink and be satisfied, and any one that came naked to his house he would clothe with garments as he might choose, and give him silver and gold and make known to him the Lord who had created him in the earth; this did Abraham all his life.
14. And Abraham and his children and all belonging to him dwelt in Beersheba, and he pitched his tent as far as Hebron.

## *The children of Terah*

### **JASHER 22:15**

15. And Abraham's brother Nahor and his father and all belonging to them dwelt in Haran, for they did not come with Abraham to the land of Canaan.

16. And children were born to Nahor which Milca the daughter of Haran, and sister to Sarah, Abraham's wife, bare to him.

17. And these are the names of those that were born to him, Uz, Buz, Kemuel, Kesed, Chazo, Pildash, Tidlaf, and Bethuel, being eight sons, these are the children of Milca which she bare to Nahor, Abraham's brother.

18. And Nahor had a concubine and her name was Reumah, and she also bare to Nahor, Zebach, Gachash, Tachash and Maacha, being four sons.

19. And the children that were born to Nahor were twelve sons besides his daughters, and they also had children born to them in Haran.

20. And the children of Uz the first born of Nahor were Abi, Cheref, Gadin, Melus, and Deborah their sister.

21. And the sons of Buz were Berachel, Naamath, Sheva, and Madonu.

22. And the sons of Kemuel were Aram and Rechob.

23. And the sons of Kesed were Anamlech, Meshai, Benon and Yifi; and the sons of Chazo were Pildash, Mechi and Opher.

24. And the sons of Pildash were Arud, Chamum, Mered and Moloch.

25. And the sons of Tidlaf were Mushan, Cushan and Mutzi.

26. And the children of Bethuel were Sechar, Laban and their sister Rebecca.

27. These are the families of the children of Nahor, that were born to them in Haran; and Aram the son of Kemuel and Rechob his brother went away from Haran, and they found a valley in the land by the river Euphrates.

28. And they built a city there, and they called the name of the city after the name of Pethor the son of Aram, that is Aram Naharayim unto this day.

29. And the children of Kesed also went to dwell where they could find a place, and they went and they found a valley opposite to the land of Shinar, and they dwelt there.

30. And they there built themselves a city, and they called the name at the city Kesed after the name of their father, that is the land Kasdim unto this day, and the Kasdim dwelt in that land and they were fruitful and multiplied exceedingly.

31. And Terah, father of Nahor and Abraham, went and took another wife in his old age, and her name was Pelilah, and she conceived and bare him a son and he called his name Zoba.

32. And Terah lived twenty-five years after he begat Zoba.

33. And Terah died in that year, that is in the thirty-fifth year of the birth of Isaac son of Abraham.

34. And the days of Terah were two hundred and five years, and he was buried in Haran.

35. And Zoba the son of Terah lived thirty years and he begat Aram, Achlis and Merik.

36. And Aram son of Zoba son of Terah, had three wives and he begat twelve sons and three daughters; and the Lord gave to Aram the son of Zoba, riches and possessions, and abundance of cattle, and flocks and herds, and the man increased greatly.

37. And Aram the son of Zoba and his brother and all his household journeyed from Haran, and they went to dwell where they should find a place, for their property was too great to remain in Haran; for they could not stop in Haran together with their brethren the children of Nahor.

38. And Aram the son of Zoba went with his brethren, and they found a valley at a distance toward the eastern country and they dwelt there.

39. And they also built a city there, and they called the name thereof Aram, after the name of their eldest brother; that is Aram Zoba to this day.

40. And Isaac the son of Abraham was growing up in those days, and Abraham his father taught him the way of the Lord to know the Lord, and the Lord was with him.

## *Sacrifice Isaac*

### Genesis 22:1

#### King James

{22:1} And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am. ]

{22:2} And he said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

{22:3} And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

{22:4} Then on the third day Abraham lifted up his eyes, and saw the place afar off.

{22:5} And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you,

{22:6} And Abraham took the wood of the burnt offering, and laid [it] upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

#### Septuagint

22:1 And it came to pass after these things that God tempted Abraam, and said to him, Abraam, Abraam; and he said, Lo! I *am here*.

<sup>2</sup> And he said, Take thy son, the beloved one, whom thou hast loved—Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of.

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

<sup>4</sup> on the third day; and Abraam having lifted up his eyes, saw the place afar off.

<sup>5</sup> And Abraam said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you.

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

*Isaac*

{22:7} And Isaac spake unto Abraham his father, and said, My father: and he said, Here [am] I, my son. And he said, Behold the fire and the wood: but where [is] the lamb for a burnt offering?

{22:8} And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

{22:9} And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

{22:10} And Abraham stretched forth his hand, and took the knife to slay his son.

{22:11} And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I.

{22:12} And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.

{22:13} And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

{22:14} And Abraham called the name of that place Jehovah-jireh: as it is said [to] this day, In the mount of the LORD it shall be seen.

{22:15} And the angel of the LORD called unto Abraham out of heaven the second time,

{22:16} And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [son: ]

{22:17} That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies;

<sup>7</sup> And Isaac said to Abraam his father, Father. And he said, What is it, son? And he said, Behold the fire and the wood, where is the sheep for a whole-burnt-offering?

<sup>8</sup> And Abraam said, God will provide himself a sheep for a whole-burnt-offering, *my* son. And both having gone together,

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

<sup>10</sup> And Abraam stretched forth his hand to take the knife to slay his son.

<sup>11</sup> And an angel of the Lord called him out of heaven, and said, Abraam, Abraam. And he said, Behold, I *am here*.

<sup>12</sup> And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son.

<sup>13</sup> And Abraam lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of Sabec; and Abraam went and took the ram, and offered him up for a whole- burnt-offering in the place of Isaac his son.

<sup>14</sup> And Abraam called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen.

<sup>15</sup> And an angel of the Lord called Abraam the second time out of heaven, saying,

<sup>16</sup> I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son,

<sup>17</sup> surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies.

## *Isaac*

{22:18} And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

{22:19} So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

{22:20} And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

{22:21} Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

{22:22} And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

{22:23} And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

{22:24} And his concubine, whose name [was] Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

18 And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice.

19 And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath.

20 And it came to pass after these things, that it was reported to Abraam, saying, Behold, Melcha herself too has born sons to Nachor thy brother,

21 Uz the first-born, and Baux his brother, and Camuel the father of the Syrians, and Chazad, and

22 Azav and Phaldes, and Jeldaph, and Bathuel, and Bathuel begot Rebecca;

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

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

## Antiquities Book 1 13:1 - 13:4

Now Abraham greatly loved Isaac, as being his only begotten and given to him at the borders of old age, by the favor of God. The child also endeared himself to his parents still more, by the exercise of every virtue, and adhering to his duty to his parents, and being zealous in the worship of God. Abraham also placed his own happiness in this prospect, that, when he should die, he should leave this his son in a safe and secure condition; which accordingly he obtained by the will of God: who being desirous to make an experiment of Abraham's religious disposition towards himself, appeared to him, and enumerated all the blessings he had bestowed on him; how he had made him superior to his enemies; and that his son Isaac, who was the principal part of his present happiness, was derived from him; and he said that he required this son of his as a sacrifice and holy oblation. Accordingly he commanded him to carry him to the mountain Moriah, and to build an altar, and offer him for a burnt-offering upon it for that this would best manifest his religious disposition towards him, if he preferred what was pleasing to God, before the preservation of his own son.

Now Abraham thought that it was not right to disobey God in any thing, but that he was obliged to serve him in every circumstance of life, since all creatures that live enjoy their life by his providence, and the kindness he bestows on them. Accordingly he concealed this command of God, and his own intentions about the slaughter of his son, from his wife, as also from every one of his servants, otherwise he should have been hindered from his obedience to God; and he took Isaac, together with two of his servants, and laying what things were necessary for a sacrifice upon an ass, he went away to the mountain. Now the two servants went along with him two days; but on the third day, as soon as he saw the mountain, he left those servants that were with him till then in the plain, and, having his son alone with him, he came to the mountain. It was that mountain upon which king David afterwards built the temple. Now they had brought with them every thing necessary for a sacrifice, excepting the animal that was to be offered only. Now Isaac was twenty-five years old. And as he was building the altar, he asked his father what he was about to offer, since there was no animal there for an oblation : - to which it was answered, "That God would provide himself an oblation, he being able to make a

plentiful provision for men out of what they have not, and to deprive others of what they already have, when they put too much trust therein; that therefore, if God pleased to be present and propitious at this sacrifice, he would provide himself an oblation."

As soon as the altar was prepared, and Abraham had laid on the wood, and all things were entirely ready, he said to his son, "O son, I poured out a vast number of prayers that I might have thee for my son; when thou wast come into the world, there was nothing that could contribute to thy support for which I was not greatly solicitous, nor any thing wherein I thought myself happier than to see thee grown up to man's estate, and that I might leave thee at my death the successor to my dominion; but since it was by God's will that I became thy father, and it is now his will that I relinquish thee, bear this consecration to God with a generous mind; for I resign thee up to God who has thought fit now to require this testimony of honor to himself, on account of the favors he hath conferred on me, in being to me a supporter and defender. Accordingly thou, my son, wilt now die, not in any common way of going out of the world, but sent to God, the Father of all men, beforehand, by thy own father, in the nature of a sacrifice. I suppose he thinks thee worthy to get clear of this world neither by disease, neither by war, nor by any other severe way, by which death usually comes upon men, but so that he will receive thy soul with prayers and holy offices of religion, and will place thee near to himself, and thou wilt there be to me a succorer and supporter in my old age; on which account I principally brought thee up, and thou wilt thereby procure me God for my Comforter instead of thyself."

Now Isaac was of such a generous disposition as became the son of such a father, and was pleased with this discourse; and said, "That he was not worthy to be born at first, if he should reject the determination of God and of his father, and should not resign himself up readily to both their pleasures; since it would have been unjust if he had not obeyed, even if his father alone had so resolved." So he went immediately to the altar to be sacrificed. And the deed had been done if God had not opposed it; for he called loudly to Abraham by his name, and forbade him to slay his son; and said, "It was not out of a desire of human blood that he was commanded to slay his son, nor was he willing that he should be taken away from him whom he had made his father, but to try the temper of his mind, whether he would be obedient to such a command. Since therefore he now was satisfied as to that his alacrity, and the surprising readiness he showed in this his piety, he was delighted in having bestowed such blessings upon him; and that he would not be wanting in all sort of concern about him, and in bestowing other children upon him; and that his son should live to a very great age; that he should live a happy life, and bequeath a large principality to his children, who should be good and legitimate." He foretold also, that his family should increase into many nations (29) and that those patriarchs should leave behind them an everlasting name; that they should obtain the possession of the land of Canaan, and be envied by all men. When God had said this, he produced to them a ram, which did not appear before, for the sacrifice. So Abraham and Isaac receiving each other unexpectedly, and having obtained the promises of such great blessings, embraced one another; and when they had sacrificed, they returned to Sarah, and lived happily together, God affording them his assistance in all things they desired.

## **JASHER 22:41**

41. And when Isaac was thirty-seven years old, Ishmael his brother was going about with him in the tent.

42. And Ishmael boasted of himself to Isaac, saying, I was thirteen years old when the Lord spoke to my father to circumcise us, and I did according to the word of the Lord which he spoke to my father, and I gave my soul unto the Lord, and I did not transgress his word which he commanded my father.

43. And Isaac answered Ishmael, saying, Why dost thou boast to me about this, about a little bit of thy flesh which thou didst take from thy body, concerning which the Lord commanded thee?

44. As the Lord liveth, the God of my father Abraham, if the Lord should say unto my father, Take now thy son Isaac and bring him up an offering before me, I would not refrain but I would joyfully accede to it.

## *Isaac*

45. And the Lord heard the word that Isaac spoke to Ishmael, and it seemed good in the sight of the Lord, and he thought to try Abraham in this matter.
46. And the day arrived when the sons of God came and placed themselves before the Lord, and Satan also came with the sons of God before the Lord.
47. And the Lord said unto Satan, Whence comest thou? and Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.
48. And the Lord said to Satan, What is thy word to me concerning all the children of the earth? and Satan answered the Lord and said, I have seen all the children of the earth who serve thee and remember thee when they require anything from thee.
49. And when thou givest them the thing which they require from thee, they sit at their ease, and forsake thee and they remember thee no more.
50. Hast thou seen Abraham the son of Terah, who at first had no children, and he served thee and erected altars to thee wherever he came, and he brought up offerings upon them, and he proclaimed thy name continually to all the children of the earth.
51. And now that his son Isaac is born to him, he has forsaken thee, he has made a great feast for all the inhabitants of the land, and the Lord he has forgotten.
52. For amidst all that he has done he brought thee no offering; neither burnt offering nor peace offering, neither ox, lamb nor goat of all that he killed on the day that his son was weaned.
53. Even from the time of his son's birth till now, being thirty-seven years, he built no altar before thee, nor brought any offering to thee, for he saw that thou didst give what he requested before thee, and he therefore forsook thee.
54. And the Lord said to Satan, Hast thou thus considered my servant Abraham? for there is none like him upon earth, a perfect and an upright man before me, one that feareth God and avoideth evil; as I live, were I to say unto him, Bring up Isaac thy son before me, he would not withhold him from me, much more if I told him to bring up a burnt offering before me from his flock or herds.
55. And Satan answered the Lord and said, Speak then now unto Abraham as thou hast said, and thou wilt see whether he will not this day transgress and cast aside thy words.

## **JASHER 23:1**

1. At that time the word of the Lord came to Abraham, and he said unto him, Abraham, and he said, Here I am.
2. And he said to him, Take now thy son, thine only son whom thou lovest, even Isaac, and go to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which shall be shown to thee, for there wilt thou see a cloud and the glory of the Lord.
3. And Abraham said within himself, How shall I separate my son Isaac from Sarah his mother, in order to bring him up for a burnt offering before the Lord?
4. And Abraham came into the tent, and he sat before Sarah his wife, and he spoke these words to her,
  5. My son Isaac is grown up and he has not for some time studied the service of his God, now tomorrow I will go and bring him to Shem, and Eber his son, and there he will learn the ways of the Lord, for they will teach him to know the Lord as well as to know that when he prayeth continually before the Lord, he will answer him, therefore there he will know the way of serving the Lord his God.
6. And Sarah said, Thou hast spoken well, go my lord and do unto him as thou hast said, but remove him not at a great distance from me, neither let him remain there too long, for my soul is bound within his soul.

*Isaac*

7. And Abraham said unto Sarah, My daughter, let us pray to the Lord our God that he may do good with us.
8. And Sarah took her son Isaac and he abode all that night with her, and she kissed and embraced him, and gave him instructions till morning.
9. And she said to him, O my son, how can my soul separate itself from thee? And she still kissed him and embraced him, and she gave Abraham instructions concerning him.
10. And Sarah said to Abraham, O my lord, I pray thee take heed of thy son, and place thine eyes over him, for I have no other son nor daughter but him.
11. O forsake him not. If he be hungry give him bread, and if he be thirsty give him water to drink; do not let him go on foot, neither let him sit in the sun.
12. Neither let him go by himself in the road, neither force him from whatever he may desire, but do unto him as he may say to thee.
13. And Sarah wept bitterly the whole night on account of Isaac, and she gave him instructions till morning.
14. And in the morning Sarah selected a very fine and beautiful garment from those garments which she had in the house, that Abimelech had given to her.
15. And she dressed Isaac her son therewith, and she put a turban upon his head, and she enclosed a precious stone in the top of the turban, and she gave them provision for the road, and they went forth, and Isaac went with his father Abraham, and some of their servants accompanied them to see them off the road.
16. And Sarah went out with them, and she accompanied them upon the road to see them off, and they said to her, Return to the tent.
17. And when Sarah heard the words of her son Isaac she wept bitterly, and Abraham her husband wept with her, and their son wept with them a great weeping; also those who went with them wept greatly.
18. And Sarah caught hold of her son Isaac, and she held him in her arms, and she embraced him and continued to weep with him, and Sarah said, Who knoweth if after this day I shall ever see thee again?
19. And they still wept together, Abraham, Sarah and Isaac, and all those that accompanied them on the road wept with them, and Sarah afterward turned away from her son, weeping bitterly, and all her men servants and maid servants returned with her to the tent.
20. And Abraham went with Isaac his son to bring him up as an offering before the Lord, as He had commanded him.
21. And Abraham took two of his young men with him, Ishmael the son of Hagar and Eliezer his servant, and they went together with them, and whilst they were walking in the road the young men spoke these words to themselves,
22. And Ishmael said to Eliezer, Now my father Abraham is going with Isaac to bring him up for a burnt offering to the Lord, as He commanded him.
23. Now when he returneth he will give unto me all that he possesses, to inherit after him, for I am his first born.
24. And Eliezer answered Ishmael and said, Surely Abraham did cast thee away with thy mother, and swear that thou shouldst not inherit any thing of all he possesses, and to whom will he give all that he has, with all his treasures, but unto me his servant, who has been faithful in his house, who has served him night and day, and has done all that he desired me? to me will he bequeath at his death all that he possesses.

*Isaac*

25. And whilst Abraham was proceeding with his son Isaac along the road, Satan came and appeared to Abraham in the figure of a very aged man, humble and of contrite spirit, and he approached Abraham and said to him, Art thou silly or brutish, that thou goest to do this thing this day to thine only son?
26. For God gave thee a son in thy latter days, in thy old age, and wilt thou go and slaughter him this day because he committed no violence, and wilt thou cause the soul of thine only son to perish from the earth?
27. Dost thou not know and understand that this thing cannot be from the Lord? for the Lord cannot do unto man such evil upon earth to say to him, Go slaughter thy child.
28. And Abraham heard this and knew that it was the word of Satan who endeavored to draw him aside from the way of the Lord, but Abraham would not hearken to the voice of Satan, and Abraham rebuked him so that he went away.
29. And Satan returned and came to Isaac; and he appeared unto Isaac in the figure of a young man comely and well favored.
30. And he approached Isaac and said unto him, Dost thou not know and understand that thy old silly father bringeth thee to the slaughter this day for naught?
31. Now therefore, my son, do not listen nor attend to him, for he is a silly old man, and let not thy precious soul and beautiful figure be lost from the earth.
32. And Isaac heard this, and said unto Abraham, Hast thou heard, my father, that which this man has spoken? even thus has he spoken.
33. And Abraham answered his son Isaac and said to him, Take heed of him and do not listen to his words, nor attend to him, for he is Satan, endeavoring to draw us aside this day from the commands of God.
34. And Abraham still rebuked Satan, and Satan went from them, and seeing he could not prevail over them he hid himself from them, and he went and passed before them in the road; and he transformed himself to a large brook of water in the road, and Abraham and Isaac and his two young men reached that place, and they saw a brook large and powerful as the mighty waters.
35. And they entered the brook and passed through it, and the waters at first reached their legs.
36. And they went deeper in the brook and the waters reached up to their necks, and they were all terrified on account of the water; and whilst they were going over the brook Abraham recognized that place, and he knew that there was no water there before.
37. And Abraham said to his son Isaac, I know this place in which there was no brook nor water, now therefore it is this Satan who does all this to us, to draw us aside this day from the commands of God.
38. And Abraham rebuked him and said unto him, The Lord rebuke thee, O Satan, begone from us for we go by the commands of God.
39. And Satan was terrified at the voice of Abraham, and he went away from them, and the place again became dry land as it was at first.
40. And Abraham went with Isaac toward the place that God had told him.
41. And on the third day Abraham lifted up his eyes and saw the place at a distance which God had told him of.
42. And a pillar of fire appeared to him that reached from the earth to heaven, and a cloud of glory upon the mountain, and the glory of the Lord was seen in the cloud.
43. And Abraham said to Isaac, My son, dost thou see in that mountain, which we perceive at a distance, that which I see upon it?

*Isaac*

44. And Isaac answered and said unto his father, I see and lo a pillar of fire and a cloud, and the glory of the Lord is seen upon the cloud.
45. And Abraham knew that his son Isaac was accepted before the Lord for a burnt offering.
46. And Abraham said unto Eliezer and unto Ishmael his son, Do you also see that which we see upon the mountain which is at a distance?
47. And they answered and said, We see nothing more than like the other mountains of the earth. And Abraham knew that they were not accepted before the Lord to go with them, and Abraham said to them, Abide ye here with the ass whilst I and Isaac my son will go to yonder mount and worship there before the Lord and then return to you.
48. And Eliezer and Ishmael remained in that place, as Abraham had commanded.
49. And Abraham took wood for a burnt offering and placed it upon his son Isaac, and he took the fire and the knife, and they both went to that place.
50. And when they were going along Isaac said to his father, Behold, I see here the fire and wood, and where then is the lamb that is to be the burnt offering before the Lord?
51. And Abraham answered his son Isaac, saying, The Lord has made choice of thee my son, to be a perfect burnt offering instead of the lamb.
52. And Isaac said unto his father, I will do all that the Lord spoke to thee with joy and cheerfulness of heart.
53. And Abraham again said unto Isaac his son, Is there in thy heart any thought or counsel concerning this, which is not proper? tell me my son, I pray thee, O my son conceal it not from me.
54. And Isaac answered his father Abraham and said unto him, O my father, as the Lord liveth and as thy soul liveth, there is nothing in my heart to cause me to deviate either to the right or to the left from the word that he has spoken to thee.
55. Neither limb nor muscle has moved or stirred at this, nor is there in my heart any thought or evil counsel concerning this.
56. But I am of joyful and cheerful heart in this matter, and I say, Blessed is the Lord who has this day chosen me to be a burnt offering before Him.
57. And Abraham greatly rejoiced at the words of Isaac, and they went on and came together to that place that the Lord had spoken of.
58. And Abraham approached to build the altar in that place, and Abraham was weeping, and Isaac took stones and mortar until they had finished building the altar.
59. And Abraham took the wood and placed it in order upon the altar which he had built.
60. And he took his son Isaac and bound him in order to place him upon the wood which was upon the altar, to slay him for a burnt offering before the Lord.
61. And Isaac said to his father, Bind me securely and then place me upon the altar lest I should turn and move, and break loose from the force of the knife upon my flesh and thereof profane the burnt offering; and Abraham did so.
62. And Isaac still said to his father, O my father, when thou shalt have slain me and burnt me for an offering, take with thee that which shall remain of my ashes to bring to Sarah my mother, and say to her, This is the sweet smelling savor of Isaac; but do not tell her this if she should sit near a well or upon any high place, lest she should cast her soul after me and die.
63. And Abraham heard the words of Isaac, and he lifted up his voice and wept when Isaac spake these words; and Abraham's tears gushed down upon Isaac his son, and Isaac wept bitterly, and he said to his father, Hasten thou, O my father, and do with me the will of the Lord our God as He has commanded thee.

*Isaac*

64. And the hearts of Abraham and Isaac rejoiced at this thing which the Lord had commanded them; but the eye wept bitterly whilst the heart rejoiced.

65. And Abraham bound his son Isaac, and placed him on the altar upon the wood, and Isaac stretched forth his neck upon the altar before his father, and Abraham stretched forth his hand to take the knife to slay his son as a burnt offering before the Lord.

66. At that time the angels of mercy came before the Lord and spake to him concerning Isaac, saying,

67. O Lord, thou art a merciful and compassionate King over all that thou hast created in heaven and in earth, and thou supportest them all; give therefore ransom and redemption instead of thy servant Isaac, and pity and have compassion upon Abraham and Isaac his son, who are this day performing thy commands.

68. Hast thou seen, O Lord, how Isaac the son of Abraham thy servant is bound down to the slaughter like an animal? now therefore let thy pity be roused for them, O Lord.

69. At that time the Lord appeared unto Abraham, and called to him, from heaven, and said unto him, Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God in performing this act, and in not withholding thy son, thine only son, from me.

70. And Abraham lifted up his eyes and saw, and behold, a ram was caught in a thicket by his horns; that was the ram which the Lord God had created in the earth in the day that he made earth and heaven.

71. For the Lord had prepared this ram from that day, to be a burnt offering instead of Isaac.

72. And this ram was advancing to Abraham when Satan caught hold of him and entangled his horns in the thicket, that he might not advance to Abraham, in order that Abraham might slay his son.

73. And Abraham, seeing the ram advancing to him and Satan withholding him, fetched him and brought him before the altar, and he loosened his son Isaac from his binding, and he put the ram in his stead, and Abraham killed the ram upon the altar, and brought it up as an offering in the place of his son Isaac.

74. And Abraham sprinkled some of the blood of the ram upon the altar, and he exclaimed and said, This is in the place of my son, and may this be considered this day as the blood of my son before the Lord.

75. And all that Abraham did on this occasion by the altar, he would exclaim and say, This is in the room of my son, and may it this day be considered before the Lord in the place of my son; and Abraham finished the whole of the service by the altar, and the service was accepted before the Lord, and was accounted as if it had been Isaac; and the Lord blessed Abraham and his seed on that day.

76. And Satan went to Sarah, and he appeared to her in the figure of an old man very humble and meek, and Abraham was yet engaged in the burnt offering before the Lord.

77. And he said unto her, Dost thou not know all the work that Abraham has made with thine only son this day? for he took Isaac and built an altar, and killed him, and brought him up as a sacrifice upon the altar, and Isaac cried and wept before his father, but he looked not at him, neither did he have compassion over him.

78. And Satan repeated these words, and he went away from her, and Sarah heard all the words of Satan, and she imagined him to be an old man from amongst the sons of men who had been with her son, and had come and told her these things.

79. And Sarah lifted up her voice and wept and cried out bitterly on account of her son; and she threw herself upon the ground and she cast dust upon her head, and she said, O my son, Isaac my son, O that I had this day died instead of thee. And she continued to weep and said, It grieves me for thee, O my son, my son Isaac, O that I had died this day in thy stead.

## *Isaac*

80. And she still continued to weep, and said, It grieves me for thee after that I have reared thee and have brought thee up; now my joy is turned into mourning over thee, I that had a longing for thee, and cried and prayed to God till I bare thee at ninety years old; and now hast thou served this day for the knife and the fire, to be made an offering.

81. But I console myself with thee, my son, in its being the word of the Lord, for thou didst perform the command of thy God; for who can transgress the word of our God, in whose hands is the soul of every living creature?

82. Thou art just, O Lord our God, for all thy works are good and righteous; for I also am rejoiced with thy word which thou didst command, and whilst mine eye weepeth bitterly my heart rejoiceth.

83. And Sarah laid her head upon the bosom of one of her handmaids, and she became as still as a stone.

84. She afterward rose up and went about making inquiries till she came to Hebron, and she inquired of all those whom she met walking in the road, and no one could tell her what had happened to her son.

85. And she came with her maid servants and men servants to Kireath-arba, which is Hebron, and she asked concerning her Son, and she remained there while she sent some of her servants to seek where Abraham had gone with Isaac; they went to seek him in the house of Shem and Eber, and they could not find him, and they sought throughout the land and he was not there.

86. And behold, Satan came to Sarah in the shape of an old man, and he came and stood before her, and he said unto her, I spoke falsely unto thee, for Abraham did not kill his son and he is not dead; and when she heard the word her joy was so exceedingly violent on account of her son, that her soul went out through joy; she died and was gathered to her people.

87. And when Abraham had finished his service he returned with his son Isaac to his young men, and they rose up and went together to Beersheba, and they came home.

88. And Abraham sought for Sarah, and could not find her, and he made inquiries concerning her, and they said unto him, She went as far as Hebron to seek you both where you had gone, for thus was she informed.

89. And Abraham and Isaac went to her to Hebron, and when they found that she was dead they lifted up their voices and wept bitterly over her; and Isaac fell upon his mother's face and wept over her, and he said, O my mother, my mother, how hast thou left me, and where hast thou gone? O how, how hast thou left me!

90. And Abraham and Isaac wept greatly and all their servants wept with them on account of Sarah, and they mourned over her a great and heavy mourning.

## **JUBILEES 17:15**

15. And it came to pass in the seventh week, in the first year thereof, in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16. And the prince Mastêmâ came and said before God, "Behold, Abraham loveth Isaac his son, and he delighteth in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him."

17. And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again

through his wife, when she was torn (from him), and with circumcision, and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18. And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

## **JUBILEES 18:1**

1. And God said to him, "Abraham, Abraham"; and he said, "Behold, (here) am I."

2. And He said, "Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee."

3. And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt-offering, and he went to the place on the third day, and he saw the place afar off.

4. And he came to a well of water, and he said to his young men, "Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you."

5. And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6. And Isaac said to his father, "Father"; and he said, "Here am I, my son." And he said unto him, "Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?"

7. And he said, "God will provide for himself a sheep for a burnt-offering, my son." And he drew near to the place of the mount of God.

8. And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9. And I stood before him, and before the prince of the Mastêmâ, and the Lord said, "Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he feareth the Lord."

10. And I called to him from heaven, and said unto him: "Abraham, Abraham"; and he was terrified and said: "Behold, (here) am I."

11. And I said unto him: "Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me."

12. And the prince of the Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold, a single ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13. And Abraham called that place "The Lord hath seen," so that it is said "(in the mount) the Lord hath seen": that is Mount Sion.

14. And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15. And He said: "By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I shall bless thee And in multiplying I shall multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed will inherit the cities of its enemies,

16. And in thy seed will all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace."

17. And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham dwelt by the Well of the Oath.

18. And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19. And accordingly hath it been ordained and written on the heavenly tables regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

## *The death of Sarah*

### Genesis 23:1

#### King James

{23:1} And Sarah was an hundred and seven and twenty years old: [these were] the years of the life of Sarah.

{23:2} And Sarah died in Kirjath-arba; the same [is] Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

{23:3} And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

{23:4} I [am] a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

{23:5} And the children of Heth answered Abraham, saying unto him,

{23:6} Hear us, my lord: thou [art] a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

{23:7} And Abraham stood up, and bowed himself to the people of the land, [even] to the children of Heth.

{23:8} And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

#### Septuagint

<sup>23:1</sup> And the life of Sarrha was an hundred and twenty-seven years.

<sup>2</sup> And Sarrha died in the city of Arboc, which is in the valley, this is Chebron in the land of Chanaan; and Abraam came to lament for Sarrha and to mourn.

<sup>3</sup> And Abraam stood up from before his dead; and Abraam spoke to the sons of Chet, saying,

<sup>4</sup> I am a sojourner and a stranger among you, give me therefore possession of a burying-place among you, and I will bury my dead away from me.

<sup>5</sup> And the sons of Chet answered to Abraam, saying, Not so, Sir,

<sup>6</sup> but hear us; thou art in the midst of us a king from God; bury thy dead in our choice sepulchres, for not one of us will by any means withhold his sepulchre from thee, so that thou shouldest not bury thy dead there.

<sup>7</sup> And Abraam rose up and did obeisance to the people of the land, to the sons of Chet.

<sup>8</sup> And Abraam spoke to them, saying, If ye have it in your mind that I should bury my dead out of my sight, hearken to me, and speak for me to Ephron the son Saar.

*Isaac*

{23:9} That he may give me the cave of Machpelah, which he hath, which [is] in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

{23:10} And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, [even] of all that went in at the gate of his city, saying,

{23:11} Nay, my lord, hear me: the field give I thee, and the cave that [is] therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

{23:12} And Abraham bowed down himself before the people of the land.

{23:13} And he spake unto Ephron in the audience of the people of the land, saying, But if thou [wilt give it,] I pray thee, hear me: I will give thee money for the field; take [it] of me, and I will bury my dead there. {23:14} And Ephron answered Abraham, saying unto him, {23:15} My lord, hearken unto me: the land [is worth] four hundred shekels of silver; what [is] that betwixt me and thee? bury therefore thy dead.

{23:16} And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current [money] with the merchant.

{23:17} And the field of Ephron, which [was] in Machpelah, which [was] before Mamre, the field, and the cave which [was] therein, and all the trees that [were] in the field, that [were] in all the borders round about, were made sure

{23:18} Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

{23:19} And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same [is] Hebron in the land of Canaan.

<sup>9</sup> And let him give me the double cave which he has, which is in a part of his field, let him give it me for the money it is worth for possession of a burying-place among you.

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

<sup>11</sup> Attend to me, my lord, and hear me, I give to thee the field and the cave which is in it; I have given it thee before all my country men; bury thy dead.

<sup>12</sup> And Abraam did obeisance before the people of the land.

<sup>13</sup> And he said in the ears of Ephron before the people of the land, Since thou art on my side, hear me; take the price of the field from me, and I will bury my dead there.

<sup>14</sup> But Ephron answered Abraam, saying,

<sup>15</sup> Nay, my lord, I have heard indeed, the land *is worth* four hundred silver didrachms, but what can this be between me and thee? nay, do thou bury thy dead.

<sup>16</sup> And Abraam hearkened to Ephron, and Abraam rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred didrachms of silver approved with merchants.

<sup>17</sup> And the field of Ephron, which was in Double Cave, which is opposite Mambre, the field and the cave, which was in it, and every tree which was in the field, and whatever is in its borders round about, were made sure in its borders round about, were made sure

<sup>18</sup> to Abraam for a possession, before the sons of Chet, and all that entered into the city.

<sup>19</sup> After this Abraam buried Sarrha his wife in the Double Cave of the field, which is opposite Mambre, this is Chebron in the land of Chanaan.

{23:20} And the field, and the cave that [is] therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

<sup>20</sup> So the field and the cave which was in it were made sure to Abraam for possession of a burying place, by the sons of Chet.

## Antiquities Book 1 14:1

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NOW Sarah died a little while after, having lived one hundred and twenty-seven years. They buried her in Hebron; the Canaanites publicly allowing them a burying-place; which piece of ground Abraham bought for four hundred shekels, of Ephron, an inhabitant of Hebron. And both Abraham and his descendants built themselves sepulchers in that place.

### JASHER 24:1

1. And the life of Sarah was one hundred and twenty-seven years, and Sarah died; and Abraham rose up from before his dead to seek a burial place to bury his wife Sarah; and he went and spoke to the children of Heth, the inhabitants of the land, saying,
2. I am a stranger and a sojourner with you in your land; give me a possession of a burial place in your land, that I may bury my dead from before me.
3. And the children of Heth said unto Abraham, behold the land is before thee, in the choice of our sepulchers bury thy dead, for no man shall withhold thee from burying thy dead.
4. And Abraham said unto them, If you are agreeable to this go and entreat for me to Ephron, the son of Zochar, requesting that he may give me the cave of Machpelah, which is in the end of his field, and I will purchase it of him for whatever he desire for it.
5. And Ephron dwelt among the children of Heth, and they went and called for him, and he came before Abraham, and Ephron said unto Abraham, Behold all thou requirest thy servant will do; and Abraham said, No, but I will buy the cave and the field which thou hast for value, In order that it may be for a possession of a burial place for ever.
6. And Ephron answered and said, Behold the field and the cave are before thee, give whatever thou desirest; and Abraham said, Only at full value will I buy it from thy hand, and from the hands of those that go in at the gate of thy city, and from the hand of thy seed for ever.
7. And Ephron and all his brethren heard this, and Abraham weighed to Ephron four hundred shekels of silver in the hands of Ephron and in the hands of all his brethren; and Abraham wrote this transaction, and he wrote it and testified it with four witnesses.
8. And these are the names of the witnesses, Amigal son of Abishna the Hittite, Adichorom son of Ashunach the Hivite, Abdon son of Achiram the Gomerite, Bakdil the son of Abudish the Zidonite.
9. And Abraham took the book of the purchase, and placed it in his treasures, and these are the words that Abraham wrote in the book, namely:
10. That the cave and the field Abraham bought from Ephron the Hittite, and from his seed, and from those that go out of his city, and from their seed for ever, are to be a purchase to Abraham and to his seed and to those that go forth from his loins, for a possession of a burial place for ever; and he put a signet to it and testified it with witnesses.

## *Isaac*

11. And the field and the cave that was in it and all that place were made sure unto Abraham and unto his seed after him, from the children of Heth; behold it is before Mamre in Hebron, which is in the land of Canaan.
12. And after this Abraham buried his wife Sarah there, and that place and all its boundary became to Abraham and unto his seed for a possession of a burial place.
13. And Abraham buried Sarah with pomp as observed at the interment of kings, and she was buried in very fine and beautiful garments.
14. And at her bier was Shem, his sons Eber and Abimelech, together with Anar, Ashcol and Mamre, and all the grandees of the land followed her bier.
15. And the days of Sarah were one hundred and twenty-seven years and she died, and Abraham made a great and heavy mourning, and he performed the rites of mourning for seven days.
16. And all the inhabitants of the land comforted Abraham and Isaac his son on account of Sarah.
17. And when the days of their mourning passed by Abraham sent away his son Isaac, and he went to the house of Shem and Eber, to learn the ways of the Lord and his instructions, and Abraham remained there three years.
18. At that time Abraham rose up with all his servants, and they went and returned homeward to Beersheba, and Abraham and all his servants remained in Beersheba.
19. And at the revolution of the year Abimelech king of the Philistines died in that year; he was one hundred and ninety-three years old at his death; and Abraham went with his people to the land of the Philistines, and they comforted the whole household and all his servants, and he then turned and went home.
20. And it was after the death of Abimelech that the people of Gerar took Benmalich his son, and he was only twelve years old, and they made him lying in the place of his father.
21. And they called his name Abimelech after the name of his father, for thus was it their custom to do in Gerar, and Abimelech reigned instead of Abimelech his father, and he sat upon his throne.
22. And Lot the son of Haran also died in those days, in the thirty-ninth year of the life of Isaac, and all the days that Lot lived were one hundred and forty years and he died.
23. And these are the children of Lot, that were born to him by his daughters, the name of the first born was Moab, and the name of the second was Benami.
24. And the two sons of Lot went and took themselves wives from the land of Canaan, and they bare children to them, and the children of Moab were Ed, Mayon, Tarsus, and Kanvil, four sons, these are fathers to the children of Moab unto this day.
25. And all the families of the children of Lot went to dwell wherever they should light upon, for they were fruitful and increased abundantly.
26. And they went and built themselves cities in the land where they dwelt, and they called the names of the cities which they built after their own names.
27. And Nahor the son of Terah, brother to Abraham, died in those days in the fortieth year of the life of Isaac, and all the days of Nahor were one hundred and seventy-two years and he died and was buried in Haran.
28. And when Abraham heard that his brother was dead he grieved sadly, and he mourned over his brother many days.

## JUBILEES 19:1

1. And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.
2. And in the first year of the †third† week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.
3. And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.
4. For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.
5. And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.
6. And they besought him, saying, "We shall give it to thee for nothing"; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice; and after this he buried his dead in the double cave.
7. And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.
8. This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.
9. And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tables as the friend of God.

## *Rebekah*

### Genesis 24:1

#### King James

{24:1} And Abraham was old, [and] well stricken in age: and the LORD had blessed Abraham in all things.

{24:2} And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

#### Septuagint

24:1 And Abraam was old, advanced in days, and the Lord blessed Abraam in all things.

2 And Abraam said to his servant the elder of his house, who had rule over all his possessions, Put thy hand under my thigh,

*Isaac*

{24:3} And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

{24:4} But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

{24:5} And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

{24:6} And Abraham said unto him, Beware thou that thou bring not my son thither again.

{24:7} the LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

{24:8} And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

{24:9} And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

{24:10} And the servant took ten camels of the camels of his master, and departed; for all the goods of his master [were] in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

{24:11} And he made his camels to kneel down without the city by a well of water at the time of the evening, [even] the time that women go out to draw [water. ]

{24:12} And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

{24:13} Behold, I stand [here] by the well of water; and the daughters of the men of the city come out to draw water:

<sup>3</sup> and I will adjure thee by the Lord the God of heaven, and the God of the earth, that thou take not a wife for my son Isaac from the daughters of the Chananites, with whom I dwell, in the midst of them.

<sup>4</sup> But thou shalt go instead to my country, where I was born, and to my tribe, and thou shalt take from thence a wife for my son Isaac.

<sup>5</sup> And the servant said to him, Shall I carry back thy son to the land whence thou camest forth, if haply the woman should not be willing to return with me to this land?

<sup>6</sup> And Abraam said to him, Take heed to thyself that thou carry not my son back thither.

<sup>7</sup> The Lord the God of heaven, and the God of the earth, who took me out of my father's house, and out of the land whence I sprang, who spoke to me, and who swore to me, saying, I will give this land to thee and to thy seed, he shall send his angel before thee, and thou shalt take a wife to my son from thence.

<sup>8</sup> And if the woman should not be willing to come with thee into this land, thou shalt be clear from my oath, only carry not my son thither again.

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

<sup>10</sup> And the servant took ten camels of his master's camels, and *he took* of all the goods of his master with him, and he arose and went into Mesopotamia to the city of Nachor.

<sup>11</sup> And he rested his camels without the city by the well of water towards evening, when damsels go forth to draw water.

<sup>12</sup> And he said, O Lord God of my master Abraam, prosper my way before me to day, and deal mercifully with my master Abraam.

<sup>13</sup> Lo! I stand by the well of water, and the daughters of them that inhabit the city come forth to draw water.

*Isaac*

{24:14} And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: [let the same be] she [that] thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

{24:15} And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

{24:16} And the damsel [was] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

{24:17} And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

{24:18} And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

{24:19} And when she had done giving him drink, she said, I will draw [water] for thy camels also, until they have done drinking.

{24:20} And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw [water,] and drew for all his camels.

{24:21} And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

{24:22} And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten [shekels] weight of gold;

{24:23} And said, Whose daughter [art] thou? tell me, I pray thee: is there room [in] thy father's house for us to lodge in?

{24:24} And she said unto him, I [am] the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

{24:25} She said moreover unto him, We have both straw and provender enough, and room to lodge in.

14 And it shall be, the virgin to whomsoever I shall say, Incline thy water-pot, that I may drink, and she shall say, Drink thou, and I will give thy camels drink, until they shall have done drinking—even this one thou hast prepared for thy servant Isaac, and hereby shall I know that thou hast dealt mercifully with my master Abraam.

15 And it came to pass before he had done speaking in his mind, that behold, Rebecca the daughter of Bathuel, the son of Melcha, the wife of Nachor, and *the same* the brother of Abraam, came forth, having a water-pot on her shoulders.

16 And the virgin was very beautiful in appearance, she was a virgin, a man had not known her; and she went down to the well, and filled her water-pot, and came up.

17 And the servant ran up to meet her, and said, Give me a little water to drink out of thy pitcher;

18 and she said, Drink, Sir; and she hastened, and let down the pitcher upon her arm, and gave him to drink, till he ceased drinking.

19 And she said, I will also draw water for thy camels, till they shall all have drunk.

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

21 And the man took great notice of her, and remained silent to know whether the Lord had made his way prosperous or not.

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

23 And he asked her, and said, Whose daughter art thou? Tell me if there is room for us to lodge with thy father.

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

25 And she said to him, We have both straw and much provender, and a place for resting.

*Isaac*

{24:26} And the man bowed down his head, and worshipped the LORD.

{24:27} And he said, Blessed [be] the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I [being] in the way, the LORD led me to the house of my master's brethren.

{24:28} And the damsel ran, and told [them of] her mother's house these things.

{24:29} And Rebekah had a brother, and his name [was] Laban: and Laban ran out unto the man, unto the well.

{24:30} And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

{24:31} And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

{24:32} And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that [were] with him.

{24:33} And there was set [meat] before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

{24:34} And he said, I [am] Abraham's servant.

{24:35} And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. {24:36} And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

{24:37} And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

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

27 and said, Blessed be the Lord the God of my master Abraam, who has not suffered his righteousness to fail, nor his truth from my master, and the Lord has brought me prosperously to the house of the brother of my lord.

28 And the damsel ran and reported to the house of her mother according to these words.

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

30 And it came to pass when he saw the earrings and the bracelets on the hands of his sister, and when he heard the words of Rebecca his sister, saying, Thus the man spoke to me, that he went to the man, as he stood by the camels at the well.

31 And he said to him, Come in hither, thou blessed of the Lord, why standest thou without, whereas I have prepared the house and a place for the camels?

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

33 And he set before them loaves to eat; but he said, I will not eat, until I have told my errand. And he said, Speak on.

34 And he said, I am a servant of Abraam;

35 and the Lord has blessed my master greatly, and he is exalted, and he has given him sheep, and calves, and silver, and gold, servants and servant- maids, camels, and asses.

36 And Sarrha my master's wife bore one son to my master after he had grown old; and he gave him whatever he had.

37 And my master caused me to swear, saying, Thou shalt not take a wife to my son of the daughters of the Chananites, among whom I sojourn in their land.

*Isaac*

{24:38} But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

{24:39} And I said unto my master, Peradventure the woman will not follow me.

{24:40} And he said unto me, the LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

{24:41} Then shalt thou be clear from [this] my oath, when thou comest to my kindred; and if they give not thee [one,] thou shalt be clear from my oath.

{24:42} And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go;

{24:43} Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw [water,] and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

{24:44} And she say to me, Both drink thou, and I will also draw for thy camels: [let] the same [be] the woman whom the LORD hath appointed out for my master's son.

{24:45} And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew [water:] and I said unto her, Let me drink, I pray thee.

{24:46} And she made haste, and let down her pitcher from her [shoulder,] and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

{24:47} And I asked her, and said, Whose daughter [art] thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

<sup>38</sup> But thou shalt go to the house of my father, and to my tribe, and thou shalt take thence a wife for my son.

<sup>39</sup> And I said to my master, Haply the woman will not go with me.

<sup>40</sup> And he said to me, The Lord God to whom I have been acceptable in his presence, himself shall send out his angel with thee, and shall prosper thy journey, and thou shalt take a wife for my son of my tribe, and of the house of my father.

<sup>41</sup> Then shalt thou be clear from my curse, for whensoever thou shalt have come to my tribe, and they shall not give her to thee, then shalt thou be clear from my oath.

<sup>42</sup> And having come this day to the well, I said, Lord God of my master Abraam, if thou prosperest my journey on which I am now going,

<sup>43</sup> behold, I stand by the well of water, and the daughters of the men of the city come forth to draw water, and it shall be *that* the damsel to whom I shall say, Give me a little water to drink out of thy pitcher,

<sup>44</sup> and she shall say to me, Both drink thou, and I will draw water for thy camels, this *shall be* the wife whom the Lord has prepared for his own servant Isaac; and hereby shall I know that thou hast wrought mercy with my master Abraam.

<sup>45</sup> And it came to pass before I had done speaking in my mind, straightway Rebecca came forth, having her pitcher on her shoulders; and she went down to the well, and drew water; and I said to her, Give me to drink.

<sup>46</sup> And she hastened and let down her pitcher on her arm from her head, and said, Drink thou, and I will give thy camels drink; and I drank, and she gave the camels drink.

<sup>47</sup> And I asked her, and said, Whose daughter art thou? tell me; and she said, I am daughter of Bathuel the son of Nachor, whom Melcha bore to him; and I put on her the ear-rings, and the bracelets on her hands.

*Isaac*

{24:48} And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

{24:49} And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

{24:50} Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

{24:51} Behold, Rebekah [is] before thee, take [her,] and go, and let her be thy master's son's wife, as the LORD hath spoken.

{24:52} And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, [bowing himself] to the earth.

{24:53} And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave [them] to Rebekah: he gave also to her brother and to her mother precious things.

{24:54} And they did eat and drink, he and the men that [were] with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

{24:55} And her brother and her mother said, Let the damsel abide with us [a few] days, at the least ten; after that she shall go.

{24:56} And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

{24:57} And they said, We will call the damsel, and enquire at her mouth.

{24:58} And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

{24:59} And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

{24:60} And they blessed Rebekah, and said unto her, Thou [art] our sister, be thou [the mother] of thousands of millions, and let thy seed possess the gate of those which hate them.

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

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

50 And Laban and Bathuel answered and said, This matter has come forth from the Lord, we shall not be able to answer thee bad or good.

51 Behold, Rebecca is before thee, take her and go away, and let her be wife to the son of thy master, as the Lord has said.

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

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

54 And both he and the men with him ate and drank and went to sleep. And he arose in the morning and said, Send me away, that I may go to my master. 55 And her brethren and her mother said, Let the virgin remain with us about ten days, and after that she shall depart.

56 But he said to them, Hinder me not, for the Lord has prospered my journey for me; send me away, that I may depart to my master.

57 And they said, Let us call the damsel, and enquire at her mouth.

58 And they called Rebecca, and said to her, Wilt thou go with this man? and she said, I will go.

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

60 And they blessed Rebecca, and said to her, Thou art our sister; become thou thousands of myriads, and let thy seed possess the cities of their enemies.

## *Isaac*

{24:61} And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

{24:62} And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

{24:63} And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels [were] coming.

{24:64} And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

{24:65} For she [had] said unto the servant, What man [is] this that walketh in the field to meet us? And the servant [had] said, It [is] my master: therefore she took a vail, and covered herself.

{24:66} And the servant told Isaac all things that he had done.

{24:67} And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's [death. ]

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

<sup>62</sup> And Isaac went through the wilderness to the well of the vision, and he dwelt in the land toward the south.

<sup>63</sup> And Isaac went forth into the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming.

<sup>64</sup> And Rebecca lifted up her eyes, and saw Isaac; and she alighted briskly from the camel,

<sup>65</sup> and said to the servant, Who is that man that walks in the plain to meet us? And the servant said, This is my master; and she took her veil and covered herself.

<sup>66</sup> And the servant told Isaac all that he had done.

<sup>67</sup> And Isaac went into the house of his mother, and took Rebecca, and she became his wife, and he loved her; and Isaac was comforted for Sarah his mother.

## Antiquities Book 1 16:1 - 16:3

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NOW when Abraham, the father of Isaac, had resolved to take Rebeka, who was grand- daughter to his brother Nahor, for a wife to his son Isaac, who was then about forty years old, he sent the ancientest of his servants to betroth her, after he had obliged him to give him the strongest assurances of his fidelity; which assurances were given after the manner following : - They put each other's hands under each other's thighs; then they called upon God as the witness of what was to be done. He also sent such presents to those that were there as were in esteem, on account that that they either rarely or never were seen in that country, The servant got thither not under a considerable time; for it requires much time to pass through Meopotamia, in which it is tedious traveling, both in the winter for the depth of the clay, and in summer for want of water; and, besides this, for the robberies there committed, which are not to be avoided by travelers but by caution beforehand. However, the servant came to Haran; and when he was in the suburbs, he met a considerable number of maidens going to the water; he therefore prayed to God that Rebeka might be found among them, or her whom Abraham sent him as his servant to espouse to his son, in case his will were that this marriage should be consummated, and that she might be made known to him by the sign, That while others denied him water to drink, she might give it him.

With this intention he went to the well, and desired the maidens to give him some water to drink: but while the others refused, on pretense that they wanted it all at home, and could spare none for him, one only of the company rebuked them for their peevish behavior towards the stranger; and said, What is there that you will ever communicate to anybody, who have not so much as given the man some water? She then offered him water in an obliging manner. And now he began to hope that his grand affair would succeed; but desiring still to know the truth, he commended her for her generosity and good nature, that she did not scruple to afford a sufficiency of water to those that wanted it, though it cost her some pains to draw it; and asked who were her parents, and wished them joy of

such a daughter. "And mayst thou be espoused," said he, "to their satisfaction, into the family of an agreeable husband, and bring him legitimate children." Nor did she disdain to satisfy his inquiries, but told him her family. "They," says she, "call me Rebeka; my father was Bethuel, but he is dead; and Laban is my brother; and, together with my mother, takes care of all our family affairs, and is the guardian of my virginity." When the servant heard this, he was very glad at what had happened, and at what was told him, as perceiving that God had thus plainly directed his journey; and producing his bracelets, and some other ornaments which it was esteemed decent for virgins to wear, he gave them to the damsel, by way of acknowledgment, and as a reward for her kindness in giving him water to drink; saying, it was but just that she should have them, because she was so much more obliging than any of the rest. She desired also that he would come and lodge with them, since the approach of the night gave him not time to proceed farther. And producing his precious ornaments for women, he said he desired to trust them to none more safely than to such as she had shown herself to be; and that he believed he might guess at the humanity of her mother and brother, that they would not be displeased, from the virtue he found in her; for he would not be burdensome, but would pay the hire for his entertainment, and spend his own money. To which she replied, that he guessed right as to the humanity of her parents; but complained that he should think them so parsimonious as to take money, for that he should have all on free cost. But she said she would first inform her brother Laban, and, if he gave her leave, she would conduct him in.

As soon then as this was over, she introduced the stranger; and for the camels, the servants of Laban brought them in, and took care of them; and he was himself brought in to supper by Laban. And, after supper, he says to him, and to the mother of the damsel, addressing himself to her, "Abraham is the son of Terah, and a kinsman of yours; for Nahor, the grandfather of these children, was the brother of Abraham, by both father and mother; upon which account he hath sent me to you, being desirous to take this damsel for his son to wife. He is his legitimate son, and is brought up as his only heir. He could indeed have had the most happy of all the women in that country for him, but he would not have his son marry any of them; but, out of regard to his own relations, he desired him to match here, whose affection and inclination I would not have you despise; for it was by the good pleasure of God that other accidents fell out in my journey, and that thereby I lighted upon your daughter and your house; for when I was near to the city, I saw a great many maidens coming to a well, and I prayed that I might meet with this damsel, which has come to pass accordingly. Do you therefore confirm that marriage, whose espousals have been already made by a Divine appearance; and show the respect you have for Abraham, who hath sent me with so much solicitude, in giving your consent to the marriage of this damsel." Upon this they understood it to be the will of God, and greatly approved of the offer, and sent their daughter, as was desired. Accordingly Isaac married her, the inheritance being now come to him; for the children by Keturah were gone to their own remote habitations.

## **JASHER 24:29**

29. And Abraham called for Eliezer his head servant, to give him orders concerning his house, and he came and stood before him.

30. And Abraham said to him, Behold I am old, I do not know the day of my death; for I am advanced in days; now therefore rise up, go forth and do not take a wife for my son from this place and from this land, from the daughters of the Canaanites amongst whom we dwell.

31. But go to my land and to my birthplace, and take from thence a wife for my son, and the Lord God of Heaven and earth who took me from my father's house and brought me to this place, and said unto me, To thy seed will I give this land for an inheritance for ever, he will send his angel before thee and prosper thy way, that thou mayest obtain a wife for my son from my family and from my father's house.

## *Isaac*

32. And the servant answered his master Abraham and said, Behold I go to thy birthplace and to thy father's house, and take a wife for thy son from there; but if the woman be not willing to follow me to this land, shall I take thy son back to the land of thy birthplace?

33. And Abraham said unto him, Take heed that thou bring not my son hither again, for the Lord before whom I have walked he will send his angel before thee and prosper thy way.

34. And Eliezer did as Abraham ordered him, and Eliezer swore unto Abraham his master upon this matter; and Eliezer rose up and took ten camels of the camels of his master, and ten men from his master's servants with him, and they rose up and went to Haran, the city of Abraham and Nahor, in order to fetch a wife for Isaac the son of Abraham; and whilst they were gone Abraham sent to the house of Shem and Eber, and they brought from thence his son Isaac.

35. And Isaac came home to his father's house to Beersheba, whilst Eliezer and his men came to Haran; and they stopped in the city by the watering place, and he made his camels to kneel down by the water and they remained there.

36. And Eliezer, Abraham's servant, prayed and said, O God of Abraham my master; send me I pray thee good speed this day and show kindness unto my master, that thou shalt appoint this day a wife for my master's son from his family.

37. And the Lord hearkened to the voice of Eliezer, for the sake of his servant Abraham, and he happened to meet with the daughter of Bethuel, the son of Milcah, the wife of Nahor, brother to Abraham, and Eliezer came to her house.

38. And Eliezer related to them all his concerns, and that he was Abraham's servant, and they greatly rejoiced at him.

39. And they all blessed the Lord who brought this thing about, and they gave him Rebecca, the daughter of Bethuel, for a wife for Isaac.

40. And the young woman was of very comely appearance, she was a virgin, and Rebecca was ten years old in those days.

41. And Bethuel and Laban and his children made a feast on that night, and Eliezer and his men came and ate and drank and rejoiced there on that night.

42. And Eliezer rose up in the morning, he and the men that were with him, and he called to the whole household of Bethuel, saying, Send me away that I may go to my master; and they rose up and sent away Rebecca and her nurse Deborah, the daughter of Uz, and they gave her silver and gold, men servants and maid servants, and they blessed her.

43. And they sent Eliezer away with his men; and the servants took Rebecca, and he went and returned to his master to the land of Canaan.

44. And Isaac took Rebecca and she became his wife, and he brought her into the tent.

45. And Isaac was forty years old when he took Rebecca, the daughter of his uncle Bethuel, for a wife.

## **JUBILEES 19:10**

10. And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Mēlcâ, who was the wife of Nahor, the brother of Abraham.

## Abraham remarries

### Genesis 25:1

#### King James

{25:1} Then again Abraham took a wife, and her name [was] Keturah. {25:2} And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

{25:3} And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

{25:4} And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these [were] the children of Keturah.

{25:5} And Abraham gave all that he had unto Isaac.

{25:6} But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

{25:7} And these [are] the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

{25:8} Then Abraham gave up the ghost, and died in a good old age, an old man, and full [of years;] and was gathered to his people.

{25:9} And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which [is] before Mamre;

{25:10} The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

{25:11} And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

{25:12} Now these [are] the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

#### Septuagint

25:1 And Abraam again took a wife, whose name was Chettura.

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

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

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

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

6 But to the sons of his concubines Abraam gave gifts, and he sent them away from his son Isaac, while he was yet living, to the east into the country of the east.

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

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

9 And Isaac and Ismael his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mambre:

10 *even* the field and the cave which Abraam bought of the sons of Chet; there they buried Abraam and Sarrha his wife.

11 And it came to pass after Abraam was dead, that God blessed Isaac his son, and Isaac dwelt by the well of the vision.

12 And these *are* the generations of Ismael the son of Abraam, whom Agar the Egyptian the hand- maid of Sarrha bore to Abraam.

## *Isaac*

{25:13} And these [are] the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

{25:14} And Mishma, and Dumah, and Massa,

{25:15} Hadar, and Tema, Jetur, Naphish, and Kedemah:

{25:16} These [are] the sons of Ishmael, and these [are] their names, by their towns, and by their castles; twelve princes according to their nations.

{25:17} And these [are] the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

{25:18} And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria: [and] he died in the presence of all his brethren.

<sup>13</sup> And these *are* the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nabaioth, and Kedar, and Nabdeel, and Massam,

<sup>14</sup> and Masma, and Duma, and Masse,

<sup>15</sup> and Choddan, and Thaeman, and Jetur, and Naphes, and Kedma.

<sup>16</sup> These *are* the sons of Ismael, and these are their names in their tents and in their dwellings, twelve princes according to their nations.

<sup>17</sup> And these *are* the years of the life of Ismael, a hundred and thirty-seven years; and he failed and died, and was added to his fathers.

<sup>18</sup> And he dwelt from Evilat to Sur, which is opposite Egypt, until one comes to the Assyrians; he dwelt in the presence of all his brethren.

## Antiquities Book 1 15:1

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ABRAHAM after this married Keturah, by whom six sons were born to him, men of courage, and of sagacious minds: Zambran, and Jazar, and Madan, and Madian, and Josabak, and Sous. Now the sons of Sous were Sabathan and Dadan. The sons of Dadan were Latusim, and Assur, and Luom. The sons of Madiou were Ephas, and Ophren, and Anoch, and Ebidas, and Eldas. Now, for all these sons and grandsons, Abraham contrived to settle them in colonies; and they took possession of Troglodytis, and the country of Arabia the Happy, as far as it reaches to the Red Sea. It is related of this Ophren, that he made war against Libya, and took it, and that his grandchildren, when they inhabited it, called it (from his name) Africa. And indeed Alexander Polyhistor gives his attestation to what I here say; who speaks thus: "Cleodemus the prophet, who was also called Malchus, who wrote a History of the Jews, in agreement with the History of Moses, their legislator, relates, that there were many sons born to Abraham by Keturah: nay, he names three of them, Apher, and Surim, and Japhran. That from Surim was the land of Assyria denominated; and that from the other two (Apher and Japbran) the country of Africa took its name, because these men were auxiliaries to Hercules, when he fought against Libya and Antaeus; and that Hercules married Aphra's daughter, and of her he begat a son, Diodorus; and that Sophon was his son, from whom that barbarous people called Sophacians were denominated."

## JASHER 25:1

1. And it was at that time that Abraham again took a wife in his old age, and her name was Keturah, from the land of Canaan.

2. And she bare unto him Zimran, Jokshan, Medan, Midian, Ishbak and Shuach, being six sons. And the children of Zimran were Abihen, Molich and Narim.

3. And the sons of Jokshan were Sheba and Dedan, and the sons of Medan were Amida, Joab, Gochi, Elisha and Nothach; and the sons of Midian were Ephah, Epher, Chanoch, Abida and Eldaah.

## *Isaac*

4. And the sons of Ishbak were Makiro, Beyodua and Tator.
5. And the sons of Shuach were Bildad, Mamdad, Munan and Meban; all these are the families of the children of Keturah the Canaanitish woman which she bare unto Abraham the Hebrew.
6. And Abraham sent all these away, and he gave them gifts, and they went away from his son Isaac to dwell wherever they should find a place.
7. And all these went to the mountain at the east, and they built themselves six cities in which they dwelt unto this day.
8. But the children of Sheba and Dedan, children of Jokshan, with their children, did not dwell with their brethren in their cities, and they journeyed and encamped in the countries and wildernesses unto this day.
9. And the children of Midian, son of Abraham, went to the east of the land of Cush, and they there found a large valley in the eastern country, and they remained there and built a city, and they dwelt therein, that is the land of Midian unto this day.
10. And Midian dwelt in the city which he built, he and his five sons and all belonging to him.
11. And these are the names of the sons of Midian according to their names in their cities, Ephah, Epher, Chanoch, Abida and Eldaah.
12. And the sons of Ephah were Methach, Meshar, Avi and Tzanua, and the sons of Epher were Ephron, Zur, Alirun and Medin, and the sons of Chanoch were Reuel, Rekem, Azi, Alyoshub and Alad.
13. And the sons of Abida were Chur, Melud, Kerury, Molchi; and the sons of Eldaah were Miker, and Reba, and Malchiyah and Gabol; these are the names of the Midianites according to their families; and afterward the families of Midian spread throughout the land of Midian.
14. And these are the generations of Ishmael the son Abraham, whom Hagar, Sarah's handmaid, bare unto Abraham.
15. And Ishmael took a wife from the land of Egypt, and her name was Ribah, the same is Meribah.
16. And Ribah bare unto Ishmael Nebayoth, Kedar, Adbeel, Mibsam and their sister Bosmath.
17. And Ishmael cast away his wife Ribah, and she went from him and returned to Egypt to the house of her father, and she dwelt there, for she had been very bad in the sight of Ishmael, and in the sight of his father Abraham.
18. And Ishmael afterward took a wife from the land of Canaan, and her name was Malchuth, and she bare unto him Nishma, Dumah, Masa, Chadad, Tema, Yetur, Naphish and Kedma.
19. These are the sons of Ishmael, and these are their names, being twelve princes according to their nations; and the families of Ishmael afterward spread forth, and Ishmael took his children and all the property that he had gained, together with the souls of his household and all belonging to him, and they went to dwell where they should find a place.
20. And they went and dwelt near the wilderness of Paran, and their dwelling was from Havilah unto Shur, that is before Egypt as thou comest toward Assyria.
21. And Ishmael and his sons dwelt in the land, and they had children born to them, and they were fruitful and increased abundantly.
22. And these are the names of the sons of Nebayoth the first born of Ishmael; Mend, Send, Mayon; and the sons of Kedar were Alyon, Kezem, Chamad and Eli.
23. And the sons of Adbeel were Chamad and Jabin; and the sons of Mibsam were Obadiah, Ebedmelech and Yeush; these are the families of the children of Ribah the wife of Ishmael.
24. And the sons of Mishma the son of Ishmael were Shamua, Zecaryon and Obed; and the sons of Dumah were Kezed, Eli, Machmad and Amed.

*Isaac*

25. And the sons of Masa were Melon, Mula and Ebidadon; and the sons of Chadad were Azur, Minzar and Ebedmelech; and the sons of Tema were Seir, Sadon and Yakol.

26. And the sons of Yetur were Merith, Yaish, Alyo, and Pachoth; and the sons of Naphish were Ebed-Tamed, Abiyasaph and Mir; and the sons of Kedma were Calip, Tachtu, and Omir; these were the children of Malchuth the wife of Ishmael according to their families.

27. All these are the families of Ishmael according to their generations, and they dwelt in those lands wherein they had built themselves cities unto this day.

28. And Rebecca the daughter of Bethuel, the wife of Abraham's son Isaac, was barren in those days, she had no offspring; and Isaac dwelt with his father in the land of Canaan; and the Lord was with Isaac; and Arpachshad the son of Shem the son of Noah died in those days, in the forty-eighth year of the life of Isaac, and all the days that Arpachshad lived were four hundred and thirty-eight years, and he died.

## **JUBILEES 19:11**

11. And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah.

12. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

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# Jacob

## *Rebekah has twins*

### Genesis 25:19

#### King James

{25:19} And these [are] the generations of Isaac, Abraham's son: Abraham begat Isaac:

{25:20} And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

{25:21} And Isaac intreated the LORD for his wife, because she [was] barren: and the LORD was intreated of him, and Rebekah his wife conceived.

{25:22} And the children struggled together within her; and she said, If [it be] so, why [am] I thus? And she went to enquire of the LORD.

{25:23} And the LORD said unto her, Two nations [are] in thy womb, and two manner of people shall be separated from thy bowels; and [the one] people shall be stronger than [the other] people; and the elder shall serve the younger.

{25:24} And when her days to be delivered were fulfilled, behold, [there were] twins in her womb.

{25:25} And the first came out red, all over like an hairy garment; and they called his name Esau.

{25:26} And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac [was] threescore years old when she bare them.

{25:27} And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob [was] a plain man, dwelling in tents.

#### Septuagint

25:19 And these *are* the generations of Isaac the son of Abraam.

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

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

22 And the babes leaped within her; and she said, If it will be so with me, why is this to me? And she went to enquire of the Lord.

23 And the Lord said to her, There are two nations in thy womb, and two peoples shall be separated from thy belly, and one people shall excel the other, and the elder shall serve the younger.

24 And the days were fulfilled that she should be delivered, and she had twins in her womb.

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

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

27 And the lads grew, and Esau was a man skilled in hunting, dwelling in the country, and Jacob a simple man, dwelling in a house.

{25:28} And Isaac loved Esau, because he did eat of [his] venison: but Rebekah loved Jacob.

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

## Antiquities Book 1 18:1

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NOW Isaac's wife proved with child, after the death of Abraham; and when her belly was greatly burdened, Isaac was very anxious, and inquired of God; who answered, that Rebeka should bear twins; and that two nations should take the names of those sons; and that he who appeared the second should excel the elder. Accordingly she, in a little time, as God had foretold, bare twins; the elder of whom, from his head to his feet, was very rough and hairy; but the younger took hold of his heel as they were in the birth. Now the father loved the elder, who was called Esau, a name agreeable to his roughness, for the Hebrews call such a hairy roughness [Esau, or] Seir; but Jacob the younger was best beloved by his mother.

### JASHER 26:1

1. And in the fifty-ninth year of the life of Isaac the son of Abraham, Rebecca his wife was still barren in those days.
2. And Rebecca said unto Isaac, Truly I have heard, my lord, that thy mother Sarah was barren in her days until my Lord Abraham, thy father, prayed for her and she conceived by him.
3. Now therefore stand up, pray thou also to God and he will hear thy prayer and remember us through his mercies.
4. And Isaac answered his wife Rebecca, saying, Abraham has already prayed for me to God to multiply his seed, now therefore this barrenness must proceed to us from thee.
5. And Rebecca said unto him, But arise now thou also and pray, that the Lord may hear thy prayer and grant me children, and Isaac hearkened to the words of his wife, and Isaac and his wife rose up and went to the land of Moriah to pray there and to seek the Lord, and when they had reached that place Isaac stood up and prayed to the Lord on account of his wife because she was barren.
6. And Isaac said, O Lord God of heaven and earth, whose goodness and mercies fill the earth, thou who didst take my father from his father's house and from his birthplace, and didst bring him unto this land, and didst say unto him, To thy seed will I give the land, and thou didst promise him and didst declare unto him, I will multiply thy seed as the stars of heaven and as the sand of the sea, now may thy words be verified which thou didst speak unto my father.
7. For thou art the Lord our God, our eyes are toward thee to give us seed of men, as thou didst promise us, for thou art the Lord our God and our eyes are directed toward thee only.
8. And the Lord heard the prayer of Isaac the son of Abraham, and the Lord was entreated of him and Rebecca his wife conceived.
9. And in about seven months after the children struggled together within her, and it pained her greatly that she was wearied on account of them, and she said to all the women who were then in the land, Did such a thing happen to you as it has to me? and they said unto her, No.
10. And she said unto them, Why am I alone in this amongst all the women that were upon earth? and she went to the land of Moriah to seek the Lord on account of this; and she went to Shem and Eber his son to make inquiries of them in this matter, and that they should seek the Lord in this thing respecting her.
11. And she also asked Abraham to seek and inquire of the Lord about all that had befallen her.

12. And they all inquired of the Lord concerning this matter, and they brought her word from the Lord and told her, Two children are in thy womb, and two nations shall rise from them; and one nation shall be stronger than the other, and the greater shall serve the younger.

13. And when her days to be delivered were completed, she knelt down, and behold there were twins in her womb, as the Lord had spoken to her.

14. And the first came out red all over like a hairy garment, and all the people of the land called his name Esau, saying, That this one was made complete from the womb.

15. And after that came his brother, and his hand took hold of Esau's heel, therefore they called his name Jacob.

16. And Isaac, the son of Abraham, was sixty years old when he begat them.

17. And the boys grew up to their fifteenth year, and they came amongst the society of men. Esau was a designing and deceitful man, and an expert hunter in the field, and Jacob was a man perfect and wise, dwelling in tents, feeding flocks and learning the instructions of the Lord and the commands of his father and mother.

18. And Isaac and the children of his household dwelt with his father Abraham in the land of Canaan, as God had commanded them.

19. And Ishmael the son of Abraham went with his children and all belonging to them, and they returned there to the land of Havilah, and they dwelt there.

20. And all the children of Abraham's concubines went to dwell in the land of the east, for Abraham had sent them away from his son, and had given them presents, and they went away.

21. And Abraham gave all that he had to his son Isaac, and he also gave him all his treasures.

22. And he commanded him saying, Dost thou not know and understand the Lord is God in heaven and in earth, and there is no other beside him?

23. And it was he who took me from my father's house, and from my birth place, and gave me all the delights upon earth; who delivered me from the counsel of the wicked, for in him did I trust.

24. And he brought me to this place, and he delivered me from Ur Casdim; and he said unto me, To thy seed will I give all these lands, and they shall inherit them when they keep my commandments, my statutes and my judgments that I have commanded thee, and which I shall command them.

25. Now therefore my son, hearken to my voice, and keep the commandments of the Lord thy God, which I commanded thee, do not turn from the right way either to the right or to the left, in order that it may be well with thee and thy children after thee forever.

26. And remember the wonderful works of the Lord, and his kindness that he has shown toward us, in having delivered us from the hands of our enemies, and the Lord our God caused them to fall into our hands; and now therefore keep all that I have commanded thee, and turn not away from the commandments of thy God, and serve none beside him, in order that it may be well with thee and thy seed after thee.

27. And teach thou thy children and thy seed the instructions of the Lord and his commandments, and teach them the upright way in which they should go, in order that it may be well with them forever.

28. And Isaac answered his father and said unto him, That which my Lord has commanded that will I do, and I will not depart from the commands of the Lord my God, I will keep all that he commanded me; and Abraham blessed his son Isaac, and also his children; and Abraham taught Jacob the instruction of the Lord and his ways.

## **JUBILEES 19:13**

13. And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau, and Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14. And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15. And Abraham loved Jacob, but Isaac loved Esau.

16. And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17. And he said unto her: "My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18. For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19. And behold, Isaac my son loveth Esau more than Jacob, but I see that thou truly lovest Jacob.

20. Add still further to thy kindness to him, And let thine eyes be upon him in love; For he will be a blessing unto us on the earth from henceforth unto all generations of the earth.

21. Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He will be blessed for ever, And his seed will fill the whole earth.

22. If a man can number the sand of the earth, His seed also will be numbered.

23. And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24. And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noah, and Enoch, and Mahalalel, and Enos, and Seth, and Adam. 25. And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament."

26. And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27. "Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may He cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28. And the spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29. And may the Lord God be a father to thee and thou the first-born son, and to the people alway. Go in peace, my son."

30. And they both went forth together from Abraham.

31. And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

## *Abrahams blessing and warning*

### **JUBILEES 20:1**

1. And in the forty-second jubilee, in the first year of the †seventh† week, Abraham called Ishmael, and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.
2. And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgment and righteousness on the earth.
3. That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].
4. And if any woman or maid commit fornication amongst you, burn her with fire, and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.
5. And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.
6. "And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.
7. I implore you, my sons, love the God of heaven, And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,
8. And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing. Serve them not, nor worship them,
9. But serve ye the Most High God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.
10. And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am."
11. And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.
12. And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.
13. And these mingled with each other, and their name was called Arabs, and Ishmaelites.

## JUBILEES 21

1. And in the sixth year of the †seventh† week of this jubilee Abraham called Isaac his son, and commanded him, saying: "I am become old, and know not the day of my death, and am full of my days.
2. And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.
3. My soul hath hated idols, (and I have despised those that served them, and I have given my heart and spirit) that I might observe to do the will of Him who created me.
4. For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgment on all those who transgress His commandments and despise His covenant.
5. And do thou, my son, observe His commandments and His ordinances and His judgments, and walk not after the abominations and after the graven images and after the molten images.
6. And eat no blood at all of animals or cattle, or of any bird which flieth in the heaven.
7. And if thou dost slay a victim as an acceptable peace-offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour (and the meat-offering) mingled with oil, with its drink-offering--offer them all together on the altar of burnt-offering; it is a sweet savour before the Lord.
8. And thou wilt offer the fat of the sacrifice of thank-offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove together with the kidneys.
9. And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink-offering, for a sweet savour, the bread of the offering unto the Lord,
10. And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.
11. And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.
12. And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, dêfrân, sagâd, pine, fir, cedar, savin, palm, olive, myrrh, laurel, and citron, juniper, and balsam.
13. And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.
14. Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goeth not up to heaven.
15. Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16. And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.
17. And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.
18. And do not eat any blood, for it is the soul; eat no blood whatever.
19. And take no gifts for the blood of man, lest it be shed with impunity, without judgment; for it is the blood that is shed that causeth the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.
20. And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death..
21. I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.
22. Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee, And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed will perish from the whole earth.
23. Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.
24. And He will bless thee in all thy deeds, And will raise up from thee the plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name will not be forgotten under heaven for ever.
25. Go, my son, in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth."
26. And he went out from him rejoicing.

## **JUBILEES 22:1**

1. And it came to pass in the †first† week in the †forty-fourth† jubilee, in the †second† year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks--that is, the feast of the first-fruits of the harvest--to Abraham, their father, and Abraham rejoiced because his two sons had come.
2. For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.
3. And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt-offering, and presented it on the altar of his father which he had made in Hebron.
4. And he offered a thank-offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first-fruits of the land, that he might eat and bless the Creator of all things before he died.
5. And Isaac, too, sent by the hand of Jacob to Abraham a best thank-offering, that he might eat and drink.

*Jacob*

6. And he ate and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.
7. "And now I give thanks unto Thee, my God, because Thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.
8. The sword of the adversary hath not overcome me in all that Thou hast given me and my children all the days of my life until this day.
9. My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages."
10. And he called Jacob and said My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway. And do thou, my son, Jacob, draw near and kiss me."
11. And he drew near and kissed him, and he said: "Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.
12. Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.
13. May the Most High God give thee all the blessings Wherewith he hath blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.
14. And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all (thy) transgressions; (and) thy sins of ignorance. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,
15. And may He renew His covenant with thee, That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.
16. And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a pollution and an abomination and uncleanness.
17. They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.
18. They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]
19. And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.
20. Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21. For, owing to the transgression of Ham, Canaan erred, And all his seed will be destroyed from off the earth and all the residue thereof, And none springing from him will be saved on the day of judgment.

22. And as for all the worshippers of idols and the profane (b) There will be no hope for them in the land of the living; (e) And there will be no remembrance of them on the earth; (c) For they will descend into Sheol, (d) And into the place of condemnation will they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23. Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may He deliver thee.

24. This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth."

25. And he ceased commanding him and blessing him.

26: And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27. And he blessed him with all his heart and said: "The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees, that He might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever."

28. And he blessed Jacob and said: "My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29. And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayest preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30. And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth."

## *The death of Abraham*

### Antiquities Book 1 17:1

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A LITTLE while after this Abraham died. He was a man of incomparable virtue, and honored by God in a manner agreeable to his piety towards him. The whole time of his life was one hundred seventy and five years, and he was buried in Hebron, with his wife Sarah, by their sons Isaac and Ismael.

### **JASHER 26:29**

29. And it was at that time that Abraham died, in the fifteenth year of the life of Jacob and Esau, the sons of Isaac, and all the days of Abraham were one hundred and seventy-five years, and he died and was gathered to his people in good old age, old and satisfied with days, and Isaac and Ishmael his sons buried him.

30. And when the inhabitants of Canaan heard that Abraham was dead, they all came with their kings and princes and all their men to bury Abraham.
31. And all the inhabitants of the land of Haran, and all the families of the house of Abraham, and all the princes and grandees, and the sons of Abraham by the concubines, all came when they heard of Abraham's death, and they requited Abraham's kindness, and comforted Isaac his son, and they buried Abraham in the cave which he bought from Ephron the Hittite and his children, for the possession of a burial place.
32. And all the inhabitants of Canaan, and all those who had known Abraham, wept for Abraham a whole year, and men and women mourned over him.
33. And all the little children, and all the inhabitants of the land wept on account of Abraham, for Abraham had been good to them all, and because he had been upright with God and men.
34. And there arose not a man who feared God like unto Abraham, for he had feared his God from his youth, and had served the Lord, and had gone in all his ways during his life, from his childhood to the day of his death.
35. And the Lord was with him and delivered him from the counsel of Nimrod and his people, and when he made war with the four kings of Elam he conquered them.
36. And he brought all the children of the earth to the service of God, and he taught them the ways of the Lord, and caused them to know the Lord.
37. And he formed a grove and he planted a vineyard therein, and he had always prepared in his tent meat and drink to those that passed through the land, that they might satisfy themselves in his house.
38. And the Lord God delivered the whole earth on account of Abraham.
39. And it was after the death of Abraham that God blessed his son Isaac and his children, and the Lord was with Isaac as he had been with his father Abraham, for Isaac kept all the commandments of the Lord as Abraham his father had commanded him; he did not turn to the right or to the left from the right path which his father had commanded him.

## **JUBILEES 23 :1**

1. And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.
2. And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.
3. And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said: "Father, father!"; but there was none that spake, and he knew that he was dead.
4. And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.
5. And Isaac fell on the face of his father, and wept and kissed him.
6. And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.
7. And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places, and the days of weeping for Abraham were ended.

8. And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

## *A shortening of the days of man*

### **JUBILEES 23:9**

9. For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10. For Abraham was perfect in all his deeds with the Lord, and wellpleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness and was full of his days.

11. And all the generations which will arise from this time until the day of the great judgment will grow old quickly, before they complete two jubilees, and their knowledge will forsake them by reason of their old age [and all their knowledge will vanish away].

12. And in those days, if a man live a jubilee and a half of years, they will say regarding him: "He hath lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13. For calamity followeth on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains."

14. And all these will come on an evil generation, which transgresseth on the earth: their works are uncleanness and fornication, and pollution and abominations.

15. Then they will say: "The days of the forefathers were many (even), unto a thousand years, and were good; but, behold, the days of our life, if a man hath lived many, are three score years and ten, and, if he is strong, four score years, and those evil and there is no peace in the days of this evil generation."

16. And in that generation the sons will convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or to the left.

17. For all have done evil, and every mouth speaketh iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18. Behold the earth will be destroyed on account of all their works, and there will be no seed of the vine, and no oil; for their works are altogether faithless, and they will all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19. And they will strive one with another, the young with the old, and the old with the young, the poor with the rich, and the lowly with the great, and the beggar with the prince, on account of the law

and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgments.

20. And they will stand (with bows and) swords and war to turn them back into the way; but they will not return until much blood hath been shed on the earth, one by another.

21. And those who have escaped will not return from their wickedness to the way of righteousness, but they will all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they will name the great name, but not in truth and not in righteousness, and they will defile the holy of holies with their uncleanness and the corruption of their pollution.

22. And a great punishment will befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgment and to captivity, and to be plundered and devoured.

23. And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who will respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they will use violence against Israel and transgression against Jacob, And much blood will be shed upon the earth, And there will be none to gather and none to bury.

24. In those days they will cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none will be saved.

25. And the heads of the children will be white with grey hair, And a child of three weeks will appear old like a man of one hundred years, And their stature will be destroyed by tribulation and oppression.

26. And in those days the children will begin to study the laws, And to seek the commandments, And to return to the path of righteousness. 27. And the days will begin to grow many and increase amongst those children of men, Till their days draw nigh to one thousand years, And to a greater number of years than (before) was the number of the days.

28. And there will be no old man Nor one who is not satisfied with his days, For all will be (as) children and youths.

29. And all their days they will complete and live in peace and in joy, And there will be no Satan nor any evil destroyer; For all their days will be days of blessing and healing,

30. And at that time the Lord will heal His servants, And they will rise up and see great peace, And drive out their adversaries. And the righteous will see and be thankful, And rejoice with joy for ever and ever, And will see all their judgments and all their curses on their enemies.

31. And their bones will rest in the earth, And their spirits will have much joy, And they will know that it is the Lord who executeth judgment, And showeth mercy to hundreds and thousands and to all that love Him.

32. And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tables for a testimony for the generations for ever.

## *The Death of Nimrod*

### **JASHER 27:1**

1. And Esau at that time, after the death of Abraham, frequently went in the field to hunt.
2. And Nimrod king of Babel, the same was Amraphel, also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day.
3. And Nimrod was observing Esau all the days, for a jealousy was formed in the heart of Nimrod against Esau all the days.
4. And on a certain day Esau went in the field to hunt, and he found Nimrod walking in the wilderness with his two men.
5. And all his mighty men and his people were with him in the wilderness, but they removed at a distance from him, and they went from him in different directions to hunt, and Esau concealed himself for Nimrod, and he lurked for him in the wilderness.
6. And Nimrod and his men that were with him did not know him, and Nimrod and his men frequently walked about in the field at the cool of the day, and to know where his men were hunting in the field.
7. And Nimrod and two of his men that were with him came to the place where they were, when Esau started suddenly from his lurking place, and drew his sword, and hastened and ran to Nimrod and cut off his head.
8. And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death with his sword.
9. And all the mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance, and they knew the voices of those two men, and they ran to know the cause of it, when they found their king and the two men that were with him lying dead in the wilderness.
10. And when Esau saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped; and Esau took the valuable garments of Nimrod, which Nimrod's father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.

## *Esau sells his birthright*

### **Genesis 25:29**

#### **King James**

{25:29} And Jacob sod pottage: and Esau came from the field, and he [was] faint:

{25:30} And Esau said to Jacob, Feed me, I pray thee, with that same red [pottage;] for I [am] faint: therefore was his name called Edom.

#### **Septuagint**

25:29 And Jacob cooked pottage, and Esau came from the plain, fainting.

30 And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom.

## *Jacob*

{25:31} And Jacob said, Sell me this day thy birthright.

{25:32} And Esau said, Behold, I [am] at the point to die: and what profit shall this birthright do to me?

{25:33} And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

{25:34} Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised [his] birthright.

<sup>31</sup> And Jacob said to Esau, Sell me this day thy birthright.

<sup>32</sup> And Esau said, Behold, I am going to die, and for what good does this birthright *belong* to me?

<sup>33</sup> And Jacob said to him, Swear to me this day; and he swore to him; and Esau sold his birthright to Jacob.

<sup>34</sup> And Jacob gave bread to Esau, and pottage of lentiles; and he ate and drank, and he arose and departed; so Esau slighted his birthright.

## Antiquities Book 2 1:1

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One day returning from the toil of hunting very hungry, (it was when he was a child in age,) he lighted on his brother when he was getting ready lentile-pottage for his dinner, which was of a very red color; on which account he the more earnestly longed for it, and desired him to give him some of it to eat: but he made advantage of his brother's hunger, and forced him to resign up to him his birthright; and he, being pinched with famine, resigned it up to him, under an oath. Whence it came, that, on account of the redness of this pottage, he was, in way of jest, by his contemporaries, called *Adom*, for the Hebrews call what is red *Adom*; and this was the name given to the country; but the Greeks gave it a more agreeable pronunciation, and named it *Idumea*.

## JASHER 27:11

11. And Esau took those garments and ran into the city on account of Nimrod's men, and he came unto his father's house wearied and exhausted from fight, and he was ready to die through grief when he approached his brother Jacob and sat before him.

12. And he said unto his brother Jacob, Behold I shall die this day, and wherefore then do I want the birthright? And Jacob acted wisely with Esau in this matter, and Esau sold his birthright to Jacob, for it was so brought about by the Lord.

13. And Esau's portion in the cave of the field of Machpelah, which Abraham had bought from the children of Heth for the possession of a burial ground, Esau also sold to Jacob, and Jacob bought all this from his brother Esau for value given.

14. And Jacob wrote the whole of this in a book, and he testified the same with witnesses, and he sealed it, and the book remained in the hands of Jacob.

15. And when Nimrod the son of Cush died, his men lifted him up and brought him in consternation, and buried him in his city, and all the days that Nimrod lived were two hundred and fifteen years and he died.

16. And the days that Nimrod reigned upon the people of the land were one hundred and eighty-five years; and Nimrod died by the sword of Esau in shame and contempt, and the seed of Abraham caused his death as he had seen in his dream.

17. And at the death of Nimrod his kingdom became divided into many divisions, and all those parts that Nimrod reigned over were restored to the respective kings of the land, who recovered them after

the death of Nimrod, and all the people of the house of Nimrod were for a long time enslaved to all the other kings of the land.

## **JUBILEES 24:1**

1. And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week of this jubilee, seven years.
2. And in the first year of the fourth week a famine began in the land, besides the first famine, which had been in the days of Abraham.
3. And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: "Give me of this red pottage." And Jacob said to him: "Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage."
4. And Esau said in his heart: "I shall die; of what profit to me is this birthright?" And he said to Jacob: "I give it to thee."
5. And Jacob said "Swear to me, this day," and he sware unto him.
6. And Jacob gave his brother Esau bread and pottage, and he ate till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.
7. And Jacob became the elder, and Esau was brought down from his dignity.

# *Famine*

## **Genesis 26:1**

### **King James**

{26:1} And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

{26:2} And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

{26:3} Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

### **Septuagint**

<sup>26:1</sup> And there was a famine in the land, besides the former famine, which was in the time of Abraam; and Isaac went to Abimelech the king of the Phylistines to Gerara.

<sup>2</sup> And the Lord appeared to him and said, Go not down to Egypt, but dwell in the land, which I shall tell thee of.

<sup>3</sup> And sojourn in this land; and I will be with thee, and bless thee, for I will give to thee and to thy seed all this land; and I will establish my oath which I swore to thy father Abraam.

*Jacob*

{26:4} And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

{26:5} Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

<sup>4</sup> And I will multiply thy seed as the stars of heaven; and I will give to thy seed all this land, and all the nations of the earth shall be blest in thy seed.

<sup>5</sup> Because Abraam thy father hearkened to my voice, and kept my injunctions, and my commandments, and my ordinances, and my statutes.

## **JASHER 28:1**

1. And in those days, after the death of Abraham, in that year the Lord brought a heavy famine in the land, and whilst the famine was raging in the land of Canaan, Isaac rose up to go down to Egypt on account of the famine, as his father Abraham had done.

2. And the Lord appeared that night to Isaac and he said to him, Do not go down to Egypt but rise and go to Gerar, to Abimelech king of the Philistines, and remain there till the famine shall cease.

3. And Isaac rose up and went to Gerar, as the Lord commanded him, and he remained there a full year.

## **JUBILEES 24:8**

8. And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9. And the Lord appeared unto him and said unto him: "Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I shall be with thee and bless thee.

10. For to thee and to thy seed shall I give all this land, and I shall establish My oath which I swore unto Abraham thy father, and I shall multiply thy seed as the stars of heaven, and shall give unto thy seed all this land.

11. And in thy seed will all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land."

12. And he dwelt in Gerar three weeks of years.

13. And Abimelech charged concerning him, and concerning all that was his, saying: "Any man that shall touch him or aught that is his shall surely die."

## Rebekah is my sister

### Genesis 26:6

#### King James

{26:6} And Isaac dwelt in Gerar:  
{26:7} And the men of the place asked [him] of his wife; and he said, She [is] my sister: for he feared to say, [She is] my wife; lest, [said he,] the men of the place should kill me for Rebekah; because she [was] fair to look upon.  
{26:8} And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac [was] sporting with Rebekah his wife.  
{26:9} And Abimelech called Isaac, and said, Behold, of a surety she [is] thy wife: and how saidst thou, She [is] my sister? And Isaac said unto him, Because I said, Lest I die for her.  
{26:10} And Abimelech said, What [is] this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.  
{26:11} And Abimelech charged all [his] people, saying, He that toucheth this man or his wife shall surely be put to death.

#### JASHER 28:4

4. And when Isaac came to Gerar, the people of the land saw that Rebecca his wife was of a beautiful appearance, and the people of Gerar asked Isaac concerning his wife, and he said, She is my sister, for he was afraid to say she was his wife lest the people of the land should slay him on account of her.  
5. And the princes of Abimelech went and praised the woman to the king, but he answered them not, neither did he attend to their words.  
6. But he heard them say that Isaac declared her to be his sister, so the king reserved this within himself.  
7. And when Isaac had remained three months in the land, Abimelech looked out at the window, and he saw, and behold Isaac was sporting with Rebecca his wife, for Isaac dwelt in the outer house belonging to the king, so that the house of Isaac was opposite the house of the king.

#### Septuagint

26:6 And Isaac dwelt in Gerara.  
7 And the men of the place questioned him concerning Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest at any time the men of the place should slay him because of Rebecca, because she was fair.  
8 And he remained there a long time, and Abimelech the king of Gerara leaned to look through the window, and saw Isaac sporting with Rebecca his wife.  
9 And Abimelech called Isaac, and said to him, Is she then thy wife? why hast thou said, She is my sister? And Isaac said to him, *I did so*, for I said, Lest at any time I die on her account.  
10 And Abimelech said to him, Why hast thou done this to us? one of my kindred within a little had lain with thy wife, and thou wouldest have brought *a sin of ignorance* upon us.  
11 And Abimelech charged all his people, saying Every man that touches this man and his wife shall be liable to death.

8. And the king said unto Isaac, What is this thou hast done to us in saying of thy wife, She is my sister? how easily might one of the great men of the people have lain with her, and thou wouldst then have brought guilt upon us.

9. And Isaac said unto Abimelech, Because I was afraid lest I die on account of my wife, therefore I said, She is my sister.

10. At that time Abimelech gave orders to all his princes and great men, and they took Isaac and Rebecca his wife and brought them before the king.

11. And the king commanded that they should dress them in princely garments, and make them ride through the streets of the city, and proclaim before them throughout the land, saying, This is the man and this is his wife; whoever toucheth this man or his wife shall surely die. And Isaac returned with his wife to the king's house, and the Lord was with Isaac and he continued to wax great and lacked nothing.

12. And the Lord caused Isaac to find favor in the sight of Abimelech, and in the sight of all his subjects, and Abimelech acted well with Isaac, for Abimelech remembered the oath and the covenant that existed between his father and Abraham.

13. And Abimelech said unto Isaac, Behold the whole earth is before thee; dwell wherever it may seem good in thy sight until thou shalt return to thy land; and Abimelech gave Isaac fields and vineyards and the best part of the land of Gerar, to sow and reap and eat the fruits of the ground until the days of the famine should have passed by.

14. And Isaac sowed in that land, and received a hundred-fold in the same year, and the Lord blessed him.

15. And the man waxed great, and he had possession of flocks and possession of herds and great store of servants.

## *Isaac's wells*

### Genesis 26:12

#### King James

{26:12} Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

{26:13} And the man waxed great, and went forward, and grew until he became very great:

{26:14} For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

{26:15} For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

#### Septuagint

26:12 And Isaac sowed in that land, and he found in that year barley and hundred-fold, and the Lord blessed him.

13 And the man was exalted, and advancing he increased, till he became very great.

14 And he had cattle of sheep, and cattle of oxen, and many tilled lands, and the Philistines envied him.

15 And all the wells which the servants of his father had dug in the time of his father, the Philistines stopped them, and filled them with earth.

*Jacob*

{26:16} And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.  
{26:17} And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.  
{26:18} And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.  
{26:19} And Isaac's servants digged in the valley, and found there a well of springing water.  
{26:20} And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water [is] ours: and he called the name of the well Esek; because they strove with him.  
{26:21} And they digged another well, and strove for that also: and he called the name of it Sitnah.  
{26:22} And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.  
{26:23} And he went up from thence to Beer-sheba.  
{26:24} And the LORD appeared unto him the same night, and said, I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.  
{26:25} And he builded an altar there, and called upon the name of the LORD and pitched his tent there: and there Isaac's servants digged a well.  
{26:26} Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.  
{26:27} And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

16 And Abimelech said to Isaac, Depart from us, for thou art become much mightier than we.  
17 And Isaac departed thence, and rested in the valley of Gerara, and dwelt there.  
18 And Isaac dug again the wells of water, which the servants of his father Abraam had dug, and the Phylistines had stopped them, after the death of his father Abraam; and he gave them names, according to the names by which his father named them.  
19 And the servants of Isaac dug in the valley of Gerara, and they found there a well of living water.  
20 And the shepherds of Gerara strove with the shepherds of Isaac, saying that the water was theirs; and they called the name of the well, Injury, for they injured him.  
21 And having departed thence he dug another well, and they strove also for that; and he named the name of it, Enmity.  
22 And he departed thence and dug another well; and they did not strive about that; and he named the name of it, Room, saying, Because now the Lord has made room for us, and has increased us upon the earth.  
23 And he went up thence to the well of the oath.  
24 And the Lord appeared to him in that night, and said, I am the God of Abraam thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraam thy father.  
25 And he built there an altar, and called on the name of the Lord, and there he pitched his tent, and there the servants of Isaac dug a well in the valley of Gerara.  
26 And Abimelech came to him from Gerara, and so did Ochozath his friend, and Phichol the commander-in-chief of his army.  
27 And Isaac said to them, Wherefore have ye come to me? whereas ye hated me, and sent me away from you.

{26:28} And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, [even] betwixt us and thee, and let us make a covenant with thee;

{26:29} That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou [art] now the blessed of the LORD.

{26:30} And he made them a feast, and they did eat and drink.

{26:31} And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

{26:32} And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

{26:33} And he called it Shebah: therefore the name of the city [is] Beer-sheba unto this day. .

28 And they said, We have surely seen that the Lord was with thee, and we said, Let there be an oath between us and thee, and we will make a covenant with thee,

29 that thou shalt do no wrong by us, as we have not abhorred thee, and according as we have treated thee well, and have sent thee forth peaceably; and now thou art blessed of the Lord.

30 And he made a feast for them, and they ate and drank.

31 And they arose in the morning, and swore each to his neighbour; and Isaac sent them forth, and they departed from him in safety.

32 And it came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said, We have not found water.

33 And he called it, Oath: therefore he called the name of that city, the Well of Oath, until this day.

## Antiquities Book 1 18:2 - 18:3

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When there was a famine in the land, Isaac resolved to go into Egypt, the land there being good; but he went to Gerar, as God commanded him. Here Abimelech the king received him, because Abraham had formerly lived with him, and had been his friend. And as in the beginning he treated him exceeding kindly, so he was hindered from continuing in the same disposition to the end, by his envy at him; for when he saw that God was with Isaac, and took such great care of him, he drove him away from him. But Isaac, when he saw how envy had changed the temper of Abimelech retired to a place called the Valley, not far from Gerar: and as he was digging a well, the shepherds fell upon him, and began to fight, in order to hinder the work; and because he did not desire to contend, the shepherds seemed to get the him, so he still retired, and dug another and when certain other shepherds of Abimelech began to offer him violence, he left that also, still retired, thus purchasing security to himself a rational and prudent conduct. At length the gave him leave to dig a well without disturbance. He named this well Rehoboth, which denotes *a large space*; but of the former wells, one was called Escon, which denotes *strife*, the other Sitenna, name signifies *enmity*.

It was now that Isaac's affairs increased, and in a flourishing condition; and this his great riches. But Abimelech, thinking in opposition to him, while their living made them suspicious of each other, and retiring showing a secret enmity also, he afraid that his former friendship with Isaac would not secure him, if Isaac should endeavor the injuries he had formerly offered him; he therefore renewed his friendship with him, Philoc, one of his generals. And when he had obtained every thing he desired, by reason of Isaac's good nature, who preferred the earlier friendship Abimelech had shown to himself and his father to his later wrath against him, he returned home.

## **JUBILEES 24:14**

14. And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15. And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16. Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17. And Abimelech said unto Isaac: "Go from us, for thou art much mightier than we"; and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18. And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19. And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: "The water is ours"; and Isaac called the name of the well "Perversity," because they had been perverse with us.

20. And they dug a second well, and they strove for that also, and he called its name "Enmity." And he arose from thence and they digged another well, and for that they strove not, and he called the name of it "Room," and Isaac said: "Now the Lord hath made room for us, and we have increased in the land."

21. And he went up from thence to the Well of the Oath in the first year of the first week in the forty-fourth jubilee.

22. And the Lord appeared to him that night, on the new moon of the first month, and said unto him: "I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant."

23. And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24. And they digged a well and they found living water.

25. And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: "I have sworn this day to the Philistines and this thing hath been announced to us."

26. And he called the name of that place the "Well of the Oath"; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect of his host.

27. And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28. And Isaac on that day cursed the Philistines and said: "Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29. And whoever escapeth the sword of the enemy and the Kittim, may the righteous nation root out in judgment from under heaven; for they will be the enemies and foes of my children throughout their generations upon the earth.

30. And no remnant will be left to them, Nor one that will be saved on the day of the wrath of judgment; For for destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there will no longer be left for these Caphtorim a name or a seed on the earth.

31. For though he ascend unto heaven, Thence will he be brought down, And though he make himself strong on earth, Thence will he be dragged forth, And though he hide himself amongst the nations, Even from thence will he be rooted out; And though he descend into Sheol, There also will his condemnation be great, And there also he will have no peace.

32. And if he go into captivity, By the hands of those that seek his life will they slay him on the way, And neither name nor seed will be left to him on all the earth; For into eternal malediction will he depart."

33. And thus is it written and engraved concerning him on the heavenly tables, to do unto him on the day of judgment, so that he may be rooted out of the earth.

## *Esau and Jacob*

### **JASHER 28:16**

16. And when the days of the famine had passed away the Lord appeared to Isaac and said unto him, Rise up, go forth from this place and return to thy land, to the land of Canaan; and Isaac rose up and returned to Hebron which is in the land of Canaan, he and all belonging to him as the Lord commanded him.

17. And after this Shelach the son at Arpachshad died in that year, which is the eighteenth year of the lives of Jacob and Esau; and all the days that Shelach lived were four hundred and thirty-three years and he died.

18. At that time Isaac sent his younger son Jacob to the house of Shem and Eber, and he learned the instructions of the Lord, and Jacob remained in the house of Shem and Eber for thirty-two years, and Esau his brother did not go, for he was not willing to go, and he remained in his father's house in the land of Canaan.

19. And Esau was continually hunting in the fields to bring home what he could get, so did Esau all the days.

20. And Esau was a designing and deceitful man, one who hunted after the hearts of men and inveigled them, and Esau was a valiant man in the field, and in the course of time went as usual to hunt; and he came as far as the field of Seir, the same is Edom.

21. And he remained in the land of Seir hunting in the field a year and four months.

22. And Esau there saw in the land of Seir the daughter of a man of Canaan, and her name was Jehudith, the daughter of Beerli, son of Ephraim, from the families of Heth the son of Canaan.

23. And Esau took her for a wife, and he came unto her; forty years old was Esau when he took her, and he brought her to Hebron, the land of his father's dwelling place, and he dwelt there.

24. And it came to pass in those days, in the hundred and tenth year of the life of Isaac, that is in the fiftieth year of the life of Jacob, in that year died Shem the son of Noah; Shem was six hundred years old at his death.

25. And when Shem died Jacob returned to his father to Hebron which is in the land of Canaan.

26. And in the fifty-sixth year of the life of Jacob, people came from Haran, and Rebecca was told concerning her brother Laban the son of Bethuel.

27. For the wife of Laban was barren in those days, and bare no children, and also all his handmaids bare none to him.

28. And the Lord afterward remembered Adinah the wife of Laban, and she conceived and bare twin daughters, and Laban called the names of his daughters, the name of the elder Leah, and the name of the younger Rachel.

29. And those people came and told these things to Rebecca, and Rebecca rejoiced greatly that the Lord had visited her brother and that he had got children.

## *Esau wives*

### Genesis 26:34

#### King James

{26:34} And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

{26:35} Which were a grief of mind unto Isaac and to Rebekah.

#### Septuagint

26:34 And Esau was forty years old; and he took to wife Judith the daughter of Beoch the Chet-tite, and Basemath, daughter of Helon the Chet-tite.

35 And they were provoking to Isaac and Rebecca.

### Antiquities Book 1 18:4

Now when Esau, one of the sons of Isaac, whom the father principally loved, was now come to the age of forty years, he married Adah, the daughter of Helon, and Aholibamah, the daughter of Esebeon; which Helon and Esebeon were great lords among the Canaanites: thereby taking upon himself the authority, and pretending to have dominion over his own marriages, without so much as asking the advice of his father; for had Isaac been the arbitrator, he had not given him leave to marry thus, for he was not pleased with contracting any alliance with the people of that country; but not caring to be uneasy to his son by commanding him to put away these wives, he resolved to be silent.

### JUBILEES 25:1

1. And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto him, saying: "My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2. And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3. And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou

wilt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children will be a righteous generation and a holy seed."

4. And then spake Jacob to Rebecca, his mother, and said unto her: "Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5. For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6. I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7. And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8. And, despite all that he hath commanded me, these two and twenty years my brother hath striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he hath done.

9. I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother hath done.

10. Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever."

11. And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12. And she said: "Blessed be the Lord God, and may His holy name be blessed for ever and ever, who hath given me Jacob as a pure son and a holy seed; for He is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13. Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him."

14. And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15. "Blessed art thou, Lord of righteousness and God of the ages; And may He bless thee beyond all the generations of men. May He give thee, my son, the path of righteousness, And reveal righteousness to thy seed.

16. And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17. And may He give them this goodly land--as He said He would give it to Abraham and to his seed after him alway -- And may they hold it as a possession for ever.

18. And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19. And as thou hast refreshed thy mother's spirit during †my† life, The womb of her that bare thee blesseth thee, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20. Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21. And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22. Blessed be he that blesseth thee, And all flesh that curseth thee falsely may it be cursed."

23. And she kissed him, and said to him "May the Lord of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee." And she ceased from blessing.

## *Isaac is hungry*

### Genesis 27:1

#### King James

{27:1} And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, [here am] I.

{27:2} And he said, Behold now, I am old, I know not the day of my death:

{27:3} Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me [some] venison;

{27:4} And make me savoury meat, such as I love, and bring [it] to me, that I may eat; that my soul may bless thee before I die.

{27:5} And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt [for] venison, [and] to bring [it].

#### Septuagint

27:1 And it came to pass after Isaac was old, that his eyes were dimmed so that he could not see; and he called Esau, his elder son, and said to him, My son; and he said, Behold, I *am here*.

<sup>2</sup> And he said, Behold, I am grown old, and know not the day of my death.

<sup>3</sup> Now then take the weapons, both thy quiver and thy bow, and go into the plain, and get me venison,

<sup>4</sup> and make me meats, as I like them, and bring them to me that I may eat, that my soul may bless thee, before I die.

<sup>5</sup> And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father.

### Antiquities Book 1 18:5

But when he was old, and could not see at all, he called Esau to him, and told him, that besides his blindness, and the disorder of his eyes, his very old age hindered him from his worship of God [by sacrifice]; he bid him therefore to go out a hunting, and when he had caught as much venison as he could, to prepare him a supper that after this he might make supplication to God, to be to him a supporter and an assister during the whole time of his life; saying, that it was uncertain when he should die, and that he was desirous, by prayers for him, to procure, beforehand, God to be merciful to him.

## **JASHER 29:1**

1. And Isaac the son of Abraham became old and advanced in days, and his eyes became heavy through age; they were dim and could not see.
2. At that time Isaac called unto Esau his son, saying, Get I pray thee thy weapons, thy quiver and thy bow, rise up and go forth into the field and get me some venison, and make me savory meat and bring it to me, that I may eat in order that I may bless thee before my death, as I have now become old and gray-headed.
3. And Esau did so; and he took his weapon and went forth into the field to hunt for venison, as usual, to bring to his father as he had ordered him, so that he might bless him.

## **JUBILEES 26:1**

1. And in the seventh year of this week Isaac called Esau, his elder son, and said unto him: "I am old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.
2. And now take thy hunting weapons, thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die."
3. But Rebecca heard Isaac speaking to Esau.
4. And Esau went forth early to the field to hunt and catch and bring home to his father.

# *Rebekah helps Jacob*

## **Genesis 27:6**

### **King James**

{27:6} And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,  
{27:7} Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.  
{27:8} Now therefore, my son, obey my voice according to that which I command thee.  
{27:9} Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:  
{27:10} And thou shalt bring [it] to thy father, that he may eat, and that he may bless thee before his death.

### **Septuagint**

27:6 And Rebecca said to Jacob her younger son, Behold, I heard thy father speaking to Esau thy brother, saying,  
7 Bring me venison, and prepare me meats, that I may eat and bless thee before the Lord before I die.  
8 Now then, my son, hearken to me, as I command thee.  
9 And go to the cattle and take for me thence two kids, tender and good, and I will make them meats for thy father, as he likes.  
10 And thou shalt bring them in to thy father, and he shall eat, that thy father may bless thee before he dies.

## *Jacob*

{27:11} And Jacob said to Rebekah his mother, Behold, Esau my brother [is] a hairy man, and I [am] a smooth man:

{27:12} My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

{27:13} And his mother said unto him, Upon me [be] thy curse, my son: only obey my voice, and go fetch me [them. ]

{27:14} And he went, and fetched, and brought [them] to his mother: and his mother made savoury meat, such as his father loved.

{27:15} And Rebekah took goodly raiment of her eldest son Esau, which [were] with her in the house, and put them upon Jacob her younger son:

{27:16} And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

{27:17} And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

11 And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I a smooth man.

12 Peradventure my father may feel me, and I shall be before him as one ill-intentioned, and I shall bring upon me a curse, and not a blessing.

13 And his mother said to him, On me be thy curse, son; only hearken to my voice, and go and bring *them* me.

14 So he went and took and brought them to his mother; and his mother made meats, as his father liked *them*.

15 And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son.

16 And she put on his arms the skins of the kids, and on the bare parts of his neck.

17 And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son.

## Antiquities Book 1 18:6

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Accordingly, Esau went out a hunting. But Rebekah thinking it proper to have the supplication made for obtaining the favor of God to Jacob, and that without the consent of Isaac, bid him kill kids of the goats, and prepare a supper. So Jacob obeyed his mother, according to all her instructions. Now when the supper was got ready, he took a goat's skin, and put it about his arm, that by reason of its hairy roughness, he might by his father be believed to be Esau; for they being twins, and in all things else alike, differed only in this thing. This was done out of his fear, that before his father had made his supplications, he should be caught in his evil practice, and lest he should, on the contrary, provoke his father to curse him.

## **JASHER 29:4**

4. And Rebecca heard all the words that Isaac had spoken unto Esau, and she hastened and called her son Jacob, saying, Thus did thy father speak unto thy brother Esau, and thus did I hear, now therefore hasten thou and make that which I shall tell thee.

5. Rise up and go, I pray thee, to the flock and fetch me two fine kids of the goats, and I will get the savory meat for thy father, and thou shalt bring the savory meat that he may eat before thy brother shall have come from the chase, in order that thy father may bless thee.

6. And Jacob hastened and did as his mother had commanded him, and he made the savory meat and brought it before his father before Esau had come from his chase.

## **JUBILEES 26:5**

## *Jacob*

5. And Rebecca called Jacob, her son, and said unto him: "Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: 'Hunt for me, and make me savoury meat, and bring (it) to me that I may eat and bless thee before the Lord before I die.'
6. And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loveth, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed."
7. And Jacob said to Rebecca his mother: "Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.
8. And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing."
9. And Rebecca, his mother, said unto him: "Upon me be thy curse, my son, only obey my voice."
10. And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them (savoury meat) such as he loved.
11. And Rebecca took the goodly raiment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.
12. And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

## *Jacob takes the blessing*

### Genesis 27:18

#### King James

{27:18} And he came unto his father, and said, My father: and he said, Here [am] I; who [art] thou, my son?  
{27:19} And Jacob said unto his father, I [am] Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.  
{27:20} And Isaac said unto his son, How [is it] that thou hast found [it] so quickly, my son? And he said, Because the LORD thy God brought [it] to me.

#### Septuagint

27:18 And he brought *them* to his father, and said, Father; and he said, Behold I *am here*; who art thou, son?  
19 And Jacob said to his father, I, Esau thy first-born, have done as thou toldest me; rise, sit, and eat of my venison, that thy soul may bless me.  
20 And Isaac said to his son, What is this which thou hast quickly found? And he said, That which the Lord thy God presented before me.

## *Jacob*

{27:21} And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou [be] my very son Esau or not.

{27:22} And Jacob went near unto Isaac his father; and he felt him, and said, The voice [is] Jacob's voice, but the hands [are] the hands of Esau.

{27:23} And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

{27:24} And he said, [Art] thou my very son Esau? And he said, I [am. ]

{27:25} And he said, Bring [it] near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought [it] near to him, and he did eat: and he brought him wine, and he drank.

{27:26} And his father Isaac said unto him, Come near now, and kiss me, my son.

{27:27} And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son [is] as the smell of a field which the LORD hath blessed:

{27:28} Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

{27:29} Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed [be] every one that curseth thee, and blessed [be] he that blesseth thee.

21 And Isaac said to Jacob, Draw nigh to me, and I will feel thee, son, if thou art my son Esau or not.

22 And Jacob drew nigh to his father Isaac, and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he knew him not, for his hands were as the hands of his brother Esau, hairy; and he blessed him,

24 and he said, Art thou my son Esau? and he said, I *am*.

25 And he said, Bring hither, and I will eat of thy venison, son, that my soul may bless thee; and he brought *it* near to him, and he ate, and he brought him wine, and he drank.

26 And Isaac his father said to him, Draw nigh to me, and kiss me, son.

27 And he drew nigh and kissed him, and smelled the smell of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of an abundant field, which the Lord has blessed.

28 And may God give thee of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine.

29 And let nations serve thee, and princes bow down to thee, and be thou lord of thy brother, and the sons of thy father shall do thee reverence; accursed is he that curses thee, and blessed is he that blesses thee.

## Antiquities Book 1 18:6

So he brought in the supper to his father. Isaac perceivest to be Esau." So suspecting no deceit, he ate the supper, and betook himself to his prayers and intercessions with God; and said, "O Lord of all ages, and Creator of all substance; for it was thou that didst propose to my father great plenty of good things, and hast vouchsafed to bestow on me what I have; and hast promised to my posterity to be their kind supporter, and to bestow on them still greater blessings; do thou therefore confirm these thy promises, and do not overlook me, because of my present weak condition, on account of which I most earnestly pray to thee. Be gracious to this my son; and preserve him and keep him from every thing that is evil. Give him a happy life, and the possession of as many good things as thy power is able to bestow. Make him terrible to his enemies, and honorable and beloved among his friends."

## **JASHER 29:7**

7. And Isaac said unto Jacob, Who art thou, my son? And he said, I am thy first born Esau, I have done as thou didst order me, now therefore rise up I pray thee, and eat of my hunt, in order that thy soul may bless me as thou didst speak unto me.

8. And Isaac rose up and he ate and he drank, and his heart was comforted, and he blessed Jacob and Jacob went away from his father; and as soon as Isaac had blessed Jacob and he had gone away from him, behold Esau came from his hunt from the field, and he also made savory meat and brought it to his father to eat thereof and to bless him.

## **JUBILEES 26:13**

13. And Jacob went in to his father and said: "I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me."

14. And Isaac said to his son: "How hast thou found so quickly, my son?"

15. And Jacob said: "Because (the Lord) thy God caused me to find."

16. And Isaac said unto him: "Come near, that I may feel thee, my son, if thou art my son Esau or not."

17. And Jacob went near to Isaac, his father, and he felt him and said:

18. "The voice is Jacob's voice, but the hands are the hands of Esau," and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as (his brother) Esau's, so that he blessed him.

19. And he said: "Art thou my son Esau?" and he said: "I am thy son and he said, "Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee."

20. And he brought near to him, and he did eat, and he brought him wine and he drank.

21. And Isaac, his father, said unto him: "Come near and kiss me, my son." And he came near and kissed him.

22. And he smelled the smell of his raiment, and he blessed him and said: "Behold, the smell of my son is as the smell of a (full) field which the Lord hath blessed. 23. And

may the Lord give thee of the dew of heaven

And of the dew <sup>2</sup> of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24. Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father, Be imparted to thee and to thy seed for ever Cursed be he that curseth thee, And blessed be he that blesseth thee."

## Esau returns

### Genesis 27:30

#### King James

{27:30} And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

{27:31} And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

{27:32} And Isaac his father said unto him, Who [art] thou? And he said, I [am] thy son, thy firstborn Esau.

{27:33} And Isaac trembled very exceedingly, and said, Who? where [is] he that hath taken venison, and brought [it] me, and I have eaten of all before thou camest, and have blessed him? yea, [and] he shall be blessed.

{27:34} And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, [even] me also, O my father.

{27:35} And he said, Thy brother came with subtilty, and hath taken away thy blessing.

{27:36} And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

{27:37} And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

{27:38} And Esau said unto his father, Hast thou but one blessing, my father? bless me, [even] me also, O my father. And Esau lifted up his voice, and wept.

#### Septuagint

27:30 And it came to pass after Isaac had ceased blessing his son Jacob, it even came to pass, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made meats and brought them to his father; and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said to him, Who art thou? And he said, I am thy first-born son Esau.

33 And Isaac was amazed with very great amazement, and said, Who then is it that has procured venison for me and brought it to me? and I have eaten of all before thou camest, and I have blessed him, and he shall be blessed.

34 And it came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry, and said, Bless, I pray thee, me also, father.

35 And he said to him, Thy brother has come with subtlety, and taken thy blessing.

36 And he said, Rightly was his name called Jacob, for lo! this second time has he supplanted me; he has both taken my birthright, and now he has taken my blessing; and Esau said to his father, Hast thou not left a blessing for me, father?

37 And Isaac answered and said to Esau, If I have made him thy lord, and have made all his brethren his servants, and have strengthened him with corn and wine, what then shall I do for thee, son?

38 And Esau said to his father, Hast thou *only* one blessing, father? Bless, I pray thee, me also, father. And Isaac being troubled, Esau cried aloud and wept.

*Jacob*

{27:39} And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

{27:40} And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

<sup>39</sup> And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above.

<sup>40</sup> And thou shalt live by thy sword, and shalt serve thy brother; and there shall be *a time* when thou shalt break and loosen his yoke from off thy neck.

## Antiquities Book 1 18:7

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Thus did Isaac pray to God, thinking his prayers had been made for Esau. He had but just finished them, when Esau came in from hunting. And when Isaac perceived his mistake, he was silent: but Esau required that he might be made partaker of the like blessing from his father that his brother had partook of; but his father refused it, because all his prayers had been spent upon Jacob: so Esau lamented the mistake. However, his father being grieved at his weeping, said, that "he should excel in hunting and strength of body, in arms, and all such sorts of work; and should obtain glory for ever on those accounts, he and his posterity after him; but still should serve his brother."

## JASHER 29:9

9. And Isaac said unto Esau, And who was he that has taken venison and brought it me before thou camest and whom I did bless? And Esau knew that his brother Jacob had done this, and the anger of Esau was kindled against his brother Jacob that he had acted thus toward him.

10. And Esau said, Is he not rightly called Jacob? for he has supplanted me twice, he took away my birthright and now he has taken away my blessing; and Esau wept greatly; and when Isaac heard the voice of his son Esau weeping, Isaac said unto Esau, What can I do, my son, thy brother came with subtlety and took away thy blessing; and Esau hated his brother Jacob on account of the blessing that his father had given him, and his anger was greatly roused against him.

## JUBILEES 26:25

25. And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father †he hid himself and† Esau, his brother, came in from his hunting.

26. And he also made savoury meat, and brought (it) to his father, and said unto his father: "Let my father arise, and eat of my venison that thy soul may bless me."

27. And Isaac, his father, said unto him: "Who art thou?" And he said unto him: "I am thy first born, thy son Esau: I have done as thou hast commanded me."

28. And Isaac was very greatly astonished, and said: "Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever."

29. And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: "Bless me, (even) me also, father."

30. And he said unto him: "Thy brother came with guile, and hath taken away thy blessing." And he said: "Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing."

31. And he said: "Hast thou not reserved a blessing for me, father?" and Isaac answered and said unto Esau: "Behold, I have made him thy lord, And all his brethren have I given to him for servants, And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee, my son?"

32. And Esau said to Isaac, his father: "Hast thou but one blessing, O father? Bless me, (even) me also, father": And Esau lifted up his voice and wept.

33. And Isaac answered and said unto him: "Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34. And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou wilt sin a complete sin unto death, And thy seed will be rooted out from under heaven."

35. And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he said in his heart: "May the days of mourning for my father now come, so that I may slay my brother Jacob."

## *Esau threatens Jacob*

### Genesis 27:41

#### King James

{27:41} And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

{27:42} And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, [purposing] to kill thee.

{27:43} Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

{27:44} And tarry with him a few days, until thy brother's fury turn away;

#### Septuagint

<sup>27:41</sup> And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of my father's mourning draw nigh, that I may slay my brother Jacob.

<sup>42</sup> And the words of Esau her elder son were reported to Rebecca, and she sent and called Jacob her younger son, and said to him, Behold, Esau thy brother threatens thee to kill thee.

<sup>43</sup> Now then, my son, hear my voice, and rise and depart quickly into Mesopotamia to Laban my brother into Charran.

<sup>44</sup> And dwell with him certain days, until thy brother's anger

{27:45} Until thy brother's anger turn away from thee, and he forget [that] which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

{27:46} And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, what good shall my life do me?

<sup>45</sup> and rage depart from thee, and he forget what thou hast done to him; and I will send and fetch thee thence, lest at any time I should be bereaved of you both in one day.

<sup>46</sup> And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live?

## Antiquities Book 1 18:8

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Now the mother delivered Jacob, when she was afraid that his brother would inflict some punishment upon him because of the mistake about the prayers of Isaac; for she persuaded her husband to take a wife for Jacob out of Mesopotamia, of her own kindred, Esau having married already Basemmath, the daughter of Ismael, without his father's consent; for Isaac did not like the Canaanites, so that he disapproved of Esau's former marriages, which made him take Basemmath to wife, in order to please him; and indeed he had a great affection for her.

### JASHER 29:11

11. And Jacob was very much afraid of his brother Esau, and he rose up and fled to the house of Eber the son of Shem, and he concealed himself there on account of his brother, and Jacob was sixty-three years old when he went forth from the land of Canaan from Hebron, and Jacob was concealed in Eber's house fourteen years on account of his brother Esau, and he there continued to learn the ways of the Lord and his commandments.

12. And when Esau saw that Jacob had fled and escaped from him, and that Jacob had cunningly obtained the blessing, then Esau grieved exceedingly, and he was also vexed at his father and mother; and he also rose up and took his wife and went away from his father and mother to the land of Seir, and he dwelt there; and Esau saw there a woman from amongst the daughters of Heth whose name was Bosmath, the daughter of Elon the Hittite, and he took her for a wife in addition to his first wife, and Esau called her name Adah, saying the blessing had in that time passed from him.

13. And Esau dwelt in the land of Seir six months without seeing his father and mother, and afterward Esau took his wives and rose up and returned to the land of Canaan, and Esau placed his two wives in his father's house in Hebron.

14. And the wives of Esau vexed and provoked Isaac and Rebecca with their works, for they walked not in the ways of the Lord, but served their father's gods of wood and stone as their father had taught them, and they were more wicked than their father.

15. And they went according to the evil desires of their hearts, and they sacrificed and burnt incense to the Baalim, and Isaac and Rebecca became weary of them.

16. And Rebecca said, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good then is life unto me?

## *Jacob*

17. And in those days Adah the wife of Esau conceived and bare him a son, and Esau called the name of the son that was born unto him Eliphaz, and Esau was sixty-five years old when she bare him.
18. And Ishmael the son of Abraham died in those days, in the sixty-fourth year of the life of Jacob, and all the days that Ishmael lived were one hundred and thirty-seven years and he died.
19. And when Isaac heard that Ishmael was dead he mourned for him, and Isaac lamented over him many days.
20. And at the end of fourteen years of Jacob's residing in the house of Eber, Jacob desired to see his father and mother, and Jacob came to the house of his father and mother to Hebron, and Esau had in those days forgotten what Jacob had done to him in having taken the blessing from him in those days.
21. And when Esau saw Jacob coming to his father and mother he remembered what Jacob had done to him, and he was greatly incensed against him and he sought to slay him.
22. And Isaac the son of Abraham was old and advanced in days, and Esau said, Now my father's time is drawing nigh that he must die, and when he shall die I will slay my brother Jacob.
23. And this was told to Rebecca, and she hastened and sent and called for Jacob her son, and she said unto him, Arise, go and flee to Haran to my brother Laban, and remain there for some time, until thy brother's anger be turned from thee and then shalt thou come back.

## **JUBILEES 27:1**

1. And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son, and said unto him:
2. "Behold Esau thy brother will take vengeance on thee so as to kill thee.
3. Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turneth away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence."
4. And Jacob said: "I am not afraid; if he wisheth to kill me, I will kill him."
5. But she said unto him: "Let me not be bereft of both my sons on one day."
6. And Jacob said to Rebecca his mother: "Behold, thou knowest that my father hath become old, and doth not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sendeth me, then only will I go."
7. And Rebecca said to Jacob: "I will go in and speak to him, and he will send thee away."
8. And Rebecca went in and said to Isaac: "I loathe my life because of the two daughters of Heth, whom Esau hath taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live; for the daughters of Canaan are evil."

## *Jacob needs a wife*

### Genesis 28:1

#### King James

{28:1} And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

{28:2} Arise, go to Padan- aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

{28:3} And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

{28:4} And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

{28:5} And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

#### Septuagint

28:1 And Isaac having called for Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Chananites.

<sup>2</sup> Rise and depart quickly into Mesopotamia, to the house of Bathuel the father of thy mother, and take to thyself thence a wife of the daughters of Laban thy mother's brother.

<sup>3</sup> And may my God bless thee, and increase thee, and multiply thee, and thou shalt become gatherings of nations.

<sup>4</sup> And may he give thee the blessing of my father Abraam, even to thee and to thy seed after thee, to inherit the land of thy sojourning, which God gave to Abraam.

<sup>5</sup> So Isaac sent away Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebecca the mother of Jacob and Esau.

### Antiquities Book 1 19:1

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Now Jacob was sent by his mother to Mesopotamia, in order to marry Laban her brother's daughter (which marriage was permitted by Isaac, on account of his obsequiousness to the desires of his wife)

#### JASHER 29:24

24. And Isaac called unto Jacob and said unto him, Take not a wife from the daughters of Canaan, for thus did our father Abraham command us according to the word of the Lord which he had commanded him, saying, Unto thy seed will I give this land; if thy children keep my covenant that I have made with thee, then will I also perform to thy children that which I have spoken unto thee and I will not forsake them.

25. Now therefore my son hearken to my voice, to all that I shall command thee, and refrain from taking a wife from amongst the daughters of Canaan; arise, go to Haran to the house of Bethuel thy mother's father, and take unto thee a wife from there from the daughters of Laban thy mother's brother.

### *Jacob*

26. Therefore take heed lest thou shouldst forget the Lord thy God and all his ways in the land to which thou goest, and shouldst get connected with the people of the land and pursue vanity and forsake the Lord thy God.

27. But when thou comest to the land serve there the Lord, do not turn to the right or to the left from the way which I commanded thee and which thou didst learn.

28. And may the Almighty God grant thee favor in the sight of the people of the earth, that thou mayest take there a wife according to thy choice; one who is good and upright in the ways of the Lord.

29. And may God give unto thee and thy seed the blessing of thy father Abraham, and make thee fruitful and multiply thee, and mayest thou become a multitude of people in the land whither thou goest, and may God cause thee to return to this land, the land of thy father's dwelling, with children and with great riches, with joy and with pleasure.

30. And Isaac finished commanding Jacob and blessing him, and he gave him many gifts, together with silver and gold, and he sent him away; and Jacob hearkened to his father and mother; he kissed them and arose and went to Padan-aram; and Jacob was seventy- seven years old when he went out from the land of Canaan from Beersheba.

### **JUBILEES 27:9**

9. And Isaac called Jacob and blessed him, and admonished him and said unto him:

10. "Do not take thee a wife of any of the daughters of Canaan; arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11. And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace."

12. And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13. And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14. And Isaac said to Rebecca: "My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15. The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16. For I know that his ways will be prospered in all things wherever he goeth, until he return in peace to us, and we see him in peace.

17. Fear not on his account my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not."

18. And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

## *Esau marries Ishmael's daughter*

### Genesis 28:6

#### King James

{28:6} When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; {28:7} And that Jacob obeyed his father and his mother, and was gone to Padan-aram; {28:8} And Esau seeing that the daughters of Canaan pleased not Isaac his father; {28:9} Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

#### Septuagint

28:6 And Esau saw that Isaac blessed Jacob, and sent him away to Mesopotamia of Syria as he blessed him, to take to himself a wife thence, and *that* he charged him, saying, Thou shalt not take a wife of the daughters of the Chananites; <sup>7</sup> and *that* Jacob hearkened to his father and his mother, and went to Mesopotamia of Syria. <sup>8</sup> And Esau also having seen that the daughters of Chanaan were evil before his father Isaac, <sup>9</sup> Esau went to Ismael, and took Maeleth the daughter of Ismael, the son of Abraam, the sister of Nabeoth, a wife in addition to his *other* wives.

### JASHER 29:31

31. And when Jacob went away to go to Haran Esau called unto his son Eliphaz, and secretly spoke unto him, saying, Now hasten, take thy sword in thy hand and pursue Jacob and pass before him in the road, and lurk for him, and slay him with thy sword in one of the mountains, and take all belonging to him and come back.

32. And Eliphaz the son of Esau was an active man and expert with the bow as his father had taught him, and he was a noted hunter in the field and a valiant man.

33. And Eliphaz did as his father had commanded him, and Eliphaz was at that time thirteen years old, and Eliphaz rose up and went and took ten of his mother's brothers with him and pursued Jacob.

34. And he closely followed Jacob, and he lurked for him in the border of the land of Canaan opposite to the city of Shechem.

35. And Jacob saw Eliphaz and his men pursuing him, and Jacob stood still in the place in which he was going, in order to know what this was, for he did not know the thing; and Eliphaz drew his sword and he went on advancing, he and his men, toward Jacob; and Jacob said unto them, What is to do with you that you have come hither, and what meaneth it that you pursue with your swords.

36. And Eliphaz came near to Jacob and he answered and said unto him, Thus did my father command me, and now therefore I will not deviate from the orders which my father gave me; and when Jacob saw that Esau had spoken to Eliphaz to employ force, Jacob then approached and supplicated Eliphaz and his men, saying to him,

37. Behold all that I have and which my father and mother gave unto me, that take unto thee and go from me, and do not slay me, and may this thing be accounted unto thee a righteousness.

## *Jacob*

38. And the Lord caused Jacob to find favor in the sight of Eliphaz the son of Esau, and his men, and they hearkened to the voice of Jacob, and they did not put him to death, and Eliphaz and his men took all belonging to Jacob together with the silver and gold that he had brought with him from Beersheba; they left him nothing.

39. And Eliphaz and his men went away from him and they returned to Esau to Beersheba, and they told him all that had occurred to them with Jacob, and they gave him all that they had taken from Jacob.

40. And Esau was indignant at Eliphaz his son, and at his men that were with him, because they had not put Jacob to death.

41. And they answered and said unto Esau, Because Jacob supplicated us in this matter not to slay him, our pity was excited toward him, and we took all belonging to him and brought it unto thee; and Esau took all the silver and gold which Eliphaz had taken from Jacob and he put them by in his house.

42. At that time when Esau saw that Isaac had blessed Jacob, and had commanded him, saying, Thou shalt not take a wife from amongst the daughters of Canaan, and that the daughters of Canaan were bad in the sight of Isaac and Rebecca,

43. Then he went to the house of Ishmael his uncle, and in addition to his older wives he took Machlath the daughter of Ishmael, the sister of Nebayoth, for a wife.

## *Jacob's ladder*

### Genesis 28:10

#### King James

{28:10} And Jacob went out from Beer-sheba, and went toward Haran.

{28:11} And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and [put] them for his pillows, and lay down in that place to sleep.

{28:12} And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

{28:13} And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

#### Septuagint

28:10 And Jacob went forth from the well of the oath, and departed into Charrhan.

11 And came to a certain place and slept there, for the sun had gone down; and he took *one* of the stones of the place, and put it at his head, and lay down to sleep in that place,

12 and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it.

13 And the Lord stood upon it, and said, I am the God of thy father Abraam, and the God of Isaac; fear not, the land on which thou liest, to thee will I give it, and to thy seed.

{28:14} And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

{28:15} And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of.

<sup>14</sup> And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed.

<sup>15</sup> And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee.

## Antiquities Book 1 19:1 - 19:2

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and he accordingly journeyed through the land of Canaan; and because he hated the people of that country, he would not lodge with any of them, but took up his lodging in the open air, and laid his head on a heap of stones that he had gathered together. At which time he saw in his sleep such a vision standing by him: - he seemed to see a ladder that reached from the earth unto heaven, and persons descending upon the ladder that seemed more excellent than human; and at last God himself stood above it, and was plainly visible to him, who, calling him by his name, spake to him in these words: -

"O Jacob, it is not fit for thee, who art the son of a good father, and grandson of one who had obtained a great reputation for his eminent virtue, to be dejected at thy present circumstances, but to hope for better times, for thou shalt have great abundance of all good things, by my assistance: for I brought Abraham hither, out of Mesopotamia, when he was driven away by his kinsmen, and I made thy father a happy man, nor will I bestow a lesser degree of happiness on thyself: be of good courage, therefore, and under my conduct proceed on this thy journey, for the marriage thou goest so zealously about shall be consummated. And thou shalt have children of good characters, but their multitude shall be innumerable; and they shall leave what they have to a still more numerous posterity, to whom, and to whose posterity, I give the dominion of all the land, and their posterity shall fill the entire earth and sea, so far as the sun beholds them: but do not thou fear any danger, nor be afraid of the many labors thou must undergo, for by my providence I will direct thee what thou art to do in the time present, and still much more in the time to come."

## JASHER 30:1

1. And Jacob went forth continuing his road to Haran, and he came as far as mount Moriah, and he tarried there all night near the city of Luz; and the Lord appeared there unto Jacob on that night, and he said unto him, I am the Lord God of Abraham and the God of Isaac thy father; the land upon which thou liest I will give unto thee and thy seed.

2. And behold I am with thee and will keep thee wherever thou goest, and I will multiply thy seed as the stars of Heaven, and I will cause all thine enemies to fall before thee; and when they shall make war with thee they shall not prevail over thee, and I will bring thee again unto this land with joy, with children, and with great riches.

## JUBILEES 27:19

19. And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth Jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20. And he took one of the stones of that place and laid it (at his head) under the tree, and he was journeying alone, and he slept.

21. And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22. And He spake to Jacob and said: "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee shall I give it, and to thy-seed after thee.

23. And thy seed will be as the dust of the earth, and thou wilt increase to the west and to the east, to the north and the south, and in thee and in thy seed will all the families of the nations be blessed.

24. And behold, I shall be with thee, and shall keep thee whithersoever thou goest, and I shall bring thee again into this land in peace; for I shall not leave thee until I do everything that I told thee of."

## *Jacob starts the tithe*

### Genesis 28:16

#### King James

{28:16} And Jacob awaked out of his sleep, and he said, Surely The LORD is in this place; and I knew [it] not.

{28:17} And he was afraid, and said, How dreadful [is] this place! this is none other but the house of God, and this [is] the gate of heaven.

{28:18} And Jacob rose up early in the morning, and took the stone that he had put [for] his pillows, and set it up [for] a pillar, and poured oil upon the top of it.

{28:19} And he called the name of that place Bethel: but the name of that city [was called] Luz at the first.

{28:20} And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

#### Septuagint

28:16 And Jacob awaked out of his sleep, and said, The Lord is in this place, and I knew it not.

17 And he was afraid, and said, How fearful is this place! this is none other than the house of God, and this is the gate of heaven.

18 And Jacob rose up in the morning, and took the stone he *had* laid there by his head, and he set it up *as* a pillar, and poured oil on the top of it.

19 And he called the name of that place, the House of God; and the name of the city before was Ulam-luz.

20 And Jacob vowed a vow, saying, If the Lord God will be with me, and guard me throughout on this journey, on which I am going, and give me bread to eat, and raiment to put on,

*Jacob*

{28:21} So that I come again to my father's house in peace; then shall THE LORD be my God:

{28:22} And this stone, which I have set [for] a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

<sup>21</sup> and bring me back in safety to the house of my father, then shall the Lord be for a God to me.

<sup>22</sup> And this stone, which I have set up for a pillar, shall be to me a house of God; and of all whatsoever thou shalt give me, I will tithe a tenth for thee.

## Antiquities Book 1 19:3

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Such were the predictions which God made to Jacob; whereupon he became very joyful at what he had seen and heard; and he poured oil on the stones, because on them the prediction of such great benefits was made. He also vowed a vow, that he would offer sacrifices upon them, if he lived and returned safe; and if he came again in such a condition, he would give the tithe of what he had gotten to God. He also judged the place to be honorable and gave it the name of Bethel, which, in the Greek, is interpreted, *The House of God*.

## JASHER 30:3

3. And Jacob awoke from his sleep and he rejoiced greatly at the vision which he had seen; and he called the name of that place Bethel.

4. And Jacob rose up from that place quite rejoiced, and when he walked his feet felt light to him for joy, and he went from there to the land of the children of the East, and he returned to Haran and he set by the shepherd's well.

## JUBILEES 27:25

25. And Jacob awoke from his sleep, and said, "Truly this place is the house of the Lord, and I knew it not." And he was afraid and said: "Dreadful is this place which is none other than the house of God, and this is the gate of heaven."

26. And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

27. And Jacob vowed a vow unto the Lord, saying: "If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God."

# *Jacob and Rachel*

## Genesis 29:1

### King James

{29:1} Then Jacob went on his journey, and came into the land of the people of the east.

{29:2} And he looked, and behold a well in the field, and, lo, there [were] three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone [was] upon the well's mouth.

{29:3} And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

{29:4} And Jacob said unto them, My brethren, whence [be] ye? And they said, Of Haran [are] we.

{29:5} And he said unto them, Know ye Laban the son of Nahor? And they said, We know [him. ]

{29:6} And he said unto them, [Is] he well? And they said, [He is] well: and, behold, Rachel his daughter cometh with the sheep.

{29:7} And he said, Lo, [it is] yet high day, neither [is it] time that the cattle should be gathered together: water ye the sheep, and go [and] feed [them. ]

{29:8} And they said, We cannot, until all the flocks be gathered together, and [till] they roll the stone from the well's mouth; then we water the sheep.

{29:9} And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

### Septuagint

29:1 And Jacob started and went to the land of the east to Laban, the son of Bathuel the Syrian, and the brother of Rebecca, mother of Jacob and Esau.

2 And he looks, and behold! a well in the plain; and there were there three flocks of sheep resting at it, for out of that well they watered the flocks, but there was a great stone at the mouth of the well.

3 And there were all the flocks gathered, and they used to roll away the stone from the mouth of the well, and water the flocks, and set the stone again in its place on the mouth of the well.

4 And Jacob said to them, Brethren, whence are ye? and they said, We are of Charrhan.

5 And he said to them, Know ye Laban, the son of Nachor? and they said, We do know *him*.

6 And he said to them, Is he well? And they said, He is well. And behold Rachel his daughter came with the sheep.

7 And Jacob said, it is yet high day, it is not yet time that the flocks be gathered together; water ye the flocks, and depart and feed them.

8 And they said, We shall not be able, until all the shepherds be gathered together, and they shall roll away the stone from the mouth of the well, then we will water the flocks.

9 While he was yet speaking to them, behold, Rachel the daughter of Laban came with her father's sheep, for she fed the sheep of her father.

*Jacob*

{29:10} And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother  
{29:11} And Jacob kissed Rachel, and lifted up his voice, and wept.  
{29:12} And Jacob told Rachel that he [was] her father's brother, and that he [was] Rebekah's son: and she ran and told her father.  
{29:13} And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.  
{29:14} And Laban said to him, Surely thou [art] my bone and my flesh. And he abode with him the space of a month.  
{29:15} And Laban said unto Jacob, Because thou [art] my brother, shouldest thou therefore serve me for nought? tell me, what [shall] thy wages [be? ]  
{29:16} And Laban had two daughters: the name of the elder [was] Leah, and the name of the younger [was] Rachel.  
{29:17} Leah [was] tender eyed; but Rachel was beautiful and well favoured.  
{29:18} And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.  
{29:19} And Laban said, [It is] better that I give her to thee, than that I should give her to another man: abide with me.  
{29:20} And Jacob served seven years for Rachel; and they seemed unto him [but] a few days, for the love he had to her.

<sup>10</sup> And it came to pass when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob came and rolled away the stone from the mouth of the well, and watered the sheep of Laban, his mother's brother.  
<sup>11</sup> And Jacob kissed Rachel, and cried with a loud voice and wept.  
<sup>12</sup> And he told Rachel that he was the near relative of her father, and the son of Rebecca; and she ran and reported to her father according to these words.  
<sup>13</sup> And it came to pass when Laban heard the name of Jacob, his sister's son, he ran to meet him, and embraced and kissed him, and brought him into his house; and he told Laban all these sayings.  
<sup>14</sup> And Laban said to him, Thou art of my bones and of my flesh; and he was with him a full month.  
<sup>15</sup> And Laban said to Jacob, Surely thou shalt not serve me for nothing, because thou art my brother; tell me what thy reward is to be.  
<sup>16</sup> Now Laban had two daughters, the name of the elder was Lea, and the name of the younger, Rachel.  
<sup>17</sup> And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance.  
<sup>18</sup> And Jacob loved Rachel, and said, I will serve thee seven years for thy younger daughter Rachel.  
<sup>19</sup> And Laban said to him, *It is* better that I should give her to thee, than that I should give her to another man; dwell with me.  
<sup>20</sup> And Jacob served for Rachel seven years, and they were before him as a few days, by reason of his loving her.

So he proceeded on his journey to Mesopotamia, and at length came to Haran; and meeting with shepherds in the suburbs, with boys grown up, and maidens sitting about a certain well, he staid with them, as wanting water to drink; and beginning to discourse with them, he asked them whether they knew such a one as Laban, and whether he was still alive. Now they all said they knew him, for he was not so inconsiderable a person as to be unknown to any of them; and that his daughter fed her father's flock together with them; and that indeed they wondered that she was not yet come, for by her means thou mightest learn more exactly whatever thou desirest to know about that family. While they were saying this the damsel came, and the other shepherds that came down along with her. Then they showed her Jacob, and told her that he was a stranger, who came to inquire about her father's affairs. But she, as pleased, after the custom of children, with Jacob's coming, asked him who he was, and whence he came to them, and what it was he lacked that he came thither. She also wished it might be in their power to supply the wants he came about.

But Jacob was quite overcome, not so much by their kindred, nor by that affection which might arise thence, as by his love to the damsel, and his surprise at her beauty, which was so flourishing, as few of the women of that age could vie with. He said then, "There is a relation between thee and me, elder than either thy or my birth, if thou be the daughter of Laban; for Abraham was the son of Terah, as well as Haran and Nahor. Of the last of whom (Nahor) Bethuel thy grandfather was the son. Isaac my father was the son of Abraham and of Sarah, who was the daughter of Haran. But there is a nearer and later cement of mutual kindred which we bear to one another, for my mother Rebeka was sister to Laban thy father, both by the same father and mother; I therefore and thou are cousin-germans. And I am now come to salute you, and to renew that affinity which is proper between us." Upon this the damsel, at the mention of Rebeka, as usually happens to young persons, wept, and that out of the kindness she had for her father, and embraced Jacob, she having learned an account of Rebeka from her father, and knew that her parents loved to hear her named; and when she had saluted him, she said that "he brought the most desirable and greatest pleasures to her father, with all their family, who was always mentioning his mother, and always thinking of her, and her alone; and that this will make thee equal in his eyes to any advantageous circumstances whatsoever." Then she bid him go to her father, and follow her while she conducted him to him; and not to deprive him of such a pleasure, by staying any longer away from him.

When she had said thus, she brought him to Laban; and being owned by his uncle, he was secure himself, as being among his friends; and he brought a great deal of pleasure to them by his unexpected coming. But a little while afterward, Laban told him that he could not express in words the joy he had at his coming; but still he inquired of him the occasion of his coming, and why he left his aged mother and father, when they wanted to be taken care of by him; and that he would afford him all the assistance he wanted. Then Jacob gave him an account of the whole occasion of his journey, and told him, "that Isaac had two sons that were twins, himself and Esau; who, because he failed of his father's prayers, which by his mother's wisdom were put up for him, sought to kill him, as deprived of the kingdom which was to be given him of God, and of the blessings for which their father prayed; and that this was the occasion of his coming hither, as his mother had commanded him to do: for we are all (says he) brethren one to another; but our mother esteems an alliance with your family more than she does one with the families of the country; so I look upon yourself and God to be the supporters of my travels, and think myself safe in my present circumstances."

Now Laban promised to treat him with great humanity, both on account of his ancestors, and particularly for the sake of his mother, towards whom, he said, he would show his kindness, even though she were absent, by taking care of him; for he assured him he would make him the head shepherd of his flock, and give him authority sufficient for that purpose; and when he should have a mind to return to his parents, he would send him back with presents, and this in as honorable a manner as the nearness of their relation should require. This Jacob heard gladly; and said he would willingly, and with pleasure, undergo any sort of pains while he tarried with him, but desired Rachel to wife, as the reward of those pains, who was not only on other accounts esteemed by him, but also because she was the means of his coming to him; for he said he was forced by the love of the damsel to make this proposal. Laban was well pleased with this agreement, and consented to give the damsel to him, as

not desirous to meet with any better son- in-law; and said he would do this, if he would stay with him some time, for he was not willing to send his daughter to be among the Canaanites, for he repented of the alliance he had made already by marrying his sister there. And when Jacob had given his consent to this, he agreed to stay seven years; for so many years he had resolved to serve his father-in-law, that, having given a specimen of his virtue, it might be better known what sort of a man he was.

## **JASHER 30:5**

5. And he there found some men; going from Haran to feed their flocks, and Jacob made inquiries of them, and they said, We are from Haran.
6. And he said unto them, Do you know Laban, the son of Nahor? and they said, We know him, and behold his daughter Rachel is coming along to feed her father's flock.
7. Whilst he was yet speaking with them, Rachel the daughter of Laban came to feed her father's sheep, for she was a shepherdess.
8. And when Jacob saw Rachel, the daughter of Laban, his mother's brother, he ran and kissed her, and lifted up his voice and wept.
9. And Jacob told Rachel that he was the son of Rebecca, her father's sister, and Rachel ran and told her father, and Jacob continued to cry because he had nothing with him to bring to the house of Laban.
10. And when Laban heard that his sister's son Jacob had come, he ran and kissed him and embraced him and brought him into the house and gave him bread, and he ate.
11. And Jacob related to Laban what his brother Esau had done to him, and what his son Eliphaz had done to him in the road.
12. And Jacob resided in Laban's house for one month, and Jacob ate and drank in the house of Laban, and afterward Laban said unto Jacob, Tell me what shall be thy wages, for how canst thou serve me for nought?
13. And Laban had no sons but only daughters, and his other wives and handmaids were still barren in those days; and these are the names of Laban's daughters which his wife Adinah had borne unto him; the name of the elder was Leah and the name of the younger was Rachel; and Leah was tender-eyed, but Rachel was beautiful and well favored, and Jacob loved her.
14. And Jacob said unto Laban, I will serve thee seven years for Rachel thy younger daughter; and Laban consented to this and Jacob served Laban seven years for his daughter Rachel.

## **JUBILEES 28:1**

1. And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

## *Seven years*

### **JASHER 30:15**

15. And in the second year of Jacob's dwelling in Haran, that is in the seventy ninth year of the life of Jacob, in that year died Eber the son of Shem, he was four hundred and sixty- four years old at his death.

16. And when Jacob heard that Eber was dead he grieved exceedingly, and he lamented and mourned over him many days.

17. And in the third year of Jacob's dwelling in Haran, Bosmath, the daughter of Ishmael, the wife of Esau, bare unto him a son, and Esau called his name Reuel.

18. And in the fourth year of Jacob's residence in the house of Laban, the Lord visited Laban and remembered him on account of Jacob, and sons were born unto him, and his first born was Beor, his second was Alib, and the third was Chorash.

19. And the Lord gave Laban riches and honor, sons and daughters, and the man increased greatly on account of Jacob.

20. And Jacob in those days served Laban in all manner of work, in the house and in the field, and the blessing of the Lord was in all that belonged to Laban in the house and in the field.

21. And in the fifth year died Jehudith, the daughter of Beeri, the wife of Esau, in the land of Canaan, and she had no sons but daughters only.

22. And these are the names of her daughters which she bare to Esau, the name of the elder was Marzith, and the name of the younger was Puith.

23. And when Jehudith died, Esau rose up and went to Seir to hunt in the field, as usual, and Esau dwelt in the land of Seir for a long time.

24. And in the sixth year Esau took for a wife, in addition to his other wives, Ahlibamah, the daughter of Zebeon the Hivite, and Esau brought her to the land of Canaan.

25. And Ahlibamah conceived and bare unto Esau three sons, Yeush, Yaalan, and Korah.

26. And in those days, in the land of Canaan, there was a quarrel between the herdsmen of Esau and the herdsmen of the inhabitants of the land of Canaan, for Esau's cattle and goods were too abundant for him to remain in the land of Canaan, in his father's house, and the land of Canaan could not bear him on account of his cattle.

27. And when Esau saw that his quarreling increased with the inhabitants of the land of Canaan, he rose up and took his wives and his sons and his daughters, and all belonging to him, and the cattle which he possessed, and all his property that he had acquired in the land of Canaan, and he went away from the inhabitants of the land to the land of Seir, and Esau and all belonging to him dwelt in the land of Seir.

28. But from time to time Esau would go and see his father and mother in the land of Canaan, and Esau intermarried with the Horites, and he gave his daughters to the sons of Seir, the Horite.

29. And he gave his elder daughter Marzith to Anah, the son of Zebeon, his wife's brother, and Puith he gave to Azar, the son of Bilhan the Horite; and Esau dwelt in the mountain, he and his children, and they were fruitful and multiplied.

## *Laban deceives Jacob*

### Genesis 29:21

#### King James

{29:21} And Jacob said unto Laban, Give [me] my wife, for my days are fulfilled, that I may go in unto her.

{29:22} And Laban gathered together all the men of the place, and made a feast.

{29:23} And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

{29:24} And Laban gave unto his daughter Leah Zilpah his maid [for] an handmaid.

{29:25} And it came to pass, that in the morning, behold, it [was] Leah: and he said to Laban, What [is] this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

{29:26} And Laban said, It must not be so done in our country, to give the younger before the firstborn.

{29:27} Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

{29:28} And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

{29:29} And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

{29:30} And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

#### Septuagint

29:21 And Jacob said to Laban, Give me my wife, for my days are fulfilled, that I may go in to her.

22 And Laban gathered together all the men of the place, and made a marriage-feast.

23 And it was even, and he took his daughter Lea, and brought her in to Jacob, and Jacob went in to her.

24 And Laban gave to his daughter Lea, Zelpha his handmaid, as a handmaid for her.

25 And it was morning, and behold it was Lea; and Jacob said to Laban, What is this that thou hast done to me? did I not serve thee for Rachel? and wherefore hast thou deceived me?

26 And Laban answered, It is not done thus in our country, to give the younger before the elder.

27 Fulfil then her sevens, and I will give to thee her also in return for thy labour, which thou labourest with me, yet seven other years.

28 And Jacob did so, and fulfilled her sevens; and Laban gave him his daughter Rachel to wife.

29 And Laban gave to his daughter his handmaid Balla, for a handmaid to her.

30 And he went in to Rachel; and he loved Rachel more than Lea; and he served him seven other years.

### Antiquities Book 1 19:7

And Jacob, accepting of his terms, after the time was over, he made the wedding-feast; and when it was night, without Jacob's perceiving it, he put his other daughter into bed to him, who was both elder than Rachel, and of no comely countenance: Jacob lay with her that night, as being both in drink and in the dark. However, when it was day, he knew what had been done to him; and he reproached Laban for his unfair proceeding with him; who asked pardon for that necessity which forced him to

do what he did; for he did not give him Lea out of any ill design, but as overcome by another greater necessity: that, notwithstanding this, nothing should hinder him from marrying Rachel; but that when he had served another seven years, he would give him her whom he loved. Jacob submitted to this condition, for his love to the damsel did not permit him to do otherwise; and when another seven years were gone, he took Rachel to wife.

## **JASHER 31:1**

1. And in the seventh year, Jacob's service which he served Laban was completed, and Jacob said unto Laban, Give me my wife, for the days of my service are fulfilled; and Laban did so, and Laban and Jacob assembled all the people of that place and they made a feast.
2. And in the evening Laban came to the house, and afterward Jacob came there with the people of the feast, and Laban extinguished all the lights that were there in the house.
3. And Jacob said unto Laban, Wherefore dost thou do this thing unto us? and Laban answered, Such is our custom to act in this land.
4. And afterward Laban took his daughter Leah, and he brought her to Jacob, and he came to her and Jacob did not know that she was Leah.
5. And Laban gave his daughter Leah his maid Zilpah for a handmaid.
6. And all the people at the feast knew what Laban had done to Jacob, but they did not tell the thing to Jacob.
7. And all the neighbors came that night to Jacob's house, and they ate and drank and rejoiced, and played before Leah upon timbrels, and with dances, and they responded before Jacob, Heleah, Heleah.
8. And Jacob heard their words but did not understand their meaning, but he thought such might be their custom in this land.
9. And the neighbors spoke these words before Jacob during the night, and all the lights that were in the house Laban had that night extinguished.
10. And in the morning, when daylight appeared, Jacob turned to his wife and he saw, and beheld it was Leah that had been lying in his bosom, and Jacob said, Behold now I know what the neighbors said last night, Heleah, they said, and I knew it not.
11. And Jacob called unto Laban, and said unto him, What is this that thou didst unto me? Surely I served thee for Rachel, and why didst thou deceive me and didst give me Leah?
12. And Laban answered Jacob, saying, Not so is it done in our place to give the younger before the elder now therefore if thou desirest to take her sister likewise, take her unto thee for the service which thou wilt serve me for another seven years.
13. And Jacob did so, and he also took Rachel for a wife, and he served Laban seven years more, and Jacob also came to Rachel, and he loved Rachel more than Leah, and Laban gave her his maid Bilhah for a handmaid.

## **JUBILEES 28:2**

2. And in the first year of the third week he said unto him: "Give me my wife, for whom I have served thee seven years;" and Laban said unto Jacob. "I will give thee thy wife."
3. And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an handmaid; and Jacob did not know, for he thought that she was Rachel.

*Jacob*

4. And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: "Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me? Take thy daughter, and I will go; for thou hast done evil to me."

5. For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6. And Laban said to Jacob: "It is not so done in our country, to give the younger before the elder." And it is not right to do this; for thus it is ordained and written in the heavenly tables, that no one should give his younger daughter before the elder--but the elder one giveth first and after her the younger--and the man who doeth so, they set down guilt against him in heaven, and none is righteous that doeth this thing, for this deed is evil before the Lord.

7. And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8. And Laban said to Jacob: "Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayest serve me another seven years, that thou mayest pasture my sheep as thou didst in the former week."

9. And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah as a handmaid.

10. And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

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# Israel

## *Four sons for Leah Reuben, Simeon, Levi, Judah.*

### Genesis 29:31

#### King James

{29:31} And when the LORD saw that Leah [was] hated, he opened her womb: but Rachel [was] barren.  
{29:32} And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.  
{29:33} And she conceived again, and bare a son; and said, Because the LORD hath heard that I [was] hated, he hath therefore given me this [son] also: and she called his name Simeon.  
{29:34} And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.  
{29:35} And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

#### Septuagint

29:31 And when the Lord God saw that Lea was hated, he opened her womb; but Rachel was barren.  
32 And Lea conceived and bore a son to Jacob; and she called his name, Ruben; saying, Because the Lord has looked on my humiliation, and has given me a son, now then my husband will love me.  
33 And she conceived again, and bore a second son to Jacob; and she said, Because the Lord has heard that I am hated, he has given to me this one also; and she called his name, Simeon.  
34 And she conceived yet again, and bore a son, and said, In the present time my husband will be with me, for I have born him three sons; therefore she called his name, Levi.  
35 And having conceived yet again, she bore a son, and said, Now yet again this time will I give thanks to the Lord; therefore she called his name, Juda; and ceased bearing.

### Antiquities Book 1 19:8

Now each of these had handmaids, by their father's donation. Zilpha was handmaid to Lea, and Bilha to Rachel; by no means slaves, but however subject to their mistresses. Now Lea was sorely troubled at her husband's love to her sister; and she expected she should be better esteemed if she bare him children: so she entreated God perpetually; and when she had borne a son, and her husband was on that account better reconciled to her, she named her son Reubel, because *God had had mercy upon her, in giving her a son*, for that is the signification of this name. After some time she bare three more sons; Simeon, which name signifies *that God had hearkened to her prayer*. Then she bare Levi, *the confirmer of their friendship*. After him was born Judah, which denotes *thanksgiving*.

## **JASHER 31:14**

14. And when the Lord saw that Leah was hated, the Lord opened her womb, and she conceived and bare Jacob four sons in those days.

15. And these are their names, Reuben Simeon, Levi, and Judah, and she afterward left bearing.

## **JUBILEES 28:11**

11. And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week.

12. But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13. And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week.

14. And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week.

15. And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the †first† year of the †fourth† week.

# *Bilhah has Dan and Naphtali Zilpah has Gad and Asher*

## **Genesis 30:1**

### **King James**

{30:1} And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

{30:2} And Jacob's anger was kindled against Rachel: and he said, [Am] I in God's stead, who hath withheld from thee the fruit of the womb?

{30:3} And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees that I may also have children by her.

{30:4} And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

{30:5} And Bilhah conceived, and bare Jacob a son.

{30:6} And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

### **Septuagint**

<sup>30:1</sup> And Rachel having perceived that she bore Jacob no children, was jealous of her sister; and said to Jacob, Give me children; and if not, I shall die.

<sup>2</sup> And Jacob was angry with Rachel, and said to her, Am I in the place of God, who has deprived thee of the fruit of the womb?

<sup>3</sup> And Rachel said to Jacob, Behold my handmaid Balla, go in to her, and she shall bear upon my knees, and I also shall have children by her.

<sup>4</sup> And she gave him Balla her maid, for a wife to him; and Jacob went in to her.

<sup>5</sup> And Balla, Rachel's maid, conceived, and bore Jacob a son.

<sup>6</sup> And Rachel said, God has given judgment for me, and hearkened to my voice, and has given me a son; therefore she called his name, Dan.

## *Israel*

{30:7} And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

{30:8} And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

{30:9} When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

{30:10} And Zilpah Leah's maid bare Jacob a son.

{30:11} And Leah said, A troop cometh: and she called his name Gad.

{30:12} And Zilpah Leah's maid bare Jacob a second son.

{30:13} And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

<sup>7</sup> And Balla, Rachel's maid, conceived yet again, and bore a second son to Jacob.

<sup>8</sup> And Rachel said, God has helped me, and I contended with my sister and prevailed; and she called his name, Nephthalim.

<sup>9</sup> And Lea saw that she ceased from bearing, and she took Zelpha her maid, and gave her to Jacob for a wife; and he went in to her.

<sup>10</sup> And Zelpha the maid of Lea conceived, and bore Jacob a son.

<sup>11</sup> And Lea said, *It is* happily: and she called his name, Gad.

<sup>12</sup> And Zelpha the maid of Lea conceived yet again, and bore Jacob a second son.

<sup>13</sup> And Lea said, I am blessed, for the women will pronounce me blessed; and she called his name, Aser.

## Antiquities Book 1 19:8

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But Rachel, fearing lest the fruitfulness of her sister should make herself enjoy a lesser share of Jacob's affections, put to bed to him her handmaid Bilha; by whom Jacob had Dan: one may interpret that name into the Greek tongue, *a divine judgment*. And after him Nephthalim, as it were, *unconquerable in stratagems*, since Rachel tried to conquer the fruitfulness of her sister by this stratagem. Accordingly, Lea took the same method, and used a counter-stratagem to that of her sister; for she put to bed to him her own handmaid. Jacob therefore had by Zilpha a son, whose name was Gad, which may be interpreted *fortune*; and after him Asher, which may be called *a happy man*, because he added glory to Lea.

## JASHER 31:16

16. And at that time Rachel was barren, and she had no offspring, and Rachel envied her sister Leah, and when Rachel saw that she bare no children to Jacob, she took her handmaid Bilhah, and she bare Jacob two sons, Dan and Naphtali.

17. And when Leah saw that she had left bearing, she also took her handmaid Zilpah, and she gave her to Jacob for a wife, and Jacob also came to Zilpah, and she also bare Jacob two sons, Gad and Asher.

## JUBILEES 28:16

16. And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: "Give me children "; and Jacob said: "Have I withheld from thee the fruits of thy womb? Have I forsaken thee?"

17. And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: "Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me."

18. (And she gave (him) Bilhah her handmaid to wife.) And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the †sixth† year of the †third† week.

19. And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Naphtali, on the fifth of the seventh month, in the second year of the fourth week.

20. And when Leah saw that she had become sterile and did not bear, she envied (Rachel) and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week.

21. And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the †fifth† year of the fourth week.

## *Leah has Issachar, Zebulun and Dinah*

### Genesis 30:14

#### King James

{30:14} And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

{30:15} And she said unto her, [Is it] a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

{30:16} And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

{30:17} And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

{30:18} And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

#### Septuagint

30:14 And Ruben went in the day of barley-harvest, and found apples of mandrakes in the field, and brought them to his mother Lea; and Rachel said to Lea her sister, Give me of thy son's mandrakes.

15 And Lea said, *Is it* not enough for thee that thou hast taken my husband, wilt thou also take my son's mandrakes? And Rachel said, Not so: let him lie with thee to-night for thy son's mandrakes.

16 And Jacob came in out of the field at even; and Lea went forth to meet him, and said, Thou shalt come in to me this day, for I have hired thee for my son's mandrakes; and he lay with her that night.

17 And God hearkened to Lea, and she conceived, and bore Jacob a fifth son.

18 And Lea said, God has given me my reward, because I gave my maid to my husband; and she called his name Issachar, which is, Reward.

## *Israel*

{30:19} And Leah conceived again, and bare Jacob the sixth son.

{30:20} And Leah said, God hath endued me [with] a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

{30:21} And afterwards she bare a daughter, and called her name Dinah

<sup>19</sup> And Lea conceived again, and bore Jacob a sixth son.

<sup>20</sup> And Lea said, God has given me a good gift in this time; my husband will choose me, for I have born him six sons: and she called his name, Zabulon.

<sup>21</sup> And after this she bore a daughter; and she called her name, Dina.

## Antiquities Book 1 19:8

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Now Reubel, the eldest son of Lea, brought apples of mandrakes to his mother. When Rachel saw them, she desired that she would give her the apples, for she longed to eat them; but when she refused, and bid her be content that she had deprived her of the benevolence she ought to have had from her husband, Rachel, in order to mitigate her sister's anger, said she would yield her husband to her; and he should lie with her that evening. She accepted of the favor, and Jacob slept with Lea, by the favor of Rachel. She bare then these sons: Issachar, denoting *one born by hire*: and Zabulon, *one born as a pledge of benevolence towards her*; and a daughter, Dina.

## JASHER 31:18

18. And Leah again conceived and bare Jacob in those days two sons and one daughter, and these are their names, Issachar, Zebulon, and their sister Dinah.

## JUBILEES 28:22

22. And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the †fourth† year of the fourth week, and she gave him to a nurse.

23. And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zebulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week.

## Rachel has Joseph

### Genesis 30:22

#### King James

{30:22} And God remembered Rachel, and God hearkened to her, and opened her womb.

{30:23} And she conceived, and bare a son; and said, God hath taken away my reproach:

{30:24} And she called his name Joseph; and said, the LORD shall add to me another son.

#### Septuagint

30:22 And God remembered Rachel, and God hearkened to her, and he opened her womb.

23 And she conceived, and bore Jacob a son; and Rachel said, God has taken away my reproach.

24 And she called his name Joseph, saying, Let God add to me another son

### Antiquities Book 1 19:8

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After some time Rachel had a son, named Joseph, which signified *there should be another added to him*.

### JASHER 31:19

19. And Rachel was still barren in those days, and Rachel prayed unto the Lord at that time, and she said, O Lord God remember me and visit me, I beseech thee, for now my husband will cast me off, for I have borne him no children.

20. Now O Lord God, hear my supplication before thee, and see my affliction, and give me children like one of the handmaids, that I may no more bear my reproach.

21. And God heard her and opened her womb, and Rachel conceived and bare a son, and she said, The Lord has taken away my reproach, and she called his name Joseph, saying, May the Lord add to me another son; and Jacob was ninety-one years old when she bare him.

22. At that time Jacob's mother, Rebecca, sent her nurse Deborah the daughter of Uz, and two of Isaac's servants unto Jacob.

23. And they came to Jacob to Haran and they said unto him, Rebecca has sent us to thee that thou shalt return to thy father's house to the land of Canaan; and Jacob hearkened unto them in this which his mother had spoken.

### JUBILEES 28:24

24. And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the †sixth† year in this fourth week.

## *Will work for livestock*

### Genesis 30:25

#### King James

{30:25} And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

{30:26} Give [me] my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

{30:27} And Laban said unto him, I pray thee, if I have found favour in thine eyes, [tarry: for] I have learned by experience that the LORD hath blessed me for thy sake.

{30:28} And he said, Appoint me thy wages, and I will give [it. ]

{30:29} And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

{30:30} For [it was] little which thou hadst before I [came,] and it is [now] increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

{30:31} And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed [and] keep thy flock:

{30:32} I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [of such] shall be my hire.

#### Septuagint

30:25 And it came to pass when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and to my land.

26 Restore my wives and my children, for whom I have served thee, that I may depart, for thou knowest the service wherewith I have served thee.

27 And Laban said to him, If I have found grace in thy sight, I would augur *well*, for the Lord has blessed me at thy coming in.

28 Appoint me thy wages, and I will give *them*.

29 And Jacob said, Thou knowest in what things I have served thee, and how many cattle of thine are with me.

30 For it was little thou hadst before my time, and it is increased to a multitude, and the Lord God has blessed thee since my coming; now then, when shall I set up also my own house?

31 And Laban said to him, What shall I give thee? and Jacob said to him, Thou shalt not give me anything; if thou wilt do this thing for me, I will again tend thy flocks and keep them.

32 Let all thy sheep pass by to-day, and separate thence every grey sheep among the rams, and every one that is speckled and spotted among the goats—*this* shall be my reward.

## *Israel*

{30:33} So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that [is] not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

{30:34} And Laban said, Behold, I would it might be according to thy word.

{30:35} And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, [and] every one that had [some] white in it, and all the brown among the sheep, and gave [them] into the hand of his sons.

{30:36} And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

<sup>33</sup> And my righteousness shall answer for me on the morrow, for it is my reward before thee: whatever shall not be spotted and speckled among the goats, and grey among the rams, shall be stolen with me.

<sup>34</sup> And Laban said to him, Let it be according to thy word.

<sup>35</sup> And he separated in that day the spotted and speckled he-goats, and all the spotted and speckled she-goats, and all that was grey among the rams, and every one that was white among them, and he gave them into the hand of his sons.

<sup>36</sup> And he set a distance of a three days' journey between them and Jacob. And Jacob tended the cattle of Laban that were left behind.

## **JASHER 31:24**

24. At that time, the other seven years which Jacob served Laban for Rachel were completed, and it was at the end of fourteen years that he had dwelt in Haran that Jacob said unto Laban, give me my wives and send me away, that I may go to my land, for behold my mother did send unto me from the land at Canaan that I should return to my father's house.

25. And Laban said unto him, Not so I pray thee; if I have found favor in thy sight do not leave me; appoint me thy wages and I will give them, and remain with me.

26. And Jacob said unto him, This is what thou shalt give me for wages, that I shall this day pass through all thy flock and take away from them every lamb that is speckled and spotted and such as are brown amongst the sheep, and amongst the goats, and if thou wilt do this thing for me I will return and feed thy flock and keep them as at first.

27. And Laban did so, and Laban removed from his flock all that Jacob had said and gave them to him.

28. And Jacob placed all that he had removed from Laban's flock in the hands of his sons, and Jacob was feeding the remainder of Laban's flock.

29. And when the servants of Isaac which he had sent unto Jacob saw that Jacob would not then return with them to the land of Canaan to his father, they then went away from him, and they returned home to the land of Canaan.

30. And Deborah remained with Jacob in Haran, and she did not return with the servants of Isaac to the land of Canaan, and Deborah resided with Jacob's wives and children in Haran.

31. And Jacob served Laban six years longer, and when the sheep brought forth, Jacob removed from them such as were speckled and spotted, as he had determined with Laban, and Jacob did so at Laban's for six years, and the man increased abundantly and he had cattle and maid servants and men servants, camels, and asses.

32. And Jacob had two hundred drove of cattle, and his cattle were of large size and of beautiful appearance and were very productive, and all the families of the sons of men desired to get some of the cattle of Jacob, for they were exceedingly prosperous.

33. And many of the sons of men came to procure some of Jacob's flock, and Jacob gave them a sheep for a man servant or a maid servant or for an ass or a camel, or whatever Jacob desired from them they gave him.

34. And Jacob obtained riches and honor and possessions by means of these transactions with the sons of men, and the children of Laban envied him of this honor.

## JUBILEES 28:25

25. And in the days when Joseph was born, Jacob said to Laban: "Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father."

26. And Laban said to Jacob: "†Tarry with me for thy wages†, and pasture my flock for me again, and take thy wages."

27. And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

# *Jacob prospers*

## Genesis 30:37

### King James

{30:37} And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which [was] in the rods.

{30:38} And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

{30:39} And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

### Septuagint

<sup>30:37</sup> And Jacob took to himself green rods of storax tree and walnut and plane-tree; and Jacob peeled in them white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods.

<sup>38</sup> And he laid the rods which he had peeled, in the hollows of the watering-troughs, that whensoever the cattle should come to drink, as they should have come to drink before the rods, the cattle might conceive at the rods.

<sup>39</sup> So the cattle conceived at the rods, and the cattle brought forth *young* speckled, and streaked and spotted with ash-coloured *spots*.

*Israel*

{30:40} And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

{30:41} And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

{30:42} But when the cattle were feeble, he put [them] not in: so the feebler were Laban's, and the stronger Jacob's.

{30:43} And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

<sup>40</sup> And Jacob separated the lambs, and set before the sheep a speckled ram, and every variegated one among the lambs, and he separated flocks for himself alone, and did not mingle them with the sheep of Laban.

<sup>41</sup> And it came to pass in the time wherein the cattle became pregnant, conceiving in the belly, Jacob put the rods before the cattle in the troughs, that they might conceive by the rods.

<sup>42</sup> But he did not put them in *indiscriminately* whenever the cattle happened to bring forth, but the unmarked ones were Laban's, and the marked ones were Jacob's.

<sup>43</sup> And the man became very rich, and he had many cattle, and oxen, and servants, and maidservants, and camels, and asses.

## JUBILEES 28:28

28. And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29. And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maidservants.

30. And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

## *YHWH says go home*

### Genesis 31:1

#### King James

{31:1} And he heard the words of Laban's sons, saying, Jacob hath taken away all that [was] our father's; and of [that] which [was] our father's hath he gotten all this glory.

{31:2} And Jacob beheld the countenance of Laban, and, behold, it [was] not toward him as before.

{31:3} And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

{31:4} And Jacob sent and called Rachel and Leah to the field unto his flock,

{31:5} And said unto them, I see your father's countenance, that it [is] not toward me as before; but the God of my father hath been with me.

{31:6} And ye know that with all my power I have served your father.

{31:7} And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

{31:8} If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

{31:9} Thus God hath taken away the cattle of your father, and given [them] to me.

{31:10} And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle [were] ringstraked, speckled, and grisled.

{31:11} And the angel of God spake unto me in a dream, [saying,] Jacob: And I said, Here [am] I.

#### Septuagint

31:1 And Jacob heard the words of the sons of Laban, saying, Jacob has taken all that was our father's, and of our father's property has he gotten all this glory.

2 And Jacob saw the countenance of Laban, and behold it was not toward him as before.

3 And the Lord said to Jacob, Return to the land of thy father, and to thy family, and I will be with thee.

4 And Jacob sent and called Lea and Rachel to the plain where the flocks were.

5 And he said to them, I see the face of your father, that it is not toward me as before, but the God of my father was with me.

6 And ye too know that with all my might I have served your father.

7 But your father deceived me, and changed my wages for the ten lambs, yet God gave him not *power* to hurt me.

8 If he should say thus, The speckled shall be thy reward, then all the cattle would bear speckled; and if he should say, The white shall be thy reward, then would all the cattle bear white.

9 So God has taken away all the cattle of your father, and given them to me.

10 And it came to pass when the cattle conceived and were with young, that I beheld with mine eyes in sleep, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots.

11 And the angel of God said to me in a dream, Jacob; and I said, What is it?

## *Israel*

{31:12} And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle [are] ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

{31:13} I [am] the God of Bethel, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

{31:14} And Rachel and Leah answered and said unto him, [Is there] yet any portion or inheritance for us in our father's house?

{31:15} Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

{31:16} For all the riches which God hath taken from our father, that [is] ours, and our children's: now then, whatsoever God hath said unto thee, do.

<sup>12</sup> And he said, Look up with thine eyes, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban does to thee.

<sup>13</sup> I am God that appeared to thee in the place of God where thou anointedst a pillar to me, and vowedst to me there a vow; now then arise and depart out of this land, depart into the land of thy nativity, and I will be with thee.

<sup>14</sup> And Rachel and Lea answered and said to him, Have we yet a part or inheritance in the house of our father?

<sup>15</sup> Are we not considered strangers by him? for he has sold us, and quite devoured our money.

<sup>16</sup> All the wealth and the glory which God has taken from our father, it shall be our's and our children's; now then do whatsoever God has said to thee.

## **JASHER 31:35**

35. And in the course of time he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's, and of that which was our father's has he acquired all this glory.

36. And Jacob beheld the countenance of Laban and of his children, and behold it was not toward him in those days as it had been before.

37. And the Lord appeared to Jacob at the expiration of the six years, and said unto him, Arise, go forth out of this land, and return to the land of thy birthplace and I will be with thee.

## **JUBILEES 29:1**

1. And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2. And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3. For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house; and they said: "To every place whither thou goest we will go with thee."

## Jacob leaves Padan-aram

### Genesis 31:17

#### King James

{31:17} Then Jacob rose up, and set his sons and his wives upon camels;

{31:18} And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

{31:19} And Laban went to shear his sheep: and Rachel had stolen the images that [were] her father's.

{31:20} And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

{31:21} So he fled with all that he had; and he rose up, and passed over the river, and set his face [toward] the mount Gilead.

{31:22} And it was told Laban on the third day that Jacob was fled.

{31:23} And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

{31:24} And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

{31:25} Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

{31:26} And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives [taken] with the sword?

{31:27} Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

#### Septuagint

31:17 And Jacob arose and took his wives and his children up on the camels;

18 and he took away all his possessions and all his store, which he had gotten in Mesopotamia, and all that belonged to him, to depart to Isaac his father in the land of Chanaan.

19 And Laban went to shear his sheep; and Rachel stole her father's images.

20 And Jacob hid *the matter from* Laban the Syrian, so as not to tell him that he ran away.

21 And he departed himself and all that belonged to him, and passed over the river, and went into the mountain Galaad.

22 But it was told Laban the Syrian on the third day, that Jacob was fled.

23 And having taken his brethren with him, he pursued after him seven days' journey, and overtook him on Mount Galaad.

24 And God came to Laban the Syrian in sleep by night, and said to him, Take heed to thyself that thou speak not at any time to Jacob evil things.

25 And Laban overtook Jacob; and Jacob pitched his tent in the mountain; and Laban stationed his brothers in the mount Galaad.

26 And Laban said to Jacob, What hast thou done? wherefore didst thou run away secretly, and pillage me, and lead away my daughters as captives taken with the sword?

27 Whereas if thou hadst told me, I would have sent thee away with mirth, and with songs, and timbrels, and harp.

## *Israel*

{31:28} And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

{31:29} It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

{31:30} And now, [though] thou wouldest needs be gone, because thou sore longedst after thy father's house, [yet] wherefore hast thou stolen my gods?

{31:31} And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

{31:32} With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what [is] thine with me, and take [it] to thee. For Jacob knew not that Rachel had stolen them.

{31:33} And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found [them] not. Then went he out of Leah's tent, and entered into Rachel's tent.

{31:34} Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found [them] not.

{31:35} And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

28 And I was not counted worthy to embrace my children and my daughters; now then thou hast wrought foolishly.

29 And now my hand has power to hurt thee; but the God of thy father spoke to me yesterday, saying, Take heed to thyself that thou speak not evil words to Jacob.

30 Now then go on thy way, for thou hast earnestly desired to depart to the house of thy father; wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid; for I said, Lest at any time thou shouldst take away thy daughters from me, and all my possessions.

32 And Jacob said, With whomsoever thou shalt find thy gods, he shall not live in the presence of our brethren; take notice of what I have of thy property, and take it; and he observed nothing with him, but Jacob knew not that his wife Rachel had stolen them.

33 And Laban went in and searched in the house of Lea, and found *them* not; and he went out of the house of Lea, and searched in the house of Jacob, and in the house of the two maid-servants, and found them not; and he went also into the house of Rachel.

34 And Rachel took the idols, and cast them among the camel's packs, and sat upon them.

35 And she said to her father, Be not indignant, Sir; I cannot rise up before thee, for it is with me according to the manner of women. Laban searched in all the house, and found not the images.

## Antiquities Book 1 19:9 -19:11

Now Jacob fed the flocks of Laban his father-in-law all this time, being twenty years, after which he desired leave of his father-in-law to take his wives and go home; but when his father-in-law would not give him leave, he contrived to do it secretly. He made trial therefore of the disposition of his wives what they thought of this journey; - when they appeared glad, and approved of it. Rachel took along with her the images of the gods, which, according to their laws, they used to worship in their own country, and ran away together with her sister. The children also of them both, and the handmaids, and what possessions they had, went along with them. Jacob also drove away half the cattle, without letting Laban know of it beforehand. But the reason why Rachel took the images of the gods, although Jacob had taught her to despise such worship of those gods, was this, That in case they were pursued, and taken by her father, she might have recourse to these images, in order obtain his pardon.

But Laban, after one day's time, being acquainted with Jacob's and his daughters' departure, was much troubled, and pursued after them, leading a band of men with him; and on the seventh day overtook them, and found them resting on a certain hill; and then indeed he did not meddle with them, for it was even-tide; but God stood by him in a dream, and warned him to receive his son-in-law and his daughters in a peaceable manner; and not to venture upon any thing rashly, or in wrath to but to make a league with Jacob. And he him, that if he despised their small number, attacked them in a hostile manner, he would assist them. When Laban had been thus forewarned by God, he called Jacob to him the next day, in order to treat with him, and showed him what dream he had; in dependence whereupon he came confidently to him, and began to accuse him, alleging that he had entertained him when he was poor, and in want of all things, and had given him plenty of all things which he had. "For," said he, "I have joined my daughters to thee in marriage, and supposed that thy kindness to me be greater than before; but thou hast had no regard to either thy mother's relations to me, nor to the affinity now newly contracted between us; nor to those wives whom thou hast married; nor to those children, of whom I am the grandfather. Thou hast treated me as an enemy, driving away my cattle, and by persuading my daughters to run away from their father; and by carrying home those sacred paternal images which were worshipped by my forefathers, and have been honored with the like worship which they paid them by myself. In short, thou hast done this whilst thou art my kinsman, and my sister's son, and the husband of my daughters, and was hospitably treated by me, and didst eat at my table." When Laban had said this, Jacob made his defense - That he was not the only person in whom God had implanted the love of his native country, but that he had made it natural to all men; and that therefore it was but reasonable that, after so long time, he should go back to it. "But as to the prey, of whose driving away thou accusest me, if any other person were the arbitrator, thou wouldst be found in the wrong; for instead of those thanks I ought to have had from thee, for both keeping thy cattle, and increasing them, how is it that thou art unjustly angry at me because I have taken, and have with me, a small portion of them? But then, as to thy daughters, take notice, that it is not through any evil practices of mine that they follow me in my return home, but from that just affection which wives naturally have to their husbands. They follow therefore not so properly myself as their own children." And thus far of his apology was made, in order to clear himself of having acted unjustly. To which he added his own complaint and accusation of Laban; saying, "While I was thy sister's son, and thou hadst given me thy daughters in marriage, thou hast worn me out with thy harsh commands, and detained me twenty years under them. That indeed which was required in order to my marrying thy daughters, hard as it was, I own to have been tolerable; but as to those that were put upon me after those marriages, they were worse, and such indeed as an enemy would have avoided." For certainly Laban had used Jacob very ill; for when he saw that God was assisting to Jacob in all that he desired, he promised him, that of the young cattle which should be born, he should have sometimes what was of a white color, and sometimes what should be of a black color; but when those that came to Jacob's share proved numerous, he did not keep his faith with him, but said he would give them to him the next year, because of his envying him the multitude of his possessions. He promised him as before, because he thought such an increase was not to be expected; but when it appeared to be fact, he deceived him.

But then, as to the sacred images, he bid him search for them; and when Laban accepted of the offer, Rachel, being informed of it, put those images into that camel's saddle on which she rode, and sat upon it; and said, that her natural purgation hindered her rising up: so Laban left off searching any further, not supposing that his daughter in such circumstances would approach to those images.

## **JASHER 31:38**

38. And Jacob rose up at that time and he mounted his children and wives and all belonging to him upon camels, and he went forth to go to the land of Canaan to his father Isaac.

39. And Laban did not know that Jacob had gone from him, for Laban had been that day sheep-shearing.

40. And Rachel stole her father's images, and she took them and she concealed them upon the camel upon which she sat, and she went on.

41. And this is the manner of the images; in taking a man who is the first born and slaying him and taking the hair off his head, and taking salt and salting the head and anointing it in oil, then taking a small tablet of copper or a tablet of gold and writing the name upon it, and placing the tablet under his tongue, and taking the head with the tablet under the tongue and putting it in the house, and lighting up lights before it and bowing down to it.

42. And at the time when they bow down to it, it speaketh to them in all matters that they ask of it, through the power of the name which is written in it.

43. And some make them in the figures of men, of gold and silver, and go to them in times known to them, and the figures receive the influence of the stars, and tell them future things, and in this manner were the images which Rachel stole from her father.

44. And Rachel stole these images which were her father's, in order that Laban might not know through them where Jacob had gone.

45. And Laban came home and he asked concerning Jacob and his household, and he was not to be found, and Laban sought his images to know where Jacob had gone, and could not find them, and he went to some other images, and he inquired of them and they told him that Jacob had fled from him to his father's, to the land of Canaan.

46. And Laban then rose up and he took his brothers and all his servants, and he went forth and pursued Jacob, and he overtook him in mount Gilead.

47. And Laban said unto Jacob, What is this thou hast done to me to flee and deceive me, and lead my daughters and their children as captives taken by the sword?

48. And thou didst not suffer me to kiss them and send them away with joy, and thou didst steal my gods and didst go away.

49. And Jacob answered Laban, saying, Because I was afraid lest thou wouldst take thy daughters by force from me; and now with whomsoever thou findest thy gods he shall die.

50. And Laban searched for the images and he examined in all Jacob's tents and furniture, but could not find them.

## **JUBILEES 29:4**

4. And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5. And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6. And the Lord did not suffer him to injure Jacob; for He appeared to him in a dream by night. And Laban spake to Jacob,

## *Pillar of witnesses*

### Genesis 31:36

#### King James

{31:36} And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What [is] my trespass? what [is] my sin, that thou hast so hotly pursued after me?  
{31:37} Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set [it] here before my brethren and thy brethren, that they may judge betwixt us both.  
{31:38} This twenty years [have] I [been] with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.  
{31:39} That which was torn [of beasts] I brought not unto thee; I bare the loss of it; of my hand didst thou require it, [whether] stolen by day, or stolen by night.  
{31:40} [Thus] I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.  
{31:41} Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.  
{31:42} Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked [thee] yesternight.  
{31:43} And Laban answered and said unto Jacob, [These] daughters [are] my daughters, and [these] children [are] my children, and [these] cattle [are] my cattle, and all that thou seest [is] mine: and what can I do this day unto these my daughters, or unto their children which they have born?

#### Septuagint

<sup>31:36</sup> And Jacob was angry, and strove with Laban; and Jacob answered and said to Laban, What is my injustice, and what my sin, that thou hast pursued after me,  
<sup>37</sup> and that thou hast searched all the furniture of my house? what hast thou found of all the furniture of thine house? set it here between thy relations and my relations, and let them decide between us two.  
<sup>38</sup> These twenty years have I been with thee; thy sheep, and thy she-goats have not failed in bearing; I devoured not the rams of thy cattle.  
<sup>39</sup> That which was taken of beasts I brought not to thee; I made good of myself the thefts of the day, and the thefts of the night.  
<sup>40</sup> I was parched with heat by day, and *chilled* with frost by night, and my sleep departed from my eyes.  
<sup>41</sup> These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years among thy sheep, and thou didst falsely rate my wages for ten lambs.  
<sup>42</sup> Unless I had the God of my father Abraam, and the fear of Isaac, now thou wouldest have sent me away empty; God saw my humiliation, and the labour of my hands, and rebuked thee yesterday.  
<sup>43</sup> And Laban answered and said to Jacob, The daughters are my daughters, and the sons my sons, and the cattle are my cattle, and all things which thou seest are mine, and *the property* of my daughters; what shall I do to them to-day, or their children which they bore?

*Israel*

{31:44} Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

{31:45} And Jacob took a stone, and set it up [for] a pillar.

{31:46} And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

{31:47} And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

{31:48} And Laban said, This heap [is] a witness between me and thee this day. Therefore was the name of it called Galeed;

{31:49} And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

{31:50} If thou shalt afflict my daughters, or if thou shalt take [other] wives beside my daughters, no man [is] with us; see, God [is] witness betwixt me and thee.

{31:51} And Laban said to Jacob, Behold this heap, and behold [this] pillar, which I have cast betwixt me and thee;

{31:52} This heap [be] witness, and [this] pillar [be] witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

{31:53} The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

{31:54} Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

{31:55} And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

<sup>44</sup> Now then come, let me make a covenant, both I and thou, and it shall be for a witness between me and thee; and he said to him, Behold, there is no one with us; behold, God is witness between me and thee.

<sup>45</sup> And Jacob having taken a stone, set it up for a pillar.

<sup>46</sup> And Jacob said to his brethren, Gather stones; and they gathered stones and made a heap, and ate there upon the heap; and Laban said to him, This heap witnesses between me and thee to-day.

<sup>47</sup> And Laban called it, the Heap of Testimony; and Jacob called it, the Witness Heap.

<sup>48</sup> And Laban said to Jacob, Behold this heap, and the pillar, which I have set between me and thee; this heap witnesses, and this pillar witnesses; therefore its name was called, the Heap witnesses.

<sup>49</sup> And the vision of which he said—Let God look to it between me and thee, because we are about to depart from each other, —

<sup>50</sup> If thou shalt humble my daughters, if thou shouldest take wives in addition to my daughters, see, there is no one with us looking on. God *is* witness between me and thee.

<sup>51</sup> And Laban said to Jacob, Behold, this heap, and this pillar are a witness.

<sup>52</sup> For if I should not cross over unto thee, neither shouldest thou cross over to me, for mischief beyond this heap and this pillar.

<sup>53</sup> The God of Abraam and the God of Nachor judge between us; and Jacob swore by the Fear of his father Isaac.

<sup>54</sup> And he offered a sacrifice in the mountain, and called his brethren, and they ate and drank, and slept in the mountain.

<sup>55</sup> And Laban rose up in the morning, and kissed his sons and his daughters, and blessed them; and Laban having turned back, departed to his place.

So he made a league with Jacob, and bound it by oaths, that he would not bear him any malice on account of what had happened; and Jacob made the like league, and promised to love Laban's daughters. And these leagues they confirmed with oaths also, which they made upon certain as whereon they erected a pillar, in the form of an altar: whence that hill is called Gilead; and from thence they call that land the Land of Gilead at this day. Now when they had feasted, after the making of the league, Laban returned home.

## **JASHER 31:51**

51. And Laban said unto Jacob, We will make a covenant together and it shall be a testimony between me and thee; if thou shalt afflict my daughters, or shalt take other wives besides my daughters, even God shall be a witness between me and thee in this matter.

52. And they took stones and made a heap, and Laban said, This heap is a witness between me and thee, therefore he called the name thereof Gilead.

53. And Jacob and Laban offered sacrifice upon the mount, and they ate there by the heap, and they tarried in the mount all night, and Laban rose up early in the morning, and he wept with his daughters and he kissed them, and he returned unto his place.

54. And he hastened and sent off his son Beor, who was seventeen years old, with Abichor of the son of Uz, the son of Nahor, and with them were ten men.

55. And they hastened and went and passed on the road before Jacob, and they came by another road to the land of Seir.

56. And they came unto Esau and said unto him, Thus saith thy brother and relative, thy mother's brother Laban, the son of Bethuel, saying,

57. Hast thou heard what Jacob thy brother has done unto me, who first came to me naked and bare, and I went to meet him, and brought him to my house with honor, and I made him great, and I gave him my two daughters for wives and also two of my maids.

58. And God blessed him on my account, and he increased abundantly, and had sons, daughters and maid servants.

59. He has also an immense stock of flocks and herds, camels and asses, also silver and gold in abundance; and when he saw that his wealth increased, he left me whilst I went to shear my sheep, and he rose up and fled in secrecy.

60. And he lifted his wives and children upon camels, and he led away all his cattle and property which he acquired in my land, and he lifted up his countenance to go to his father Isaac, to the land of Canaan.

61. And he did not suffer me to kiss my daughters and their children, and he led my daughters as captives taken by the sword, and he also stole my gods and he fled.

62. And now I have left him in the mountain of the brook of Jabuk, him and all belonging to him; he lacketh nothing.

63. If it be thy wish to go to him, go then and there wilt thou find him, and thou canst do unto him as thy soul desireth; and Laban's messengers came and told Esau all these things.

64. And Esau heard all the words of Laban's messengers, and his anger was greatly kindled against Jacob, and he remembered his hatred, and his anger burned within him.

65. And Esau hastened and took his children and servants and the souls of his household, being sixty men, and he went and assembled all the children of Seir the Horite and their people, being three hundred and forty men, and took all this number of four hundred men with drawn swords, and he went unto Jacob to smite him.

66. And Esau divided this number into several parts, and he took the sixty men of his children and servants and the souls of his household as one head, and gave them in care of Eliphaz his eldest son.

67. And the remaining heads he gave to the care of the six sons of Seir the Horite, and he placed every man over his generations and children.

68. And the whole of this camp went as it was, and Esau went amongst them toward Jacob, and he conducted them with speed.

69. And Laban's messengers departed from Esau and went to the land of Canaan, and they came to the house of Rebecca the mother of Jacob and Esau.

70. And they told her saying, Behold thy son Esau has gone against his brother Jacob with four hundred men, for he heard that he was coming, and he is gone to make war with him, and to smite him and to take all that he has.

71. And Rebecca hastened and sent seventy two men from the servants of Isaac to meet Jacob on the road; for she said, Peradventure, Esau may make war in the road when he meets him.

72. And these messengers went on the road to meet Jacob, and they met him in the road of the brook on the opposite side of the brook Jabuk, and Jacob said when he saw them, This camp is destined to me from God, and Jacob called the name of that place Machnayim.

73. And Jacob knew all his father's people, and he kissed them and embraced them and came with them, and Jacob asked them concerning his father and mother, and they said, They were well.

74. And these messengers said unto Jacob, Rebecca thy mother has sent us to thee, saying, I have heard, my son, that thy brother Esau has gone forth against thee on the road with men from the children of Seir the Horite.

75. And therefore, my son, hearken to my voice and see with thy counsel what thou wilt do, and when he cometh up to thee, supplicate him, and do not speak rashly to him, and give him a present from what thou possessest, and from what God has favored thee with.

76. And when he asketh thee concerning thy affairs, conceal nothing from him, perhaps he may turn from his anger against thee and thou wilt thereby save thy soul, thou and all belonging to thee, for it is thy duty to honor him, for he is thy elder brother.

77. And when Jacob heard the words of his mother which the messengers had spoken to him, Jacob lifted up his voice and wept bitterly, and did as his mother then commanded him.

## **JUBILEES 29:7**

7. And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8. And he made there a heap for a witness; wherefore the name of that place is called: "The Heap of Witness," after this heap.

9. But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10. And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Mísûr, and Beon.
11. And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which hath wrought to the full all their sins, and they have no longer length of life on the earth.
12. And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

## *Gifts for Esau*

### Genesis 32:1

#### King James

- {32:1} And Jacob went on his way, and the angels of God met him.
- {32:2} And when Jacob saw them, he said, This [is] God's host: and he called the name of that place Mahanaim.
- {32:3} And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.
- {32:4} And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:
- {32:5} And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.
- {32:6} And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
- {32:7} Then Jacob was greatly afraid and distressed: and he divided the people that [was] with him, and the flocks, and herds, and the camels, into two bands;
- {32:8} And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

#### Septuagint

- 32:1 And Jacob departed for his journey; and having looked up, he saw the host of God encamped; and the angels of God met him.
- 2 And Jacob said, when he saw them, This is the Camp of God; and he called the name of that place, Encampments.
- 3 And Jacob sent messengers before him to Esau his brother to the land of Seir, to the country of Edom.
- 4 And he charged them, saying, Thus shall ye say to my lord Esau: Thus saith thy servant Jacob; I have sojourned with Laban and tarried until now.
- 5 And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in thy sight.
- 6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and lo! he comes to meet thee, and four hundred men with him.
- 7 And Jacob was greatly terrified, and was perplexed; and he divided the people that was with him, and the cows, and the camels, and the sheep, into two camps.
- 8 And Jacob said, If Esau should come to one camp, and smite it, the other camp shall be in safety.

*Israel*

{32:9} And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

{32:10} I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

{32:11} Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [and] the mother with the children.

{32:12} And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

{32:13} And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

{32:14} Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

{32:15} Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

{32:16} And he delivered [them] into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

{32:17} And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose [art] thou? and whither goest thou? and whose [are] these before thee?

{32:18} Then thou shalt say, [They be] thy servant Jacob's; it [is] a present sent unto my lord Esau: and, behold, also he [is] behind us.

{32:19} And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

<sup>9</sup> And Jacob said, God of my father Abraam, and God of my father Isaac, O Lord, thou *art* he that said to me, Depart quickly to the land of thy birth, and I will do thee good.

<sup>10</sup> Let there be to me a sufficiency of all the justice and all the truth which thou hast wrought with thy servant; for with this my staff I passed over this Jordan, and now I am become two camps.

<sup>11</sup> Deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest haply he should come and smite me, and the mother upon the children.

<sup>12</sup> But thou saidst, I will do thee good, and will make thy seed as the sand of the sea, which shall not be numbered for multitude.

<sup>13</sup> And he slept there that night, and took of the gifts which he carried *with him*, and sent out to Esau his brother,

<sup>14</sup> two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams,

<sup>15</sup> milch camels, and their foals, thirty, forty kine, ten bulls, twenty asses, and ten colts.

<sup>16</sup> And he gave them to his servants *each* drove apart; and he said to his servants, Go on before me, and put a space between drove and drove.

<sup>17</sup> And he charged the first, saying, If Esau my brother meet thee, and he ask thee, saying, Whose art thou? and whither wouldest thou go, and whose are these possessions advancing before thee?

<sup>18</sup> Thou shalt say, Thy servant Jacob's; he hath sent gifts to my lord Esau, and lo! he is behind us.

<sup>19</sup> And he charged the first and the second and the third, and all that went before him after these flocks, saying, Thus shall ye speak to Esau when ye find him;

*Israel*

{32:20} And say ye moreover, Behold, thy servant Jacob [is] behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

{32:21} So went the present over before him: and himself lodged that night in the company.

{32:22} And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

{32:23} And he took them, and sent them over the brook, and sent over that he had.

<sup>20</sup> and ye shall say, Behold thy servant Jacob comes after us. For he said, I will propitiate his countenance with the gifts going before his presence, and afterwards I will behold his face, for peradventure he will accept me.

<sup>21</sup> So the presents went on before him, but he himself lodged that night in the camp.

<sup>22</sup> And he rose up in that night, and took his two wives and his two servant-maids, and his eleven children, and crossed over the ford of Jaboch.

<sup>23</sup> And he took them, and passed over the torrent, and brought over all his possessions.

## Antiquities Book 1 20:1

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NOW as Jacob was proceeding on his journey to the land of Canaan, angels appeared to him, and suggested to him good hope of his future condition; and that place he named the Camp of God. And being desirous of knowing what his brother's intentions were to him, he sent messengers, to give him an exact account of every thing, as being afraid, on account of the enmities between them. He charged those that were sent, to say to Esau, "Jacob had thought it wrong to live together with him while he was in anger against him, and so had gone out of the country; and that he now, thinking the length of time of his absence must have made up their differences, was returning; that he brought with him his wives, and his children, with what possessions he had gotten; and delivered himself, with what was most dear to him, into his hands; and should think it his greatest happiness to partake together with his brother of what God had bestowed upon him." So these messengers told him this message. Upon which Esau was very glad, and met his brother with four hundred men. And Jacob, when he heard that he was coming to meet him with such a number of men, was greatly afraid: however, he committed his hope of deliverance to God; and considered how, in his present circumstances, he might preserve himself and those that were with him, and overcome his enemies if they attacked him injuriously. He therefore distributed his company into parts; some he sent before the rest, and the others he ordered to come close behind, that so, if the first were overpowered when his brother attacked them, they might have those that followed as a refuge to fly unto. And when he had put his company in this order, he sent some of them to carry presents to his brother. The presents were made up of cattle, and a great number of four-footed beasts, of many kinds, such as would be very acceptable to those that received them, on account of their rarity. Those who were sent went at certain intervals of space asunder, that, by following thick, one after another, they might appear to be more numerous, that Esau might remit of his anger on account of these presents, if he were still in a passion. Instructions were also given to those that were sent to speak gently to him.

## JASHER 32:1

1. And at that time Jacob sent messengers to his brother Esau toward the land of Seir, and he spoke to him words of supplication.

2. And he commanded them, saying, Thus shall ye say to my lord, to Esau, Thus saith thy servant Jacob, Let not my lord imagine that my father's blessing with which he did bless me has proved beneficial to me.

3. For I have been these twenty years with Laban, and he deceived me and changed my wages ten times, as it has all been already told unto my lord.

*Israel*

4. And I served him in his house very laboriously, and God afterward saw my affliction, my labor and the work of my hands, and he caused me to find grace and favor in his sight.
5. And I afterward through God's great mercy and kindness acquired oxen and asses and cattle, and men servants and maid servants.
6. And now I am coming to my land and my home to my father and mother, who are in the land of Canaan; and I have sent to let my lord know all this in order to find favor in the sight of my lord, so that he may not imagine that I have of myself obtained wealth, or that the blessing with which my father blessed me has benefited me.
7. And those messengers went to Esau, and found him on the borders of the land of Edom going toward Jacob, and four hundred men of the children of Seir the Horite were standing with drawn swords.
8. And the messengers of Jacob told Esau all the words that Jacob had spoken to them concerning Esau.
9. And Esau answered them with pride and contempt, and said unto them, Surely I have heard and truly it has been told unto me what Jacob has done to Laban, who exalted him in his house and gave him his daughters for wives, and he begat sons and daughters, and abundantly increased in wealth and riches in Laban's house through his means.
10. And when he saw that his wealth was abundant and his riches great he fled with all belonging to him, from Laban's house, and he led Laban's daughters away from the face of their father, as captives taken by the sword without telling him of it.
11. And not only to Laban has Jacob done thus but also unto me has he done so and has twice supplanted me, and shall I be silent?
12. Now therefore I have this day come with my camps to meet him, and I will do unto him according to the desire of my heart.
13. And the messengers returned and came to Jacob and said unto him, We came to thy brother, to Esau, and we told him all thy words, and thus has he answered us, and behold he cometh to meet thee with four hundred men.
14. Now then know and see what thou shalt do, and pray before God to deliver thee from him.
15. And when he heard the words of his brother which he had spoken to the messengers of Jacob, Jacob was greatly afraid and he was distressed.
16. And Jacob prayed to the Lord his God, and he said, O Lord God of my fathers, Abraham and Isaac, thou didst say unto me when I went away from my father's house, saying,
17. I am the Lord God of thy father Abraham and the God of Isaac, unto thee do I give this land and thy seed after thee, and I will make thy seed as the stars of heaven, and thou shalt spread forth to the four sides of heaven, and in thee and in thy seed shall all the families of the earth be blessed.
18. And thou didst establish thy words, and didst give unto me riches and children and cattle, as the utmost wishes of my heart didst thou give unto thy servant; thou didst give unto me all that I asked from thee, so that I lacked nothing.
19. And thou didst afterward say unto me, Return to thy parents and to thy birth place and I will still do well with thee.
20. And now that I have come, and thou didst deliver me from Laban, I shall fall in the hands of Esau who will slay me, yea, together with the mothers of my children.
21. Now therefore, O Lord God, deliver me, I pray thee, also from the hands of my brother Esau, for I am greatly afraid of him.
22. And if there is no righteousness in me, do it for the sake of Abraham and my father Isaac.

23. For I know that through kindness and mercy have I acquired this wealth; now therefore I beseech thee to deliver me this day with thy kindness and to answer me.
24. And Jacob ceased praying to the Lord, and he divided the people that were with him with the flocks and cattle into two camps, and he gave the half to the care of Damesek, the son of Eliezer, Abraham's servant, for a camp, with his children, and the other half he gave to the care of his brother Elianus the son of Eliezer, to be for a camp with his children.
25. And he commanded them, saying, Keep yourselves at a distance with your camps, and do not come too near each other, and if Esau come to one camp and slay it, the other camp at a distance from it will escape him.
26. And Jacob tarried there that night, and during the whole night he gave his servants instructions concerning the forces and his children.
27. And the Lord heard the prayer of Jacob on that day, and the Lord then delivered Jacob from the hands of his brother Esau.
28. And the Lord sent three angels of the angels of heaven, and they went before Esau and came to him.
29. And these angels appeared unto Esau and his people as two thousand men, riding upon horses furnished with all sorts of war instruments, and they appeared in the sight of Esau and all his men to be divided into four camps, with four chiefs to them.
30. And one camp went on and they found Esau coming with four hundred men toward his brother Jacob, and this camp ran toward Esau and his people and terrified them, and Esau fell off the horse in alarm, and all his men separated from him in that place, for they were greatly afraid.
31. And the whole of the camp shouted after them when they fled from Esau, and all the warlike men answered, saying,
32. Surely we are the servants of Jacob, who is the servant of God, and who then can stand against us? And Esau said unto them, O then, my lord and brother Jacob is your lord, whom I have not seen for these twenty years, and now that I have this day come to see him, do you treat me in this manner?
33. And the angels answered him saying, As the Lord liveth, were not Jacob of whom thou speakest thy brother, we had not let one remaining from thee and thy people, but only on account of Jacob we will do nothing to them.
34. And this camp passed from Esau and his men and it went away, and Esau and his men had gone from them about a league when the second camp came toward him with all sorts of weapons, and they also did unto Esau and his men as the first camp had done to them.
35. And when they had left it to go on, behold the third camp came toward him and they were all terrified, and Esau fell off the horse, and the whole camp cried out, and said, Surely we are the servants of Jacob, who is the servant of God, and who can stand against us?
36. And Esau again answered them saying, O then, Jacob my lord and your lord is my brother, and for twenty years I have not seen his countenance and hearing this day that he was coming, I went this day to meet him, and do you treat me in this manner?
37. And they answered him, and said unto him, As the Lord liveth, were not Jacob thy brother as thou didst say, we had not left a remnant from thee and thy men, but on account of Jacob of whom thou speakest being thy brother, we will not meddle with thee or thy men.
38. And the third camp also passed from them, and he still continued his road with his men toward Jacob, when the fourth camp came toward him, and they also did unto him and his men as the others had done.

39. And when Esau beheld the evil which the four angels had done to him and to his men, he became greatly afraid of his brother Jacob, and he went to meet him in peace.

40. And Esau concealed his hatred against Jacob, because he was afraid of his life on account of his brother Jacob, and because he imagined that the four camps that he had lighted upon were Jacob's servants.

41. And Jacob tarried that night with his servants in their camps, and he resolved with his servants to give unto Esau a present from all that he had with him, and from all his property; and Jacob rose up in the morning, he and his men, and they chose from amongst the cattle a present for Esau.

42. And this is the amount of the present which Jacob chose from his flock to give unto his brother Esau: and he selected two hundred and forty head from the flocks, and he selected from the camels and asses thirty each, and of the herds he chose fifty kine.

43. And he put them all in ten droves, and he placed each sort by itself, and he delivered them into the hands of ten of his servants, each drove by itself.

44. And he commanded them, and said unto them, Keep yourselves at a distance from each other, and put a space between the droves, and when Esau and those who are with him shall meet you and ask you, saying, Whose are you, and whither do you go, and to whom belongeth all this before you, you shall say unto them, We are the servants of Jacob, and we come to meet Esau in peace, and behold Jacob cometh behind us.

45. And that which is before us is a present sent from Jacob to his brother Esau.

46. And if they shall say unto you, Why doth he delay behind you, from coming to meet his brother and to see his face, then you shall say unto them, Surely he cometh joyfully behind us to meet his brother, for he said, I will appease him with the present that goeth to him, and after this I will see his face, peradventure he will accept of me.

47. So the whole present passed on in the hands of his servants, and went before him on that day, and he lodged that night with his camps by the border of the brook of Jabuk, and he rose up in the midst of the night, and he took his wives and his maid servants, and all belonging to him, and he that night passed them over the ford Jabuk.

## Jacob wrestles with Yahshua

### Genesis 32:24

#### King James

{32:24} And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

{32:25} And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

{32:26} And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

{32:27} And he said unto him, What [is] thy name? And he said, Jacob.

{32:28} And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

{32:29} And Jacob asked [him,] and said, Tell [me,] I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there.

{32:30} And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

{32:31} And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

{32:32} Therefore the children of Israel eat not [of] the sinew which shrank, which [is] upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

#### Septuagint

32:24 And Jacob was left alone; and a man wrestled with him till the morning.

25 And he saw that he prevailed not against him; and he touched the broad part of his thigh, and the broad part of Jacob's thigh was benumbed in his wrestling with him.

26 And he said to him, Let me go, for the day has dawned; but he said, I will not let thee go, except thou bless me.

27 And he said to him, What is thy name? and he answered, Jacob.

28 And he said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; for thou hast prevailed with God, and shalt be mighty with men.

29 And Jacob asked and said, Tell me thy name; and he said, Wherefore dost thou ask after my name? and he blessed him there.

30 And Jacob called the name of that place, the Face of God; for, *said he*, I have seen God face to face, and my life was preserved.

31 And the sun rose upon him, when he passed the Face of God; and he halted upon his thigh.

32 Therefore the children of Israel will by no means eat of the sinew which was benumbed, which is on the broad part of the thigh, until this day, because *the angel* touched the broad part of the thigh of Jacob—even the sinew which was benumbed.

When Jacob had made these appointments all the day, and night came on, he moved on with his company; and, as they were gone over a certain river called Jabboc, Jacob was left behind; and meeting with an angel, he wrestled with him, the angel beginning the struggle: but he prevailed over the angel, who used a voice, and spake to him in words, exhorting him to be pleased with what had happened to him, and not to suppose that his victory was a small one, but that he had overcome a divine angel, and to esteem the victory as a sign of great blessings that should come to him, and that his offspring should never fall, and that no man should be too hard for his power. He also commanded him to be called Israel, which in the Hebrew tongue signifies *one that struggled with the divine angel*. These promises were made at the prayer of Jacob; for when he perceived him to be the angel of God, he desired he would signify to him what should befall him hereafter. And when the angel had said what is before related, he disappeared; but Jacob was pleased with these things, and named the place Phaniel, which signifies, *the face of God*. Now when he felt pain, by this struggling, upon his broad sinew, he abstained from eating that sinew himself afterward; and for his sake it is still not eaten by us.

## JASHER 32:48

48. And when he passed all belonging to him over the brook, Jacob was left by himself, and a man met him, and he wrestled with him that night until the breaking of the day, and the hollow of Jacob's thigh was out of joint through wrestling with him.

49. And at the break of day the man left Jacob there, and he blessed him and went away, and Jacob passed the brook at the break of day, and he halted upon his thigh.

50. And the sun rose upon him when he had passed the brook, and he came up to the place of his cattle and children.

51. And they went on till midday, and whilst they were going the present was passing on before them.

## *Jacob and Esau reunited*

### Genesis 33:1

#### King James

{33:1} And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

{33:2} And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

#### Septuagint

<sup>33:1</sup> And Jacob lifted up his eyes, and beheld, and lo! Esau his brother coming, and four hundred men with him; and Jacob divided the children to Lea and to Rachel, and the two handmaidens.

<sup>2</sup> And he put the two handmaidens and their children with the first, and Lea and her children behind, and Rachel and Joseph last.

*Israel*

{33:3} And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

{33:4} And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

{33:5} And he lifted up his eyes, and saw the women and the children; and said, Who [are] those with thee? And he said, The children which God hath graciously given thy servant.

{33:6} Then the handmaidens came near, they and their children, and they bowed themselves.

{33:7} And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

{33:8} And he said, What [meanest] thou by all this drove which I met? And he said, [These are] to find grace in the sight of my lord.

{33:9} And Esau said, I have enough, my brother; keep that thou hast unto thyself.

{33:10} And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

{33:11} Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took [it. ]

{33:12} And he said, Let us take our journey, and let us go, and I will go before thee.

{33:13} And he said unto him, My lord knoweth that the children [are] tender, and the flocks and herds with young [are] with me: and if men should overdrive them one day, all the flock will die.

{33:14} Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

<sup>3</sup> But he advanced himself before them, and did reverence to the ground seven times, until he drew near to his brother.

<sup>4</sup> And Esau ran on to meet him, and embraced him, and fell on his neck, and kissed him; and they both wept.

<sup>5</sup> And Esau looked up and saw the women and the children, and said, What are these to thee? And he said, The children with which God has mercifully blessed thy servant.

<sup>6</sup> And the maid-servants and their children drew near and did reverence. <sup>7</sup> And Lea and her children drew near and did reverence; and after this drew near Rachel and Joseph, and did reverence.

<sup>8</sup> And he said, What are these things to thee, all these companies that I have met? And he said, That thy servant might find grace in thy sight, my lord.

<sup>9</sup> And Esau said, I have much, my brother; keep thine own.

<sup>10</sup> And Jacob said, If I have found grace in thy sight, receive the gifts through my hands; therefore have I seen thy face, as if any one should see the face of God, and thou shalt be well-pleased with me.

<sup>11</sup> Receive my blessings, which I have brought thee, because God has had mercy on me, and I have all things; and he constrained him, and he took *them*.

<sup>12</sup> And he said, Let us depart, and proceed right onward.

<sup>13</sup> And he said to him, My lord knows, that the children are very tender, and the flocks and the herds with me are with young; if then I shall drive them hard one day, all the cattle will die.

<sup>14</sup> Let my lord go on before his servant, and I shall have strength on the road according to the ease of the journey before me, and according to the strength of the children, until I come to my lord to Seir.

## *Israel*

{33:15} And Esau said, Let me now leave with thee [some] of the folk that [are] with me. And he said, What needeth it? let me find grace in the sight of my lord.

{33:16} So Esau returned that day on his way unto Seir.

{33:17} And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

{33:18} And Jacob came to Shalem, a city of Shechem, which [is] in the land of Canaan, when he came from Padan- aram; and pitched his tent before the city.

{33:19} And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

{33:20} And he erected there an altar, and called it El-elohe-Israel.

15 And Esau said, I will leave with thee some of the people who are with me. And he said, Why so? it is enough that I have found favour before thee, *my* lord.

16 And Esau returned on that day on his journey to Seir.

17 And Jacob departs to his tents; and he made for himself there habitations, and for his cattle he made booths; therefore he called the name of that place, Booths.

18 And Jacob came to Salem, a city of Secima, which is in the land of Chanaan, when he departed out of Mesopotamia of Syria, and took up a position in front of the city.

19 And he bought the portion of the field, where he pitched his tent, of Emmor the father of Sychem, for a hundred lambs.

20 And he set up there an alter, and called on the God of Israel.

## Antiquities Book 1 20:3

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When Jacob understood that his brother was near, he ordered his wives to go before, each by herself, with the handmaids, that they might see the actions of the men as they were fighting, if Esau were so disposed. He then went up to his brother Esau, and bowed down to him, who had no evil design upon him, but saluted him; and asked him about the company of the children and of the women; and desired, when he had understood all he wanted to know about them, that he would go along with him to their father; but Jacob pretending that the cattle were weary, Esau returned to Seir, for there was his place of habitation, he having named the place Roughness, from his own hairy roughness.

## **JASHER 32:52**

52. And Jacob lifted up his eyes and looked, and behold Esau was at a distance, coming along with many men, about four hundred, and Jacob was greatly afraid of his brother.

53. And Jacob hastened and divided his children unto his wives and his handmaids, and his daughter Dinah he put in a chest, and delivered her into the hands of his servants.

54. And he passed before his children and wives to meet his brother, and he bowed down to the ground, yea he bowed down seven times until he approached his brother, and God caused Jacob to find grace and favor in the sight of Esau and his men, for God had heard the prayer of Jacob.

55. And the fear of Jacob and his terror fell upon his brother Esau, for Esau was greatly afraid of Jacob for what the angels of God had done to Esau, and Esau's anger against Jacob was turned into kindness.

56. And when Esau saw Jacob running toward him, he also ran toward him and he embraced him, and he fell upon his neck, and they kissed and they wept.

57. And God put fear and kindness toward Jacob in the hearts of the men that came with Esau, and they also kissed Jacob and embraced him.

58. And also Eliphaz, the son of Esau, with his four brothers, sons of Esau, wept with Jacob, and they kissed him and embraced him, for the fear of Jacob had fallen upon them all.

59. And Esau lifted up his eyes and saw the women with their offspring, the children of Jacob, walking behind Jacob and bowing along the road to Esau.

60. And Esau said unto Jacob, Who are these with thee, my brother? are they thy children or thy servants? and Jacob answered Esau and said, They are my children which God hath graciously given to thy servant.

61. And whilst Jacob was speaking to Esau and his men, Esau beheld the whole camp, and he said unto Jacob, Whence didst thou get the whole of the camp that I met yesternight? and Jacob said, To find favor in the sight of my lord, it is that which God graciously gave to thy servant.

62. And the present came before Esau, and Jacob pressed Esau, saying, Take I pray thee the present that I have brought to my lord, and Esau said, Wherefore is this my purpose? keep that which thou hast unto thyself.

63. And Jacob said, It is incumbent upon me to give all this, since I have seen thy face, that thou still livest in peace.

64. And Esau refused to take the present, and Jacob said unto him, I beseech thee my lord, if now I have found favor in thy sight, then receive my present at my hand, for I have therefore seen thy face, as though I had seen a god-like face, because thou wast pleased with me.

65. And Esau took the present, and Jacob also gave unto Esau silver and gold and bdellium, for he pressed him so much that he took them.

66. And Esau divided the cattle that were in the camp, and he gave the half to the men who had come with him, for they had come on hire, and the other half he delivered unto the hands of his children.

67. And the silver and gold and bdellium he gave in the hands of Eliphaz his eldest son, and Esau said unto Jacob, Let us remain with thee, and we will go slowly along with thee until thou comest to my place with me, that we may dwell there together.

68. And Jacob answered his brother and said, I would do as my lord speaketh unto me, but my lord knoweth that the children are tender, and the flocks and herds with their young who are with me, go but slowly, for if they went swiftly they would all die, for thou knowest their burdens and their fatigue.

69. Therefore let my lord pass on before his servant, and I will go on slowly for the sake of the children and the flock, until I come to my lord's place to Seir.

70. And Esau said unto Jacob, I will place with thee some of the people that are with me to take care of thee in the road, and to bear thy fatigue and burden, and he said, What needeth it my lord, if I may find grace in thy sight?

71. Behold I will come unto thee to Seir to dwell there together as thou hast spoken, go thou then with thy people for I will follow thee.

72. And Jacob said this to Esau in order to remove Esau and his men from him, so that Jacob might afterward go to his father's house to the land of Canaan.

73. And Esau hearkened to the voice of Jacob, and Esau returned with the four hundred men that were with him on their road to Seir, and Jacob and all belonging to him went that day as far as the extremity of the land of Canaan in its borders, and he remained there some time.

## **JASHER 33:1**

1. And in some time after Jacob went away from the borders of the land, and he came to the land of Shalem, that is the city of Shechem, which is in the land of Canaan, and he rested in front of the city.
2. And he bought a parcel of the field which was there, from the children of Hamor the people of the land, for five shekels.
3. And Jacob there built himself a house, and he pitched his tent there, and he made booths for his cattle, therefore he called the name of that place Succoth.
4. And Jacob remained in Succoth a year and six months.

## **JUBILEES 29:13**

13. And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.
14. And in the first year of the fifth week in this jubilee he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea †of the heap† unto Bethshan, and unto Dothan and unto the †forest† of Akrabbim.
15. And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley,
16. And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.
17. For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.
18. For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.
19. And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,
20. And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

# Dinah

## Genesis 34:1

### King James

{34:1} And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

{34:2} And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

{34:3} And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

{34:4} And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

{34:5} And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

{34:6} And Hamor the father of Shechem went out unto Jacob to commune with him.

{34:7} And the sons of Jacob came out of the field when they heard [it:] and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

{34:8} And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

{34:9} And make ye marriages with us, [and] give your daughters unto us, and take our daughters unto you.

{34:10} And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

{34:11} And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

### Septuagint

34:1 And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants.

2 And Sychem the son of Emmor the Evite, the ruler of the land, saw her, and took her and lay with her, and humbled her.

3 And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel.

4 Sychem spoke to Emmor his father, saying, Take for me this damsel to wife.

5 And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came.

6 And Emmor the father of Sychem went forth to Jacob, to speak to him.

7 And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because *the man* wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be.

8 And Emmor spoke to them, saying, Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife,

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

10 And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it, and trade, and get possessions in it.

11 And Sychem said to her father and to her brothers, I would find grace before you, and we will give whatever ye shall name.

*Israel*

{34:12} Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

{34:13} And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

{34:14} And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that [were] a reproach unto us:

{34:15} But in this will we consent unto you: If ye will be as we [be,] that every male of you be circumcised;

{34:16} Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

{34:17} But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

{34:18} And their words pleased Hamor, and Shechem Hamor's son.

{34:19} And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he [was] more honourable than all the house of his father.

{34:20} And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

{34:21} These men [are] peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, [it is] large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

{34:22} Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they [are] circumcised.

{34:23} [Shall] not their cattle and their substance and every beast of theirs [be] ours? only let us consent unto them, and they will dwell with us.

12 Multiply *your demand of* dowry very much, and I will give accordingly as ye shall say to me, only ye shall give me this damsel for a wife.

13 And the sons of Jacob answered to Sychem and Emmor his father craftily, and spoke to them, because they had defiled Dina their sister.

14 And Symeon and Levi, the brothers of Dina, said to them, We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us.

15 Only on these terms will we conform to you, and dwell among you, if ye also will be as we are, in that every male of you be circumcised.

16 And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race.

17 But if ye will not hearken to us to be circumcised, we will take our daughter and depart.

18 And the words pleased Emmor, and Sychem the son of Emmor.

19 And the young man delayed not to do this thing, for he was much attached to Jacob's daughter, and he was the most honourable of all in his father's house.

20 And Emmor and Sychem his son came to the gate of their city, and spoke to the men of their city, saying,

21 These men are peaceable, let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before them; we will take their daughters to us for wives, and we will give them our daughters.

22 Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised.

23 And shall not their cattle and their herds, and their possessions, be ours? only in this let us conform to them, and they will dwell with us.

## *Israel*

{34:24} And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

{34:25} And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

{34:26} And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

{34:27} The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

{34:28} They took their sheep, and their oxen, and their asses, and that which [was] in the city, and that which [was] in the field,

{34:29} And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that [was] in the house.

{34:30} And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I [being] few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

{34:31} And they said, Should he deal with our sister as with an harlot?

24 And all that went in at the gate of their city hearkened to Emmor and Sychem his son, and they were circumcised in the flesh of their foreskin every male.

25 And it came to pass on the third day, when they were in pain, the two sons of Jacob, Simeon and Levi, Dina's brethren, took each man his sword, and came upon the city securely, and slew every male.

26 And they slew Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth.

27 But the sons of Jacob came upon the wounded, and ravaged the city wherein they had defiled Dina their sister.

28 And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain.

29 And they took captive all the persons of them, and all their store, and their wives, and plundered both whatever things there were in the city, and whatever things there were in the houses.

30 And Jacob said to Simeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Chananites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house.

31 And they said, Nay, but shall they treat our sister as an harlot?

## Antiquities Book 1 21:1

HEREUPON Jacob came to the place, till this day called Tents (Succoth); from whence he went to Shechem, which is a city of the Canaanites. Now as the Shechemites were keeping a festival Dina, who was the only daughter of Jacob, went into the city to see the finery of the women of that country. But when Shechem, the son of Hamor the king, saw her, he defiled her by violence; and being greatly in love with her, desired of his father that he would procure the damsel to him for a wife. To which desire he condescended, and came to Jacob, desiring him to give leave that his son Shechem might, according to law, marry Dina. But Jacob, not knowing how to deny the desire of one of such great dignity, and yet not thinking it lawful to marry his daughter to a stranger, entreated him to give him leave to have a consultation about what he desired him to do. So the king went away, in hopes that Jacob would grant him this marriage. But Jacob informed his sons of the defilement of their sister, and of the address of Hamor; and desired them to give their advice what they should do. Upon fills,

the greatest part said nothing, not knowing what advice to give. But Simeon and Levi, the brethren of the damsel by the same mother, agreed between themselves upon the action following: It being now the time of a festival, when the Shechemites were employed in ease and feasting, they fell upon the watch when they were asleep, and, coming into the city, slew all the males as also the king, and his son, with them; but spared the women. And when they had done this without their father's consent, they brought away their sister.

## **JASHER 33:5**

5. At that time some of the women of the inhabitants of the land went to the city of Shechem to dance and rejoice with the daughters of the people of the city, and when they went forth then Rachel and Leah the wives of Jacob with their families also went to behold the rejoicing of the daughters of the city.

6. And Dinah the daughter of Jacob also went along with them and saw the daughters of the city, and they remained there before these daughters whilst all the people of the city were standing by them to behold their rejoicings, and all the great people of the city were there.

7. And Shechem the son of Hamor, the prince of the land was also standing there to see them.

8. And Shechem beheld Dinah the daughter of Jacob sitting with her mother before the daughters of the city, and the damsel pleased him greatly, and he there asked his friends and his people, saying, Whose daughter is that sitting amongst the women, whom I do not know in this city?

9. And they said unto him, Surely this is the daughter of Jacob the son of Isaac the Hebrew, who has dwelt in this city for some time, and when it was reported that the daughters of the land were going forth to rejoice she went with her mother and maid servants to sit amongst them as thou seest.

10. And Shechem beheld Dinah the daughter of Jacob, and when he looked at her his soul became fixed upon Dinah.

11. And he sent and had her taken by force, and Dinah came to the house of Shechem and he seized her forcibly and lay with her and humbled her, and he loved her exceedingly and placed her in his house.

12. And they came and told the thing unto Jacob, and when Jacob heard that Shechem had defiled his daughter Dinah, Jacob sent twelve of his servants to fetch Dinah from the house of Shechem, and they went and came to the house of Shechem to take away Dinah from there.

13. And when they came Shechem went out to them with his men and drove them from his house, and he would not suffer them to come before Dinah, but Shechem was sitting with Dinah kissing and embracing her before their eyes.

14. And the servants of Jacob came back and told him, saying, When we came, he and his men drove us away, and thus did Shechem do unto Dinah before our eyes.

15. And Jacob knew moreover that Shechem had defiled his daughter, but he said nothing, and his sons were feeding his cattle in the field, and Jacob remained silent till their return.

16. And before his sons came home Jacob sent two maidens from his servants' daughters to take care of Dinah in the house of Shechem, and to remain with her, and Shechem sent three of his friends to his father Hamor the son of Chiddekem, the son of Pered, saying, Get me this damsel for a wife.

17. And Hamor the son of Chiddekem the Hivite came to the house of Shechem his son, and he sat before him, and Hamor said unto his son, Shechem, Is there then no woman amongst the daughters of thy people that thou wilt take an Hebrew woman who is not of thy people?

18. And Shechem said to him, Her only must thou get for me, for she is delightful in my sight; and Hamor did according to the word of his son, for he was greatly beloved by him.

19. And Hamor went forth to Jacob to commune with him concerning this matter, and when he had gone from the house of his son Shechem, before he came to Jacob to speak unto him, behold the sons of Jacob had come from the field, as soon as they heard the thing that Shechem the son of Hamor had done.
20. And the men were very much grieved concerning their sister, and they all came home fired with anger, before the time of gathering in their cattle.
21. And they came and sat before their father and they spoke unto him kindled with wrath, saying, Surely death is due to this man and to his household, because the Lord God of the whole earth commanded Noah and his children that man shall never rob, nor commit adultery; now behold Shechem has both ravaged and committed fornication with our sister, and not one of all the people of the city spoke a word to him.
22. Surely thou knowest and understandest that the judgment of death is due to Shechem, and to his father, and to the whole city on account of the thing which he has done.
23. And whilst they were speaking before their father in this matter, behold Hamor the father of Shechem came to speak to Jacob the words of his son concerning Dinah, and he sat before Jacob and before his sons.
24. And Hamor spoke unto them, saying, The soul of my son Shechem longeth for your daughter; I pray you give her unto him for a wife and intermarry with us; give us your daughters and we will give you our daughters, and you shall dwell with us in our land and we will be as one people in the land.
25. For our land is very extensive, so dwell ye and trade therein and get possessions in it, and do therein as you desire, and no one shall prevent you by saying a word to you.
26. And Hamor ceased speaking unto Jacob and his sons, and behold Shechem his son had come after him, and he sat before them.
27. And Shechem spoke before Jacob and his sons, saying, May I find favor in your sight that you will give me your daughter, and whatever you say unto me that will I do for her.
28. Ask me for abundance of dowry and gift, and I will give it, and whatever you shall say unto me that will I do, and whoever he be that will rebel against your orders, he shall die; only give me the damsel for a wife.
29. And Simeon and Levi answered Hamor and Shechem his son deceitfully, saying, All you have spoken unto us we will do for you.
30. And behold our sister is in your house, but keep away from her until we send to our father Isaac concerning this matter, for we can do nothing without his consent.
31. For he knoweth the ways of our father Abraham, and whatever he sayeth unto us we will tell you, we will conceal nothing from you.
32. And Simeon and Levi spoke this unto Shechem and his father in order to find a pretext, and to seek counsel what was to be done to Shechem and to his city in this matter.
33. And when Shechem and his father heard the words of Simeon and Levi, it seemed good in their sight, and Shechem and his father came forth to go home.
34. And when they had gone, the sons of Jacob said unto their father, saying, Behold, we know that death is due to these wicked ones and to their city, because they transgressed that which God had commanded unto Noah and his children and his seed after them.
35. And also because Shechem did this thing to our sister Dinah in defiling her, for such vileness shall never be done amongst us.
36. Now therefore know and see what you will do, and seek counsel and pretext what is to be done to them, in order to kill all the inhabitants of this city.

37. And Simeon said to them, Here is a proper advice for you: tell them to circumcise every male amongst them as we are circumcised, and if they do not wish to do this, we shall take our daughter from them and go away.

38. And if they consent to do this and will do it, then when they are sunk down with pain, we will attack them with our swords, as upon one who is quiet and peaceable, and we will slay every male person amongst them.

39. And Simeon's advice pleased them, and Simeon and Levi resolved to do unto them as it was proposed.

40. And on the next morning Shechem and Hamor his father came again unto Jacob and his sons, to speak concerning Dinah, and to hear what answer the sons of Jacob would give to their words.

41. And the sons of Jacob spoke deceitfully to them, saying, We told our father Isaac all your words, and your words pleased him.

42. But he spoke unto us, saying, Thus did Abraham his father command him from God the Lord of the whole earth, that any man who is not of his descendants that should wish to take one of his daughters, shall cause every male belonging to him to be circumcised, as we are circumcised, and then we may give him our daughter for a wife.

43. Now we have made known to you all our ways that our father spoke unto us, for we cannot do this of which you spoke unto us, to give our daughter to an uncircumcised man, for it is a disgrace to us.

44. But herein will we consent to you, to give you our daughter, and we will also take unto ourselves your daughters, and will dwell amongst you and be one people as you have spoken, if you will hearken to us, and consent to be like us, to circumcise every male belonging to you, as we are circumcised.

45. And if you will not hearken unto us, to have every male circumcised as we are circumcised, as we have commanded, then we will come to you, and take our daughter from you and go away.

46. And Shechem and his father Hamor heard the words of the sons of Jacob, and the thing pleased them exceedingly, and Shechem and his father Hamor hastened to do the wishes of the sons of Jacob, for Shechem was very fond of Dinah, and his soul was riveted to her.

47. And Shechem and his father Hamor hastened to the gate of the city, and they assembled all the men of their city and spoke unto them the words of the sons of Jacob, saying,

48. We came to these men, the sons of Jacob, and we spoke unto them concerning their daughter, and these men will consent to do according to our wishes, and behold our land is of great extent for them, and they will dwell in it, and trade in it, and we shall be one people; we will take their daughters, and our daughters we will give unto them for wives.

49. But only on this condition will these men consent to do this thing, that every male amongst us be circumcised as they are circumcised, as their God commanded them, and when we shall have done according to their instructions to be circumcised, then will they dwell amongst us, together with their cattle and possessions, and we shall be as one people with them.

50. And when all the men of the city heard the words of Shechem and his father Hamor, then all the men of their city were agreeable to this proposal, and they obeyed to be circumcised, for Shechem and his father Hamor were greatly esteemed by them, being the princes of the land.

51. And on the next day, Shechem and Hamor his father rose up early in the morning, and they assembled all the men of their city into the middle of the city, and they called for the sons of Jacob, who circumcised every male belonging to them on that day and the next.

52. And they circumcised Shechem and Hamor his father, and the five brothers of Shechem, and then every one rose up and went home, for this thing was from the Lord against the city of Shechem, and

from the Lord was Simeon's counsel in this matter, in order that the Lord might deliver the city of Shechem into the hands of Jacob's two sons.

## **JASHER 34:1**

1. And the number of all the males that were circumcised, were six hundred and forty-five men, and two hundred and forty-six children.
2. But Chiddekem, son of Pered, the father of Hamor, and his six brothers, would not listen unto Shechem and his father Hamor, and they would not be circumcised, for the proposal of the sons of Jacob was loathsome in their sight, and their anger was greatly roused at this, that the people of the city had not hearkened to them.
3. And in the evening of the second day, they found eight small children who had not been circumcised, for their mothers had concealed them from Shechem and his father Hamor, and from the men of the city.
4. And Shechem and his father Hamor sent to have them brought before them to be circumcised, when Chiddekem and his six brothers sprang at them with their swords, and sought to slay them.
5. And they sought to slay also Shechem and his father Hamor and they sought to slay Dinah with them on account of this matter.
6. And they said unto them, What is this thing that you have done? are there no women amongst the daughters of your brethren the Canaanites, that you wish to take unto yourselves daughters of the Hebrews, whom ye knew not before, and will do this act which your fathers never commanded you?
7. Do you imagine that you will succeed through this act which you have done? and what will you answer in this affair to your brethren the Canaanites, who will come tomorrow and ask you concerning this thing?
8. And if your act shall not appear just and good in their sight, what will you do for your lives, and me for our lives, in your not having hearkened to our voices?
9. And if the inhabitants of the land and all your brethren the children of Ham, shall hear of your act, saying,
10. On account of a Hebrew woman did Shechem and Hamor his father, and all the inhabitants of their city, do that with which they had been unacquainted and which their ancestors never commanded them, where then will you fly or where conceal your shame, all your days before your brethren, the inhabitants of the land of Canaan?
11. Now therefore we cannot bear up against this thing which you have done, neither can we be burdened with this yoke upon us, which our ancestors did not command us.
12. Behold tomorrow we will go and assemble all our brethren, the Canaanitish brethren who dwell in the land, and we will all come and smite you and all those who trust in you, that there shall not be a remnant left from you or them.
13. And when Hamor and his son Shechem and all the people of the city heard the words of Chiddekem and his brothers, they were terribly afraid of their lives at their words, and they repented of what they had done.
14. And Shechem and his father Hamor answered their father Chiddekem and his brethren, and they said unto them, All the words which you spoke unto us are true.
15. Now do not say, nor imagine in your hearts that on account of the love of the Hebrews we did this thing that our ancestors did not command us.

16. But because we saw that it was not their intention and desire to accede to our wishes concerning their daughter as to our taking her, except on this condition, so we hearkened to their voices and did this act which you saw, in order to obtain our desire from them.

17. And when we shall have obtained our request from them, we will then return to them and do unto them that which you say unto us.

18. We beseech you then to wait and tarry until our flesh shall be healed and we again become strong, and we will then go together against them, and do unto them that which is in your hearts and in ours.

19. And Dinah the daughter of Jacob heard all these words which Chiddekem and his brothers had spoken, and what Hamor and his son Shechem and the people of their city had answered them.

20. And she hastened and sent one of her maidens, that her father had sent to take care of her in the house of Shechem, to Jacob her father and to her brethren, saying:

21. Thus did Chiddekem and his brothers advise concerning you, and thus did Hamor and Shechem and the people of the city answer them.

22. And when Jacob heard these words he was filled with wrath, and he was indignant at them, and his anger was kindled against them.

23. And Simeon and Levi swore and said, As the Lord liveth, the God of the whole earth, by this time tomorrow, there shall not be a remnant left in the whole city.

24. And twenty young men had concealed themselves who were not circumcised, and these young men fought against Simeon and Levi, and Simeon and Levi killed eighteen of them, and two fled from them and escaped to some lime pits that were in the city, and Simeon and Levi sought for them, but could not find them.

25. And Simeon and Levi continued to go about in the city, and they killed all the people of the city at the edge of the sword, and they left none remaining.

26. And there was a great consternation in the midst of the city, and the cry of the people of the city ascended to heaven, and all the women and children cried aloud.

27. And Simeon and Levi slew all the city; they left not a male remaining in the whole city.

28. And they slew Hamor and Shechem his son at the edge of the sword, and they brought away Dinah from the house of Shechem and they went from there.

29. And the sons of Jacob went and returned, and came upon the slain, and spoiled all their property which was in the city and the field.

30. And whilst they were taking the spoil, three hundred men stood up and threw dust at them and struck them with stones, when Simeon turned to them and he slew them all with the edge of the sword, and Simeon turned before Levi, and came into the city.

31. And they took away their sheep and their oxen and their cattle, and also the remainder of the women and little ones, and they led all these away, and they opened a gate and went out and came unto their father Jacob with vigor.

32. And when Jacob saw all that they had done to the city, and saw the spoil that they took from them, Jacob was very angry at them, and Jacob said unto them, What is this that you have done to me? behold I obtained rest amongst the Canaanitish inhabitants of the land, and none of them meddled with me.

33. And now you have done to make me obnoxious to the inhabitants of the land, amongst the Canaanites and the Perizzites, and I am but of a small number, and they will all assemble against me and slay me when they hear of your work with their brethren, and I and my household will be destroyed.

34. And Simeon and Levi and all their brothers with them answered their father Jacob and said unto him, Behold we live in the land, and shall Shechem do this to our sister? why art thou silent at all that Shechem has done? and shall he deal with our sister as with a harlot in the streets?

## **JUBILEES 30:1**

1. And in the first year of the sixth week he went up to Salem, to the east of Shechem, in peace, in the fourth month.
2. And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.
3. And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.
4. And Simeon and Levi came unexpectedly to Shechem and executed judgment on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured their sister Dinah.
5. And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgment is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.
6. And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgment upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.
7. And if there is any man who wisheth in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she hath dishonoured the name of the house of her father, and she shall be rooted out of Israel.
8. And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who hath defiled (it) shall surely die: they shall stone him with stones.
9. For thus hath it been ordained and written in the heavenly tables regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.
10. And to this law there is no limit of days, and no remission, nor any atonement: but the man who hath defiled his daughter shall be rooted out in the midst of all Israel, because he hath given of his seed to Moloch, and wrought impiously so as to defile it.
11. And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.
12. For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: "We shall not give our daughter to a man who is uncircumcised; for that were a reproach unto us."
13. And it is a reproach to Israel, to those who give, and to those who take the daughters of the Gentiles; for this is unclean and abominable to Israel.
14. And Israel will not be free from this uncleanness if it hath a wife of the daughters of the Gentiles, or hath given any of its daughters to a man who is of any of the Gentiles.

*Israel*

15. For there will be plague upon plague, and curse upon curse, and every judgment and plague and curse will come (upon him): if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this (man).

16. And there will be no respect of persons [and no consideration of persons], and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defileth the sanctuary.

17. For this reason I have commanded thee, saying: "Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18. And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgment and vengeance on all those who arose against Israel.

19. And so they inscribe as a testimony in his favour on the heavenly tables blessing and righteousness before the God of all:

20. And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he hath been recorded on the heavenly tables as a friend and a righteous man.

21. All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which hath been ordained for them, (but) that they should fulfil it and be recorded as friends.

22. But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tables as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23. And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24. And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25. And he reproached them because they had put the city to the sword; for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26. And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

## *The Canaanites fear Jacob*

### **JASHER 34:35**

35. And the number of women whom Simeon and Levi took captives from the city of Shechem, whom they did not slay, was eighty-five who had not known man.

36. And amongst them was a young damsel of beautiful appearance and well favored, whose name was Bunah, and Simeon took her for a wife, and the number of the males which they took captives and did not slay, was forty-seven men, and the rest they slew.

37. And all the young men and women that Simeon and Levi had taken captives from the city of Shechem, were servants to the sons of Jacob and to their children after them, until the day of the sons of Jacob going forth from the land of Egypt.

38. And when Simeon and Levi had gone forth from the city, the two young men that were left, who had concealed themselves in the city, and did not die amongst the people of the city, rose up, and these young men went into the city and walked about in it, and found the city desolate without man, and only women weeping, and these young men cried out and said, Behold, this is the evil which the sons of Jacob the Hebrew did to this city in their having this day destroyed one of the Canaanitish cities, and were not afraid of their lives of all the land of Canaan.

39. And these men left the city and went to the city of Tapnach, and they came there and told the inhabitants of Tapnach all that had befallen them, and all that the sons of Jacob had done to the city of Shechem.

40. And the information reached Jashub king of Tapnach, and he sent men to the city of Shechem to see those young men, for the king did not believe them in this account, saying, How could two men lay waste such a large town as Shechem?

41. And the messengers of Jashub came back and told him, saying, We came unto the city, and it is destroyed, there is not a man there; only weeping women; neither is any flock or cattle there, for all that was in the city the sons of Jacob took away.

42. And Jashub wondered at this, saying, How could two men do this thing, to destroy so large a city, and not one man able to stand against them?

43. For the like has not been from the days of Nimrod, and not even from the remotest time, has the like taken place; and Jashub, king of Tapnach, said to his people, Be courageous and we will go and fight against these Hebrews, and do unto them as they did unto the city, and we will avenge the cause of the people of the city.

44. And Jashub, king of Tapnach, consulted with his counsellors about this matter, and his advisers said unto him, Alone thou wilt not prevail over the Hebrews, for they must be powerful to do this work to the whole city.

45. If two of them laid waste the whole city, and no one stood against them, surely if thou wilt go against them, they will all rise against us and destroy us likewise.

46. But if thou wilt send to all the kings that surround us, and let them come together, then we will go with them and fight against the sons of Jacob; then wilt thou prevail against them.

47. And Jashub heard the words of his counsellors, and their words pleased him and his people, and he did so; and Jashub king of Tapnach sent to all the kings of the Amorites that surrounded Shechem and Tapnach, saying,

48. Go up with me and assist me, and we will smite Jacob the Hebrew and all his sons, and destroy them from the earth, for thus did he do to the city of Shechem, and do you not know of it?

49. And all the kings of the Amorites heard the evil that the sons of Jacob had done to the city of Shechem, and they were greatly astonished at them.

50. And the seven kings of the Amorites assembled with all their armies, about ten thousand men with drawn swords, and they came to fight against the sons of Jacob; and Jacob heard that the kings of the Amorites had assembled to fight against his sons, and Jacob was greatly afraid, and it distressed him.

51. And Jacob exclaimed against Simeon and Levi, saying, What is this act that you did? why have you injured me, to bring against me all the children of Canaan to destroy me and my household? for I was at rest, even I and my household, and you have done this thing to me, and provoked the inhabitants of the land against me by your proceedings.

52. And Judah answered his father, saying, Was it for naught my brothers Simeon and Levi killed all the inhabitants of Shechem? Surely it was because Shechem had humbled our sister, and transgressed the command of our God to Noah and his children, for Shechem took our sister away by force, and committed adultery with her.

53. And Shechem did all this evil and not one of the inhabitants of his city interfered with him, to say, Why wilt thou do this? surely for this my brothers went and smote the city, and the Lord delivered it into their hands, because its inhabitants had transgressed the commands of our God. Is it then for naught that they have done all this?

54. And now why art thou afraid or distressed, and why art thou displeased at my brothers, and why is thine anger kindled against them?

55. Surely our God who delivered into their hand the city of Shechem and its people, he will also deliver into our hands all the Canaanitish kings who are coming against us, and we will do unto them as my brothers did unto Shechem.

56. Now be tranquil about them and cast away thy fears, but trust in the Lord our God, and pray unto him to assist us and deliver us, and deliver our enemies into our hands.

57. And Judah called to one of his father's servants, Go now and see where those kings, who are coming against us, are situated with their armies.

58. And the servant went and looked far off, and went up opposite Mount Sihon, and saw all the camps of the kings standing in the fields, and he returned to Judah and said, Behold the kings are situated in the field with all their camps, a people exceedingly numerous, like unto the sand upon the sea shore.

59. And Judah said unto Simeon and Levi, and unto all his brothers, Strengthen yourselves and be sons of valor, for the Lord our God is with us, do not fear them.

60. Stand forth each man, girt with his weapons of war, his bow and his sword, and we will go and fight against these uncircumcised men; the Lord is our God, He will save us.

61. And they rose up, and each girt on his weapons of war, great and small, eleven sons of Jacob, and all the servants of Jacob with them.

62. And all the servants of Isaac who were with Isaac in Hebron, all came to them equipped in all sorts of war instruments, and the sons of Jacob and their servants, being one hundred and twelve men, went towards these kings, and Jacob also went with them.

## *Israel*

63. And the sons of Jacob sent unto their father Isaac the son of Abraham to Hebron, the same is Kireath-arba, saying,

64. Pray we beseech thee for us unto the Lord our God, to protect us from the hands of the Canaanites who are coming against us, and to deliver them into our hands.

65. And Isaac the son of Abraham prayed unto the Lord for his sons, and he said, O Lord God, thou didst promise my father, saying, I will multiply thy seed as the stars of heaven, and thou didst also promise me, and establish thou thy word, now that the kings of Canaan are coming together, to make war with my children because they committed no violence.

66. Now therefore, O Lord God, God of the whole earth, pervert, I pray thee, the counsel of these kings that they may not fight against my sons.

67. And impress the hearts of these kings and their people with the terror of my sons and bring down their pride, and that they may turn away from my sons.

68. And with thy strong hand and outstretched arm deliver my sons and their servants from them, for power and might are in thy hands to do all this.

69. And the sons of Jacob and their servants went toward these kings, and they trusted in the Lord their God, and whilst they were going, Jacob their father also prayed unto the Lord and said, O Lord God, powerful and exalted God, who has reigned from days of old, from thence till now and forever;

70. Thou art He who stirreth up wars and causeth them to cease, in thy hand are power and might to exalt and to bring down; O may my prayer be acceptable before thee that thou mayest turn to me with thy mercies, to impress the hearts of these kings and their people with the terror of my sons, and terrify them and their camps, and with thy great kindness deliver all those that trust in thee, for it is thou who canst bring people under us and reduce nations under our power.

## **JASHER 35:1**

1. And all the kings of the Amorites came and took their stand in the field to consult with their counsellors what was to be done with the sons of Jacob, for they were still afraid of them, saying, Behold, two of them slew the whole of the city of Shechem.

2. And the Lord heard the prayers of Isaac and Jacob, and he filled the hearts of all these kings' advisers with great fear and terror that they unanimously exclaimed,

3. Are you silly this day, or is there no understanding in you, that you will fight with the Hebrews, and why will you take a delight in your own destruction this day?

4. Behold two of them came to the city of Shechem without fear or terror, and they killed all the inhabitants of the city, that no man stood up against them, and how will you be able to fight with them all?

5. Surely you know that their God is exceedingly fond of them, and has done mighty things for them, such as have not been done from days of old, and amongst all the gods of nations, there is none can do like unto his mighty deeds.

6. Surely he delivered their father Abraham, the Hebrew, from the hand of Nimrod, and from the hand of all his people who had many times sought to slay him.

7. He delivered him also from the fire in which king Nimrod had cast him, and his God delivered him from it.

8. And who else can do the like? surely it was Abraham who slew the five kings of Elam, when they had touched his brother's son who in those days dwelt in Sodom.

9. And took his servant that was faithful in his house and a few of his men, and they pursued the kings of Elam in one night and killed them, and restored to his brother's son all his property which they had taken from him.

10. And surely you know the God of these Hebrews is much delighted with them, and they are also delighted with him, for they know that he delivered them from all their enemies.

11. And behold through his love toward his God, Abraham took his only and precious son and intended to bring him up as a burnt offering to his God, and had it not been for God who prevented him from doing this, he would then have done it through his love to his God.

12. And God saw all his works, and swore unto him, and promised him that he would deliver his sons and all his seed from every trouble that would befall them, because he had done this thing, and through his love to his God stifled his compassion for his child.

13. And have you not heard what their God did to Pharaoh king of Egypt, and to Abimelech king of Gerar, through taking Abraham's wife, who said of her, She is my sister, lest they might slay him on account of her, and think of taking her for a wife? and God did unto them and their people all that you heard of.

14. And behold, we ourselves saw with our eyes that Esau, the brother of Jacob, came to him with four hundred men, with the intention of slaying him, for he called to mind that he had taken away from him his father's blessing.

15. And he went to meet him when he came from Syria, to smite the mother with the children, and who delivered him from his hands but his God in whom he trusted? he delivered him from the hand of his brother and also from the hands of his enemies, and surely he again will protect them.

16. Who does not know that it was their God who inspired them with strength to do to the town of Shechem the evil which you heard of?

17. Could it then be with their own strength that two men could destroy such a large city as Shechem had it not been for their God in whom they trusted? he said and did unto them all this to slay the inhabitants of the city in their city.

18. And can you then prevail over them who have come forth together from your city to fight with the whole of them, even if a thousand times as many more should come to your assistance?

19. Surely you know and understand that you do not come to fight with them, but you come to war with their God who made choice of them, and you have therefore all come this day to be destroyed.

20. Now therefore refrain from this evil which you are endeavoring to bring upon yourselves, and it will be better for you not to go to battle with them, although they are but few in numbers, because their God is with them.

21. And when the kings of the Amorites heard all the words of their advisers, their hearts were filled with terror, and they were afraid of the sons of Jacob and would not fight against them.

22. And they inclined their ears to the words of their advisers, and they listened to all their words, and the words of the counsellors greatly pleased the kings, and they did so.

23. And the kings turned and refrained from the sons of Jacob, for they durst not approach them to make war with them, for they were greatly afraid of them, and their hearts melted within them from their fear of them.

24. For this proceeded from the Lord to them, for he heard the prayers of his servants Isaac and Jacob, for they trusted in him; and all these kings returned with their camps on that day, each to his own city, and they did not at that time fight with the sons of Jacob.

25. And the sons of Jacob kept their station that day till evening opposite mount Sihon, and seeing that these kings did not come to fight against them, the sons of Jacob returned home.

## *You are Israel*

### Genesis 35:1

#### King James

{35:1} And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

{35:2} Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be clean, and change your garments:

{35:3} And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

{35:4} And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] earrings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem.

{35:5} And they journeyed: and the terror of God was upon the cities that [were] round about them, and they did not pursue after the sons of Jacob.

{35:6} So Jacob came to Luz, which [is] in the land of Canaan, that [is,] Bethel, he and all the people that [were] with him.

{35:7} And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

{35:8} But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allon-bachuth.

{35:9} And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

#### Septuagint

<sup>35:1</sup> And God said to Jacob, Arise, go up to the place, Baethel, and dwell there; and make there an altar to the God that appeared to thee, when thou fleddest from the face of Esau thy brother.

<sup>2</sup> And Jacob said to his house, and to all that were with him, Remove the strange gods that are with you from the midst of you, and purify yourselves, and change your clothes.

<sup>3</sup> And let us rise and go up to Baethel, and let us there make an alter to God who hearkened to me in the day of calamity, who was with me, and preserved me throughout in the journey, by which I went.

<sup>4</sup> And they gave to Jacob the strange gods, which were in their hands, and the ear-rings which were in their ears, and Jacob hid them under the turpentine tree which is in Secima, and destroyed them to this day.

<sup>5</sup> So Israel departed from Secima, and the fear of God was upon the cities round about them, and they did not pursue after the children of Israel.

<sup>6</sup> And Jacob came to Luza, which is in the land of Chanaan, which is Baethel, he and all the people that were with him.

<sup>7</sup> And he built there an altar, and called the name of the place Baethel; for there God appeared to him, when he fled from the face of his brother Esau.

<sup>8</sup> And Deborrha, Rebecca's nurse, died, and was buried below Baethel under the oak; and Jacob called its name, The Oak of Mourning.

<sup>9</sup> And God appeared to Jacob once more in Luza, when he came out of Mesopotamia of Syria, and God blessed him.

## *Israel*

{35:10} And God said unto him, Thy name [is] Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

{35:11} And God said unto him, I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

{35:12} And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

{35:13} And God went up from him in the place where he talked with him.

{35:14} And Jacob set up a pillar in the place where he talked with him, [even] a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

{35:15} And Jacob called the name of the place where God spake with him, Bethel.

<sup>10</sup> And God said to him, Thy name shall not be called Jacob, but Israel shall be thy name; and he called his name Israel.

<sup>11</sup> And God said to him, I am thy God; increase and multiply; for nations and gatherings of nations shall be of thee, and kings shall come out of thy loins.

<sup>12</sup> And the land which I gave to Abraam and Isaac, I have given it to thee; and it shall come to pass that I will give this land also to thy seed after thee.

<sup>13</sup> And God went up from him from the place where he spoke with him.

<sup>14</sup> And Jacob set up a pillar in the place where God spoke with him, *even* a pillar of stone; and offered a libation upon it, and poured oil upon it.

<sup>15</sup> And Jacob called the name of the place in which God spoke with him, Baethel.

## Antiquities Book 1 21:2

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Now while Jacob was astonished at the greatness of this act, and was severely blaming his sons for it, God stood by him, and bid him be of good courage; but to purify his tents, and to offer those sacrifices which he had vowed to offer when he went first into Mesopotamia, and saw his vision. As he was therefore purifying his followers, he lighted upon the gods of Laban; (for he did not before know they were stolen by Rachel;) and he hid them in the earth, under an oak, in Shechem. And departing thence, he offered sacrifice at Bethel, the place where he saw his dream, when he went first into Mesopotamia.

## JASHER 36:1

1. At that time the Lord appeared unto Jacob saying, Arise, go to Bethel and remain there, and make there an altar to the Lord who appeareth unto thee, who delivered thee and thy sons from affliction.

2. And Jacob rose up with his sons and all belonging to him, and they went and came to Bethel according to the word of the Lord.

3. And Jacob was ninety-nine years old when he went up to Bethel, and Jacob and his sons and all the people that were with him, remained in Bethel in Luz, and he there built an altar to the Lord who appeared unto him, and Jacob and his sons remained in Bethel six months.

4. At that time died Deborah the daughter of Uz, the nurse of Rebecca, who had been with Jacob; and Jacob buried her beneath Bethel under an oak that was there.

5. And Rebecca the daughter of Bethuel, the mother of Jacob, also died at that time in Hebron, the same is Kireath-arba, and she was buried in the cave of Machpelah which Abraham had bought from the children of Heth.

6. And the life of Rebecca was one hundred and thirty-three years, and she died and when Jacob heard that his mother Rebecca was dead he wept bitterly for his mother, and made a great mourning for her, and for Deborah her nurse beneath the oak, and he called the name of that place Allon-bachuth.

7. And Laban the Syrian died in those days, for God smote him because he transgressed the covenant that existed between him and Jacob.

## **JUBILEES 31:1**

1. And on the new moon of the month Jacob spake to all the people of his house, saying: "Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because He hath been with me and brought me into this land in peace, and put ye away the strange gods that are among you."

2. And they gave up the strange gods and that which was in their ears and which was †on their necks, †and the idols which Rachel stole from Laban her brother she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3. And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4. And Isaac said: "Let my son Jacob come, and let me see him before I die."

5. And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6. And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: "Behold Jacob thy son hath come"; and she kissed him.

7. And she saw his two sons, and she recognised them, and said unto him: "Are these thy sons, my son?" and she embraced them and kissed them, and blessed them, saying: "In you shall the seed of Abraham become illustrious, and ye will prove a blessing on the earth."

8. And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9. And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi and Judah, and he said: "Are these thy sons, my son? for they are like thee."

10. And he said unto him that they were truly his sons: "And thou hast truly seen that they are truly my sons."

11. And they came near to him, and he turned and kissed them and embraced them both together.

12. And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13. And he turned to Levi first, and began to bless him first, and said unto him: "May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14. And may the Lord give to thee and to thy seed †greatness and great glory †, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the pres-

ence and as the holy ones. (Even) as they, will the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15. And they will be princes and judges, and chiefs of all the seed of the sons of Jacob; They will speak the word of the Lord in righteousness, And they will judge all His judgments in righteousness. And they will declare My ways to Jacob And My paths to Israel. The blessing of the Lord will be given in their mouths To bless all the seed of the beloved.

16. Thy mother hath called thy name Levi, And justly hath she called thy name; Thou wilt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17. And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesseth thee, And cursed be every nation that curseth thee.

18. And to Judah he said: May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then will the Gentiles fear before thy face, And all the nations will quake [And all the peoples will quake].

19. In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20. And when thou sittest on the throne of the honour of thy righteousness, There will be great peace for all the seed of the sons of the beloved, And blessed will he be that blesseth thee; And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and accursed."

21. And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22. And he went forth from between his feet and fell down and worshipped him. And he blessed them. And (Jacob) rested there with Isaac his father that night, and they ate and drank with joy.

23. And he made the two sons of Jacob sleep, the one on his right hand and the other on his left and it was counted to him for righteousness.

24. And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how He had prospered (him in) all his ways, and protected him from all evil.

25. And Isaac blessed the God of his father Abraham, who had not withdrawn His mercy and His righteousness from the sons of His servant Isaac.

26. And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27. And Isaac said unto Jacob his son: "I am not able to go with thee; for I am old, and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey, set thy mother (on an ass) and let her go with thee.

28. And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

29. Mayest thou prosper and fulfil the vow which thou hast vowed, and put not off thy vow; for thou wilt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who hath made all things, to whom thou hast vowed the vow." 30. And he said to Rebecca: "Go with Jacob thy son"; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31. And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32. And he said: "Now I know that I have an eternal hope, and my sons also, before the God of all;" and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tables how Isaac blessed them.

## **JUBILEES 32:1**

1. And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.
2. And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.
3. And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.
4. And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.
5. This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruitofferings and their drink-offerings.
6. And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.
7. And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.
8. And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.
9. And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.
10. And for this reason it is ordained on the heavenly tables as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.
11. This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it hath been chosen, and nothing shall remain over from it from this year to the year following.
12. For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.
13. And all that is left thereof and becometh old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.
14. And thus let them eat it together in the sanctuary, and let them not suffer it to become old.
15. And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to His priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tables.

## *Israel*

16. And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.
17. And the Lord appeared to him by night and blessed him and said unto him: "Thy name shall not be called Jacob, but Israel shall they name thy name."
18. And He said unto him again: "I am the Lord who created the heaven and the earth, and I shall increase thee and multiply thee exceedingly, and kings will come forth from thee, and they will judge everywhere wherever the foot of the sons of men hath trodden.
19. And I shall give to thy seed all the earth which is under heaven, and they will judge all the nations according to their desires, and after that they will get possession of the whole earth and inherit it for ever."
20. And He finished speaking with him, and He went up from him, and Jacob looked till He had ascended into heaven.
21. And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons through-out all the ages.
22. And he showed him all that was written on the tablets, and said unto him: "Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.
23. For in Egypt thou wilt die in peace, and in this land thou wilt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.
24. Fear not, for as thou hast seen and read it, thus will it all be; and do thou write down everything as thou hast seen and read."
25. And Jacob said: "Lord, how can I remember all that I have read and seen?" And he said unto him: "I will bring all things to thy remembrance."
26. And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.
27. And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name †"Addition,"† for †this day was added,† and the former days he called "The Feast."
28. And thus it was manifested that it should be, and it is written on the heavenly tables: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.
29. And its name was called †"Addition," † †because that† it was recorded amongst the days of the feast days, †according to† the number of the days of the year.
30. And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, "The river of Deborah," and the oak, "The oak of the mourning of Deborah."
31. And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.
32. And he went after his mother till he came to the land of Kabrâtân, and he dwelt there.

## *Rachel has Benjamin and passes away*

### Genesis 35:16

#### King James

{35:16} And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.  
{35:17} And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.  
{35:18} And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.  
{35:19} And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem.  
{35:20} And Jacob set a pillar upon her grave: that [is] the pillar of Rachel's grave unto this day.

#### Septuagint

35:16 [[And Jacob removed from Baethel, and pitched his tent beyond the tower of Gader,]]and it came to pass when he drew nigh to Chabratha, to enter into Ephratha, Rachel travailed; and in her travail she was in hard labour.  
17 And it came to pass in her hard labour, that the midwife said to her, Be of good courage, for thou shalt also have this son.  
18 And it came to pass in her giving up the ghost (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin.  
19 So Rachel died, and was buried in the way of the course of Ephratha, this is Bethleem.  
20 And Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this day.

### Antiquities Book 1 21:3

And when he was gone thence, and was come over against Ephrata, he there buried Rachel, who died in child-bed: she was the only one of Jacob's kindred that had not the honor of burial at Hebron. And when he had mourned for her a great while, he called the son that was born of her Benjamin, because of the sorrow the mother had with him. These are all the children of Jacob, twelve males and one female. - Of them eight were legitimate, - viz. six of Lea, and two of Rachel; and four were of the hand-maids, two of each; all whose names have been set down already.

### JASHER 36:8

8. And Jacob was a hundred years old when the Lord appeared unto him, and blessed him and called his name Israel, and Rachel the wife of Jacob conceived in those days.  
9. And at that time Jacob and all belonging to him journeyed from Bethel to go to his father's house, to Hebron.  
10. And whilst they were going on the road, and there was yet but a little way to come to Ephrath, Rachel bare a son and she had hard labor and she died.

11. And Jacob buried her in the way to Ephrath, which is Bethlehem, and he set a pillar upon her grave, which is there unto this day; and the days of Rachel were forty-five years and she died.

12. And Jacob called the name of his son that was born to him, which Rachel bare unto him, Benjamin, for he was born to him in the land on the right hand.

## JUBILEES 32:33

33. And Rachel bare a son in the night, and called his name "Son of my sorrow"; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee.

34. And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

# *Reuben sins And the death of Isaac*

## Genesis 35:21

### King James

{35:21} And Israel journeyed, and spread his tent beyond the tower of Edar.

{35:22} And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard [it.]

Now the sons of Jacob were twelve:

{35:23} The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

{35:24} The sons of Rachel; Joseph, and Benjamin:

{35:25} And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

{35:26} And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these [are] the sons of Jacob, which were born to him in Padan-aram.

{35:27} And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which [is] Hebron, where Abraham and Isaac sojourned.

{35:28} And the days of Isaac were an hundred and fourscore years.

### Septuagint

<sup>35:21</sup> And it came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him.

<sup>22</sup> And the sons of Jacob were twelve.

<sup>23</sup> The sons of Lea, the first-born of Jacob; Ruben, Symeon, Levi, Judas, Issachar, Zabulon.

<sup>24</sup> And the sons of Rachel; Joseph and Benjamin.

<sup>25</sup> And the sons of Balla, the hand-maid of Rachel; Dan and Nephthalim.

<sup>26</sup> And the sons of Zelpha, the hand-maid of Lea; Gad and Aser. These *are* the sons of Jacob, which were born to him in Mesopotamia of Syria.

<sup>27</sup> And Jacob came to Isaac his father to Mambré, to a city of the plain; this is Chebron in the land of Chanaan, where Abraam and Isaac sojourned.

<sup>28</sup> And the days of Isaac which he lived were an hundred and eighty years.

{35:29} And Isaac gave up the ghost, and died, and was gathered unto his people, [being] old and full of days: and his sons Esau and Jacob buried him.

29 And Isaac gave up the ghost and died, and was laid to his family, old and full of days; and Esau and Jacob his sons buried him.

## Antiquities Book 1 22:1

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FROM thence Jacob came to Hebron, a city situate among the Canaanites; and there it was that Isaac lived: and so they lived together for a little while; for as to Rebeka, Jacob did not find her alive. Isaac also died not long after the coming of his son; and was buried by his sons, with his wife, in Hebron, where they had a monument belonging to them from their forefathers. Now Isaac was a man who was beloved of God, and was vouchsafed great instances of providence by God, after Abraham his father, and lived to be exceeding old; for when he had lived virtuously one hundred and eighty-five years, he then died.

### JASHER 36:13

13. And it was after the death of Rachel, that Jacob pitched his tent in the tent of her handmaid Bilhah.  
14. And Reuben was jealous for his mother Leah on account of this, and he was filled with anger, and he rose up in his anger and went and entered the tent of Bilhah and he thence removed his father's bed.

15. At that time the portion of birthright, together with the kingly and priestly offices, was removed from the sons of Reuben, for he had profaned his father's bed, and the birthright was given unto Joseph, the kingly office to Judah, and the priesthood unto Levi, because Reuben had defiled his father's bed.

### JUBILEES 33:1

1. And Jacob went and dwelt to the south of Magdalâdrâ'êf. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2. And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3. And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4. And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5. And she was ashamed because of him, and released her hand from him, and he fled.

6. And she lamented because of this thing exceedingly, and did not tell it to any one.

7. And when Jacob returned and sought her, she said unto him: "I am not clean for thee, for I have been defiled as regards thee; for Reuben hath defiled me, and hath lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me."

*Israel*

8. And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.
9. And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovereth his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.
10. For this reason it is written and ordained on the heavenly tables that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lieth with his father's wife and the woman also, for they have wrought uncleanness on the earth.
11. And there shall be nothing unclean before our God in the nation which He hath chosen for Himself as a possession.
12. And again, it is written a second time: "Cursed he be who lieth with the wife of his father, for he hath uncovered his father's shame"; and all the holy ones of the Lord said "So be it; so be it."
13. And do thou, Moses, command the children of Israel that they observe this word; for it (entaileth) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who hath committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.
14. For to no man who doeth so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.
15. And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.
16. For until that time there had not been revealed the ordinance and judgment and law in its completeness for all, but in thy days (it hath been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.
17. And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.
18. And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respecteth not persons and accepteth not gifts.
19. And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.
20. And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.
21. And in the third year of this sixth week Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.
22. And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulun, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali, and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.
23. And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son, and he blessed them.

## Generations of Esau

### Genesis 36:1

#### King James

{36:1} Now these [are] the generations of Esau, who [is] Edom.

{36:2} Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

{36:3} And Bashemath Ishmael's daughter, sister of Nebajoth.

{36:4} And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

{36:5} And Aholibamah bare Jeush, and Jaalam, and Korah: these [are] the sons of Esau, which were born unto him in the land of Canaan.

{36:6} And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

{36:7} For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

{36:8} Thus dwelt Esau in mount Seir: Esau [is] Edom.

{36:9} And these [are] the generations of Esau the father of the Edomites in mount Seir:

{36:10} These [are] the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

{36:11} And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

{36:12} And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these [were] the sons of Adah Esau's wife.

#### Septuagint

36:1 And these *are* the generations of Esau; this is Edom.

2 And Esau took to himself wives of the daughters of the Chananites; Ada, the daughter of Ælom the Chettite; and Olibema, daughter of Ana the son of Sebegon, the Evite;

3 and Basemath, daughter of Ismael, sister of Nabaioth.

4 And Ada bore to him Eliphaz; and Basemath bore Raguel.

5 And Olibema bore Jeus, and Jeglom, and Core; these *are* the sons of Esau, which were born to him in the land of Chanaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and all his possessions, and all his cattle, and all that he had got, and all things whatsoever he had acquired in the land of Chanaan; and Esau went forth from the land of Chanaan, from the face of his brother Jacob.

7 For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions.

8 And Esau dwelt in mount Seir; Esau, he is Edom.

9 And these *are* the generations of Esau, the father of Edom in the mount Seir.

10 And these *are* the names of the sons of Esau. Eliphaz, the son of Ada, the wife of Esau; and Raguel, the son of Basemath, wife of Esau.

11 And the sons of Eliphaz were Thaeman, Omar, Sophar, Gothom, and Kenez.

12 And Thamna was a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphaz. These *are* the sons of Ada, the wife of Esau.

*Israel*

{36:13} And these [are] the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

{36:14} And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

{36:15} These [were] dukes of the sons of Esau: the sons of Eliphaz the firstborn [son] of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

{36:16} Duke Korah, duke Gatam, [and] duke Amalek: these [are] the dukes [that came] of Eliphaz in the land of Edom; these [were] the sons of Adah.

{36:17} And these [are] the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these [are] the dukes [that came] of Reuel in the land of Edom; these [are] the sons of Bashemath Esau's wife.

{36:18} And these [are] the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these [were] the dukes [that came] of Aholibamah the daughter of Anah, Esau's wife.

{36:19} These [are] the sons of Esau, who [is] Edom, and these [are] their dukes.

{36:20} These [are] the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

{36:21} And Dishon, and Ezer, and Dishan: these [are] the dukes of the Horites, the children of Seir in the land of Edom.

{36:22} And the children of Lotan were Hori and Hemam; and Lotan's sister [was] Timna.

{36:23} And the children of Shobal [were] these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

{36:24} And these [are] the children of Zibeon; both Ajah, and Anah: this [was that] Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

{36:25} And the children of Anah [were] these; Dishon, and Aholibamah the daughter of Anah.

{36:26} And these [are] the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

<sup>13</sup> And these *are* the sons of Raguel; Nachoth, Zare, Some, and Moze. These were the sons of Basemath, wife of Esau.

<sup>14</sup> And these *are* the sons of Olibema, the daughter of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus, and Jeglom, and Core.

<sup>15</sup> These *are* the chiefs of the son of Esau, *even* the sons of Eliphaz, the first-born of Esau; chief Thaeman, chief Omar, chief Sophar, chief Kenez,

<sup>16</sup> chief Core, chief Gothom, chief Amalec. These *are* the chiefs of Eliphaz, in the land of Edom; these are the sons of Ada.

<sup>17</sup> And these *are* the sons of Raguel, the son of Esau; chief Nachoth, chief Zare, chief Some, chief Moze. These *are* the chiefs of Raguel, in the land of Edom; these are the sons of Basemath, wife of Esau.

<sup>18</sup> And these *are* the sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These *are* the chiefs of Olibema, daughter of Ana, wife of Esau.

<sup>19</sup> These *are* the sons of Esau, and these are the chiefs; these are the sons of Edom.

<sup>20</sup> And these *are* the sons of Seir, the Chorrhite, who inhabited the land; Lotan, Sobal, Sebegon, Ana,

<sup>21</sup> and Deson, and Asar, and Rison. These *are* the chiefs of the Chorrhite, the son of Seir, in the land of Edom.

<sup>22</sup> And the sons of Lotan *were* Chorrhi and Haeman; and the sister of Lotan, Thamna.

<sup>23</sup> And these *are* the sons of Sobal; Golam, and Manachath, and Gaebel, and Sophar, and Omar.

<sup>24</sup> And these *are* the sons of Sebegon; Aie, and Ana; this is the Ana who found Jamin in the wilderness, when he tended the beasts of his father Sebegon.

<sup>25</sup> And these *are* the sons of Ana; Deson—and Olibema *was* daughter of Ana.

<sup>26</sup> And these *are* the sons of Deson; Amada, and Asban, and Ithran, and Charrhan.

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{36:27} The children of Ezer [are] these; Bilhan, and Zaavan, and Akan.

{36:28} The children of Dishan [are] these: Uz, and Aran.

{36:29} These [are] the dukes [that came] of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

{36:30} Duke Dishon, duke Ezer, duke Dishan: these [are] the dukes [that came] of Hori, among their dukes in the land of Seir.

{36:31} And these [are] the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

{36:32} And Bela the son of Beor reigned in Edom: and the name of his city [was] Dinhabah.

{36:33} And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

{36:34} And Jobab died, and Husham of the land of Temani reigned in his stead.

{36:35} And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city [was] Avith.

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

{36:37} And Samlah died, and Saul of Rehoboth [by] the river reigned in his stead.

{36:38} And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

{36:39} And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city [was] Pau; and his wife's name [was] Mehetabel, the daughter of Matred, the daughter of Mezahab.

{36:40} And these [are] the names of the dukes [that came] of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

{36:41} Duke Aholibamah, duke Elah, duke Pinon,

{36:42} Duke Kenaz, duke Teman, duke Mibzar,

<sup>27</sup> And these *are* the sons of Asar; Balaam, and Zucam, and Jucam.

<sup>28</sup> And these *are* the sons of Rison; Hos, and Aran.

<sup>29</sup> And these *are* the chiefs of Chorri; chief Lotan, chief Sobal, chief Sebegon, chief Ana,

<sup>30</sup> chief Deson, chief Asar, chief Rison. These *are* the chiefs of Chorri, in their principalities in the land of Edom.

<sup>31</sup> these *are* the kings which reigned in Edom, before a king reigned in Israel.

<sup>32</sup> And Balac, son of Beor, reigned in Edom; and the name of his city *was* Dennaba.

<sup>33</sup> And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead.

<sup>34</sup> And Jobab died; and Asom, from the land of the Thaemanites, reigned in his stead.

<sup>35</sup> And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Getthaim.

<sup>36</sup> And Adad died; and Samada of Massecca reigned in his stead.

<sup>37</sup> Samada died; and Saul of Rhooboth by the river reigned in his stead.

<sup>38</sup> And Saul died; and Ballenon the son of Achobor reigned in his stead.

<sup>39</sup> And Ballenon the son of Achobor died; and Arad the son of Barad reigned in his stead; and the name of his city was Phogor; and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob.

<sup>40</sup> These *are* the names of the chiefs of Esau, in their tribes, according to their place, in their countries, and in their nations; chief Thamna, chief Gola, chief Jether,

<sup>41</sup> chief Olibema, chief Helas, chief Phinon,

<sup>42</sup> chief Kenez, chief Thaeman, chief Mazar,

{36:43} Duke Magdiel, duke Iram: these [be] the dukes of Edom, according to their habitations in the land of their possession: he [is] Esau the father of the Edomites.

<sup>43</sup> chief Magediel, chief Zaphoin. These are the chiefs of Edom in their dwelling-places in the land of their possession; this is Esau, the father of Edom.

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AFTER the death of Isaac, his sons divided their habitations respectively; nor did they retain what they had before; but Esau departed from the city of Hebron, and left it to his brother, and dwelt in Seir, and ruled over Idumea. He called the country by that name from himself, for he was named Adom;

He became the father of five sons; of whom Jaus, and Jalomus, and Coreus, were by one wife, whose name was Alibama; but of the rest, Aliphaz was born to him by Ada, and Raguel by Basemmath: and these were the sons of Esau. Aliphaz had five legitimate sons; Theman, Omer, Saphus, Gotham, and Kanaz; for Amalek was not legitimate, but by a concubine, whose name was Thamna. These dwelt in that part of Idumea which is called Gebalitis, and that denominated from Amalek, Amalekitis; for Idumea was a large country, and did then preserve the name of the whole, while in its several parts it kept the names of its peculiar inhabitants.

### JASHER 36:16

16. And these are the generations of Jacob who were born to him in Padan-aram, and the sons of Jacob were twelve.

17. The sons of Leah were Reuben the first born, and Simeon, Levi, Judah, Issachar, Zebulun, and their sister Dinah; and the sons of Rachel were Joseph and Benjamin.

18. The sons of Zilpah, Leah's handmaid, were Gad and Asher, and the sons of Bilhah, Rachel's handmaid, were Dan and Naphtali; these are the sons of Jacob which were born to him in Padan-aram.

19. And Jacob and his sons and all belonging to him journeyed and came to Mamre, which is Kireath-arba, that is in Hebron, where Abraham and Isaac sojourned, and Jacob with his sons and all belonging to him, dwelt with his father in Hebron.

20. And his brother Esau and his sons, and all belonging to him went to the land of Seir and dwelt there, and had possessions in the land of Seir, and the children of Esau were fruitful and multiplied exceedingly in the land of Seir.

21. And these are the generations of Esau that were born to him in the land of Canaan, and the sons of Esau were five.

22. And Adah bare to Esau his first born Eliphaz, and she also bare to him Reuel, and Ahlibamah bare to him Jeush, Yaalam and Korah.

23. These are the children of Esau who were born to him in the land of Canaan; and the sons of Eliphaz the son of Esau were Teman, Omar, Zepho, Gatam, Kenaz and Amalex, and the sons of Reuel were Nachath, Zerach, Shamah and Mizzah.

24. And the sons of Jeush were Timnah, Alvah, Jetheth; and the sons of Yaalam were Alah, Phinor and Kenaz.

25. And the sons of Korah were Teman, Mibzar, Magdiel and Eram; these are the families of the sons of Esau according to their dukedoms in the land of Seir.

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26. And these are the names of the sons of Seir the Horite, inhabitants of the land of Seir, Lotan, Shobal, Zibeon, Anah, Dishan, Ezer and Dishon, being seven sons.

27. And the children of Lotan were Hori, Heman and their sister Timna, that is Timna who came to Jacob and his sons, and they would not give ear to her, and she went and became a concubine to Eliphaz the son of Esau, and she bare to him Amalek.

28. And the sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam, and the sons of Zibeon were Ajah, and Anah, this was that Anah who found the Yemim in the wilderness when he fed the asses of Zibeon his father.

29. And whilst he was feeding his father's asses he led them to the wilderness at different times to feed them.

30. And there was a day that he brought them to one of the deserts on the sea shore, opposite the wilderness of the people, and whilst he was feeding them, behold a very heavy storm came from the other side of the sea and rested upon the asses that were feeding there, and they all stood still.

31. And afterward about one hundred and twenty great and terrible animals came out from the wilderness at the other side of the sea, and they all came to the place where the asses were, and they placed themselves there.

32. And those animals, from their middle downward, were in the shape of the children of men, and from their middle upward, some had the likeness of bears, and some the likeness of the keephas, with tails behind them from between their shoulders reaching down to the earth, like the tails of the ducheephath, and these animals came and mounted and rode upon these asses, and led them away, and they went away unto this day.

33. And one of these animals approached Anah and smote him with his tail, and then fled from that place.

34. And when he saw this work he was exceedingly afraid of his life, and he fled and escaped to the city.

35. And he related to his sons and brothers all that had happened to him, and many men went to seek the asses but could not find them, and Anah and his brothers went no more to that place from that day following, for they were greatly afraid of their lives.

36. And the children of Anah the son of Seir, were Dishon and his sister Ahlibamah, and the children of Dishon were Hemdan, Eshban, Ithran and Cheran, and the children of Ezer were Bilhan, Zaavan and Akan, and the children of Dishon were Uz and Aran.

37. These are the families of the children of Seir the Horite, according to their dukedoms in the land of Seir.

38. And Esau and his children dwelt in the land of Seir the Horite, the inhabitant of the land, and they had possessions in it and were fruitful and multiplied exceedingly, and Jacob and his children and all belonging to them, dwelt with their father Isaac in the land of Canaan, as the Lord had commanded Abraham their father.

## *More war*

### **JASHER 37:1**

1. And in the one hundred and fifth year of the life of Jacob, that is the ninth year of Jacob's dwelling with his children in the land of Canaan, he came from Padan-aram.
2. And in those days Jacob journeyed with his children from Hebron, and they went and returned to the city of Shechem, they and all belonging to them, and they dwelt there, for the children of Jacob obtained good and fat pasture land for their cattle in the city of Shechem, the city of Shechem having then been rebuilt, and there were in it about three hundred men and women.
3. And Jacob and his children and all belonging to him dwelt in the part of the field which Jacob had bought from Hamor the father of Shechem, when he came from Padan-aram before Simeon and Levi had smitten the city.
4. And all those kings of the Canaanites and Amorites that surrounded the city of Shechem, heard that the sons of Jacob had again come to Shechem and dwelt there.
5. And they said, Shall the sons of Jacob the Hebrew again come to the city and dwell therein, after that they have smitten its inhabitants and driven them out? shall they now return and also drive out those who are dwelling in the city or slay them?
6. And all the kings of Canaan again assembled, and they came together to make war with Jacob and his sons.
7. And Jashub king of Tapnach sent also to all his neighboring kings, to Elan king of Gaash, and to Ihuri king of Shiloh, and to Parathon king of Chazar, and to Susi king of Sarton, and to Laban king of Bethchoran, and to Shabir king of Othnay-mah, saying,
8. Come up to me and assist me, and let us smite Jacob the Hebrew and his sons, and all belonging to him, for they are again come to Shechem to possess it and to slay its inhabitants as before.
9. And all these kings assembled together and came with all their camps, a people exceedingly plentiful like the sand upon the sea shore, and they were all opposite to Tapnach.
10. And Jashub king of Tapnach went forth to them with all his army, and he encamped with them opposite to Tapnach without the city, and all these kings they divided into seven divisions, being seven camps against the sons of Jacob.
11. And they sent a declaration to Jacob and his son, saying, Come you all forth to us that we may have an interview together in the plain, and revenge the cause of the men of Shechem whom you slew in their city, and you will now again return to the city of Shechem and dwell therein, and slay its inhabitants as before.
12. And the sons of Jacob heard this and their anger was kindled exceedingly at the words of the kings of Canaan, and ten of the sons of Jacob hastened and rose up, and each of them girt on his weapons of war; and there were one hundred and two of their servants with them equipped in battle array.
13. And all these men, the sons of Jacob with their servants, went toward these kings, and Jacob their father was with them, and they all stood upon the heap of Shechem.
14. And Jacob prayed to the Lord for his sons, and he spread forth his hands to the Lord, and he said, O God, thou art an Almighty God, thou art our father, thou didst form us and we are the works of thine hands; I pray thee deliver my sons through thy mercy from the hand of their enemies, who are this day coming to fight with them and save them from their hand, for in thy hand is power and might, to save the few from the many.

*Israel*

15. And give unto my sons, thy servants, strength of heart and might to fight with their enemies, to subdue them, and make their enemies fall before them, and let not my sons and their servants die through the hands of the children of Canaan.
16. But if it seemeth good in thine eyes to take away the lives of my sons and their servants, take them in thy great mercy through the hands of thy ministers, that they may not perish this day by the hands of the kings of the Amorites.
17. And when Jacob ceased praying to the Lord the earth shook from its place, and the sun darkened, and all these kings were terrified and a great consternation seized them.
18. And the Lord hearkened to the prayer of Jacob, and the Lord impressed the hearts of all the kings and their hosts with the terror and awe of the sons of Jacob.
19. For the Lord caused them to hear the voice of chariots, and the voice of mighty horses from the sons of Jacob, and the voice of a great army accompanying them.
20. And these kings were seized with great terror at the sons of Jacob, and whilst they were standing in their quarters, behold the sons of Jacob advanced upon them, with one hundred and twelve men, with a great and tremendous shouting.
21. And when the kings saw the sons of Jacob advancing toward them, they were still more panic struck, and they were inclined to retreat from before the sons of Jacob as at first, and not to fight with them.
22. But they did not retreat, saying, It would be a disgrace to us thus twice to retreat from before the Hebrews.
23. And the sons of Jacob came near and advanced against all these kings and their armies, and they saw, and behold it was a very mighty people, numerous as the sand of the sea.
24. And the sons of Jacob called unto the Lord and said, Help us O Lord, help us and answer us, for we trust in thee, and let us not die by the hands of these uncircumcised men, who this day have come against us.
25. And the sons of Jacob girt on their weapons of war, and they took in their hands each man his shield and his javelin, and they approached to battle.
26. And Judah, the son of Jacob, ran first before his brethren, and ten of his servants with him, and he went toward these kings.
27. And Jashub, king of Tapnach, also came forth first with his army before Judah, and Judah saw Jashub and his army coming toward him, and Judah's wrath was kindled, and his anger burned within him, and he approached to battle in which Judah ventured his life.
28. And Jashub and all his army were advancing toward Judah, and he was riding upon a very strong and powerful horse, and Jashub was a very valiant man, and covered with iron and brass from head to foot.
29. And whilst he was upon the horse, he shot arrows with both hands from before and behind, as was his manner in all his battles, and he never missed the place to which he aimed his arrows.
30. And when Jashub came to fight with Judah, and was darting many arrows against Judah, the Lord bound the hand of Jashub, and all the arrows that he shot rebounded upon his own men.
31. And notwithstanding this, Jashub kept advancing toward Judah, to challenge him with the arrows, but the distance between them was about thirty cubits, and when Judah saw Jashub darting forth his arrows against him, he ran to him with his wrath-excited might.
32. And Judah took up a large stone from the ground, and its weight was sixty shekels, and Judah ran toward Jashub, and with the stone struck him on his shield, that Jashub was stunned with the blow, and fell off from his horse to the ground.

33. And the shield burst asunder out of the hand of Jashub, and through the force of the blow sprang to the distance of about fifteen cubits, and the shield fell before the second camp.
34. And the kings that came with Jashub saw at a distance the strength of Judah, the son of Jacob, and what he had done to Jashub, and they were terribly afraid of Judah.
35. And they assembled near Jashub's camp, seeing his confusion, and Judah drew his sword and smote forty-two men of the camp of Jashub, and the whole of Jashub's camp fled before Judah, and no man stood against him, and they left Jashub and fled from him, and Jashub was still prostrate upon the ground.
36. And Jashub seeing that all the men of his camp had fled from him, hastened and rose up with terror against Judah, and stood upon his legs opposite Judah.
37. And Jashub had a single combat with Judah, placing shield toward shield, and Jashub's men all fled, for they were greatly afraid of Judah.
38. And Jashub took his spear in his hand to strike Judah upon his head, but Judah had quickly placed his shield to his head against Jashub's spear, so that the shield of Judah received the blow from Jashub's spear, and the shield was split in too.
39. And when Judah saw that his shield was split, he hastily drew his sword and smote Jashub at his ankles, and cut off his feet that Jashub fell upon the ground, and the spear fell from his hand.
40. And Judah hastily picked up Jashub's spear, with which he severed his head and cast it next to his feet.
41. And when the sons of Jacob saw what Judah had done to Jashub, they all ran into the ranks of the other kings, and the sons of Jacob fought with the army of Jashub, and the armies of all the kings that were there.
42. And the sons of Jacob caused fifteen thousand of their men to fall, and they smote them as if smiting at gourds, and the rest fled for their lives.
43. And Judah was still standing by the body of Jashub, and stripped Jashub of his coat of mail.
44. And Judah also took off the iron and brass that was about Jashub, and behold nine men of the captains of Jashub came along to fight against Judah.
45. And Judah hastened and took up a stone from the ground, and with it smote one of them upon the head, and his skull was fractured, and the body also fell from the horse to the ground.
46. And the eight captains that remained, seeing the strength of Judah, were greatly afraid and they fled, and Judah with his ten men pursued them, and they overtook them and slew them.
47. And the sons of Jacob were still smiting the armies of the kings, and they slew many of them, but those kings daringly kept their stand with their captains, and did not retreat from their places, and they exclaimed against those of their armies that fled from before the sons of Jacob, but none would listen to them, for they were afraid of their lives lest they should die.
48. And all the sons of Jacob, after having smitten the armies of the kings, returned and came before Judah, and Judah was still slaying the eight captains of Jashub, and stripping off their garments.
49. And Levi saw Elon, king of Gaash, advancing toward him, with his fourteen captains to smite him, but Levi did not know it for certain.
50. And Elon with his captains approached nearer, and Levi looked back and saw that battle was given him in the rear, and Levi ran with twelve of his servants, and they went and slew Elon and his captains with the edge of the sword.

## **JASHER 38:1**

1. And Ihuri king of Shiloh came up to assist Elon, and he approached Jacob, when Jacob drew his bow that was in his hand and with an arrow struck Ihuri which caused his death.
2. And when Ihuri king of Shiloh was dead, the four remaining kings fled from their station with the rest of the captains, and they endeavored to retreat, saying, We have no more strength with the Hebrews after their having killed the three kings and their captains who were more powerful than we are.
3. And when the sons of Jacob saw that the remaining kings had removed from their station, they pursued them, and Jacob also came from the heap of Shechem from the place where he was standing, and they went after the kings and they approached them with their servants.
4. And the kings and the captains with the rest of their armies, seeing that the sons of Jacob approached them, were afraid of their lives and fled till they reached the city of Chazar.
5. And the sons of Jacob pursued them to the gate of the city of Chazar, and they smote a great smiting amongst the kings and their armies, about four thousand men, and whilst they were smiting the army of the kings, Jacob was occupied with his bow confining himself to smiting the kings, and he slew them all.
6. And he slew Parathon king of Chazar at the gate of the city of Chazar, and he afterward smote Susi king of Sarton, and Laban king of Bethchorin, and Shabir king of Machnaymah, and he slew them all with arrows, an arrow to each of them, and they died.
7. And the sons of Jacob seeing that all the kings were dead and that they were broken up and retreating, continued to carry on the battle with the armies of the kings opposite the gate of Chazar, and they still smote about four hundred of their men.
8. And three men of the servants of Jacob fell in that battle, and when Judah saw that three of his servants had died, it grieved him greatly, and his anger burned within him against the Amorites.
9. And all the men that remained of the armies of the kings were greatly afraid of their lives, and they ran and broke the gate of the walls of the city of Chazar, and they all entered the city for safety.
10. And they concealed themselves in the midst of the city of Chazar, for the city of Chazar was very large and extensive, and when all these armies had entered the city, the sons of Jacob ran after them to the city.
11. And four mighty men, experienced in battle, went forth from the city and stood against the entrance of the city, with drawn swords and spears in their hands, and they placed themselves opposite the sons of Jacob, and would not suffer them to enter the city.
12. And Naphtali ran and came between them and with his sword smote two of them, and cut off their heads at one stroke.
13. And he turned to the other two, and behold they had fled, and he pursued them, overtook them, smote them and slew them.
14. And the sons of Jacob came to the city and saw, and behold there was another wall to the city, and they sought for the gate of the wall and could not find it, and Judah sprang upon the top of the wall, and Simeon and Levi followed him, and they all three descended from the wall into the city.
15. And Simeon and Levi slew all the men who ran for safety into the city, and also the inhabitants of the city with their wives and little ones, they slew with the edge of the sword, and the cries of the city ascended up to heaven.
16. And Dan and Naphtali sprang upon the wall to see what caused the noise of lamentation, for the sons of Jacob felt anxious about their brothers, and they heard the inhabitants of the city speaking

with weeping and supplications, saying, Take all that we possess in the city and go away, only do not put us to death.

17. And when Judah, Simeon, and Levi had ceased smiting the inhabitants of the city, they ascended the wall and called to Dan and Naphtali, who were upon the wall, and to the rest of their brothers, and Simeon and Levi informed them of the entrance into the city, and all the sons of Jacob came to fetch the spoil.

18. And the sons of Jacob took the spoil of the city of Chazar, the flocks and herds, and the property, and they took all that could be captured, and went away that day from the city.

19. And on the next day the sons of Jacob went to Sarton, for they heard that the men of Sarton who had remained in the city were assembling to fight with them for having slain their king, and Sarton was a very high and fortified city, and it had a deep rampart surrounding the city.

20. And the pillar of the rampart was about fifty cubits and its breadth forty cubits, and there was no place for a man to enter the city on account of the rampart, and the sons of Jacob saw the rampart of the city, and they sought an entrance in it but could not find it.

21. For the entrance to the city was at the rear, and every man that wished to come into the city came by that road and went around the whole city, and he afterwards entered the city.

22. And the sons of Jacob seeing they could not find the way into the city, their anger was kindled greatly, and the inhabitants of the city seeing that the sons of Jacob were coming to them were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.

23. And the inhabitants of the city of Sarton could not go out toward the sons of Jacob after having assembled in the city to fight against them, lest they might thereby get into the city, but when they saw that they were coming toward them, they were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.

24. So the inhabitants of Sarton speedily took away the bridge of the road of the city, from its place, before the sons of Jacob came, and they brought it into the city.

25. And the sons of Jacob came and sought the way into the city, and could not find it and the inhabitants of the city went up to the top of the wall, and saw, and behold the sons of Jacob were seeking an entrance into the city.

26. And the inhabitants of the city reproached the sons of Jacob from the top of the wall, and they cursed them, and the sons of Jacob heard the reproaches, and they were greatly incensed, and their anger burned within them.

27. And the sons of Jacob were provoked at them, and they all rose and sprang over the rampart with the force of their strength, and through their might passed the forty cubits' breadth of the rampart.

28. And when they had passed the rampart they stood under the wall of the city, and they found all the gates of the city enclosed with iron doors.

29. And the sons of Jacob came near to break open the doors of the gates of the city, and the inhabitants did not let them, for from the top of the wall they were casting stones and arrows upon them.

30. And the number of the people that were upon the wall was about four hundred men, and when the sons of Jacob saw that the men of the city would not let them open the gates of the city, they sprang and ascended the top of the wall, and Judah went up first to the east part of the city.

31. And Gad and Asher went up after him to the west corner of the city, and Simeon and Levi to the north, and Dan and Reuben to the south.

32. And the men who were on the top of the wall, the inhabitants of the city, seeing that the sons of Jacob were coming up to them, they all fled from the wall, descended into the city, and concealed themselves in the midst of the city.

33. And Issachar and Naphtali that remained under the wall approached and broke the gates of the city, and kindled a fire at the gates of the city, that the iron melted, and all the sons of Jacob came into the city, they and all their men, and they fought with the inhabitants of the city of Sarton, and smote them with the edge of the sword, and no man stood up before them.

34. And about two hundred men fled from the city, and they all went and hid themselves in a certain tower in the city, and Judah pursued them to the tower and he broke down the tower, which fell upon the men, and they all died.

35. And the sons of Jacob went up the road of the roof of that tower, and they saw, and behold there was another strong and high tower at a distance in the city, and the top of it reached to heaven, and the sons of Jacob hastened and descended, and went with all their men to that tower, and found it filled with about three hundred men, women and little ones.

36. And the sons of Jacob smote a great smiting amongst those men in the tower and they ran away and fled from them.

37. And Simeon and Levi pursued them, when twelve mighty and valiant men came out to them from the place where they had concealed themselves.

38. And those twelve men maintained a strong battle against Simeon and Levi, and Simeon and Levi could not prevail over them, and those valiant men broke the shields of Simeon and Levi, and one of them struck at Levi's head with his sword, when Levi hastily placed his hand to his head, for he was afraid of the sword, and the sword struck Levi's hand, and it wanted but little to the hand of Levi being cut off.

39. And Levi seized the sword of the valiant man in his hand, and took it forcibly from the man, and with it he struck at the head of the powerful man, and he severed his head.

40. And eleven men approached to fight with Levi, for they saw that one of them was killed, and the sons of Jacob fought, but the sons of Jacob could not prevail over them, for those men were very powerful.

41. And the sons of Jacob seeing that they could not prevail over them, Simeon gave a loud and tremendous shriek, and the eleven powerful men were stunned at the voice of Simeon's shrieking.

42. And Judah at a distance knew the voice of Simeon's shouting, and Naphtali and Judah ran with their shields to Simeon and Levi, and found them fighting with those powerful men, unable to prevail over them as their shields were broken.

43. And Naphtali saw that the shields of Simeon and Levi were broken, and he took two shields from his servants and brought them to Simeon and Levi.

44. And Simeon, Levi and Judah on that day fought all three against the eleven mighty men until the time of sunset, but they could not prevail over them.

45. And this was told unto Jacob, and he was sorely grieved, and he prayed unto the Lord, and he and Naphtali his son went against these mighty men.

46. And Jacob approached and drew his bow, and came nigh unto the mighty men, and slew three of their men with the bow, and the remaining eight turned back, and behold, the war waged against them in the front and rear, and they were greatly afraid of their lives, and could not stand before the sons of Jacob, and they fled from before them.

47. And in their flight they met Dan and Asher coming toward them, and they suddenly fell upon them, and fought with them, and slew two of them, and Judah and his brothers pursued them, and smote the remainder of them, and slew them.

48. And all the sons of Jacob returned and walked about the city, searching if they could find any men, and they found about twenty young men in a cave in the city, and Gad and Asher smote them all, and

Dan and Naphtali lighted upon the rest of the men who had fled and escaped from the second tower, and they smote them all.

49. And the sons of Jacob smote all the inhabitants of the city of Sarton, but the women and little ones they left in the city and did not slay them.

50. And all the inhabitants of the city of Sarton were powerful men, one of them would pursue a thousand, and two of them would not flee from ten thousand of the rest of men.

51. And the sons of Jacob slew all the inhabitants of the city of Sarton with the edge of the sword, that no man stood up against them, and they left the women in the city.

52. And the sons of Jacob took all the spoil of the city, and captured what they desired, and they took flocks and herds and property from the city, and the sons of Jacob did unto Sarton and its inhabitants as they had done to Chazar and its inhabitants, and they turned and went away.

## **JASHER 39:1**

1. And when the sons of Jacob went from the city of Sarton, they had gone about two hundred cubits when they met the inhabitants of Tapnach coming toward them, for they went out to fight with them, because they had smitten the king of Tapnach and all his men.

2. So all that remained in the city of Tapnach came out to fight with the sons of Jacob, and they thought to retake from them the booty and the spoil which they had captured from Chazar and Sarton.

3. And the rest of the men of Tapnach fought with the sons of Jacob in that place, and the sons of Jacob smote them, and they fled before them, and they pursued them to the city of Arbelan, and they all fell before the sons of Jacob.

4. And the sons of Jacob returned and came to Tapnach, to take away the spoil of Tapnach, and when they came to Tapnach they heard that the people of Arbelan had gone out to meet them to save the spoil of their brethren, and the sons of Jacob left ten of their men in Tapnach to plunder the city, and they went out toward the people of Arbelan.

5. And the men of Arbelan went out with their wives to fight with the sons of Jacob, for their wives were experienced in battle, and they went out, about four hundred men and women.

6. And all the sons of Jacob shouted with a loud voice, and they all ran toward the inhabitants of Arbelan, and with a great and tremendous voice.

7. And the inhabitants of Arbelan heard the noise of the shouting of the sons of Jacob, and their roaring like the noise of lions and like the roaring of the sea and its waves.

8. And fear and terror possessed their hearts on account of the sons of Jacob, and they were terribly afraid of them, and they retreated and fled before them into the city, and the sons of Jacob pursued them to the gate of the city, and they came upon them in the city.

9. And the sons of Jacob fought with them in the city, and all their women were engaged in slinging against the sons of Jacob, and the combat was very severe amongst them the whole of that day till evening.

10. And the sons of Jacob could not prevail over them, and the sons of Jacob had almost perished in that battle, and the sons of Jacob cried unto the Lord and greatly gained strength toward evening, and the sons of Jacob smote all the inhabitants of Arbelan by the edge of the sword, men, women and little ones.

11. And also the remainder of the people who had fled from Sarton, the sons of Jacob smote them in Arbelan, and the sons of Jacob did unto Arbelan and Tapnach as they had done to Chazar and Sarton,

and when the women saw that all the men were dead, they went upon the roofs of the city and smote the sons of Jacob by showering down stones like rain.

12. And the sons of Jacob hastened and came into the city and seized all the women and smote them with the edge of the sword, and the sons of Jacob captured all the spoil and booty, flocks and herds and cattle.

13. And the sons of Jacob did unto Machnaymah as they had done to Tapnach, to Chazar and to Shiloh, and they turned from there and went away.

14. And on the fifth day the sons of Jacob heard that the people of Gaash had gathered against them to battle, because they had slain their king and their captains, for there had been fourteen captains in the city of Gaash, and the sons of Jacob had slain them all in the first battle.

15. And the sons of Jacob that day girt on their weapons of war, and they marched to battle against the inhabitants of Gaash, and in Gaash there was a strong and mighty people of the people of the Amorites, and Gaash was the strongest and best fortified city of all the cities of the Amorites, and it had three walls.

16. And the sons of Jacob came to Gaash and they found the gates of the city locked, and about five hundred men standing at the top of the outer-most wall, and a people numerous as the sand upon the sea shore were in ambush for the sons of Jacob from without the city at the rear thereof.

17. And the sons of Jacob approached to open the gates of the city, and whilst they were drawing nigh, behold those who were in ambush at the rear of the city came forth from their places and surrounded the sons of Jacob.

18. And the sons of Jacob were enclosed between the people of Gaash, and the battle was both to their front and rear, and all the men that were upon the wall, were casting from the wall upon them, arrows and stones.

19. And Judah, seeing that the men of Gaash were getting too heavy for them, gave a most piercing and tremendous shriek and all the men of Gaash were terrified at the voice of Judah's cry, and men fell from the wall at his powerful shriek, and all those that were from without and within the city were greatly afraid of their lives.

20. And the sons of Jacob still came nigh to break the doors of the city, when the men of Gaash threw stones and arrows upon them from the top of the wall, and made them flee from the gate.

21. And the sons of Jacob returned against the men of Gaash who were with them from without the city, and they smote them terribly, as striking against gourds, and they could not stand against the sons of Jacob, for fright and terror had seized them at the shriek of Judah.

22. And the sons of Jacob slew all those men who were without the city, and the sons of Jacob still drew nigh to effect an entrance into the city, and to fight under the city walls, but they could not for all the inhabitants of Gaash who remained in the city had surrounded the walls of Gaash in every direction, so that the sons of Jacob were unable to approach the city to fight with them.

23. And the sons of Jacob came nigh to one corner to fight under the wall, the inhabitants of Gaash threw arrows and stones upon them like showers of rain, and they fled from under the wall.

24. And the people of Gaash who were upon the wall, seeing that the sons of Jacob could not prevail over them from under the wall, reproached the sons of Jacob in these words, saying,

25. What is the matter with you in the battle that you cannot prevail? can you then do unto the mighty city of Gaash and its inhabitants as you did to the cities of the Amorites that were not so powerful? Surely to those weak ones amongst us you did those things, and slew them in the entrance of the city, for they had no strength when they were terrified at the sound of your shouting.

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26. And will you now then be able to fight in this place? Surely here you will all die, and we will avenge the cause of those cities that you have laid waste.

27. And the inhabitants of Gaash greatly reproached the sons of Jacob and reviled them with their gods, and continued to cast arrows and stones upon them from the wall.

28. And Judah and his brothers heard the words of the inhabitants of Gaash and their anger was greatly roused, and Judah was jealous of his God in this matter, and he called out and said, O Lord, help, send help to us and our brothers.

29. And he ran at a distance with all his might, with his drawn sword in his hand, and he sprang from the earth and by dint of his strength, mounted the wall, and his sword fell from his hand.

30. And Judah shouted upon the wall, and all the men that were upon the wall were terrified, and some of them fell from the wall into the city and died, and those who were yet upon the wall, when they saw Judah's strength, they were greatly afraid and fled for their lives into the city for safety.

31. And some were emboldened to fight with Judah upon the wall, and they came nigh to slay him when they saw there was no sword in Judah's hand, and they thought of casting him from the wall to his brothers, and twenty men of the city came up to assist them, and they surrounded Judah and they all shouted over him, and approached him with drawn swords, and they terrified Judah, and Judah cried out to his brothers from the wall.

32. And Jacob and his sons drew the bow from under the wall, and smote three of the men that were upon the top of the wall, and Judah continued to cry and he exclaimed, O Lord help us, O Lord deliver us, and he cried out with a loud voice upon the wall, and the cry was heard at a great distance.

33. And after this cry he again repeated to shout, and all the men who surrounded Judah on the top of the wall were terrified, and they each threw his sword from his hand at the sound of Judah's shouting and his tremor, and fled.

34. And Judah took the swords which had fallen from their hands, and Judah fought with them and slew twenty of their men upon the wall.

35. And about eighty men and women still ascended the wall from the city and they all surrounded Judah, and the Lord impressed the fear of Judah in their hearts, that they were unable to approach him.

36. And Jacob and all who were with him drew the bow from under the wall, and they slew ten men upon the wall, and they fell below the wall, before Jacob and his sons.

37. And the people upon the wall seeing that twenty of their men had fallen, they still ran toward Judah with drawn swords, but they could not approach him for they were greatly terrified at Judah's strength.

38. And one of their mighty men whose name was Arud approached to strike Judah upon the head with his sword, when Judah hastily put his shield to his head, and the sword hit the shield, and it was split in two.

39. And this mighty man after he had struck Judah ran for his life, at the fear of Judah, and his feet slipped upon the wall and he fell amongst the sons of Jacob who were below the wall, and the sons of Jacob smote him and slew him.

40. And Judah's head pained him from the blow of the powerful man, and Judah had nearly died from it.

41. And Judah cried out upon the wall owing to the pain produced by the blow, when Dan heard him, and his anger burned within him, and he also rose up and went at a distance and ran and sprang from the earth and mounted the wall with his wrath-excited strength.

42. And when Dan came upon the wall near unto Judah all the men upon the wall fled, who had stood against Judah, and they went up to the second wall, and they threw arrows and stones upon Dan and Judah from the second wall, and endeavored to drive them from the wall.

43. And the arrows and stones struck Dan and Judah, and they had nearly been killed upon the wall, and wherever Dan and Judah fled from the wall, they were attacked with arrows and stones from the second wall.

44. And Jacob and his sons were still at the entrance of the city below the first wall, and they were not able to draw their bow against the inhabitants of the city, as they could not be seen by them, being upon the second wall.

45. And Dan and Judah when they could no longer bear the stones and arrows that fell upon them from the second wall, they both sprang upon the second wall near the people of the city, and when the people of the city who were upon the second wall saw that Dan and Judah had come to them upon the second wall, they all cried out and descended below between the walls.

46. And Jacob and his sons heard the noise of the shouting from the people of the city, and they were still at the entrance of the city, and they were anxious about Dan and Judah who were not seen by them, they being upon the second wall.

47. And Naphtali went up with his wrath-excited might and sprang upon the first wall to see what caused the noise of shouting which they had heard in the city, and Issachar and Zebulun drew nigh to break the doors of the city, and they opened the gates of the city and came into the city.

48. And Naphtali leaped from the first wall to the second, and came to assist his brothers, and the inhabitants of Gaash who were upon the wall, seeing that Naphtali was the third who had come up to assist his brothers, they all fled and descended into the city, and Jacob and all his sons and all their young men came into the city to them.

49. And Judah and Dan and Naphtali descended from the wall into the city and pursued the inhabitants of the city, and Simeon and Levi were from without the city and knew not that the gate was opened, and they went up from there to the wall and came down to their brothers into the city.

50. And the inhabitants of the city had all descended into the city, and the sons of Jacob came to them in different directions, and the battle waged against them from the front and the rear, and the sons of Jacob smote them terribly, and slew about twenty thousand of them men and women, not one of them could stand up against the sons of Jacob.

51. And the blood flowed plentifully in the city, and it was like a brook of water, and the blood flowed like a brook to the outer part of the city, and reached the desert of Bethchorin.

52. And the people of Bethchorin saw at a distance the blood flowing from the city of Gaash, and about seventy men from amongst them ran to see the blood, and they came to the place where the blood was.

53. And they followed the track of the blood and came to the wall of the city of Gaash, and they saw the blood issue from the city, and they heard the voice of crying from the inhabitants of Gaash, for it ascended unto heaven, and the blood was continuing to flow abundantly like a brook of water.

54. And all the sons of Jacob were still smiting the inhabitants of Gaash, and were engaged in slaying them till evening, about twenty thousand men and women, and the people of Chorin said, Surely this is the work of the Hebrews, for they are still carrying on war in all the cities of the Amorites.

55. And those people hastened and ran to Bethchorin, and each took his weapons of war, and they cried out to all the inhabitants of Bethchorin, who also girt on their weapons of war to go and fight with the sons of Jacob.

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56. And when the sons of Jacob had done smiting the inhabitants of Gaash, they walked about the city to strip all the slain, and coming in the innermost part of the city and farther on they met three very powerful men, and there was no sword in their hand.

57. And the sons of Jacob came up to the place where they were, and the powerful men ran away, and one of them had taken Zebulun, who he saw was a young lad and of short stature, and with his might dashed him to the ground.

58. And Jacob ran to him with his sword and Jacob smote him below his loins with the sword, and cut him in two, and the body fell upon Zebulun.

59. And the second one approached and seized Jacob to fell him to the ground, and Jacob turned to him and shouted to him, whilst Simeon and Levi ran and smote him on the hips with the sword and felled him to the ground.

60. And the powerful man rose up from the ground with wrath-excited might, and Judah came to him before he had gained his footing, and struck him upon the head with the sword, and his head was split and he died.

61. And the third powerful man, seeing that his companions were killed, ran from before the sons of Jacob, and the sons of Jacob pursued him in the city; and whilst the powerful man was fleeing he found one of the swords of the inhabitants of the city, and he picked it up and turned to the sons of Jacob and fought them with that sword.

62. And the powerful man ran to Judah to strike him upon the head with the sword, and there was no shield in the hand of Judah; and whilst he was aiming to strike him, Naphtali hastily took his shield and put it to Judah's head, and the sword of the powerful man hit the shield of Naphtali and Judah escaped the sword.

63. And Simeon and Levi ran upon the powerful man with their swords and struck at him forcibly with their swords, and the two swords entered the body of the powerful man and divided it in two, length-wise.

64. And the sons of Jacob smote the three mighty men at that time, together with all the inhabitants of Gaash, and the day was about to decline.

65. And the sons of Jacob walked about Gaash and took all the spoil of the city, even the little ones and women they did not suffer to live, and the sons of Jacob did unto Gaash as they had done to Sar-ton and Shiloh.

## **JASHER 40:1**

1. And the sons of Jacob led away all the spoil of Gaash, and went out of the city by night.

2. They were going out marching toward the castle of Bethchorin, and the inhabitants of Bethchorin were going to the castle to meet them, and on that night the sons of Jacob fought with the inhabitants of Bethchorin, in the castle of Bethchorin.

3. And all the inhabitants of Bethchorin were mighty men, one of them would not flee from before a thousand men, and they fought on that night upon the castle, and their shouts were heard on that night from afar, and the earth quaked at their shouting.

4. And all the sons of Jacob were afraid of those men, as they were not accustomed to fight in the dark, and they were greatly confounded, and the sons of Jacob cried unto the Lord, saying, Give help to us O Lord, deliver us that we may not die by the hands of these uncircumcised men.

5. And the Lord hearkened to the voice of the sons of Jacob, and the Lord caused great terror and confusion to seize the people of Bethchorin, and they fought amongst themselves the one with the other in the darkness of night, and smote each other in great numbers.
6. And the sons of Jacob, knowing that the Lord had brought a spirit of perverseness amongst those men, and that they fought each man with his neighbor, went forth from among the bands of the people of Bethchorin and went as far as the descent of the castle of Bethchorin, and farther, and they tarried there securely with their young men on that night.
7. And the people of Bethchorin fought the whole night, one man with his brother, and the other with his neighbor, and they cried out in every direction upon the castle, and their cry was heard at a distance, and the whole earth shook at their voice, for they were powerful above all the people of the earth.
8. And all the inhabitants of the cities of the Canaanites, the Hittites, the Amorites, the Hivites and all the kings of Canaan, and also those who were on the other side of the Jordan, heard the noise of the shouting on that night.
9. And they said, Surely these are the battles of the Hebrews who are fighting against the seven cities, who came nigh unto them; and who can stand against those Hebrews?
10. And all the inhabitants of the cities of the Canaanites, and all those who were on the other side of the Jordan, were greatly afraid of the sons of Jacob, for they said, Behold the same will be done to us as was done to those cities, for who can stand against their mighty strength?
11. And the cries of the Chorinites were very great on that night, and continued to increase; and they smote each other till morning, and numbers of them were killed.
12. And the morning appeared, and all the sons of Jacob rose up at daybreak and went up to the castle, and they smote those who remained of the Chorinites in a terrible manner, and they were all killed in the castle.
13. And the sixth day appeared, and all the inhabitants of Canaan saw at a distance all the people of Bethchorin lying dead in the castle of Bethchorin, and strewed about as the carcasses of lambs and goats.
14. And the sons of Jacob led all the spoil which they had captured from Gaash and went to Bethchorin, and they found the city full of people like the sand of the sea, and they fought with them, and the sons of Jacob smote them there till evening time.
15. And the sons of Jacob did unto Bethchorin as they had done to Gaash and Tapnach, and as they had done to Chazar, to Sartan and to Shiloh.
16. And the sons of Jacob took with them the spoil of Bethchorin and all the spoil of the cities, and on that day they went home to Shechem.
17. And the sons of Jacob came home to the city of Shechem, and they remained without the city, and they then rested there from the war, and tarried there all night.
18. And all their servants together with all the spoil that they had taken from the cities, they left without the city, and they did not enter the city, for they said, Peradventure there may be yet more fighting against us, and they may come to besiege us in Shechem.
19. And Jacob and his sons and their servants remained on that night and the next day in the portion of the field which Jacob had purchased from Hamor for five shekels, and all that they had captured was with them.
20. And all the booty which the sons of Jacob had captured, was in the portion of the field, immense as the sand upon the sea shore.

21. And the inhabitants of the land observed them from afar, and all the inhabitants of the land were afraid of the sons of Jacob who had done this thing, for no king from the days of old had ever done the like.
22. And the seven kings of the Canaanites resolved to make peace with the sons of Jacob, for they were greatly afraid of their lives, on account of the sons of Jacob.
23. And on that day, being the seventh day, Japhia king of Hebron sent secretly to the king of Ai, and to the king of Gibeon, and to the king of Shalem, and to the king of Adulam, and to the king of Lachish, and to the king of Chazar, and to all the Canaanitish kings who were under their subjection, saying,
24. Go up with me, and come to me that we may go to the sons of Jacob, and I will make peace with them, and form a treaty with them, lest all your lands be destroyed by the swords of the sons of Jacob, as they did to Shechem and the cities around it, as you have heard and seen.
25. And when you come to me, do not come with many men, but let every king bring his three head captains, and every captain bring three of his officers.
26. And come all of you to Hebron, and we will go together to the sons of Jacob, and supplicate them that they shall form a treaty of peace with us.
27. And all those kings did as the king of Hebron had sent to them, for they were all under his counsel and command, and all the kings of Canaan assembled to go to the sons of Jacob, to make peace with them; and the sons of Jacob returned and went to the portion of the field that was in Shechem, for they did not put confidence in the kings of the land.
28. And the sons of Jacob returned and remained in the portion of the field ten days, and no one came to make war with them.
29. And when the sons of Jacob saw that there was no appearance of war, they all assembled and went to the city of Shechem, and the sons of Jacob remained in Shechem.
30. And at the expiration of forty days, all the kings of the Amorites assembled from all their places and came to Hebron, to Japhia, king of Hebron.
31. And the number of kings that came to Hebron, to make peace with the sons of Jacob, was twenty-one kings, and the number of captains that came with them was sixty-nine, and their men were one hundred and eighty-nine, and all these kings and their men rested by Mount Hebron.
32. And the king of Hebron went out with his three captains and nine men, and these kings resolved to go to the sons of Jacob to make peace.
33. And they said unto the king of Hebron, Go thou before us with thy men, and speak for us unto the sons of Jacob, and we will come after thee and confirm thy words, and the king of Hebron did so.
34. And the sons of Jacob heard that all the kings of Canaan had gathered together and rested in Hebron, and the sons of Jacob sent four of their servants as spies, saying, Go and spy these kings, and search and examine their men whether they are few or many, and if they are but few in number, number them all and come back.
35. And the servants of Jacob went secretly to these kings, and did as the sons of Jacob had commanded them, and on that day they came back to the sons of Jacob, and said unto them, We came unto those kings, and they are but few in number, and we numbered them all, and behold, they were two hundred and eighty-eight, kings and men.
36. And the sons of Jacob said, They are but few in number, therefore we will not all go out to them; and in the morning the sons of Jacob rose up and chose sixty two of their men, and ten of the sons of Jacob went with them; and they girt on their weapons of war, for they said, They are coming to make war with us, for they knew not that they were coming to make peace with them.

37. And the sons of Jacob went with their servants to the gate of Shechem, toward those kings, and their father Jacob was with them.

38. And when they had come forth, behold, the king of Hebron and his three captains and nine men with him were coming along the road against the sons of Jacob, and the sons of Jacob lifted up their eyes, and saw at a distance Japhia, king of Hebron, with his captains, coming toward them, and the sons of Jacob took their stand at the place of the gate of Shechem, and did not proceed.

39. And the king of Hebron continued to advance, he and his captains, until he came nigh to the sons of Jacob, and he and his captains bowed down to them to the ground, and the king of Hebron sat with his captains before Jacob and his sons.

40. And the sons of Jacob said unto him, What has befallen thee, O king of Hebron? why hast thou come to us this day? what dost thou require from us? and the king of Hebron said unto Jacob, I beseech thee my lord, all the kings of the Canaanites have this day come to make peace with you.

41. And the sons of Jacob heard the words of the king of Hebron, and they would not consent to his proposals, for the sons of Jacob had no faith in him, for they imagined that the king of Hebron had spoken deceitfully to them.

42. And the king of Hebron knew from the words of the sons of Jacob, that they did not believe his words, and the king of Hebron approached nearer to Jacob, and said unto him, I beseech thee, my lord, to be assured that all these kings have come to you on peaceable terms, for they have not come with all their men, neither did they bring their weapons of war with them, for they have come to seek peace from my lord and his sons.

43. And the sons of Jacob answered the king of Hebron, saying, Send thou to all these kings, and if thou speakest truth unto us, let them each come singly before us, and if they come unto us unarmed, we shall then know that they seek peace from us.

44. And Japhia, king of Hebron, sent one of his men to the kings, and they all came before the sons of Jacob, and bowed down to them to the ground, and these kings sat before Jacob and his sons, and they spoke unto them, saying,

45. We have heard all that you did unto the kings of the Amorites with your sword and exceedingly mighty arm, so that no man could stand up before you, and we were afraid of you for the sake of our lives, lest it should befall us as it did to them.

46. So we have come unto you to form a treaty of peace between us, and now therefore contract with us a covenant of peace and truth, that you will not meddle with us, inasmuch as we have not meddled with you.

47. And the sons of Jacob knew that they had really come to seek peace from them, and the sons of Jacob listened to them, and formed a covenant with them.

48. And the sons of Jacob swore unto them that they would not meddle with them, and all the kings of the Canaanites swore also to them, and the sons of Jacob made them tributary from that day forward.

49. And after this all the captains of these kings came with their men before Jacob, with presents in their hands for Jacob and his sons, and they bowed down to him to the ground.

50. And these kings then urged the sons of Jacob and begged of them to return all the spoil they had captured from the seven cities of the Amorites, and the sons of Jacob did so, and they returned all that they had captured, the women, the little ones, the cattle and all the spoil which they had taken, and they sent them off, and they went away each to his city.

51. And all these kings again bowed down to the sons of Jacob, and they sent or brought them many gifts in those days, and the sons of Jacob sent off these kings and their men, and they went peaceably away from them to their cities, and the sons of Jacob also returned to their home, to Shechem.

52. And there was peace from that day forward between the sons of Jacob and the kings of the Canaanites, until the children of Israel came to inherit the land of Canaan.

## **JASHER 41:1**

1. And at the revolution of the year the sons of Jacob journeyed from Shechem, and they came to Hebron, to their father Isaac, and they dwelt there, but their flocks and herds they fed daily in Shechem, for there was there in those days good and fat pasture, and Jacob and his sons and all their household dwelt in the valley of Hebron.
2. And it was in those days, in that year, being the hundred and sixth year of the life of Jacob, in the tenth year of Jacob's coming from Padan-aram, that Leah the wife of Jacob died; she was fifty-one years old when she died in Hebron.
3. And Jacob and his sons buried her in the cave of the field of Machpelah, which is in Hebron, which Abraham had bought from the children of Heth, for the possession of a burial place.
4. And the sons of Jacob dwelt with their father in the valley of Hebron, and all the inhabitants of the land knew their strength and their fame went throughout the land.
5. And Joseph the son of Jacob, and his brother Benjamin, the sons of Rachel, the wife of Jacob, were yet young in those days, and did not go out with their brethren during their battles in all the cities of the Amorites.

## **JUBILEES 34:1**

1. And in the sixth year of this week of this forty-fourth jubilee Jacob sent his sons to pasture their sheep, and his servants with them, to the pastures of Shechem.
2. And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.
3. And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.
4. And there came the king[s] of Tâphû, and the king[s] of †'Arêsa,† and the king[s] of Sêragân, and the king[s] of Sêlô, and the king[s] of Gâ'as, and the king of Bêthôrôn, and the king of †Ma'anîsâkîr,† and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.
5. And they announced this to Jacob saying: "Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds."
6. And he arose from his house he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.
7. And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew
- 9 †'Arêsa † and Tâphû and Sarêgân and Sêlô and †'Amânîsakîr† and Gâ[gâ]'as, and he recovered his herds.
8. And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Rôbêl and Tamnâtârês
9. And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

# Joseph

## Genesis 37:1

### King James

{37:1} And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

{37:2} These [are] the generations of Jacob. Joseph, [being] seventeen years old, was feeding the flock with his brethren; and the lad [was] with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

{37:3} Now Israel loved Joseph more than all his children, because he [was] the son of his old age: and he made him a coat of [many] colours.

{37:4} And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

{37:5} And Joseph dreamed a dream, and he told [it] his brethren: and they hated him yet the more.

{37:6} And he said unto them, Hear, I pray you, this dream which I have dreamed:

{37:7} For, behold, we [were] binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

{37:8} And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

{37:9} And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

### Septuagint

36:44 And Jacob dwelt in the land where his father sojourned, in the land of Chanaan.

37:1 And these are the generations of Jacob. And Joseph was seventeen years old, feeding the sheep of his father with his brethren, being young; with the sons of Balla, and with the sons of Zelpha, the wives of his father; and Joseph brought to Israel their father their evil reproach.

2 And Jacob loved Joseph more than all his sons, because he was to him the son of old age; and he made for him a coat of many colours.

3 And his brethren having seen that his father loved him more than all his sons, hated him, and could not speak anything peaceable to him.

4 And Joseph dreamed a dream, and reported it to his brethren.

5 And he said to them, Hear this dream which I have dreamed.

6 I thought ye were binding sheaves in the middle of the field, and my sheaf stood up and was erected, and your sheaves turned round, and did obeisance to my sheaf.

7 And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed be lord over us? And they hated him still more for his dreams and for his words.

8 And he dreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it were the sun, and the moon, and the eleven stars did me reverence.

{37:10} And he told [it] to his father, and to his brethren: and his father rebuked him, and said unto him, What [is] this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

{37:11} And his brethren envied him; but his father observed the saying.

{37:12} And his brethren went to feed their father's flock in Shechem.

{37:13} And Israel said unto Joseph, Do not thy brethren feed [the flock] in Shechem? come, and I will send thee unto them. And he said to him, Here [am] I.

{37:14} And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

{37:15} And a certain man found him, and, behold, [he was] wandering in the field: and the man asked him, saying, What seekest thou?

{37:16} And he said, I seek my brethren: tell me, I pray thee, where they feed [their flocks. ]

{37:17} And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

{37:18} And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

{37:19} And they said one to another, Behold, this dreamer cometh.

{37:20} Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

{37:21} And Reuben heard [it,] and he delivered him out of their hands; and said, Let us not kill him.

19 And his father rebuked him, and said to him, What is this dream which thou hast dreamed? shall indeed both I and thy mother and thy brethren come and bow before thee to the earth?

10 And his brethren envied him; but his father observed the saying.

11 And his brethren went to feed the sheep of their father to Sychem.

12 And Israel said to Joseph, Do not thy brethren feed their flock in Sychem? Come, I will send thee to them; and he said to him, Behold, I *am here*.

13 And Israel said to him, Go and see if thy brethren and the sheep are well, and bring me word; and he sent him out of the valley of Chebron, and he came to Sychem.

14 And a man found him wandering in the field; and the man asked him, saying, What seekest thou?

15 And he said, I am seeking my brethren; tell me where they feed *their flocks*.

16 And the man said to him, They have departed hence, for I heard them saying, Let us go to Dothaim; and Joseph went after his brethren, and found them in Dothaim.

17 And they spied him from a distance before he drew nigh to them, and they wickedly took counsel to slay him.

18 And each said to his brother, Behold, that dreamer comes.

19 Now then come, let us kill him, and cast him into one of the pits; and we will say, An evil wild beast has devoured him; and we shall see what his dreams will be.

20 And Ruben having heard it, rescued him out of their hands, and said, Let us not kill him.

*Israel*

{37:22} And Reuben said unto them, Shed no blood, [but] cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

{37:23} And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, [his] coat of [many] colours that [was] on him;

{37:24} And they took him, and cast him into a pit: and the pit [was] empty, [there was] no water in it.

{37:25} And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry [it] down to Egypt.

{37:26} And Judah said unto his brethren, What profit [is it] if we slay our brother, and conceal his blood?

{37:27} Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he [is] our brother [and] our flesh. And his brethren were content.

{37:28} Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty [pieces] of silver: and they brought Joseph into Egypt.

{37:29} And Reuben returned unto the pit; and, behold, Joseph [was] not in the pit; and he rent his clothes.

{37:30} And he returned unto his brethren, and said, The child [is] not; and I, whither shall I go?

{37:31} And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

{37:32} And they sent the coat of [many] colours, and they brought [it] to their father; and said, This have we found: know now whether it [be] thy son's coat or no.

21 And Ruben said to them, Shed not blood; cast him into one of these pits in the wilderness, but do not lay *your* hands upon him; that he might rescue him out of their hands, and restore him to his father.

22 And it came to pass, when Joseph came to his brethren, that they stripped Joseph of his many-coloured coat that was upon him.

23 And they took him and cast him into the pit; and the pit was empty, it had not water.

24 And they sat down to eat bread; and having lifted up their eyes they beheld, and lo, Ismaelish travellers came from Galaad, and their camels were heavily loaded with spices, and resin, and myrrh; and they went to bring them to Egypt.

25 And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood?

26 Come, let us sell him to these Ismaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brethren hearkened.

27 And the men, the merchants of Madian, went by, and they drew and lifted Joseph out of the pit, and sold Joseph to the Ismaelites for twenty pieces of gold; and they brought Joseph down into Egypt.

28 And Ruben returned to the pit, and sees not Joseph in the pit; and he rent his garments.

29 And he returned to his brethren and said, The boy is not; and I, whither am I yet to go?

30 And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood.

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

*Israel*

{37:33} And he knew it, and said, [It is] my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

{37:34} And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

{37:35} And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

{37:36} And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, [and] captain of the guard.

<sup>32</sup> And he recognised it, and said, It is my son's coat, an evil wild beast has devoured him; a wild beast has carried off Joseph.

<sup>33</sup> And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days.

<sup>34</sup> And all his sons and his daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning to Hades; and his father wept for him.

<sup>35</sup> And the Madianites sold Joseph into Egypt; to Petephres, the eunuch of Pharaoh, captain of the guard.

## Antiquities Book 2 2:1 - 3:4

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IT happened that Jacob came to so great happiness as rarely any other person had arrived at. He was richer than the rest of the inhabitants of that country; and was at once envied and

admired for such virtuous sons, for they were deficient in nothing, but were of great souls, both for laboring with their hands and enduring of toil; and shrewd also in understanding. And God exercised such a providence over him, and such a care of his happiness, as to bring him the greatest blessings, even out of what appeared to be the most sorrowful condition; and to make him the cause of our forefathers' departure out of Egypt, him and his posterity. The occasion was this : - When Jacob had his son Joseph born to him by Rachel, his father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence. This affection of his father excited the envy and the hatred of his brethren; as did also his dreams which he saw, and related to his father, and to them, which foretold his future happiness, it being usual with mankind to envy their very nearest relations such their prosperity. Now the visions which Joseph saw in his sleep were these : -

When they were in the middle of harvest, and Joseph was sent by his father, with his brethren, to gather the fruits of the earth, he saw a vision in a dream, but greatly exceeding the customary appearances that come when we are asleep; which, when he was got up, he told his brethren, that they might judge what it portended. He said, he saw the last night, that his wheat-sheaf stood still in the place where he set it, but that their sheaves ran to bow down to it, as servants bow down to their masters. But as soon as they perceived the vision foretold that he should obtain power and great wealth, and that his power should be in opposition to them, they gave no interpretation of it to Joseph, as if the dream were not by them understood: but they prayed that no part of what they suspected to be its meaning might come to pass; and they bare a still greater hatred to him on that account.

But God, in opposition to their envy, sent a second vision to Joseph, which was much more wonderful than the former; for it seemed to him that the sun took with him the moon, and the rest of the stars, and came down to the earth, and bowed down to him. He told the vision to his father, and that, as suspecting nothing of ill-will from his brethren, when they were there also, and desired him to interpret what it should signify. Now Jacob was pleased with the dream: for, considering the prediction in his mind, and shrewdly and wisely guessing at its meaning, he rejoiced at the great things thereby signified, because it declared the future happiness of his son; and that, by the blessing of God, the time would come when he should be honored, and thought worthy of worship by his parents and brethren, as guessing that the moon and sun were like his mother and father; the former, as she that gave increase and nourishment to all things; and the latter, he that gave form and other powers to

them; and that the stars were like his brethren, since they were eleven in number, as were the stars that receive their power from the sun and moon.

And thus did Jacob make a judgment of this vision, and that a shrewd one also. But these interpretations caused very great grief to Joseph's brethren; and they were affected to him hereupon as if he were a certain stranger, that was to those good things which were signified by the dreams and not as one that was a brother, with whom it was probable they should be joint-partakers; and as they had been partners in the same parentage, so should they be of the same happiness. They also resolved to kill the lad; and having fully ratified that intention of theirs, as soon as their collection of the fruits was over, they went to Shechem, which is a country good for feeding of cattle, and for pasturage; there they fed their flocks, without acquainting their father with their removal thither; whereupon he had melancholy suspicions about them, as being ignorant of his sons' condition, and receiving no messenger from the flocks that could inform him of the true state they were in; so, because he was in great fear about them, he sent Joseph to the flocks, to learn the circumstances his brethren were in, and to bring him word how they did.

NOW these brethren rejoiced as soon as they saw their brother coming to them, not indeed as at the presence of a near relation, or as at the presence of one sent by their father, but as at the presence of an enemy, and one that by Divine Providence was delivered into their hands; and they already resolved to kill him, and not let slip the opportunity that lay before them. But when Reubel, the eldest of them, saw them thus disposed, and that they had agreed together to execute their purpose, he tried to restrain them, showing them the heinous enterprise they were going about, and the horrid nature of it; that this action would appear wicked in the sight of God, and impious before men, even though they should kill one not related to them; but much more flagitious and detestable to appear to have slain their own brother, by which act the father must be treated unjustly in the son's slaughter, and the mother (1) also be in perplexity while she laments that her son is taken away from her, and this not in a natural way neither. So he entreated them to have a regard to their own consciences, and wisely to consider what mischief would betide them upon the death of so good a child, and their youngest brother; that they would also fear God, who was already both a spectator and a witness of the designs they had against their brother; that he would love them if they abstained from this act, and yielded to repentance and amendment; but in case they proceeded to do the fact, all sorts of punishments would overtake them from God for this murder of their brother, since they polluted his providence, which was every where present, and which did not overlook what was done, either in deserts or in cities; for wheresoever a man is, there ought he to suppose that God is also. He told them further, that their consciences would be their enemies, if they attempted to go through so wicked an enterprise, which they can never avoid, whether it be a good conscience; or whether it be such a one as they will have within them when once they have killed their brother. He also added this besides to what he had before said, that it was not a righteous thing to kill a brother, though he had injured them; that it is a good thing to forget the actions of such near friends, even in things wherein they might seem to have offended; but that they were going to kill Joseph, who had been guilty of nothing that was ill towards them, in whose case the infirmity of his small age should rather procure him mercy, and move them to unite together in the care of his preservation. That the cause of killing him made the act itself much worse, while they determined to take him off out of envy at his future prosperity, an equal share of which they would naturally partake while he enjoyed it, since they were to him not strangers, but the nearest relations, for they might reckon upon what God bestowed upon Joseph as their own; and that it was fit for them to believe, that the anger of God would for this cause be more severe upon them, if they slew him who was judged by God to be worthy of that prosperity which was to be hoped for; and while, by murdering him, they made it impossible for God to bestow it upon him.

Reubel said these and many other things, and used entreaties to them, and thereby endeavored to divert them from the murder of their brother. But when he saw that his discourse had not mollified them at all, and that they made haste to do the fact, he advised them to alleviate the wickedness they were going about, in the manner of taking Joseph off; for as he had exhorted them first, when they were going to revenge themselves, to be dissuaded from doing it; so, since the sentence for killing their brother had prevailed, he said that they would not, however, be so grossly guilty, if they would be persuaded to follow his present advice, which would include what they were so eager about, but

was not so very bad, but, in the distress they were in, of a lighter nature. He begged of them, therefore, not to kill their brother with their own hands, but to cast him into the pit that was hard by, and so to let him die; by which they would gain so much, that they would not defile their own hands with his blood. To this the young men readily agreed; so Reubel took the lad and tied him to a cord, and let him down gently into the pit, for it had no water at all in it; who, when he had done this, went his way to seek for such pasturage as was fit for feeding his flocks.

But Judas, being one of Jacob's sons also, seeing some Arabians, of the posterity of Ismael, carrying spices and Syrian wares out of the land of Gilead to the Egyptians, after Rubel was gone, advised his brethren to draw Joseph out of the pit, and sell him to the Arabians; for if he should die among strangers a great way off, they should be freed from this barbarous action. This, therefore, was resolved on; so they drew Joseph up out of the pit, and sold him to the merchants for twenty pounds. He was now seventeen years old. But Reubel, coming in the night-time to the pit, resolved to save Joseph, without the privity of his brethren; and when, upon his calling to him, he made no answer, he was afraid that they had destroyed him after he was gone; of which he complained to his brethren; but when they had told him what they had done, Reubel left off his mourning.

When Joseph's brethren had done thus to him, they considered what they should do to escape the suspicions of their father. Now they had taken away from Joseph the coat which he had on when he came to them at the time they let him down into the pit; so they thought proper to tear that coat to pieces, and to dip it into goats' blood, and then to carry it and show it to their father, that he might believe he was destroyed by wild beasts. And when they had so done, they came to the old man, but this not till what had happened to his son had already come to his knowledge. Then they said that they had not seen Joseph, nor knew what mishap had befallen him; but that they had found his coat bloody and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished, if that was the coat he had on when he came from home. Now Jacob had before some better hopes that his son was only made a captive; but now he laid aside that notion, and supposed that this coat was an evident argument that he was dead, for he well remembered that this was the coat he had on when he sent him to his brethren; so he hereafter lamented the lad as now dead, and as if he had been the father of no more than one, without taking any comfort in the rest; and so he was also affected with his misfortune before he met with Joseph's brethren, when he also conjectured that Joseph was destroyed by wild beasts. He sat down also clothed in sackcloth and in heavy affliction, insomuch that he found no ease when his sons comforted him, neither did his pains remit by length of time.

## **JASHER 41:6**

6. And when Joseph saw the strength of his brethren, and their greatness, he praised them and extolled them, but he ranked himself greater than them, and extolled himself above them; and Jacob, his father, also loved him more than any of his sons, for he was a son of his old age, and through his love toward him, he made him a coat of many colors.

7. And when Joseph saw that his father loved him more than his brethren, he continued to exalt himself above his brethren, and he brought unto his father evil reports concerning them.

8. And the sons of Jacob seeing the whole of Joseph's conduct toward them, and that their father loved him more than any of them, they hated him and could not speak peaceably to him all the days.

9. And Joseph was seventeen years old, and he was still magnifying himself above his brethren, and thought of raising himself above them.

10. At that time he dreamed a dream, and he came unto his brothers and told them his dream, and he said unto them, I dreamed a dream, and behold we were all binding sheaves in the field, and my sheaf rose and placed itself upon the ground and your sheaves surrounded it and bowed down to it.

11. And his brethren answered him and said unto him, What meaneth this dream that thou didst dream? dost thou imagine in thy heart to reign or rule over us?

12. And he still came, and told the thing to his father Jacob, and Jacob kissed Joseph when he heard these words from his mouth, and Jacob blessed Joseph.
13. And when the sons of Jacob saw that their father had blessed Joseph and had kissed him, and that he loved him exceedingly, they became jealous of him and hated him the more.
14. And after this Joseph dreamed another dream and related the dream to his father in the presence of his brethren, and Joseph said unto his father and brethren, Behold I have again dreamed a dream, and behold the sun and the moon and the eleven stars bowed down to me.
15. And his father heard the words of Joseph and his dream, and seeing that his brethren hated Joseph on account of this matter, Jacob therefore rebuked Joseph before his brethren on account of this thing, saying, What meaneth this dream which thou hast dreamed, and this magnifying thyself before thy brethren who are older than thou art?
16. Dost thou imagine in thy heart that I and thy mother and thy eleven brethren will come and bow down to thee, that thou speakest these things?
17. And his brethren were jealous of him on account of his words and dreams, and they continued to hate him, and Jacob reserved the dreams in his heart.
18. And the sons of Jacob went one day to feed their father's flock in Shechem, for they were still herdsmen in those days; and whilst the sons of Jacob were that day feeding in Shechem they delayed, and the time of gathering in the cattle was passed, and they had not arrived.
19. And Jacob saw that his sons were delayed in Shechem, and Jacob said within himself, Peradventure the people of Shechem have risen up to fight against them, therefore they have delayed coming this day.
20. And Jacob called Joseph his son and commanded him, saying, Behold thy brethren are feeding in Shechem this day, and behold they have not yet come back; go now therefore and see where they are, and bring me word back concerning the welfare of thy brethren and the welfare of the flock.
21. And Jacob sent his son Joseph to the valley of Hebron, and Joseph came for his brothers to Shechem, and could not find them, and Joseph went about the field which was near Shechem, to see where his brothers had turned, and he missed his road in the wilderness, and knew not which way he should go.
22. And an angel of the Lord found him wandering in the road toward the field, and Joseph said unto the angel of the Lord, I seek my brethren; hast thou not heard where they are feeding? and the angel of the Lord said unto Joseph, I saw thy brethren feeding here, and I heard them say they would go to feed in Dothan.
23. And Joseph hearkened to the voice of the angel of the Lord, and he went to his brethren in Dothan and he found them in Dothan feeding the flock.
24. And Joseph advanced to his brethren, and before he had come nigh unto them, they had resolved to slay him.
25. And Simeon said to his brethren, Behold the man of dreams is coming unto us this day, and now therefore come and let us kill him and cast him in one of the pits that are in the wilderness, and when his father shall seek him from us, we will say an evil beast has devoured him.
26. And Reuben heard the words of his brethren concerning Joseph, and he said unto them, You should not do this thing, for how can we look up to our father Jacob? Cast him into this pit to die there, but stretch not forth a hand upon him to spill his blood; and Reuben said this in order to deliver him from their hand, to bring him back to his father.
27. And when Joseph came to his brethren he sat before them, and they rose upon him and seized him and smote him to the earth, and stripped the coat of many colors which he had on.

28. And they took him and cast him into a pit, and in the pit there was no water, but serpents and scorpions. And Joseph was afraid of the serpents and scorpions that were in the pit. And Joseph cried out with a loud voice, and the Lord hid the serpents and scorpions in the sides of the pit, and they did no harm unto Joseph.

29. And Joseph called out from the pit to his brethren, and said unto them, What have I done unto you, and in what have I sinned? why do you not fear the Lord concerning me? am I not of your bones and flesh, and is not Jacob your father, my father? why do you do this thing unto me this day, and how will you be able to look up to our father Jacob?

30. And he continued to cry out and call unto his brethren from the pit, and he said, O Judah, Simeon, and Levi, my brethren, lift me up from the place of darkness in which you have placed me, and come this day to have compassion on me, ye children of the Lord, and sons of Jacob my father. And if I have sinned unto you, are you not the sons of Abraham, Isaac, and Jacob? if they saw an orphan they had compassion over him, or one that was hungry, they gave him bread to eat, or one that was thirsty, they gave him water to drink, or one that was naked, they covered him with garments!

31. And how then will you withhold your pity from your brother, for I am of your flesh and bones, and if I have sinned unto you, surely you will do this on account of my father!

32. And Joseph spoke these words from the pit, and his brethren could not listen to him, nor incline their ears to the words of Joseph, and Joseph was crying and weeping in the pit.

33. And Joseph said, O that my father knew, this day, the act which my brothers have done unto me, and the words which they have this day spoken unto me.

34. And all his brethren heard his cries and weeping in the pit, and his brethren went and removed themselves from the pit, so that they might not hear the cries of Joseph and his weeping in the pit.

## **JASHER 42:1**

1. And they went and sat on the opposite side, about the distance of a bow-shot, and they sat there to eat bread, and whilst they were eating, they held counsel together what was to be done with him, whether to slay him or to bring him back to his father.

2. They were holding the counsel, when they lifted up their eyes, and saw, and behold there was a company of Ishmaelites coming at a distance by the road of Gilead, going down to Egypt.

3. And Judah said unto them, What gain will it be to us if we slay our brother? peradventure God will require him from us; this then is the counsel proposed concerning him, which you shall do unto him: Behold this company of Ishmaelites going down to Egypt,

4. Now therefore, come let us dispose of him to them, and let not our hand be upon him, and they will lead him along with them, and he will be lost amongst the people of the land, and we will not put him to death with our own hands. And the proposal pleased his brethren and they did according to the word of Judah.

5. And whilst they were discoursing about this matter, and before the company of Ishmaelites had come up to them, seven trading men of Midian passed by them, and as they passed they were thirsty, and they lifted up their eyes and saw the pit in which Joseph was immured, and they looked, and behold every species of bird was upon him.

6. And these Midianites ran to the pit to drink water, for they thought that it contained water, and on coming before the pit they heard the voice of Joseph crying and weeping in the pit, and they looked down into the pit, and they saw and behold there was a youth of comely appearance and well favored.

7. And they called unto him and said, Who art thou and who brought thee hither, and who placed thee in this pit, in the wilderness? and they all assisted to raise up Joseph and they drew him out, and brought him up from the pit, and took him and went away on their journey and passed by his brethren.

8. And these said unto them, Why do you do this, to take our servant from us and to go away? surely we placed this youth in the pit because he rebelled against us, and you come and bring him up and lead him away; now then give us back our servant.

9. And the Midianites answered and said unto the sons of Jacob, Is this your servant, or does this man attend you? peradventure you are all his servants, for he is more comely and well favored than any of you, and why do you all speak falsely unto us?

10. Now therefore we will not listen to your words, nor attend to you, for we found the youth in the pit in the wilderness, and we took him; we will therefore go on.

11. And all the sons of Jacob approached them and rose up to them and said unto them, Give us back our servant, and why will you all die by the edge of the sword? And the Midianites cried out against them, and they drew their swords, and approached to fight with the sons of Jacob.

12. And behold Simeon rose up from his seat against them, and sprang upon the ground and drew his sword and approached the Midianites and he gave a terrible shout before them, so that his shouting was heard at a distance, and the earth shook at Simeon's shouting.

13. And the Midianites were terrified on account of Simeon and the noise of his shouting, and they fell upon their faces, and were excessively alarmed.

14. And Simeon said unto them, Verily I am Simeon, the son of Jacob the Hebrew, who have, only with my brother, destroyed the city of Shechem and the cities of the Amorites; so shall God moreover do unto me, that if all your brethren the people of Midian, and also the kings of Canaan, were to come with you, they could not fight against me.

15. Now therefore give us back the youth whom you have taken, lest I give your flesh to the birds of the skies and the beasts of the earth.

16. And the Midianites were more afraid of Simeon, and they approached the sons of Jacob with terror and fright, and with pathetic words, saying,

17. Surely you have said that the young man is your servant, and that he rebelled against you, and therefore you placed him in the pit; what then will you do with a servant who rebels against his master? Now therefore sell him unto us, and we will give you all that you require for him; and the Lord was pleased to do this in order that the sons of Jacob should not slay their brother.

18. And the Midianites saw that Joseph was of a comely appearance and well-favored; they desired him in their hearts and were urgent to purchase him from his brethren.

19. And the sons of Jacob hearkened to the Midianites and they sold their brother Joseph to them for twenty pieces of silver, and Reuben their brother was not with them, and the Midianites took Joseph and continued their journey to Gilead.

20. They were going along the road, and the Midianites repented of what they had done, in having purchased the young man, and one said to the other, What is this thing that we have done, in taking this youth from the Hebrews, who is of comely appearance and well favored.

21. Perhaps this youth is stolen from the land of the Hebrews, and why then have we done this thing? and if he should be sought for and found in our hands we shall die through him.

22. Now surely hardy and powerful men have sold him to us, the strength of one of whom you saw this day; perhaps they stole him from his land with their might and with their powerful arm, and have therefore sold him to us for the small value which we gave unto them.

*Israel*

23. And whilst they were thus discoursing together, they looked, and behold the company of Ishmaelites which was coming at first, and which the sons of Jacob saw, was advancing toward the Midianites, and the Midianites said to each other, Come let us sell this youth to the company of Ishmaelites who are coming toward us, and we will take for him the little that we gave for him, and we will be delivered from his evil.

24. And they did so, and they reached the Ishmaelites, and the Midianites sold Joseph to the Ishmaelites for twenty pieces of silver which they had given for him to his brethren.

25. And the Midianites went on their road to Gilead, and the Ishmaelites took Joseph and they let him ride upon one of the camels, and they were leading him to Egypt.

26. And Joseph heard that the Ishmaelites were proceeding to Egypt, and Joseph lamented and wept at this thing that he was to be so far removed from the land of Canaan, from his father, and he wept bitterly whilst he was riding upon the camel, and one of their men observed him, and made him go down from the camel and walk on foot, and notwithstanding this Joseph continued to cry and weep, and he said, O my father, my father.

27. And one of the Ishmaelites rose up and smote Joseph upon the cheek, and still he continued to weep; and Joseph was fatigued in the road, and was unable to proceed on account of the bitterness of his soul, and they all smote him and afflicted him in the road, and they terrified him in order that he might cease from weeping.

28. And the Lord saw the ambition of Joseph and his trouble, and the Lord brought down upon those men darkness and confusion, and the hand of every one that smote him became withered.

29. And they said to each other, What is this thing that God has done to us in the road? and they knew not that this befell them on account of Joseph. And the men proceeded on the road, and they passed along the road of Ephrath where Rachel was buried.

30. And Joseph reached his mother's grave, and Joseph hastened and ran to his mother's grave, and fell upon the grave and wept.

31. And Joseph cried aloud upon his mother's grave, and he said, O my mother, my mother, O thou who didst give me birth, awake now, and rise and see thy son, how he has been sold for a slave, and no one to pity him.

32. O rise and see thy son, weep with me on account of my troubles, and see the heart of my brethren.

33. Arouse my mother, arouse, awake from thy sleep for me, and direct thy battles against my brethren. O how have they stripped me of my coat, and sold me already twice for a slave, and separated me from my father, and there is no one to pity me.

34. Arouse and lay thy cause against them before God, and see whom God will justify in the judgment, and whom he will condemn.

35. Rise, O my mother, rise, awake from thy sleep and see my father how his soul is with me this day, and comfort him and ease his heart.

36. And Joseph continued to speak these words, and Joseph cried aloud and wept bitterly upon his mother's grave; and he ceased speaking, and from bitterness of heart he became still as a stone upon the grave.

37. And Joseph heard a voice speaking to him from beneath the ground, which answered him with bitterness of heart, and with a voice of weeping and praying in these words:

38. My son, my son Joseph, I have heard the voice of thy weeping and the voice of thy lamentation; I have seen thy tears; I know thy troubles, my son, and it grieves me for thy sake, and abundant grief is added to my grief.

39. Now therefore my son, Joseph my son, hope to the Lord, and wait for him and do not fear, for the Lord is with thee, he will deliver thee from all trouble.
40. Rise my son, go down unto Egypt with thy masters, and do not fear, for the Lord is with thee, my son. And she continued to speak like unto these words unto Joseph, and she was still.
41. And Joseph heard this, and he wondered greatly at this, and he continued to weep; and after this one of the Ishmaelites observed him crying and weeping upon the grave, and his anger was kindled against him, and he drove him from there, and he smote him and cursed him.
42. And Joseph said unto the men, May I find grace in your sight to take me back to my father's house, and he will give you abundance of riches.
43. And they answered him, saying, Art thou not a slave, and where is thy father? and if thou hadst a father thou wouldst not already twice have been sold for a slave for so little value; and their anger was still roused against him, and they continued to smite him and to chastise him, and Joseph wept bitterly.
44. And the Lord saw Joseph's affliction, and Lord again smote these men, and chastised them, and the Lord caused darkness to envelope them upon the earth, and the lightning flashed and the thunder roared, and the earth shook at the voice of the thunder and of the mighty wind, and the men were terrified and knew not where they should go.
45. And the beasts and camels stood still, and they led them, but they would not go, they smote them, and they crouched upon the ground; and the men said to each other, What is this that God has done to us? what are our transgressions, and what are our sins that this thing has thus befallen us?
46. And one of them answered and said unto them, Perhaps on account of the sin of afflicting this slave has this thing happened this day to us; now therefore implore him strongly to forgive us, and then we shall know on whose account this evil befalleth us, and if God shall have compassion over us, then we shall know that all this cometh to us on account of the sin of afflicting this slave.
47. And the men did so, and they supplicated Joseph and pressed him to forgive them; and they said, We have sinned to the Lord and to thee, now therefore vouchsafe to request of thy God that he shall put away this death from amongst us, for we have sinned to him.
48. And Joseph did according to their words, and the Lord hearkened to Joseph, and the Lord put away the plague which he had inflicted upon those men on account of Joseph, and the beasts rose up from the ground and they conducted them, and they went on, and the raging storm abated and the earth became tranquilized, and the men proceeded on their journey to go down to Egypt, and the men knew that this evil had befallen them on account of Joseph.
49. And they said to each other, Behold we know that it was on account of his affliction that this evil befell us; now therefore why shall we bring this death upon our souls? Let us hold counsel what to do to this slave.
50. And one answered and said, Surely he told us to bring him back to his father; now therefore come, let us take him back and we will go to the place that he will tell us, and take from his family the price that we gave for him and we will then go away.
51. And one answered again and said, Behold this counsel is very good, but we cannot do so for the way is very far from us, and we cannot go out of our road.
52. And one more answered and said unto them, This is the counsel to be adopted, we will not swerve from it; behold we are this day going to Egypt, and when we shall have come to Egypt, we will sell him there at a high price, and we will be delivered from his evil.
53. And this thing pleased the men and they did so, and they continued their journey to Egypt with Joseph.

## **JASHER 43:1**

1. And when the sons of Jacob had sold their brother Joseph to the Midianites, their hearts were smitten on account of him, and they repented of their acts, and they sought for him to bring him back, but could not find him.
2. And Reuben returned to the pit in which Joseph had been put, in order to lift him out, and restore him to his father, and Reuben stood by the pit, and he heard not a word, and he called out Joseph! Joseph! and no one answered or uttered a word.
3. And Reuben said, Joseph has died through fright, or some serpent has caused his death; and Reuben descended into the pit, and he searched for Joseph and could not find him in the pit, and he came out again.
4. And Reuben tore his garments and he said, The child is not there, and how shall I reconcile my father about him if he be dead? and he went to his brethren and found them grieving on account of Joseph, and counseling together how to reconcile their father about him, and Reuben said unto his brethren, I came to the pit and behold Joseph was not there, what then shall we say unto our father, for my father will only seek the lad from me.
5. And his brethren answered him saying, Thus and thus we did, and our hearts afterward smote us on account of this act, and we now sit to seek a pretext how we shall reconcile our father to it.
6. And Reuben said unto them, What is this you have done to bring down the grey hairs of our father in sorrow to the grave? the thing is not good, that you have done.
7. And Reuben sat with them, and they all rose up and swore to each other not to tell this thing unto Jacob, and they all said, The man who will tell this to our father or his household, or who will report this to any of the children of the land, we will all rise up against him and slay him with the sword.
8. And the sons of Jacob feared each other in this matter, from the youngest to the oldest, and no one spoke a word, and they concealed the thing in their hearts.
9. And they afterward sat down to determine and invent something to say unto their father Jacob concerning all these things.
10. And Issachar said unto them, Here is an advice for you if it seem good in your eyes to do this thing, take the coat which belongeth to Joseph and tear it, and kill a kid of the goats and dip it in its blood.
11. And send it to our father and when he seeth it he will say an evil beast has devoured him, therefore tear ye his coat and behold his blood will be upon his coat, and by your doing this we shall be free of our father's murmurings.
12. And Issachar's advice pleased them, and they hearkened unto him and they did according to the word of Issachar which he had counselled them.
13. And they hastened and took Joseph's coat and tore it, and they killed a kid of the goats and dipped the coat in the blood of the kid, and then trampled it in the dust, and they sent the coat to their father Jacob by the hand of Naphtali, and they commanded him to say these words:
14. We had gathered in the cattle and had come as far as the road to Shechem and farther, when we found this coat upon the road in the wilderness dipped in blood and in dust; now therefore know whether it be thy son's coat or not.
15. And Naphtali went and he came unto his father and he gave him the coat, and he spoke unto him all the words which his brethren had commanded him.

16. And Jacob saw Joseph's coat and he knew it and he fell upon his face to the ground, and became as still as a stone, and he afterward rose up and cried out with a loud and weeping voice and he said, It is the coat of my son Joseph!

17. And Jacob hastened and sent one of his servants to his sons, who went to them and found them coming along the road with the flock.

18. And the sons of Jacob came to their father about evening, and behold their garments were torn and dust was upon their heads, and they found their father crying out and weeping with a loud voice.

19. And Jacob said unto his sons, Tell me truly what evil have you this day suddenly brought upon me? and they answered their father Jacob, saying, We were coming along this day after the flock had been gathered in, and we came as far as the city of Shechem by the road in the wilderness, and we found this coat filled with blood upon the ground, and we knew it and we sent unto thee if thou couldst know it.

20. And Jacob heard the words of his sons and he cried out with a loud voice, and he said, It is the coat of my son, an evil beast has devoured him; Joseph is rent in pieces, for I sent him this day to see whether it was well with you and well with the flocks and to bring me word again from you, and he went as I commanded him, and this has happened to him this day whilst I thought my son was with you.

21. And the sons of Jacob answered and said, He did not come to us, neither have we seen him from the time of our going out from thee until now.

22. And when Jacob heard their words he again cried out aloud, and he rose up and tore his garments, and he put sackcloth upon his loins, and he wept bitterly and he mourned and lifted up his voice in weeping and exclaimed and said these words,

23. Joseph my son, O my son Joseph, I sent thee this day after the welfare of thy brethren, and behold thou hast been torn in pieces; through my hand has this happened to my son.

24. It grieves me for thee Joseph my son, it grieves me for thee; how sweet wast thou to me during life, and now how exceedingly bitter is thy death to me.

25. O that I had died in thy stead Joseph my son, for it grieves me sadly for thee my son, O my son, my son. Joseph my son, where art thou, and where hast thou been drawn? arouse, arouse from thy place, and come and see my grief for thee, O my son Joseph.

26. Come now and number the tears gushing from my eyes down my cheeks, and bring them up before the Lord, that his anger may turn from me.

27. O Joseph my son, how didst thou fall, by the hand of one by whom no one had fallen from the beginning of the world unto this day; for thou hast been put to death by the smiting of an enemy, inflicted with cruelty, but surely I know that this has happened to thee, on account of the multitude of my sins.

28. Arouse now and see how bitter is my trouble for thee my son, although I did not rear thee, nor fashion thee, nor give thee breath and soul, but it was God who formed thee and built thy bones and covered them with flesh, and breathed in thy nostrils the breath of life, and then he gave thee unto me.

29. Now truly God who gave thee unto me, he has taken thee from me, and such then has befallen thee

30. And Jacob continued to speak like unto these words concerning Joseph, and he wept bitterly; he fell to the ground and became still.

31. And all the sons of Jacob seeing their father's trouble, they repented of what they had done, and they also wept bitterly.

32. And Judah rose up and lifted his father's head from the ground, and placed it upon his lap, and he wiped his father's tears from his cheeks, and Judah wept an exceeding great weeping, whilst his father's head was reclining upon his lap, still as a stone.

33. And the sons of Jacob saw their father's trouble, and they lifted up their voices and continued to weep, and Jacob was yet lying upon the ground still as a stone.

34. And all his sons and his servants and his servant's children rose up and stood round him to comfort him, and he refused to be comforted.

35. And the whole household of Jacob rose up and mourned a great mourning on account of Joseph and their father's trouble, and the intelligence reached Isaac, the son of Abraham, the father of Jacob, and he wept bitterly on account of Joseph, he and all his household, and he went from the place where he dwelt in Hebron, and his men with him, and he comforted Jacob his son, and he refused to be comforted.

36. And after this, Jacob rose up from the ground, and his tears were running down his cheeks, and he said unto his sons, Rise up and take your swords and your bows, and go forth into the field, and seek whether you can find my son's body and bring it unto me that I may bury it.

37. Seek also, I pray you, among the beasts and hunt them, and that which shall come the first before you seize and bring it unto me, perhaps the Lord will this day pity my affliction, and prepare before you that which did tear my son in pieces, and bring it unto me, and I will avenge the cause of my son.

38. And his sons did as their father had commanded them, and they rose up early in the morning, and each took his sword and his bow in his hand, and they went forth into the field to hunt the beasts.

39. And Jacob was still crying aloud and weeping and walking to and fro in the house, and smiting his hands together, saying, Joseph my son, Joseph my son.

40. And the sons of Jacob went into the wilderness to seize the beasts, and behold a wolf came toward them, and they seized him, and brought him unto their father, and they said unto him, This is the first we have found, and we have brought him unto thee as thou didst command us, and thy son's body we could not find.

41. And Jacob took the beast from the hands of his sons, and he cried out with a loud and weeping voice, holding the beast in his hand, and he spoke with a bitter heart unto the beast, Why didst thou devour my son Joseph, and how didst thou have no fear of the God of the earth, or of my trouble for my son Joseph?

42. And thou didst devour my son for naught, because he committed no violence, and didst thereby render me culpable on his account, therefore God will require him that is persecuted.

43. And the Lord opened the mouth of the beast in order to comfort Jacob with its words, and it answered Jacob and spoke these words unto him,

44. As God liveth who created us in the earth, and as thy soul liveth, my lord, I did not see thy son, neither did I tear him to pieces, but from a distant land I also came to seek my son who went from me this day, and I know not whether he be living or dead.

45. And I came this day into the field to seek my son, and your sons found me, and seized me and increased my grief, and have this day brought me before thee, and I have now spoken all my words to thee.

46. And now therefore, O son of man, I am in thy hands, and do unto me this day as it may seem good in thy sight, but by the life of God who created me, I did not see thy son, nor did I tear him to pieces, neither has the flesh of man entered my mouth all the days of my life.

47. And when Jacob heard the words of the beast he was greatly astonished, and sent forth the beast from his hand, and she went her way.

48. And Jacob was still crying aloud and weeping for Joseph day after day, and he mourned for his son many days.

## **JUBILEES 34:10**

10. And in the seventh year of this week he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11. And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Êlêw.

12. And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13. And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: "An evil beast hath devoured Joseph"; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14. And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15. And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in †Qafrâtê† and Dinah also, his daughter, died after Joseph had perished. And there came these three mournings upon Israel in one month.

16. And they buried Bilhah over against the tomb of Rachel, and Dinah also, his daughter, they buried there.

17. And he mourned for Joseph one year, and did not cease, for he said "Let me go down to the grave mourning for my son."

18. For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month--on the day that the news which made him weep for Joseph came to Jacob his father--that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19. And this day hath been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20. And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Adâ and the name of Simeon's wife is 'Adîbâ'a, a Canaanite; and the name of Levi's wife is Mêlkâ, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Bê-tasû'êl, a Canaanite; and the name of Issachar's wife, Hêzaqâ; and the name of Zebulun's wife, †Nî'îmân†; and the name of Dan's wife, 'Êglâ; and the name of Naphtali's wife, Rasû'û, of Mesopotamia; and the name of Gad's wife, Mâka; and the name of Asher's wife, 'Îjônâ; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Îjasaka.

21. And Simeon repented, and took a second wife from Mesopotamia as his brothers.

## Judah and Tamar

### Genesis 38:1

#### King James

{38:1} And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name [was] Hirah.

{38:2} And Judah saw there a daughter of a certain Canaanite, whose name [was] Shuah; and he took her, and went in unto her.

{38:3} And she conceived, and bare a son; and he called his name Er.

{38:4} And she conceived again, and bare a son; and she called his name Onan.

{38:5} And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

{38:6} And Judah took a wife for Er his first-born, whose name [was] Tamar.

{38:7} And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

{38:8} And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

{38:9} And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled [it] on the ground, lest that he should give seed to his brother.

{38:10} And the thing which he did displeased the LORD: wherefore he slew him also.

{38:11} Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren [did.] And Tamar went and dwelt in her father's house.

#### Septuagint

38:1 And it came to pass at that time that Judas went down from his brethren, and came as far as to a certain man of Odollam, whose name was Iras.

2 And Judas saw there the daughter of a Chananitish man, whose name was Sava; and he took her, and went in to her.

3 And she conceived and bore a son, and called his name, Er.

4 And she conceived and bore a son again; and called his name, Aunan.

5 And she again bore a son; and called his name, Selom: and she was in Chasbi when she bore them.

6 And Judas took a wife for Er his first-born, whose name was Thamar.

7 And Er, the first-born of Judas, was wicked before the Lord; and God killed him.

8 And Judas said to Aunan, Go in to thy brother's wife, and marry her as her brother-in-law, and raise up seed to thy brother.

9 And Aunan, knowing that the seed should not be his—it came to pass when he went in to his brother's wife, that he spilled *it* upon the ground, so that he should not give seed to his brother's wife.

10 And his doing this appeared evil before God; and he slew him also.

11 And Judas said to Thamar, his daughter-in-law, Sit thou a widow in the house of thy father-in-law, until Selom my son be grown; for he said, lest he also die as his brethren; and Thamar departed, and sat in the house of her father.

*Israel*

{38:12} And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

{38:13} And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

{38:14} And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which [is] by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

{38:15} When Judah saw her, he thought her [to be] an harlot; because she had covered her face.

{38:16} And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she [was] his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

{38:17} And he said, I will send [thee] a kid from the flock. And she said, Wilt thou give [me] a pledge, till thou send [it? ]

{38:18} And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that [is] in thine hand. And he gave [it] her, and came in unto her, and she conceived by him.

{38:19} And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

{38:20} And Judah sent the kid by the hand of his friend the Adullamite, to receive [his] pledge from the woman's hand: but he found her not.

{38:21} Then he asked the men of that place, saying, Where [is] the harlot, that [was] openly by the way side? And they said, There was no harlot in this [place. ]

{38:22} And he returned to Judah, and said, I cannot find her; and also the men of the place said, [that] there was no harlot in this [place. ]

{38:23} And Judah said, Let her take [it] to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

12 And the days were fulfilled, and Sava the wife of Judas died; and Judas, being comforted, went to them that sheared his sheep, himself and Iras his Shepherd the Odollamite, to Thamna.

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

14 And having taken off the garments of her widowhood from her, she put on a veil, and ornamented her face, and sat by the gates of Ænan, which is in the way to Thamna, for she saw that Selom was grown; but he gave her not to him for a wife.

15 And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not.

16 And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldest come in to me?

17 And he said, I will send thee a kid of the goats from my flock; and she said, *Well*, if thou wilt give me an earnest, until thou send it.

18 And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him.

19 And she arose and departed, and took her veil from off her, and put on the garments of her widowhood.

20 And Judas sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not.

21 And he asked the men of the place, Where is the harlot who was in Ænan by the way-side? and they said, There was no harlot here.

22 And he returned to Judas, and said, I have not found her; and the men of the place say, There is no harlot here.

23 And Judas said, Let her have them, but let us not be ridiculed; I sent this kid, but thou hast not found her.

## *Israel*

{38:24} And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she [is] with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

{38:25} When she [was] brought forth, she sent to her father in law, saying, By the man, whose these [are, am] I with child: and she said, Discern, I pray thee, whose [are] these, the signet, and bracelets, and staff.

{38:26} And Judah acknowledged [them,] and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

{38:27} And it came to pass in the time of her travail, that, behold, twins [were] in her womb.

{38:28} And it came to pass, when she travailed, that [the one] put out [his] hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first,

{38:29} And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? [this] breach [be] upon thee: therefore his name was called Pharez.

{38:30} And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

24 And it came to pass after three months, that it was told Judas, saying, Thamar thy daughter-in-law has grievously played the harlot, and behold she is with child by whoredom; and Judas said, Bring her out, and let her be burnt.

25 And as they were bringing her, she sent to her father-in-law, saying, I am with child by the man whose these things are; and she said, See whose is this ring and bracelet and staff.

26 And Judas knew *them*, and said, Thamar is cleared rather than I, forasmuch as I gave her not to Selom my son: and he knew her not again.

27 And it came to pass when she was in labour, that she also had twins in her womb.

28 And it came to pass as she was bringing forth, one thrust forth his hand, and the midwife having taken hold of it, bound upon his hand a scarlet *thread*, saying, This one shall come out first.

29 And when he drew back his hand, then immediately came forth his brother; and she said, Why has the barrier been cut through because of thee? and she called his name, Phares.

30 And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zarah.

\*(The following chapters and verses of the extra biblical text at first glance appear to be out of order but upon closer inspection it seems obvious that what has happened here is we have two separate events happening at the same time. In order to keep a proper chronology Jasher 45 and Jubilee 41 are placed before Jasher 44 and Jubilee 35. I see no problem with this in that the story of Joseph and the story of Judah and Tamar are happening at the same time and for our purposes I will have the two stories in the order they appear in the Genesis account.)

## **JASHER 45:1 \***

1. And it was at that time in that year, which is the year of Joseph's going down to Egypt after his brothers had sold him, that Reuben the son of Jacob went to Timnah and took unto him for a wife Eliuram, the daughter of Avi the Canaanite, and he came to her.

2. And Eliuram the wife of Reuben conceived and bare him Hanoah, Palu, Chetzron and Carmi, four sons; and Simeon his brother took his sister Dinah for a wife, and she bare unto him Memuel, Yamin, Ohad, Jachin and Zochar, five sons.

## *Israel*

3. And he afterward came to Bunah the Canaanitish woman, the same is Bunah whom Simeon took captive from the city of Shechem, and Bunah was before Dinah and attended upon her, and Simeon came to her, and she bare unto him Saul.
4. And Judah went at that time to Adulam, and he came to a man of Adulam, and his name was Hirah, and Judah saw there the daughter of a man from Canaan, and her name was Aliyath, the daughter of Shua, and he took her, and came to her, and Aliyath bare unto Judah, Er, Onan and Shiloh; three sons.
5. And Levi and Issachar went to the land of the east, and they took unto themselves for wives the daughters of Jobab the son of Yoktan, the son of Eber; and Jobab the son of Yoktan had two daughters; the name of the elder was Adinah, and the name of the younger was Aridah.
6. And Levi took Adinah, and Issachar took Aridah, and they came to the land of Canaan, to their father's house, and Adinah bare unto Levi, Gershon, Kehath and Merari; three sons.
7. And Aridah bare unto Issachar Tola, Puvah, Job and Shomron, four sons; and Dan went to the land of Moab and took for a wife Aphlaeth, the daughter of Chamudan the Moabite, and he brought her to the land of Canaan.
8. And Aphlaeth was barren, she had no offspring, and God afterward remembered Aphlaeth the wife of Dan, and she conceived and bare a son, and she called his name Chushim.
9. And Gad and Naphtali went to Haran and took from thence the daughters of Amuram the son of Uz, the son of Nahor, for wives.
10. And these are the names of the daughters of Amuram; the name of the elder was Merimah, and the name of the younger Uzith; and Naphtali took Merimah, and Gad took Uzith; and brought them to the land of Canaan, to their father's house.
11. And Merimah bare unto Naphtali Yachzeel, Guni, Jazer and Shalem, four sons; and Uzith bare unto Gad Zephion, Chagi, Shuni, Ezbon, Eri, Arodi and Arali, seven sons.
12. And Asher went forth and took Adon the daughter of Aphlal, the son of Hadad, the son of Ishmael, for a wife, and he brought her to the land of Canaan.
13. And Adon the wife of Asher died in those days: she had no offspring; and it was after the death of Adon that Asher went to the other side of the river and took for a wife Hadurah the daughter of Abimael, the son of Eber, the son of Shem.
14. And the young woman was of a comely appearance, and a woman of sense, and she had been the wife of Malkiel the son of Elam, the son of Shem.
15. And Hadurah bare a daughter unto Malkiel, and he called her name Serach, and Malkiel died after this, and Hadurah went and remained in her father's house.
16. And after the death of the wife at Asher he went and took Hadurah for a wife, and brought her to the land of Canaan, and Serach her daughter he also brought with them, and she was three years old, and the damsel was brought up in Jacob's house.
17. And the damsel was of a comely appearance, and she went in the sanctified ways of the children of Jacob; she lacked nothing, and the Lord gave her wisdom and understanding.
18. And Hadurah the wife of Asher conceived and bare unto him Yimnah, Yishvah, Yishvi and Beriah; four sons.
19. And Zebulun went to Midian, and took for a wife Merishah the daughter of Molad, the son of Abida, the son of Midian, and brought her to the land of Canaan.
20. And Merushah bare unto Zebulun Sered, Elon and Yachleel; three sons.
21. And Jacob sent to Aram, the son of Zoba, the son of Terah, and he took for his son Benjamin Mechalia the daughter of Aram, and she came to the land of Canaan to the house of Jacob; and Benjamin was ten years old when he took Mechalia the daughter of Aram for a wife.

## *Israel*

22. And Mechalia conceived and bare unto Benjamin Bela, Becher, Ashbel, Gera and Naaman, five sons; and Benjamin went afterward and took for a wife Aribath, the daughter of Shomron, the son of Abraham, in addition to his first wife, and he was eighteen years old; and Aribath bare unto Benjamin Achi, Vosh, Mupim, Chupim, and Ord; five sons.
23. And in those days Judah went to the house of Shem and took Tamar the daughter of Elam, the son of Shem, for a wife for his first born Er.
24. And Er came to his wife Tamar, and she became his wife, and when he came to her he outwardly destroyed his seed, and his work was evil in the sight of the Lord, and the Lord slew him.
25. And it was after the death of Er, Judah's first born, that Judah said unto Onan, go to thy brother's wife and marry her as the next of kin, and raise up seed to thy brother.
26. And Onan took Tamar for a wife and he came to her, and Onan also did like unto the work of his brother, and his work was evil in the sight of the Lord, and he slew him also.
27. And when Onan died, Judah said unto Tamar, Remain in thy father's house until my son Shiloh shall have grown up, and Judah did no more delight in Tamar, to give her unto Shiloh, for he said, Peradventure he will also die like his brothers.
28. And Tamar rose up and went and remained in her father's house, and Tamar was in her father's house for some time.
29. And at the revolution of the year, Aliyath the wife of Judah died; and Judah was comforted for his wife, and after the death of Aliyath, Judah went up with his friend Hirah to Timnah to shear their sheep.
30. And Tamar heard that Judah had gone up to Timnah to shear the sheep, and that Shiloh was grown up, and Judah did not delight in her.
31. And Tamar rose up and put off the garments of her widowhood, and she put a vail upon her, and she entirely covered herself, and she went and sat in the public thoroughfare, which is upon the road to Timnah.
32. And Judah passed and saw her and took her and he came to her, and she conceived by him, and at the time of being delivered, behold, there were twins in her womb, and he called the name of the first Perez, and the name of the second Zarah.

## **JUBILEES 41:1 \***

1. And in the forty-fifth jubilee, in the second week, (and) in the second year, Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.
2. But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.
3. And this Er, the first-born of Judah, was wicked, and the Lord slew him.
4. And Judah said unto Onan, his brother: "Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother."
5. And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.
6. And Judah said unto Tamar, his daughter-inlaw: "Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife."
7. And he grew up; but Bêdsû'êl, the wife of Judah, did not permit her son Shelah to marry. And Bêdsû'êl, the wife of Judah, died in the fifth year of this week.

*Israel*

8. And in the sixth year Judah went up to shear his sheep at Timnah. And they told Tamar: "Behold thy father-in-law goeth up to Timnah to shear his sheep."
9. And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.
10. And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: "Let me come in unto thee"; and she said unto him: "Come in," and he went in.
11. And she said unto him: "Give me my hire"; and he said unto her: "I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand."
12. And she said unto him: "Give them to me until thou dost send me my hire"; and he said unto her: "I will send unto thee a kid of the goats"; and he gave them to her, (and he went in unto her,) and she conceived by him.
13. And Judah went unto his sheep, and she went to her father's house.
14. And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: "Where is the harlot who was here?" And they said unto him: "There is no harlot here with us."
15. And he returned and informed him, and said unto him that he had not found her; "I asked the people of the place, and they said unto me: 'There is no harlot here.'" And he said: "Let her keep (them) lest we become a cause of derision."
16. And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: "Behold Tamar, thy daughter-in-law, is with child by whoredom."
17. And Judah went to the house of her father, and said unto her father and her brothers: "Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel."
18. And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: "Discern whose are these, for by him am I with child."
19. And Judah acknowledged, and said: "Tamar is more righteous than I am. And therefore let them burn her not."
20. And for that reason she was not given to Shelah, and he did not again approach her.
21. And after that she bare two sons, Perez and Zerah, in the seventh year of this second week.
22. And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.
23. And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray; for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.
24. And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.
25. And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acteth thus, every one who lieth with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them; with fire let them burn them.
26. And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lieth with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who hath lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27. And unto Judah we said that his two sons had not lain with her, and for this reason his seed was established for a second generation, and would not be rooted out.

28. For in singleness of eye he had gone and sought for punishment, namely, according to the judgment of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

\*(Again we have what might seem like an inconsistency in the order of the text but is nothing more than two events happening simultaneously. Genesis 35:28-29 is the first report of Isaac's death making the following stories seem out of place. This can easily be explained in that the death of an important individual such as Isaac is often mentioned when their story comes to an end and will no longer be referred to as being amongst the living. As mentioned earlier the Jasher account is split up between The story of Joseph, Judah and Tamar and the death of Isaac so for our purposes Jasher 45 and 47 both come before 44 and 46.)

## *The death of Rebecca and Isaac*

### **JASHER 47:1 \***

1. And Isaac the son of Abraham was still living in those days in the land of Canaan; he was very aged, one hundred and eighty years old, and Esau his son, the brother of Jacob, was in the land of Edom, and he and his sons had possessions in it amongst the children of Seir.

2. And Esau heard that his father's time was drawing nigh to die, and he and his sons and household came unto the land of Canaan, unto his father's house, and Jacob and his sons went forth from the place where they dwelt in Hebron, and they all came to their father Isaac, and they found Esau and his sons in the tent.

3. And Jacob and his sons sat before his father Isaac, and Jacob was still mourning for his son Joseph.

4. And Isaac said unto Jacob, Bring me hither thy sons and I will bless them; and Jacob brought his eleven children before his father Isaac.

5. And Isaac placed his hands upon all the sons of Jacob, and he took hold of them and embraced them, and kissed them one by one, and Isaac blessed them on that day, and he said unto them, May the God of your fathers bless you and increase your seed like the stars of heaven for number.

6. And Isaac also blessed the sons of Esau, saying, May God cause you to be a dread and a terror to all that will behold you, and to all your enemies.

7. And Isaac called Jacob and his sons, and they all came and sat before Isaac, and Isaac said unto Jacob, The Lord God of the whole earth said unto me, Unto thy seed will I give this land for an inheritance if thy children keep my statutes and my ways, and I will perform unto them the oath which I swore unto thy father Abraham.

8. Now therefore my son, teach thy children and thy children's children to fear the Lord, and to go in the good way which will please the Lord thy God, for if you keep the ways of the Lord and his statutes the Lord will also keep unto you his covenant with Abraham, and will do well with you and your seed all the days.

*Israel*

9. And when Isaac had finished commanding Jacob and his children, he gave up the ghost and died, and was gathered unto his people.

10. And Jacob and Esau fell upon the face of their father Isaac, and they wept, and Isaac was one hundred and eighty years old when he died in the land of Canaan, in Hebron, and his sons carried him to the cave of Machpelah, which Abraham had bought from the children of Heth for a possession of a burial place.

11. And all the kings of the land of Canaan went with Jacob and Esau to bury Isaac, and all the kings of Canaan showed Isaac great honor at his death.

12. And the sons of Jacob and the sons of Esau went barefooted round about, walking and lamenting until they reached Kireath-arba.

13. And Jacob and Esau buried their father Isaac in the cave of Machpelah, which is in Kireath-arba in Hebron, and they buried him with very great honor, as at the funeral of kings.

14. And Jacob and his sons, and Esau and his sons, and all the kings of Canaan made a great and heavy mourning, and they buried him and mourned for him many days.

15. And at the death of Isaac, he left his cattle and his possessions and all belonging to him to his sons; and Esau said unto Jacob, Behold I pray thee, all that our father has left we will divide it in two parts, and I will have the choice, and Jacob said, We will do so.

16. And Jacob took all that Isaac had left in the land of Canaan, the cattle and the property, and he placed them in two parts before Esau and his sons, and he said unto Esau, Behold all this is before thee, choose thou unto thyself the half which thou wilt take.

17. And Jacob said unto Esau, Hear thou I pray thee what I will speak unto thee, saying, The Lord God of heaven and earth spoke unto our fathers Abraham and Isaac, saying, Unto thy seed will I give this land for an inheritance forever.

18. Now therefore all that our father has left is before thee, and behold all the land is before thee; choose thou from them what thou desirest.

19. If thou desirest the whole land take it for thee and thy children forever, and I will take this riches, and if thou desirest the riches take it unto thee, and I will take this land for me and for my children to inherit it forever.

20. And Nebayoth, the son of Ishmael, was then in the land with his children, and Esau went on that day and consulted with him, saying.

21. Thus has Jacob spoken unto me, and thus has he answered me, now give thy advice and we will hear.

22. And Nebayoth said, What is this that Jacob hath spoken unto thee? behold all the children of Canaan are dwelling securely in their land, and Jacob sayeth he will inherit it with his seed all the days.

23. Go now therefore and take all thy father's riches and leave Jacob thy brother in the land, as he has spoken.

24. And Esau rose up and returned to Jacob, and did all that Nebayoth the son of Ishmael had advised; and Esau took all the riches that Isaac had left, the souls, the beasts, the cattle and the property, and all the riches; he gave nothing to his brother Jacob; and Jacob took all the land of Canaan, from the brook of Egypt unto the river Euphrates, and he took it for an everlasting possession, and for his children and for his seed after him forever.

25. Jacob also took from his brother Esau the cave of Machpelah, which is in Hebron, which Abraham had bought from Ephron for a possession of a burial place for him and his seed forever.

## *Israel*

26. And Jacob wrote all these things in the book of purchase, and he signed it, and he testified all this with four faithful witnesses.
27. And these are the words which Jacob wrote in the book, saying: The land of Canaan and all the cities of the Hittites, the Hivites, the Jebusites, the Amorites, the Perizzites, and the Gergashites, all the seven nations from the river of Egypt unto the river Euphrates.
28. And the city of Hebron Kireath-arba, and the cave which is in it, the whole did Jacob buy from his brother Esau for value, for a possession and for an inheritance for his seed after him forever.
29. And Jacob took the book of purchase and the signature, the command and the statutes and the revealed book, and he placed them in an earthen vessel in order that they should remain for a long time, and he delivered them into the hands of his children.
30. Esau took all that his father had left him after his death from his brother Jacob, and he took all the property, from man and beast, camel and ass, ox and lamb, silver and gold, stones and bdellium, and all the riches which had belonged to Isaac the son of Abraham; there was nothing left which Esau did not take unto himself, from all that Isaac had left after his death.
31. And Esau took all this, and he and his children went home to the land of Seir the Horite, away from his brother Jacob and his children.
32. And Esau had possessions amongst the children of Seir, and Esau returned not to the land of Canaan from that day forward.
33. And the whole land of Canaan became an inheritance to the children of Israel for an everlasting inheritance, and Esau with all his children inherited the mountain of Seir.

## **JUBILEES 35:1**

1. And in the first year of the first week of the forty-fifth jubilee Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.
2. And Jacob said: "I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.
3. And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.
4. And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!
5. Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me."
6. And she said unto him: "My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I shall tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live."
7. And Jacob laughed at the words of his mother, because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.
8. And Jacob said unto her: "Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death."

9. And she went in to Isaac and said unto him: "One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desireth after thy death to kill him.

10. And thou knowest all that he hath done since the day Jacob his brother went to Haran until this day; how he hath forsaken us with his whole heart, and hath done evil to us; thy flocks he hath taken to himself, and carried off all thy possessions from before thy face.

11. And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12. And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he hath not robbed us of aught, for he bringeth us everything in its season always, and rejoiceth with all his heart when we take at his hands, and he blesseth us, and hath not parted from us since he came from Haran until this day, and he remaineth with us continually at home honouring us."

13. And Isaac said unto her: "I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honoureth us; but I loved Esau formerly more than Jacob, because he was the first-born; but now I love Jacob more than Esau, for he hath done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him].

14. And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth, and who will be rooted out from under heaven, for he hath forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15. And thou dost bid me make him swear that he will not slay Jacob, his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16. But if he desireth to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17. And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau."

18. And Rebecca sent and called Esau, and he came to her, and she said unto him: "I have a petition, my son, to make unto thee, and do thou promise to do it, my son."

19. And he said: "I will do everything that thou sayest unto me, and I will not refuse thy petition."

20. And she said unto him: "I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other, and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you."

21. And he said: "I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22. And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23. And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24. And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only." And he swore unto her regarding all this matter.

25. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26. And he said: "I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only."

27. And they ate and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

## **JUBILEES 36:1**

1. And in the sixth year of this week Isaac called his two sons, Esau and Jacob, and they came to him, and he said unto them: "My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2. Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3. And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4. And love one another, my sons, your brothers as a man who loveth his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5. And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not; for they are full of deception for those that worship them and for those that bow down to them.

6. Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7. And now I shall make you swear a great oath--for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together--that ye will fear Him and worship Him.

8. And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life, so that ye may prosper in all your deeds and not be destroyed.

9. And if either of you deviseth evil against his brother, know that from henceforth every one that deviseth evil against his brother will fall into his hand, and will be rooted out of the land of the living, and his seed will be destroyed from under heaven.

10. But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he will be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he will depart into eternal execration; so that

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their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11. I say and testify to you, my sons, according to the judgment which will come upon the man who wisheth to injure his brother."

12. And he divided all his possessions between the two on that day, and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13. And he said, "This larger portion I shall give to the first-born."

14. And Esau said, "I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his."

15. And Isaac said, "May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16. May the Most High God bless the man that worketh righteousness, him and his seed for ever."

17. And he ended commanding them and blessing them, and they ate and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18. And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19. And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20. And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21. And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, and he buried her in the double cave near Rebecca his mother, to the left of the grave of Sarah, his father's mother.

22. And all her sons and his sons came to mourn over Leah his wife with him, and to comfort him regarding her, for he was lamenting her.

23. For he loved her exceedingly after Rachel her sister died; for she was perfect and upright in all her ways and honoured Jacob, and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24. And he remembered all her deeds which she had done during her life, and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

# *The war of Jacob and Esau*

## **JUBILEES 37:1**

1. And on the day that Isaac the father of Jacob and Esau died, the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.
2. And they strove with their father, saying: "Why hath thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?"
3. And he said unto them "Because I sold my birthright to Jacob for a small mess of lentils; and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand.
4. And now our father hath caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt."
5. And they said unto him, "We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.
6. And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he groweth strong."
7. And their father said unto them, "Do not go and do not make war with him lest ye fall before him."
8. And they said unto him, "This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke. We shall not hearken to these words."
9. And they sent to Aram, and to 'Adurâm to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.
10. And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.
11. And they said unto their father: "Go forth with them and lead them, else we shall slay thee."
12. And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.
13. But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.
14. And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.
15. And the men of Hebron sent to him saying, "Behold thy brother hath come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons"; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.
16. But Jacob would not believe until they came very near to the tower.

17. And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, "Noble is the comfort wherewith thou hast come to comfort me for my wife who hath died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned."

18. And then Esau answered and said unto him, "Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19. And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20. Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then shall I observe the tie of brotherhood with thee. [And if the breasts separated themselves from their mother; for thou hast not been a brother to me.]

21. And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there will be peace in my heart towards thee.

22. And if the lion becometh the friend of the ox and maketh peace with him, And if he is bound under one yoke with him and plougheth with him, Then shall I make peace with thee.

23. And when the raven becometh white as the râmâ, Then know that -I have loved thee And shall make peace with thee. Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee."

24. And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which cometh upon the spear that pierceth and killeth it, and recoileth not from it;

25. Then he spake to his own and to his servants that they should attack him and all his companions.

## **JUBILEES 38:1**

1. And after that Judah spake to Jacob, his father, and said unto him: "Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayest thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee: let us give him (this) honour."

2. Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother, (on his right breast) and slew him.

3. And again he sent forth an arrow and struck 'Adôrân the Aramaean, on the left breast, and drove him backward and slew him.

4. And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5. And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6. And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7. And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

*Israel*

8. And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Adûrâm.
9. And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Adûrâm, and he returned to his house.
10. And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.
11. And they sent to their father (to inquire) whether they should make peace with them or slay them.
12. And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.
13. And they continued to pay tribute to Jacob until the day that he went down into Egypt.
14. And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.
15. And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.
16. And Bâlâq, the son of Beor, reigned in Edom, and the name of his city was Danâbâ.
17. And Bâlâq died, and Jobab, the son of Zârâ of Bôsêr, reigned in his stead.
18. And Jobab died, and 'Asâm, of the land of Têmân, reigned in his stead.
19. And 'Asâm died, and 'Adâth, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.
20. And 'Adâth died, and Salman, from 'Amâsêqâ, reigned in his stead.
21. And Salman died, and Saul of Râ'abôth (by the) river, reigned in his stead.
22. And Saul died, and Ba'êlûnân, the son of Achbor, reigned in his stead.
23. And Ba'êlûnân, the son of Achbor, died, and 'Adâth reigned in his stead, and the name of his wife was Maiabîth, the daughter of Mâarat, the daughter of Mêtabêdzâ'ab.
24. These are the kings who reigned in the land of Edom.

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# Joseph

## *Joseph's virtue*

### Genesis 39:1

#### King James

{39:1} And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

{39:2} And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

{39:3} And his master saw that the LORD [was] with him, and that the LORD made all [that] he did to prosper in his hand.

{39:4} And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

{39:5} And it came to pass from the time [that] he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

{39:6} And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was [a] goodly [person,] and well favoured.

{39:7} And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

#### Septuagint

<sup>39:1</sup> And Joseph was brought down to Egypt; and Petephres the eunuch of Pharaoh, the captain of the guard, an Egyptian, bought him of the hands of the Ismaelites, who brought him down thither.

<sup>2</sup> And the Lord was with Joseph, and he was a prosperous man; and he was in the house with his lord the Egyptian.

<sup>3</sup> And his master knew that the Lord was with him, and the Lord prospers in his hands whatsoever he happens to do.

<sup>4</sup> And Joseph found grace in the presence of his lord, and was well-pleasing to him; and he set him over his house, and all that he had he gave into the hand of Joseph.

<sup>5</sup> And it came to pass after that he was set over his house, and over all that he had, that the Lord blessed the house of the Egyptian for Joseph's sake; and the blessing of the Lord was on all his possessions in the house, and in his field.

<sup>6</sup> And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate. And Joseph was handsome in form, and exceedingly beautiful in countenance.

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

*Joseph*

{39:8} But he refused, and said unto his master's wife, Behold, my master wotteth not what [is] with me in the house, and he hath committed all that he hath to my hand;

{39:9} [There is] none greater in this house than I; neither hath he kept back any thing from me but thee, because thou [art] his wife: how then can I do this great wickedness, and sin against God?

{39:10} And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, [or] to be with her.

{39:11} And it came to pass about this time, that [Joseph] went into the house to do his business; and [there was] none of the men of the house there within.

{39:12} And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

{39:13} And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

{39:14} That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

{39:15} And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

{39:16} And she laid up his garment by her, until his lord came home.

{39:17} And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

{39:18} And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

{39:19} And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

8 But he would not; but said to his master's wife, If because of me my master knows nothing in his house, and has given into my hands all things that belong to him:

9 and in this house there is nothing above me, nor has anything been kept back from me, but thou, because thou art his wife—how then shall I do this wicked thing, and sin against God?

10 And when she talked with Joseph day by day, and he hearkened not to her to sleep with her, so as to be with her,

11 it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of the household within.

12 And she caught hold of him by his clothes, and said, Lie with me; and having left his clothes in her hands, he fled, and went forth.

13 And it came to pass, when she saw that he had left his clothes in her hands, and fled, and gone forth,

14 that she called those that were in the house, and spoke to them, saying, See, he has brought in to us a Hebrew servant to mock us—he came in to me, saying, Lie with me, and I cried with a loud voice.

15 And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled, and went forth out.

16 So she leaves the clothes by her, until the master came to his house.

17 And she spoke to him according to these words, saying, The Hebrew servant, whom thou broughtest in to us, came in to me to mock me, and said to me, I will lie with thee.

18 And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled and departed forth.

19 And it came to pass, when his master heard all the words of his wife, that she spoke to him, saying, Thus did thy servant to me, that he was very angry.

## *Joseph*

{39:20} And Joseph's master took him, and put him into the prison, a place where the king's prisoners [were] bound: and he was there in the prison.

{39:21} But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

{39:22} And the keeper of the prison committed to Joseph's hand all the prisoners that [were] in the prison; and whatsoever they did there, he was the doer [of it. ]

{39:23} The keeper of the prison looked not to any thing [that was] under his hand; because the LORD was with him, and [that] which he did, the LORD made [it] to prosper.

<sup>20</sup> And his master took Joseph, and cast him into the prison, into the place where the king's prisoners are kept, there in the prison.

<sup>21</sup> And the Lord was with Joseph, and poured down mercy upon him; and he gave him favour in the sight of the chief keeper of the prison. <sup>22</sup>

And the chief keeper of the prison gave the prison into the hand of Joseph, and all the prisoners as many as were in the prison; and all things whatsoever they do there, he did them.

<sup>23</sup> Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because the Lord was with him; and whatever things he did, the Lord made them to prosper in his hands.

## Antiquities Book 2 4:1 - 4:5

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NOW Potiphar, an Egyptian, who was chief cook to king Pharaoh, bought Joseph of the merchants, who sold him to him. He had him in the greatest honor, and taught him the learning that became a free man, and gave him leave to make use of a diet better than was allotted to slaves. He intrusted also the care of his house to him. So he enjoyed these advantages, yet did not he leave that virtue which he had before, upon such a change of his condition; but he demonstrated that wisdom was able to govern the uneasy passions of life, in such as have it in reality, and do not only put it on for a show, under a present state of prosperity.

For when his master's wife was fallen in love with him, both on account of his beauty of body, and his dexterous management of affairs; and supposed, that if she should make it known to him, she could easily persuade him to come and lie with her, and that he would look upon it as a piece of happy fortune that his mistress should entreat him, as regarding that state of slavery he was in, and not his moral character, which continued after his condition was changed. So she made known her naughty inclinations, and spake to him about lying with her. However, he rejected her entreaties, not thinking it agreeable to religion to yield so far to her, as to do what would tend to the affront and injury of him that purchased him, and had vouchsafed him so great honors. He, on the contrary, exhorted her to govern that passion; and laid before her the impossibility of her obtaining her desires, which he thought might be conquered, if she had no hope of succeeding; and he said, that as to himself, he would endure any thing whatever before he would be persuaded to it; for although it was fit for a slave, as he was, to do nothing contrary to his mistress, he might well be excused in a case where the contradiction was to such sort of commands only. But this opposition of Joseph, when she did not expect it, made her still more violent in her love to him; and as she was sorely beset with this naughty passion, so she resolved to compass her design by a second attempt.

When, therefore, there was a public festival coming on, in which it was the custom for women to come to the public solemnity; she pretended to her husband that she was sick, as contriving an opportunity for solitude and leisure, that she might entreat Joseph again. Which opportunity being obtained, she used more kind words to him than before; and said that it had been good for him to have yielded to her first solicitation, and to have given her no repulse, both because of the reverence he ought to bear to her dignity who solicited him, and because of the vehemence of her passion, by which she was forced though she were his mistress to condescend beneath her dignity; but that he may now, by taking more prudent advice, wipe off the imputation of his former folly; for whether it

were that he expected the repetition of her solicitations she had now made, and that with greater earnestness than before, for that she had pretended sickness on this very account, and had preferred his conversation before the festival and its solemnity; or whether he opposed her former discourses, as not believing she could be in earnest; she now gave him sufficient security, by thus repeating her application, that she meant not in the least by fraud to impose upon him; and assured him, that if he complied with her affections, he might expect the enjoyment of the advantages he already had; and if he were submissive to her, he should have still greater advantages; but that he must look for revenge and hatred from her, in case he rejected her desires, and preferred the reputation of chastity before his mistress; for that he would gain nothing by such procedure, because she would then become his accuser, and would falsely pretend to her husband, that he had attempted her chastity; and that Potiphar would hearken to her words rather than to his, let his be ever so agreeable to the truth.

When the woman had said thus, and even with tears in her eyes, neither did pity dissuade Joseph from his chastity, nor did fear compel him to a compliance with her; but he opposed her solicitations, and did not yield to her threatenings, and was afraid to do an ill thing, and chose to undergo the sharpest punishment rather than to enjoy his present advantages, by doing what his own conscience knew would justly deserve that he should die for it. He also put her in mind that she was a married woman, and that she ought to cohabit with her husband only; and desired her to suffer these considerations to have more weight with her than the short pleasure of lustful dalliance, which would bring her to repentance afterwards, would cause trouble to her, and yet would not amend what had been done amiss. He also suggested to her the fear she would be in lest they should be caught; and that the advantage of concealment was uncertain, and that only while the wickedness was not known [would there be any quiet for them]; but that she might have the enjoyment of her husband's company without any danger. And he told her, that in the company of her husband she might have great boldness from a good conscience, both before God and before men. Nay, that she would act better like his mistress, and make use of her authority over him better while she persisted in her chastity, than when they were both ashamed for what wickedness they had been guilty of; and that it is much better to a life, well and known to have been so, than upon the hopes of the concealment of evil practices.

Joseph, by saying this, and more, tried to restrain the violent passion of the woman, and to reduce her affections within the rules of reason; but she grew more ungovernable and earnest in the matter; and since she despaired of persuading him, she laid her hands upon him, and had a mind to force him. But as soon as Joseph had got away from her anger, leaving also his garment with her, for he left that to her, and leaped out of her chamber, she was greatly afraid lest he should discover her lewdness to her husband, and greatly troubled at the affront he had offered her; so she resolved to be beforehand with him, and to accuse Joseph falsely to Potiphar, and by that means to revenge herself on him for his pride and contempt of her; and she thought it a wise thing in itself, and also becoming a woman, thus to prevent his accusation. Accordingly she sat sorrowful and in confusion, framing herself so hypocritically and angrily, that the sorrow, which was really for her being disappointed of her lust, might appear to be for the attempt upon her chastity; so that when her husband came home, and was disturbed at the sight of her and inquired what was the cause of the disorder she was in, she began to accuse Joseph: and, "O husband," said she, "mayst thou not live a day longer if thou dost not punish the wicked slave who has desired to defile thy bed; who has neither minded who he was when he came to our house, so as to behave himself with modesty; nor has he been mindful of what favors he had received from thy bounty (as he must be an ungrateful man indeed, unless he, in every respect, carry himself in a manner agreeable to us): this man, I say, laid a private design to abuse thy wife, and this at the time of a festival, observing when thou wouldst be absent. So that it now is clear that his modesty, as it appeared to be formerly, was only because of the restraint he was in out of fear of thee, but that he was not really of a good disposition. This has been occasioned by his being advanced to honor beyond what he deserved, and what he hoped for; insomuch that he concluded, that he who was deemed fit to be trusted with thy estate and the government of thy family, and was preferred above thy eldest servants, might be allowed to touch thy wife also." Thus when she had ended her discourse, she showed him his garment, as if he then left it with her when he attempted to force her. But Potiphar not being able to disbelieve what his wife's tears showed, and what his wife said, and what he saw himself, and being seduced by his love to his wife, did not set himself about the examination of the truth; but taking it for granted that his wife was a modest woman, and condemning

Joseph as a wicked man, he threw him into the malefactors' prison; and had a still higher opinion of his wife, and bare her witness that she was a woman of a becoming modesty and chastity.

## **JASHER 44:1**

1. And the sons of Ishmael who had bought Joseph from the Midianites, who had bought him from his brethren, went to Egypt with Joseph, and they came upon the borders of Egypt, and when they came near unto Egypt, they met four men of the sons of Medan the son of Abraham, who had gone forth from the land of Egypt on their journey.

2. And the Ishmaelites said unto them, Do you desire to purchase this slave from us? and they said, Deliver him over to us, and they delivered Joseph over to them, and they beheld him, that he was a very comely youth and they purchased him for twenty shekels.

3. And the Ishmaelites continued their journey to Egypt and the Medanim also returned that day to Egypt, and the Medanim said to each other, Behold we have heard that Potiphar, an officer of Pharaoh, captain of the guard, seeketh a good servant who shall stand before him to attend him, and to make him overseer over his house and all belonging to him.

4. Now therefore come let us sell him to him for what we may desire, if he be able to give unto us that which we shall require for him.

5. And these Medanim went and came to the house of Potiphar, and said unto him, We have heard that thou seekest a good servant to attend thee, behold we have a servant that will please thee, if thou canst give unto us that which we may desire, and we will sell him unto thee.

6. And Potiphar said, Bring him before me, and I will see him, and if he please me I will give unto you that which you may require for him.

7. And the Medanim went and brought Joseph and placed him before Potiphar, and he saw him, and he pleased him exceedingly, and Potiphar said unto them, Tell me what you require for this youth?

8. And they said, Four hundred pieces of silver we desire for him, and Potiphar said, I will give it you if you bring me the record of his sale to you, and will tell me his history, for perhaps he may be stolen, for this youth is neither a slave, nor the son of a slave, but I observe in him the appearance of a goodly and handsome person.

9. And the Medanim went and brought unto him the Ishmaelites who had sold him to them, and they told him, saying, He is a slave and we sold him to them.

10. And Potiphar heard the words of the Ishmaelites in his giving the silver unto the Medanim, and the Medanim took the silver and went on their journey, and the Ishmaelites also returned home.

11. And Potiphar took Joseph and brought him to his house that he might serve him, and Joseph found favor in the sight of Potiphar, and he placed confidence in him, and made him overseer over his house, and all that belonged to him he delivered over into his hand.

12. And the Lord was with Joseph and he became a prosperous man, and the Lord blessed the house of Potiphar for the sake of Joseph.

13. And Potiphar left all that he had in the hand of Joseph, and Joseph was one that caused things to come in and go out, and everything was regulated by his wish in the house of Potiphar.

14. And Joseph was eighteen years old, a youth with beautiful eyes and of comely appearance, and like unto him was not in the whole land of Egypt.

15. At that time whilst he was in his master's house, going in and out of the house and attending his master, Zelicah, his master's wife, lifted up her eyes toward Joseph and she looked at him, and behold he was a youth comely and well favored.

## *Joseph*

16. And she coveted his beauty in her heart, and her soul was fixed upon Joseph, and she enticed him day after day, and Zelicah persuaded Joseph daily, but Joseph did not lift up his eyes to behold his master's wife.
17. And Zelicah said unto him, How goodly are thy appearance and form, truly I have looked at all the slaves, and have not seen so beautiful a slave as thou art; and Joseph said unto her, Surely he who created me in my mother's womb created all mankind.
18. And she said unto him, How beautiful are thine eyes, with which thou hast dazzled all the inhabitants of Egypt, men and women; and he said unto her, How beautiful they are whilst we are alive, but shouldst thou behold them in the grave, surely thou wouldst move away from them.
19. And she said unto him, How beautiful and pleasing are all thy words; take now, I pray thee, the harp which is in the house, and play with thy hands and let us hear thy words.
20. And he said unto her, How beautiful and pleasing are my words when I speak the praise of my God and his glory; and she said unto him, How very beautiful is the hair of thy head, behold the golden comb which is in the house, take it I pray thee, and curl the hair of thy head.
21. And he said unto her, How long wilt thou speak these words? cease to utter these words to me, and rise and attend to thy domestic affairs.
22. And she said unto him, There is no one in my house, and there is nothing to attend to but to thy words and to thy wish; yet notwithstanding all this, she could not bring Joseph unto her, neither did he place his eye upon her, but directed his eyes below to the ground.
23. And Zelicah desired Joseph in her heart, that he should lie with her, and at the time that Joseph was sitting in the house doing his work, Zelicah came and sat before him, and she enticed him daily with her discourse to lie with her, or ever to look at her, but Joseph would not hearken to her.
24. And she said unto him, If thou wilt not do according to my words, I will chastise thee with the punishment of death, and put an iron yoke upon thee.
25. And Joseph said unto her, Surely God who created man looseth the fetters of prisoners, and it is he who will deliver me from thy prison and from thy judgment.
26. And when she could not prevail over him, to persuade him, and her soul being still fixed upon him, her desire threw her into a grievous sickness.
27. And all the women of Egypt came to visit her, and they said unto her, Why art thou in this declining state? thou that lackest nothing; surely thy husband is a great and esteemed prince in the sight of the king, shouldst thou lack anything of what thy heart desireth?
28. And Zelicah answered them, saying, This day it shall be made known to you, whence this disorder springs in which you see me, and she commanded her maid servants to prepare food for all the women, and she made a banquet for them, and all the women ate in the house of Zelicah.
29. And she gave them knives to peel the citrons to eat them, and she commanded that they should dress Joseph in costly garments, and that he should appear before them, and Joseph came before their eyes and all the women looked on Joseph, and could not take their eyes from off him, and they all cut their hands with the knives that they had in their hands, and all the citrons that were in their hands were filled with blood.
30. And they knew not what they had done but they continued to look at the beauty of Joseph, and did not turn their eyelids from him.
31. And Zelicah saw what they had done, and she said unto them, What is this work that you have done? behold I gave you citrons to eat and you have all cut your hands.

*Joseph*

32. And all the women saw their hands, and behold they were full of blood, and their blood flowed down upon their garments, and they said unto her, this slave in your house has overcome us, and we could not turn our eyelids from him on account of his beauty.

33. And she said unto them, Surely this happened to you in the moment that you looked at him, and you could not contain yourselves from him; how then can I refrain when he is constantly in my house, and I see him day after day going in and out of my house? how then can I keep from declining or even from perishing on account of this?

34. And they said unto her, the words are true, for who can see this beautiful form in the house and refrain from him, and is he not thy slave and attendant in thy house, and why dost thou not tell him that which is in thy heart, and sufferest thy soul to perish through this matter?

35. And she said unto them, I am daily endeavoring to persuade him, and he will not consent to my wishes, and I promised him everything that is good, and yet I could meet with no return from him; I am therefore in a declining state as you see.

36. And Zelicah became very ill on account of her desire toward Joseph, and she was desperately lovesick on account of him, and all the people of the house of Zelicah and her husband knew nothing of this matter, that Zelicah was ill on account of her love to Joseph.

37. And all the people of her house asked her, saying, Why art thou ill and declining, and lackest nothing? and she said unto them, I know not this thing which is daily increasing upon me.

38. And all the women and her friends came daily to see her, and they spoke with her, and she said unto them, This can only be through the love of Joseph; and they said unto her, Entice him and seize him secretly, perhaps he may hearken to thee, and put off this death from thee.

39. And Zelicah became worse from her love to Joseph, and she continued to decline, till she had scarce strength to stand.

40. And on a certain day Joseph was doing his master's work in the house, and Zelicah came secretly and fell suddenly upon him, and Joseph rose up against her, and he was more powerful than she, and he brought her down to the ground.

41. And Zelicah wept on account of the desire of her heart toward him, and she supplicated him with weeping, and her tears flowed down her cheeks, and she spoke unto him in a voice of supplication and in bitterness of soul, saying,

42. Hast thou ever heard, seen or known of so beautiful a woman as I am, or better than myself, who speak daily unto thee, fall into a decline through love for thee, confer all this honor upon thee, and still thou wilt not hearken to my voice?

43. And if it be through fear of thy master lest he punish thee, as the king liveth no harm shall come to thee from thy master through this thing; now, therefore pray listen to me, and consent for the sake of the honor which I have conferred upon thee, and put off this death from me, and why should I die for thy sake? and she ceased to speak.

44. And Joseph answered her, saying, Refrain from me, and leave this matter to my master; behold my master knoweth not what there is with me in the house, for all that belongeth to him he has delivered into my hand, and how shall I do these things in my master's house?

45. For he hath also greatly honored me in his house, and he hath also made me overseer over his house, and he hath exalted me, and there is no one greater in this house than I am, and my master hath refrained nothing from me, excepting thee who art his wife, how then canst thou speak these words unto me, and how can I do this great evil and sin to God and to thy husband?

*Joseph*

46. Now therefore refrain from me, and speak no more such words as these, for I will not hearken to thy words. But Zelicah would not hearken to Joseph when he spoke these words unto her, but she daily enticed him to listen to her.

47. And it was after this that the brook of Egypt was filled above all its sides, and all the inhabitants of Egypt went forth, and also the king and princes went forth with timbrels and dances, for it was a great rejoicing in Egypt, and a holiday at the time of the inundation of the sea Sihor, and they went there to rejoice all the day.

48. And when the Egyptians went out to the river to rejoice, as was their custom, all the people of the house of Potiphar went with them, but Zelicah would not go with them, for she said, I am indisposed, and she remained alone in the house, and no other person was with her in the house.

49. And she rose up and ascended to her temple in the house, and dressed herself in princely garments, and she placed upon her head precious stones of onyx stones, inlaid with silver and gold, and she beautified her face and skin with all sorts of women's purifying liquids, and she perfumed the temple and the house with cassia and frankincense, and she spread myrrh and aloes, and she afterward sat in the entrance of the temple, in the passage of the house, through which Joseph passed to do his work, and behold Joseph came from the field, and entered the house to do his master's work.

50. And he came to the place through which he had to pass, and he saw all the work of Zelicah, and he turned back.

51. And Zelicah saw Joseph turning back from her, and she called out to him, saying What aileth thee Joseph? come to thy work, and behold I will make room for thee until thou shalt have passed to thy seat.

52. And Joseph returned and came to the house, and passed from thence to the place of his seat, and he sat down to do his master's work as usual and behold Zelicah came to him and stood before him in princely garments, and the scent from her clothes was spread to a distance.

53. And she hastened and caught hold of Joseph and his garments, and she said unto him, As the king liveth if thou wilt not perform my request thou shalt die this day, and she hastened and stretched forth her other hand and drew a sword from beneath her garments, and she placed it upon Joseph's neck, and she said, Rise and perform my request, and if not thou diest this day.

54. And Joseph was afraid of her at her doing this thing, and he rose up to flee from her, and she seized the front of his garments, and in the terror of his flight the garment which Zelicah seized was torn, and Joseph left the garment in the hand of Zelicah, and he fled and got out, for he was in fear.

55. And when Zelicah saw that Joseph's garment was torn, and that he had left it in her hand, and had fled, she was afraid of her life, lest the report should spread concerning her, and she rose up and acted with cunning, and put off the garments in which she was dressed, and she put on her other garments.

56. And she took Joseph's garment, and she laid it beside her, and she went and seated herself in the place where she had sat in her illness, before the people of her house had gone out to the river, and she called a young lad who was then in the house, and she ordered him to call the people of the house to her.

57. And when she saw them she said unto them with a loud voice and lamentation, See what a Hebrew your master has brought to me in the house, for he came this day to lie with me.

58. For when you had gone out he came to the house, and seeing that there was no person in the house, he came unto me, and caught hold of me, with intent to lie with me.

59. And I seized his garments and tore them and called out against him with a loud voice, and when I had lifted up my voice he was afraid of his life and left his garment before me, and fled.

*Joseph*

60. And the people of her house spoke nothing, but their wrath was very much kindled against Joseph, and they went to his master and told him the words of his wife.

61. And Potiphar came home enraged, and his wife cried out to him, saying, What is this thing that thou hast done unto me in bringing a He. brew servant into my house, for he came unto me this day to sport with me; thus did he do unto me this day.

62. And Potiphar heard the words of his wife, and he ordered Joseph to be punished with severe stripes, and they did so to him.

63. And whilst they were smiting him, Joseph called out with a loud voice, and he lifted up his eyes to heaven, and he said, O Lord God, thou knowest that I am innocent of all these things, and why shall I die this day through falsehood, by the hand of these uncircumcised wicked men, whom thou knowest?

64. And whilst Potiphar's men were beating Joseph, he continued to cry out and weep, and there was a child there eleven months old, and the Lord opened the mouth of the child, and he spake these words before Potiphar's men, who were smiting Joseph, saying,

65. What do you want of this man, and why do you do this evil unto him? my mother speaketh falsely and uttereth lies; thus was the transaction.

66. And the child told them accurately all that happened, and all the words of Zelicah to Joseph day after day did he declare unto them.

67. And all the men heard the words of the child and they wondered greatly at the child's words, and the child ceased to speak and became still.

68. And Potiphar was very much ashamed at the words of his son, and he commanded his men not to beat Joseph any more, and the men ceased beating Joseph.

69. And Potiphar took Joseph and ordered him to be brought to justice before the priests, who were judges belonging to the king, in order to judge him concerning this affair.

70. And Potiphar and Joseph came before the priests who were the king's judges, and he said unto them, Decide I pray you, what judgment is due to a servant, for thus has he done.

71. And the priests said unto Joseph, Why didst thou do this thing to thy master? and Joseph answered them, saying, Not so my lords, thus was the matter; and Potiphar said unto Joseph, Surely I entrusted in thy hands all that belonged to me, and I withheld nothing from thee but my wife, and how couldst thou do this evil?

72. And Joseph answered saying, Not so my lord, as the Lord liveth, and as thy soul liveth, my lord, the word which thou didst hear from thy wife is untrue, for thus was the affair this day.

73. A year has elapsed to me since I have been in thy house; hast thou seen any iniquity in me, or any thing which might cause thee to demand my life?

74. And the priests said unto Potiphar, Send, we pray thee, and let them bring before us Joseph's torn garment, and let us see the tear in it, and if it shall be that the tear is in front of the garment, then his face must have been opposite to her and she must have caught hold of him, to come to her, and with deceit did thy wife do all that she has spoken.

75. And they brought Joseph's garment before the priests who were judges, and they saw and behold the tear was in front of Joseph, and all the judging priests knew that she had pressed him, and they said, The judgment of death is not due to this slave for he has done nothing, but his judgment is, that he be placed in the prison house on account of the report, which through him has gone forth against thy wife.

76. And Potiphar heard their words, and he placed him in the prison house, the place where the king's prisoners are confined, and Joseph was in the house of confinement twelve years.

## *Joseph*

77. And notwithstanding this, his master's wife did not turn from him, and she did not cease from speaking to him day after day to hearken to her, and at the end of three months Zelicah continued going to Joseph to the house of confinement day by day, and she enticed him to hearken to her, and Zelicah said unto Joseph, How long wilt thou remain in this house? but hearken now to my voice, and I will bring thee out of this house.

78. And Joseph answered her, saying, It is better for me to remain in this house than to hearken to thy words, to sin against God; and she said unto him, If thou wilt not perform my wish, I will pluck out thine eyes, add fetters to thy feet, and will deliver thee into the hands of them whom thou didst not know before.

79. And Joseph answered her and said, Behold the God of the whole earth is able to deliver me from all that thou canst do unto me, for he openeth the eyes of the blind, and looseth those that are bound, and preserveth all strangers who are unacquainted with the land.

80. And when Zelicah was unable to persuade Joseph to hearken to her, she left off going to entice him; and Joseph was still confined in the house of confinement. And Jacob the father of Joseph, and all his brethren who were in the land of Canaan still mourned and wept in those days on account of Joseph, for Jacob refused to be comforted for his son Joseph, and Jacob cried aloud, and wept and mourned all those days.

## **JUBILEES 39:1**

1. And Jacob dwelt in the land of his father's sojournings in the land of Canaan.

2. These are the generations of Jacob. And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3. And he set Joseph over all his house, and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4. And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5. And Joseph's appearance was comely and very beautiful was his appearance, and his master's wife lifted up her eyes and saw Joseph, and she loved him, and besought him to lie with her.

6. But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who hath a husband; that for him the punishment of death hath been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7. And Joseph remembered these words and refused to lie with her.

8. And she besought him for a year, but he refused and would not listen.

9. But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10. And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying: "Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door."

11. And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12. And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13. And he committed all things into his hands, and the chief of -the prison guards knew of nothing that was with him, for Joseph did everything, and the Lord perfected it.

## *The butler and the baker*

### Genesis 40:1

#### King James

{40:1} And it came to pass after these things, [that] the butler of the king of Egypt and [his] baker had offended their lord the king of Egypt.

{40:2} And Pharaoh was wroth against two [of] his officers, against the chief of the butlers, and against the chief of the bakers.

{40:3} And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph [was] bound.

{40:4} And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

{40:5} And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which [were] bound in the prison.

{40:6} And Joseph came in unto them in the morning, and looked upon them, and, behold, they [were] sad.

{40:7} And he asked Pharaoh's officers that [were] with him in the ward of his lord's house, saying, Wherefore look ye [so] sadly to day?

{40:8} And they said unto him, We have dreamed a dream, and [there is] no interpreter of it. And Joseph said unto them, [Do] not interpretations [belong] to God? tell me [them,] I pray you.

#### Septuagint

40:1 And it came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker trespassed against their lord the king of Egypt.

2 And Pharaoh was wroth with his two eunuchs, with his chief cupbearer, and with his chief baker.

3 And he put them in ward, into the prison, into the place whereinto Joseph had been led.

4 And the chief keeper of the prison committed them to Joseph, and he stood by them; and they were *some* days in the prison.

5 And they both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this.

6 Joseph went in to them in the morning, and saw them, and they had been troubled.

7 And he asked the eunuchs of Pharaoh who were with him in the prison with his master, saying, Why is it that your countenances are sad to-day?

8 And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them through god? tell *them* than to me.

*Joseph*

{40:9} And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine [was] before me;

{40:10} And in the vine [were] three branches: and it [was] as though it budded, [and] her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

{40:11} And Pharaoh's cup [was] in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

{40:12} And Joseph said unto him, This [is] the interpretation of it: The three branches [are] three days:

{40:13} Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

{40:14} But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

{40:15} For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

{40:16} When the chief baker saw that the interpretation was good, he said unto Joseph, I also [was] in my dream, and, behold, [I had] three white baskets on my head:

{40:17} And in the uppermost basket [there was] of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

{40:18} And Joseph answered and said, This [is] the interpretation thereof: The three baskets [are] three days:

{40:19} Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

<sup>9</sup> And the chief cupbearer related his dream to Joseph, and said, In my dream a vine was before me.

<sup>10</sup> And in the vine *were* three stems; and it budding shot forth blossoms; the clusters of grapes were ripe.

<sup>11</sup> And the cup of Pharaoh was in my hand; and I took the bunch of grapes, and squeezed it into the cup, and gave the cup into Pharaoh's hand.

<sup>12</sup> And Joseph said to him, This is the interpretation of it. The three stems are three days.

<sup>13</sup> Yet three days and Pharaoh shall remember thy office, and he shall restore thee to thy place of chief cupbearer, and thou shalt give the cup of Pharaoh into his hand, according to thy former high place, as thou wast wont to be cupbearer.

<sup>14</sup> But remember me of thyself, when it shall be well with thee, and thou shalt deal mercifully with me, and thou shalt make mention of me to Pharaoh, and thou shalt bring me forth out of this dungeon.

<sup>15</sup> For surely I was stolen away out of the land of the Hebrews, and here I have done nothing, but they have cast me into this pit.

<sup>16</sup> And the chief baker saw that he interpreted aright; and he said to Joseph, I also saw a dream, and methought I took up on my head three baskets of mealy food.

<sup>17</sup> And in the upper basket there was the work of the baker of every kind which Pharaoh eats; and the fowls of the air ate them out of the basket that was on my head.

<sup>18</sup> And Joseph answered and said to him, This is the interpretation of it; The three baskets are three days.

<sup>19</sup> Yet three days, and Pharaoh shall take away thy head from off thee, and shall hang thee on a tree, and the birds of the sky shall eat thy flesh from off thee.

## *Joseph*

{40:20} And it came to pass the third day, [which was] Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

{40:21} And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

{40:22} But he hanged the chief baker: as Joseph had interpreted to them.

{40:23} Yet did not the chief butler remember Joseph, but forgot him.

20 And it came to pass on the third day that it was Pharaoh's birth-day, and he made a banquet for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants.

21 And he restored the chief cupbearer to his office, and he gave the cup into Pharaoh's hand.

22 And he hanged the chief baker, as Joseph, interpreted to them.

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

## Antiquities Book 2 5:1 - 5:3

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NOW Joseph, commending all his affairs to God, did not betake himself to make his defense, nor to give an account of the exact circumstances of the fact, but silently underwent the bonds and the distress he was in, firmly believing that God, who knew the cause of his affliction, and the truth of the fact, would be more powerful than those that inflicted the punishments upon him : - a proof of whose providence he quickly received; for the keeper of the prison taking notice of his care and fidelity in the affairs he had set him about, and the dignity of his countenance, relaxed his bonds, and thereby made his heavy calamity lighter, and more supportable to him. He also permitted him to make use of a diet better than that of the rest of the prisoners. Now, as his fellow prisoners, when their hard labors were over, fell to discoursing one among another, as is usual in such as are equal sufferers, and to inquire one of another what were the occasions of their being condemned to a prison: among them the king's cupbearer, and one that had been respected by him, was put in bonds, upon the king's anger at him. This man was under the same bonds with Joseph, and grew more familiar with him; and upon his observing that Joseph had a better understanding than the rest had, he told him of a dream he had, and desired he would interpret its meaning, complaining that, besides the afflictions he underwent from the king, God did also add to him trouble from his dreams.

He therefore said, that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand; and when he had strained the wine, he gave it to the king to drink, and that he received it from him with a pleasant countenance. This, he said, was what he saw; and he desired Joseph, that if he had any portion of understanding in such matters, he would tell him what this vision foretold. Who bid him be of good cheer, and expect to be loosed from his bonds in three days' time, because the king desired his service, and was about to restore him to it again; for he let him know that God bestows the fruit of the vine upon men for good; which wine is poured out to him, and is the pledge of fidelity and mutual confidence among men; and puts an end to their quarrels, takes away passion and grief out of the minds of them that use it, and makes them cheerful. "Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands, and that the king received it: know, therefore, that this vision is for thy good, and foretells a release from thy present distress within the same number of days

## *Joseph*

as the branches had whence thou gatheredst thy grapes in thy sleep. However, remember what prosperity I have foretold thee when thou hast found it true by experience; and when thou art in authority, do not overlook us in this prison, wherein thou wilt leave us when thou art gone to the place we have foretold; for we are not in prison for any crime; but for the sake of our virtue and sobriety are we condemned to suffer the penalty of malefactors, and because we are not willing to injure him that has thus distressed us, though it were for our own pleasure." The cupbearer, therefore, as was natural to do, rejoiced to hear such an interpretation of his dream, and waited the completion of what had been thus shown him beforehand.

But another servant there was of the king, who had been chief baker, and was now bound in prison with the cupbearer; he also was in good hope, upon Joseph's interpretation of the other's vision, for he had seen a dream also; so he desired that Joseph would tell him what the visions he had seen the night before might mean. They were these that follow: - "Methought," says he, "I carried three baskets upon my head; two were full of loaves, and the third full of sweetmeats and other eatables, such as are prepared for kings; but that the fowls came flying, and eat them all up, and had no regard to my attempt to drive them away." And he expected a prediction like to that of the cupbearer. But Joseph, considering and reasoning about the dream, said to him, that he would willingly be an interpreter of good events to him, and not of such as his dream denounced to him; but he told him that he had only three days in all to live, for that the [three] baskets signify, that on the third day he should be crucified, and devoured by fowls, while he was not able to help himself. Now both these dreams had the same several events that Joseph foretold they should have, and this to both the parties; for on the third day before mentioned, when the king solemnized his birth-day, he crucified the chief baker, but set the butler free from his bonds, and restored him to his former ministration.

## **JASHER 46:1**

1. In those days Joseph was still confined in the prison house in the land of Egypt.
2. At that time the attendants of Pharaoh were standing before him, the chief of the butlers and the chief of the bakers which belonged to the king of Egypt.
3. And the butler took wine and placed it before the king to drink, and the baker placed bread before the king to eat, and the king drank of the wine and ate of the bread, he and his servants and ministers that ate at the king's table.
4. And whilst they were eating and drinking, the butler and the baker remained there, and Pharaoh's ministers found many flies in the wine, which the butler had brought, and stones of nitre were found in the baker's bread.
5. And the captain of the guard placed Joseph as an attendant on Pharaoh's officers, and Pharaoh's officers were in confinement one year.
6. And at the end of the year, they both dreamed dreams in one night, in the place of confinement where they were, and in the morning Joseph came to them to attend upon them as usual, and he saw them, and behold their countenances were dejected and sad.
7. And Joseph asked them, Why are your countenances sad and dejected this day? and they said unto him, We dreamed a dream, and there is no one to interpret it; and Joseph said unto them, Relate, I pray you, your dream unto me, and God shall give you an answer of peace as you desire.

## *Joseph*

8. And the butler related his dream unto Joseph, and he said, I saw in my dream, and behold a large vine was before me, and upon that vine I saw three branches, and the vine speedily blossomed and reached a great height, and its clusters were ripened and became grapes.
9. And I took the grapes and pressed them in a cup, and placed it in Pharaoh's hand and he drank; and Joseph said unto him, The three branches that were upon the vine are three days.
10. Yet within three days, the king will order thee to be brought out and he will restore thee to thy office, and thou shalt give the king his wine to drink as at first when thou wast his butler; but let me find favor in thy sight, that thou shalt remember me to Pharaoh when it will be well with thee, and do kindness unto me, and get me brought forth from this prison, for I was stolen away from the land of Canaan and was sold for a slave in this place.
11. And also that which was told thee concerning my master's wife is false, for they placed me in this dungeon for naught; and the butler answered Joseph, saying, If the king deal well with me as at first, as thou last interpreted to me, I will do all that thou desirest, and get thee brought out of this dungeon.
12. And the baker, seeing that Joseph had accurately interpreted the butler's dream, also approached, and related the whole of his dream to Joseph.
13. And he said unto him, In my dream I saw and behold three white baskets upon my head, and I looked, and behold there were in the upper-most basket all manner of baked meats for Pharaoh, and behold the birds were eating them from off my head.
14. And Joseph said unto him, The three baskets which thou didst see are three days, yet within three days Pharaoh will take off thy head, and hang thee upon a tree, and the birds will eat thy flesh from off thee, as thou sawest in thy dream.
15. In those days the queen was about to be delivered, and upon that day she bare a son unto the king of Egypt, and they proclaimed that the king had gotten his first born son and all the people of Egypt together with the officers and servants of Pharaoh rejoiced greatly.
16. And upon the third day of his birth Pharaoh made a feast for his officers and servants, for the hosts of the land of Zoar and of the land of Egypt.
17. And all the people of Egypt and the servants of Pharaoh came to eat and drink with the king at the feast of his son, and to rejoice at the king's rejoicing.
18. And all the officers of the king and his servants were rejoicing at that time for eight days at the feast, and they made merry with all sorts of musical instruments, with timbrels and with dances in the king's house for eight days.
19. And the butler, to whom Joseph had interpreted his dream, forgot Joseph, and he did not mention him to the king as he had promised, for this thing was from the Lord in order to punish Joseph because he had trusted in man.
20. And Joseph remained after this in the prison house two years, until he had completed twelve years.

## **JUBILEES 39:14**

14. And he remained there two years. And in those days Pharaoh, king of Egypt, was wroth against his two eunuchs, against the chief butler and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.
15. And the chief of the prison guards appointed Joseph to serve them; and he served before them.
16. And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

17. And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office, and the (chief) baker he slew, as Joseph had interpreted to them.

18. But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him for he forgot.

## *Pharaoh's dreams*

### Genesis 41:1

#### King James

{41:1} And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

{41:2} And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

{41:3} And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the [other] kine upon the brink of the river.

{41:4} And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

{41:5} And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

{41:6} And, behold, seven thin ears and blasted with the east wind sprung up after them.

{41:7} And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, [it was] a dream.

{41:8} And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but [there was] none that could interpret them unto Pharaoh.

#### Septuagint

41:1 And it came to pass after two full years that Pharaoh had a dream. He thought he stood upon *the bank of* the river.

<sup>2</sup> And lo, there came up as it were out of the river seven cows, fair in appearance, and choice of flesh, and they fed on the sedge.

<sup>3</sup> And other seven cows came up after these out of the river, ill-favoured and lean-fleshed, and fed by the *other* cows on the bank of the river.

<sup>4</sup> And the seven ill-favoured and lean cows devoured the seven well-favoured and choice-fleshed cows; and Pharaoh awoke.

<sup>5</sup> And he dreamed again. And, behold, seven ears came up on one stalk, choice and good.

<sup>6</sup> And, behold, seven ears thin and blasted with the wind, grew up after them.

<sup>7</sup> And the seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharaoh awoke, and it was a dream.

<sup>8</sup> And it was morning, and his soul was troubled; and he sent and called all the interpreters of Egypt, and all her wise men; and Pharaoh related to them his dream, and there was no one to interpret it to Pharaoh.

## *Joseph*

{41:9} Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

{41:10} Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both [me] and the chief baker:

{41:11} And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

{41:12} And [there was] there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

{41:13} And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

{41:14} Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved [himself,] and changed his raiment, and came in unto Pharaoh.

{41:15} And Pharaoh said unto Joseph, I have dreamed a dream, and [there is] none that can interpret it: and I have heard say of thee, [that] thou canst understand a dream to interpret it.

{41:16} And Joseph answered Pharaoh, saying, [It is] not in me: God shall give Pharaoh an answer of peace.

{41:17} And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

{41:18} And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

{41:19} And, behold, seven other kine came up after them, poor and very ill favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

{41:20} And the lean and the ill favoured kine did eat up the first seven fat kine:

{41:21} And when they had eaten them up, it could not be known that they had eaten them; but they [were] still ill favoured, as at the beginning. So I awoke.

<sup>9</sup> And the chief cupbearer spoke to Pharaoh, saying, I this day remember my fault:

<sup>10</sup> Pharaoh was angry with his servants, and put us in prison in the house of the captain of the guard, both me and the chief baker.

<sup>11</sup> And we had a dream both in one night, I and he; we saw, each according to his dream.

<sup>12</sup> And there was there with us a young man, a Hebrew servant of the captain of the guard; and we related to him *our dreams*, and he interpreted *them* to us.

<sup>13</sup> And it came to pass, as he interpreted them to us, so also it happened, both that I was restored to my office, and that he was hanged.

<sup>14</sup> And Pharaoh having sent, called Joseph; and they brought him out from the prison, and shaved him, and changed his dress, and he came to Pharaoh.

<sup>15</sup> And Pharaoh said to Joseph, I have seen a vision, and there is no one to interpret it; but I have heard say concerning thee that thou didst hear dreams and interpret them.

<sup>16</sup> And Joseph answered Pharaoh and said, Without God an answer of safety shall not be given to Pharaoh.

<sup>17</sup> And Pharaoh spoke to Joseph, saying, In my dream methought I stood by the bank of the river;

<sup>18</sup> and there came up as it were out of the river, seven cows well-favoured and choice-fleshed, and they fed on the sedge.

<sup>19</sup> And behold seven other cows came up after them out of the river, evil and ill-favoured and lean-fleshed, such that I never saw worse in all the land of Egypt.

<sup>20</sup> And the seven ill-favoured and thin cows ate up the seven first good and choice cows.

<sup>21</sup> And they went into their bellies; and it was not perceptible that they had gone into their bellies, and their appearance was ill-favoured, as also at the beginning; and after I awoke I slept,

*Joseph*

{41:22} And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:  
{41:23} And, behold, seven ears, withered, thin, [and] blasted with the east wind, sprung up after them:  
{41:24} And the thin ears devoured the seven good ears: and I told [this] unto the magicians; but [there was] none that could declare [it] to me.  
{41:25} And Joseph said unto Pharaoh, The dream of Pharaoh [is] one: God hath shewed Pharaoh what he [is] about to do.  
{41:26} The seven good kine [are] seven years; and the seven good ears [are] seven years: the dream [is] one.  
{41:27} And the seven thin and ill favoured kine that came up after them [are] seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.  
{41:28} This [is] the thing which I have spoken unto Pharaoh: What God [is] about to do he sheweth unto Pharaoh.  
{41:29} Behold, there come seven years of great plenty throughout all the land of Egypt:  
{41:30} And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;  
{41:31} And the plenty shall not be known in the land by reason of that famine following; for it [shall be] very grievous.  
{41:32} And for that the dream was doubled unto Pharaoh twice; [it is] because the thing [is] established by God, and God will shortly bring it to pass.  
{41:33} Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.  
{41:34} Let Pharaoh do [this,] and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

22 and saw again in my sleep, and as it were seven ears came up on one stem, full and good.  
23 And other seven ears, thin and blasted with the wind, sprang up close to them.  
24 And the seven thin and blasted ears devoured the seven fine and full ears: so I spoke to the interpreters, and there was no one to explain it to me.  
25 And Joseph said to Pharaoh, The dream of Pharaoh is one; whatever God does, he has shewn to Pharaoh.  
26 The seven good cows are seven years, and the seven good ears are seven years; the dream of Pharaoh is one.  
27 And the seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there shall be seven years of famine.  
28 And as for the word which I have told Pharaoh, whatsoever God intends to do, he has shewn to Pharaoh:  
29 behold, for seven years there is coming great plenty in all the land of Egypt.  
30 But there shall come seven years of famine after these, and they shall forget the plenty that shall be in all Egypt, and the famine shall consume the land.  
31 And the plenty shall not be known in the land by reason of the famine that shall be after this, for it shall be very grievous.  
32 And concerning the repetition of the dream to Pharaoh twice, *it is* because the saying which is from God shall be true, and God will hasten to accomplish it.  
33 Now then, look out a wise and prudent man, and set him over the land of Egypt.  
34 And let Pharaoh make and appoint local governors over the land; and let them take up a fifth part of all the produce of the land of Egypt for the seven years of the plenty.

## *Joseph*

{41:35} And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

{41:36} And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

{41:37} And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

<sup>35</sup> And let them gather all the food of these seven good years that are coming, and let the corn be gathered under the hand of Pharaoh; let food be kept in the cities.

<sup>36</sup> And the stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine.

<sup>37</sup> And the word was pleasing in the sight of Pharaoh, and in the sight of all his servants.

## Antiquities Book 2 5:4 - 5:7

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But God freed Joseph from his confinement, after he had endured his bonds two years, and had received no assistance from the cupbearer, who did not remember what he had said to him formerly; and God contrived this method of deliverance for him. Pharaoh the king had seen in his sleep the same evening two visions; and after them had the interpretations of them both given him. He had forgotten the latter, but retained the dreams themselves. Being therefore troubled at what he had seen, for it seemed to him to be all of a melancholy nature, the next day he called together the wisest men among the Egyptians, desiring to learn from them the interpretation of his dreams. But when they hesitated about them, the king was so much the more disturbed. And now it was that the memory of Joseph, and his skill in dreams, came into the mind of the king's cupbearer, when he saw the confusion that Pharaoh was in; so he came and mentioned Joseph to him, as also the vision he had seen in prison, and how the event proved as he had said; as also that the chief baker was crucified on the very same day; and that this also happened to him according to the interpretation of Joseph. That Joseph himself was laid in bonds by Potiphar, who was his head cook, as a slave; but, he said, he was one of the noblest of the stock of the Hebrews; and said further, his father lived in great splendor. "If, therefore, thou wilt send for him, and not despise him on the score of his misfortunes, thou wilt learn what thy dreams signify." So the king commanded that they should bring Joseph into his presence; and those who received the command came and brought him with them, having taken care of his habit, that it might be decent, as the king had enjoined them to do.

But the king took him by the hand; and, "O young man," says he, "for my servant bears witness that thou art at present the best and most skillful person I can consult with; vouchsafe me the same favors which thou bestowedst on this servant of mine, and tell me what events they are which the visions of my dreams foreshow; and I desire thee to suppress nothing out of fear, nor to flatter me with lying words, or with what may please me, although the truth should be of a melancholy nature. For it seemed to me that, as I walked by the river, I saw kine fat and very large, seven in number, going from the river to the marshes; and other kine of the same number like them, met them out of the marshes, exceeding lean and ill-favored, which ate up the fat and the large kine, and yet were no better than before, and not less miserably pinched with famine. After I had seen this vision, I awaked out of my sleep; and being in disorder, and considering with myself what this appearance should be, I fell asleep again, and saw another dream, much more wonderful than the foregoing, which still did more affright and disturb me: - I saw seven ears of corn growing out of one root, having their heads borne down by the weight of the grains, and bending down with the fruit, which was now ripe and fit for reaping; and near these I saw seven other ears of corn, meager and weak, for want of rain, which fell to eating and consuming those that were fit for reaping, and put me into great astonishment."

To which Joseph replied: - "This dream," said he, "O king, although seen under two forms, signifies one and the same event of things; for when thou sawest the fat kine, which is an animal made for the plough and for labor, devoured by the worser kine, and the ears of corn eaten up by the smaller ears, they foretell a famine, and want of the fruits of the earth for the same number of years, and equal

with those when Egypt was in a happy state; and this so far, that the plenty of these years will be spent in the same number of years of scarcity, and that scarcity of necessary provisions will be very difficult to be corrected; as a sign whereof, the ill-favored kine, when they had devoured the better sort, could not be satisfied. But still God foreshows what is to come upon men, not to grieve them, but that, when they know it beforehand, they may by prudence make the actual experience of what is foretold the more tolerable. If thou, therefore, carefully dispose of the plentiful crops which will come in the former years, thou wilt procure that the future calamity will not be felt by the Egyptians."

## **JASHER 48:1**

1. In those days, after the death of Isaac, the Lord commanded and caused a famine upon the whole earth.
2. At that time Pharaoh king of Egypt was sitting upon his throne in the land of Egypt, and lay in his bed and dreamed dreams, and Pharaoh saw in his dream that he was standing by the side of the river of Egypt.
3. And whilst he was standing he saw and behold seven fat fleshed and well favored kine came up out of the river.
4. And seven other kine, lean fleshed and ill favored, came up after them, and the seven ill favored ones swallowed up the well favored ones, and still their appearance was ill as at first.
5. And he awoke, and he slept again and he dreamed a second time, and he saw and behold seven ears of corn came up upon one stalk, rank and good, and seven thin ears blasted with the east wind sprang, up after them, and the thin ears swallowed up the full ones, and Pharaoh awoke out of his dream.
6. And in the morning the king remembered his dreams, and his spirit was sadly troubled on account of his dreams, and the king hastened and sent and called for all the magicians of Egypt, and the wise men, and they came and stood before Pharaoh.
7. And the king said unto them, I have dreamed dreams, and there is none to interpret them; and they said unto the king, relate thy dreams to thy servants and let us hear them.
8. And the king related his dreams to them, and they all answered and said with one voice to the king, may the king live forever; and this is the interpretation of thy dreams.
9. The seven good kine which thou didst see denote seven daughters that will be born unto thee in the latter days, and the seven kine which thou sawest come up after them, and swallowed them up, are for a sign that the daughters which will be born unto thee will all die in the life-time of the king.
10. And that which thou didst see in the second dream of seven full good ears of corn coming up upon one stalk, this is their interpretation, that thou wilt build unto thyself in the latter days seven cities throughout the land of Egypt; and that which thou sawest of the seven blasted ears of corn springing up after them and swallowing them up whilst thou didst behold them with thine eyes, is for a sign that the cities which thou wilt build will all be destroyed in the latter days, in the life-time of the king.
11. And when they spoke these words the king did not incline his ear to their words, neither did he fix his heart upon them, for the king knew in his wisdom that they did not give a proper interpretation of the dreams; and when they had finished speaking before the king, the king answered them, saying, What is this thing that you have spoken unto me? surely you have uttered falsehood and spoken lies; therefore now give the proper interpretation of my dreams, that you may not die.
12. And the king commanded after this, and he sent and called again for other wise men, and they came and stood before the king, and the king related his dreams to them, and they all answered him according to the first interpretation, and the king's anger was kindled and he was very wroth, and the king said unto them, Surely you speak lies and utter falsehood in what you have said.

*Joseph*

13. And the king commanded that a proclamation should be issued throughout the land of Egypt, saying, It is resolved by the king and his great men, that any wise man who knoweth and understandeth the interpretation of dreams, and will not come this day before the king, shall die.
14. And the man that will declare unto the king the proper interpretation of his dreams, there shall be given unto him all that he will require from the king. And all the wise men of the land of Egypt came before the king, together with all the magicians and sorcerers that were in Egypt and in Goshen, in Rameses, in Tachpanches, in Zoar, and in all the places on the borders of Egypt, and they all stood before the king.
15. And all the nobles and the princes, and the attendants belonging to the king, came together from all the cities of Egypt, and they all sat before the king, and the king related his dreams before the wise men, and the princes, and all that sat before the king were astonished at the vision.
16. And all the wise men who were before the king were greatly divided in their interpretation of his dreams; some of them interpreted them to the king, saying, The seven good kine are seven kings, who from the king's issue will be raised over Egypt.
17. And the seven bad kine are seven princes, who will stand up against them in the latter days and destroy them; and the seven ears of corn are the seven great princes belonging to Egypt, who will fall in the hands of the seven less powerful princes of their enemies, in the wars of our lord the king.
18. And some of them interpreted to the king in this manner, saying, The seven good kine are the strong cities of Egypt, and the seven bad kine are the seven nations of the land of Canaan, who will come against the seven cities of Egypt in the latter days and destroy them.
19. And that which thou sawest in the second dream, of seven good and bad ears of corn, is a sign that the government of Egypt will again return to thy seed as at first.
20. And in his reign the people of the cities of Egypt will turn against the seven cities of Canaan who are stronger than they are, and will destroy them, and the government of Egypt will return to thy seed.
21. And some of them said unto the king, This is the interpretation of thy dreams; the seven good kine are seven queens, whom thou wilt take for wives in the latter days, and the seven bad kine denote that those women will all die in the lifetime of the king.
22. And the seven good and bad ears of corn which thou didst see in the second dream are fourteen children, and it will be in the latter days that they will stand up and fight amongst themselves, and seven of them will smite the seven that are more powerful.
23. And some of them said these words unto the king, saying, The seven good kine denote that seven children will be born to thee, and they will slay seven of thy children's children in the latter days; and the seven good ears of corn which thou didst see in the second dream, are those princes against whom seven other less powerful princes will fight and destroy them in the latter days, and avenge thy children's cause, and the government will again return to thy seed.
24. And the king heard all the words of the wise men of Egypt and their interpretation of his dreams, and none of them pleased the king.
25. And the king knew in his wisdom that they did not altogether speak correctly in all these words, for this was from the Lord to frustrate the words of the wise men of Egypt, in order that Joseph might go forth from the house of confinement, and in order that he should become great in Egypt.
26. And the king saw that none amongst all the wise men and magicians of Egypt spoke correctly to him, and the king's wrath was kindled, and his anger burned within him.
27. And the king commanded that all the wise men and magicians should go out from before him, and they all went out from before the king with shame and disgrace.

*Joseph*

28. And the king commanded that a proclamation be sent throughout Egypt to slay all the magicians that were in Egypt, and not one of them should be suffered to live.
29. And the captains of the guards belonging to the king rose up, and each man drew his sword, and they began to smite the magicians of Egypt, and the wise men.
30. And after this Merod, chief butler to the king, came and bowed down before the king and sat before him.
31. And the butler said unto the king, May the king live forever, and his government be exalted in the land.
32. Thou wast angry with thy servant in those days, now two years past, and didst place me in the ward, and I was for some time in the ward, I and the chief of the bakers.
33. And there was with us a Hebrew servant belonging to the captain of the guard, his name was Joseph, for his master had been angry with him and placed him in the house of confinement, and he attended us there.
34. And in some time after when we were in the ward, we dreamed dreams in one night, I and the chief of the bakers; we dreamed, each man according to the interpretation of his dream.
35. And we came in the morning and told them to that servant, and he interpreted to us our dreams, to each man according to his dream, did he correctly interpret.
36. And it came to pass as he interpreted to us, so was the event; there fell not to the ground any of his words.
37. And now therefore my lord and king do not slay the people of Egypt for naught; behold that slave is still confined in the house by the captain of the guard his master, in the house of confinement.
38. If it pleaseth the king let him send for him that he may come before thee and he will make known to thee, the correct interpretation of the dream which thou didst dream.
39. And the king heard the words of the chief butler, and the king ordered that the wise men of Egypt should not be slain.
40. And the king ordered his servants to bring Joseph before him, and the king said unto them, Go to him and do not terrify him lest he be confused and will not know to speak properly.
41. And the servants of the king went to Joseph, and they brought him hastily out of the dungeon, and the king's servants shaved him, and he changed his prison garment and he came before the king.
42. And the king was sitting upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the king's head, dazzled the eye, and Joseph wondered greatly at the king.
43. And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had seventy steps.
44. And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, and speak with him.
45. If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king.
46. And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in.

*Joseph*

47. And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages.
48. And when Joseph came before the king he bowed down to the ground before the king, and he ascended to the third step, and the king sat upon the fourth step and spoke with Joseph.
49. And the king said unto Joseph, I dreamed a dream, and there is no interpreter to interpret it properly, and I commanded this day that all the magicians of Egypt and the wise men thereof, should come before me, and I related my dreams to them, and no one has properly interpreted them to me.
50. And after this I this day heard concerning thee, that thou art a wise man, and canst correctly interpret every dream that thou hearest.
51. And Joseph answered Pharaoh, saying, Let Pharaoh relate his dreams that he dreamed; surely the interpretations belong to God; and Pharaoh related his dreams to Joseph, the dream of the kine, and the dream of the ears of corn, and the king left off speaking.
52. And Joseph was then clothed with the spirit of God before the king, and he knew all the things that would befall the king from that day forward, and he knew the proper interpretation of the king's dream, and he spoke before the king.
53. And Joseph found favor in the sight of the king, and the king inclined his ears and his heart, and he heard all the words of Joseph. And Joseph said unto the king, Do not imagine that they are two dreams, for it is only one dream, for that which God has chosen to do throughout the land he has shown to the king in his dream, and this is the proper interpretation of thy dream:
54. The seven good kine and ears of corn are seven years, and the seven bad kine and ears of corn are also seven years; it is one dream.
55. Behold the seven years that are coming there will be a great plenty throughout the land, and after that the seven years of famine will follow them, a very grievous famine; and all the plenty will be forgotten from the land, and the famine will consume the inhabitants of the land.
56. The king dreamed one dream, and the dream was therefore repeated unto Pharaoh because the thing is established by God, and God will shortly bring it to pass.
57. Now therefore I will give thee counsel and deliver thy soul and the souls of the inhabitants of the land from the evil of the famine, that thou seek throughout thy kingdom for a man very discreet and wise, who knoweth all the affairs of government, and appoint him to superintend over the land of Egypt.
58. And let the man whom thou placest over Egypt appoint officers under him, that they gather in all the food of the good years that are coming, and let them lay up corn and deposit it in thy appointed stores.
59. And let them keep that food for the seven years of famine, that it may be found for thee and thy people and thy whole land, and that thou and thy land be not cut off by the famine.
60. Let all the inhabitants of the land be also ordered that they gather in, every man the produce of his field, of all sorts of food, during the seven good years, and that they place it in their stores, that it may be found for them in the days of the famine and that they may live upon it.
61. This is the proper interpretation of thy dream, and this is the counsel given to save thy soul and the souls of all thy subjects.
62. And the king answered and said unto Joseph, Who sayeth and who knoweth that thy words are correct? And he said unto the king, This shall be a sign for thee respecting all my words, that they are true and that my advice is good for thee.
63. Behold thy wife sitteth this day upon the stool of delivery, and she will bear thee a son and thou wilt rejoice with him; when thy child shall have gone forth from his mother's womb, thy first born son

## *Joseph*

that has been born these two years back shall die, and thou wilt be comforted in the child that will be born unto thee this day.

64. And Joseph finished speaking these words to the king, and he bowed down to the king and he went out, and when Joseph had gone out from the king's presence, those signs which Joseph had spoken unto the king came to pass on that day.

65. And the queen bare a son on that day and the king heard the glad tidings about his son, and he rejoiced, and when the reporter had gone forth from the king's presence, the king's servants found the first born son of the king fallen dead upon the ground.

66. And there was great lamentation and noise in the king's house, and the king heard it, and he said, What is the noise and lamentation that I have heard in the house? and they told the king that his first born son had died; then the king knew that all Joseph's words that he had spoken were correct, and the king was consoled for his son by the child that was born to him on that day as Joseph had spoken.

## **JUBILEES 40:1**

1. And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2. And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he told his two dreams before him.

3. And he said before Pharaoh that his two dreams were one, and he said unto him: "Seven years will come (in which there will be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as hath not been in all the land.

4. And now let Pharaoh appoint overseer in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe."

## Joseph is put in charge

### Genesis 41:37

#### King James

{41:38} And Pharaoh said unto his servants, Can we find [such a one] as this [is,] a man in whom the Spirit of God is?

{41:39} And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, [there is] none so discreet and wise as thou [art: ]

{41:40} Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

{41:41} And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

{41:42} And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

{41:43} And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him [ruler] over all the land of Egypt.

{41:44} And Pharaoh said unto Joseph, I [am] Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

{41:45} And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti- pherah priest of On.

And Joseph went out over [all] the land of Egypt.

{41:46} And Joseph [was] thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

{41:47} And in the seven plenteous years the earth brought forth by handfuls.

#### Septuagint

<sup>38</sup> And Pharaoh said to all his servants, Shall we find such a man as this, who has the Spirit of God in him?

<sup>39</sup> And Pharaoh said to Joseph, Since God has shewed thee all these things, there is not a wiser or more prudent man than thou.

<sup>40</sup> Thou shalt be over my house, and all my people shall be obedient to thy word; only in the throne will I excel thee.

<sup>41</sup> And Pharaoh said to Joseph, Behold, I set thee this day over all the land of Egypt.

<sup>42</sup> And Pharaoh took his ring off his hand, and put it on the hand of Joseph, and put on him a robe of fine linen, and put a necklace of gold about his neck.

<sup>43</sup> And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set him over all the land of Egypt.

<sup>44</sup> And Pharaoh said to Joseph, I am Pharaoh; without thee no one shall lift up his hand on all the land of Egypt.

<sup>45</sup> And Pharaoh called the name of Joseph, Psonthomphanech; and he gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife.

<sup>46</sup> And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt.

<sup>47</sup> And the land produced, in the seven years of plenty, *whole handfuls of corn*.

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{41:48} And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which [was] round about every city, laid he up in the same.

{41:49} And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for [it was] without number.

{41:50} And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti- pherah priest of On bare unto him.

{41:51} And Joseph called the name of the firstborn Manasseh: For God, [said he,] hath made me forget all my toil, and all my father's house.

{41:52} And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

48 And he gathered all the food of the seven years, in which was the plenty in the land of Egypt; and he laid up the food in the cities; the food of the fields of a city round about it he laid up in it.

49 And Joseph gathered very much corn as the sand of the sea, until it could not be numbered, for there was no number *of it*.

50 And to Joseph were born two sons, before the seven years of famine came, which Asenath, the daughter of Petephres, priest of Heliopolis, bore to him.

51 And Joseph called the name of the first-born, Manasse; for God, *said he*, has made me forget all my toils, and all my father's house.

52 And he called the name of the second, Ephraim; for God, *said he*, has increased me in the land of my humiliation.

## Antiquities Book 2 5:7

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Hereupon the king wondered at the discretion and wisdom of Joseph; and asked him by what means he might so dispense the foregoing plentiful crops in the happy years, as to make the miserable crops more tolerable. Joseph then added this his advice: To spare the good crops, and not permit the Egyptians to spend them luxuriously, but to reserve what they would have spent in luxury beyond their necessity against the time of want. He also exhorted him to take the corn of the husbandmen, and give them only so much as will be sufficient for their food. Accordingly Pharaoh being surprised at Joseph, not only for his interpretation of the dream, but for the counsel he had given him, intrusted him with dispensing the corn; with power to do what he thought would be for the benefit of the people of Egypt, and for the benefit of the king, as believing that he who first discovered this method of acting, would prove the best overseer of it. But Joseph having this power given him by the king, with leave to make use of his seal, and to wear purple, drove in his chariot through all the land of Egypt, and took the corn of the husbandmen, allotting as much to every one as would be sufficient for seed, and for food, but without discovering to any one the reason why he did so.

## Antiquities Book 2 6:1

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JOSEPH was now grown up to thirty years of age, and enjoyed great honors from the king, who called him Psothom Phanech, out of regard to his prodigious degree of wisdom; for that name denotes *the revealer of secrets*. He also married a wife of very high quality; for he married the daughter of Petephres, one of the priests of Heliopolis; she was a virgin, and her name was Asenath. By her he had children before the scarcity came on; Manasseh, the elder, which signifies *forgetful*, because his present happiness made him forget his former misfortunes; and Ephraim, the younger, which signifies *restored*, because he was restored to the freedom of his forefathers.

## **JASHER 49:1**

1. After these things the king sent and assembled all his officers and servants, and all the princes and nobles belonging to the king, and they all came before the king.
2. And the king said unto them, Behold you have seen and heard all the words of this Hebrew man, and all the signs which he declared would come to pass, and not any of his words have fallen to the ground.
3. You know that he has given a proper interpretation of the dream, and it will surely come to pass, now therefore take counsel, and know what you will do and how the land will be delivered from the famine.
4. Seek now and see whether the like can be found, in whose heart there is wisdom and knowledge, and I will appoint him over the land.
5. For you have heard what the Hebrew man has advised concerning this to save the land therewith from the famine, and I know that the land will not be delivered from the famine but with the advice of the Hebrew man, him that advised me.
6. And they all answered the king and said, The counsel which the Hebrew has given concerning this is good; now therefore, our lord and king, behold the whole land is in thy hand, do that which seemeth good in thy sight.
7. Him whom thou chooses, and whom thou in thy wisdom knowest to be wise and capable of delivering the land with his wisdom, him shall the king appoint to be under him over the land.
8. And the king said to all the officers: I have thought that since God has made known to the Hebrew man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem good in your sight I will place him over the land, for he will save the land with his wisdom.
9. And all the officers answered the king and said, But surely it is written in the laws of Egypt, and it should not be violated, that no man shall reign over Egypt, nor be the second to the king, but one who has knowledge in all the languages of the sons of men.
10. Now therefore our lord and king, behold this Hebrew man can only speak the Hebrew language, and how then can he be over us the second under government, a man who not even knoweth our language?
11. Now we pray thee send for him, and let him come before thee, and prove him in all things, and do as thou see fit.
12. And the king said, It shall be done tomorrow, and the thing that you have spoken is good; and all the officers came on that day before the king.
13. And on that night the Lord sent one of his ministering angels, and he came into the land of Egypt unto Joseph, and the angel of the Lord stood over Joseph, and behold Joseph was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife.
14. And the angel roused him from his sleep, and Joseph rose up and stood upon his legs, and behold the angel of the Lord was standing opposite to him; and the angel of the Lord spoke with Joseph, and he taught him all the languages of man in that night, and he called his name Jehoseph.
15. And the angel of the Lord went from him, and Joseph returned and lay upon his bed, and Joseph was astonished at the vision which he saw.
16. And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Joseph to be brought, and the king's servants went and brought Joseph before Pharaoh.

*Joseph*

17. And the king came forth and ascended the steps of the throne, and Joseph spoke unto the king in all languages, and Joseph went up to him and spoke unto the king until he arrived before the king in the seventieth step, and he sat before the king.

18. And the king greatly rejoiced on account of Joseph, and all the king's officers rejoiced greatly with the king when they heard all the words of Joseph.

19. And the thing seemed good in the sight of the king and the officers, to appoint Joseph to be second to the king over the whole land of Egypt, and the king spoke to Joseph, saying,

20. Now thou didst give me counsel to appoint a wise man over the land of Egypt, in order with his wisdom to save the land from the famine; now therefore, since God has made all this known to thee, and all the words which thou hast spoken, there is not throughout the land a discreet and wise man like unto thee.

21. And thy name no more shall be called Joseph, but Zaphnath Paaneah shall be thy name; thou shalt be second to me, and according to thy word shall be all the affairs of my government, and at thy word shall my people go out and come in.

22. Also from under thy hand shall my servants and officers receive their salary which is given to them monthly, and to thee shall all the people of the land bow down; only in my throne will I be greater than thou.

23. And the king took off his ring from his hand and put it upon the hand of Joseph, and the king dressed Joseph in a princely garment, and he put a golden crown upon his head, and he put a golden chain upon his neck.

24. And the king commanded his servants, and they made him ride in the second chariot belonging to the king, that went opposite to the king's chariot, and he caused him to ride upon a great and strong horse from the king's horses, and to be conducted through the streets of the land of Egypt.

25. And the king commanded that all those that played upon timbrels, harps and other musical instruments should go forth with Joseph; one thousand timbrels, one thousand mecholoth, and one thousand nebalim went after him.

26. And five thousand men, with drawn swords glittering in their hands, and they went marching and playing before Joseph, and twenty thousand of the great men of the king girt with girdles of skin covered with gold, marched at the right hand of Joseph, and twenty thousand at his left, and all the women and damsels went upon the roofs or stood in the streets playing and rejoicing at Joseph, and gazed at the appearance of Joseph and at his beauty.

27. And the king's people went before him and behind him, perfuming the road with frankincense and with cassia, and with all sorts of fine perfume, and scattered myrrh and aloes along the road, and twenty men proclaimed these words before him throughout the land in a loud voice:

28. Do you see this man whom the king has chosen to be his second? all the affairs of government shall be regulated by him, and he that transgresses his orders, or that does not bow down before him to the ground, shall die, for he rebels against the king and his second.

29. And when the heralds had ceased proclaiming, all the people of Egypt bowed down to the ground before Joseph and said, May the king live, also may his second live; and all the inhabitants of Egypt bowed down along the road, and when the heralds approached them, they bowed down, and they rejoiced with all sorts of timbrels, mechol and nebal before Joseph.

30. And Joseph upon his horse lifted up his eyes to heaven, and called out and said, He raiseth the poor man from the dust, He lifteth up the needy from the dunghill. O Lord of Hosts, happy is the man who trusteth in thee.

## *Joseph*

31. And Joseph passed throughout the land of Egypt with Pharaoh's servants and officers, and they showed him the whole land of Egypt and all the king's treasures.
32. And Joseph returned and came on that day before Pharaoh, and the king gave unto Joseph a possession in the land of Egypt, a possession of fields and vineyards, and the king gave unto Joseph three thousand talents of silver and one thousand talents of gold, and onyx stones and bdellium and many gifts.
33. And on the next day the king commanded all the people of Egypt to bring unto Joseph offerings and gifts, and that he that violated the command of the king should die; and they made a high place in the street of the city, and they spread out garments there, and whoever brought anything to Joseph put it into the high place.
34. And all the people of Egypt cast something into the high place, one man a golden earring, and the other rings and ear-rings, and different vessels of gold and silver work, and onyx stones and bdellium did he cast upon the high place; every one gave something of what he possessed.
35. And Joseph took all these and placed them in his treasuries, and all the officers and nobles belonging to the king exalted Joseph, and they gave him many gifts, seeing that the king had chosen him to be his second.
36. And the king sent to Potiphera, the son of Ahiram priest of On, and he took his young daughter Osnath and gave her unto Joseph for a wife.
37. And the damsel was very comely, a virgin, one whom man had not known, and Joseph took her for a wife; and the king said unto Joseph, I am Pharaoh, and beside thee none shall dare to lift up his hand or his foot to regulate my people throughout the land of Egypt.
38. And Joseph was thirty years old when he stood before Pharaoh, and Joseph went out from before the king, and he became the king's second in Egypt.
39. And the king gave Joseph a hundred servants to attend him in his house, and Joseph also sent and purchased many servants and they remained in the house of Joseph.
40. Joseph then built for himself a very magnificent house like unto the houses of kings, before the court of the king's palace, and he made in the house a large temple, very elegant in appearance and convenient for his residence; three years was Joseph in erecting his house.
41. And Joseph made unto himself a very elegant throne of abundance of gold and silver, and he covered it with onyx stones and bdellium, and he made upon it the likeness of the whole land of Egypt, and the likeness of the river of Egypt that watereth the whole land of Egypt; and Joseph sat securely upon his throne in his house and the Lord increased Joseph's wisdom.
42. And all the inhabitants of Egypt and Pharaoh's servants and his princes loved Joseph exceedingly, for this thing was from the Lord to Joseph.
43. And Joseph had an army that made war, going out in hosts and troops to the number of forty thousand six hundred men, capable of bearing arms to assist the king and Joseph against the enemy, besides the king's officers and his servants and inhabitants of Egypt without number.
44. And Joseph gave unto his mighty men, and to all his host, shields and javelins, and caps and coats of mail and stones for slinging.

## **JUBILEES 40:5**

5. And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants: "We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him."

## *Joseph*

6. And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.
7. And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him "'Êl 'Êl wa' Abîrër," and he placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him: "Only on the throne shall I be greater than thou."
8. And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.
9. And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).
10. And the king called Joseph's name Sēphânîphâns, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.
11. And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

## *Seven years of plenty*

### **JASHER 50:1**

1. At that time the children of Tarshish came against the sons of Ishmael, and made war with them, and the children of Tarshish spoiled the Ishmaelites for a long time.
2. And the children of Ishmael were small in number in those days, and they could not prevail over the children of Tarshish, and they were sorely oppressed.
3. And the old men of the Ishmaelites sent a record to the king of Egypt, saying, Send I pray thee unto thy servants officers and hosts to help us to fight against the children of Tarshish, for we have been consuming away for a long time.
4. And Pharaoh sent Joseph with the mighty men and host which were with him, and also his mighty men from the king's house.
5. And they went to the land of Havilah to the children of Ishmael, to assist them against the children of Tarshish, and the children of Ishmael fought with the children of Tarshish, and Joseph smote the Tarshishites and he subdued all their land, and the children of Ishmael dwell therein unto this day.
6. And when the land of Tarshish was subdued, all the Tarshishites ran away, and came on the border of their brethren the children of Javan, and Joseph with all his mighty men and host returned to Egypt, not one man of them missing.
7. And at the revolution of the year, in the second year of Joseph's reigning over Egypt, the Lord gave great plenty throughout the land for seven years as Joseph had spoken, for the Lord blessed all the produce of the earth in those days for seven years, and they ate and were greatly satisfied.
8. And Joseph at that time had officers under him, and they collected all the food of the good years, and heaped corn year by year, and they placed it in the treasuries of Joseph.

## *Joseph*

9. And at any time when they gathered the food Joseph commanded that they should bring the corn in the ears, and also bring with it some of the soil of the field, that it should not spoil.
10. And Joseph did according to this year by year, and he heaped up corn like the sand of the sea for abundance, for his stores were immense and could not be numbered for abundance.
11. And also all the inhabitants of Egypt gathered all sorts of food in their stores in great abundance during the seven good years, but they did not do unto it as Joseph did.
12. And all the food which Joseph and the Egyptians had gathered during the seven years of plenty, was secured for the land in stores for the seven years of famine, for the support of the whole land.
13. And the inhabitants of Egypt filled each man his store and his concealed place with corn, to be for support during the famine.
14. And Joseph placed all the food that he had gathered in all the cities of Egypt, and he closed all the stores and placed sentinels over them.
15. And Joseph's wife Osnath the daughter of Potiphera bare him two sons, Manasseh and Ephraim, and Joseph was thirty-four years old when he begat them.
16. And the lads grew up and they went in his ways and in his instructions, they did not deviate from the way which their father taught them, either to the right or left.
17. And the Lord was with the lads, and they grew up and had understanding and skill in all wisdom and in all the affairs of government, and all the king's officers and his great men of the inhabitants of Egypt exalted the lads, and they were brought up amongst the king's children.

## **Jubilees 5:12**

12. And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt produced abundantly, one measure (producing) eighteen hundred measures.
13. And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

## Seven years of famine

### Genesis 41:53

#### King James

{41:53} And the seven years of plenteousness, that was in the land of Egypt, were ended.

{41:54} And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

{41:55} And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

{41:56} And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

{41:57} And all countries came into Egypt to Joseph for to buy [corn;] because that the famine was so sore in all lands.

#### Septuagint

<sup>53</sup> And the seven years of plenty passed away, which were in the land of Egypt.

<sup>54</sup> And the seven years of famine began to come, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread.

<sup>55</sup> And all the land of Egypt was hungry; and the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you.

<sup>56</sup> And the famine was on the face of all the earth; and Joseph opened all the granaries, and sold to all the Egyptians.

<sup>57</sup> And all countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.

### Antiquities Book 2 6:1

Now after Egypt had happily passed over seven years, according to Joseph's interpretation of the dreams, the famine came upon them in the eighth year; and because this misfortune fell upon them when they had no sense of it beforehand, they were all sorely afflicted by it, and came running to the king's gates; and he called upon Joseph, who sold the corn to them, being become confessedly a savior to the whole multitude of the Egyptians. Nor did he open this market of corn for the people of that country only, but strangers had liberty to buy also; Joseph being willing that all men, who are naturally akin to one another, should have assistance from those that lived in happiness.

### JASHER 50:18

18. And the seven years of plenty that were throughout the land were at an end, and the seven years of famine came after them as Joseph had spoken, and the famine was throughout the land.

19. And all the people of Egypt saw that the famine had commenced in the land of Egypt, and all the people of Egypt opened their stores of corn for the famine prevailed over them.

20. And they found all the food that was in their stores, full of vermin and not fit to eat, and the famine prevailed throughout the land, and all the inhabitants of Egypt came and cried before Pharaoh, for the famine was heavy upon them.

*Joseph*

21. And they said unto Pharaoh, Give food unto thy servants, and wherefore shall we die through hunger before thy eyes, even we and our little ones?
22. And Pharaoh answered them, saying, And wherefore do you cry unto me? did not Joseph command that the corn should be laid up during the seven years of plenty for the years of famine? and wherefore did you not hearken to his voice?
23. And the people of Egypt answered the king, saying, As thy soul liveth, our lord, thy servants have done all that Joseph ordered, for thy servants also gathered in all the produce of their fields during the seven years of plenty and laid it in the stores unto this day.
24. And when the famine prevailed over thy servants we opened our stores, and behold all our produce was filled with vermin and was not fit for food.
25. And when the king heard all that had befallen the inhabitants of Egypt, the king was greatly afraid on account of the famine, and he was much terrified; and the king answered the people of Egypt, saying, Since all this has happened unto you, go unto Joseph, do whatever he shall say unto you, transgress not his commands.
26. And all the people of Egypt went forth and came unto Joseph, and said unto him, Give unto us food, and wherefore shall we die before thee through hunger? for we gathered in our produce during the seven years as thou didst command, and we put it in store, and thus has it befallen us.
27. And when Joseph heard all the words of the people of Egypt and what had befallen them, Joseph opened all his stores of the produce and he sold it unto the people of Egypt.
28. And the famine prevailed throughout the land, and the famine was in all countries, but in the land of Egypt there was produce for sale.
29. And all the inhabitants of Egypt came unto Joseph to buy corn, for the famine prevailed over them, and all their corn was spoiled, and Joseph daily sold it to all the people of Egypt.
30. And all the inhabitants of the land of Canaan and the Philistines, and those beyond the Jordan, and the children of the east and all the cities of the lands far and nigh heard that there was corn in Egypt, and they all came to Egypt to buy corn, for the famine prevailed over them.
31. And Joseph opened the stores of corn and placed officers over them, and they daily stood and sold to all that came.
32. And Joseph knew that his brethren also would come to Egypt to buy corn, for the famine prevailed throughout the earth. And Joseph commanded all his people that they should cause it to be proclaimed throughout the land of Egypt, saying,
33. It is the pleasure of the king, of his second and of their great men, that any person who wishes to buy corn in Egypt shall not send his servants to Egypt to purchase, but his sons, and also any Egyptian or Canaanite, who shall come from any of the stores from buying corn in Egypt, and shall go and sell it throughout the land, he shall die, for no one shall buy but for the support of his household.
34. And any man leading two or three beasts shall die, for a man shall only lead his own beast.
35. And Joseph placed sentinels at the gates of Egypt, and commanded them, saying, Any person who may come to buy corn, suffer him not to enter until his name, and the name of his father, and the name of his father's father be written down, and whatever is written by day, send their names unto me in the evening that I may know their names.
36. And Joseph placed officers throughout the land of Egypt, and he commanded them to do all these things.
37. And Joseph did all these things, and made these statutes, in order that he might know when his brethren should come to Egypt to buy corn; and Joseph's people caused it daily to be proclaimed in Egypt according to these words and statutes which Joseph had commanded.

## *Joseph*

38. And all the inhabitants of the east and west country, and of all the earth, heard of the statutes and regulations which Joseph had enacted in Egypt, and the inhabitants of the extreme parts of the earth came and they bought corn in Egypt day after day, and then went away.

39. And all the officers of Egypt did as Joseph had commanded, and all that came to Egypt to buy corn, the gate keepers would write their names, and their fathers' names, and daily bring them in the evening before Joseph.

## **JUBILEES 42:1**

1. And in the first year of the third week of the forty-fifth jubilee the famine began to come into the land, and the rain refused to be given to the earth, for none whatever fell.

2. And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 . And the Egyptians came to Joseph that he might give them food, and he opened the storehouses where was the grain of the first year, and he sold it to the people of the land for gold.

# *Joseph's brother's in Egypt*

## **Genesis 42:1**

### **King James**

{42:1} Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

{42:2} And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

{42:3} And Joseph's ten brethren went down to buy corn in Egypt.

{42:4} But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

{42:5} And the sons of Israel came to buy [corn] among those that came: for the famine was in the land of Canaan.

### **Septuagint**

42:1 And Jacob having seen that there was a sale *of corn* in Egypt, said to his sons, Why are ye indolent?

<sup>2</sup> Behold, I have heard that there is corn in Egypt; go down thither, and buy for us a little food, that we may live, and not die.

<sup>3</sup> And the ten brethren of Joseph went down to buy corn out of Egypt.

<sup>4</sup> But *Jacob* sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest, haply, disease befall him.

<sup>5</sup> And the sons of Israel came to buy with those that came, for the famine was in the land of Chanaan.

*Joseph*

{42:6} And Joseph [was] the governor over the land, [and] he [it was] that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him [with] their faces to the earth.

{42:7} And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

{42:8} And Joseph knew his brethren, but they knew not him.

{42:9} And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye [are] spies; to see the nakedness of the land ye are come.

{42:10} And they said unto him, Nay, my lord, but to buy food are thy servants come.

{42:11} We [are] all one man's sons; we [are] true [men,] thy servants are no spies.

{42:12} And he said unto them, Nay, but to see the nakedness of the land ye are come.

{42:13} And they said, Thy servants [are] twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest [is] this day with our father, and one [is] not.

{42:14} And Joseph said unto them, That [is it] that I spake unto you, saying, Ye [are] spies:

{42:15} Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

{42:16} Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether [there be any] truth in you: or else by the life of Pharaoh surely ye [are] spies.

{42:17} And he put them all together into ward three days.

{42:18} And Joseph said unto them the third day, This do, and live; [for] I fear God:

{42:19} If ye [be] true [men,] let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

6 And Joseph was ruler of the land; he sold to all the people of the land. And the brethren of Joseph, having come, did reverence to him, *bowing* with the face to the ground.

7 And when Joseph saw his brethren, he knew them, and estranged himself from them, and spoke hard words to them; and said to them, Whence are ye come? And they said, Out of the land of Chanaan, to buy food.

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

9 And Joseph remembered his dream, which he saw; and he said to them, Ye are spies; to observe the marks of the land are ye come.

10 But they said, Nay, Sir, we thy servants are come to buy food;

11 we are all sons of one man; we are peaceable, thy servants are not spies.

12 And he said to them, Nay, but ye are come to observe the marks of the land.

13 And they said, We thy servants are twelve brethren, in the land of Chanaan; and, behold, the youngest is with our father to-day, but the other one is not.

14 And Joseph said to them, This is it that I spoke to you, saying, ye are spies;

15 herein shall ye be manifested; by the health of Pharaoh, ye shall not depart hence, unless your younger brother come hither.

16 Send one of you, and take your brother; and go ye to prison, till your words be clear, whether ye speak the truth or not; but, if not, by the health of Pharaoh, verily ye are spies.

17 And he put them in prison three days.

18 And he said to them on the third day, This do, and ye shall live, for I fear God.

19 If ye be peaceable, let one of your brethren be detained in prison; but go ye, and carry back the corn ye have purchased.

## *Joseph*

{42:20} But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

{42:21} And they said one to another, We [are] verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

{42:22} And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

{42:23} And they knew not that Joseph understood [them;] for he spake unto them by an interpreter.

{42:24} And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

<sup>20</sup> And bring your younger brother to me, and your words shall be believed; but, if not, ye shall die. And they did so.

<sup>21</sup> And each said to his brother, Yes, indeed, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we hearkened not to him; and therefore has this affliction come upon us.

<sup>22</sup> And Reuben answered them, saying, Did I not speak to you, saying, Hurt not the boy, and ye heard me not? and, behold, his blood is required.

<sup>23</sup> But they knew not that Joseph understood them; for there was an interpreter between them.

<sup>24</sup> And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Simeon from them, and bound him before their eyes.

## Antiquities Book 2 6:2 -6:4

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Now Jacob also, when he understood that foreigners might come, sent all his sons into Egypt to buy corn, for the land of Canaan was grievously afflicted with the famine; and this great misery touched the whole continent. He only retained Benjamin, who was born to him by Rachel, and was of the same mother with Joseph. These sons of Jacob then came into Egypt, and applied themselves to Joseph, wanting to buy corn; for nothing of this kind was done without his approbation, since even then only was the honor that was paid the king himself advantageous to the persons that paid it, when they took care to honor Joseph also. Now when he well knew his brethren, they thought nothing of him; for he was but a youth when he left them, and was now come to an age so much greater, that the lineaments of his face were changed, and he was not known by them: besides this, the greatness of the dignity wherein he appeared, suffered them not so much as to suspect it was he. He now made trial what sentiments they had about affairs of the greatest consequence; for he refused to sell them corn, and said they were come as spies of the king's affairs; and that they came from several countries, and joined themselves together, and pretended that they were of kin, it not being possible that a private man should breed up so many sons, and those of so great beauty of countenance as they were, such an education of so many children being not easily obtained by kings themselves. Now this he did in order to discover what concerned his father, and what happened to him after his own departure from him, and as desiring to know what was become of Benjamin his brother; for he was afraid that they had ventured on the like wicked enterprise against him that they had done to himself, and had taken him off also.

Now these brethren of his were under distraction and terror, and thought that very great danger hung over them; yet not at all reflecting upon their brother Joseph, and standing firm under the accusations laid against them, they made their defense by Reuben, the eldest of them, who now became their spokesman: "We come not hither," said he, "with any unjust design, nor in order to bring any harm to the king's affairs; we only want to be preserved, as supposing your humanity might be a refuge for us from the miseries which our country labors under, we having heard that you proposed to sell corn, not only to your own countrymen, but to strangers also, and that you determined to allow that corn, in order to preserve all that want it; but that we are brethren, and of the same common blood, the pe-

## *Joseph*

culiar lineaments of our faces, and those not so much different from one another, plainly show. Our father's name is Jacob, an Hebrew man, who had twelve of us for his sons by four wives; which twelve of us, while we were all alive, were a happy family; but when one of our brethren, whose name was Joseph, died, our affairs changed for the worse, for our father could not forbear to make a long lamentation for him; and we are in affliction, both by the calamity of the death of our brother, and the miserable state of our aged father. We are now, therefore, come to buy corn, having intrusted the care of our father, and the provision for our family, to Benjamin, our youngest brother; and if thou sendest to our house, thou mayst learn whether we are guilty of the least falsehood in what we say."

And thus did Reubel endeavor to persuade Joseph to have a better opinion of them. But when he had learned from them that Jacob was alive, and that his brother was not destroyed by them, he for the present put them in prison, as intending to examine more into their affairs when he should be at leisure. But on the third day he brought them out, and said to them, "Since you constantly affirm that you are not come to do any harm to the king's affairs; that you are brethren, and the sons of the father whom you named; you will satisfy me of the truth of what you say, if you leave one of your company with me, who shall suffer no injury here; and if, when ye have carried corn to your father, you will come to me again, and bring your brother, whom you say you left there, along with you, for this shall be by me esteemed an assurance of the truth of what you have told me." Hereupon they were in greater grief than before; they wept, and perpetually deplored one among another the calamity of Joseph; and said, "They were fallen into this misery as a punishment inflicted by God for what evil contrivances they had against him." And Reubel was large in his reproaches of them for their too late repentance, whence no profit arose to Joseph; and earnestly exhorted them to bear with patience whatever they suffered, since it was done by God in way of punishment, on his account. Thus they spake to one another, not imagining that Joseph understood their language. A general sadness also seized on them at Reubel's words, and a repentance for what they had done; and they condemned the wickedness they had perpetrated, for which they judged they were justly punished by God. Now when Joseph saw that they were in this distress, he was so affected at it that he fell into tears, and not being willing that they should take notice of him, he retired; and after a while came to them again, and taking Symeon in order to his being a pledge for his brethren's return, he bid them take the corn they had bought, and go their way. He also commanded his steward privily to put the money which they had brought with them for the purchase of corn into their sacks, and to dismiss them therewith; who did what he was commanded to do.

## **JASHER 51:1**

1. And Jacob afterward heard that there was corn in Egypt, and he called unto his sons to go to Egypt to buy corn, for upon them also did the famine prevail, and he called unto his sons, saying,
2. Behold I hear that there is corn in Egypt, and all the people of the earth go there to purchase, now therefore why will you show yourselves satisfied before the whole earth? go you also down to Egypt and buy us a little corn amongst those that come there, that we may not die.
3. And the sons of Jacob hearkened to the voice of their father, and they rose up to go down to Egypt in order to buy corn amongst the rest that came there.
4. And Jacob their father commanded them, saying, When you come into the city do not enter together in one gate, on account of the inhabitants of the land.
5. And the sons of Jacob went forth and they went to Egypt, and the sons of Jacob did all as their father had commanded them, and Jacob did not send Benjamin, for he said, Lest an accident might befall him on the road like his brother; and ten of Jacob's sons went forth.
6. And whilst the sons of Jacob were going on the road, they repented of what they had done to Joseph, and they spoke to each other, saying, We know that our brother Joseph went down to Egypt, and now we will seek him where we go, and if we find him we will take him from his master for a ransom, and if not, by force, and we will die for him.

*Joseph*

7. And the sons of Jacob agreed to this thing and strengthened themselves on account of Joseph, to deliver him from the hand of his master, and the sons of Jacob went to Egypt; and when they came near to Egypt they separated from each other, and they came through ten gates of Egypt, and the gate keepers wrote their names on that day, and brought them to Joseph in the evening.
8. And Joseph read the names from the hand of the gate-keepers of the city, and he found that his brethren had entered at the ten gates of the city, and Joseph at that time commanded that it should be proclaimed throughout the land of Egypt, saying,
9. Go forth all ye store guards, close all the corn stores and let only one remain open, that those who come may purchase from it.
10. And all the officers of Joseph did so at that time, and they closed all the stores and left only one open.
11. And Joseph gave the written names of his brethren to him that was set over the open store, and he said unto him, Whosoever shall come to thee to buy corn, ask his name, and when men of these names shall come before thee, seize them and send them, and they did so.
12. And when the sons of Jacob came into the city, they joined together in the city to seek Joseph before they bought themselves corn.
13. And they went to the walls of the harlots, and they sought Joseph in the walls of the harlots for three days, for they thought that Joseph would come in the walls of the harlots, for Joseph was very comely and well favored, and the sons of Jacob sought Joseph for three days, and they could not find him.
14. And the man who was set over the open store sought for those names which Joseph had given him, and he did not find them.
15. And he sent to Joseph, saying, These three days have passed, and those men whose names thou didst give unto me have not come; and Joseph sent servants to seek the men in all Egypt, and to bring them before Joseph.
16. And Joseph's servants went and came into Egypt and could not find them, and went to Goshen and they were not there, and then went to the city of Rameses and could not find them.
17. And Joseph continued to send sixteen servants to seek his brothers, and they went and spread themselves in the four corners of the city, and four of the servants went into the house of the harlots, and they found the ten men there seeking their brother.
18. And those four men took them and brought them before him, and they bowed down to him to the ground, and Joseph was sitting upon his throne in his temple, clothed with princely garments, and upon his head was a large crown of gold, and all the mighty men were sitting around him.
19. And the sons of Jacob saw Joseph, and his figure and comeliness and dignity of countenance seemed wonderful in their eyes, and they again bowed down to him to the ground.
20. And Joseph saw his brethren, and he knew them, but they knew him not, for Joseph was very great in their eyes, therefore they knew him not.
21. And Joseph spoke to them, saying, From whence come ye? and they all answered and said, Thy servants have come from the land of Canaan to buy corn, for the famine prevails throughout the earth, and thy servants heard that there was corn in Egypt, so they have come amongst the other comers to buy corn for their support.
22. And Joseph answered them, saying, If you have come to purchase as you say, why do you come through ten gates of the city? it can only be that you have come to spy through the land.
23. And they all together answered Joseph, and said, Not so my lord, we are right, thy servants are not spies, but we have come to buy corn, for thy servants are all brothers, the sons of one man in the

*Joseph*

land of Canaan, and our father commanded us, saying, When you come to the city do not enter together at one gate on account of the inhabitants of the land.

24. And Joseph again answered them and said, That is the thing which I spoke unto you, you have come to spy through the land, therefore you all came through ten gates of the city; you have come to see the nakedness of the land.

25. Surely every one that cometh to buy corn goeth his way, and you are already three days in the land, and what do you do in the walls of harlots in which you have been for these three days? surely spies do like unto these things.

26. And they said unto Joseph, Far be it from our lord to speak thus, for we are twelve brothers, the sons of our father Jacob, in the land of Canaan, the son of Isaac, the son of Abraham, the Hebrew, and behold the youngest is with our father this day in the land of Canaan, and one is not, for he was lost from us, and we thought perhaps he might be in this land, so we are seeking him throughout the land, and have come even to the houses of harlots to seek him there.

27. And Joseph said unto them, And have you then sought him throughout the earth, that there only remained Egypt for you to seek him in? And what also should your brother do in the houses of harlots, although he were in Egypt? have you not said, That you are from the sons of Isaac, the son of Abraham, and what shall the sons of Jacob do then in the houses of harlots?

28. And they said unto him, Because we heard that Ishmaelites stole him from us, and it was told unto us that they sold him in Egypt, and thy servant, our brother, is very comely and well favored, so we thought he would surely be in the houses of harlots, therefore thy servants went there to seek him and give ransom for him.

29. And Joseph still answered them, saying, Surely you speak falsely and utter lies, to say of yourselves that you are the sons of Abraham; as Pharaoh liveth you are spies, therefore have you come to the houses of harlots that you should not be known.

30. And Joseph said unto them, And now if you find him, and his master requireth of you a great price, will you give it for him? and they said, It shall be given.

31. And he said unto them, And if his master will not consent to part with him for a great price, what will you do unto him on his account? and they answered him, saying, If he will not give him unto us we will slay him, and take our brother and go away.

32. And Joseph said unto them, That is the thing which I have spoken to you; you are spies, for you are come to slay the inhabitants of the land, for we heard that two of your brethren smote all the inhabitants of Shechem, in the land of Canaan, on account of your sister, and you now come to do the like in Egypt on account of your brother.

33. Only hereby shall I know that you are true men; if you will send home one from amongst you to fetch your youngest brother from your father, and to bring him here unto me, and by doing this thing I will know that you are right.

34. And Joseph called to seventy of his mighty men, and he said unto them, Take these men and bring them into the ward.

35. And the mighty men took the ten men, they laid hold of them and put them into the ward, and they were in the ward three days.

36. And on the third day Joseph had them brought out of the ward, and he said unto them, Do this for yourselves if you be true men, so that you may live, one of your brethren shall be confined in the ward whilst you go and take home the corn for your household to the land of Canaan, and fetch your youngest brother, and bring him here unto me, that I may know that you are true men when you do this thing.

## *Joseph*

37. And Joseph went out from them and came into the chamber, and wept a great weeping, for his pity was excited for them, and he washed his face, and returned to them again, and he took Simeon from them and ordered him to be bound, but Simeon was not willing to be done so, for he was a very powerful man and they could not bind him.

38. And Joseph called unto his mighty men and seventy valiant men came before him with drawn swords in their hands, and the sons of Jacob were terrified at them.

39. And Joseph said unto them, Seize this man and confine him in prison until his brethren come to him, and Joseph's valiant men hastened and they all laid hold of Simeon to bind him, and Simeon gave a loud and terrible shriek and the cry was heard at a distance.

40. And all the valiant men of Joseph were terrified at the sound of the shriek, that they fell upon their faces, and they were greatly afraid and fled.

41. And all the men that were with Joseph fled, for they were greatly afraid of their lives, and only Joseph and Manasseh his son remained there, and Manassah the son of Joseph saw the strength of Simeon, and he was exceedingly wroth.

42. And Manassah the son of Joseph rose up to Simeon, and Manassah smote Simeon a heavy blow with his fist against the back of his neck, and Simeon was stilled of his rage.

43. And Manassah laid hold of Simeon and he seized him violently and he bound him and brought him into the house of confinement, and all the sons of Jacob were astonished at the act of the youth.

44. And Simeon said unto his brethren, None of you must say that this is the smiting of an Egyptian, but it is the smiting of the house of my father.

## **JUBILEES 42:4**

4. (Now the famine was very sore in the land of Canaan), and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and (the ten sons of Jacob) arrived (in Egypt) among those that went (there.)

5. And Joseph recognized them, but they did not recognize him, and he spake unto them and questioned them, and he said unto them: "Are ye not spies, and have ye not come to explore the approaches of the land?" And he put them in ward.

6. And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

## *The return to Canaan*

### Genesis 42:25

#### King James

{42:25} Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

{42:26} And they laded their asses with the corn, and departed thence.

{42:27} And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it [was] in his sack's mouth.

{42:28} And he said unto his brethren, My money is restored; and, lo, [it is] even in my sack: and their heart failed [them,] and they were afraid, saying one to another, What [is] this [that] God hath done unto us?

{42:29} And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

{42:30} The man, [who is] the lord of the land, spake roughly to us, and took us for spies of the country.

{42:31} And we said unto him, We [are] true [men;] we are no spies:

{42:32} We [be] twelve brethren, sons of our father; one [is] not, and the youngest [is] this day with our father in the land of Canaan.

{42:33} And the man, the lord of the country, said unto us, Hereby shall I know that ye [are] true [men;] leave one of your brethren [here] with me, and take [food for] the famine of your households, and be gone:

{42:34} And bring your youngest brother unto me: then shall I know that ye [are] no spies, but [that] ye [are] true [men: so] will I deliver you your brother, and ye shall traffick in the land.

#### Septuagint

42:25 And Joseph gave orders to fill their vessels with corn, and to return their money to each into his sack, and to give them provision for the way; and it was so done to them.

26 And having put the corn on the asses, they departed thence.

27 And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack.

28 And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us?

29 And they came to their father, Jacob, into the land of Chanaan, and reported to him all that had happened to them, saying,

30 The man, the lord of the land, spoke harsh words to us, and put us in prison as spies of the land.

31 And we said to him, We are men of peace, we are not spies.

32 We are twelve brethren, sons of our father; one is not, and the youngest is with his father to-day in the land of Chanaan.

33 And the man, the lord of the land, said to us, Herein shall I know that ye are peaceable; leave one brother here with me, and having taken the corn ye have purchased for your family, depart.

34 And bring to me your younger brother; then I shall know that ye are not spies, but that ye are men of peace: and I will restore you your brother, and ye shall trade in the land.

## Joseph

{42:35} And it came to pass as they emptied their sacks, that, behold, every man's bundle of money [was] in his sack: and when [both] they and their father saw the bundles of money, they were afraid.

{42:36} And Jacob their father said unto them, Me have ye bereaved [of my children:] Joseph [is] not, and Simeon [is] not, and ye will take Benjamin [away:] all these things are against me.

{42:37} And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

{42:38} And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

<sup>35</sup> And it came to pass as they were emptying their sacks, there was each man's bundle of money in his sack; and they and their father saw their bundles of money, and they were afraid.

<sup>36</sup> And their father Jacob said to them, Ye have bereaved me. Joseph is not, Symeon is not, and will ye take Benjamin? all these things have come upon me.

<sup>37</sup> And Ruben spoke to his father, saying, Slay my two sons, if I bring him not to thee; give him into my hand, and I will bring him back to thee.

<sup>38</sup> But he said, My son shall not go down with you, because his brother is dead, and he only has been left; and *suppose* it shall come to pass that he is afflicted by the way by which ye go, then ye shall bring down my old age with sorrow to Hades.

## Antiquities Book 2 6:5

Now when Jacob's sons were come into the land of Canaan, they told their father what had happened to them in Egypt, and that they were taken to have come thither as spies upon the king; and how they said they were brethren, and had left their eleventh brother with their father, but were not believed; and how they had left Symeon with the governor, until Benjamin should go thither, and be a testimonial of the truth of what they had said: and they begged of their father to fear nothing, but to send the lad along with them. But Jacob was not pleased with any thing his sons had done; and he took the detention of Symeon heinously, and thence thought it a foolish thing to give up Benjamin also. Neither did he yield to Reuben's persuasion, though he begged it of him, and gave leave that the grandfather might, in way of requital, kill his own sons, in case any harm came to Benjamin in the journey. So they were distressed, and knew not what to do; nay, there was another accident that still disturbed them more, - the money that was found hidden in their sacks of corn. Yet when the corn they had brought failed them, and when the famine still afflicted them, and necessity forced them, Jacob did [not] still resolve to send Benjamin with his brethren, although there was no returning into Egypt unless they came with what they had promised.

## JASHER 51:45

45. And after this Joseph ordered him to be called who was set over the storehouse, to fill their sacks with corn as much as they could carry, and to restore every man's money into his sack, and to give them provision for the road, and thus did he unto them.

46. And Joseph commanded them, saying, Take heed lest you transgress my orders to bring your brother as I have told you, and it shall be when you bring your brother hither unto me, then will I know that you are true men, and you shall traffic in the land, and I will restore unto you your brother, and you shall return in peace to your father.

## *Joseph*

47. And they all answered and said, According as our lord speaketh so will we do, and they bowed down to him to the ground.

48. And every man lifted his corn upon his ass, and they went out to go to the land of Canaan to their father; and they came to the inn and Levi spread his sack to give provender to his ass, when he saw and behold his money in full weight was still in his sack.

49. And the man was greatly afraid, and he said unto his brethren, My money is restored, and lo, it is even in my sack, and the men were greatly afraid, and they said, What is this that God hath done unto us?

50. And they all said, And where is the Lord's kindness with our fathers, with Abraham, Isaac, and Jacob, that the Lord has this day delivered us into the hands of the king of Egypt to contrive against us?

51. And Judah said unto them, Surely we are guilty sinners before the Lord our God in having sold our brother, our own flesh, and wherefore do you say, Where is the Lord's kindness with our fathers?

52. And Reuben said unto them, Said I not unto you, do not sin against the lad, and you would not listen to me? now God requireth him from us, and how dare you say, Where is the Lord's kindness with our fathers, whilst you have sinned unto the Lord?

53. And they tarried over night in that place, and they rose up early in the morning and laded their asses with their corn, and they led them and went on and came to their father's house in the land of Canaan.

54. And Jacob and his household went out to meet his sons, and Jacob saw and behold their brother Simeon was not with them, and Jacob said unto his sons, Where is your brother Simeon, whom I do not see? and his sons told him all that had befallen them in Egypt.

## **JASHER 52:1**

1. And they entered their house, and every man opened his sack and they saw and behold every man's bundle of money was there, at which they and their father were greatly terrified.

2. And Jacob said unto them, What is this that you have done to me? I sent your brother Joseph to inquire after your welfare and you said unto me, A wild beast did devour him.

3. And Simeon went with you to buy food and you say the king of Egypt hath confined him in prison, and you wish to take Benjamin to cause his death also, and bring down my grey hairs with sorrow to the grave on account of Benjamin and his brother Joseph.

4. Now therefore my son shall not go down with you, for his brother is dead and he is left alone, and mischief may befall him by the way in which you go, as it befell his brother.

5. And Reuben said unto his father, Thou shalt slay my two sons if I do not bring thy son and place him before thee; and Jacob said unto his sons, Abide ye here and do not go down to Egypt, for my son shall not go down with you to Egypt, nor die like his brother.

6. And Judah said unto them, refrain ye from him until the corn is finished, and he will then say, Take down your brother, when he will find his own life and the life of his household in danger from the famine.

7. And in those days the famine was sore throughout the land, and all the people of the earth went and came to Egypt to buy food, for the famine prevailed greatly amongst them, and the sons of Jacob remained in Canaan a year and two months until their corn was finished.

## JUBILEES 42:7

7. And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8. And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9. And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10. And Jacob said: "Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me hath your wickedness come."

11. And he said: "My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one hath perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death."

12. For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

## *Benjamin sent to Egypt*

### Genesis 43:1

#### King James

{43:1} And the famine [was] sore in the land.

{43:2} And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

{43:3} And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother [be] with you.

{43:4} If thou wilt send our brother with us, we will go down and buy thee food:

{43:5} But if thou wilt not send [him,] we will not go down: for the man said unto us, Ye shall not see my face, except your brother [be] with you.

#### Septuagint

<sup>43:1</sup> But the famine prevailed in the land.

<sup>2</sup> And it came to pass, when they had finished eating the corn which they had brought out of Egypt, that their father said to them, Go again; buy us a little food.

<sup>3</sup> And Judas spoke to him, saying, The man, the lord of the country, positively testified to us, saying, Ye shall not see my face, unless your younger brother be with you.

<sup>4</sup> If, then, thou send our brother with us, we will go down, and buy thee food;

<sup>5</sup> but if thou send not our brother with us, we will not go: for the man spoke to us, saying, Ye shall not see my face, unless your younger brother be with you.

## *Joseph*

{43:6} And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

{43:7} And they said, The man asked us straitly of our state, and of our kindred, saying, [Is] your father yet alive? have ye [another] brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

{43:8} And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, [and] also our little ones.

{43:9} I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

{43:10} For except we had lingered, surely now we had returned this second time.

{43:11} And their father Israel said unto them, If [it must be] so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

{43:12} And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry [it] again in your hand; peradventure it [was] an oversight:

{43:13} Take also your brother, and arise, go again unto the man:

{43:14} And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved [of my children,] I am bereaved.

6 And Israel said, Why did ye harm me, inasmuch as ye told the man that ye had a brother?

7 And they said, The man closely questioned us about our family also, saying, Does your father yet live, and have ye a brother? and we answered him according to this question: did we know that he would say to us, Bring your brother?

8 And Judas said to his father Israel, Send the boy with me, and we will arise and go, that we may live and not die, both we and thou, and our store.

9 And I engage for him; at my hand do thou require him; if I bring him not to thee, and place him before thee, I shall be guilty toward thee for ever.

10 For if we had not tarried, we should now have returned twice.

11 And Israel, their father, said to them, If it be so, do this; take of the fruits of the earth in your vessels, and carry down to the man presents of gum and honey, and frankincense, and stacte, and turpentine, and walnuts.

12 And take double money in your hands, and the money that was returned in your sacks, carry back with you, lest peradventure it is a mistake.

13 And take your brother; and arise, go down to the man.

14 And my God give you favour in the sight of the man, and send away your other brother, and Benjamin, for I accordingly as I have been bereaved, am bereaved.

## Antiquities Book 2 6:5

Now the misery growing every day worse, and his sons begging it of him, he had no other course to take in his present circumstances. And Judas, who was of a bold temper on other occasions, spake his mind very freely to him: "That it did not become him to be afraid on account of his son, nor to suspect the worst, as he did; for nothing could be done to his son but by the appointment of God, which must also for certain come to pass, though he were at home with him; that he ought not to condemn them to such manifest destruction; nor deprive them of that plenty of food they might have from Pharaoh, by his unreasonable fear about his son Benjamin, but ought to take care of the preservation of Symeon, lest, by attempting to hinder Benjamin's journey, Symeon should perish. He exhorted

him to trust God for him; and said he would either bring his son back to him safe, or, together with his, lose his own life." So that Jacob was at length persuaded, and delivered Benjamin to them, with the price of the corn doubled; he also sent presents to Joseph of the fruits of the land of Canaan, balsam and rosin, as also turpentine and honey. Now their father shed many tears at the departure of his sons, as well as themselves. His concern was, that he might receive them back again safe after their journey; and their concern was, that they might find their father well, and no way afflicted with grief for them. And this lamentation lasted a whole day; so that the old man was at last tired with grief, and staid behind; but they went on their way for Egypt, endeavoring to mitigate their grief for their present misfortunes, with the hopes of better success hereafter.

## **JASHER 52:8**

8. And it came to pass after their corn was finished, the whole household of Jacob was pinched with hunger, and all the infants of the sons of Jacob came together and they approached Jacob, and they all surrounded him, and they said unto him, Give unto us bread, and wherefore shall we all perish through hunger in thy presence?

9. Jacob heard the words of his son's children, and he wept a great weeping, and his pity was roused for them, and Jacob called unto his sons and they all came and sat before him.

10. And Jacob said unto them, And have you not seen how your children have been weeping over me this day, saying, Give unto us bread, and there is none? now therefore return and buy for us a little food.

11. And Judah answered and said unto his father, If thou wilt send our brother with us we will go down and buy corn for thee, and if thou wilt not send him then we will not go down, for surely the king of Egypt particularly enjoined us, saying, You shall not see my face unless your brother be with you, for the king of Egypt is a strong and mighty king, and behold if we shall go to him without our brother we shall all be put to death.

12. Dost thou not know and hast thou not heard that this king is very powerful and wise, and there is not like unto him in all the earth? behold we have seen all the kings of the earth and we have not seen one like that king, the king of Egypt; surely amongst all the kings of the earth there is none greater than Abimelech king of the Philistines, yet the king of Egypt is greater and mightier than he, and Abimelech can only be compared to one of his officers.

13. Father, thou hast not seen his palace and his throne, and all his servants standing before him; thou hast not seen that king upon his throne in his pomp and royal appearance, dressed in his kingly robes with a large golden crown upon his head; thou hast not seen the honor and glory which God has given unto him, for there is not like unto him in all the earth.

14. Father, thou hast not seen the wisdom, the understanding and the knowledge which God has given in his heart, nor heard his sweet voice when he spake unto us.

15. We know not, father, who made him acquainted with our names and all that befell us, yet he asked also after thee, saying, Is your father still living, and is it well with him?

16. Thou hast not seen the affairs of the government of Egypt regulated by him, without inquiring of Pharaoh his lord; thou hast not seen the awe and fear which he impressed upon all the Egyptians.

17. And also when we went from him, we threatened to do unto Egypt like unto the rest of the cities of the Amorites, and we were exceedingly wroth against all his words which he spoke concerning us as spies, and now when we shall again come before him his terror will fall upon us all, and not one of us will be able to speak to him either a little or a great thing.

*Joseph*

18. Now therefore father, send we pray thee the lad with us, and we will go down and buy thee food for our support, and not die through hunger. And Jacob said, Why have you dealt so ill with me to tell the king you had a brother? what is this thing that you have done unto me?
19. And Judah said unto Jacob his father, Give the lad into my care and we will rise up and go down to Egypt and buy corn, and then return, and it shall be when we return if the lad be not with us, then let me bear thy blame forever.
20. Hast thou seen all our infants weeping over thee through hunger and there is no power in thy hand to satisfy them? now let thy pity be roused for them and send our brother with us and we will go.
21. For how will the Lord's kindness to our ancestors be manifested to thee when thou sayest that the king of Egypt will take away thy son? as the Lord liveth I will not leave him until I bring him and place him before thee; but pray for us unto the Lord, that he may deal kindly with us, to cause us to be received favorably and kindly before the king of Egypt and his men, for had we not delayed surely now we had returned a second time with thy son.
22. And Jacob said unto his sons, I trust in the Lord God that he may deliver you and give you favor in the sight of the king of Egypt, and in the sight of all his men.
23. Now therefore rise up and go to the man, and take for him in your hands a present from what can be obtained in the land and bring it before him, and may the Almighty God give you mercy before him that he may send Benjamin and Simeon your brethren with you. 24. And all the men rose up, and they took their brother Benjamin, and they took in their hands a large present of the best of the land, and they also took a double portion of silver.
25. And Jacob strictly commanded his sons concerning Benjamin, Saying, Take heed of him in the way in which you are going, and do not separate yourselves from him in the road, neither in Egypt.
26. And Jacob rose up from his sons and spread forth his hands and he prayed unto the Lord on account of his sons, saying, O Lord God of heaven and earth, remember thy covenant with our father Abraham, remember it with my father Isaac and deal kindly with my sons and deliver them not into the hands of the king of Egypt; do it I pray thee O God for the sake of thy mercies and redeem all my children and rescue them from Egyptian power, and send them their two brothers.
27. And all the wives of the sons of Jacob and their children lifted up their eyes to heaven and they all wept before the Lord, and cried unto him to deliver their fathers from the hand of the king of Egypt.
28. And Jacob wrote a record to the king of Egypt and gave it into the hand of Judah and into the hands of his sons for the king of Egypt, saying,
29. From thy servant Jacob, son of Isaac, son of Abraham the Hebrew, the prince of God, to the powerful and wise king, the revealer of secrets, king of Egypt, greeting.
30. Be it known to my lord the king of Egypt, the famine was sore upon us in the land of Canaan, and I sent my sons to thee to buy us a little food from thee for our support.
31. For my sons surrounded me and I being very old cannot see with my eyes, for my eyes have become very heavy through age, as well as with daily weeping for my son, for Joseph who was lost from before me, and I commanded my sons that they should not enter the gates of the city when they came to Egypt, on account of the inhabitants of the land.
32. And I also commanded them to go about Egypt to seek for my son Joseph, perhaps they might find him there, and they did so, and thou didst consider them as spies of the land.
33. Have we not heard concerning thee that thou didst interpret Pharaoh's dream and didst speak truly unto him? how then dost thou not know in thy wisdom whether my sons are spies or not?
34. Now therefore, my lord and king, behold I have sent my son before thee, as thou didst speak unto my sons; I beseech thee to put thy eyes upon him until he is returned to me in peace with his brethren.

## *Joseph*

35. For dost thou not know, or hast thou not heard that which our God did unto Pharaoh when he took my mother Sarah, and what he did unto Abimelech king of the Philistines on account of her, and also what our father Abraham did unto the nine kings of Elam, how he smote them all with a few men that were with him?
36. And also what my two sons Simeon and Levi did unto the eight cities of the Amorites, how they destroyed them on account of their sister Dinah?
37. And also on account of their brother Benjamin they consoled themselves for the loss of his brother Joseph; what will they then do for him when they see the hand of any people prevailing over them, for his sake?
38. Dost thou not know, O king of Egypt, that the power of God is with us, and that also God ever heareth our prayers and forsaketh us not all the days?
39. And when my sons told me of thy dealings with them, I called not unto the Lord on account of thee, for then thou wouldst have perished with thy men before my son Benjamin came before thee, but I thought that as Simeon my son was in thy house, perhaps thou mightest deal kindly with him, therefore I did not this thing unto thee.
40. Now therefore behold Benjamin my son cometh unto thee with my sons, take heed of him and put thy eyes upon him, and then will God place his eyes over thee and throughout thy kingdom.
41. Now I have told thee all that is in my heart, and behold my sons are coming to thee with their brother, examine the face of the whole earth for their sake and send them back in peace with their brethren.
42. And Jacob gave the record to his sons into the care of Judah to give it unto the king of Egypt.

## **JUBILEES 42:13**

13. And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.
14. And the people of Egypt fed themselves thereon during the first year of their famine.
15. But when Israel saw that the famine was very sore in the land, and there was no deliverance, he said unto his sons: "Go again, and procure food for us that we die not."
16. And they said: "We shall not go; unless our youngest brother go with us, we shall not go."
17. And Israel saw that if he did not send him with them, they should all perish by reason of the famine.
18. And Reuben said: "Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul." And he said unto him He will not go with thee."
19. And Judah came near and said: "Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life."
20. And he sent him with them in the second year of this week on the first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

## Lunch with Joseph

### Genesis 43:15

#### King James

{43:15} And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

{43:16} And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring [these] men home, and slay, and make ready; for [these] men shall dine with me at noon.

{43:17} And the man did as Joseph bade; and the man brought the men into Joseph's house.

{43:18} And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

{43:19} And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

{43:20} And said, O sir, we came indeed down at the first time to buy food:

{43:21} And it came to pass, when we came to the inn, that we opened our sacks, and, behold, [every] man's money [was] in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

{43:22} And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

#### Septuagint

43:15 And the men having taken these presents, and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt, and stood before Joseph.

16 And Joseph saw them and his brother Benjamin, born of the same mother; and he said to the steward of his household, Bring the men into the house, and slay beasts and make ready, for the men are to eat bread with me at noon. 17 And the man did as Joseph said; and he brought the men into the house of Joseph.

18 And the men, when they perceived that they were brought into the house of Joseph, said, We are brought in because of the money that was returned in our sacks at the first; even in order to inform against us, and lay it to our charge; to take us for servants, and our asses.

19 And having approached the man who was over the house of Joseph, they spoke to him in the porch of the house,

20 saying, We pray *thee*, Sir; we came down at first to buy food.

21 And it came to pass, when we came to unlade, and opened our sacks, *there was* also this money of each in his sack; we have now brought back our money by weight in our hands.

22 And we have brought other money with us to buy food; we know not who put the money into our sacks.

*Joseph*

{43:23} And he said, Peace [be] to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

{43:24} And the man brought the men into Joseph's house, and gave [them] water, and they washed their feet; and he gave their asses provender.

{43:25} And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

{43:26} And when Joseph came home, they brought him the present which [was] in their hand into the house, and bowed themselves to him to the earth.

{43:27} And he asked them of [their] welfare, and said, [Is] your father well, the old man of whom ye spake? [Is] he yet alive?

{43:28} And they answered, Thy servant our father [is] in good health, he [is] yet alive. And they bowed down their heads, and made obeisance.

{43:29} And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, [Is] this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

{43:30} And Joseph made haste; for his bowels did yearn upon his brother: and he sought [where] to weep; and he entered into [his] chamber, and wept there.

{43:31} And he washed his face, and went out, and refrained himself, and said, Set on bread.

{43:32} And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that [is] an abomination unto the Egyptians.

{43:33} And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

23 And he said to them, *God deal* mercifully with you; be not afraid; your God, and the God of your fathers, has given you treasures in your sacks, and I have enough of your good money. And he brought Symeon out to them.

24 And he brought water to wash their feet; and gave provender to their asses.

25 And they prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there.

26 And Joseph entered into the house, and they brought him the gifts which they had in their hands, into the house; and they did him reverence with their face to the ground.

27 And he asked them, How are ye? and he said to them, Is your father, the old man of whom ye spoke, well? Does he yet live?

28 And they said, Thy servant our father is well; he is yet alive. And he said, Blessed be that man by God; —and they bowed, and did him reverence.

29 And Joseph lifted up his eyes, and saw his brother Benjamin, born of the same mother; and he said, Is this your younger brother, whom ye spoke of bringing to me? and he said, God have mercy on thee, my son.

30 And Joseph was troubled, for his bowels yearned over his brother, and he sought to weep; and he went into his chamber, and wept there.

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

32 And they set on *bread* for him alone, and for them by themselves, and for the Egyptians feasting with him by themselves, for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians.

33 And they sat before him, the first-born according to his seniority, and the younger according to his youth; and the men looked with amazement every one at his brother.

*Joseph*

{43:34} And he took [and sent] messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

<sup>34</sup> And they took their portions from him to themselves; but Benjamin's portion was five times as much as the portions of *the others*. And they drank and were filled with drink with him.

## Antiquities Book 2 6:6

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As soon as they came into Egypt, they were brought down to Joseph: but here no small fear disturbed them, lest they should be accused about the price of the corn, as if they had cheated Joseph. They then made a long apology to Joseph's steward; and told him, that when they came home they found the money in their sacks, and that they had now brought it along with them. He said he did not know what they meant: so they were delivered from that fear. And when he had loosed Symeon, and put him into a handsome habit, he suffered him to be with his brethren; at which time Joseph came from his attendance on the king. So they offered him their presents; and upon his putting the question to them about their father, they answered that they found him well. He also, upon his discovery that Benjamin was alive, asked whether this was their younger brother; for he had seen him. Whereupon they said he was: he replied, that the God over all was his protector. But when his affection to him made him shed tears, he retired, desiring he might not be seen in that plight by his brethren. Then Joseph took them to supper, and they were set down in the same order as they used to sit at their father's table. And although Joseph treated them all kindly, yet did he send a mess to Benjamin that was double to what the rest of the guests had for their shares.

### JASHER 53:1

1. And the sons of Jacob rose up and took Benjamin and the whole of the presents, and they went and came to Egypt and they stood before Joseph.
2. And Joseph beheld his brother Benjamin with them and he saluted them, and these men came to Joseph's house.
3. And Joseph commanded the superintendent of his house to give to his brethren to eat, and he did so unto them.
4. And at noon time Joseph sent for the men to come before him with Benjamin, and the men told the superintendent of Joseph's house concerning the silver that was returned in their sacks, and he said unto them, It will be well with you, fear not, and he brought their brother Simeon unto them.
5. And Simeon said unto his brethren, The lord of the Egyptians has acted very kindly unto me, he did not keep me bound, as you saw with your eyes, for when you went out from the city he let me free and dealt kindly with me in his house.
6. And Judah took Benjamin by the hand, and they came before Joseph, and they bowed down to him to the ground.
7. And the men gave the present unto Joseph and they all sat before him, and Joseph said unto them, Is it well with you, is it well with your children, is it well with your aged father? and they said, It is well, and Judah took the record which Jacob had sent and gave it into the hand of Joseph.
8. And Joseph read the letter and knew his father's writing, and he wished to weep and he went into an inner room and he wept a great weeping; and he went out.
9. And he lifted up his eyes and beheld his brother Benjamin, and he said, Is this your brother of whom you spoke unto me? And Benjamin approached Joseph, and Joseph placed his hand upon his head and he said unto him, May God be gracious unto thee my son.

*Joseph*

10. And when Joseph saw his brother, the son of his mother, he again wished to weep, and he entered the chamber, and he wept there, and he washed his face, and went out and refrained from weeping, and he said, Prepare food.

11. And Joseph had a cup from which he drank, and it was of silver beautifully inlaid with onyx stones and bdellium, and Joseph struck the cup in the sight of his brethren whilst they were sitting to eat with him.

12. And Joseph said unto the men, I know by this cup that Reuben the first born, Simeon and Levi and Judah, Issachar and Zebulun are children from one mother, seat yourselves to eat according to your births.

13. And he also placed the others according to their births, and he said, I know that this your youngest brother has no brother, and I, like him, have no brother, he shall therefore sit down to eat with me.

14. And Benjamin went up before Joseph and sat upon the throne, and the men beheld the acts of Joseph, and they were astonished at them; and the men ate and drank at that time with Joseph, and he then gave presents unto them, and Joseph gave one gift unto Benjamin, and Manasseh and Ephraim saw the acts of their father, and they also gave presents unto him, and Osnath gave him one present, and they were five presents in the hand of Benjamin.

15. And Joseph brought them out wine to drink, and they would not drink, and they said, From the day on which Joseph was lost we have not drunk wine, nor eaten any delicacies.

16. And Joseph swore unto them, and he pressed them hard, and they drank plentifully with him on that day, and Joseph afterward turned to his brother Benjamin to speak with him, and Benjamin was still sitting upon the throne before Joseph.

17. And Joseph said unto him, Hast thou begotten any children? and he said, Thy servant has ten sons, and these are their names, Bela, Becher, Ashbal, Gera, Naaman, Achi, Rosh, Mupim, Chupim, and Ord, and I called their names after my brother whom I have not seen.

18. And he ordered them to bring before him his map of the stars, whereby Joseph knew all the times, and Joseph said unto Benjamin, I have heard that the Hebrews are acquainted with all wisdom, dost thou know anything of this?

19. And Benjamin said, Thy servant is knowing also in all the wisdom which my father taught me, and Joseph said unto Benjamin, Look now at this instrument and understand where thy brother Joseph is in Egypt, who you said went down to Egypt.

20. And Benjamin beheld that instrument with the map of the stars of heaven, and he was wise and looked therein to know where his brother was, and Benjamin divided the whole land of Egypt into four divisions, and he found that he who was sitting upon the throne before him was his brother Joseph, and Benjamin wondered greatly, and when Joseph saw that his brother Benjamin was so much astonished, he said unto Benjamin, What hast thou seen, and why art thou astonished?

21. And Benjamin said unto Joseph, I can see by this that Joseph my brother sitteth here with me upon the throne, and Joseph said unto him, I am Joseph thy brother, reveal not this thing unto thy brethren; behold I will send thee with them when they go away, and I will command them to be brought back again into the city, and I will take thee away from them.

22. And if they dare their lives and fight for thee, then shall I know that they have repented of what they did unto me, and I will make myself known to them, and if they forsake thee when I take thee, then shalt thou remain with me, and I will wrangle with them, and they shall go away, and I will not become known to them.

## JUBILEES 42:21

21. And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: "Is this your youngest brother?" And they said unto him: "It is he." And he said: "The Lord be gracious to thee, my son!"

22. And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23. And they ate before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24. And they ate and drank and arose and remained with their asses.

## *Hide the cup*

### Genesis 44:1

#### King James

{44:1} And he commanded the steward of his house, saying, Fill the men's sacks [with] food, as much as they can carry, and put every man's money in his sack's mouth.

{44:2} And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

{44:3} As soon as the morning was light, the men were sent away, they and their asses.

{44:4} [And] when they were gone out of the city, [and] not [yet] far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

{44:5} [Is] not this [it] in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

#### Septuagint

<sup>44:1</sup> And Joseph charged the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put the money of each in the mouth of his sack.

<sup>2</sup> And put my silver cup into the sack of the youngest, and the price of his corn. And it was done according to the word of Joseph, as he said.

<sup>3</sup> The morning dawned, and the men were sent away, they and their asses.

<sup>4</sup> And when they had gone out of the city, *and* were not far off, then Joseph said to his steward, Arise, and pursue after the men; and thou shalt overtake them, and say to them, Why have ye returned evil for good?

<sup>5</sup> Why have ye stolen my silver cup? is it not this out of which my lord drinks? and he divines augury with it; ye have accomplished evil in that which ye have done.

## *Joseph*

{44:6} And he overtook them, and he spake unto them these same words.

{44:7} And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: {44:8} Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

{44:9} With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

{44:10} And he said, Now also [let] it [be] according unto your words; he with whom it is found shall be my servant; and ye shall be blameless.

{44:11} Then they speedily took down every man his sack to the ground, and opened every man his sack.

{44:12} And he searched, [and] began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

{44:13} Then they rent their clothes, and laded every man his ass, and returned to the city.

6 And he found them, and spoke to them according to these words.

7 And they said to him, Why does our lord speak according to these words? far be it from thy servants to do according to this word.

8 If we brought back to thee out of the land of Chanaan the money which we found in our sacks, how should we steal silver or gold out of the house of thy lord?

9 With whomsoever of thy servants thou shalt find the cup, let him die; and, moreover, we will be servants to our lord.

10 And he said, Now then it shall be as ye say; with whomsoever the cup shall be found, he shall be my servant, and ye shall be clear.

11 And they hasted, and took down every man his sack on the ground, and they opened every man his sack.

12 And he searched, beginning from the eldest, until he came to the youngest; and he found the cup in Benjamin's sack.

13 And they rent their garments, and laid each man his sack on his ass, and returned to the city.

## Antiquities Book 2 6:7

Now when after supper they had composed themselves to sleep, Joseph commanded his steward both to give them their measures of corn, and to hide its price again in their sacks; and that withal they should put into Benjamin's sack the golden cup, out of which he loved himself to drink. - which things he did, in order to make trial of his brethren, whether they would stand by Benjamin when he should be accused of having stolen the cup, and should appear to be in danger; or whether they would leave him, and, depending on their own innocency, go to their father without him. When the servant had done as he was bidden, the sons of Jacob, knowing nothing of all this, went their way, and took Symeon along with them, and had a double cause of joy, both because they had received him again, and because they took back Benjamin to their father, as they had promised. But presently a troop of horsemen encompassed them, and brought with them Joseph's servant, who had put the cup into Benjamin's sack. Upon which unexpected attack of the horsemen they were much disturbed, and asked what the reason was that they came thus upon men, who a little before had been by their lord thought worthy of an honorable and hospitable reception? They replied, by calling them wicked wretches, who had forgot that very hospitable and kind treatment which Joseph had given them, and did not scruple to be injurious to him, and to carry off that cup out of which he had, in so friendly a manner, drank to them, and not regarding their friendship with Joseph, no more than the danger they should be in if they were taken, in comparison of the unjust gain. Hereupon he threatened that they should be punished; for though they had escaped the knowledge of him who was but a servant, yet had they not escaped the knowledge of God, nor had gone off with what they had stolen; and, after all, asked why we come upon them, as if they knew nothing of the matter: and he told them that they should immediately know it by their punishment. This, and more of the same nature, did the

## *Joseph*

servant say, in way of reproach to them: but they being wholly ignorant of any thing here that concerned them, laughed at what he said, and wondered at the abusive language which the servant gave them, when he was so hardy as to accuse those who did not before so much as retain the price of their corn, which was found in their sacks, but brought it again, though nobody else knew of any such thing, - so far were they from offering any injury to Joseph voluntarily. But still, supposing that a search would be a more sure justification of themselves than their own denial of the fact, they bid him search them, and that if any of them had been guilty of the theft, to punish them all; for being no way conscious to themselves of any crime, they spake with assurance, and, as they thought, without any danger to themselves also. The servants desired there might be a search made; but they said the punishment should extend to him alone who should be found guilty of the theft. So they made the search; and, having searched all the rest, they came last of all to Benjamin, as knowing it was Benjamin's sack in which they had hidden the cup, they having indeed searched the rest only for a show of accuracy: so the rest were out of fear for themselves, and were now only concerned about Benjamin, but still were well assured that he would also be found innocent; and they reproached those that came after them for their hindering them, while they might, in the mean while, have gotten a good way on their journey. But as soon as they had searched Benjamin's sack, they found the cup, and took it from him; and all was changed into mourning and lamentation. They rent their garments, and wept for the punishment which their brother was to undergo for his theft, and for the delusion they had put on their father, when they promised they would bring Benjamin safe to him. What added to their misery was, that this melancholy accident came unfortunately at a time when they thought they had been gotten off clear; but they confessed that this misfortune of their brother, as well as the grief of their father for him, was owing to themselves, since it was they that forced their father to send him with them, when he was averse to it.

## **JASHER 53:23**

23. At that time Joseph commanded his officer to fill their sacks with food, and to put each man's money into his sack, and to put the cup in the sack of Benjamin, and to give them provision for the road, and they did so unto them.

24. And on the next day the men rose up early in the morning, and they loaded their asses with their corn, and they went forth with Benjamin, and they went to the land of Canaan with their brother Benjamin.

25. They had not gone far from Egypt when Joseph commanded him that was set over his house, saying, Rise, pursue these men before they get too far from Egypt, and say unto them, Why have you stolen my master's cup?

26. And Joseph's officer rose up and he reached them, and he spoke unto them all the words of Joseph; and when they heard this thing they became exceedingly wroth, and they said, He with whom thy master's cup shall be found shall die, and we will also become slaves.

27. And they hastened and each man brought down his sack from his ass, and they looked in their bags and the cup was found in Benjamin's bag, and they all tore their garments and they returned to the city, and they smote Benjamin in the road, continually smiting him until he came into the city, and they stood before Joseph.

## **JUBILEES 42:25**

25. And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: "Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away."

## **JUBILEES 43:1**

1. And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.
2. And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: "Pursue them, run and seize them, saying, 'For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks.' And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgment."
3. And he ran after them and said unto them according to these words.
4. And they said unto him: "God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan.
5. How then should we steal any utensil? Behold here are we and our sacks; search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord."
6. And he said unto them: "Not so, the man with whom I find, him only shall I take as a servant, and ye will return in peace unto your house."
7. And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.
8. And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

## Judah's defence of Benjamin

### Genesis 44:14

#### King James

{44:14} And Judah and his brethren came to Joseph's house; for he [was] yet there: and they fell before him on the ground.

{44:15} And Joseph said unto them, What deed [is] this that ye have done? wot ye not that such a man as I can certainly divine?

{44:16} And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we [are] my lord's servants, both we, and [he] also with whom the cup is found.

{44:17} And he said, God forbid that I should do so: [but] the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

{44:18} Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou [art] even as Pharaoh.

{44:19} My lord asked his servants, saying, Have ye a father, or a brother?

{44:20} And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

{44:21} And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

{44:22} And we said unto my lord, The lad cannot leave his father: for [if] he should leave his father, [his father] would die.

{44:23} And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

#### Septuagint

44:14 And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him.

15 And Joseph said to them, What is this thing that ye have done? know ye not that a man such as I can surely divine?

16 And Judas said, What shall we answer to our lord, or what shall we say, or wherein should we be justified? whereas God has discovered the unrighteousness of thy servants; behold, we are slaves to our lord, both we and he with whom the cup has been found.

17 And Joseph said, Far be it from me to do this thing; the man with whom the cup has been found, he shall be my servant; but do ye go up with safety to your father.

18 And Judas drew near him, and said, I pray, Sir, let thy servant speak a word before thee, and be not angry with thy servant, for thou art next to Pharaoh.

19 Sir, thou askedst thy servants, saying, Have ye a father or a brother?

20 And we said to *my* lord, We have a father, an old man, and he has a son of his old age, a young one, and his brother is dead, and he alone has been left behind to his mother, and his father loves him.

21 And thou saidst to they servants, Bring him down to me, and I will take care of him.

22 And we said to *my* lord, The child will not be able to leave his father; but if he should leave his father, he will die.

23 But thou saidst to they servants, Except your younger brother come down with you, ye shall not see my face again.

*Joseph*

{44:24} And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

{44:25} And our father said, Go again, [and] buy us a little food.

{44:26} And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother [be] with us.

{44:27} And thy servant my father said unto us, Ye know that my wife bare me two [sons: ]

{44:28} And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

{44:29} And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

{44:30} Now therefore when I come to thy servant my father, and the lad [be] not with us; seeing that his life is bound up in the lad's life;

{44:31} It shall come to pass, when he seeth that the lad [is] not [with us,] that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

{44:32} For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

{44:33} Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

{44:34} For how shall I go up to my father, and the lad [be] not with me? lest peradventure I see the evil that shall come on my father.

24 And it came to pass, when we went up to thy servant our father, we reported to him the words of our lord.

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

26 And we said, We shall not be able to go down; but if our younger brother go down with us, we will go down; for we shall not be able to see the man's face, our younger brother not being with us.

27 And thy servant our father said to us, Ye know that my wife bore me two *sons*;

28 and one is departed from me; and ye said that he was devoured of wild beasts, and I have not seen him until now.

29 If then ye take this one also from my presence, and an affliction happen to him by the way, then shall ye bring down my old age with sorrow to the grave.

30 Now then, if I should go in to thy servant, and our father, and the boy should not be with us, (and his life depends on this *lad's* life)

31 —it shall even come to pass, when he sees the boy is not with us, *that* he will die, and thy servants will bring down the old age of thy servant, and our father, with sorrow to the grave.

32 For thy servant has received the boy *in charge* from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever.

33 Now then I will remain a servant with thee instead of the lad, a domestic of my lord; but let the lad go up with his brethren.

34 For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befall my father.

## Antiquities Book 2 6:8 - 6:9

The horsemen therefore took Benjamin and brought him to Joseph, his brethren also following him; who, when he saw him in custody, and them in the habit of mourners, said, "How came you, vile wretches as you are, to have such a strange notion of my kindness to you, and of God's providence, as impudently to do thus to your benefactor, who in such an hospitable manner had entertained you?" Whereupon they gave up themselves to be punished, in order to save Benjamin; and called to mind what a wicked enterprise they had been guilty of against Joseph. They also pronounced him more

happy than themselves, if he were dead, in being freed from the miseries of this life; and if he were alive, that he enjoyed the pleasure of seeing God's vengeance upon them. They said further; that they were the plague of their father, since they should now add to his former affliction for Joseph, this other affliction for Benjamin. Reubel also was large in cutting them upon this occasion. But Joseph dismissed them; for he said they had been guilty of no offense, and that he would content himself with the lad's punishment; for he said it was not a fit thing to let him go free, for the sake of those who had not offended; nor was it a fit thing to punish them together with him who had been guilty of stealing. And when he promised to give them leave to go away in safety, the rest of them were under great consternation, and were able to say nothing on this sad occasion. But Judas, who had persuaded their father to send the lad from him, being otherwise also a very bold and active man, determined to hazard himself for the preservation of his brother. "It is true," said he, "O governor, that we have been very wicked with regard to thee, and on that account deserved punishment; even all of us may justly be punished, although the theft were not committed by all, but only by one of us, and he the youngest also; but yet there remains some hope for us, who otherwise must be under despair on his account, and this from thy goodness, which promises us a deliverance out of our present danger. And now I beg thou wilt not look at us, or at that great crime we have been guilty of, but at thy own excellent nature, and take advice of thine own virtue, instead of that wrath thou hast against us; which passion those that otherwise are of lower character indulge, as they do their strength, and that not only on great, but also on very trifling occasions. Overcome, sir, that passion, and be not subdued by it, nor suffer it to slay those that do not otherwise presume upon their own safety, but are desirous to accept of it from thee; for this is not the first time that thou wilt bestow it on us, but before, when we came to buy corn, thou affordedst us great plenty of food, and gavest us leave to carry so much home to our family as has preserved them from perishing by famine. Nor is there any difference between not overlooking men that were perishing for want of necessaries, and not punishing those that seem to be offenders, and have been so unfortunate as to lose the advantage of that glorious benefaction which they received from thee. This will be an instance of equal favor, though bestowed after a different manner; for thou wilt save those this way whom thou didst feed the other; and thou wilt hereby preserve alive, by thy own bounty, those souls which thou didst not suffer to be distressed by famine, it being indeed at once a wonderful and a great thing to sustain our lives by corn, and to bestow on us that pardon, whereby, now we are distressed, we may continue those lives. And I am ready to suppose that God is willing to afford thee this opportunity of showing thy virtuous disposition, by bringing us into this calamity, that it may appear thou canst forgive the injuries that are done to thyself, and mayst be esteemed kind to others, besides those who, on other accounts, stand in need of thy assistance; since it is indeed a right thing to do well to those who are in distress for want of food, but still a more glorious thing to save those who deserve to be punished, when it is on account of heinous offenses against thyself; for if it be a thing deserving commendation to forgive such as have been guilty of small offenses, that tend to a person's loss, and this be praiseworthy in him that overlooks such offenses, to restrain a man's passion as to crimes which are capital to the guilty, is to be like the most excellent nature of God himself. And truly, as for myself, had it not been that we had a father, who had discovered, on occasion of the death of Joseph, how miserably he is always afflicted at the loss of his sons, I had not made any words on account of the saving of our own lives; I mean, any further than as that would be an excellent character for thyself, to preserve even those that would have nobody to lament them when they were dead, but we would have yielded ourselves up to suffer whatsoever thou pleasedst; but now (for we do not plead for mercy to ourselves, though indeed, if we die, it will be while we are young, and before we have had the enjoyment of life) have regard to our father, and take pity of his old age, on whose account it is that we make these supplications to thee. We beg thou wilt give us those lives which this wickedness of ours has rendered obnoxious to thy punishment; and this for his sake who is not himself wicked, nor does his being our father make us wicked. He is a good man, and not worthy to have such trials of his patience; and now, we are absent, he is afflicted with care for us. But if he hear of our deaths, and what was the cause of it, he will on that account die an immature death; and the reproachful manner of our ruin will hasten his end, and will directly kill him; nay, will bring him to a miserable death, while he will make haste to rid himself out of the world, and bring himself to a state of insensibility, before the sad story of our end come abroad into the rest of the world. Consider these things in this manner, although our wickedness does now provoke thee with a just desire of punishing that wickedness, and forgive it for our father's sake; and let thy commiseration of him weigh more with thee than our wickedness. Have regard to the old age

## *Joseph*

of our father, who, if we perish, will be very lonely while he lives, and will soon die himself also. Grant this boon to the name of fathers, for thereby thou wilt honor him that begat thee, and will grant it to thyself also, who enjoyest already that denomination; thou wilt then, by that denomination, be preserved of God, the Father of all, - by showing a pious regard to which, in the case of our father, thou wilt appear to honor him who is styled by the same name; I mean, if thou wilt have this pity on our father, upon this consideration, how miserable he will be if he be deprived of his sons! It is thy part therefore to bestow on us what God has given us, when it is in thy power to take it away, and so to resemble him entirely in charity; for it is good to use that power, which can either give or take away, on the merciful side; and when it is in thy power to destroy, to forget that thou ever hadst that power, and to look on thyself as only allowed power for preservation; and that the more any one extends this power, the greater reputation does he gain to himself. Now, by forgiving our brother what he has unhappily committed, thou wilt preserve us all; for we cannot think of living if he be put to death, since we dare not show ourselves alive to our father without our brother, but here must we partake of one and the same catastrophe of his life. And so far we beg of thee, O governor, that if thou condemnest our brother to die, thou wilt punish us together with him, as partners of his crime, - for we shall not think it reasonable to be reserved to kill ourselves for grief of our brother's death, but so to die rather as equally guilty with him of this crime. I will only leave with thee this one consideration, and then will say no more, viz. that our brother committed this fault when he was young, and not yet of confirmed wisdom in his conduct; and that men naturally forgive such young persons. I end here, without adding what more I have to say, that in case thou condemnest us, that omission may be supposed to have hurt us, and permitted thee to take the severer side. But in case thou settest us free, that this may be ascribed to thy own goodness, of which thou art inwardly conscious, that thou freest us from condemnation; and that not by barely preserving us, but by granting us such a favor as will make us appear more righteous than we really are, and by representing to thyself more motives for our deliverance than we are able to produce ourselves. If, therefore, thou resolvest to slay him, I desire thou wilt slay me in his stead, and send him back to his father; or if thou pleasest to retain him with thee as a slave, I am fitter to labor for thy advantage in that capacity, and, as thou seest, am better prepared for either of those sufferings. So Judas, being very willing to undergo any thing whatever for the deliverance of his brother, cast himself down at Joseph's feet, and earnestly labored to assuage and pacify his anger. All his brethren also fell down before him, weeping and delivering themselves up to destruction for the preservation of the life of Benjamin.

## **JASHER 53:28**

28. And Judah's anger was kindled, and he said, This man has only brought me back to destroy Egypt this day.

29. And the men came to Joseph's house, and they found Joseph sitting upon his throne, and all the mighty men standing at his right and left.

30. And Joseph said unto them, What is this act that you have done, that you took away my silver cup and went away? but I know that you took my cup in order to know thereby in what part of the land your brother was.

31. And Judah said, What shall we say to our lord, what shall we speak and how shall we justify ourselves, God has this day found the iniquity of all thy servants, therefore has he done this thing to us this day.

32. And Joseph rose up and caught hold of Benjamin and took him from his brethren with violence, and he came to the house and locked the door at them, and Joseph commanded him that was set over his house that he should say unto them, Thus saith the king, Go in peace to your father, behold I have taken the man in whose hand my cup was found.

## **JASHER 54:1**

1. And when Judah saw the dealings of Joseph with them, Judah approached him and broke open the door, and came with his brethren before Joseph.
2. And Judah said unto Joseph, Let it not seem grievous in the sight of my lord, may thy servant I pray thee speak a word before thee? and Joseph said unto him, Speak.
3. And Judah spoke before Joseph, and his brethren were there standing before them; and Judah said unto Joseph, Surely when we first came to our lord to buy food, thou didst consider us as spies of the land, and we brought Benjamin before thee, and thou still makest sport of us this day.
4. Now therefore let the king hear my words, and send I pray thee our brother that he may go along with us to our father, lest thy soul perish this day with all the souls of the inhabitants of Egypt.
5. Dost thou not know what two of my brethren, Simeon and Levi, did unto the city of Shechem, and unto seven cities of the Amorites, on account of our sister Dinah, and also what they would do for the sake of their brother Benjamin?
6. And I with my strength, who am greater and mightier than both of them, come this day upon thee and thy land if thou art unwilling to send our brother.
7. Hast thou not heard what our God who made choice of us did unto Pharaoh on account of Sarah our mother, whom he took away from our father, that he smote him and his household with heavy plagues, that even unto this day the Egyptians relate this wonder to each other? so will our God do unto thee on account of Benjamin whom thou hast this day taken from his father, and on account of the evils which thou this day heapest over us in thy land; for our God will remember his covenant with our father Abraham and bring evil upon thee, because thou hast grieved the soul of our father this day.
8. Now therefore hear my words that I have this day spoken unto thee, and send our brother that he may go away lest thou and the people of thy land die by the sword, for you cannot all prevail over me.
9. And Joseph answered Judah, saying, Why hast thou opened wide thy mouth and why dost thou boast over us, saying, Strength is with thee? as Pharaoh liveth, if I command all my valiant men to fight with you, surely thou and these thy brethren would sink in the mire.
10. And Judah said unto Joseph, Surely it becometh thee and thy people to fear me; as the Lord liveth if I once draw my sword I shall not sheathe it again until I shall this day have slain all Egypt, and I will commence with thee and finish with Pharaoh thy master.
11. And Joseph answered and said unto him, Surely strength belongeth not alone to thee; I am stronger and mightier than thou, surely if thou drawest thy sword I will put it to thy neck and the necks of all thy brethren.
12. And Judah said unto him, Surely if I this day open my mouth against thee I would swallow thee up that thou be destroyed from off the earth and perish this day from thy kingdom. And Joseph said, Surely if thou openest thy mouth I have power and might to close thy mouth with a stone until thou shalt not be able to utter a word; see how many stones are before us, truly I can take a stone, and force it into thy mouth and break thy jaws.
13. And Judah said, God is witness between us, that we have not hitherto desired to battle with thee, only give us our brother and we will go from thee; and Joseph answered and said, As Pharaoh liveth, if all the kings of Canaan came together with you, you should not take him from my hand.
14. Now therefore go your way to your father, and your brother shall be unto me for a slave, for he has robbed the king's house. And Judah said, What is it to thee or to the character of the king, surely the king sendeth forth from his house, throughout the land, silver and gold either in gifts or expenses,

*Joseph*

and thou still talkest about thy cup which thou didst place in our brother's bag and sayest that he has stolen it from thee?

15. God forbid that our brother Benjamin or any of the seed of Abraham should do this thing to steal from thee, or from any one else, whether king, prince, or any man.

16. Now therefore cease this accusation lest the whole earth hear thy words, saying, For a little silver the king of Egypt wrangled with the men, and he accused them and took their brother for a slave.

17. And Joseph answered and said, Take unto you this cup and go from me and leave your brother for a slave, for it is the judgment of a thief to be a slave.

18. And Judah said, Why art thou not ashamed of thy words, to leave our brother and to take thy cup? Surely if thou givest us thy cup, or a thousand times as much, we will not leave our brother for the silver which is found in the hand of any man, that we will not die over him.

19. And Joseph answered, And why did you forsake your brother and sell him for twenty pieces of silver unto this day, and why then will you not do the same to this your brother?

20. And Judah said, the Lord is witness between me and thee that we desire not thy battles; now therefore give us our brother and we will go from thee without quarreling.

21. And Joseph answered and said, If all the kings of the land should assemble they will not be able to take your brother from my hand; and Judah said, What shall we say unto our father, when he seeth that our brother cometh not with us, and will grieve over him?

22. And Joseph answered and said, This is the thing which you shall tell unto your father, saying, The rope has gone after the bucket.

23. And Judah said, Surely thou art a king, and why speakest thou these things, giving a false judgment? woe unto the king who is like unto thee.

24. And Joseph answered and said, There is no false judgment in the word that I spoke on account of your brother Joseph, for all of you sold him to the Midianites for twenty pieces of silver, and you all denied it to your father and said unto him, An evil beast has devoured him, Joseph has been torn to pieces.

25. And Judah said, Behold the fire of Shem burneth in my heart, now I will burn all your land with fire; and Joseph answered and said, Surely thy sister-in-law Tamar, who killed your sons, extinguished the fire of Shechem.

26. And Judah said, If I pluck out a single hair from my flesh, I will fill all Egypt with its blood.

27. And Joseph answered and said, Such is your custom to do as you did to your brother whom you sold, and you dipped his coat in blood and brought it to your father in order that he might say an evil beast devoured him and here is his blood.

28. And when Judah heard this thing he was exceedingly wroth and his anger burned within him, and there was before him in that place a stone, the weight of which was about four hundred shekels, and Judah's anger was kindled and he took the stone in one hand and cast it to the heavens and caught it with his left hand.

29. And he placed it afterward under his legs, and he sat upon it with all his strength and the stone was turned into dust from the force of Judah.

30. And Joseph saw the act of Judah and he was very much afraid, but he commanded Manassah his son and he also did with another stone like unto the act of Judah, and Judah said unto his brethren, Let not any of you say, this man is an Egyptian, but by his doing this thing he is of our father's family.

31. And Joseph said, Not to you only is strength given, for we are also powerful men, and why will you boast over us all? and Judah said unto Joseph, Send I pray thee our brother and ruin not thy country this day.

*Joseph*

32. And Joseph answered and said unto them, Go and tell your father, an evil beast hath devoured him as you said concerning your brother Joseph.

33. And Judah spoke to his brother Naphtali, and he said unto him, Make haste, go now and number all the streets of Egypt and come and tell me; and Simeon said unto him, Let not this thing be a trouble to thee; now I will go to the mount and take up one large stone from the mount and level it at every one in Egypt, and kill all that are in it.

34. And Joseph heard all these words that his brethren spoke before him, and they did not know that Joseph understood them, for they imagined that he knew not to speak Hebrew.

35. And Joseph was greatly afraid at the words of his brethren lest they should destroy Egypt, and he commanded his son Manasseh, saying, Go now make haste and gather unto me all the inhabitants of Egypt, and all the valiant men together, and let them come to me now upon horseback and on foot and with all sorts of musical instruments, and Manasseh went and did so.

36. And Naphtali went as Judah had commanded him, for Naphtali was lightfooted as one of the swift stags, and he would go upon the ears of corn and they would not break under him.

37. And he went and numbered all the streets of Egypt, and found them to be twelve, and he came hastily and told Judah, and Judah said unto his brethren, Hasten you and put on every man his sword upon his loins and we will come over Egypt, and smite them all, and let not a remnant remain.

38. And Judah said, Behold, I will destroy three of the streets with my strength, and you shall each destroy one street; and when Judah was speaking this thing, behold the inhabitants of Egypt and all the mighty men came toward them with all sorts of musical instruments and with loud shouting.

39. And their number was five hundred cavalry and ten thousand infantry, and four hundred men who could fight without sword or spear, only with their hands and strength.

40. And all the mighty men came with great storming and shouting, and they all surrounded the sons of Jacob and terrified them, and the ground quaked at the sound of their shouting.

41. And when the sons of Jacob saw these troops they were greatly afraid of their lives, and Joseph did so in order to terrify the sons of Jacob to become tranquilized.

42. And Judah, seeing some of his brethren terrified, said unto them, Why are you afraid whilst the grace of God is with us? and when Judah saw all the people of Egypt surrounding them at the command of Joseph to terrify them, only Joseph commanded them, saying, Do not touch any of them.

43. Then Judah hastened and drew his sword, and uttered a loud and bitter scream, and he smote with his sword, and he sprang upon the ground and he still continued to shout against all the people.

44. And when he did this thing the Lord caused the terror of Judah and his brethren to fall upon the valiant men and all the people that surrounded them.

45. And they all fled at the sound of the shouting, and they were terrified and fell one upon the other, and many of them died as they fell, and they all fled from before Judah and his brethren and from before Joseph.

46. And whilst they were fleeing, Judah and his brethren pursued them unto the house of Pharaoh, and they all escaped, and Judah again sat before Joseph and roared at him like a lion, and gave a great and tremendous shriek at him.

47. And the shriek was heard at a distance, and all the inhabitants of Succoth heard it, and all Egypt quaked at the sound of the shriek, and also the walls of Egypt and of the land of Goshen fell in from the shaking of the earth, and Pharaoh also fell from his throne upon the ground, and also all the pregnant women of Egypt and Goshen miscarried when they heard the noise of the shaking, for they were terribly afraid.

*Joseph*

48. And Pharaoh sent word, saying, What is this thing that has this day happened in the land of Egypt? and they came and told him all the things from beginning to end, and Pharaoh was alarmed and he wondered and was greatly afraid.

49. And his fright increased when he heard all these things, and he sent unto Joseph, saying, Thou hast brought unto me the Hebrews to destroy all Egypt; what wilt thou do with that thievish slave? send him away and let him go with his brethren, and let us not perish through their evil, even we, you and all Egypt.

50. And if thou desirest not to do this thing, cast off from thee all my valuable things, and go with them to their land, if thou delightest in it, for they will this day destroy my whole country and slay all my people; even all the women of Egypt have miscarried through their screams; see what they have done merely by their shouting and speaking, moreover if they fight with the sword, they will destroy the land; now therefore choose that which thou desirest, whether me or the Hebrews, whether Egypt or the land of the Hebrews.

51. And they came and told Joseph all the words of Pharaoh that he had said concerning him, and Joseph was greatly afraid at the words of Pharaoh and Judah and his brethren were still standing before Joseph indignant and enraged, and all the sons of Jacob roared at Joseph, like the roaring of the sea and its waves.

52. And Joseph was greatly afraid of his brethren and on account of Pharaoh, and Joseph sought a pretext to make himself known unto his brethren, lest they should destroy all Egypt.

53. And Joseph commanded his son Manasseh, and Manasseh went and approached Judah, and placed his hand upon his shoulder, and the anger of Judah was stilled.

54. And Judah said unto his brethren, Let no one of you say that this is the act of an Egyptian youth for this is the work of my father's house.

55. And Joseph seeing and knowing that Judah's anger was stilled, he approached to speak unto Judah in the language of mildness.

56. And Joseph said unto Judah, Surely you speak truth and have this day verified your assertions concerning your strength, and may your God who delighteth in you, increase your welfare; but tell me truly why from amongst all thy brethren dost thou wrangle with me on account of the lad, as none of them have spoken one word to me concerning him.

57. And Judah answered Joseph, saying, Surely thou must know that I was security for the lad to his father, saying, If I brought him not unto him I should bear his blame forever.

58. Therefore have I approached thee from amongst all my brethren, for I saw that thou wast unwilling to suffer him to go from thee; now therefore may I find grace in thy sight that thou shalt send him to go with us, and behold I will remain as a substitute for him, to serve thee in whatever thou desirest, for wheresoever thou shalt send me I will go to serve thee with great energy.

59. Send me now to a mighty king who has rebelled against thee, and thou shalt know what I will do unto him and unto his land; although he may have cavalry and infantry or an exceeding mighty people, I will slay them all and bring the king's head before thee.

60. Dost thou not know or hast thou not heard that our father Abraham with his servant Eliezer smote all the kings of Elam with their hosts in one night, they left not one remaining? and ever since that day our father's strength was given unto us for an inheritance, for us and our seed forever.

61. And Joseph answered and said, You speak truth, and falsehood is not in your mouth, for it was also told unto us that the Hebrews have power and that the Lord their God delighteth much in them, and who then can stand before them?

*Joseph*

62. However, on this condition will I send your brother, if you will bring before me his brother the son of his mother, of whom you said that he had gone from you down to Egypt; and it shall come to pass when you bring unto me his brother I will take him in his stead, because not one of you was security for him to your father, and when he shall come unto me, I will then send with you his brother for whom you have been security.

63. And Judah's anger was kindled against Joseph when he spoke this thing, and his eyes dropped blood with anger, and he said unto his brethren, How doth this man this day seek his own destruction and that of all Egypt!

64. And Simeon answered Joseph, saying, Did we not tell thee at first that we knew not the particular spot to which he went, and whether he be dead or alive, and wherefore speaketh my lord like unto these things?

65. And Joseph observing the countenance of Judah discerned that his anger began to kindle when he spoke unto him, saying, Bring unto me your other brother instead of this brother.

66. And Joseph said unto his brethren, Surely you said that your brother was either dead or lost, now if I should call him this day and he should come before you, would you give him unto me instead of his brother?

## **JUBILEES 43:9**

9. And Joseph said unto them: "Ye have done evil." And they said: "What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also."

10. And Joseph said unto them: "I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil.. Know ye not that a man delighteth in his cup as I with this cup? And yet ye have stolen it from me."

11. And Judah said: "O my lord, let thy servant, I pray thee, speak a word in my lord's ear; two brothers did thy servant's mother bear to our father; one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loveth him, and his life also is bound up with the life of this (lad).

12. And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13. Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will bear the blame to our father for ever."

## *Joseph reveals himself*

### Genesis 45:1

#### King James

{45:1} Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

{45:2} And he wept aloud: and the Egyptians and the house of Pharaoh heard.

{45:3} And Joseph said unto his brethren, I [am] Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

{45:4} And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I [am] Joseph your brother, whom ye sold into Egypt.

{45:5} Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

{45:6} For these two years [hath] the famine [been] in the land: and yet [there are] five years, in the which [there shall] neither [be] earing nor harvest.

{45:7} And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

{45:8} So now [it was] not you [that] sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

{45:9} Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

#### Septuagint

45:1 And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his brethren.

2 And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharaoh.

3 And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled.

4 And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom ye sold into Egypt.

5 Now then be not grieved, and let it not seem hard to you that ye sold me hither, for God sent me before you for life.

6 For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing.

7 For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you.

8 Now then ye did not send me hither, but God; and he hath made me as a father of Pharaoh, and lord of all his house, and ruler of all the land of Egypt.

9 Hasten, therefore, and go up to my father, and say to him, These things saith thy son Joseph; God has made me lord of all the land of Egypt; come down therefore to me, and tarry not.

{45:10} And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

{45:11} And there will I nourish thee; for yet [there are] five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

{45:12} And, behold, your eyes see, and the eyes of my brother Benjamin, that [it is] my mouth that speaketh unto you.

{45:13} And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

{45:14} And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

{45:15} Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

<sup>10</sup> And thou shalt dwell in the land of Gesem of Arabia; and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep and thine oxen, and whatsoever things are thine.

<sup>11</sup> And I will nourish thee there: for the famine is yet for five years; lest thou be consumed, and thy sons, and all thy possessions.

<sup>12</sup> Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.

<sup>13</sup> Report, therefore, to my father all my glory in Egypt, and all things that ye have seen, and make haste and bring down my father hither.

<sup>14</sup> And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck.

<sup>15</sup> And he kissed all his brethren, and wept on them; and after these things his brethren spoke to him.

## Antiquities Book 2 6:10

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But Joseph, as overcome now with his affections, and no longer able to personate an angry man, commanded all that were present to depart, that he might make himself known to his brethren when they were alone; and when the rest were gone out, he made himself known to his brethren; and said, "I commend you for your virtue, and your kindness to our brother: I find you better men than I could have expected from what you contrived about me. Indeed, I did all this to try your love to your brother; so I believe you were not wicked by nature in what you did in my case, but that all has happened according to God's will, who has hereby procured our enjoyment of what good things we have; and, if he continue in a favorable disposition, of what we hope for hereafter. Since, therefore, I know that our father is safe and well, beyond expectation, and I see you so well disposed to your brother, I will no longer remember what guilt you seem to have had about me, but will leave off to hate you for that your wickedness; and do rather return you my thanks, that you have concurred with the intentions of God to bring things to their present state. I would have you also rather to forget the same, since that imprudence of yours is come to such a happy conclusion, than to be uneasy and blush at those your offenses. Do not, therefore, let your evil intentions, when you condemned me, and that bitter remorse which might follow, be a grief to you now, because those intentions were frustrated. Go, therefore, your way, rejoicing in what has happened by the Divine Providence, and inform your father of it, lest he should be spent with cares for you, and deprive me of the most agreeable part of my felicity; I mean, lest he should die before he comes into my sight, and enjoys the good things that we now have.

## JASHER 54:67

67. And Joseph began to speak and call out, Joseph, Joseph, come this day before me, and appear to thy brethren and sit before them.

## *Joseph*

68. And when Joseph spoke this thing before them, they looked each a different way to see from whence Joseph would come before them.

69. And Joseph observed all their acts, and said unto them, Why do you look here and there? I am Joseph whom you sold to Egypt, now therefore let it not grieve you that you sold me, for as a support during the famine did God send me before you.

70. And his brethren were terrified at him when they heard the words of Joseph, and Judah was exceedingly terrified at him.

71. And when Benjamin heard the words of Joseph he was before them in the inner part of the house, and Benjamin ran unto Joseph his brother, and embraced him and fell upon his neck, and they wept.

72. And when Joseph's brethren saw that Benjamin had fallen upon his brother's neck and wept with him, they also fell upon Joseph and embraced him, and they wept a great weeping with Joseph.

73. And the voice was heard in the house of Joseph that they were Joseph's brethren, and it pleased Pharaoh exceedingly, for he was afraid of them lest they should destroy Egypt.

## **JUBILEES 43:14**

14. And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15. And he conversed with them in the Hebrew tongue and fell on their neck and wept. But they knew him not and they began to weep.

16. And he said unto them: "Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17. For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18. Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

19. And tell my father that I am still alive, and ye, behold, ye see that the Lord hath made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20. And tell my father of all my glory, and all the riches and glory that the Lord hath given Me."

## Go and bring back Jacob

### Genesis 45:16

#### King James

{45:16} And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

{45:17} And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

{45:18} And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

{45:19} Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

{45:20} Also regard not your stuff; for the good of all the land of Egypt [is] yours.

{45:21} And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

{45:22} To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred [pieces] of silver, and five changes of raiment.

{45:23} And to his father he sent after this [manner;] ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

{45:24} So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

{45:25} And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

#### Septuagint

45:16 And the report was carried into the house of Pharaoh, saying, Joseph's brethren are come; and Pharaoh was glad, and his household.

17 And Pharaoh said to Joseph, Say to thy brethren, Do this; fill your waggons, and depart into the land of Chanaan.

18 And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land.

19 And do thou charge them thus; that they should take for them waggons out of the land of Egypt, for your little ones, and for your wives; and take up your father, and come.

20 And be not sparing in regard to your property, for all the good of Egypt shall be yours.

21 And the children of Israel did so; and Joseph gave to them waggons, according to the words spoken by king Pharaoh; and he gave them provision for the journey.

22 And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold, and five changes of raiment.

23 And to his father he sent *presents* at the same rate, and ten asses, bearing some of all the good things of Egypt, and ten mules, bearing bread for his father for thy journey.

24 And he sent away his brethren, and they went; and he said to them, Be not angry by the way.

25 And they went up out of Egypt, and came into the land of Chanaan, to Jacob their father.

## *Joseph*

{45:26} And told him, saying, Joseph [is] yet alive, and he [is] governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

{45:27} And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

{45:28} And Israel said, [It is] enough; Joseph my son [is] yet alive: I will go and see him before I die.

26 And they reported to him, saying, Thy son Joseph is living, and he is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them.

27 But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived.

28 And Israel said, It is a great thing for me if Joseph my son is yet alive. I will go and see him before I die.

## Antiquities Book 2 6:10 - 7:1

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Bring, therefore, with you our father, and your wives and children, and all your kindred, and remove your habitations hither; for it is not proper that the persons dearest to me should live remote from me, now my affairs are so prosperous, especially when they must endure five more years of famine." When Joseph had said this, he embraced his brethren, who were in tears and sorrow; but the generous kindness of their brother seemed to leave among them no room for fear, lest they should be punished on account of what they had consulted and acted against him; and they were then feasting. Now the king, as soon as he heard that Joseph's brethren were come to him, was exceeding glad of it, as if it had been a part of his own good fortune; and gave them wagons full of corn and gold and silver, to be conveyed to his father. Now when they had received more of their brother part to be carried to their father, and part as free gifts to every one of themselves, Benjamin having still more than the rest, they departed.

As soon as Jacob came to know, by his sons returning home, in what state Joseph was, that he had not only escaped death, for which yet he lived all along in mourning, but that he lived in splendor and happiness, and ruled over Egypt, jointly with the king, and had intrusted to his care almost all his affairs, he did not think any thing he was told to be incredible, considering the greatness of the works of God, and his kindness to him, although that kindness had, for some late times, been intermitted; so he immediately and zealously set out upon his journey to him.

## **JASHER 54:74**

74. And Pharaoh sent his servants unto Joseph to congratulate him concerning his brethren who had come to him, and all the captains of the armies and troops that were in Egypt came to rejoice with Joseph, and all Egypt rejoiced greatly about Joseph's brethren.

75. And Pharaoh sent his servants to Joseph, saying, Tell thy brethren to fetch all belonging to them and let them come unto me, and I will place them in the best part of the land of Egypt, and they did so.

76. And Joseph commanded him that was set over his house to bring out to his brethren gifts and garments, and he brought out to them many garments being robes of royalty and many gifts, and Joseph divided them amongst his brethren.

*Joseph*

77. And he gave unto each of his brethren a change of garments of gold and silver, and three hundred pieces of silver, and Joseph commanded them all to be dressed in these garments, and to be brought before Pharaoh.

78. And Pharaoh seeing that all Joseph's brethren were valiant men, and of beautiful appearance, he greatly rejoiced.

79. And they afterward went out from the presence of Pharaoh to go to the land of Canaan, to their father, and their brother Benjamin was with them.

80. And Joseph rose up and gave unto them eleven chariots from Pharaoh, and Joseph gave unto them his chariot, upon which he rode on the day of his being crowned in Egypt, to fetch his father to Egypt; and Joseph sent to all his brothers' children, garments according to their numbers, and a hundred pieces of silver to each of them, and he also sent garments to the wives of his brethren from the garments of the king's wives, and he sent them.

81. And he gave unto each of his brethren ten men to go with them to the land of Canaan to serve them, to serve their children and all belonging to them in coming to Egypt.

82. And Joseph sent by the hand of his brother Benjamin ten suits of garments for his ten sons, a portion above the rest of the children of the sons of Jacob.

83. And he sent to each fifty pieces of silver, and ten chariots on the account of Pharaoh, and he sent to his father ten asses laden with all the luxuries of Egypt, and ten she asses laden with corn and bread and nourishment for his father, and to all that were with him as provisions for the road.

84. And he sent to his sister Dinah garments of silver and gold, and frankincense and myrrh, and aloes and women's ornaments in great plenty, and he sent the same from the wives of Pharaoh to the wives of Benjamin.

85. And he gave unto all his brethren, also to their wives, all sorts of onyx stones and bdellium, and from all the valuable things amongst the great people of Egypt, nothing of all the costly things was left but what Joseph sent of to his father's household.

86. And he sent his brethren away, and they went, and he sent his brother Benjamin with them.

87. And Joseph went out with them to accompany them on the road unto the borders of Egypt, and he commanded them concerning his father and his household, to come to Egypt.

88. And he said unto them, Do not quarrel on the road, for this thing was from the Lord to keep a great people from starvation, for there will be yet five years of famine in the land.

89. And he commanded them, saying, When you come unto the land of Canaan, do not come suddenly before my father in this affair, but act in your wisdom.

90. And Joseph ceased to command them, and he turned and went back to Egypt, and the sons of Jacob went to the land of Canaan with joy and cheerfulness to their father Jacob.

91. And they came unto the borders of the land, and they said to each other, What shall we do in this matter before our father, for if we come suddenly to him and tell him the matter, he will be greatly alarmed at our words and will not believe us.

92. And they went along until they came nigh unto their houses, and they found Serach, the daughter of Asher, going forth to meet them, and the damsel was very good and subtle, and knew how to play upon the harp.

93. And they called unto her and she came before them, and she kissed them, and they took her and gave unto her a harp, saying, Go now before our father, and sit before him, and strike upon the harp, and speak these words.

94. And they commanded her to go to their house, and she took the harp and hastened before them, and she came and sat near Jacob.

## *Joseph*

95. And she played well and sang, and uttered in the sweetness of her words, Joseph my uncle is living, and he ruleth throughout the land of Egypt, and is not dead. 96. And she continued to repeat and utter these words, and Jacob heard her words and they were agreeable to him.
97. He listened whilst she repeated them twice and thrice, and joy entered the heart of Jacob at the sweetness of her words, and the spirit of God was upon him, and he knew all her words to be true.
98. And Jacob blessed Serach when she spoke these words before him, and he said unto her, My daughter, may death never prevail over thee, for thou hast revived my spirit; only speak yet before me as thou hast spoken, for thou hast gladdened me with all thy words.
99. And she continued to sing these words, and Jacob listened and it pleased him, and he rejoiced, and the spirit of God was upon him.
100. Whilst he was yet speaking with her, behold his sons came to him with horses and chariots and royal garments and servants running before them.
101. And Jacob rose up to meet them, and saw his sons dressed in royal garments and he saw all the treasures that Joseph had sent to them.
102. And they said unto him, Be informed that our brother Joseph is living, and it is he who ruleth throughout the land of Egypt, and it is he who spoke unto us as we told thee.
103. And Jacob heard all the words of his sons, and his heart palpitated at their words, for he could not believe them until he saw all that Joseph had given them and what he had sent him, and all the signs which Joseph had spoken unto them.
104. And they opened out before him, and showed him all that Joseph had sent, they gave unto each what Joseph had sent him, and he knew that they had spoken the truth, and he rejoiced exceedingly an account of his son.
105. And Jacob said, It is enough for me that my son Joseph is still living, I will go and see him before I die.
106. And his sons told him all that had befallen them, and Jacob said, I will go down to Egypt to see my son and his offspring.
107. And Jacob rose up and put on the garments which Joseph had sent him, and after he had washed, and shaved his hair, he put upon his head the turban which Joseph had sent him.
108. And all the people of Jacob's house and their wives put on the garments which Joseph had sent to them, and they greatly rejoiced at Joseph that he was still living and that he was ruling in Egypt,
109. And all the inhabitants of Canaan heard of this thing, and they came and rejoiced much with Jacob that he was still living.
110. And Jacob made a feast for them for three days, and all the kings of Canaan and nobles of the land ate and drank and rejoiced in the house of Jacob.

## **JUBILEES 43:21**

21. And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.
22. And to their father he sent raiment and silver and ten asses which carried com, and he sent them away.
23. And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24. And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: "It is enough for me if Joseph liveth; I will go down and see him before I die."

## *Jacob travels to Egypt*

### Genesis 46:1

#### King James

{46:1} And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

{46:2} And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here [am] I.

{46:3} And he said, I [am] God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

{46:4} I will go down with thee into Egypt; and I will also surely bring thee up [again:] and Joseph shall put his hand upon thine eyes.

{46:5} And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

{46:6} And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

{46:7} His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

#### Septuagint

46:1 And Israel departed, he and all that he had, and came to the well of the oath; and he offered sacrifice to the God of his father Isaac.

<sup>2</sup> And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it?

<sup>3</sup> And he says to him, I am the God of thy fathers; fear not to go down into Egypt, for I will make thee there a great nation.

<sup>4</sup> And I will go down with thee into Egypt, and I will bring thee up at the end; and Joseph shall put his hands on thine eyes.

<sup>5</sup> And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their wives on the waggons, which Joseph sent to take them.

<sup>6</sup> And they took up their goods, and all their property, which they had gotten in the land of Chanaan; they came into the land of Egypt, Jacob, and all his seed with him.

<sup>7</sup> The sons, and the sons of his sons with him; *his* daughters, and the daughters of his daughters; and he brought all his seed into Egypt.

### Antiquities Book 2 7:2 - 7:4

When he came to the Well of the Oath, (Beersheba,) he offered sacrifice to God; and being afraid that the happiness there was in Egypt might tempt his posterity to fall in love with it, and settle in it, and no more think of removing into the land of Canaan, and possessing it, as God had promised them; as also being afraid, lest, if this descent into Egypt were made without the will of God, his family might

### *Joseph*

be destroyed there; out of fear, withal, lest he should depart this life before he came to the sight of Joseph; he fell asleep, revolving these doubts in his mind.

But God stood by him, and called him twice by his name; and when he asked who he was, God said, "No, sure; it is not just that thou, Jacob, shouldst be unacquainted with that God who has been ever a protector and a helper to thy forefathers, and after them to thyself: for when thy father would have deprived thee of the dominion, I gave it thee; and by my kindness it was that, when thou wast sent into Mesopotamia all alone, thou obtainedst good wives, and returnedst with many children, and much wealth. Thy whole family also has been preserved by my providence; and it was I who conducted Joseph, thy son, whom thou gavest up for lost, to the enjoyment of great prosperity. I also made him lord of Egypt, so that he differs but little from a king. Accordingly, I come now as a guide to thee in this journey; and foretell to thee, that thou shalt die in the arms of Joseph: and I inform thee, that thy posterity shall be many ages in authority and glory, and that I will settle them in the land which I have promised them."

Jacob, encouraged by this dream, went on more cheerfully for Egypt with his sons, and all belonging to them.

### **JASHER 55:1**

1. And it came to pass after this that Jacob said, I will go and see my son in Egypt and will then come back to the land of Canaan of which God had spoken unto Abraham, for I cannot leave the land of my birth-place.
2. Behold the word of the Lord came unto him, saying, Go down to Egypt with all thy household and remain there, fear not to go down to Egypt for I will there make thee a great nation.
3. And Jacob said within himself, I will go and see my son whether the fear of his God is yet in his heart amidst all the inhabitants of Egypt.
4. And the Lord said unto Jacob, Fear not about Joseph, for he still retaineth his integrity to serve me, as will seem good in thy sight, and Jacob rejoiced exceedingly concerning his son.
5. At that time Jacob commanded his sons and household to go to Egypt according to the word of the Lord unto him, and Jacob rose up with his sons and all his household, and he went out from the land of Canaan from Beersheba, with joy and gladness of heart, and they went to the land of Egypt.

### **JUBILEES 44:1**

1. And Israel took his journey from †Haran† from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.
2. And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.
3. And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he should see a vision as to whether he should remain or go down.
4. And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed (in the land), for the famine was over all the beasts and cattle and birds, and also over man.
5. And on the sixteenth the Lord appeared unto him, and said unto him, "Jacob, Jacob"; and he said, "Here am I." And He said unto him: "I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation.

## *Joseph*

6. I shall go down with thee, and I shall bring thee up (again), and in this land wilt thou be buried, and Joseph will put his hands upon thy eyes. Fear not; go down into Egypt."

7. And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8. And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9. And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10. And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

# *The Sons of Israel*

## Genesis 46:8

### King James

{46:8} And these [are] the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

{46:9} And the sons of Reuben; Hanoah, and Phallu, and Hezron, and Carmi.

{46:10} And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

{46:11} And the sons of Levi; Gershon, Kohath, and Merari.

{46:12} And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

{46:13} And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

{46:14} And the sons of Zebulun; Sered, and Elon, and Jahleel.

{46:15} These [be] the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters [were] thirty and three.

### Septuagint

46:8 And these are the names of the sons of Israel that went into Egypt with their father Jacob—Jacob and his sons. The first-born of Jacob, Ruben.

<sup>9</sup> And the sons of Ruben; Enoch, and Phallus, Asron, and Charmi.

<sup>10</sup> and the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saar, and Saul, the son of a Chananitish woman. <sup>11</sup> And the sons of Levi; Gerson, Cath, and Merari.

<sup>12</sup> And the sons of Judas; Er, and Aunan, and Selom, and Phares, and Zara: and Er and Aunan died in the land of Chanaan.

<sup>13</sup> And the sons of Phares *were* Esron, and Jemuel. And the sons of Issachar; Thola, and Phua, and Asum, and Sambran.

<sup>14</sup> And the sons of Zabulun, Sered, and Allon, and Achoel.

<sup>15</sup> These *are* the sons of Lea, which she bore to Jacob in Mesopotamia of Syria, and Dina his daughter; all the souls, sons and daughters, thirty-three.

## [Joseph](#)

{46:16} And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

{46:17} And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

{46:18} These [are] the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, [even] sixteen souls.

{46:19} The sons of Rachel Jacob's wife; Joseph, and Benjamin.

{46:20} And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti- pherah priest of On bare unto him.

{46:21} And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

{46:22} These [are] the sons of Rachel, which were born to Jacob: all the souls [were] fourteen.

{46:23} And the sons of Dan; Hushim.

{46:24} And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

{46:25} These [are] the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls [were] seven.

{46:26} All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls [were] threescore and six;

{46:27} And the sons of Joseph, which were born him in Egypt, [were] two souls: all the souls of the house of Jacob, which came into Egypt, [were] threescore and ten.

16 And the sons of Gad; Saphon, and Angis, and Sannis, and Thasoban, and Aedis, and Aroedis, and Areelis.

17 And the sons of Aser; Jemna, Jessua, and Jeul, and Baria, and Sara their sister. And the sons of Baria; Chobor, and Melchiil.

18 These *are* the sons of Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls.

19 And the sons of Rachel, the wife of Jacob; Joseph, and Benjamin.

20 And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, *even* Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, *even* Machir. And Machir begot Galaad. And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom.

21 and the sons of Benjamin; Bala, and Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and Anchis, and Ros, and Mamphim. And Gera begot Arad.

22 These *are* the sons of Rachel, which she bore to Jacob; all the souls eighteen.

23 And the sons of Dan; Asom.

24 And the sons of Nephtholim; Asiel, and Goni, and Issaar, and Sollem.

25 These *are* the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls, seven.

26 And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, *even* all the souls were sixty-six.

27 And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.

Now they were in all seventy. I once, indeed, thought it best not to set down the names of this family, especially because of their difficult pronunciation [by the Greeks]; but, upon the whole, I think it necessary to mention those names, that I may disprove such as believe that we came not originally from Mesopotamia, but are Egyptians. Now Jacob had twelve sons; of these Joseph was come thither before. We will therefore set down the names of Jacob's children and grandchildren. Reuben had four sons - Anoch, Phallu, Assaron, Charmi. Simeon had six - Jamuel, Jamin, Avod, Jachin, Soar, Saul. Levi had three sons - Gersom, Caath, Merari. Judas had three sons - Sala, Phares, Zerah; and by Phares two grandchildren, Esrom and Amar. Issachar had four sons - Thola, Phua, Jasob, Samaron. Zabulon had with him three sons - Sarad, Helon, Jalel. So far is the posterity of Lea; with whom went her daughter Dinah. These are thirty- three. Rachel had two sons, the one of whom, Joseph, had two sons also, Manasses and Ephraim. The other, Benjamin, had ten sons - Bolau, Bacchar, Asabel, Geras, Naaman, Jes, Ros, Momphis, Opphis, Arad. These fourteen added to the thirty-three before enumerated, amount to the number forty-seven. And this was the legitimate posterity of Jacob. He had besides by Bilhah, the handmaid of Rachel, Dan and Nephtliali; which last had four sons that followed him - Jesel, Guni, Issari, and Sellim. Dan had an only begotten son, Usi. If these be added to those before mentioned, they complete the number fifty-four. Gad and Aser were the sons of Zilpha, who was the handmaid of Lea. These had with them, Gad seven - Saphoniah, Augis, Sunis, Azabon, Aerin, Erocd, Ariel. Aser had a daughter, Sarah, and six male children, whose names were Jomne, Isus, Isoui, Baris, Abar and Melchiel. If we add these, which are sixteen, to the fifty-four, the fore-mentioned number [70] is completed Jacob not being himself included in that number.

## JUBILEES 44:11

11. And these are the names of the sons of Jacob who went into Egypt with Jacob their father.
12. Reuben, the first-born of Israel; and these are the names of his sons: Enoch, and Pallu, and Hezron and Carmi--five.
13. Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman--seven.
14. Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari--four.
15. Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah--four.
16. Issachar and his sons; and these are the names of his sons: Tola, and Phûa, and Jâsûb, and Shimron--five.
17. Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel--four.
18. And these are the sons of Jacob, and their sons, whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah: and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.
19. And the sons of Zilpah, Leah's handmaid, the wife of Jacob, whom she bore unto Jacob, Gad and Asher.
20. And these are the names of their sons who went with him into Egypt: the sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, (and Eri) and Areli, and Arodi--eight.
21. And the sons of Asher: Imnah, and Ishvah, (and Ishvi), and Beriah, and Serah, their one sister--six.
22. All the souls were fourteen, and all those of Leah were forty-four.
23. And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.
24. And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim--three.
25. And the sons of Benjamin: Bela and Becher, and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard--eleven.

## *Joseph*

26. And all the souls of Rachel were fourteen.

27. And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28. And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Sâmôn, and Asûdî, and 'Îjâka, and Salômôn--six.

29. And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30. And these are the names of the sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, and 'Îv.

31. And 'Îv, who was born after the years of famine, died in Egypt.

32. And all the souls of Rachel were twenty-six.

33. And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy; but five died in Egypt before Joseph, and had no children.

34. And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

## *Jacob and Joseph reunited*

### Genesis 46:28

#### King James

{46:28} And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

{46:29} And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

{46:30} And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou [art] yet alive.

{46:31} And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which [were] in the land of Canaan, are come unto me;

#### Septuagint

<sup>47:28</sup> And he sent Judas before him to Joseph, to meet him to the city of Heroes, into the land of Ramesses.

<sup>29</sup> And Joseph having made ready his chariots, went up to meet Israel his father, at the city of Heroes; and having appeared to him, fell on his neck, and wept with abundant weeping.

<sup>30</sup> And Israel said to Joseph, After this I will *gladly* die, since I have seen thy face, for thou art yet living.

<sup>31</sup> And Joseph said to his brethren, I will go up and tell Pharaoh, and will say to him, My brethren, and my father's house, who were in the land of Chanaan, are come to me.

## *Joseph*

{46:32} And the men [are] shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

{46:33} And it shall come to pass, when Pharaoh shall call you, and shall say, What [is] your occupation?

{46:34} That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, [and] also our fathers: that ye may dwell in the land of Goshen; for every shepherd [is] an abomination unto the Egyptians.

<sup>32</sup> And the men are shepherds; for they have been feeders of cattle, and they have brought with them their cattle, and their kine, and all their property.

<sup>33</sup> If then Pharaoh call you, and say to you, What is your occupation?

<sup>34</sup> Ye shall say, We thy servants are herdsmen from our youth until now, both we and our fathers: that ye may dwell in the land of Goshen of Arabia, for every shepherd is an abomination to the Egyptians.

## Antiquities Book 2 7:5 - 7:6

When Joseph understood that his father was coming, for Judah his brother was come before him, and informed him of his approach, he went out to meet him; and they met together at Heroopolis. But Jacob almost fainted away at this unexpected and great joy; however, Joseph revived him, being yet not himself able to contain from being affected in the same manner, at the pleasure he now had; yet was he not wholly overcome with his passion, as his father was. After this, he desired Jacob to travel on slowly; but he himself took five of his brethren with him, and made haste to the king, to tell him that Jacob and his family were come; which was a joyful hearing to him. He also bid Joseph tell him what sort of life his brethren loved to lead, that he might give them leave to follow the same, who told him they were good shepherds, and had been used to follow no other employment but this alone. Whereby he provided for them, that they should not be separated, but live in the same place, and take care of their father; as also hereby he provided, that they might be acceptable to the Egyptians, by doing nothing that would be common to them with the Egyptians; for the Egyptians are prohibited to meddle with feeding of sheep.

## **JASHER 55:6**

6. And it came to pass when they came near Egypt, Jacob sent Judah before him to Joseph that he might show him a situation in Egypt, and Judah did according to the word of his father, and he hastened and ran and came to Joseph, and they assigned for them a place in the land of Goshen for all his household, and Judah returned and came along the road to his father.
7. And Joseph harnessed the chariot, and he assembled all his mighty men and his servants and all the officers of Egypt in order to go and meet his father Jacob, and Joseph's mandate was proclaimed in Egypt, saying, All that do not go to meet Jacob shall die.
8. And on the next day Joseph went forth with all Egypt a great and mighty host, all dressed in garments of fine linen and purple and with instruments of silver and gold and with their instruments of war with them.
9. And they all went to meet Jacob with all sorts of musical instruments, with drums and timbrels, strewing myrrh and aloes all along the road, and they all went after this fashion, and the earth shook at their shouting.

## *Joseph*

10. And all the women of Egypt went upon the roofs of Egypt and upon the walls to meet Jacob, and upon the head of Joseph was Pharaoh's regal crown, for Pharaoh had sent it unto him to put on at the time of his going to meet his father.
11. And when Joseph came within fifty cubits of his father, he alighted from the chariot and he walked toward his father, and when all the officers of Egypt and her nobles saw that Joseph had gone on foot toward his father, they also alighted and walked on foot toward Jacob.
12. And when Jacob approached the camp of Joseph, Jacob observed the camp that was coming toward him with Joseph, and it gratified him and Jacob was astonished at it.
13. And Jacob said unto Judah, Who is that man whom I see in the camp of Egypt dressed in kingly robes with a very red garment upon him and a royal crown upon his head, who has alighted from his chariot and is coming toward us? and Judah answered his father, saying, He is thy son Joseph the king; and Jacob rejoiced in seeing the glory of his son.
14. And Joseph came nigh unto his father and he bowed to his father, and all the men of the camp bowed to the ground with him before Jacob.
15. And behold Jacob ran and hastened to his son Joseph and fell upon his neck and kissed him, and they wept, and Joseph also embraced his father and kissed him, and they wept and all the people of Egypt wept with them.
16. And Jacob said unto Joseph, Now I will die cheerfully after I have seen thy face, that thou art still living and with glory.
17. And the sons of Jacob and their wives and their children and their servants, and all the household of Jacob wept exceedingly with Joseph, and they kissed him and wept greatly with him.
18. And Joseph and all his people returned afterward home to Egypt, and Jacob and his sons and all the children of his household came with Joseph to Egypt, and Joseph placed them in the best part of Egypt, in the land of Goshen.

## **JUBILEES 45:1**

- 1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth month, in the second year of the third week of the forty-fifth jubilee.
2. And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.
3. And Israel said unto Joseph: "Now let me die since I have seen thee, and now may the Lord God of Israel be blessed, the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.
4. It is enough for me that I have seen thy face whilst †I am† yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name."
5. And Joseph and his brothers ate bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

## Israel settles in Goshen

### Genesis 47:1

#### King James

{47:1} Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they [are] in the land of Goshen.

{47:2} And he took some of his brethren, [even] five men, and presented them unto Pharaoh.

{47:3} And Pharaoh said unto his brethren, What [is] your occupation? And they said unto Pharaoh, Thy servants [are] shepherds, both we, [and] also our fathers.

{47:4} They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine [is] sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

{47:5} And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

{47:6} The land of Egypt [is] before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest [any] men of activity among them, then make them rulers over my cattle.

{47:7} And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

{47:8} And Pharaoh said unto Jacob, How old [art] thou?

{47:9} And Jacob said unto Pharaoh, The days of the years of my pilgrimage [are] an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

#### Septuagint

47:1 And Joseph came and told Pharaoh, *saying*, My father, and my brethren, and their cattle, and their oxen, and all their possessions, are come out of the land of Chanaan, and behold, they are in the land of Gesem.

2 And he took of his brethren five men, and set them before Pharaoh.

3 And Pharaoh said to the brethren of Joseph, What is your occupation? and they said to Pharaoh, Thy servants are shepherds, both we and our father.

4 And they said to Pharaoh, We are come to sojourn in the land, for there is no pasture for the flocks of thy servants, for the famine has prevailed in the land of Chanaan; now then, we will dwell in the land of Gesem. And Pharaoh said to Joseph, Let them dwell in the land of Gesem; and if thou knowest that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharaoh, king of Egypt, heard *of it*.

5 And Pharaoh spoke to Joseph, saying, Thy father, and thy brethren, are come to thee.

6 Behold, the land of Egypt is before thee; settle thy father and thy brethren in the best land.

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

8 And Pharaoh said to Jacob, How many are the years of the days of thy life?

9 And Jacob said to Pharaoh, The days of the years of my life, wherein I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, they have not attained to the days of the life of my fathers, in which days they sojourned.

## *Joseph*

{47:10} And Jacob blessed Pharaoh, and went out from before Pharaoh.

{47:11} And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

{47:12} And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to [their] families.

<sup>10</sup> And Jacob blessed Pharaoh, and departed from him.

<sup>11</sup> And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best land, in the land of Ramesses, as Pharaoh commanded.

<sup>12</sup> And Joseph gave provision to his father, and his brethren, and to all the house of his father, corn for each person.

## Antiquities Book 2 7:6

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When Jacob was come to the king, and saluted him, and wished all prosperity to his government, Pharaoh asked him how old he now was; upon whose answer, that he was a hundred and thirty years old, he admired Jacob on account of the length of his life. And when he had added, that still he had not lived so long as his forefathers, he gave him leave to live with his children in Heliopolis; for in that city the king's shepherds had their pasturage.

## **JASHER 55:19**

19. And Joseph said unto his father and unto his brethren, I will go up and tell Pharaoh, saying, My brethren and my father's household and all belonging to them have come unto me, and behold they are in the land of Goshen.

20. And Joseph did so and took from his brethren Reuben, Issachar Zebulun and his brother Benjamin and he placed them before Pharaoh.

21. And Joseph spoke unto Pharaoh, saying, My brethren and my father's household and all belonging to them, together with their flocks and cattle have come unto me from the land of Canaan, to sojourn in Egypt; for the famine was sore upon them.

22. And Pharaoh said unto Joseph, Place thy father and brethren in the best part of the land, withhold not from them all that is good, and cause them to eat of the fat of the land.

23. And Joseph answered, saying, Behold I have stationed them in the land of Goshen, for they are shepherds, therefore let them remain in Goshen to feed their flocks apart from the Egyptians.

24. And Pharaoh said unto Joseph, Do with thy brethren all that they shall say unto thee; and the sons of Jacob bowed down to Pharaoh, and they went forth from him in peace, and Joseph afterward brought his father before Pharaoh.

25. And Jacob came and bowed down to Pharaoh, and Jacob blessed Pharaoh, and he then went out; and Jacob and all his sons, and all his household dwelt in the land of Goshen.

26. In the second year, that is in the hundred and thirtieth year of the life of Jacob, Joseph maintained his father and his brethren, and all his father's household, with bread according to their little ones, all the days of the famine; they lacked nothing.

27. And Joseph gave unto them the best part of the whole land; the best of Egypt had they all the days of Joseph; and Joseph also gave unto them and unto the whole of his father's household, clothes and garments year by year; and the sons of Jacob remained securely in Egypt all the days of their brother.

28. And Jacob always ate at Joseph's table, Jacob and his sons did not leave Joseph's table day or night, besides what Jacob's children consumed in their houses.

29. And all Egypt ate bread during the days of the famine from the house of Joseph, for all the Egyptians sold all belonging to them on account of the famine.

## JUBILEES 45:6

6. 1And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt; and Israel was one hundred and thirty years old when he came into Egypt,

7. And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

# *Joseph acquires all of Egypt for Pharaoh*

## Genesis 47:13

### King James

{47:13} And [there was] no bread in all the land; for the famine [was] very sore, so that the land of Egypt and [all] the land of Canaan fainted by reason of the famine.

{47:14} And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

{47:15} And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

{47:16} And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

{47:17} And they brought their cattle unto Joseph: and Joseph gave them bread [in exchange] for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

### Septuagint

47:13 And there was no corn in all the land, for the famine prevailed greatly; and the land of Egypt, and the land of Chanaan, fainted for the famine.

14 And Joseph gathered all the money that was found in the land of Egypt, and the land of Chanaan, *in return for* the corn which they bought, and he distributed corn to them; and Joseph brought all the money into the house of Pharaoh.

15 And all the money failed out of the land of Egypt, and out of the land of Chanaan; and all the Egyptians came to Joseph, saying, Give us bread, and why do we die in thy presence? for our money is spent.

16 And Joseph said to them, Bring your cattle, and I will give you bread for your cattle, if your money is spent.

17 And they brought their cattle to Joseph; and Joseph gave them bread in return for their horses, and for their sheep, and for their oxen, and for their asses; and Joseph maintained them with bread for all their cattle in that year.

*Joseph*

{47:18} When that year was ended, they came unto him the second year, and said unto him, We will not hide [it] from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

{47:19} Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give [us] seed, that we may live, and not die, that the land be not desolate.

{47:20} And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

{47:21} And as for the people, he removed them to cities from [one] end of the borders of Egypt even to the [other] end thereof.

{47:22} Only the land of the priests bought he not; for the priests had a portion [assigned them] of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

{47:23} Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, [here is] seed for you, and ye shall sow the land.

{47:24} And it shall come to pass in the increase, that ye shall give the fifth [part] unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

{47:25} And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

{47:26} And Joseph made it a law over the land of Egypt unto this day, [that] Pharaoh should have the fifth [part;] except the land of the priests only, [which] became not Pharaoh's.

18 And that year passed, and they came to him in the second year, and said to him, Must we then be consumed from before our lord? for if our money has failed, and our possessions, and our cattle, *brought* to thee our lord, and there has not been left to us before our lord more than our own bodies and our land, *we are indeed destitute*.

19 In order, then, that we die not before thee, and the land be made desolate, buy us and our land for bread, and we and our land will be servants to Pharaoh: give seed that we may sow, and live and not die, so our land shall not be made desolate.

20 And Joseph bought all the land of the Egyptians, for Pharaoh; for the Egyptians sold their land to Pharaoh; for the famine prevailed against them, and the land became Pharaoh's.

21 And he brought the people into bondage to him, for servants, from one extremity of Egypt to the other,

22 except only the land of the priests; Joseph bought not this, for Pharaoh gave a portion in the way of gift to the priests; and they ate their portion which Pharaoh gave them; therefore they sold not their land.

23 And Joseph said to all the Egyptians, Behold, I have bought you and your land this day for Pharaoh; take seed for you, and sow the land.

24 And there shall be the fruits of it; and ye shall give the fifth part to Pharaoh, and the four *remaining* parts shall be for yourselves, for seed for the earth, and for food for you, and all that are in your houses.

25 And they said, Thou hast saved us; we have found favour before our lord, and we will be servants to Pharaoh.

26 And Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharaoh, on the land of Egypt, except only the land of the priests, that was not Pharaoh's.

However, the famine increased among the Egyptians, and this heavy judgment grew more oppressive to them, because neither did the river overflow the ground, for it did not rise to its former height, nor did God send rain upon it; nor did they indeed make the least provision for themselves, so ignorant were they what was to be done; but Joseph sold them corn for their money. But when their money failed them, they bought corn with their cattle and their slaves; and if any of them had a small piece of land, they gave up that to purchase them food, by which means the king became the owner of all their substance; and they were removed, some to one place, and some to another, that so the possession of their country might be firmly assured to the king, excepting the lands of the priests, for their country continued still in their own possession. And indeed this sore famine made their minds, as well as their bodies, slaves; and at length compelled them to procure a sufficiency of food by such dishonorable means. But when this misery ceased, and the river overflowed the ground, and the ground brought forth its fruits plentifully, Joseph came to every city, and gathered the people thereto belonging together, and gave them back entirely the land which, by their own consent, the king might have possessed alone, and alone enjoyed the fruits of it. He also exhorted them to look on it as every one's own possession, and to fall to their husbandry with cheerfulness, and to pay as a tribute to the king, the fifth part of the fruits for the land which the king, when it was his own, restored to them. These men rejoiced upon their becoming unexpectedly owners of their lands, and diligently observed what was enjoined them; and by this means Joseph procured to himself a greater authority among the Egyptians, and greater love to the king from them. Now this law, that they should pay the fifth part of their fruits as tribute, continued until their later kings.

### **JASHER 55:30**

30. And Joseph purchased all the lands and fields of Egypt for bread on the account of Pharaoh, and Joseph supplied all Egypt with bread all the days of the famine, and Joseph collected all the silver and gold that came unto him for the corn which they bought throughout the land, and he accumulated much gold and silver, besides an immense quantity of onyx stones, bdellium and valuable garments which they brought unto Joseph from every part of the land when their money was spent.

31. And Joseph took all the silver and gold that came into his hand, about seventy two talents of gold and silver, and also onyx stones and bdellium in great abundance, and Joseph went and concealed them in four parts, and he concealed one part in the wilderness near the Red sea, and one part by the river Perath, and the third and fourth part he concealed in the desert opposite to the wilderness of Persia and Media.

32. And he took part of the gold and silver that was left, and gave it unto all his brothers and unto all his father's household, and unto all the women of his father's household, and the rest he brought to the house of Pharaoh, about twenty talents of gold and silver.

33. And Joseph gave all the gold and silver that was left unto Pharaoh, and Pharaoh placed it in the treasury, and the days of the famine ceased after that in the land, and they sowed and reaped in the whole land, and they obtained their usual quantity year by year; they lacked nothing.

34. And Joseph dwelt securely in Egypt, and the whole land was under his advice, and his father and all his brethren dwelt in the land of Goshen and took possession of it.

35. And Joseph was very aged, advanced in days, and his two sons, Ephraim and Manasseh, remained constantly in the house of Jacob, together with the children of the sons of Jacob their brethren, to learn the ways of the Lord and his law.

36. And Jacob and his sons dwelt in the land of Egypt in the land of Goshen, and they took possession in it, and they were fruitful and multiplied in it.

## JUBILEES 45:8

8. And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9. And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10. For in the seven years of the famine it had not overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11. And this was the first year of the fourth week of the forty-fifth jubilee.

12. And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

## *Don't bury me in Egypt*

### Genesis 47:27

#### King James

{47:27} And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

{47:28} And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

{47:29} And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

{47:30} But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

{47:31} And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

#### Septuagint

47:27 And Israel dwelt in Egypt, in the land of Gesem, and they gained an inheritance upon it; and they increased and multiplied very greatly.

28 And Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years.

29 and the days of Israel drew nigh for him to die: and he called his son Joseph, and said to him, If I have found favour before thee, put thy hand under my thigh, and thou shalt execute mercy and truth toward me, so as not to bury me in Egypt.

30 But I will sleep with my fathers, and thou shalt carry me up out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word.

31 And he said, Swear to me; and he swore to him. And Israel did reverence, leaning on the top of his staff.

## JASHER 56:1

1. And Jacob lived in the land of Egypt seventeen years, and the days of Jacob, and the years of his life were a hundred and forty seven years.
2. At that time Jacob was attacked with that illness of which he died and he sent and called for his son Joseph from Egypt, and Joseph his son came from Egypt and Joseph came unto his father.
3. And Jacob said unto Joseph and unto his sons, Behold I die, and the God of your ancestors will visit you, and bring you back to the land, which the Lord sware to give unto you and unto your children after you, now therefore when I am dead, bury me in the cave which is in Machpelah in Hebron in the land of Canaan, near my ancestors.
4. And Jacob made his sons swear to bury him in Machpelah, in Hebron, and his sons swore unto him concerning this thing.

## *Jacob blesses Ephraim*

### Genesis 48:1

#### King James

{48:1} And it came to pass after these things, that [one] told Joseph, Behold, thy father [is] sick: and he took with him his two sons, Manasseh and Ephraim.

{48:2} And [one] told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

{48:3} And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

{48:4} And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee [for] an everlasting possession.

{48:5} And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, [are] mine; as Reuben and Simeon, they shall be mine.

{48:6} And thy issue, which thou begettest after them, shall be thine, [and] shall be called after the name of their brethren in their inheritance.

#### Septuagint

48:1 And it came to pass after these things, that it was reported to Joseph, Behold, thy father is ill; and, having taken his two sons, Manasse and Ephraim, he came to Jacob.

<sup>2</sup> And it was reported to Jacob, saying, Behold, thy son Joseph cometh to thee; and Israel having strengthened himself, sat upon the bed.

<sup>3</sup> And Jacob said to Joseph, My God appeared to me in Luza, in the land of Chanaan, and blessed me,

<sup>4</sup> and said to me, Behold, I will increase thee, and multiply thee, and will make of thee multitudes of nations; and I will give this land to thee, and to thy seed after thee, for an everlasting possession.

<sup>5</sup> Now then thy two sons, who were born to thee in the land of Egypt, before I came to thee into Egypt, are mine; Ephraim and Manasse, as Ruben and Symeon they shall be mine.

<sup>6</sup> And the children which thou shalt beget hereafter, shall be in the name of their brethren; they shall be named after their inheritances.

## *Joseph*

{48:7} And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet [there was] but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

{48:8} And Israel beheld Joseph's sons, and said, Who [are] these?

{48:9} And Joseph said unto his father, They [are] my sons, whom God hath given me in this [place.] And he said, Bring them, I pray thee, unto me, and I will bless them.

{48:10} Now the eyes of Israel were dim for age, [so that] he could not see. And he brought them near unto him; and he kissed them, and embraced them.

{48:11} And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

{48:12} And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

{48:13} And 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] near unto him.

{48:14} And Israel stretched out his right hand, and laid it upon Ephraim's head, who [was] the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh [was] the firstborn.

{48:15} And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

{48:16} The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

{48:17} And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

<sup>7</sup> And as for me, when I came out of Mesopotamia of Syria, Rachel, thy mother, died in the land of Chanaan, as I drew night to the horse-course of Chabratha of the land of *Chanaan*, so as to come to Ephratha; and I buried her in the road of the course; this is Bethlehem.

<sup>8</sup> And when Israel saw the sons of Joseph, he said, Who are these to thee?

<sup>9</sup> And Joseph said to his father, They are my sons, whom God gave me here; and Jacob said, Bring me them, that I may bless them.

<sup>10</sup> Now the eyes of Israel were dim through age, and he could not see; and he brought them near to him, and he kissed them, and embraced them.

<sup>11</sup> And Israel said to Joseph, Behold, I have not been deprived of *seeing* thy face, and lo! God has showed me thy seed also.

<sup>12</sup> And Joseph brought them out from *between* his knees, and they did reverence to him, with their face to the ground.

<sup>13</sup> And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him.

<sup>14</sup> But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, *guiding* his hands crosswise.

<sup>15</sup> And he blessed them and said, The God in whose sight my fathers were well pleasing, *even* Abraam and Isaac, the God who continues to feed me from my youth until this day;

<sup>16</sup> the angel who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the earth.

<sup>17</sup> And Joseph having seen that his father put his right hand on the head of Ephraim—it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasse.

## *Joseph*

{48:18} And Joseph said unto his father, Not so, my father: for this [is] the firstborn; put thy right hand upon his head.

{48:19} And his father refused, and said, I know [it,] my son, I know [it:] he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

{48:20} And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

{48:21} And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

{48:22} Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

18 And Joseph said to his father, Not so, father; for this is the first-born; lay thy right-hand upon his head.

19 And he would not, but said, I know it, son, I know it; he also shall be a people, and he shall be exalted, but his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them in that day, saying, In you shall Israel be blessed, saying, God make thee as Ephraim and Manasse; and he set Ephraim before Manasse.

21 And Israel said to Joseph, Behold, I die; and God shall be with you, and restore you to the land of your fathers.

22 And I give to thee Sicima, a select portion above thy brethren, which I took out of the hand of the Amorites with my sword and bow.

## Antiquities Book 2 8:1

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NOW when Jacob had lived seventeen years in Egypt, he fell into a disease, and died in the presence of his sons; but not till he made his prayers for their enjoying prosperity, and till he had foretold to them prophetically how every one of them was to dwell in the land of Canaan. But this happened many years afterward. He also enlarged upon the praises of Joseph how he had not remembered the evil doings of his brethren to their disadvantage; nay, on the contrary, was kind to them, bestowing upon them so many benefits, as seldom are bestowed on men's own benefactors. He then commanded his own sons that they should admit Joseph's sons, Ephraim and Manasses, into their number, and divide the land of Canaan in common with them; concerning whom we shall treat hereafter. However, he made it his request that he might be buried at Hebron. So he died, when he had lived full a hundred and fifty years, three only abated, having not been behind any of his ancestors in piety towards God, and having such a recompense for it, as it was fit those should have who were so good as these were. But Joseph, by the king's permission, carried his father's dead body to Hebron, and there buried it, at a great expense. Now his brethren were at first unwilling to return back with him, because they were afraid lest, now their father was dead, he should punish them for their secret practices against him; since he was now gone, for whose sake he had been so gracious to them. But he persuaded them to fear no harm, and to entertain no suspicions of him: so he brought them along with him, and gave them great possessions, and never left off his particular concern for them.

## JASHER 56:5

5. And he commanded them, saying, Serve the Lord your God, for he who delivered your fathers will also deliver you from all trouble.

6. And Jacob said, Call all your children unto me, and all the children of Jacob's sons came and sat before him, and Jacob blessed them, and he said unto them, The Lord God of your fathers shall grant you a thousand times as much and bless you, and may he give you the blessing of your father Abraham; and all the children of Jacob's sons went forth on that day after he had blessed them.

## *Jacob blesses Israel*

### Genesis 49:1

#### King James

{49:1} And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you [that] which shall befall you in the last days.

{49:2} Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

{49:3} Reuben, thou [art] my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

{49:4} Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou [it:] he went up to my couch.

{49:5} Simeon and Levi [are] brethren; instruments of cruelty [are in] their habitations.

{49:6} O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

{49:7} Cursed [be] their anger, for [it was] fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

{49:8} Judah, thou [art he] whom thy brethren shall praise: thy hand [shall be] in the neck of thine enemies; thy father's children shall bow down before thee.

#### Septuagint

49:1 And Jacob called his sons, and said to them,

2 Assemble yourselves, that I may tell you what shall happen to you in the last days. Gather yourselves together, and hear me, sons of Jacob; hear Israel, hear your father.

3 Ruben, thou *art* my first-born, thou my strength, and the first of my children, hard to be endured, *hard and* self-willed.

4 Thou wast insolent like water, burst not forth with violence, for thou wentest up to the bed of thy father; then thou defiledst the couch, whereupon thou wentest up.

5 Symeon and Levi, brethren, accomplished the injustice of their cutting off.

6 Let not my soul come into their counsel, and let not mine inward parts contend in their conspiracy, for in their wrath they slew men, and in their passion they houghed a bull.

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

8 Juda, thy brethren have praised thee, and thy hands shall be on the back of thine enemies; thy father's sons shall do thee reverence.

*Joseph*

{49:9} Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

{49:10} The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be. ]

{49:11} Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

{49:12} His eyes [shall be] red with wine, and his teeth white with milk.

{49:13} Zebulun shall dwell at the haven of the sea; and he [shall be] for an haven of ships; and his border [shall be] unto Zidon.

{49:14} Issachar [is] a strong ass couching down between two burdens:

{49:15} And he saw that rest [was] good, and the land that [it was] pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

{49:16} Dan shall judge his people, as one of the tribes of Israel.

{49:17} Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

{49:18} I have waited for thy salvation, O LORD.

{49:19} Gad, a troop shall overcome him: but he shall overcome at the last.

{49:20} Out of Asher his bread [shall be] fat, and he shall yield royal dainties.

{49:21} Naphtali [is] a hind let loose: he giveth goodly words.

{49:22} Joseph [is] a fruitful bough, [even] a fruitful bough by a well; [whose] branches run over the wall:

{49:23} The archers have sorely grieved him, and shot [at him,] and hated him:

<sup>9</sup> Juda is a lion's whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp; who shall stir him up?

<sup>10</sup> A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of nations.

<sup>11</sup> Binding his foal to the vine, and the foal of his ass to the branch *of it*, he shall wash his robe in wine, and his garment in the blood of the grape.

<sup>12</sup> His eyes shall be more cheering than wine, and his teeth whiter than milk.

<sup>13</sup> Zabulon shall dwell on the coast, and he *shall be* by a haven of ships, and shall extend to Sidon.

<sup>14</sup> Issachar has desired that which is good; resting between the inheritances.

<sup>15</sup> And having seen the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman.

<sup>16</sup> Dan shall judge his people, as one tribe too in Israel.

<sup>17</sup> And let Dan be a serpent in the way, besetting the path, biting the heel of the horse (and the rider shall fall backward),

<sup>18</sup> waiting for the salvation of the Lord.

<sup>19</sup> Gad, a plundering troop shall plunder him; but he shall plunder him, *pursuing him* closely.

<sup>20</sup> Aser, his bread *shall be* fat; and he shall yield dainties to princes.

<sup>21</sup> Nephthalim is a spreading stem, bestowing beauty on its fruit.

<sup>22</sup> Joseph is a son increased; my dearly loved son is increased; my youngest son, turn to me.

<sup>23</sup> Against whom men taking evil counsel reproached *him*, and the archers pressed hard upon him.

*Joseph*

{49:24} But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the stone of Israel:)

{49:25} [Even] by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

{49:26} The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

{49:27} Benjamin shall ravin [as] a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

{49:28} All these [are] the twelve tribes of Israel: and this [is it] that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

{49:29} And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that [is] in the field of Ephron the Hittite,

{49:30} In the cave that [is] in the field of Machpelah, which [is] before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

{49:31} There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

{49:32} The purchase of the field and of the cave that [is] therein [was] from the children of Heth.

{49:33} And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

<sup>24</sup> But their bow and arrows were mightily consumed, and the sinews of their arms were slackened by the hand of the mighty one of Jacob; thence is he that strengthened Israel from the God of thy father;

<sup>25</sup> and my God helped thee, and he blessed thee with the blessing of heaven from above, and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb,

<sup>26</sup> the blessings of thy father and thy mother—it has prevailed above the blessing of the lasting mountains, and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph, and upon the head of the brothers of whom he took the lead.

<sup>27</sup> Benjamin, as a ravening wolf, shall eat still in the morning, and at evening he gives food.

<sup>28</sup> All these *are* the twelve sons of Jacob; and their father spoke these words to them, and he blessed them; he blessed each of them according to his blessing.

<sup>29</sup> And he said to them, I am added to my people; ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite,

<sup>30</sup> in the double cave which is opposite Mambre, in the land of Chanaan, the cave which Abraam bought of Ephron the Chettite, for a possession of a sepulchre.

<sup>31</sup> There they buried Abraam and Sarrha his wife; there they buried Isaac, and Rebecca his wife; there they buried Lea;

<sup>32</sup> in the portion of the field, and of the cave that was in it, *purchased* of the sons of Chet.

<sup>33</sup> And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people.

## **JASHER 56:7**

7. And on the next day Jacob again called for his sons, and they all assembled and came to him and sat before him, and Jacob on that day blessed his sons before his death, each man did he bless according to his blessing; behold it is written in the book of the law of the Lord appertaining to Israel.
8. And Jacob said unto Judah, I know my son that thou art a mighty man for thy brethren; reign over them, and thy sons shall reign over their sons forever.
9. Only teach thy sons the bow and all the weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.
10. And Jacob again commanded his sons on that day, saying, Behold I shall be this day gathered unto my people; carry me up from Egypt, and bury me in the cave of Machpelah as I have commanded you.
11. Howbeit take heed I pray you that none of your sons carry me, only yourselves, and this is the manner you shall do unto me, when you carry my body to go with it to the land of Canaan to bury me,
12. Judah, Issachar and Zebulun shall carry my bier at the eastern side; Reuben, Simeon and Gad at the south, Ephraim, Manasseh and Benjamin at the west, Dan, Asher and Naphtali at the north.
13. Let not Levi carry with you, for he and his sons will carry the ark of the covenant of the Lord with the Israelites in the camp, neither let Joseph my son carry, for as a king so let his glory be; howbeit, Ephraim and Manasseh shall be in their stead.
14. Thus shall you do unto me when you carry me away; do not neglect any thing of all that I command you; and it shall come to pass when you do this unto me, that the Lord will remember you favorably and your children after you forever.
15. And you my sons, honor each his brother and his relative, and command your children and your children's children after you to serve the Lord God of your ancestors all the days.
16. In order that you may prolong your days in the land, you and your children and your children's children for ever, when you do what is good and upright in the sight of the Lord your God, to go in all his ways.
17. And thou, Joseph my son, forgive I pray thee the prongs of thy brethren and all their misdeeds in the injury that they heaped upon thee, for God intended it for thine and thy children's benefit.
18. And O my son leave not thy brethren to the inhabitants of Egypt, neither hurt their feelings, for behold I consign them to the hand of God and in thy hand to guard them from the Egyptians; and the sons of Jacob answered their father saying, O, our father, all that thou hast commanded us, so will we do; may God only be with us.
19. And Jacob said unto his sons, So may God be with you when you keep all his ways; turn not from his ways either to the right or the left in performing what is good and upright in his sight.
20. For I know that many and grievous troubles will befall you in the latter days in the land, yea your children and children's children, only serve the Lord and he will save you from all trouble.
21. And it shall come to pass when you shall go after God to serve him and will teach your children after you, and your children's children, to know the Lord, then will the Lord raise up unto you and your children a servant from amongst your children, and the Lord will deliver you through his hand from all affliction, and bring you out of Egypt and bring you back to the land of your fathers to inherit it securely.
22. And Jacob ceased commanding his sons, and he drew his feet into the bed, he died and was gathered to his people.

## JUBILEES 45:13

13. And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and fortyseven years, and he died in the fourth year of the fifth week of the forty-fifth jubilee.

14. And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15. And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16. And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

## *The Death of Jacob*

### Genesis 50:1

#### King James

{50:1} And Joseph fell upon his father's face, and wept upon him, and kissed him.

{50:2} And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

{50:3} And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

{50:4} And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

{50:5} My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

{50:6} And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

{50:7} And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

#### Septuagint

50:1 And Joseph fell upon his father's face, and wept on him, and kissed him.

2 And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel.

3 And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days.

4 And when the days of mourning were past, Joseph spoke to the princes of Pharaoh, saying, If I have found favour in your sight, speak concerning me in the ears of Pharaoh, saying,

5 My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, there thou shalt bury me; now then I will go up and bury my father, and return again.

6 And Pharaoh said to Joseph, Go up, bury thy father, as he constrained thee to swear.

7 So Joseph went up to bury his father; and all the servants of Pharaoh went up with him, and the elders of his house, and all the elders of the land of Egypt.

## *Joseph*

{50:8} And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

{50:9} And there went up with him both chariots and horsemen: and it was a very great company.

{50:10} And they came to the threshingfloor of Atad, which [is] beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

{50:11} And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This [is] a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which [is] beyond Jordan.

{50:12} And his sons did unto him according as he commanded them:

{50:13} For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

{50:14} And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

8 And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Gesem.

9 And there went up with him also chariots and horsemen; and there was a very great company.

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

11 And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan.

12 And thus his sons did to him.

13 So his sons carried him up into the land of Chanaan, and buried him in the double cave, which cave Abraam bought for possession of a burying place, of Ephron the Chettite, before Mambre.

14 And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

## **JASHER 56:23**

23. And Joseph fell upon his father and he cried out and wept over him and he kissed him, and he called out in a bitter voice, and he said, O my father, my father.

24. And his son's wives and all his household came and fell upon Jacob, and they wept over him, and cried in a very loud voice concerning Jacob.

25. And all the sons of Jacob rose up together, and they tore their garments, and they all put sackcloth upon their loins, and they fell upon their faces, and they cast dust upon their heads toward the heavens.

26. And the thing was told unto Osnath Joseph's wife, and she rose up and put on a sack and she with all the Egyptian women with her came and mourned and wept for Jacob.

27. And also all the people of Egypt who knew Jacob came all on that day when they heard this thing, and all Egypt wept for many days.

28. And also from the land of Canaan did the women come unto Egypt when they heard that Jacob was dead, and they wept for him in Egypt for seventy days.

*Joseph*

29. And it came to pass after this that Joseph commanded his servants the doctors to embalm his father with myrrh and frankincense and all manner of incense and perfume, and the doctors embalmed Jacob as Joseph had commanded them.
30. And all the people of Egypt and the elders and all the inhabitants of the land of Goshen wept and mourned over Jacob, and all his sons and the children of his household lamented and mourned over their father Jacob many days.
31. And after the days of his weeping had passed away, at the end of seventy days, Joseph said unto Pharaoh, I will go up and bury my father in the land of Canaan as he made me swear, and then I will return.
32. And Pharaoh sent Joseph, saying, Go up and bury thy father as he said, and as he made thee swear; and Joseph rose up with all his brethren to go to the land of Canaan to bury their father Jacob as he had commanded them.
33. And Pharaoh commanded that it should be proclaimed throughout Egypt, saying, Whoever goeth not up with Joseph and his brethren to the land of Canaan to bury Jacob, shall die.
34. And all Egypt heard of Pharaoh's proclamation, and they all rose up together, and all the servants of Pharaoh, and the elders of his house, and all the elders of the land of Egypt went up with Joseph, and all the officers and nobles of Pharaoh went up as the servants of Joseph, and they went to bury Jacob in the land of Canaan.
35. And the sons of Jacob carried the bier upon which he lay; according to all that their father commanded them, so did his sons unto him.
36. And the bier was of pure gold, and it was inlaid round about with onyx stones and bdellium; and the covering of the bier was gold woven work, joined with threads, and over them were hooks of onyx stones and bdellium.
37. And Joseph placed upon the head of his father Jacob a large golden crown, and he put a golden scepter in his hand, and they surrounded the bier as was the custom of kings during their lives.
38. And all the troops of Egypt went before him in this array, at first all the mighty men of Pharaoh, and the mighty men of Joseph, and after them the rest of the inhabitants of Egypt, and they were all girded with swords and equipped with coats of mail, and the trappings of war were upon them.
39. And all the weepers and mourners went at a distance opposite to the bier, going and weeping and lamenting, and the rest of the people went after the bier.
40. And Joseph and his household went together near the bier barefooted and weeping, and the rest of Joseph's servants went around him; each man had his ornaments upon him, and they were all armed with their weapons of war.
41. And fifty of Jacob's servants went in front of the bier, and they strewed along the road myrrh and aloes, and all manner of perfume, and all the sons of Jacob that carried the bier walked upon the perfumery, and the servants of Jacob went before them strewing the perfume along the road.
42. And Joseph went up with a heavy camp, and they did after this manner every day until they reached the land of Canaan, and they came to the threshing floor of Atad, which was on the other side of Jordan, and they mourned an exceeding great and heavy mourning in that place.
43. And all the kings of Canaan heard of this thing and they all went forth, each man from his house, thirty-one kings of Canaan, and they all came with their men to mourn and weep over Jacob.
44. And all these kings beheld Jacob's bier, and behold Joseph's crown was upon it, and they also put their crowns upon the bier, and encircled it with crowns.
45. And all these kings made in that place a great and heavy mourning with the sons of Jacob and Egypt over Jacob, for all the kings of Canaan knew the valor of Jacob and his sons.

*Joseph*

46. And the report reached Esau, saying, Jacob died in Egypt, and his sons and all Egypt are conveying him to the land of Canaan to bury him.
47. And Esau heard this thing, and he was dwelling in mount Seir, and he rose up with his sons and all his people and all his household, a people exceedingly great, and they came to mourn and weep over Jacob.
48. And it came to pass, when Esau came he mourned for his brother Jacob, and all Egypt and all Canaan again rose up and mourned a great mourning with Esau over Jacob in that place
49. And Joseph and his brethren brought their father Jacob from that place, and they went to Hebron to bury Jacob in the cave by his fathers.
50. And they came unto Kireath-arba, to the cave, and as they came Esau stood with his sons against Joseph and his brethren as a hindrance in the cave, saying, Jacob shall not be buried therein, for it belongeth to us and to our father.
51. And Joseph and his brethren heard the words of Esau's sons, and they were exceedingly wroth, and Joseph approached unto Esau, saying, What is this thing which they have spoken? surely my father Jacob bought it from thee for great riches after the death of Isaac, now five and twenty years ago, and also all the land of Canaan he bought from thee and from thy sons, and thy seed after thee.
52. And Jacob bought it for his sons and his seed after him for an inheritance for ever, and why speakest thou these things this day?
53. And Esau answered, saying, Thou speakest falsely and utterest lies, for I sold not anything belonging to me in all this land, as thou sayest, neither did my brother Jacob buy aught belonging to me in this land.
54. And Esau spoke these things in order to deceive Joseph with his words, for Esau knew that Joseph was not present in those days when Esau sold all belonging to him in the land of Canaan to Jacob.
55. And Joseph said unto Esau, Surely my father inserted these things with thee in the record of purchase, and testified the record with witnesses, and behold it is with us in Egypt.
56. And Esau answered, saying unto him, Bring the record, all that thou wilt find in the record, so will we do.
57. And Joseph called unto Naphtali his brother, and he said, Hasten quickly, stay not, and run I pray thee to Egypt and bring all the records; the record of the purchase, the sealed record and the open record, and also all the first records in which all the transactions of the birth-right are written, fetch thou.
58. And thou shalt bring them unto us hither, that we may know from them all the words of Esau and his sons which they spoke this day.
59. And Naphtali hearkened to the voice of Joseph and he hastened and ran to go down to Egypt, and Naphtali was lighter on foot than any of the stags that were upon the wilderness, for he would go upon ears of corn without crushing them.
60. And when Esau saw that Naphtali had gone to fetch the records, he and his sons increased their resistance against the cave, and Esau and all his people rose up against Joseph and his brethren to battle.
61. And all the sons of Jacob and the people of Egypt fought with Esau and his men, and the sons of Esau and his people were smitten before the sons of Jacob, and the sons of Jacob slew of Esau's people forty men.

## *Joseph*

62. And Chushim the son of Dan, the son of Jacob, was at that time with Jacob's sons, but he was about a hundred cubits distant from the place of battle, for he remained with the children of Jacob's sons by Jacob's bier to guard it.

63. And Chushim was dumb and deaf, still he understood the voice of consternation amongst men.

64. And he asked, saying, Why do you not bury the dead, and what is this great consternation? and they answered him the words of Esau and his sons; and he ran to Esau in the midst of the battle, and he slew Esau with a sword, and he cut off his head, and it sprang to a distance, and Esau fell amongst the people of the battle.

65. And when Chushim did this thing the sons of Jacob prevailed over the sons of Esau, and the sons of Jacob buried their father Jacob by force in the cave, and the sons of Esau beheld it.

66. And Jacob was buried in Hebron, in the cave of Machpelah which Abraham had bought from the sons of Heth for the possession of a burial place, and he was buried in very costly garments.

67. And no king had such honor paid him as Joseph paid unto his father at his death, for he buried him with great honor like unto the burial of kings.

68. And Joseph and his brethren made a mourning of seven days for their father.

## *The wars of the children of Esau*

### **JASHER 57:1**

1. And it was after this that the sons of Esau waged war with the sons of Jacob, and the sons of Esau fought with the sons of Jacob in Hebron, and Esau was still lying dead, and not buried.

2. And the battle was heavy between them, and the sons of Esau were smitten before the sons of Jacob, and the sons of Jacob slew of the sons of Esau eighty men, and not one died of the people of the sons of Jacob; and the hand of Joseph prevailed over all the people of the sons of Esau, and he took Zepho, the son of Eliphaz, the son of Esau, and fifty of his men captive, and he bound them with chains of iron, and gave them into the hand of his servants to bring them to Egypt.

3. And it came to pass when the sons of Jacob had taken Zepho and his people captive, all those that remained were greatly afraid of their lives from the house of Esau, lest they should also be taken captive, and they all fled with Eliphaz the son of Esau and his people, with Esau's body, and they went on their road to Mount Seir.

4. And they came unto Mount Seir and they buried Esau in Seir, but they had not brought his head with them to Seir, for it was buried in that place where the battle had been in Hebron.

5. And it came to pass when the sons of Esau had fled from before the sons of Jacob, the sons of Jacob pursued them unto the borders of Seir, but they did not slay a single man from amongst them when they pursued them, for Esau's body which they carried with them excited their confusion, so they fled and the sons of Jacob turned back from them and came up to the place where their brethren were in Hebron, and they remained there on that day, and on the next day until they rested from the battle.

6. And it came to pass on the third day they assembled all the sons of Seir the Horite, and they assembled all the children of the east, a multitude of people like the sand of the sea, and they went and came down to Egypt to fight with Joseph and his brethren, in order to deliver their brethren.

## *Joseph*

7. And Joseph and all the sons of Jacob heard that the sons of Esau and the children of the east had come upon them to battle in order to deliver their brethren.
8. And Joseph and his brethren and the strong men of Egypt went forth and fought in the city of Rameses, and Joseph and his brethren dealt out a tremendous blow amongst the sons of Esau and the children of the east.
9. And they slew of them six hundred thousand men, and they slew amongst them all the mighty men of the children of Seir the Horite; there were only a few of them left, and they slew also a great many of the children of the east, and of the children of Esau; and Eliphaz the son of Esau, and the children of the east all fled before Joseph and his brethren.
10. And Joseph and his brethren pursued them until they came unto Succoth, and they yet slew of them in Succoth thirty men, and the rest escaped and they fled each to his city. 11. And Joseph and his brethren and the mighty men of Egypt turned back from them with joy and cheerfulness of heart, for they had smitten all their enemies.
12. And Zepho the son of Eliphaz and his men were still slaves in Egypt to the sons of Jacob, and their pains increased.
13. And when the sons of Esau and the sons of Seir returned to their land, the sons of Seir saw that they had all fallen into the hands of the sons of Jacob, and the people of Egypt, on account of the battle of the sons of Esau.
14. And the sons of Seir said unto the sons of Esau, You have seen and therefore you know that this camp was on your account, and not one mighty man or an adept in war remaineth.
15. Now therefore go forth from our land, go from us to the land of Canaan to the land of the dwelling of your fathers; wherefore shall your children inherit the effects of our children in latter days?
16. And the children of Esau would not listen to the children of Seir, and the children of Seir considered to make war with them.
17. And the children of Esau sent secretly to Angeas king of Africa, the same is Dinhabah, saying,
18. Send unto us some of thy men and let them come unto us, and we will fight together with the children of Seir the Horite, for they have resolved to fight with us to drive us away from the land.
19. And Angeas king of Dinhabah did so, for he was in those days friendly to the children of Esau, and Angeas sent five hundred valiant infantry to the children of Esau, and eight hundred cavalry.
20. And the children of Seir sent unto the children of the east and unto the children of Midian, saying, You have seen what the children of Esau have done unto us, upon whose account we are almost all destroyed, in their battle with the sons of Jacob.
21. Now therefore come unto us and assist us, and we will fight them together, and we will drive them from the land and be avenged of the cause of our brethren who died for their sakes in their battle with their brethren the sons of Jacob.
22. And all the children of the east listened to the children of Seir, and they came unto them about eight hundred men with drawn swords, and the children of Esau fought with the children of Seir at that time in the wilderness of Paran.
23. And the children of Seir prevailed then over the sons of Esau, and the children of Seir slew on that day of the children of Esau in that battle about two hundred men of the people of Angeas king of Dinhabah.
24. And on the second day the children of Esau came again to fight a second time with the children of Seir, and the battle was sore upon the children of Esau this second time, and it troubled them greatly on account of the children of Seir.

*Joseph*

25. And when the children of Esau saw that the children of Seir were more powerful than they were, some men of the children of Esau turned and assisted the children of Seir their enemies.
26. And there fell yet of the people of the children of Esau in the second battle fifty-eight men of the people at Angeas king of Dinhabah.
27. And on the third day the children of Esau heard that some of their brethren had turned from them to fight against them in the second battle; and the children of Esau mourned when they heard this thing.
28. And they said, What shall we do unto our brethren who turned from us to assist the children of Seir our enemies? and the children of Esau again sent to Angeas king of Dinhabah, saying,
29. Send unto us again other men that with them we may fight with the children of Seir, for they have already twice been heavier than we were.
30. And Angeas again sent to the children of Esau about six hundred valiant men, and they came to assist the children of Esau.
31. And in ten days' time the children of Esau again waged war with the children of Seir in the wilderness of Paran, and the battle was very severe upon the children of Seir, and the children of Esau prevailed at this time over the children of Seir, and the children of Seir were smitten before the children of Esau, and the children of Esau slew from them about two thousand men.
32. And all the mighty men of the children of Seir died in this battle, and there only remained their young children that were left in their cities.
33. And all Midian and the children of the east betook themselves to flight from the battle, and they left the children of Seir and fled when they saw that the battle was severe upon them, and the children of Esau pursued all the children of the east until they reached their land.
34. And the children of Esau slew yet of them about two hundred and fifty men and from the people of the children of Esau there fell in that battle about thirty men, but this evil came upon them through their brethren turning from them to assist the children of Seir the Horite, and the children of Esau again heard of the evil doings of their brethren, and they again mourned on account of this thing.
35. And it came to pass after the battle, the children of Esau turned back and came home unto Seir, and the children of Esau slew those who had remained in the land of the children of Seir; they slew also their wives and little ones, they left not a soul alive except fifty young lads and damsels whom they suffered to live, and the children of Esau did not put them to death, and the lads became their slaves, and the damsels they took for wives.
36. And the children of Esau dwelt in Seir in the place of the children of Seir, and they inherited their land and took possession of it.
37. And the children of Esau took all belonging in the land to the children of Seir, also their flocks, their bullocks and their goods, and all belonging to the children of Seir, did the children of Esau take, and the children of Esau dwelt in Seir in the place of the children of Seir unto this day, and the children of Esau divided the land into divisions to the five sons of Esau, according to their families.
38. And it came to pass in those days, that the children of Esau resolved to crown a king over them in the land of which they became possessed. And they said to each other, Not so, for he shall reign over us in our land, and we shall be under his counsel and he shall fight our battles, against our enemies, and they did so.
39. And all the children of Esau swore, saying, That none of their brethren should ever reign over them, but a strange man who is not of their brethren, for the souls of all the children of Esau were embittered every man against his son, brother and friend, on account of the evil they sustained from their brethren when they fought with the children of Seir.

## *Joseph*

40. Therefore the sons of Esau swore, saying, From that day forward they would not choose a king from their brethren, but one from a strange land unto this day.
41. And there was a man there from the people of Angeas king of Dinhabah; his name was Bela the son of Beor, who was a very valiant man, beautiful and comely and wise in all wisdom, and a man of sense and counsel; and there was none of the people of Angeas like unto him.
42. And all the children of Esau took him and anointed him and they crowned him for a king, and they bowed down to him, and they said unto him, May the king live, may the king live.
43. And they spread out the sheet, and they brought him each man earrings of gold and silver or rings or bracelets, and they made him very rich in silver and in gold, in onyx stones and bdellium, and they made him a royal throne, and they placed a regal crown upon his head, and they built a palace for him and he dwelt therein, and he became king over all the children of Esau.
44. And the people of Angeas took their hire for their battle from the children of Esau, and they went and returned at that time to their master in Dinhabah.
45. And Bela reigned over the children of Esau thirty years, and the children of Esau dwelt in the land instead of the children of Seir, and they dwelt securely in their stead unto this day.

## *The reign of Joseph*

### **JASHER 58:1**

1. And it came to pass in the thirty-second year of the Israelites going down to Egypt, that is in the seventy-first year of the life of Joseph, in that year died Pharaoh king of Egypt, and Magron his son reigned in his stead.
2. And Pharaoh commanded Joseph before his death to be a father to his son, Magron, and that Magron should be under the care of Joseph and under his counsel.
3. And all Egypt consented to this thing that Joseph should be king over them, for all the Egyptians loved Joseph as of heretofore, only Magron the son of Pharaoh sat upon, his father's throne, and he became king in those days in his father's stead.
4. Magron was forty-one years old when he began to reign, and forty years he reigned in Egypt, and all Egypt called his name Pharaoh after the name of his father, as it was their custom to do in Egypt to every king that reigned over them.
5. And it came to pass when Pharaoh reigned in his father's stead, he placed the laws of Egypt and all the affairs of government in the hand of Joseph, as his father had commanded him.
6. And Joseph became king over Egypt, for he superintended over all Egypt, and all Egypt was under his care and under his counsel, for all Egypt inclined to Joseph after the death of Pharaoh, and they loved him exceedingly to reign over them.
7. But there were some people amongst them, who did not like him, saying, No stranger shall reign over us; still the whole government of Egypt devolved in those days upon Joseph, after the death of Pharaoh, he being the regulator, doing as he liked throughout the land without any one interfering.
8. And all Egypt was under the care of Joseph, and Joseph made war with all his surrounding enemies, and he subdued them; also all the land and all the Philistines, unto the borders of Canaan, did Joseph subdue, and they were all under his power and they gave a yearly tax unto Joseph.

## *Joseph*

9. And Pharaoh king of Egypt sat upon his throne in his father's stead, but he was under the control and counsel of Joseph, as he was at first under the control of his father.

10. Neither did he reign but in the land of Egypt only, under the counsel of Joseph, but Joseph reigned over the whole country at that time, from Egypt unto the great river Perath.

11. And Joseph was successful in all his ways, and the Lord was with him, and the Lord gave Joseph additional wisdom, and honor, and glory, and love toward him in the hearts of the Egyptians and throughout the land, and Joseph reigned over the whole country forty years.

12. And all the countries of the Philistines and Canaan and Zidon, and on the other side of Jordan, brought presents unto Joseph all his days, and the whole country was in the hand of Joseph, and they brought unto him a yearly tribute as it was regulated, for Joseph had fought against all his surrounding enemies and subdued them, and the whole country was in the hand of Joseph, and Joseph sat securely upon his throne in Egypt.

13. And also all his brethren the sons of Jacob dwelt securely in the land, all the days of Joseph, and they were fruitful and multiplied exceedingly in the land, and they served the Lord all their days, as their father Jacob had commanded them.

14. And it came to pass at the end of many days and years, when the children of Esau were dwelling quietly in their land with Bela their king, that the children of Esau were fruitful and multiplied in the land, and they resolved to go and fight with the sons of Jacob and all Egypt, and to deliver their brother Zepho, the son of Eliphaz, and his men, for they were yet in those days slaves to Joseph.

15. And the children of Esau sent unto all the children of the east, and they made peace with them, and all the children of the east came unto them to go with the children of Esau to Egypt to battle.

16. And there came also unto them of the people of Angeas, king of Dinhabah, and they also sent unto the children of Ishmael and they also came unto them.

17. And all this people assembled and came unto Seir to assist the children of Esau in their battle, and this camp was very large and heavy with people, numerous as the sand of the sea, about eight hundred thousand men, infantry and cavalry, and all these troops went down to Egypt to fight with the sons of Jacob, and they encamped by Rameses.

18. And Joseph went forth with his brethren with the mighty men of Egypt, about six hundred men, and they fought with them in the land of Rameses; and the sons of Jacob at that time again fought with the children of Esau, in the fiftieth year of the sons of Jacob going down to Egypt, that is the thirtieth year of the reign of Bela over the children of Esau in Seir.

19. And the Lord gave all the mighty men of Esau and the children of the east into the hand of Joseph and his brethren, and the people of the children of Esau and the children of the east were smitten before Joseph.

20. And of the people of Esau and the children of the east that were slain, there fell before the sons of Jacob about two hundred thousand men, and their king Bela the son of Beor fell with them in the battle, and when the children of Esau saw that their king had fallen in battle and was dead, their hands became weak in the combat.

21. And Joseph and his brethren and all Egypt were still smiting the people of the house of Esau, and all Esau's people were afraid of the sons of Jacob and fled from before them.

22. And Joseph and his brethren and all Egypt pursued them a day's journey, and they slew yet from them about three hundred men, continuing to smite them in the road; and they afterward turned back from them.

23. And Joseph and all his brethren returned to Egypt, not one man was missing from them, but of the Egyptians there fell twelve men.

*Joseph*

24. And when Joseph returned to Egypt he ordered Zepho and his men to be additionally bound, and they bound them in irons and they increased their grief.
25. And all the people of the children of Esau, and the children of the east, returned in shame each unto his city, for all the mighty men that were with them had fallen in battle.
26. And when the children of Esau saw that their king had died in battle they hastened and took a man from the people of the children of the east; his name was Jobab the son of Zarach, from the land of Botzrah, and they caused him to reign over them instead of Bela their king.
27. And Jobab sat upon the throne of Bela as king in his stead, and Jobab reigned in Edom over all the children of Esau ten years, and the children of Esau went no more to fight with the sons of Jacob from that day forward, for the sons of Esau knew the valor of the sons of Jacob, and they were greatly afraid of them.
28. But from that day forward the children of Esau hated the sons of Jacob, and the hatred and enmity were very strong between them all the days, unto this day.
29. And it came to pass after this, at the end of ten years, Jobab, the son of Zarach, from Botzrah, died, and the children of Esau took a man whose name was Chusham, from the land of Teman, and they made him king over them instead of Jobab, and Chusham reigned in Edom over all the children of Esau for twenty years.
30. And Joseph, king of Egypt, and his brethren, and all the children of Israel dwelt securely in Egypt in those days, together with all the children of Joseph and his brethren, having no hindrance or evil accident and the land of Egypt was at that time at rest from war in the days of Joseph and his brethren.

# *The sons of Israel*

## **JASHER 59:1**

1. And these are the names of the sons of Israel who dwelt in Egypt, who had come with Jacob, all the sons of Jacob came unto Egypt, every man with his household.
2. The children of Leah were Reuben, Simeon, Levi, Judah, Issachar and Zebulun, and their sister Dinah.
3. And the sons of Rachel were Joseph and Benjamin.
4. And the sons of Zilpah, the handmaid of Leah, were Gad and Asher.
5. And the sons of Bilhah, the handmaid of Rachel, were Dan and Naphtali.
6. And these were their offspring that were born unto them in the land of Canaan, before they came unto Egypt with their father Jacob.
7. The sons of Reuben were Chanoch, Pallu, Chetzron and Carmi.
8. And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zochar and Saul, the son of the Canaanitish woman.
9. And the children of Levi were Gershon, Kehath and Merari, and their sister Jochebed, who was born unto them in their going down to Egypt.
10. And the sons of Judah were Er, Onan, Shelah, Perez and Zarach.
11. And Er and Onan died in the land of Canaan; and the sons of Perez were Chezron and Chamul.
12. And the sons of Issachar were Tola, Puvah, Job and Shomron.
13. And the sons of Zebulun were Sered, Elon and Jachleel, and the son of Dan was Chushim.
14. And the sons of Naphtali were Jachzeel, Guni, Jetzer and Shilam.
15. And the sons of Gad were Ziphion, Chaggi, Shuni, Ezbon, Eri, Arodi and Areli.
16. And the children of Asher were Jimnah, Jishvah, Jishvi, Beriah and their sister Serach; and the sons of Beriah were Cheber and Malchiel.
17. And the sons of Benjamin were Bela, Becher, Ashbel, Gera, Naaman, Achi, Rosh, Mupim, Chupim and Ord.
18. And the sons of Joseph, that were born unto him in Egypt, were Manasseh and Ephraim.
19. And all the souls that went forth from the loins of Jacob, were seventy souls; these are they who came with Jacob their father unto Egypt to dwell there: and Joseph and all his brethren dwelt securely in Egypt, and they ate of the best of Egypt all the days of the life of Joseph.

## The death of Joseph

### Genesis 50:15

#### King James

{50:15} And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. {50:16} And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, {50:17} So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

{50:18} And his brethren also went and fell down before his face; and they said, Behold, we [be] thy servants.

{50:19} And Joseph said unto them, Fear not: for [am] I in the place of God?

{50:20} But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive.

{50:21} Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

{50:22} And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

{50:23} And Joseph saw Ephraim's children of the third [generation:] the children also of Machir the son Manasseh were brought up upon Joseph's knees.

{50:24} And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

#### Septuagint

50:15 And when the brethren of Joseph saw that their father was dead, they said, *Let us take heed*, lest at any time Joseph remember evil against us, and recompense to us all the evils which we have done against him.

16 And they came to Joseph, and said, Thy father adjured *us* before his death, saying,

17 Thus say ye to Joseph, Forgive them their injustice and their sin, forasmuch as they have done thee evil; and now pardon the injustice of the servants of the God of thy father. And Joseph wept while they spoke to him.

18 And they came to him and said, We, these *persons*, are thy servants.

19 And Joseph said to them, Fear not, for I am God's.

20 Ye took counsel against me for evil, but God took counsel for me for good, that *the matter* might be as *it is* to-day, and much people might be fed.

21 And he said to them, Fear not, I will maintain you, and your families: and he comforted them, and spoke kindly to them.

22 And Joseph dwelt in Egypt, he and his brethren, and all the family of his father; and Joseph lived a hundred and ten years.

23 And Joseph saw the children of Ephraim to the third generation; and the sons of Machir the son of Manasse were borne on the sides of Joseph.

24 And Joseph spoke to his brethren, saying, I die, and God will surely visit you, and will bring you out of this land to the land concerning which God sware to our fathers, Abraam, Isaac, and Jacob.

## *Joseph*

{50:25} And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

{50:26} So Joseph died, [being] an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

25 And Joseph adjured the sons of Israel, saying, At the visitation with which God shall visit you, then ye shall carry up my bones hence with you.

26 And Joseph died, aged an hundred and ten years; and they prepared his corpse, and put him in a coffin in Egypt.

## Antiquities Book 2 8:2

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Joseph also died when he had lived a hundred and ten years; having been a man of admirable virtue, and conducting all his affairs by the rules of reason; and used his authority with moderation, which was the cause of his so great felicity among the Egyptians, even when he came from another country, and that in such ill circumstances also, as we have already described. At length his brethren died, after they had lived happily in Egypt. Now the posterity and sons of these men, after some time, carried their bodies, and buried them at Hebron: but as to the bones of Joseph, they carried them into the land of Canaan afterward, when the Hebrews went out of Egypt, for so had Joseph made them promise him upon oath. But what became of every one of these men, and by what toils they got the possession of the land of Canaan, shall be shown hereafter, when I have first explained upon what account it was that they left Egypt.

## Jasher 59:20

20. And Joseph lived in the land of Egypt ninety-three years, and Joseph reigned over all Egypt eighty years.

21. And when the days of Joseph drew nigh that he should die, he sent and called for his brethren and all his father's household, and they all came together and sat before him.

22. And Joseph said unto his brethren and unto the whole of his father's household, Behold I die, and God will surely visit you and bring you up from this land to the land which he swore to your fathers to give unto them.

23. And it shall be when God shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you from here.

24. And Joseph made the sons of Israel to swear for their seed after them, saying, God will surely visit you and you shall bring up my bones with you from here.

25. And it came to pass after this that Joseph died in that year, the seventy-first year of the Israelites going down to Egypt.

26. And Joseph was one hundred and ten years old when he died in the land of Egypt, and all his brethren and all his servants rose up and they embalmed Joseph, as was their custom, and his brethren and all Egypt mourned over him for seventy days.

27. And they put Joseph in a coffin filled with spices and all sorts of perfume, and they buried him by the side of the river, that is Sihor, and his sons and all his brethren, and the whole of his father's household made a seven day's mourning for him.

28. And it came to pass after the death of Joseph, all the Egyptians began in those days to rule over the children of Israel, and Pharaoh, king of Egypt, who reigned in his father's stead, took all the laws of Egypt and conducted the whole government of Egypt under his counsel, and he reigned securely over his people.

## *The Mediterranean war's*

### **JASHER 60:1**

1. And when the year came round, being the seventy-second year from the Israelites going down to Egypt, after the death of Joseph, Zepho, the son of Eliphaz, the son of Esau, fled from Egypt, he and his men, and they went away.
2. And he came to Africa, which is Dinhabah, to Angeas king of Africa, and Angeas received them with great honor, and he made Zepho the captain of his host.
3. And Zepho found favor in the sight of Angeas and in the sight of his people, and Zepho was captain of the host to Angeas king of Africa for many days.
4. And Zepho enticed Angeas king of Africa to collect all his army to go and fight with the Egyptians, and with the sons of Jacob, and to avenge of them the cause of his brethren.
5. But Angeas would not listen to Zepho to do this thing, for Angeas knew the strength of the sons of Jacob, and what they had done to his army in their warfare with the children of Esau.
6. And Zepho was in those days very great in the sight of Angeas and in the sight of all his people, and he continually enticed them to make war against Egypt, but they would not.
7. And it came to pass in those days there was in the land of Chittim a man in the city of Puzimna, whose name was Uzu, and he became degenerately deified by the children of Chittim, and the man died and had no son, only one daughter whose name was Jania.
8. And the damsel was exceedingly beautiful, comely and intelligent, there was none seen like unto her for beauty and wisdom throughout the land.
9. And the people of Angeas king of Africa saw her and they came and praised her unto him, and Angeas sent to the children of Chittim, and he requested to take her unto himself for a wife, and the people of Chittim consented to give her unto him for a wife.
10. And when the messengers of Angeas were going forth from the land of Chittim to take their journey, behold the messengers of Turnus king of Bibentu came unto Chittim, for Turnus king of Bibentu also sent his messengers to request Jania for him, to take unto himself for a wife, for all his men had also praised her to him, therefore he sent all his servants unto her.
11. And the servants of Turnus came to Chittim, and they asked for Jania, to be taken unto Turnus their king for a wife.
12. And the people of Chittim said unto them, We cannot give her, because Angeas king of Africa desired her to take her unto him for a wife before you came, and that we should give her unto him, and now therefore we cannot do this thing to deprive Angeas of the damsel in order to give her unto Turnus.
13. For we are greatly afraid of Angeas lest he come in battle against us and destroy us, and Turnus your master will not be able to deliver us from his hand.
14. And when the messengers of Turnus heard all the words of the children of Chittim, they turned back to their master and told him all the words of the children of Chittim.
15. And the children of Chittim sent a memorial to Angeas, saying, Behold Turnus has sent for Jania to take her unto him for a wife, and thus have we answered him; and we heard that he has collected

his whole army to go to war against thee, and he intends to pass by the road of Sardunia to fight against thy brother Lucus, and after that he will come to fight against thee.

16. And Angeas heard the words of the children of Chittim which they sent to him in the record, and his anger was kindled and he rose up and assembled his whole army and came through the islands of the sea, the road to Sardunia, unto his brother Lucus king of Sardunia.

17. And Niblos, the son of Lucus, heard that his uncle Angeas was coming, and he went out to meet him with a heavy army, and he kissed him and embraced him, and Niblos said unto Angeas, When thou askest my father after his welfare, when I shall go with thee to fight with Turnus, ask of him to make me captain of his host, and Angeas did so, and he came unto his brother and his brother came to meet him, and he asked him after his welfare.

18. And Angeas asked his brother Lucus after his welfare, and to make his son Niblos captain of his host, and Lucus did so, and Angeas and his brother Lucus rose up and they went toward Turnus to battle, and there was with them a great army and a heavy people.

19. And he came in ships, and they came into the province of Ashtorash, and behold Turnus came toward them, for he went forth to Sardunia, and intended to destroy it and afterward to pass on from there to Angeas to fight with him.

20. And Angeas and Lucus his brother met Turnus in the valley of Canopia, and the battle was strong and mighty between them in that place.

21. And the battle was severe upon Lucus king of Sardunia, and all his army fell, and Niblos his son fell also in that battle.

22. And his uncle Angeas commanded his servants and they made a golden coffin for Niblos and they put him into it, and Angeas again waged battle toward Turnus, and Angeas was stronger than he, and he slew him, and he smote all his people with the edge of the sword, and Angeas avenged the cause of Niblos his brother's son and the cause of the army of his brother Lucus.

23. And when Turnus died, the hands of those that survived the battle became weak, and they fled from before Angeas and Lucus his brother.

24. And Angeas and his brother Lucus pursued them unto the highroad, which is between Alphanu and Romah, and they slew the whole army of Turnus with the edge of the sword.

25. And Lucus king of Sardunia commanded his servants that they should make a coffin of brass, and that they should place therein the body of his son Niblos, and they buried him in that place.

26. And they built upon it a high tower there upon the highroad, and they called its name after the name of Niblos unto this day, and they also buried Turnus king of Bibentu there in that place with Niblos.

27. And behold upon the highroad between Alphanu and Romah the grave of Niblos is on one side and the grave of Turnus on the other, and a pavement between them unto this day.

28. And when Niblos was buried, Lucus his father returned with his army to his land Sardunia, and Angeas his brother king of Africa went with his people unto the city of Bibentu, that is the city of Turnus.

29. And the inhabitants of Bibentu heard of his fame and they were greatly afraid of him, and they went forth to meet him with weeping and supplication, and the inhabitants of Bibentu entreated of Angeas not to slay them nor destroy their city; and he did so, for Bibentu was in those days reckoned as one of the cities of the children of Chittim; therefore he did not destroy the city.

30. But from that day forward the troops of the king of Africa would go to Chittim to spoil and plunder it, and whenever they went, Zepho the captain of the host of Angeas would go with them.

31. And it was after this that Angeas turned with his army and they came to the city of Puzimna, and Angeas took thence Jania the daughter of Uzu for a wife and brought her unto his city unto Africa.

## **JASHER 61:1**

1. And it came to pass at that time Pharaoh king of Egypt commanded all his people to make for him a strong palace in Egypt.
2. And he also commanded the sons of Jacob to assist the Egyptians in the building, and the Egyptians made a beautiful and elegant palace for a royal habitation, and he dwelt therein and he renewed his government and he reigned securely.
3. And Zebulun the son of Jacob died in that year, that is the seventy-second year of the going down of the Israelites to Egypt, and Zebulun died a hundred and fourteen years old, and was put into a coffin and given into the hands of his children.
4. And in the seventy-fifth year died his brother Simeon, he was a hundred and twenty years old at his death, and he was also put into a coffin and given into the hands of his children.
5. And Zepho the son of Eliphaz the son of Esau, captain of the host to Angeas king of Dinhabah, was still daily enticing Angeas to prepare for battle to fight with the sons of Jacob in Egypt, and Angeas was unwilling to do this thing, for his servants had related to him all the might of the sons of Jacob, what they had done unto them in their battle with the children of Esau.
6. And Zepho was in those days daily enticing Angeas to fight with the sons of Jacob in those days.
7. And after some time Angeas hearkened to the words of Zepho and consented to him to fight with the sons of Jacob in Egypt, and Angeas got all his people in order, a people numerous as the sand which is upon the sea shore, and he formed his resolution to go to Egypt to battle.
8. And amongst the servants of Angeas was a youth fifteen years old, Balaam the son of Beor was his name and the youth was very wise and understood the art of witchcraft.
9. And Angeas said unto Balaam, Conjure for us, I pray thee, with the witchcraft, that we may know who will prevail in this battle to which we are now proceeding.
10. And Balaam ordered that they should bring him wax, and he made thereof the likeness of chariots and horsemen representing the army of Angeas and the army of Egypt, and he put them in the cunningly prepared waters that he had for that purpose, and he took in his hand the boughs of myrtle trees, and he exercised his cunning, and he joined them over the water, and there appeared unto him in the water the resembling images of the hosts of Angeas falling before the resembling images of the Egyptians and the sons of Jacob.
11. And Balaam told this thing to Angeas, and Angeas despaired and did not arm himself to go down to Egypt to battle, and he remained in his city.
12. And when Zepho the son of Eliphaz saw that Angeas despaired of going forth to battle with the Egyptians, Zepho fled from Angeas from Africa, and he went and came unto Chittim.
13. And all the people of Chittim received him with great honor, and they hired him to fight their battles all the days, and Zepho became exceedingly rich in those days, and the troops of the king of Africa still spread themselves in those days, and the children of Chittim assembled and went to Mount Cuptizia on account of the troops of Angeas king of Africa, who were advancing upon them.
14. And it was one day that Zepho lost a young heifer, and he went to seek it, and he heard it lowing round about the mountain.
15. And Zepho went and he saw and behold there was a large cave at the bottom of the mountain, and there was a great stone there at the entrance of the cave, and Zepho split the stone and he came into

the cave and he looked and behold, a large animal was devouring the ox; from the middle upward it resembled a man, and from the middle downward it resembled an animal, and Zepho rose up against the animal and slew it with his swords.

16. And the inhabitants of Chittim heard of this thing, and they rejoiced exceedingly, and they said, What shall we do unto this man who has slain this animal that devoured our cattle?

17. And they all assembled to consecrate one day in the year to him, and they called the name thereof Zepho after his name, and they brought unto him drink offerings year after year on that day, and they brought unto him gifts.

18. At that time Jania the daughter of Uzu wife of king Angeas became ill, and her illness was heavily felt by Angeas and his officers, and Angeas said unto his wise men, What shall I do to Jania and how shall I heal her from her illness? And his wise men said unto him, Because the air of our country is not like the air of the land of Chittim, and our water is not like their water, therefore from this has the queen become ill.

19. For through the change of air and water she became ill, and also because in her country she drank only the water which came from Purmah, which her ancestors had brought up with bridges.

20. And Angeas commanded his servants, and they brought unto him in vessels of the waters of Purmah belonging to Chittim, and they weighed those waters with all the waters of the land of Africa, and they found those waters lighter than the waters of Africa.

21. And Angeas saw this thing, and he commanded all his officers to assemble the hewers of stone in thousands and tens of thousands, and they hewed stone without number, and the builders came and they built an exceedingly strong bridge, and they conveyed the spring of water from the land of Chittim unto Africa, and those waters were for Jania the queen and for all her concerns, to drink from and to bake, wash and bathe therewith, and also to water therewith all seed from which food can be obtained, and all fruit of the ground.

22. And the king commanded that they should bring of the soil of Chittim in large ships, and they also brought stones to build therewith, and the builders built palaces for Jania the queen, and the queen became healed of her illness.

23. And at the revolution of the year the troops of Africa continued coming to the land of Chittim to plunder as usual, and Zepho son of Eliphaz heard their report, and he gave orders concerning them and he fought with them, and they fled before him, and he delivered the land of Chittim from them.

24. And the children of Chittim saw the valor of Zepho, and the children of Chittim resolved and they made Zepho king over them, and he became king over them, and whilst he reigned they went to subdue the children of Tubal, and all the surrounding islands.

25. And their king Zepho went at their head and they made war with Tubal and the islands, and they subdued them, and when they returned from the battle they renewed his government for him, and they built for him a very large palace for his royal habitation and seat, and they made a large throne for him, and Zepho reigned over the whole land of Chittim and over the land of Italia fifty years.

## **JASHER 62:1**

1. In that year, being the seventy-ninth year of the Israelites going down to Egypt, died Reuben the son of Jacob, in the land of Egypt; Reuben was a hundred and twenty-five years old when he died, and they put him into a coffin, and he was given into the hands of his children.
2. And in the eightieth year died his brother Dan; he was a hundred and twenty years at his death, and he was also put into a coffin and given into the hands of his children.
3. And in that year died Chusham king of Edom, and after him reigned Hadad the son of Bedad, for thirty-five years; and in the eighty-first year died Issachar the son of Jacob, in Egypt, and Issachar was a hundred and twenty-two years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children.
4. And in the eighty-second year died Asher his brother, he was a hundred and twentythree years old at his death, and he was placed in a coffin in Egypt, and given into the hands of his children.
5. And in the eighty-third year died Gad, he was a hundred and twenty-five years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children.
6. And it came to pass in the eighty-fourth year, that is the fiftieth year of the reign of Hadad, son of Bedad, king of Edom, that Hadad assembled all the children of Esau, and he got his whole army in readiness, about four hundred thousand men, and he directed his way to the land of Moab, and he went to fight with Moab and to make them tributary to him.
7. And the children of Moab heard this thing, and they were very much afraid, and they sent to the children of Midian to assist them in fighting with Hadad, son of Bedad, king of Edom.
8. And Hadad came unto the land of Moab, and Moab and the children of Midian went out to meet him, and they placed themselves in battle array against him in the field of Moab.
9. And Hadad fought with Moab, and there fell of the children of Moab and the children of Midian many slain ones, about two hundred thousand men.
10. And the battle was very severe upon Moab, and when the children of Moab saw that the battle was sore upon them, they weakened their hands and turned their backs, and left the children of Midian to carry on the battle.
11. And the children of Midian knew not the intentions of Moab, but they strengthened themselves in battle and fought with Hadad and all his host, and all Midian fell before him. 12. And Hadad smote all Midian with a heavy smiting, and he slew them with the edge of the sword, he left none remaining of those who came to assist Moab.
13. And when all the children of Midian had perished in battle, and the children at Moab had escaped, Hadad made all Moab at that time tributary to him, and they became under his hand, and they gave a yearly tax as it was ordered, and Hadad turned and went back to his land.
14. And at the revolution of the year, when the rest of the people of Midian that were in the land heard that all their brethren had fallen in battle with Hadad for the sake of Moab, because the children of Moab had turned their backs in battle and left Midian to fight, then five of the princes of Midian resolved with the rest of their brethren who remained in their land, to fight with Moab to avenge the cause of their brethren.
15. And the children of Midian sent to all their brethren the children of the east, and all their brethren, all the children of Keturah came to assist Midian to fight with Moab.
16. And the children of Moab heard this thing, and they were greatly afraid that all the children of the east had assembled together against them for battle, and they the children of Moab sent a memorial to the land of Edom to Hadad the son of Bedad, saying,

## *Joseph*

17. Come now unto us and assist us and we will smite Midian, for they all assembled together and have come against us with all their brethren the children of the east to battle, to avenge the cause of Midian that fell in battle.

18. And Hadad, son of Bedad, king of Edom, went forth with his whole army and went to the land of Moab to fight with Midian, and Midian and the children of the east fought with Moab in the field of Moab, and the battle was very fierce between them.

19. And Hadad smote all the children of Midian and the children of the east with the edge of the sword, and Hadad at that time delivered Moab from the hand of Midian, and those that remained of Midian and of the children of the east fled before Hadad and his army, and Hadad pursued them to their land, and smote them with a very heavy slaughter, and the slain fell in the road.

20. And Hadad delivered Moab from the hand of Midian, for all the children of Midian had fallen by the edge of the sword, and Hadad turned and went back to his land.

21. And from that day forth, the children of Midian hated the children of Moab, because they had fallen in battle for their sake, and there was a great and mighty enmity between them all the days.

22. And all that were found of Midian in the road of the land of Moab perished by the sword of Moab, and all that were found of Moab in the road of the land of Midian, perished by the sword of Midian; thus did Midian unto Moab and Moab unto Midian for many days.

23. And it came to pass at that time that Judah the son of Jacob died in Egypt, in the eightysixth year of Jacob's going down to Egypt, and Judah was a hundred and twenty-nine years old at his death, and they embalmed him and put him into a coffin, and he was given into the hands of his children.

24. And in the eighty-ninth year died Naphtali, he was a hundred and thirty-two years old, and he was put into a coffin and given into the hands of his children.

25. And it came to pass in the ninety-first year of the Israelites going down to Egypt, that is in the thirtieth year of the reign of Zepho the son of Eliphaz, the son of Esau, over the children of Chittim, the children of Africa came upon the children of Chittim to plunder them as usual, but they had not come upon them for these thirteen years.

26. And they came to them in that year, and Zepho the son of Eliphaz went out to them with some of his men and smote them desperately, and the troops of Africa fled from before Zepho and the slain fell before him, and Zepho and his men pursued them, going on and smiting them until they were near unto Africa.

27. And Angeas king of Africa heard the thing which Zepho had done, and it vexed him exceedingly, and Angeas was afraid of Zepho all the days.

## **JASHER 63:1**

1. And in the ninety-third year died Levi, the son of Jacob, in Egypt, and Levi was a hundred and thirty-seven years old when he died, and they put him into a coffin and he was given into the hands of his children.

2. And it came to pass after the death of Levi, when all Egypt saw that the sons of Jacob the brethren of Joseph were dead, all the Egyptians began to afflict the children of Jacob, and to embitter their lives from that day unto the day of their going forth from Egypt, and they took from their hands all the vineyards and fields which Joseph had given unto them, and all the elegant houses in which the people of Israel lived, and all the fat of Egypt, the Egyptians took all from the sons of Jacob in those days.

## *Joseph*

3. And the hand of all Egypt became more grievous in those days against the children of Israel, and the Egyptians injured the Israelites until the children of Israel were wearied of their lives on account of the Egyptians.
4. And it came to pass in those days, in the hundred and second year of Israel's going down to Egypt, that Pharaoh king of Egypt died, and Melol his son reigned in his stead, and all the mighty men of Egypt and all that generation which knew Joseph and his brethren died in those days.
5. And another generation rose up in their stead, which had not known the sons of Jacob and all the good which they had done to them, and all their might in Egypt.
6. Therefore all Egypt began from that day forth to embitter the lives of the sons of Jacob, and to afflict them with all manner of hard labor, because they had not known their ancestors who had delivered them in the days of the famine.
7. And this was also from the Lord, for the children of Israel, to benefit them in their latter days, in order that all the children of Israel might know the Lord their God.
8. And in order to know the signs and mighty wonders which the Lord would do in Egypt on account of his people Israel, in order that the children of Israel might fear the Lord God of their ancestors, and walk in all his ways, they and their seed after them all the days.
9. Melol was twenty years old when he began to reign, and he reigned ninety-four years, and all Egypt called his name Pharaoh after the name of his father, as it was their custom to do to every king who reigned over them in Egypt.
10. At that time all the troops of Angeas king of Africa went forth to spread along the land of Chittim as usual for plunder.
11. And Zepho the son of Eliphaz the son of Esau heard their report, and he went forth to meet them with his army, and he fought them there in the road.
12. And Zepho smote the troops of the king of Africa with the edge of the sword, and left none remaining of them, and not even one returned to his master in Africa.
13. And Angeas heard of this which Zepho the son of Eliphaz had done to all his troops, that he had destroyed them, and Angeas assembled all his troops, all the men of the land of Africa, a people numerous like the sand by the sea shore.
14. And Angeas sent to Lucus his brother, saying, Come to me with all thy men and help me to smite Zepho and all the children of Chittim who have destroyed my men, and Lucus came with his whole army, a very great force, to assist Angeas his brother to fight with Zepho and the children of Chittim.
15. And Zepho and the children of Chittim heard this thing, and they were greatly afraid and a great terror fell upon their hearts.
16. And Zepho also sent a letter to the land of Edom to Hadad the son of Bedad king of Edom and to all the children of Esau, saying,
17. I have heard that Angeas king of Africa is coming to us with his brother for battle against us, and we are greatly afraid of him, for his army is very great, particularly as he comes against us with his brother and his army likewise.
18. Now therefore come you also up with me and help me, and we will fight together against Angeas and his brother Lucus, and you will save us out of their hands, but if not, know ye that we shall all die.
19. And the children of Esau sent a letter to the children of Chittim and to Zepho their king, saying, We cannot fight against Angeas and his people for a covenant of peace has been between us these many years, from the days of Bela the first king, and from the days of Joseph the son of Jacob king of Egypt, with whom we fought on the other side of Jordan when he buried his father.

*Joseph*

20. And when Zepho heard the words of his brethren the children of Esau he refrained from them, and Zepho was greatly afraid of Angeas.

21. And Angeas and Lucus his brother arrayed all their forces, about eight hundred thousand men, against the children of Chittim. 22. And all the children of Chittim said unto Zepho, Pray for us to the God of thy ancestors, peradventure he may deliver us from the hand of Angeas and his army, for we have heard that he is a great God and that he delivers all who trust in him.

23. And Zepho heard their words, and Zepho sought the Lord and he said,

24. O Lord God of Abraham and Isaac my ancestors, this day I know that thou art a true God, and all the gods of the nations are vain and useless.

25. Remember now this day unto me thy covenant with Abraham our father, which our ancestors related unto us, and do graciously with me this day for the sake of Abraham and Isaac our fathers, and save me and the children of Chittim from the hand of the king of Africa who comes against us for battle.

26. And the Lord hearkened to the voice of Zepho, and he had regard for him on account of Abraham and Isaac, and the Lord delivered Zepho and the children of Chittim from the hand of Angeas and his people.

27. And Zepho fought Angeas king of Africa and all his people on that day, and the Lord gave all the people of Angeas into the hands of the children of Chittim.

28. And the battle was severe upon Angeas, and Zepho smote all the men of Angeas and Lucus his brother, with the edge of the sword, and there fell from them unto the evening of that day about four hundred thousand men.

29. And when Angeas saw that all his men perished, he sent a letter to all the inhabitants of Africa to come to him, to assist him in the battle, and he wrote in the letter, saying, All who are found in Africa let them come unto me from ten years old and upward; let them all come unto me, and behold if he comes not he shall die, and all that he has, with his whole household, the king will take.

30. And all the rest of the inhabitants of Africa were terrified at the words of Angeas, and there went out of the city about three hundred thousand men and boys, from ten years upward, and they came to Angeas.

31. And at the end of ten days Angeas renewed the battle against Zepho and the children of Chittim, and the battle was very great and strong between them.

32. And from the army of Angeas and Lucus, Zepho sent many of the wounded unto his hand, about two thousand men, and Sosiphtar the captain of the host of Angeas fell in that battle.

33. And when Sosiphtar had fallen, the African troops turned their backs to flee, and they fled, and Angeas and Lucus his brother were with them.

34. And Zepho and the children of Chittim pursued them, and they smote them still heavily on the road, about two hundred men, and they pursued Azdrubal the son of Angeas who had fled with his father, and they smote twenty of his men in the road, and Azdrubal escaped from the children of Chittim, and they did not slay him.

35. And Angeas and Lucus his brother fled with the rest of their men, and they escaped and came into Africa with terror and consternation, and Angeas feared all the days lest Zepho the son of Eliphaz should go to war with him.

## **JASHER 64:1**

1. And Balaam the son of Beor was at that time with Angeas in the battle, and when he saw that Zepho prevailed over Angeas, he fled from there and came to Chittim.
2. And Zepho and the children of Chittim received him with great honor, for Zepho knew Balaam's wisdom, and Zepho gave unto Balaam many gifts and he remained with him.
3. And when Zepho had returned from the war, he commanded all the children of Chittim to be numbered who had gone into battle with him, and behold not one was missed.
4. And Zepho rejoiced at this thing, and he renewed his kingdom, and he made a feast to all his subjects.
5. But Zepho remembered not the Lord and considered not that the Lord had helped him in battle, and that he had delivered him and his people from the hand of the king of Africa, but still walked in the ways of the children of Chittim and the wicked children of Esau, to serve other gods which his brethren the children of Esau had taught him; it is therefore said, From the wicked goes forth wickedness.
6. And Zepho reigned over all the children of Chittim securely, but knew not the Lord who had delivered him and all his people from the hand of the king of Africa; and the troops of Africa came no more to Chittim to plunder as usual, for they knew of the power of Zepho who had smitten them all at the edge of the sword, so Angeas was afraid of Zepho the son of Eliphaz, and of the children of Chittim all the days.
7. At that time when Zepho had returned from the war, and when Zepho had seen how he prevailed over all the people of Africa and had smitten them in battle at the edge of the sword, then Zepho advised with the children of Chittim, to go to Egypt to fight with the sons of Jacob and with Pharaoh king of Egypt.
8. For Zepho heard that the mighty men of Egypt were dead and that Joseph and his brethren the sons at Jacob were dead, and that all their children the children of Israel remained in Egypt.
9. And Zepho considered to go to fight against them and all Egypt, to avenge the cause of his brethren the children of Esau, whom Joseph with his brethren and all Egypt had smitten in the land of Canaan, when they went up to bury Jacob in Hebron.
10. And Zepho sent messengers to Hadad, son of Bedad, king of Edom, and to all his brethren the children of Esau, saying,
11. Did you not say that you would not fight against the king of Africa for he is a member of your covenant? behold I fought with him and smote him and all his people.
12. Now therefore I have resolved to fight against Egypt and the children of Jacob who are there, and I will be revenged of them for what Joseph, his brethren and ancestors did to us in the land of Canaan when they went up to bury their father in Hebron.
13. Now then if you are willing to come to me to assist me in fighting against them and Egypt, then shall we avenge the cause of our brethren.
14. And the children of Esau hearkened to the words of Zepho, and the children of Esau gathered themselves together, a very great people, and they went to assist Zepho and the children of Chittim in battle.
15. And Zepho sent to all the children of the east and to all the children of Ishmael with words like unto these, and they gathered themselves and came to the assistance of Zepho and the children of Chittim in the war upon Egypt.
16. And all these kings, the king of Edom and the children of the east, and all the children of Ishmael, and Zepho the king of Chittim went forth and arrayed all their hosts in Hebron.

*Joseph*

17. And the camp was very heavy, extending in length a distance of three days' journey, a people numerous as the sand upon the sea shore which can not be counted.
18. And all these kings and their hosts went down and came against all Egypt in battle, and encamped together in the valley of Pathros.
19. And all Egypt heard their report, and they also gathered themselves together, all the people of the land of Egypt, and of all the cities belonging to Egypt, about three hundred thousand men.
20. And the men of Egypt sent also to the children of Israel who were in those days in the land of Goshen, to come to them in order to go and fight with these kings.
21. And the men of Israel assembled and were about one hundred and fifty men, and they went into battle to assist the Egyptians.
22. And the men of Israel and of Egypt went forth, about three hundred thousand men and one hundred and fifty men, and they went toward these kings to battle, and they placed themselves from without the land of Goshen opposite Pathros.
23. And the Egyptians believed not in Israel to go with them in their camps together for battle, for all the Egyptians said, Perhaps the children of Israel will deliver us into the hand of the children of Esau and Ishmael, for they are their brethren.
24. And all the Egyptians said unto the children of Israel, Remain you here together in your stand and we will go and fight against the children of Esau and Ishmael, and if these kings should prevail over us, then come you altogether upon them and assist us, and the children of Israel did so.
25. And Zepho the son of Eliphaz the son of Esau king of Chittim, and Hadad the son of Bedad king of Edom, and all their camps, and all the children of the east, and children of Ishmael, a people numerous as sand, encamped together in the valley of Pathros opposite Tachpanches.
26. And Balaam the son of Beor the Syrian was there in the camp of Zepho, for he came with the children of Chittim to the battle, and Balaam was a man highly honored in the eyes of Zepho and his men.
27. And Zepho said unto Balaam, Try by divination for us that we may know who will prevail in the battle, we or the Egyptians.
28. And Balaam rose up and tried the art of divination, and he was skillful in the knowledge of it, but he was confused and the work was destroyed in his hand.
29. And he tried it again but it did not succeed, and Balaam despaired of it and left it and did not complete it, for this was from the Lord, in order to cause Zepho and his people to fall into the hand of the children of Israel, who had trusted in the Lord, the God of their ancestors, in their war.
30. And Zepho and Hadad put their forces in battle array, and all the Egyptians went alone against them, about three hundred thousand men, and not one man of Israel was with them.
31. And all the Egyptians fought with these kings opposite Pathros and Tachpanches, and the battle was severe against the Egyptians.
32. And the kings were stronger than the Egyptians in that battle, and about one hundred and eighty men of Egypt fell on that day, and about thirty men of the forces of the kings, and all the men of Egypt fled from before the kings, so the children of Esau and Ishmael pursued the Egyptians, continuing to smite them unto the place where was the camp of the children of Israel.
33. And all the Egyptians cried unto the children of Israel, saying, Hasten to us and assist us and save us from the hand of Esau, Ishmael and the children of Chittim.
34. And the hundred and fifty men of the children of Israel ran from their station to the camps of these kings, and the children of Israel cried unto the Lord their God to deliver them.

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35. And the Lord hearkened to Israel, and the Lord gave all the men of the kings into their hand, and the children of Israel fought against these kings, and the children of Israel smote about four thousand of the kings' men.
36. And the Lord threw a great consternation in the camp of the kings, so that the fear of the children of Israel fell upon them.
37. And all the hosts of the kings fled from before the children of Israel and the children of Israel pursued them continuing to smite them unto the borders of the land of Cush.
38. And the children of Israel slew of them in the road yet two thousand men, and of the children of Israel not one fell.
39. And when the Egyptians saw that the children of Israel had fought with such few men with the kings, and that the battle was so very severe against them,
40. All the Egyptians were greatly afraid of their lives on account of the strong battle, and all Egypt fled, every man hiding himself from the arrayed forces, and they hid themselves in the road, and they left the Israelites to fight.
41. And the children of Israel inflicted a terrible blow upon the kings' men, and they returned from them after they had driven them to the border of the land of Cush.
42. And all Israel knew the thing which the men of Egypt had done to them, that they had fled from them in battle, and had left them to fight alone.
43. So the children of Israel also acted with cunning, and as the children of Israel returned from battle, they found some of the Egyptians in the road and smote them there.
44. And whilst they slew them, they said unto them these words:
45. Wherefore did you go from us and leave us, being a few people, to fight against these kings who had a great people to smite us, that you might thereby deliver your own souls?
46. And of some which the Israelites met on the road, they the children of Israel spoke to each other, saying, Smite, smite, for he is an Ishmaelite, or an Edomite, or from the children of Chittim, and they stood over him and slew him, and they knew that he was an Egyptian.
47. And the children of Israel did these things cunningly against the Egyptians, because they had deserted them in battle and had fled from them.
48. And the children of Israel slew of the men of Egypt in the road in this manner, about two hundred men.
49. And all the men of Egypt saw the evil which the children of Israel had done to them, so all Egypt feared greatly the children of Israel, for they had seen their great power, and that not one man of them had fallen.
50. So all the children of Israel returned with joy on their road to Goshen, and the rest of Egypt returned each man to his place.

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The book of Jasher talks about Job from the land of Uz being one of Pharaohs advisors. (Jasher 66:15) In fact the very man who suggested Pharaoh kill all the newborn male Israelites. I have no idea whether or not this is the same Job from the land of Uz (Job 1:1, Gen 36:8,28) that the book of Job refers to. I can say that the most popular placement of Job seems to be during the life of Abraham but he could not have been contemporary with Abraham if he were from Uz because Uz gets it's name from Uz an Edomite and the Edomites are the children of Esau and Esau was a son of Isaac who was the son of Abraham. Since Israel is not mentioned in the book of Job suggests Job lived during Israels captivity in Egypt. It is my belief that Job had lived after the death of Joseph and before the exodus so I've placed the book of Job here between Genesis and Exodus in that this seems to be as close to the appropriate time frame as I can come with my limited knowledge.

The SIR LANCELOT C.L. BRENTON translation of the Septuagint has this added to the end of Job:

This man is described in the Syriac book *as* living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And *his* friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign the Sauchaeans, Sophar king of the Minaeans.

Refer to [Genesis 36:31-34](#) and you will see some similarities in the genealogy of Esau

# Job

## *Job loses everything*

### Job 1:1

#### King James

{1:1} There was a man in the land of Uz, whose name [was] Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

{1:2} And there were born unto him seven sons and three daughters.

{1:3} His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

{1:4} And his sons went and feasted [in their] houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

{1:5} And it was so, when the days of [their] feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

{1:6} Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

{1:7} And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

#### Septuagint

1:1 There was a certain man in the land of Ausis, whose name *was* Job; and than man was true, blameless, righteous, *and* godly, abstaining from everything evil.

2 And he had seven sons and three daughters.

3 And his cattle consisted of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses in the pastures, and a very great household, and he had a great husbandry on the earth; and that man was *most* noble of the *men* of the east.

4 And his sons visiting one another prepared a banquet every day, taking with them also their three sisters to eat and drink with them.

5 And when the days of the banquet were completed, Job sent and purified them, having risen up in the morning, and offered sacrifices for them, according to their number, and one calf for a sin-offering for their souls: for Job said, Lest peradventure my sons have thought evil in their minds against God. Thus, then Job did continually.

6 And it came to pass on a day, that behold, the angels of God came to stand before the Lord, and the devil came with them.

7 And the Lord said to the devil, Whence art thou come? And the devil answered the Lord, and said, I am come from compassing the earth, and walking up and down in the world.

*Job*

{1:8} And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

{1:9} Then Satan answered the LORD, and said, Doth Job fear God for nought?

{1:10} Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

{1:11} But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

{1:12} And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

{1:13} And there was a day when his sons and his daughters [were] eating and drinking wine in their eldest brother's house:

{1:14} And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

{1:15} And the Sabeans fell [upon them,] and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

{1:16} While he [was] yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

{1:17} While he [was] yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

{1:18} While he [was] yet speaking, there came also another, and said, Thy sons and thy daughters [were] eating and drinking wine in their eldest brother's house:

8 And the Lord said to him, Hast thou diligently considered my servant Job, that there is none like him on the earth, a man blameless, true, godly, abstaining from everything evil?

9 Then the devil answered, and said before the Lord, Does Job worship the Lord for nothing?

10 Hast thou not made a hedge about him, and about his household, and all his possessions round about? and hast thou not blessed the works of his hands, and multiplied his cattle upon the land?

11 But put forth thine hand, and touch all that he has: verily he will bless thee to *thy* face.

12 Then the Lord said to the devil, Behold, I give into thine hand all that he has, but touch not himself. So the devil went out from the presence of the Lord.

13 And it came to pass on a certain day, that Job's sons and his daughters were drinking wine in the house of their elder brother.

14 And, behold, there came a messenger to Job, and said to him, The yokes of oxen were ploughing, and the she-asses were feeding near them;

15 and the spoilers came and took them for a prey, and slew the servants with the sword; and I having escaped alone am come to tell thee.

16 While he was yet speaking, there came another messenger, and said to Job, Fire has fallen from heaven, and burnt up the sheep, and devoured the shepherds like wise; and I having escaped alone am come to tell thee.

17 While he was yet speaking, there came another messenger, and said to Job, The horsemen formed three companies against us, and surrounded the camels, and took them for a prey, and slew the servants with the sword; and I only escaped, and am come to tell thee.

18 While he is yet speaking, another messenger comes, saying to Job, While thy sons and thy daughters were eating and drinking with their elder brother,

## *Job*

{1:19} And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

{1:20} Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

{1:21} And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

{1:22} In all this Job sinned not, nor charged God foolishly.

<sup>19</sup> suddenly a great wind came on from the desert, and caught the four corners of the house, and the house fell upon thy children, and they are dead; and I have escaped alone, and am come to tell thee.

<sup>20</sup> So Job arose, and rent his garments, and shaved the hair of his head, and fell on the earth, and worshipped,

<sup>21</sup> and said, I myself came forth naked from my mother's womb, and naked shall I return thither; the Lord gave, the Lord has taken away: as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord.

<sup>22</sup> In all these events that befell him Job sinned not at all before the Lord, and did not impute folly to God.

## *Jobs health fails*

### Job 2:1

#### King James

{2:1} Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

{2:2} And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

{2:3} And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

#### Septuagint

<sup>2:1</sup> And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord.

<sup>2</sup> And the Lord, said to the devil, Whence comest thou? Then the devil said before the Lord, I am come from going through the world, and walking about the whole earth.

<sup>3</sup> And the Lord said to the devil, Hast thou then observed my servant Job, that there is none of *men* upon the earth like him, a harmless, true, blameless, godly man, abstaining from all evil? and he yet cleaves to innocence, whereas thou has told *me* to destroy his substance without cause?

*Job*

{2:4} And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

{2:5} But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

{2:6} And the LORD said unto Satan, Behold, he [is] in thine hand; but save his life.

{2:7} So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

{2:8} And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

{2:9} Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

{2:10} But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

{2:11} Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

<sup>4</sup> And the devil answered and said to the Lord, Skin for skin, all that a man has will he give as a ransom for his life.

<sup>5</sup> Nay, but put forth thine hand, and touch his bones and his flesh: verily he will bless thee to *thy* face.

<sup>6</sup> And the Lord said to the devil, Behold, I deliver him up to thee; only save his life.

<sup>7</sup> So the devil went out from the Lord, and smote Job with sore boils from *his* feet to *his* head.

<sup>8</sup> And he took a potsherd to scrape away the discharge, and sat upon a dung-heap outside the city.

<sup>9</sup> And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, *even thy* sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me: but say some word against the Lord, and die.

<sup>10</sup> But he looked on her, and said to her, Thou hast spoken like one of the foolish women. If we have received good things of the hand of the Lord, shall we not endure evil things? In all these things that happened to him, Job sinned not at all with his lips before God.

<sup>11</sup> Now his three friends having heard of all the evil that was come upon him, came to him each from his own country: Eliphaz the king of the Thaemans, Baldad sovereign of the Sauchians, Sophar king of the Minaeans: and they came to him with one accord, to comfort and to visit him.

## *Job*

{2:12} And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

{2:13} So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that [his] grief was very great.

<sup>12</sup> And when they saw him from a distance they did not know him; and they cried with a loud voice, and wept, and rent every one his garment, and sprinkled dust upon *their heads*,

<sup>13</sup> and they sat down beside him seven days and seven nights, and no one of them spoke; for they saw that his affliction was dreadful and very great.

# *Job curses his birth*

## Job 3:1

### King James

{3:1} After this opened Job his mouth, and cursed his day.

{3:2} And Job spake, and said,

{3:3} Let the day perish wherein I was born, and the night [in which] it was said, There is a man child conceived.

{3:4} Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

{3:5} Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

{3:6} As [for] that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

{3:7} Lo, let that night be solitary, let no joyful voice come therein.

{3:8} Let them curse it that curse the day, who are ready to raise up their mourning.

{3:9} Let the stars of the twilight thereof be dark; let it look for light, but [have] none; neither let it see the dawning of the day:

{3:10} Because it shut not up the doors of my [mother's] womb, nor hid sorrow from mine eyes.

### Septuagint

<sup>3:1</sup> After this Job opened his mouth, and cursed his day,

<sup>2</sup> saying,

<sup>3</sup> Let the day perish in which I was born, and that night in which they said, Behold a man-child!

<sup>4</sup> Let that night be darkness, and let not the Lord regard it from above, neither let light come upon it.

<sup>5</sup> But let darkness and the shadow of death seize it; let blackness come upon it;

<sup>6</sup> let that day and night be cursed, let darkness carry them away; let it not come into the days of the year, neither let it be numbered with the days of the months.

<sup>7</sup> But let that night be pain, and let not mirth come upon it, nor joy.

<sup>8</sup> But let him that curses that day curse it, *even* he that is ready to attack the great whale.

<sup>9</sup> Let the stars of that night be darkened; let it remain *dark*, and not come into light; and let it not see the morning star arise:

<sup>10</sup> because it shut not up the gates of my mother's womb, for *so* it would have removed sorrow from my eyes.

*Job*

{3:11} Why died I not from the womb? [why] did I [not] give up the ghost when I came out of the belly?

{3:12} Why did the knees prevent me? or why the breasts that I should suck?

{3:13} For now should I have lain still and been quiet, I should have slept: then had I been at rest,

{3:14} With kings and counsellors of the earth, which built desolate places for themselves;

{3:15} Or with princes that had gold, who filled their houses with silver:

{3:16} Or as an hidden untimely birth I had not been; as infants [which] never saw light.

{3:17} There the wicked cease [from] troubling; and there the weary be at rest.

{3:18} [There] the prisoners rest together; they hear not the voice of the oppressor.

{3:19} The small and great are there; and the servant [is] free from his master.

{3:20} Wherefore is light given to him that is in misery, and life unto the bitter [in] soul;

{3:21} Which long for death, but it [cometh] not; and dig for it more than for hid treasures;

{3:22} Which rejoice exceedingly, [and] are glad, when they can find the grave?

{3:23} [Why is light given] to a man whose way is hid, and whom God hath hedged in?

{3:24} For my sighing cometh before I eat, and my roarings are poured out like the waters.

{3:25} For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

{3:26} I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

<sup>11</sup> For why died I not in the belly? and *why* did I not come forth from the womb and die immediately? <sup>12</sup> and why did the knees support me? and why did I suck the breasts?

<sup>13</sup> Now I should have lain down and been quiet, I should have slept and been at rest,

<sup>14</sup> with kings *and* councillors of the earth, who gloried in *their* swords;

<sup>15</sup> or with rulers, whose gold was abundant, who filled their houses with silver:

<sup>16</sup> or *I should have been* as an untimely birth proceeding from his mother's womb, or as infants who never saw light.

<sup>17</sup> There the ungodly have burnt out the fury of rage; there the wearied in body rest.

<sup>18</sup> And the men of old time have together ceased to hear the exactor's voice.

<sup>19</sup> The small and great are there, and the servant that feared his lord.

<sup>20</sup> For why is light given to those who are in bitterness, and life to those souls which are in griefs?

<sup>21</sup> who desire death, and obtain it not, digging *for it* as *for* treasures;

<sup>22</sup> and would be very joyful if they should gain it?

<sup>23</sup> Death *is* rest to *such* a man, for God has hedged him in.

<sup>24</sup> For my groaning comes before my food, and I weep being beset with terror.

<sup>25</sup> For the terror of which I meditated has come upon me, and that which I had feared has befallen me.

<sup>26</sup> I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.

## *Eliphaz says Job has sinned*

### Job 4:1

#### King James

{4:1} Then Eliphaz the Temanite answered and said,

{4:2} [If] we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

{4:3} Behold, thou hast instructed many, and thou hast strengthened the weak hands.

{4:4} Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

{4:5} But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

{4:6} [Is] not [this] thy fear, thy confidence, thy hope, and the uprightness of thy ways?

{4:7} Remember, I pray thee, who [ever] perished, being innocent? or where were the righteous cut off?

{4:8} Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

{4:9} By the blast of God they perish, and by the breath of his nostrils are they consumed.

{4:10} The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

{4:11} The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

{4:12} Now a thing was secretly brought to me, and mine ear received a little thereof.

{4:13} In thoughts from the visions of the night, when deep sleep falleth on men,

{4:14} Fear came upon me, and trembling, which made all my bones to shake.

{4:15} Then a spirit passed before my face; the hair of my flesh stood up:

#### Septuagint

4:1 Then Eliphaz the Themanite answered and said,

2 Hast thou been often spoken to in distress? but who shall endure the force of thy words?

3 For whereas thou hast instructed many, and hast strengthened the hands of the weak one,

4 and hast supported the failing with words, and hast imparted courage to feeble knees.

5 Yet now *that* pain has come upon thee, and touched thee, thou art troubled.

6 Is not thy fear *founded* in folly, thy hope also, and the mischief of thy way?

7 Remember then who has perished, being pure? or when were the true-hearted utterly destroyed?

8 Accordingly as I have seen men ploughing barren places, and they that sow them will reap sorrows for themselves.

9 They shall perish by the command of the Lord, and shall be utterly consumed by the breath of his wrath.

10 The strength of the lion, and the voice of the lioness, and the exulting cry of serpents are quenched.

11 The old lion has perished for want of food, and the lions' whelps have forsaken one another.

12 But if there had been any truth in thy words, none of these evils would have befallen thee.

Shall not mine ear receive excellent *revelations* from him?

13 But *as when* terror falls upon men, with dread and a sound in the night,

14 horror and trembling seized me, and caused all my bones greatly to shake.

15 And a spirit came before my face; and my hair and flesh quivered.

## *Job*

{4:16} It stood still, but I could not discern the form thereof: an image [was] before mine eyes, [there was] silence, and I heard a voice, [saying, ]

{4:17} Shall mortal man be more just than God? shall a man be more pure than his maker?

{4:18} Behold, he put no trust in his servants; and his angels he charged with folly:

{4:19} How much less [in] them that dwell in houses of clay, whose foundation [is] in the dust, [which] are crushed before the moth?

{4:20} They are destroyed from morning to evening: they perish for ever without any regarding [it. ]

{4:21} Doth not their excellency [which is] in them go away? they die, even without wisdom.

## Job 5:1

### King James

{5:1} Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

{5:2} For wrath killeth the foolish man, and envy slayeth the silly one.

{5:3} I have seen the foolish taking root: but suddenly I cursed his habitation.

{5:4} His children are far from safety, and they are crushed in the gate, neither [is there] any to deliver [them. ]

{5:5} Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

{5:6} Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

{5:7} Yet man is born unto trouble, as the sparks fly upward.

{5:8} I would seek unto God, and unto God would I commit my cause:

{5:9} Which doeth great things and unsearchable; marvellous things without number:

<sup>16</sup> I arose and perceived it not: I looked, and there, was no form before my eyes: but I only heard a breath and a voice, *saying*,

<sup>17</sup> What, shall a mortal be pure before the Lord? or a man be blameless in regard to his works?

<sup>18</sup> Whereas he trust not in his servants, and perceives perverseness in his angels.

<sup>19</sup> But *as for* them that dwell in houses of clay, of whom we also are formed of the same clay, he smites them like a moth.

<sup>20</sup> And from the morning to evening they no longer exist: they have perished, because they cannot help themselves.

<sup>21</sup> For he blows upon them, and they are withered: they have perished for lack of wisdom.

### Septuagint

<sup>5:1</sup> But call, if any one will hearken to thee, or if thou shalt see any of the holy angels.

<sup>2</sup> For wrath destroys the foolish one, and envy slays him that has gone astray.

<sup>3</sup> And I have seen foolish ones taking root: but suddenly their habitation was devoured.

<sup>4</sup> Let their children be far from safety, and let them be crushed at the doors of vile men, and let there be no deliverer.

<sup>5</sup> For what they have collected, the just shall eat; but they shall not be delivered out of calamities: let their strength be utterly exhausted.

<sup>6</sup> For labour cannot by any means come out of the earth, nor shall trouble spring out of the mountains:

<sup>7</sup> yet man is born to labour, and *even so* the vulture's young seek the high places.

<sup>8</sup> Nevertheless I will beseech the Lord, and will call upon the Lord, the sovereign of all;

<sup>9</sup> who does great things and untraceable, glorious things also, and marvellous, of which there is no number:

*Job*

{5:10} Who giveth rain upon the earth, and sendeth waters upon the fields:  
{5:11} To set up on high those that be low; that those which mourn may be exalted to safety.  
{5:12} He disappointeth the devices of the crafty, so that their hands cannot perform [their] enterprise.  
{5:13} He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.  
{5:14} They meet with darkness in the daytime, and grope in the noonday as in the night.  
{5:15} But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.  
{5:16} So the poor hath hope, and iniquity stoppeth her mouth.  
{5:17} Behold, happy [is] the man whom God correcteth: therefore despise not thou the chastening of the Almighty:  
{5:18} For he maketh sore, and bindeth up: he woundeth, and his hands make whole.  
{5:19} He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.  
{5:20} In famine he shall redeem thee from death: and in war from the power of the sword.  
{5:21} Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.  
{5:22} At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.  
{5:23} For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.  
{5:24} And thou shalt know that thy tabernacle [shall be] in peace; and thou shalt visit thy habitation, and shalt not sin.  
{5:25} Thou shalt know also that thy seed [shall be] great, and thine offspring as the grass of the earth.

10 who gives rain upon the earth, sending water on the earth:  
11 who exalts the lowly, and raises up them that are lost:  
12 frustrating the counsels of the crafty, and their hands shall not perform the truth:  
13 who takes the wise in their wisdom, and subverts the counsel of the crafty  
14 In the day darkness shall come upon them, and let them grope in the noon-day even as in the night:  
15 and let them perish in war, and let the weak escape from the hand of the mighty.  
16 And let the weak have hope, but the mouth of the unjust be stopped.  
17 But blessed *is* the man whom the Lord has reproved; and reject not thou the chastening of the Almighty.  
18 for he causes *a man* to be in pain, and restores *him* again: he smites, and his hands heal.  
19 Six time he shall deliver thee out of distresses: and in the seventh harm shall not touch thee.  
20 In famine he shall deliver thee from death: and in war he shall free thee from the power of the sword.  
21 He shall hide thee from the scourge of the tongue: and thou shalt not be afraid of coming evils.  
22 Thou shalt laugh at the unrighteous and the lawless: and thou shalt not be afraid of wild beasts.  
23 For the wild beasts of the field shall be at peace with thee.  
24 Then shalt thou know that thy house shall be at peace, and the provision for thy tabernacle shall not fail.  
25 And thou shalt know that thy seed *shall be* abundant; and thy children shall be like the herbage of the field.

## *Job*

{5:26} Thou shalt come to [thy] grave in a full age, like as a shock of corn cometh in in his season.

{5:27} Lo this, we have searched it, so it [is;] hear it, and know thou [it] for thy good.

26 And thou shalt come to the grave like ripe corn reaped in its season, or as a heap of the corn-flour collected in proper time.

27 Behold, we have thus sought out these matters; these are what we have heard: but do thou reflect with thyself, if thou hast done anything *wrong*.

# *Job says he's justified*

## Job 6:1

### King James

{6:1} But Job answered and said,

{6:2} O that my grief were throughly weighed, and my calamity laid in the balances together!

{6:3} For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

{6:4} For the arrows of the Almighty [are] within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

{6:5} Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

{6:6} Can that which is unsavoury be eaten without salt? or is there [any] taste in the white of an egg?

{6:7} The things [that] my soul refused to touch [are] as my sorrowful meat.

{6:8} Oh that I might have my request; and that God would grant [me] the thing that I long for!

{6:9} Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

{6:10} Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

### Septuagint

6:1 But Job answered and said,

2 Oh that one would indeed weigh the wrath that is upon me, and take up my griefs in a balance together!

3 And verily they would be heavier than the sand by the seashore: but, as it seems, my words are vain.

4 For the arrows of the Lord are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me.

5 What then? will the wild ass bray for nothing, if he is not seeking food? or again, will the ox low at the manger, when he has a fodder?

6 Shall bread be eaten without salt? or again, is there taste in empty words?

7 For my wrath cannot cease; for I perceive my food as the smell of a lion *to be* loathsome.

8 For oh that he would grant *my desire*, and my petition might come, and the Lord would grant my hope!

9 Let the Lord begin and wound me, but let him not utterly destroy me.

10 Let the grave be my city, upon the walls of which I have leaped: I will not shrink from it; for I have not denied the holy words of my God.

*Job*

{6:11} What [is] my strength, that I should hope? and what [is] mine end, that I should prolong my life?

{6:12} [Is] my strength the strength of stones? or [is] my flesh of brass?

{6:13} [Is] not my help in me? and is wisdom driven quite from me?

{6:14} To him that is afflicted pity [should be shewed] from his friend; but he forsaketh the fear of the Almighty.

{6:15} My brethren have dealt deceitfully as a brook, [and] as the stream of brooks they pass away;

{6:16} Which are blackish by reason of the ice, [and] wherein the snow is hid:

{6:17} What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

{6:18} The paths of their way are turned aside; they go to nothing, and perish.

{6:19} The troops of Tema looked, the companies of Sheba waited for them.

{6:20} They were confounded because they had hoped; they came thither, and were ashamed.

{6:21} For now ye are no thing; ye see [my] casting down, and are afraid.

{6:22} Did I say, Bring unto me? or, Give a reward for me of your substance?

{6:23} Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

{6:24} Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

{6:25} How forcible are right words! but what doth your arguing reprove?

{6:26} Do ye imagine to reprove words, and the speeches of one that is desperate, [which are] as wind?

{6:27} Yea, ye overwhelm the fatherless, and ye dig [a pit] for your friend.

{6:28} Now therefore be content, look upon me; for [it is] evident unto you if I lie.

{6:29} Return, I pray you, let it not be iniquity; yea, return again, my righteousness [is] in it.

11 For what is my strength, that I continue? what is my time, that my soul endures?

12 Is my strength the strength of stones? or is my flesh of brass?

13 Or have I not trusted in him? but help is *far* from me.

14 Mercy has rejected me; and the visitation of the Lord has disregarded me.

15 My nearest relations have not regarded me; they have passed me by like a failing brook, or like a wave.

16 They who used to reverence me, now have come against me like snow or congealed ice.

17 When it has melted at the approach of heat, it is not known what it was.

18 Thus I also have been deserted of all; and I am ruined, and become an outcast.

19 Behold the ways of the Thaemanites, ye that mark the paths of the Sabaeans.

20 They too that trust in cities and riches shall come to shame.

21 But ye also have come to me without pity; so that beholding my wound ye are afraid.

22 What? have I made any demand of you? or do I ask for strength from you,

23 to deliver me from enemies, or to rescue me from the hand of the mighty ones?

24 Teach ye me, and I will be silent: if in anything I have erred, tell me.

25 But as it seems, the words of a true man are vain, because I do not ask strength of you.

26 Neither will your reproof cause me to cease my words, for neither will I endure the sound of your speech.

27 Even because ye attack the fatherless, and insult your friend.

28 But now, having looked upon your countenances, I will not lie.

29 Sit down now, and let there not be unrighteousness; and unite again with the just.

{6:30} Is there iniquity in my tongue? cannot my taste discern perverse things?

## Job 7:1

### King James

{7:1} [Is there] not an appointed time to man upon earth? [are not] his days also like the days of an hireling?

{7:2} As a servant earnestly desireth the shadow, and as an hireling looketh for [the reward of] his work:

{7:3} So am I made to possess months of vanity, and wearisome nights are appointed to me.

{7:4} When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

{7:5} My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

{7:6} My days are swifter than a weaver's shuttle, and are spent without hope.

{7:7} O remember that my life is wind: mine eye shall no more see good.

{7:8} The eye of him that hath seen me shall see me no [more:] thine eyes [are] upon me, and I [am] not.

{7:9} [As] the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no [more. ]

{7:10} He shall return no more to his house, neither shall his place know him any more.

{7:11} Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

{7:12} [Am] I a sea, or a whale, that thou settest a watch over me?

{7:13} When I say, My bed shall comfort me, my couch shall ease my complaint;

<sup>30</sup> For there is no injustice in my tongue; and does not my throat meditate understanding?

### Septuagint

<sup>7:1</sup> Is not the life of man upon earth a state of trial? and his existence as that of a hireling by the day?

<sup>2</sup> Or as a servant that fears his master, and one who has grasped a shadow? or as a hireling waiting for his pay?

<sup>3</sup> So have I also endured months of vanity, and nights of pain have been appointed me.

<sup>4</sup> Whenever I lie down, I say, When *will it be* day? and whenever I rise up, again *I say* when *will it be* evening? and I am full of pains from evening to morning.

<sup>5</sup> And my body is covered with loathsome worms; and I waste away, scraping off clods of dust from my eruption.

<sup>6</sup> And my life is lighter than a word, and has perished in vain hope.

<sup>7</sup> Remember then that my life is breath, and mine eye shalt not yet again see good.

<sup>8</sup> The eye of him that sees me shall not see me *again*: thine eyes are upon me, and I am no more.

<sup>9</sup> *I am* as a cloud that is cleared away from the sky: for if a man go down to the grave, he shall not come up again:

<sup>10</sup> and he shall surely not return to his own house, neither shall his place know him any more.

<sup>11</sup> Then neither will I refrain my mouth: I will speak being in distress; being in anguish I will disclose the bitterness of my soul.

<sup>12</sup> Am I a sea, or a serpent, that thou hast set a watch over me?

<sup>13</sup> I said that my bed should comfort me, and I would privately counsel with myself on my couch.

## *Job*

{7:14} Then thou scarest me with dreams, and terrifiest me through visions:

{7:15} So that my soul chooseth strangling, [and] death rather than my life.

{7:16} I loathe [it;] I would not live alway: let me alone; for my days [are] vanity.

{7:17} What [is] man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

{7:18} And [that] thou shouldest visit him every morning, [and] try him every moment?

{7:19} How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

{7:20} I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

{7:21} And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I [shall] not [be. ]

14 Thou scarest me with dreams, and dost terrify me with visions.

15 Thou wilt separate life from my spirit; and yet *keep* my bones from death.

16 For I shall not live for ever, that I should patiently endure: depart from me, for my life *is* vain.

17 For what is man, that thou hast magnified him? or that thou givest heed to him?

18 Wilt thou visit him till the morning, and judge him till *the time of rest*?

19 How long dost thou not let me alone, nor let me go, until I shall swallow down my spittle?

20 If I have sinned, what shall I be able to do, O thou that understandest the mind of men? why hast thou made me as thine accuser, and *why* am I a burden to thee?

21 Why hast thou not forgotten my iniquity, and purged my sin? but now I shall depart to the earth; and in the morning I am no more.

## *Bildad says repent*

### Job 8:1

#### King James

{8:1} Then answered Bildad the Shuhite, and said,

{8:2} How long wilt thou speak these [things?] and [how long shall] the words of thy mouth be like a strong wind?

{8:3} Doth God pervert judgment? or doth the Almighty pervert justice?

{8:4} If thy children have sinned against him, and he have cast them away for their transgression;

{8:5} If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

#### Septuagint

8:1 Then Baldad the Sauchite answered, and said,

2 How long wilt thou speak these things, *how long shall* the breath of thy mouth *be* abundant in words?

3 Will the Lord be unjust when he judges; or will he that has made all things pervert justice?

4 If thy sons have sinned before him, he has cast them away because of their transgression.

5 But be thou early in prayer to the Lord Almighty.

*Job*

{8:6} If thou [wert] pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

{8:7} Though thy beginning was small, yet thy latter end should greatly increase.

{8:8} For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

{8:9} (For we [are but of] yesterday, and know nothing, because our days upon earth [are] a shadow:)

{8:10} Shall not they teach thee, [and] tell thee, and utter words out of their heart?

{8:11} Can the rush grow up without mire? can the flag grow without water?

{8:12} Whilst it [is] yet in his greenness, [and] not cut down, it withereth before any [other] herb.

{8:13} So [are] the paths of all that forget God; and the hypocrite's hope shall perish:

{8:14} Whose hope shall be cut off, and whose trust [shall be] a spider's web.

{8:15} He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

{8:16} He [is] green before the sun, and his branch shooteth forth in his garden.

{8:17} His roots are wrapped about the heap, [and] seeth the place of stones.

{8:18} If he destroy him from his place, then [it] shall deny him, [saying,] I have not seen thee.

{8:19} Behold, this [is] the joy of his way, and out of the earth shall others grow.

{8:20} Behold, God will not cast away a perfect [man,] neither will he help the evil doers:

{8:21} Till he fill thy mouth with laughing, and thy lips with rejoicing.

{8:22} They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

<sup>6</sup> If thou art pure and true, he will hearken to thy supplication, and will restore to thee the habitation of righteousness.

<sup>7</sup> Though then thy beginning should be small, yet thy end should be unspeakably great.

<sup>8</sup> For ask of the former generation, and search diligently among the race of *our* fathers:

<sup>9</sup> (for we are of yesterday, and know nothing; for our life upon the earth is a shadow:)

<sup>10</sup> shall not these teach thee, and report *to thee*, and bring out words from *their* heart?

<sup>11</sup> Does the rush flourish without water, or shall the flag grow up without moisture?

<sup>12</sup> When it is yet on the root, and *though* it has not been cut down, does not any herb wither before it has received moisture?

<sup>13</sup> Thus then shall be the end of all that forget the Lord: for the hope of the ungodly shall perish.

<sup>14</sup> For his house shall be without inhabitants, and his tent shall prove a spider's web.

<sup>15</sup> If he should prop up his house, it shall not stand: and when he has taken hold of it, it shall not remain.

<sup>16</sup> For it is moist under the sun, and his branch shall come forth out of his dung-heap.

<sup>17</sup> He lies down upon a gathering of stones, and shall live in the mist of flints.

<sup>18</sup> If *God* should destroy *him*, his place shall deny him. Hast thou not seen such things,

<sup>19</sup> that such is the overthrow of the ungodly? and out of the earth another shall grow.

<sup>20</sup> For the Lord will by no means reject the harmless man; but he will not receive any gift of the ungodly.

<sup>21</sup> But he will fill with laughter the mouth of the sincere, and their lips with thanksgiving.

<sup>22</sup> But their adversaries shall clothe themselves with shame; and the habitation of the ungodly shall perish.

## *No one contends with YHWH*

### Job 9:1

#### King James

{9:1} Then Job answered and said,  
{9:2} I know [it is] so of a truth: but how should man be just with God?  
{9:3} If he will contend with him, he cannot answer him one of a thousand.  
{9:4} [He is] wise in heart, and mighty in strength: who hath hardened [himself] against him, and hath prospered?  
{9:5} Which removeth the mountains, and they know not: which overturneth them in his anger.  
{9:6} Which shaketh the earth out of her place, and the pillars thereof tremble.  
{9:7} Which commandeth the sun, and it riseth not; and seaeth up the stars.  
{9:8} Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.  
{9:9} Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.  
{9:10} Which doeth great things past finding out; yea, and wonders without number.  
{9:11} Lo, he goeth by me, and I see [him] not: he passeth on also, but I perceive him not.  
{9:12} Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?  
{9:13} [If] God will not withdraw his anger, the proud helpers do stoop under him.  
{9:14} How much less shall I answer him, [and] choose out my words [to reason] with him?  
{9:15} Whom, though I were righteous, [yet] would I not answer, [but] I would make supplication to my judge.

#### Septuagint

9:1 Then Job answered and said,  
2 I know of a truth that it is so: for how shall a mortal man be just before the Lord?  
3 For if he would enter into judgment with him, *God* would not hearken to him, so that he should answer to one of his charges of a thousand.  
4 For he is wise in mind, and mighty, and great: who has hardened himself against him and endured?  
5 Who wears out the mountains, and *men* know it not: who overturns them in anger.  
6 Who shakes the *earth* under heaven from its foundations, and its pillars totter.  
7 Who commands the sun, and it rises not; and he seals up the stars.  
8 Who alone has stretched out the heavens, and walks on the sea as on firm ground.  
9 Who makes Pleias, and Hesperus, and Arcturus, and the chambers of the south.  
10 Who does great and unsearchable things; glorious also and excellent things, innumerable.  
11 If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known *it*.  
12 If he would take away, who shall turn him back? or who shall say to him, What hast thou done?  
13 For *if* he has turned away *his* anger, the whales under heaven have stooped under him.  
14 Oh then that he would hearken to me, or judge my cause.  
15 For though I be righteous, he will not hearken to me: I will intreat his judgment.

*Job*

{9:16} If I had called, and he had answered me; [yet] would I not believe that he had hearkened unto my voice.

{9:17} For he breaketh me with a tempest, and multiplieth my wounds without cause.

{9:18} He will not suffer me to take my breath, but filleth me with bitterness.

{9:19} If [I speak] of strength, lo, [he is] strong: and if of judgment, who shall set me a time [to plead? ]

{9:20} If I justify myself, mine own mouth shall condemn me: [if I say, I am] perfect, it shall also prove me perverse.

{9:21} [Though] I [were] perfect, [yet] would I not know my soul: I would despise my life.

{9:22} This [is] one [thing,] therefore I said [it,] He destroyeth the perfect and the wicked.

{9:23} If the scourge slay suddenly, he will laugh at the trial of the innocent.

{9:24} The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, [and] who [is] he?

{9:25} Now my days are swifter than a post: they flee away, they see no good.

{9:26} They are passed away as the swift ships: as the eagle [that] hasteth to the prey.

{9:27} If I say, I will forget my complaint, I will leave off my heaviness, and comfort [myself: ]

{9:28} I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

{9:29} [If] I be wicked, why then labour I in vain?

{9:30} If I wash myself with snow water, and make my hands never so clean;

{9:31} Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

{9:32} For [he is] not a man, as I [am, that] I should answer him, [and] we should come together in judgment.

{9:33} Neither is there any daysman betwixt us, [that] might lay his hand upon us both.

{9:34} Let him take his rod away from me, and let not his fear terrify me:

{9:35} [Then] would I speak, and not fear him; but [it is] not so with me.

16 And if I should call and he should not hearken, I cannot believe that he has listened to my voice.

17 Let him not crush me with a dark storm: but he has made by bruises many without cause.

18 For he suffers me not to take breath, but he has filled me with bitterness.

19 For indeed he is strong in power: who then shall resist his judgment?

20 For though I should seem righteous, my mouth will be profane: and though I should seem blameless, I shall be proved perverse.

21 For even if I have sinned, I know it not *in* my soul: but my life is taken away.

22 Wherefore I said, Wrath slays the great and mighty man.

23 For the worthless die, but the righteous are laughed to scorn.

24 For they are delivered into the hands of the unrighteous *man*: he covers the faces of the judges *of the earth*: but if it be not he, who is it?

25 But my life is swifter than a post: *my days* have fled away, and they knew it not.

26 Or again, is there a trace of *their* path *left* by ships? or is there one of the flying eagle as it seeks *its* prey?

27 And if I should say, I will forget to speak, I will bow down my face and groan;

28 I quake in all my limbs, for I know that thou wilt not leave me alone *as* innocent.

29 But since I am ungodly, why have I not died?

30 For if I should wash myself with snow, and purge myself with pure hands,

31 thou hadst thoroughly plunged me in filth, and my garment had abhorred me.

32 For thou art not man like me, with whom I could contend, that we might come together to judgment.

33 Would that *he* our mediator were *present*, and a reprover, and one who should hear *the cause* between both.

34 Let him remove *his* rod from me, and let not his fear terrify me:

35 so shall I not be afraid, but I will speak: for I am not thus conscious *of guilt*.

## Job pleads with YHWH

### Job 10:1

#### King James

{10:1} My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

{10:2} I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

{10:3} [Is it] good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

{10:4} Hast thou eyes of flesh? or seest thou as man seeth?

{10:5} [Are] thy days as the days of man? [are] thy years as man's days,

{10:6} That thou enquirest after mine iniquity, and searchest after my sin?

{10:7} Thou knowest that I am not wicked; and [there is] none that can deliver out of thine hand.

{10:8} Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

{10:9} Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

{10:10} Hast thou not poured me out as milk, and curdled me like cheese?

{10:11} Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

{10:12} Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

{10:13} And these [things] hast thou hid in thine heart: I know that this [is] with thee.

{10:14} If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

#### Septuagint

10:1 Weary in my soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul.

2 And I will say to the Lord, Do not teach me to be impious; and wherefore hast thou thus judged me?

3 Is it good before thee if I be unrighteous? for thou hast disowned the work of thy hands, and attended to the counsel of the ungodly.

4 Or dost thou see as a mortal sees? or wilt thou look as a man sees?

5 Or is thy life human, or thy years *the years* of a man,

6 that thou hast enquired into mine iniquity, and searched out my sins?

7 For thou knowest that I have not committed iniquity: but who is he that can deliver out of thy hands?

8 Thy hands have formed me and made me; afterwards thou didst change *thy mind*, and smite me.

9 Remember that thou hast made me *as* clay, and thou dost turn me again to earth.

10 Hast thou not poured me out like milk, and curdled me like cheese?

11 And thou didst clothe me with skin and flesh, and frame me with bones and sinews.

12 And thou didst bestow upon me life and mercy, and thy oversight has preserved my spirit.

13 Having these things in myself, I know that thou canst do all things; for nothing is impossible with thee.

14 And if I should sin, thou watchest me; and thou hast not cleared me from iniquity.

*Job*

{10:15} If I be wicked, woe unto me; and [if] I be righteous, [yet] will I not lift up my head. [I am] full of confusion; therefore see thou mine affliction;

{10:16} For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

{10:17} Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war [are] against me.

{10:18} Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

{10:19} I should have been as though I had not been; I should have been carried from the womb to the grave.

{10:20} [Are] not my days few? cease [then, and] let me alone, that I may take comfort a little,

{10:21} Before I go [whence] I shall not return, [even] to the land of darkness and the shadow of death;

{10:22} A land of darkness, as darkness [itself; and] of the shadow of death, without any order, and [where] the light [is] as darkness.

15 Or if I should be ungodly, woe is me: and if I should be righteous, I cannot lift myself up, for I am full of dishonour.

16 For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me;

17 renewing against me my torture: and thou hast dealt with me in great anger, and thou hast brought trials upon me.

18 Why then didst thou bring me out of the womb? and why did I not die, and no eye see me,

19 and I become as if I had not been? for why was I not carried from the womb to the grave?

20 Is not the time of my life short? suffer me to rest a little,

21 before I go whence I shall not return, to a land of darkness and gloominess;

22 to a land of perpetual darkness, where there is no light, neither *can any one* see the life of mortals.

## *Zophar says repent*

### Job 11:1

#### King James

{11:1} Then answered Zophar the Naamathite, and said,  
{11:2} Should not the multitude of words be answered? and should a man full of talk be justified?  
{11:3} Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?  
{11:4} For thou hast said, My doctrine [is] pure, and I am clean in thine eyes.  
{11:5} But oh that God would speak, and open his lips against thee;  
{11:6} And that he would shew thee the secrets of wisdom, that [they are] double to that which is! Know therefore that God exacteth of thee [less] than thine iniquity [deserveth. ]  
{11:7} Canst thou by searching find out God? canst thou find out the Almighty unto perfection?  
{11:8} [It is] as high as heaven; what canst thou do? deeper than hell; what canst thou know?  
{11:9} The measure thereof [is] longer than the earth, and broader than the sea.  
{11:10} If he cut off, and shut up, or gather together, then who can hinder him?  
{11:11} For he knoweth vain men: he seeth wickedness also; will he not then consider [it? ]  
{11:12} For vain man would be wise, though man be born [like] a wild ass's colt.  
{11:13} If thou prepare thine heart, and stretch out thine hands toward him;  
{11:14} If iniquity [be] in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

#### Septuagint

11:1 Then Sophar the Minaean answered and said,  
2 He that speaks much, should also hear on the other side: or does the fluent speaker think himself to be righteous? blessed *is* the short lived offspring of woman.  
3 Be not a speaker of many words; for is there none to answer thee?  
4 For say not, I am pure in my works, and blameless before him.  
5 But oh that the Lord would speak to thee, and open his lips to thee!  
6 Then shall he declare to thee the power of wisdom; for it shall be double of that which is with thee: and then shalt thou know, that a just recompence of thy sins has come to thee from the Lord.  
7 Wilt thou find out the traces of the Lord? or hast thou come to the end *of that* which the Almighty has made?  
8 Heaven *is* high; and what wilt thou do? and there are deeper things than those in hell; what dost thou know?  
9 Or longer than the measure of the earth, or the breadth of the sea.  
10 And if he should overthrow all things, who will say to him, What hast thou done? 11 For he knows the works of transgressors; and when he sees wickedness, he will not overlook *it*.  
12 But man vainly buoys himself up with words; and a mortal born of woman *is* like an ass in the desert.  
13 For if thou hast made thine heart pure, and liftest up *thine* hands towards him;  
14 if there is any iniquity in thy hands, put it far from thee, and let not unrighteousness lodge in thy habitation.

## *Job*

{11:15} For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

{11:16} Because thou shalt forget [thy] misery, [and] remember [it] as waters [that] pass away:

{11:17} And [thine] age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

{11:18} And thou shalt be secure, because there is hope; yea, thou shalt dig [about thee, and] thou shalt take thy rest in safety.

{11:19} Also thou shalt lie down, and none shall make [thee] afraid; yea, many shall make suit unto thee.

{11:20} But the eyes of the wicked shall fail, and they shall not escape, and their hope [shall be as] the giving up of the ghost.

15 For thus shall thy countenance shine again, as pure water; and thou shalt divest thyself of uncleanness, and shalt not fear.

16 And thou shalt forget trouble, as a wave that has passed by; and thou shalt not be scared.

17 And thy prayer *shall be* as the morning star, and life shall arise to thee *as* from the noonday.

18 And thou shalt be confident, because thou hast hope; and peace shall dawn to thee from out of anxiety and care.

19 For thou shalt be at ease, and there shall be no one to fight against thee; and many shall charge, and make supplication to thee.

20 But safety shall fail them; for their hope is destruction, and the eyes of the ungodly shall waste away.

## *We are equals*

### Job 12:1

#### King James

{12:1} And Job answered and said,

{12:2} No doubt but ye [are] the people, and wisdom shall die with you.

{12:3} But I have understanding as well as you; I [am] not inferior to you: yea, who knoweth not such things as these?

{12:4} I am [as] one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright [man is] laughed to scorn.

{12:5} He that is ready to slip with [his] feet [is as] a lamp despised in the thought of him that is at ease.

{12:6} The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth [abundantly. ]

{12:7} But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

#### Septuagint

12:1 And Job answered and said,

2 So then ye *alone* are men, and wisdom shall die with you?

3 *But* I also have a heart as well as you.

4 For a righteous and blameless man has become a subject for mockery.

5 For it had been ordained that he should fall under others at the appointed time, and that his houses should be spoiled by transgressors: let not however any one trust that, being evil, he shall be *held* guiltless,

6 even as many as provoke the Lord, as if there were indeed to be no inquisition *made* of them.

7 But ask now the beasts, if they may speak to thee; and the birds of the air, if they may declare to thee.

*Job*

{12:8} Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

{12:9} Who knoweth not in all these that the hand of the LORD hath wrought this?

{12:10} In whose hand [is] the soul of every living thing, and the breath of all mankind.

{12:11} Doth not the ear try words? and the mouth taste his meat?

{12:12} With the ancient [is] wisdom; and in length of days understanding.

{12:13} With him [is] wisdom and strength, he hath counsel and understanding.

{12:14} Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

{12:15} Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

{12:16} With him [is] strength and wisdom: the deceived and the deceiver [are] his.

{12:17} He leadeth counsellors away spoiled, and maketh the judges fools.

{12:18} He looseth the bond of kings, and girdeth their loins with a girdle.

{12:19} He leadeth princes away spoiled, and overthroweth the mighty.

{12:20} He removeth away the speech of the trusty, and taketh away the understanding of the aged.

{12:21} He poureth contempt upon princes, and weakeneth the strength of the mighty.

{12:22} He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

{12:23} He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them [again. ]

{12:24} He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness [where there is] no way.

{12:25} They grope in the dark without light, and he maketh them to stagger like [a] drunken [man. ]

8 Tell the earth, if it may speak to thee: and the fishes of the sea shall explain to thee.

9 Who then has not known in all these things, that the hand of the Lord has made them?

10 Whereas the life of all living things is in his hand, and the breath of every man.

11 For the ear tries words, and the palate tastes meats.

12 In length of time is wisdom, and in long life knowledge.

13 With him are wisdom and power, with him counsel and understanding.

14 If he should cast down, who will build up? if he should shut up against man, who shall open?

15 If he should withhold the water, he will dry the earth: and if he should let it loose, he overthrows and destroys it.

16 With him are strength and power: he has knowledge and understanding.

17 He leads counsellors away captive, and madens the judges of the earth.

18 He seats kings upon thrones, and girds their loins with a girdle.

19 He sends away priests into captivity, and overthroweth the mighty ones of the earth.

20 He changes the lips of the trusty, and he knows the understanding of the elders.

21 He pours dishonour upon princes, and heals the lowly.

22 Revealing deep things out of darkness: and he has brought into light the shadow of death.

23 Causing the nations to wander, and destroying them: overthrowing the nations, and leading them *away*.

24 Perplexing the minds of the princes of the earth: and he causes them to wander in a way, they have not known, *saying*,

25 Let them grope *in* darkness, and *let there be* no light, and let them wander as a drunken man.

## Job 13:1

### King James

{13:1} Lo, mine eye hath seen all [this,] mine ear hath heard and understood it.  
{13:2} What ye know, [the same] do I know also: I [am] not inferior unto you.  
{13:3} Surely I would speak to the Almighty, and I desire to reason with God.  
{13:4} But ye [are] forgers of lies, ye [are] all physicians of no value.  
{13:5} Oh that ye would altogether hold your peace! and it should be your wisdom.  
{13:6} Hear now my reasoning, and hearken to the pleadings of my lips.  
{13:7} Will ye speak wickedly for God? and talk deceitfully for him?  
{13:8} Will ye accept his person? will ye contend for God?  
{13:9} Is it good that he should search you out? or as one man mocketh another, do ye [so] mock him?  
{13:10} He will surely reprove you, if ye do secretly accept persons.  
{13:11} Shall not his excellency make you afraid? and his dread fall upon you?  
{13:12} Your remembrances [are] like unto ashes, your bodies to bodies of clay.  
{13:13} Hold your peace, let me alone, that I may speak, and let come on me what [will. ]  
{13:14} Wherefore do I take my flesh in my teeth, and put my life in mine hand?  
{13:15} Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.  
{13:16} He also [shall be] my salvation: for an hypocrite shall not come before him.  
{13:17} Hear diligently my speech, and my declaration with your ears.  
{13:18} Behold now, I have ordered [my] cause; I know that I shall be justified.

### Septuagint

13:1 Behold, mine eye has seen these things, and mine ear has heard *them*.  
2 And I know all that ye too know; and I have not less understanding than you.  
3 Nevertheless I will speak to the Lord, and I will reason before him, if he will.  
4 But ye are all bad physicians, and healers of diseases.  
5 But would that ye were silent, and it would be wisdom to you in the end.  
6 But hear ye the reasoning of my mouth, and attend to the judgment of my lips.  
7 Do ye not speak before the Lord, and utter deceit before him?  
8 Or will ye draw back? nay do, ye yourselves be judges.  
9 For *it were* well if he would thoroughly search you: for though doing all things *in your power* ye should attach yourselves to him,  
10 he will not reprove you at all the less: but if moreover ye should secretly respect persons,  
11 shall not his whirlpool sweep you round, and terror from him fall upon you?  
12 And your glorying shall prove in the end to you like ashes, and your body *like a body* of clay.  
13 Be silent, that I may speak, and cease from *mine* anger,  
14 while I may take my flesh in my teeth, and put my life in my hand.  
15 Though the Mighty One should lay hand upon me, forasmuch as he has begun, verily I will speak, and plead before him.  
16 And this shall turn to me for salvation; for fraud shall have no entrance before him.  
17 Hear, hear ye my words, for I will declare in your hearing.  
18 Behold, I am near my judgment: I know that I shall appear evidently just.

## *Job*

{13:19} Who [is] he [that] will plead with me? for now, if I hold my tongue, I shall give up the ghost.

{13:20} Only do not two [things] unto me: then will I not hide myself from thee.

{13:21} Withdraw thine hand far from me: and let not thy dread make me afraid.

{13:22} Then call thou, and I will answer: or let me speak, and answer thou me.

{13:23} How many [are] mine iniquities and sins? make me to know my transgression and my sin.

{13:24} Wherefore hidest thou thy face, and holdest me for thine enemy?

{13:25} Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

{13:26} For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

{13:27} Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

{13:28} And he, as a rotten thing, consumeth, as a garment that is moth eaten.

19 For who is he that shall plead with me, that I should now be silent, and expire?

20 But grant me two things: then I will not hide myself from thy face.

21 Withhold *thine* hand from me: and let not thy fear terrify me.

22 Then shalt thou call, and I will hearken to thee: or thou shalt speak, and I will give thee an answer.

23 How many are my sins and my transgressions? teach me what they are.

24 Wherefore hidest thou thyself from me, and deemest me thine enemy?

25 Wilt thou be startled *at me*, as *at* a leaf shaken by the wind? or wilt thou set thyself against me as against grass borne upon the breeze?

26 for thou hast written evil things against me, and thou hast compassed me with the sins of my youth.

27 And thou hast placed my foot in the stocks; and thou hast watched all my works, and hast penetrated my heels.

28 *I am as* that which waxes old like a bottle, or like a moth-eaten garment.

## Job 14:1

### King James

{14:1} Man [that is] born of a woman [is] of few days, and full of trouble.

{14:2} He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

{14:3} And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

{14:4} Who can bring a clean [thing] out of an unclean? not one.

{14:5} Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass;

### Septuagint

14:1 For a mortal born of a woman *is* short lived, and full of wrath.

2 Or he falls like a flower that has bloomed; and he departs like a shadow, and cannot continue.

3 Hast thou not taken account even of him, and caused him to enter into judgment before thee?

4 For who shall be pure from uncleanness? not even one;

5 if even his life should be *but* one day upon the earth: and his months are numbered by him: thou hast appointed *him* for a time, and he shall by no means exceed *it*.

*Job*

{14:6} Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

{14:7} For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

{14:8} Though the root thereof wax old in the earth, and the stock thereof die in the ground;

{14:9} [Yet] through the scent of water it will bud, and bring forth boughs like a plant.

{14:10} But man dieth, and wasteth away: yea, man giveth up the ghost, and where [is] he?

{14:11} [As] the waters fail from the sea, and the flood decayeth and drieth up:

{14:12} So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep.

{14:13} Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

{14:14} If a man die, shall he live [again?] all the days of my appointed time will I wait, till my change come.

{14:15} Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

{14:16} For now thou numberest my steps: dost thou not watch over my sin?

{14:17} My transgression [is] sealed up in a bag, and thou sewest up mine iniquity.

{14:18} And surely the mountain falling cometh to nought, and the rock is removed out of his place.

{14:19} The waters wear the stones: thou wastest away the things which grow [out] of the dust of the earth; and thou destroyest the hope of man.

{14:20} Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

{14:21} His sons come to honour, and he knoweth [it] not; and they are brought low, but he perceiveth [it] not of them.

<sup>6</sup> Depart from him, that he may be quiet, and take pleasure in his life, *though* as a hireling.

<sup>7</sup> For there is hope for a tree, even if it should be cut down, *that* it shall blossom again, and its branch shall not fail.

<sup>8</sup> For though its root should grow old in the earth, and its stem die in the rock;

<sup>9</sup> it will blossom from the scent of water, and will produce a crop, as one newly planted.

<sup>10</sup> But a man that has died is utterly gone; and when a mortal has fallen, he is no more.

<sup>11</sup> For the sea wastes in *length of* time, and a river fails and is dried up.

<sup>12</sup> And man that has lain down *in death* shall certainly not rise again till the heaven be dissolved, and they shall not awake from their sleep.

<sup>13</sup> For oh that thou hadst kept me in the grave, and hadst hidden me until thy wrath should cease, and thou shouldst set me a time in which thou wouldest remember me!

<sup>14</sup> For if a man should die, shall he live *again*, having accomplished the days of his life? I will wait till I exist again?

<sup>15</sup> Then shalt thou call, and I will hearken to thee: but do not thou reject the work of thine hands.

<sup>16</sup> But thou hast numbered my devices: and not one of my sins shall escape thee?

<sup>17</sup> An thou hast sealed up my transgressions in a bag, and marked if I have been guilty of any transgression unawares.

<sup>18</sup> And verily a mountain falling will utterly be destroyed, and a rock shall be worn out of its place.

<sup>19</sup> The waters wear the stones, and waters falling headlong *overflow* a heap of the earth: and thou destroyest the hope of man.

<sup>20</sup> Thou drivest him to an end, and he is gone: thou settest thy face against him, and sendest him away;

<sup>21</sup> and though his children be multiplied, he knows *it* not; and if they be few, he is not aware.

{14:22} But his flesh upon him shall have pain, and his soul within him shall mourn.

22 But his flesh is in pain, and his soul mourns.

## *Eliphaz thinks Job a fool*

### Job 15:1

#### King James

{15:1} Then answered Eliphaz the Temanite, and said,  
{15:2} Should a wise man utter vain knowledge, and fill his belly with the east wind?  
{15:3} Should he reason with unprofitable talk? or with speeches wherewith he can do no good?  
{15:4} Yea, thou castest off fear, and restrainest prayer before God.  
{15:5} For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.  
{15:6} Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.  
{15:7} [Art] thou the first man [that] was born? or wast thou made before the hills?  
{15:8} Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?  
{15:9} What knowest thou, that we know not? [what] understandest thou, which [is] not in us?  
{15:10} With us [are] both the grayheaded and very aged men, much elder than thy father.  
{15:11} [Are] the consolations of God small with thee? is there any secret thing with thee?  
{15:12} Why doth thine heart carry thee away? and what do thy eyes wink at,  
{15:13} That thou turnest thy spirit against God, and lettest [such] words go out of thy mouth?

#### Septuagint

15:1 Then Eliphaz the Thaemanite answered and said,  
2 Will a wise man give for answer a *mere* breath of wisdom? and does he fill up the pain of his belly,  
3 reasoning with improper sayings, and with words wherein is no profit?  
4 Hast not thou moreover cast off fear, and accomplished such words before the Lord?  
5 Thou art guilty by the words of thy mouth, neither hast thou discerned the words of the mighty.  
6 Let thine own mouth, and not me, reprove thee: and thy lips shall testify against thee.  
7 What! art thou the first man that was born? or wert thou established before the hills?  
8 Or hast thou heard the ordinance of the Lord? or has God used thee as *his* counsellor? and has wisdom come *only* to thee?  
9 For what knowest thou, that, we know not? or what understandest thou, which we do not also?  
10 Truly among us *are* both the old and very aged man, more advanced in days than thy father.  
11 Thou hast been scourged for *but* few of thy sins: thou hast spoken haughtily *and* extravagantly.  
12 What has thine heart dared? or what have thine eyes *aimed at*,  
13 that thou hast vented *thy* rage before the Lord, and delivered such words from *thy* mouth?

*Job*

{15:14} What [is] man, that he should be clean? and [he which is] born of a woman, that he should be righteous?

{15:15} Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

{15:16} How much more abominable and filthy [is] man, which drinketh iniquity like water?

{15:17} I will shew thee, hear me; and that [which] I have seen I will declare;

{15:18} Which wise men have told from their fathers, and have not hid [it: ]

{15:19} Unto whom alone the earth was given, and no stranger passed among them.

{15:20} The wicked man travaileth with pain all [his] days, and the number of years is hidden to the oppressor.

{15:21} A dreadful sound [is] in his ears: in prosperity the destroyer shall come upon him.

{15:22} He believeth not that he shall return out of darkness, and he is waited for of the sword.

{15:23} He wandereth abroad for bread, [say-  
ing,] Where [is it?] he knoweth that the day of darkness is ready at his hand.

{15:24} Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

{15:25} For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

{15:26} He runneth upon him, [even] on [his] neck, upon the thick bosses of his bucklers:

{15:27} Because he covereth his face with his fatness, and maketh collops of fat on [his] flanks.

{15:28} And he dwelleth in desolate cities, [and] in houses which no man inhabiteth, which are ready to become heaps.

{15:29} He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

{15:30} He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

14 For who, being a mortal, *is such* that he shall be blameless? or, *who that is* born of a woman, that he should be just?

15 Forasmuch as he trusts not his saints; and the heaven is not pure before him.

16 Alas then, abominable and unclean is man, drinking unrighteousness as a draught.

17 But I will tell thee, hearken to me; I will tell thee now what I have seen;

18 things wise men say, and their fathers have not hidden.

19 To them alone the earth was given, and no stranger came upon them.

20 All the life of the ungodly *is spent* in care, and the years granted to the oppressor are numbered.

21 And his terror is in his ears: just when he seems to be at peace, his overthrow will come.

22 Let him not trust that he shall return from darkness, for he has been already made over to the power of the sword.

23 And he has been appointed to be food for vultures; and he knows within himself that he is doomed to be a carcass: and a dark day shall carry him away as with a whirlwind.

24 Distress also and anguish shall come upon him: he shall fall as a captain in the first rank.

25 For he has lifted his hands against the Lord, and he has hardened his neck against the Almighty Lord.

26 And he has run against him with insolence, on the thickness of the back of his shield.

27 For he has covered his face with his fat, and made layers of fat upon his thighs.

28 And let him lodge in desolate cities, and enter into houses without inhabitant: and what they have prepared, others shall carry away.

29 Neither shall he at all grow rich, nor shall his substance remain: he shall not cast a shadow upon the earth.

30 Neither shall he in any wise escape the darkness: let the wind blast his blossom, and let his flower fall off.

## *Job*

{15:31} Let not him that is deceived trust in vanity: for vanity shall be his recompence.

{15:32} It shall be accomplished before his time, and his branch shall not be green.

{15:33} He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

{15:34} For the congregation of hypocrites [shall be] desolate, and fire shall consume the tabernacles of bribery.

{15:35} They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

<sup>31</sup> Let him not think that he shall endure; for his end shall be vanity.

<sup>32</sup> His harvest shall perish before the time, and his branch shall not flourish.

<sup>33</sup> And let him be gathered as the unripe grape before the time, and let him fall as the blossom of the olive.

<sup>34</sup> For death is the witness of an ungodly man, and fire shall burn the houses of them that receive gifts.

<sup>35</sup> And he shall conceive sorrows, and his end shall be vanity, and his belly shall bear deceit.

## *My friends scorn me*

### Job 16:1

#### King James

{16:1} Then Job answered and said,

{16:2} I have heard many such things: miserable comforters [are] ye all.

{16:3} Shall vain words have an end? or what emboldeneth thee that thou answerest?

{16:4} I also could speak as ye [do:] if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

{16:5} [But] I would strengthen you with my mouth, and the moving of my lips should assuage [your grief. ]

{16:6} Though I speak, my grief is not asswaged: and [though] I forbear, what am I eased?

{16:7} But now he hath made me weary: thou hast made desolate all my company.

{16:8} And thou hast filled me with wrinkles, [which] is a witness [against me:] and my leanness rising up in me beareth witness to my face.

{16:9} He teareth [me] in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

#### Septuagint

<sup>16:1</sup> But Job answered and said,

<sup>2</sup> I have heard many such things: poor comforters are ye all.

<sup>3</sup> What! is there any reason in vain words? or what will hinder thee from answering?

<sup>4</sup> I also will speak as ye *do*: if indeed your soul were in my *soul's* stead,

<sup>5</sup> then would I insult you with words, and I would shake my head at you.

<sup>6</sup> And would there were strength in my mouth, and I would not spare the movement of my lips.

<sup>7</sup> For if I should speak, I shall not feel the pain of my wound: and if I should be silent, how shall I be wounded the less?

<sup>8</sup> But now he has made me weary, and a worn-out fool; and thou hast laid hold of me.

<sup>9</sup> My falsehood has become a testimony, and has risen up against me: it has confronted me to my face.

*Job*

{16:10} They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

{16:11} God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

{16:12} I was at ease, but he hath broken me asunder: he hath also taken [me] by my neck, and shaken me to pieces, and set me up for his mark.

{16:13} His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

{16:14} He breaketh me with breach upon breach, he runneth upon me like a giant.

{16:15} I have sewed sackcloth upon my skin, and defiled my horn in the dust.

{16:16} My face is foul with weeping, and my eyelids is the shadow of death;

{16:17} Not for [any] injustice in mine hands: also my prayer [is] pure.

{16:18} O earth, cover not thou my blood, and let my cry have no place.

{16:19} Also now, behold, my witness [is] in heaven, and my record [is] on high.

{16:20} My friends scorn me: [but] mine eye poureth out [tears] unto God.

{16:21} Oh that one might plead for a man with God, as a man [pleadeth] for his neighbour!

{16:22} When a few years are come, then I shall go the way [whence] I shall not return.

10 In his anger he has cast me down; he has gnashed his teeth upon me: the weapons of his robbers have fallen upon me.

11 He has attacked me with the keen glances of his eyes; with his sharp *spear* he has smitten me *down* upon my knees; and they have run upon me with one accord.

12 For the Lord has delivered me into the hands of unrighteous men, and thrown me upon the ungodly.

13 When I was at peace he distracted me: he took me by the hair of the head, and plucked it out: he set me up as a mark.

14 They surrounded me with spears, aiming at my reins: without sparing *me* they poured out my gall upon the ground.

15 They overthrew me with fall upon fall: they ran upon me in *their* might.

16 They sewed sackcloth upon my skin, and my strength has been spent on the ground.

17 My belly has been parched with wailing, and darkness is on my eyelids.

18 Yet there was no injustice in my hands, and my prayer is pure.

19 Earth, cover not over the blood of my flesh, and let my cry have no place.

20 And now, behold, my witness is in heaven, and my advocate is on high.

21 Let my supplication come to the Lord, and let mine eye weep before him.

22 Oh that a man might plead before the Lord, even *as* the son of man with his neighbor!

23 But my years are numbered and *their end* come, and I shall go by the way by which I shall not return.

## Job 17:1

### King James

{17:1} My breath is corrupt, my days are extinct, the graves [are ready] for me.  
{17:2} [Are there] not mockers with me? and doth not mine eye continue in their provocation?  
{17:3} Lay down now, put me in a surety with thee; who [is] he [that] will strike hands with me?  
{17:4} For thou hast hid their heart from understanding: therefore shalt thou not exalt [them. ]  
{17:5} He that speaketh flattery to [his] friends, even the eyes of his children shall fail.  
{17:6} He hath made me also a byword of the people; and aforetime I was as a tabret.  
{17:7} Mine eye also is dim by reason of sorrow, and all my members [are] as a shadow.  
{17:8} Upright [men] shall be astonished at this, and the innocent shall stir up himself against the hypocrite.  
{17:9} The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.  
{17:10} But as for you all, do ye return, and come now: for I cannot find [one] wise [man] among you.  
{17:11} My days are past, my purposes are broken off, [even] the thoughts of my heart.  
{17:12} They change the night into day: the light [is] short because of darkness.  
{17:13} If I wait, the grave [is] mine house: I have made my bed in the darkness.  
{17:14} I have said to corruption, Thou [art] my father: to the worm, [Thou art] my mother, and my sister.  
{17:15} And where [is] now my hope? as for my hope, who shall see it?  
{17:16} They shall go down to the bars of the pit, when [our] rest together [is] in the dust.

### Septuagint

17:1 I perish, carried away by the wind, and I seek for burial, and obtain *it* not.  
2 Weary I intreat; and what have I done? and strangers have stolen my goods.  
3 Who is this? let him join hands with me.  
4 For thou hast hid their heart from wisdom; therefore thou shalt not exalt them.  
5 He shall promise mischief to *his* companions: but *their* eyes have failed for *their* children.  
6 But thou has made me a byword amount the nations, and I am become a scorn to them.  
7 For my eyes are dimmed through pain; I have been grievously beset by all.  
8 Wonder has seized true men upon this; and let the just rise up against the transgressor.  
9 But let the faithful hold on his own way, and let him that is pure of hands take courage.  
10 How be it, do ye all strengthen *yourselves* and come now, for I do not find truth in you.  
11 My days have passed in groaning, and my heart-strings are broken.  
12 I have turned the night into day: the light is short because of darkness.  
13 For if I remain, Hades is my habitation: and my bed has been made in darkness.  
14 I have called upon death to be my father, and corruption *to be* my mother and sister.  
15 Where then is yet my hope? or *where* shall I see my good?  
16 Will they go down with me to Hades, or shall we go down together to the tomb?

## *Bildad says the wicked are punished*

### Job 18:1

#### King James

{18:1} Then answered Bildad the Shuhite, and said,  
{18:2} How long [will it be ere] ye make an end of words? mark, and afterwards we will speak.  
{18:3} Wherefore are we counted as beasts, [and] reputed vile in your sight?  
{18:4} He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?  
{18:5} Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.  
{18:6} The light shall be dark in his tabernacle, and his candle shall be put out with him.  
{18:7} The steps of his strength shall be straitened, and his own counsel shall cast him down.  
{18:8} For he is cast into a net by his own feet, and he walketh upon a snare.  
{18:9} The gin shall take [him] by the heel, [and] the robber shall prevail against him.  
{18:10} The snare [is] laid for him in the ground, and a trap for him in the way.  
{18:11} Terrors shall make him afraid on every side, and shall drive him to his feet.  
{18:12} His strength shall be hungerbitten, and destruction [shall be] ready at his side.  
{18:13} It shall devour the strength of his skin: [even] the firstborn of death shall devour his strength.  
{18:14} His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.  
{18:15} It shall dwell in his tabernacle, because [it is] none of his: brimstone shall be scattered upon his habitation.  
{18:16} His roots shall be dried up beneath, and above shall his branch be cut off.

#### Septuagint

18:1 Then Baldad the Sauchite answered and said,  
2 How long wilt thou continue? forbear, that we also may speak.  
3 For wherefore have we been silent before thee like brutes?  
4 Anger has possessed thee: for what if thou shouldest die; would *the earth* under heaven be desolate? or shall the mountains be overthrown from their foundations?  
5 But the light of the ungodly shall be quenched, and their flame shall not go up.  
6 His light *shall be* darkness in *his* habitation, and his lamp shall be put out with him.  
7 Let the meanest of men spoil his goods, and let his counsel deceive *him*.  
8 His foot also has been caught in a snare, *and* let it be entangled in a net.  
9 And let snares come upon him: he shall strengthen those that thirst for his destruction.  
10 His snare is hid in the earth, and that which shall take him is by the path.  
11 Let pains destroy him round about, and let many *enemies* come about him,  
12 *vex him* with distressing hunger: and a signal destruction has been prepared for him.  
13 Let the soles of his feet be devoured: and death shall consume his beauty.  
14 And let health be utterly banished from his tabernacle, and let distress seize upon him with a charge from the king.  
15 It shall dwell in his tabernacle in his night: his excellency shall be sown with brimstone.  
16 His roots shall be dried up from beneath, and his crop shall fall away from above.

*Job*

{18:17} His remembrance shall perish from the earth, and he shall have no name in the street.

{18:18} He shall be driven from light into darkness, and chased out of the world.

{18:19} He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

{18:20} They that come after [him] shall be astonished at his day, as they that went before were affrighted.

{18:21} Surely such [are] the dwellings of the wicked, and this [is] the place [of him that] knoweth not God.

<sup>17</sup> Let his memorial perish out of the earth, and his name shall be publicly cast out.

<sup>18</sup> Let *one* drive him from light into darkness.

<sup>19</sup> He shall not be known among his people, nor his house preserved on the earth.

<sup>20</sup> But strangers shall dwell in his possessions: the last groaned for him, and wonder seized the first.

<sup>21</sup> These are the houses of the unrighteous, and this is the place of them that know not the Lord.

## *My redeemer lives*

### Job 19:1

#### King James

{19:1} Then Job answered and said,

{19:2} How long will ye vex my soul, and break me in pieces with words?

{19:3} These ten times have ye reproached me: ye are not ashamed [that] ye make yourselves strange to me.

{19:4} And be it indeed [that] I have erred, mine error remaineth with myself.

{19:5} If indeed ye will magnify [yourselves] against me, and plead against me my reproach:

{19:6} Know now that God hath overthrown me, and hath compassed me with his net.

{19:7} Behold, I cry out of wrong, but I am not heard: I cry aloud, but [there is] no judgment.

{19:8} He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

{19:9} He hath stripped me of my glory, and taken the crown [from] my head.

{19:10} He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

#### Septuagint

19:1 Then Job answered and said,

<sup>2</sup> How long will ye vex my soul, and destroy me with words? only know that the Lord has dealt with me thus.

<sup>3</sup> Ye speak against me; ye do not feel for me, but bear hard upon me.

<sup>4</sup> Yea verily, I have erred in truth, (but the error abides with myself) in having spoken words which it was not right *to speak*; and my words err, and are unreasonable.

<sup>5</sup> But alas! for ye magnify yourselves against me, and insult me with reproach.

<sup>6</sup> Know then that it is the Lord that has troubled *me*, and has raised his bulwark against me.

<sup>7</sup> Behold, I laugh at reproach; I will not speak: *or* I will cry out, but *there is* nowhere judgment.

<sup>8</sup> I am fenced round about, and can by no means escape: he has set darkness before my face.

<sup>9</sup> And he has stripped me of my glory, and has taken the crown from my head.

<sup>10</sup> He has torn me around about, and I am gone: and he has cut off my hope like a tree.

*Job*

{19:11} He hath also kindled his wrath against me, and he counteth me unto him as [one of] his enemies.

{19:12} His troops come together, and raise up their way against me, and encamp round about my tabernacle.

{19:13} He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

{19:14} My kinsfolk have failed, and my familiar friends have forgotten me.

{19:15} They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

{19:16} I called my servant, and he gave [me] no answer; I intreated him with my mouth.

{19:17} My breath is strange to my wife, though I intreated for the children's [sake] of mine own body.

{19:18} Yea, young children despised me; I arose, and they spake against me.

{19:19} All my inward friends abhorred me: and they whom I loved are turned against me.

{19:20} My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

{19:21} Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

{19:22} Why do ye persecute me as God, and are not satisfied with my flesh?

{19:23} Oh that my words were now written! oh that they were printed in a book!

{19:24} That they were graven with an iron pen and lead in the rock for ever!

{19:25} For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:

{19:26} And [though] after my skin [worms] destroy this [body,] yet in my flesh shall I see God:

{19:27} Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.

11 And he has dreadfully handled me in anger, and has counted me for an enemy.

12 His troops also came upon me with one accord, liars in wait compassed my ways.

13 My brethren have stood aloof from me; they have recognized strangers *rather* than me: and my friends have become pitiless.

14 My nearest of kin have not acknowledged me, and they that knew my name, have forgotten me.

15 *As for* my household, and my maid-servants, I was a stranger before them.

16 I called my servant, and he hearkened not; and my mouth intreated *him*.

17 And I besought my wife, and earnestly intreated the sons of my concubines.

18 But they rejected me for ever; whenever I rise up, they speak against me.

19 They that saw me abhorred me: the very persons whom I had loved, rose up against me.

20 My flesh is corrupt under my skin, and my bones are held in *my* teeth.

21 Pity me, pity me, O friends; for it is the hand of the Lord that has touched me.

22 Wherefore do ye persecute me as also the Lord *does*, and are not satisfied with my flesh?

23 For oh that my words were written, and that they were recorded in a book forever,

24 with an iron pen and lead, or graven in the rocks!

25 For I know that he is eternal who is about to deliver me,

26 *and* to raise up upon the earth my skin that endures these *sufferings*: for these things have been accomplished to me of the Lord;

27 which I am conscious of in myself, which mine eye has seen, and not another, but all have been fulfilled to me in *my* bosom.

*Job*

{19:28} But ye should say, Why persecute we him, seeing the root of the matter is found in me?

{19:29} Be ye afraid of the sword: for wrath [bringeth] the punishments of the sword, that ye may know [there is] a judgment.

28 But if ye shall also say, What shall we say before him, and *so* find the root of the matter in him?

29 Do ye also beware of deceit: for wrath will come upon transgressors; and then shall they know where their substance is.

## *Zophar denies redemption of the wicked*

### Job 20:1

#### King James

{20:1} Then answered Zophar the Naamathite, and said,

{20:2} Therefore do my thoughts cause me to answer, and for [this] I make haste.

{20:3} I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

{20:4} Knowest thou [not] this of old, since man was placed upon earth,

{20:5} That the triumphing of the wicked [is] short, and the joy of the hypocrite [but] for a moment?

{20:6} Though his excellency mount up to the heavens, and his head reach unto the clouds;

{20:7} [Yet] he shall perish for ever like his own dung: they which have seen him shall say, Where [is] he?

{20:8} He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

{20:9} The eye also [which] saw him shall [see him] no more; neither shall his place any more behold him.

{20:10} His children shall seek to please the poor, and his hands shall restore their goods.

{20:11} His bones are full [of the sin] of his youth, which shall lie down with him in the dust.

#### Septuagint

20:1 Then Sophar the Minaean answered and said,

2 I did not suppose that thou wouldest answer thus: neither do ye understand more than I.

3 I will hear my shameful reproach; and the spirit of my understanding answers me.

4 Hast thou *not* known these things of old, from the time that man was set upon the earth?

5 But the mirth of the ungodly is a signal downfall, and the joy of transgressors is destruction:

6 although his gifts should go up to heaven, and his sacrifice reach the clouds.

7 For when he shall seem to be now established, then he shall utterly perish: and they that knew him shall say, Where is he?

8 Like a dream that has fled away, he shall not be found; and he has fled like a vision of the night.

9 The eye has looked upon him, but shall not *see him* again; and his place shall no longer perceive him.

10 Let *his* inferiors destroy his children, and let his hands kindle the fire of sorrow.

11 His bones have been filled with *vigour* of his youth, and it shall lie down with him in the dust.

*Job*

{20:12} Though wickedness be sweet in his mouth, [though] he hide it under his tongue;  
{20:13} [Though] he spare it, and forsake it not; but keep it still within his mouth:  
{20:14} [Yet] his meat in his bowels is turned, [it is] the gall of asps within him.  
{20:15} He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.  
{20:16} He shall suck the poison of asps: the viper's tongue shall slay him.  
{20:17} He shall not see the rivers, the floods, the brooks of honey and butter.  
{20:18} That which he laboured for shall he restore, and shall not swallow [it] down: according to [his] substance [shall] the restitution [be,] and he shall not rejoice [therein. ]  
{20:19} Because he hath oppressed [and] hath forsaken the poor; [because] he hath violently taken away an house which he builded not;  
{20:20} Surely he shall not feel quietness in his belly, he shall not save of that which he desired.  
{20:21} There shall none of his meat be left; therefore shall no man look for his goods.  
{20:22} In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.  
{20:23} [When] he is about to fill his belly, [God] shall cast the fury of his wrath upon him, and shall rain [it] upon him while he is eating.  
{20:24} He shall flee from the iron weapon, [and] the bow of steel shall strike him through.  
{20:25} It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors [are] upon him.  
{20:26} All darkness [shall be] hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.  
{20:27} The heaven shall reveal his iniquity; and the earth shall rise up against him.  
{20:28} The increase of his house shall depart, [and his goods] shall flow away in the day of his wrath.

12 Though evil be sweet in his mouth, *though* he will hide it under his tongue;  
13 though he will not spare it, and will not leave it, but will keep it in the midst of his throat:  
14 yet he shall not at all be able to help himself; the gall of an asp is in his belly.  
15 *His* wealth unjustly collected shall be vomited up; a messenger *of wrath* shall drag him out of his house.  
16 And let him suck the poison of serpents, and let the serpent's tongue slay him.  
17 Let him not see the milk of the pastures, nor the supplies of honey and butter.  
18 He has laboured unprofitably and in vain, *for* wealth of which he shall not taste: *it is* as a lean thing, unfit for food, which he cannot swallow.  
19 For he has broken down the houses of many mighty men: and he has plundered an habitation, though he built *it* not.  
20 There is no security to his possessions; he shall not be saved by his desire.  
21 There is nothing remaining of his provisions; therefore his goods shall not flourish.  
22 But when he shall seem to be just satisfied, he shall be straitened; and all distress shall come upon him.  
23 If by any means he would fill his belly, let *God* send upon him the fury of wrath; let him bring a torrent of pains upon him.  
24 And he shall by no means escape from the power of the sword; let the brazen bow wound him.  
25 And let the arrow pierce through his body; and let the stars be against his dwelling-place: let terrors come upon him.  
26 And let all darkness wait for him: a fire that burns not out shall consume him; and let a stranger plague his house.  
27 And let the heaven reveal his iniquities, and the earth rise up against him.  
28 Let destruction bring his house to an end; let a day of wrath come upon him.

{20:29} This [is] the portion of a wicked man from God, and the heritage appointed unto him by God.

<sup>29</sup> This is the portion of an ungodly man from the Lord, and the possession of his goods *appointed him* by the all-seeing *God*.

## *The wicked prosper*

### Job 21:1

#### King James

{21:1} But Job answered and said,  
{21:2} Hear diligently my speech, and let this be your consolations.  
{21:3} Suffer me that I may speak; and after that I have spoken, mock on.  
{21:4} As for me, [is] my complaint to man? and if [it were so,] why should not my spirit be troubled?  
{21:5} Mark me, and be astonished, and lay [your] hand upon [your] mouth.  
{21:6} Even when I remember I am afraid, and trembling taketh hold on my flesh.  
{21:7} Wherefore do the wicked live, become old, yea, are mighty in power?  
{21:8} Their seed is established in their sight with them, and their offspring before their eyes.  
{21:9} Their houses [are] safe from fear, neither [is] the rod of God upon them.  
{21:10} Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.  
{21:11} They send forth their little ones like a flock, and their children dance.  
{21:12} They take the timbrel and harp, and rejoice at the sound of the organ.  
{21:13} They spend their days in wealth, and in a moment go down to the grave.  
{21:14} Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.  
{21:15} What [is] the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

#### Septuagint

21:1 But Job answered and said,  
<sup>2</sup> Hear ye, hear ye my words, that I may not have this consolation from you.  
<sup>3</sup> Raise me, and I will speak; then ye shall not laugh me to scorn.  
<sup>4</sup> What! is my reproof of man? and why should I not be angry?  
<sup>5</sup> Look upon me, and wonder, laying your hand upon your cheek.  
<sup>6</sup> For even when I remember, I am alarmed, and pains seize my flesh.  
<sup>7</sup> Wherefore do the ungodly live, and grow old even in wealth?  
<sup>8</sup> Their seed is according to *their* desire, and their children are in *their* sight.  
<sup>9</sup> Their houses are prosperous, neither *have they* any where *cause for* fear, neither is there a scourge from the Lord upon them.  
<sup>10</sup> Their cow does not cast her calf, and their *beast* with young is safe, and does not miscarry.  
<sup>11</sup> And they remain as an unfailing flock, and their children play before *them*, taking up the psaltery and harp;  
<sup>12</sup> and they rejoice at the voice of a song.  
<sup>13</sup> And they spend their days in wealth, and fall asleep in the rest of the grave.  
<sup>14</sup> Yet *such a man* says to the Lord, Depart from me; I desire not to know thy ways.  
<sup>15</sup> What is the Mighty One, that we should serve him? and what profit is there that we should approach him?

*Job*

{21:16} Lo, their good [is] not in their hand: the counsel of the wicked is far from me.

{21:17} How oft is the candle of the wicked put out! and [how oft] cometh their destruction upon them! [God] distributeth sorrows in his anger.

{21:18} They are as stubble before the wind, and as chaff that the storm carrieth away.

{21:19} God layeth up his iniquity for his children: he rewardeth him, and he shall know [it. ]

{21:20} His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

{21:21} For what pleasure [hath] he in his house after him, when the number of his months is cut off in the midst?

{21:22} Shall [any] teach God knowledge? seeing he judgeth those that are high.

{21:23} One dieth in his full strength, being wholly at ease and quiet.

{21:24} His breasts are full of milk, and his bones are moistened with marrow.

{21:25} And another dieth in the bitterness of his soul, and never eateth with pleasure.

{21:26} They shall lie down alike in the dust, and the worms shall cover them.

{21:27} Behold, I know your thoughts, and the devices [which] ye wrongfully imagine against me.

{21:28} For ye say, Where [is] the house of the prince? and where [are] the dwelling places of the wicked?

{21:29} Have ye not asked them that go by the way? and do ye not know their tokens,

{21:30} That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

{21:31} Who shall declare his way to his face? and who shall repay him [what] he hath done?

{21:32} Yet shall he be brought to the grave, and shall remain in the tomb.

{21:33} The clods of the valley shall be sweet unto him, and every man shall draw after him, as [there are] innumerable before him.

16 For their good things were in *their* hands, but he regards not the works of the ungodly.

17 Nevertheless, the lamp of the ungodly also shall be put out, and destruction shall come upon them, and pangs of vengeance shall seize them.

18 And they shall be as chaff before the wind, or as dust which the storm has taken up.

19 Let his substance fail *to supply* his children: *God* shall recompense him, and he shall know it.

20 Let his eyes see his own destruction, and let him not be saved by the Lord.

21 For his desire is in his house with him, and the number of his months has been suddenly cut off.

22 Is it not the Lord who teaches understanding and knowledge? and does not he judge murders?

23 One shall die in his perfect strength, and wholly at ease and prosperous;

24 and his inwards are full of fat, and his marrow is diffused *throughout him*.

25 And another dies in bitterness of soul, not eating any good thing.

26 But they lie down in the earth together, and corruption covers them.

27 So I know you, that ye presumptuously attack me:

28 so that ye will say, Where is the house of the prince? and where is the covering of the tabernacles of the ungodly?

29 Ask those that go by the way, and do not disown their tokens.

30 For the wicked hastens to the day of destruction: they shall be led away for the day of his vengeance.

31 Who will tell him his way to his face, whereas he has done *it*? who shall recompense him?

32 And he has been led away to the tombs, and he has watched over the heaps.

33 The stones of the valley have been sweet to him, and every man shall depart after him, and *there are* innumerable *ones* before him.

{21:34} How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

<sup>34</sup> How then do ye comfort me in vain? whereas I have no rest from your molestation.

## *Eliphaz accuses Job*

### Job 22:1

#### King James

{22:1} Then Eliphaz the Temanite answered and said,

{22:2} Can a man be profitable unto God, as he that is wise may be profitable unto himself?

{22:3} [Is it] any pleasure to the Almighty, that thou art righteous? or [is it] gain [to him] that thou makest thy ways perfect?

{22:4} Will he reprove thee for fear of thee? will he enter with thee into judgment?

{22:5} [Is] not thy wickedness great? and thine iniquities infinite?

{22:6} For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

{22:7} Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

{22:8} But [as for] the mighty man, he had the earth; and the honourable man dwelt in it.

{22:9} Thou hast sent widows away empty, and the arms of the fatherless have been broken.

{22:10} Therefore snares [are] round about thee, and sudden fear troubleth thee;

{22:11} Or darkness, [that] thou canst not see; and abundance of waters cover thee.

{22:12} [Is] not God in the height of heaven? and behold the height of the stars, how high they are!

{22:13} And thou sayest, How doth God know? can he judge through the dark cloud?

#### Septuagint

22:1 Then Eliphaz the Thaemanite answered and said,

<sup>2</sup> Is it not the Lord that teaches understanding and knowledge?

<sup>3</sup> For what matters it to the Lord, if thou wert blameless in *thy* works? or is it profitable that thou shouldest perfect thy way?

<sup>4</sup> Wilt thou maintain and plead thine own cause? and will he enter into judgment with thee?

<sup>5</sup> Is not thy wickedness abundant, and thy sins innumerable?

<sup>6</sup> And thou hast taken security of thy brethren for nothing, and hast taken away the clothing of the naked.

<sup>7</sup> Neither hast thou given water to the thirsty to drink, but hast taken away the morsel of the hungry.

<sup>8</sup> And thou hast accepted the persons of some; and thou hast established those *that were already settled* on the earth.

<sup>9</sup> But thou hast sent widows away empty, and has afflicted orphans.

<sup>10</sup> Therefore snares have compassed thee, and disastrous war has troubled thee.

<sup>11</sup> The light has proved darkness to thee, and water has covered thee on thy lying down.

<sup>12</sup> Does not he that dwells in the high places observe? and has he not brought down the proud?

<sup>13</sup> And thou has said, What does the Mighty One know? does he judge in the dark?

*Job*

{22:14} Thick clouds [are] a covering to him, that he seeth not; and he walketh in the circuit of heaven.

{22:15} Hast thou marked the old way which wicked men have trodden?

{22:16} Which were cut down out of time, whose foundation was overflown with a flood:

{22:17} Which said unto God, Depart from us: and what can the Almighty do for them?

{22:18} Yet he filled their houses with good [things:] but the counsel of the wicked is far from me.

{22:19} The righteous see [it,] and are glad: and the innocent laugh them to scorn.

{22:20} Whereas our substance is not cut down, but the remnant of them the fire consumeth.

{22:21} Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

{22:22} Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

{22:23} If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

{22:24} Then shalt thou lay up gold as dust, and the [gold] of Ophir as the stones of the brooks.

{22:25} Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

{22:26} For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

{22:27} Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

{22:28} Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

{22:29} When [men] are cast down, then thou shalt say, [There is] lifting up; and he shall save the humble person.

{22:30} He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

14 A cloud is his hiding-place, and he shall not be seen; and he passes through the circle of heaven.

15 Wilt thou *not* mark the old way, which righteous men have trodden?

16 who were seized before their time: their foundations *are as* an overflowing stream.

17 Who say, What will the Lord do to us? or what will the Almighty bring upon us?

18 Yet he filled their houses with good things: but the counsel for the wicked is far from him.

19 The righteous have seen *it*, and laughed, and the blameless one has derided *them*.

20 Verily their substance has been utterly destroyed, and the fire shall devour what is left of their *property*.

21 Be firm, I pray thee, if thou canst endure; then thy fruit shall prosper.

22 And receive a declaration from his mouth, and lay up his words in thine heart.

23 And if thou shalt turn and humble thyself before the Lord, thou hast *thus* removed unrighteousness far from thy habitation.

24 Thou shalt lay up for thyself *treasure* in a heap on the rock; and Sophir *shall be* as the rock of the torrent.

25 So the Almighty shall be thy helper from enemies, and he shall bring thee forth pure as silver that has been tried by fire.

26 Then shalt thou have boldness before the Lord, looking up cheerfully to heaven.

27 And he shall hear thee when thou prayest to him, and he shall grant thee *power* to pay thy vows.

28 And he shall establish to thee again a habitation of righteousness and there shall be light upon thy paths.

29 Because thou hast humbled thyself; and thou shalt say, *Man* has behaved proudly, but he shall save him that is of lowly eyes.

30 He shall deliver the innocent, and do thou save thyself by thy pure hands.

## Salvation is my strength

### Job 23:1

#### King James

{23:1} Then Job answered and said,  
{23:2} Even to day [is] my complaint bitter: my stroke is heavier than my groaning.  
{23:3} Oh that I knew where I might find him! [that] I might come [even] to his seat!  
{23:4} I would order [my] cause before him, and fill my mouth with arguments.  
{23:5} I would know the words [which] he would answer me, and understand what he would say unto me.  
{23:6} Will he plead against me with [his] great power? No; but he would put [strength] in me.  
{23:7} There the righteous might dispute with him; so should I be delivered for ever from my judge.  
{23:8} Behold, I go forward, but he [is] not [there;] and backward, but I cannot perceive him:  
{23:9} On the left hand, where he doth work, but I cannot behold [him:] he hideth himself on the right hand, that I cannot see [him: ]  
{23:10} But he knoweth the way that I take: [when] he hath tried me, I shall come forth as gold.  
{23:11} My foot hath held his steps, his way have I kept, and not declined.  
{23:12} Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary [food. ]  
{23:13} But he [is] in one [mind,] and who can turn him? and [what] his soul desireth, even [that] he doeth.

#### Septuagint

23:1 Then Job answered and said,  
2 Yea, I know that pleading is out of my reach; and his hand has been made heavy upon my groaning. 3 Who would then know that I might find him, and come to an end *of the matter?*  
4 And I would plead my own cause, and he would fill my mouth with arguments.  
5 And I would know the remedies which he would speak to me, and I would perceive what he would tell me.  
6 Though he should come on me in *his* great strength, then he would not threaten me;  
7 for truth and reproof are from him; and he would bring forth my judgment to an end.  
8 For if I shall go first, and exist no longer, still what do I know *concerning* the latter end?  
9 When he wrought on the left hand, then I observed *it* not: his right hand shall encompass me but I shall not see *it*.  
10 For he knows already my way; and he has tried me as gold.  
11 And I will go forth according to his commandments, for I have kept his ways; and I shall not turn aside from his commandments,  
12 neither shall I transgress; but I have hid his words in my bosom.  
13 And if too he has thus judged, who is he that has contradicted, for he has both willed *a thing* and done it.

## *Job*

{23:14} For he performeth [the thing that is] appointed for me: and many such [things are] with him.

{23:15} Therefore am I troubled at his presence: when I consider, I am afraid of him.

{23:16} For God maketh my heart soft, and the Almighty troubleth me:

{23:17} Because I was not cut off before the darkness, [neither] hath he covered the darkness from my face.

<sup>14</sup> <sup>15</sup> Therefore am I troubled at him; and when I was reproved, I thought of him. Therefore let me take good heed before him: I will consider, and be afraid of him.

<sup>16</sup> But the Lord has softened my heart, and the Almighty has troubled me.

<sup>17</sup> For I knew not that darkness would come upon me, and thick darkness has covered *me* before my face.

## Job 24:1

### King James

{24:1} Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

{24:2} [Some] remove the landmarks; they violently take away flocks, and feed [thereof. ]

{24:3} They drive away the ass of the fatherless, they take the widow's ox for a pledge.

{24:4} They turn the needy out of the way: the poor of the earth hide themselves together.

{24:5} Behold, [as] wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness [yieldeth] food for them [and] for [their] children.

{24:6} They reap [every one] his corn in the field: and they gather the vintage of the wicked.

{24:7} They cause the naked to lodge without clothing, that [they have] no covering in the cold.

{24:8} They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

{24:9} They pluck the fatherless from the breast, and take a pledge of the poor.

{24:10} They cause [him] to go naked without clothing, and they take away the sheaf [from] the hungry;

### Septuagint

<sup>24:1</sup> But why have the seasons been hidden from the Lord,

<sup>2</sup> while the ungodly have passed over the bound, carrying off the flock with the shepherd?

<sup>3</sup> They have led away, the ass of the fatherless, and taken the widow's ox for a pledge.

<sup>4</sup> They have turned aside the weak from the right way: and the meek of the earth have hidden themselves together.

<sup>5</sup> And they have departed like asses in the field, having gone forth on my account according to their own order: his bread is sweet to *his* little ones.

<sup>6</sup> They have reaped a field that was not their own before the time: the poor have laboured in the vineyards of the ungodly without pay and without food.

<sup>7</sup> They have caused many naked to sleep without clothes, and they have taken away the covering of their body.

<sup>8</sup> They are wet with the drops of the mountains: they have embraced the rock, because they had no shelter.

<sup>9</sup> They have snatched the fatherless from the breast, and have afflicted the outcast.

<sup>10</sup> And they have wrongfully caused *others* to sleep without clothing, and taken away the morsel of the hungry.

*Job*

{24:11} [Which] make oil within their walls, [and] tread [their] winepresses, and suffer thirst.

{24:12} Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly [to them. ]

{24:13} They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

{24:14} The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

{24:15} The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth [his] face.

{24:16} In the dark they dig through houses, [which] they had marked for themselves in the daytime: they know not the light.

{24:17} For the morning [is] to them even as the shadow of death: if [one] know [them, they are in] the terrors of the shadow of death.

{24:18} He [is] swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

{24:19} Drought and heat consume the snow waters: [so doth] the grave [those which] have sinned.

{24:20} The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

{24:21} He evil entreateth the barren that [beareth] not: and doeth not good to the widow.

{24:22} He draweth also the mighty with his power: he riseth up, and no [man] is sure of life.

{24:23} [Though] it be given him [to be] in safety, whereon he resteth; yet his eyes [are] upon their ways.

{24:24} They are exalted for a little while, but are gone and brought low; they are taken out of the way as all [other,] and cut off as the tops of the ears of corn.

11 They have unrighteously laid wait in narrow places, and have not known the righteous way.

12 Who have cast forth *the* poor from the city and their own houses, and the soul of the children has groaned aloud.

13 Why then has he not visited these? forasmuch as they were upon the earth, and took no notice, and they knew not the way of righteousness, neither have they walked in their *appointed* paths?

14 But having known their works, he delivered them into darkness: and in the night one will be as a thief:

15 and the eye of the adulterer has watched *for* the darkness, saying, Eye shall not perceive me, and he puts a covering on his face.

16 In darkness he digs through houses: by day they conceal themselves securely: they know not the light.

17 For the morning is to them all *as* the shadow of death, for *each* will be conscious of the terror of the shadow of death.

18 He is swift on the face of the water: let his portion be cursed on the earth; and let their plants be laid bare.

19 *Let them be* withered upon the earth; for they have plundered the sheaves of the fatherless.

20 Then is his sin brought to remembrance, and he vanishes like a vapour of dew: but let what he has done be recompensed to him, and let every unrighteous one be crushed like rotten wood.

21 For he has not treated the barren woman well, and has had no pity on a feeble woman.

22 And in wrath he has overthrown the helpless: therefore when he has arisen, *a man* will not feel secure of his own life.

23 When he has fallen sick, let him not hope to recover: but let him perish by disease.

24 For his exaltation has hurt many; but he has withered as mallows in the heat, or as an ear of corn falling off of itself from the stalk.

*Job*

{24:25} And if [it be] not [so] now, who will make me a liar, and make my speech nothing worth?

<sup>25</sup> But if not, who is he that says I speak falsely, and will make my words of no account?

## *Bildad thinks all men worthless*

### Job 25:1

#### King James

{25:1} Then answered Bildad the Shuhite, and said,

{25:2} Dominion and fear [are] with him, he maketh peace in his high places.

{25:3} Is there any number of his armies? and upon whom doth not his light arise?

{25:4} How then can man be justified with God? or how can he be clean [that is] born of a woman?

{25:5} Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

{25:6} How much less man, [that is] a worm? and the son of man, [which is] a worm?

#### Septuagint

<sup>25:1</sup> Then Baldad the Sauchite answered and said,

<sup>2</sup> What beginning or fear is his—even he that makes all things in the highest?

<sup>3</sup> For let none think that there is a respite for robbers: and upon whom will there not come a snare from him?

<sup>4</sup> For how shall a mortal be just before the Lord? or who that is born of a woman shall purify himself?

<sup>5</sup> If he gives an order to the moon, then it shines not; and the stars are not pure before him.

<sup>6</sup> But alas! man is corruption, and the son of man a worm.

## *Who can know YHWH's wisdom*

### Job 26:1

#### King James

{26:1} But Job answered and said,

{26:2} How hast thou helped [him that is] without power? [how] savest thou the arm [that hath] no strength?

{26:3} How hast thou counseled [him that hath] no wisdom? and [how] hast thou plentifully declared the thing as it is?

{26:4} To whom hast thou uttered words? and whose spirit came from thee?

#### Septuagint

<sup>26:1</sup> But Job answered and said,

<sup>2</sup> To whom dost thou attach thyself, or whom art thou going to assist? is it not he that *has* much strength, and *he* who has a strong arm?

<sup>3</sup> To whom hast thou given counsel? is it not to him who has all wisdom? whom wilt thou follow? is it not one who has the greatest power?

<sup>4</sup> To whom hast thou uttered words? and whose breath is it that has come forth from thee?

## *Job*

{26:5} Dead [things] are formed from under the waters, and the inhabitants thereof.

{26:6} Hell [is] naked before him, and destruction hath no covering.

{26:7} He stretcheth out the north over the empty place, [and] hangeth the earth upon nothing.

{26:8} He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

{26:9} He holdeth back the face of his throne, [and] spreadeth his cloud upon it.

{26:10} He hath compassed the waters with bounds, until the day and night come to an end.

{26:11} The pillars of heaven tremble and are astonished at his reproof.

{26:12} He divideth the sea with his power, and by his understanding he smiteth through the proud.

{26:13} By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

{26:14} Lo, these [are] parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

<sup>5</sup> Shall giants be born from under the water and the inhabitants thereof?

<sup>6</sup> Hell is naked before him, and destruction has no covering.

<sup>7</sup> He stretches out the north wind upon nothing, and he upon nothing hangs the earth;

<sup>8</sup> binding water in his clouds, and the cloud is not rent under it.

<sup>9</sup> He keeps back the face of his throne, stretching out his cloud upon it.

<sup>10</sup> He has encompassed the face of the water by an appointed ordinance, until the end of light and darkness.

<sup>11</sup> The pillars of heaven are prostrate and astonished at his rebuke.

<sup>12</sup> He has calmed the sea with *his* might, and by *his* wisdom the whale has been overthrown.

<sup>13</sup> And the barriers of heaven fear him, and by a command he has slain the apostate dragon.

<sup>14</sup> Behold, these are parts of his way; and we will hearken to him at the least intimation of his word: but the strength of his thunder who knows, when he shall employ *it*?

## Job 27:1

### King James

{27:1} Moreover Job continued his parable, and said,

{27:2} [As] God liveth, [who] hath taken away my judgment; and the Almighty, [who] hath vexed my soul;

{27:3} All the while my breath [is] in me, and the spirit of God [is] in my nostrils;

{27:4} My lips shall not speak wickedness, nor my tongue utter deceit.

{27:5} God forbid that I should justify you: till I die I will not remove mine integrity from me.

{27:6} My righteousness I hold fast, and will not let it go: my heart shall not reproach [me] so long as I live.

### Septuagint

27:1 And Job further continued and said in his parable,

<sup>2</sup> *As* God lives, who has thus judge me; and the Almighty, who has embittered my soul;

<sup>3</sup> verily, while my breath is yet in *me*, and the breath of God which remains to me is in my nostrils,

<sup>4</sup> my lips shall not speak evil words, neither shall my soul meditate unrighteous thoughts.

<sup>5</sup> Far be it from me that I should justify you till I die; for I will not let go my innocence,

<sup>6</sup> but keeping fast to *my* righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss.

{27:7} Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

*Job*

{27:8} For what [is] the hope of the hypocrite, though he hath gained, when God taketh away his soul?

{27:9} Will God hear his cry when trouble cometh upon him?

{27:10} Will he delight himself in the Almighty? will he always call upon God?

{27:11} I will teach you by the hand of God: [that] which [is] with the Almighty will I not conceal.

{27:12} Behold, all ye yourselves have seen [it;] why then are ye thus altogether vain?

{27:13} This [is] the portion of a wicked man with God, and the heritage of oppressors, [which] they shall receive of the Almighty.

{27:14} If his children be multiplied, [it is] for the sword: and his offspring shall not be satisfied with bread.

{27:15} Those that remain of him shall be buried in death: and his widows shall not weep.

{27:16} Though he heap up silver as the dust, and prepare raiment as the clay;

{27:17} He may prepare [it,] but the just shall put [it] on, and the innocent shall divide the silver.

{27:18} He buildeth his house as a moth, and as a booth [that] the keeper maketh.

{27:19} The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he [is] not.

{27:20} Terrors take hold on him as waters, a tempest stealeth him away in the night.

{27:21} The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

{27:22} For [God] shall cast upon him, and not spare: he would fain flee out of his hand.

{27:23} [Men] shall clap their hands at him, and shall hiss him out of his place.

<sup>7</sup> Nay rather, but let mine enemies be as the overthrow of the ungodly, and they that rise up against me, as the destruction of transgressors.

<sup>8</sup> For what is the hope of the ungodly, that he holds to it? will he indeed trust in the Lord *and* be saved?

<sup>9</sup> Will God hear his prayer? or, when distress has come upon him,

<sup>10</sup> has he any confidence before him? or will *God* hear him as he calls upon him?

<sup>11</sup> Yet now I will tell you what is in the hand of the Lord: I will not lie concerning the things which are with the Almighty.

<sup>12</sup> Behold, ye all know that ye are adding vanity to vanity.

<sup>13</sup> This is the portion of an ungodly man from the Lord, and the possession of oppressors shall come upon them from the Almighty.

<sup>14</sup> And if their children be many, they shall be for slaughter: and if they grow up, they shall beg.

<sup>15</sup> And they that survive of him shall utterly perish, and no one shall pity their widows.

<sup>16</sup> Even if he should gather silver as earth, and prepare gold as clay;

<sup>17</sup> All these things shall the righteous gain, and the truehearted shall possess his wealth.

<sup>18</sup> And his house is gone like moths, and like a spider's web.

<sup>19</sup> The rich man shall lie down, and shall not continue: he has opened his eyes, and he is not.

<sup>20</sup> Pains have come upon him as water, and darkness has carried him away by night.

<sup>21</sup> And a burning wind shall catch him, and he shall depart, and it shall utterly drive him out of his place.

<sup>22</sup> And *God* shall cast *trouble* upon him, and not spare: he would fain flee out of his hand.

<sup>23</sup> He shall cause *men* to clap their hands against them, and shall hiss him out of his place.

## Job 28:1

## King James

{28:1} Surely there is a vein for the silver, and a place for gold [where] they fine [it. ]

{28:2} Iron is taken out of the earth, and brass [is] molten [out of] the stone.

{28:3} He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

{28:4} The flood breaketh out from the inhabitant; [even the waters] forgotten of the foot: they are dried up, they are gone away from men.

{28:5} [As for] the earth, out of it cometh bread: and under it is turned up as it were fire.

{28:6} The stones of it [are] the place of sapphires: and it hath dust of gold.

{28:7} [There is] a path which no fowl knoweth, and which the vulture's eye hath not seen:

{28:8} The lion's whelps have not trodden it, nor the fierce lion passed by it.

{28:9} He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

{28:10} He cutteth out rivers among the rocks; and his eye seeth every precious thing.

{28:11} He bindeth the floods from overflowing; and [the thing that is] hid bringeth he forth to light.

{28:12} But where shall wisdom be found? and where [is] the place of understanding?

{28:13} Man knoweth not the price thereof; neither is it found in the land of the living.

{28:14} The depth saith, It [is] not in me: and the sea saith, [It is] not with me.

{28:15} It cannot be gotten for gold, neither shall silver be weighed [for] the price thereof.

{28:16} It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

{28:17} The gold and the crystal cannot equal it: and the exchange of it [shall not be for] jewels of fine gold.

28:1 For there is a place for the silver, whence it comes, and a place for the gold, whence it is refined.

2 For iron comes out of the earth, and brass is hewn out like stone.

3 He has set a bound to darkness, and he searches out every limit: a stone *is* darkness, and the shadow of death.

4 There is a cutting off the torrent by reason of dust: so they that forget the right way are weakened; they are removed from *among* men.

5 *As for* the earth, out of it shall come bread: under it has been turned up as it were fire.

6 Her stones are the place of the sapphire: and *her* dust *supplies* man with gold.

7 *There is* a path, the fowl has not known it, neither has the eye of the vulture seen it:

8 neither have the sons of the proud trodden it, a lion has not passed upon it.

9 He has stretched forth his hand on the sharp *rock*, and turned up mountains by the roots:

10 and he has interrupted the whirlpools of rivers, and mine eye has seen every precious thing.

11 And he has laid bare the depths of rivers, and has brought his power to light.

12 But whence has wisdom been discovered? and what is the place of knowledge?

13 A mortal has not known its way, neither indeed has it been discovered among men.

14 The depth said, It is not in me: and the sea said, It is not with me.

15 One shall not give fine gold instead of it, neither shall silver be weighed in exchange for it.

16 Neither shall it be compared with gold of Saphir, with the precious onyx and sapphire.

17 Gold and crystal shall not be equalled to it, neither shall vessels of gold be its exchange.

## Septuagint

## *Job*

{28:18} No mention shall be made of coral, or of pearls: for the price of wisdom [is] above rubies.

{28:19} The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

{28:20} Whence then cometh wisdom? and where [is] the place of understanding?

{28:21} Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

{28:22} Destruction and death say, We have heard the fame thereof with our ears.

{28:23} God understandeth the way thereof, and he knoweth the place thereof.

{28:24} For he looketh to the ends of the earth, [and] seeth under the whole heaven;

{28:25} To make the weight for the winds; and he weigheth the waters by measure.

{28:26} When he made a decree for the rain, and a way for the lightning of the thunder:

{28:27} Then did he see it, and declare it; he prepared it, yea, and searched it out.

{28:28} And unto man he said, Behold, the fear of the Lord, that [is] wisdom; and to depart from evil [is] understanding.

18 Coral and fine pearl shall not be mentioned: but do thou esteem wisdom above the most precious things.

19 The topaz of Ethiopia shall not be equalled to it; it shall not be compared with pure gold.

20 Whence then is wisdom found? and of what kind is the place of understanding?

21 It has escaped the notice of every man, and has been hidden from the birds of the sky.

22 Destruction and Death said, We have heard the report of it.

23 God has well ordered the way of it, and he knows the place of it.

24 For he surveys the whole *earth* under heaven, knowing the things in the earth:

25 all that he has made; the weight of the winds, the measures of the water.

26 When he made *them*, thus he saw and numbered them, and made a way for the pealing of the thunder.

27 Then he saw it, and declared it: he prepared it *and* traced it out.

28 And he said to man, Behold, godliness is wisdom: and to abstain from evil is understanding.

## *A self-righteous declaration*

### Job 29:1

#### King James

{29:1} Moreover Job continued his parable, and said,

{29:2} Oh that I were as [in] months past, as [in] the days [when] God preserved me;

{29:3} When his candle shined upon my head, [and when] by his light I walked [through] darkness;

{29:4} As I was in the days of my youth, when the secret of God [was] upon my tabernacle;

#### Septuagint

29:1 And Job continued and said in his parable,

2 Oh that I were as in months past, wherein God preserved me!

3 As when his lamp shone over my head; when by his light I walked through darkness.

4 *As* when I steadfastly pursued my ways, when God took care of my house.

{29:5} When the Almighty [was] yet with me,  
[when] my children [were] about me;  
{29:6} When I washed my steps with butter,  
and the rock poured me out rivers of oil;  
{29:7} When I went out to the gate through the  
city, [when] I prepared my seat in the street!  
{29:8} The young men saw me, and hid them-  
selves: and the aged arose, [and] stood up.  
{29:9} The princes refrained talking, and laid  
[their] hand on their mouth.  
{29:10} The nobles held their peace, and their  
tongue cleaved to the roof of their mouth.  
{29:11} When the ear heard [me,] then it  
blessed me; and when the eye saw [me,] it gave  
witness to me:  
{29:12} Because I delivered the poor that cried,  
and the fatherless, and [him that had] none to  
help him.  
{29:13} The blessing of him that was ready to  
perish came upon me: and I caused the widow's  
heart to sing for joy.  
{29:14} I put on righteousness, and it clothed  
me: my judgment [was] as a robe and a diadem.  
{29:15} I was eyes to the blind, and feet [was] I  
to the lame.  
{29:16} I [was] a father to the poor: and the  
cause [which] I knew not I searched out.  
{29:17} And I brake the jaws of the wicked, and  
plucked the spoil out of his teeth.  
{29:18} Then I said, I shall die in my nest, and I  
shall multiply [my] days as the sand.  
{29:19} My root [was] spread out by the waters,  
and the dew lay all night upon my branch.  
{29:20} My glory [was] fresh in me, and my  
bow was renewed in my hand.  
{29:21} Unto me [men] gave ear, and waited,  
and kept silence at my counsel.  
{29:22} After my words they spake not again;  
and my speech dropped upon them.  
{29:23} And they waited for me as for the rain;  
and they opened their mouth wide [as] for the  
latter rain.

5 When I was very fruitful, and my children  
were about me;  
6 when my ways were moistened with butter,  
and the mountains flowed for me with milk.  
7 When I went forth early in the city, and the  
seat was placed for me in the streets.  
8 The young men saw me, and hid themselves:  
and all the old men stood up.  
9 And the great men ceased speaking, and laid  
their finger on their mouth.  
10 And they that heard *me* blessed me, and their  
tongue clave to their throat.  
11 For the ear heard, and blessed me; and the  
eye saw me, and turned aside.  
12 For I saved the poor out of the hand of the  
oppressor, and helped the fatherless who had no  
helper.  
13 Let the blessing of the perishing one come  
upon me; yea, the mouth of the widow has  
blessed me.  
14 Also I put on righteousness, and clothed my-  
self with judgment like a mantle.  
15 I was the eye of the blind, and the foot of the  
lame.  
16 I was the father of the helpless; and I  
searched out the cause which I knew not.  
17 And I broke the jaw-teeth of the unrighteous;  
I plucked the spoil out of the midst of their  
teeth.  
18 And I said, My age shall continue as the stem  
of a palm-tree; I shall live a long while.  
19 *My* root was spread out by the water, and the  
dew would lodge on my crop.  
20 My glory was fresh in me, and by bow pros-  
pered in his hand.  
21 *Men* heard me, and gave heed, and they were  
silent at my counsel.  
22 At my word they spoke not again, and they  
were very gland whenever I spoke to them.  
23 As the thirsty earth expecting the rain, so  
they *waited* for my speech.

## [Job](#)

{29:24} [If] I laughed on them, they believed [it] not; and the light of my countenance they cast not down.

{29:25} I chose out their way, and sat chief, and dwelt as a king in the army, as one [that] comforteth the mourners.

## Job 30:1

### King James

{30:1} But now [they that are] younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

{30:2} Yea, whereto [might] the strength of their hands [profit] me, in whom old age was perished?

{30:3} For want and famine [they were] solitary; fleeing into the wilderness in former time desolate and waste.

{30:4} Who cut up mallows by the bushes, and juniper roots [for] their meat.

{30:5} They were driven forth from among [men,] (they cried after them as [after] a thief;)

{30:6} To dwell in the cliffs of the valleys, [in] caves of the earth, and [in] the rocks.

{30:7} Among the bushes they brayed; under the nettles they were gathered together.

{30:8} [They were] children of fools, yea, children of base men: they were viler than the earth.

{30:9} And now am I their song, yea, I am their byword.

{30:10} They abhor me, they flee far from me, and spare not to spit in my face.

{30:11} Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

{30:12} Upon [my] right [hand] rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

<sup>24</sup> Were I to laugh on them, they would not believe *it*; and the light of my face has not failed.

<sup>25</sup> I chose out their way, and sat chief, and dwelt as a king in the midst of warriors, as one comforting mourners.

### Septuagint

<sup>30:1</sup> But now the youngest have laughed me to scorn, now they reprove me in *their* turn, whose fathers I set at nought; whom I did not deem worthy *to be with* my shepherd dogs.

<sup>2</sup> Yea, why had I the strength of their hands? for them the full term *of life* was lost.

<sup>3</sup> *One is* childless in want and famine, *such as* they that fled but lately the distress and misery of drought.

<sup>4</sup> Who compass the salt places on the sounding *shore*, who had salt *herbs* for their food, and were dishonorable and of no repute, in want of every good thing; who also ate roots of trees by reason of great hunger.

<sup>5</sup> Thieves have risen up against me,

<sup>6</sup> whose houses were the caves of the rocks, who lived under the wild shrubs.

<sup>7</sup> They will cry out among the rustling *bushes*.

<sup>8</sup> *They are* sons of fools and vile men, *whose* name and glory *are* quenched from off the earth.

<sup>9</sup> But now I am their music, and they have me for a by-word.

<sup>10</sup> And they stood aloof and abhorred me, and spared not to spit in my face.

<sup>11</sup> For he has opened his quiver and afflicted me: they also have cast off the restraint of my presence.

<sup>12</sup> They have risen up against *me* on the right hand *of their* offspring; they have stretched out their foot, and directed against me the ways of their destruction.

*Job*

{30:13} They mar my path, they set forward my calamity, they have no helper.

{30:14} They came [upon me] as a wide breaking in [of waters:] in the desolation they rolled themselves [upon me. ]

{30:15} Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

{30:16} And now my soul is poured out upon me; the days of affliction have taken hold upon me.

{30:17} My bones are pierced in me in the night season: and my sinews take no rest.

{30:18} By the great force [of my disease] is my garment changed: it bindeth me about as the collar of my coat.

{30:19} He hath cast me into the mire, and I am become like dust and ashes.

{30:20} I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me [not. ]

{30:21} Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

{30:22} Thou liftest me up to the wind; thou causest me to ride [upon it,] and dissolvest my substance.

{30:23} For I know [that] thou wilt bring me [to] death, and [to] the house appointed for all living.

{30:24} Howbeit he will not stretch out [his] hand to the grave, though they cry in his destruction.

{30:25} Did not I weep for him that was in trouble? was [not] my soul grieved for the poor?

{30:26} When I looked for good, then evil came [unto me:] and when I waited for light, there came darkness.

{30:27} My bowels boiled, and rested not: the days of affliction prevented me.

{30:28} I went mourning without the sun: I stood up, [and] I cried in the congregation.

{30:29} I am a brother to dragons, and a companion to owls.

{30:30} My skin is black upon me, and my bones are burned with heat.

13 My paths are ruined; for they have stripped off my raiment: he has shot at me with his weapons.

14 And he has pleaded against me as he will: I am overwhelmed with pains.

15 My pains return upon *me*; my hope is gone like the wind, and my safety as a cloud.

16 Even now my life shall be poured forth upon me; and days of anguish seize me.

17 And by night my bones are confounded; and my sinews are relaxed.

18 With great force *my disease* has taken hold of my garment: it has compassed me as the collar of my coat.

19 And thou hast counted me as clay; my portion in dust and ashes.

20 And I have cried to thee, but thou hearest me not: but they stood still, and observed me.

21 They attacked me also without mercy: thou hast scourged me with a strong hand.

22 And thou hast put me to grief, and hast cast me away from safety.

23 For I know that death will destroy me: for the earth is the house *appointed* for every mortal.

24 Oh then that I might lay hands upon myself, or at least ask another, and he should do this for me.

25 Yet I wept over every helpless man; I groaned when I saw a man in distress.

26 But I, when I waited for good things, behold, days of evils came the more upon me.

27 My belly boiled, and would not cease: the days of poverty prevented me.

28 I went mourning without restraint: and I have stood and cried out in the assembly.

29 I am become a brother of monsters, and a companion of ostriches.

30 And my skin has been greatly blackened, and my bones are burned with heat.

{30:31} My harp also is [turned] to mourning, and my organ into the voice of them that weep.

## Job 31:1

### King James

{31:1} I made a covenant with mine eyes; why then should I think upon a maid?

{31:2} For what portion of God [is there] from above? and [what] inheritance of the Almighty from on high?

{31:3} [Is] not destruction to the wicked? and a strange [punishment] to the workers of iniquity?

{31:4} Doth not he see my ways, and count all my steps?

{31:5} If I have walked with vanity, or if my foot hath hasted to deceit;

{31:6} Let me be weighed in an even balance, that God may know mine integrity.

{31:7} If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

{31:8} [Then] let me sow, and let another eat; yea, let my offspring be rooted out.

{31:9} If mine heart have been deceived by a woman, or [if] I have laid wait at my neighbour's door;

{31:10} [Then] let my wife grind unto another, and let others bow down upon her.

{31:11} For this [is] an heinous crime; yea, it [is] an iniquity [to be punished by] the judges.

{31:12} For it [is] a fire [that] consumeth to destruction, and would root out all mine increase.

{31:13} If I did despise the cause of my manservant or of my maidservant, when they contended with me;

{31:14} What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

{31:15} Did not he that made me in the womb make him? and did not one fashion us in the womb?

<sup>31</sup> My harp also has been turned into mourning, and my song into my weeping.

### Septuagint

<sup>31:1</sup> I made a covenant with mine eyes, and I will not think upon a virgin.

<sup>2</sup> Now what portion has God given from above? and is there an inheritance *given* of the Mighty One from the highest?

<sup>3</sup> Alas! destruction to the unrighteous, and rejection to them that do iniquity.

<sup>4</sup> Will he not see my way, and number all my steps?

<sup>5</sup> But if I had gone with scorners, and if too my foot has hasted to deceit:

<sup>6</sup> (for I am weighed in a just balance, and the Lord knows my innocence:)

<sup>7</sup> if my foot has turned aside out of the way, or if mine heart has followed mine eye, and if too I have touched gifts with my hands;

<sup>8</sup> then let me sow, and let others eat; and let me be uprooted on the earth.

<sup>9</sup> If my heart has gone forth after another man's wife, and if I laid wait at her doors;

<sup>10</sup> then let my wife also please another, and let my children be brought low.

<sup>11</sup> For the rage of anger is not to be controlled, *in the case* of defiling *another* man's wife.

<sup>12</sup> For it is a fire burning on every side, and whomsoever it attacks, it utterly destroys.

<sup>13</sup> And if too I despised the judgment of my servant or *my* handmaid, when they pleaded with me;

<sup>14</sup> what then shall I do if the Lord should try me? and if also he should at all visit me, can I make an answer?

<sup>15</sup> Were not they too formed as I also was formed in the womb? yea, we were formed in the same womb.

*Job*

{31:16} If I have withheld the poor from [their] desire, or have caused the eyes of the widow to fail;

{31:17} Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

{31:18} (For from my youth he was brought up with me, as [with] a father, and I have guided her from my mother's womb;)

{31:19} If I have seen any perish for want of clothing, or any poor without covering;

{31:20} If his loins have not blessed me, and [if] he were [not] warmed with the fleece of my sheep;

{31:21} If I have lifted up my hand against the fatherless, when I saw my help in the gate:

{31:22} [Then] let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

{31:23} For destruction [from] God [was] a terror to me, and by reason of his highness I could not endure.

{31:24} If I have made gold my hope, or have said to the fine gold, [Thou art] my confidence;

{31:25} If I rejoiced because my wealth [was] great, and because mine hand had gotten much;

{31:26} If I beheld the sun when it shined, or the moon walking [in] brightness;

{31:27} And my heart hath been secretly enticed, or my mouth hath kissed my hand:

{31:28} This also [were] an iniquity [to be punished by] the judge: for I should have denied the God [that is] above.

{31:29} If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

{31:30} Neither have I suffered my mouth to sin by wishing a curse to his soul.

{31:31} If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

<sup>16</sup> But the helpless missed not whatever need they had, and I did not cause the eye of the widow to fail.

<sup>17</sup> And if too I ate my morsel alone, and did not impart *of it* to the orphan;

<sup>18</sup> (for I nourished *them* as a father from my youth and guided *them* from my mother's womb.)

<sup>19</sup> And if too I overlooked the naked as he was perishing, and did not clothe him;

<sup>20</sup> and if the poor did not bless me, and their shoulders were *not* warmed with the fleece of my lambs;

<sup>21</sup> if I lifted my hand against an orphan, trusting that my strength was far superior *to his*:

<sup>22</sup> let them my shoulder start from the blade-bone, and my arm be crushed off from the elbow.

<sup>23</sup> For the fear of the Lord constrained me, and I cannot bear up by reason of his burden.

<sup>24</sup> If I made gold my treasure, and if too I trusted the precious stone;

<sup>25</sup> and if too I rejoiced when my wealth was abundant, and if too I laid my hand on innumerable *treasures*:

<sup>26</sup> (do we not see the shining sun eclipsed, and the moon waning? for they have not *power to continue*:)

<sup>27</sup> and if my heart was secretly deceived, and if I have laid my hand upon my mouth and kissed it:

<sup>28</sup> let this also then be reckoned to me as the greatest iniquity: for I *should* have lied against the Lord Most High.

<sup>29</sup> And if too I was glad at the fall of mine enemies, and mine heart said, Aha!

<sup>30</sup> let then mine ear hear my curse, and let me be a byword among my people in my affliction.

<sup>31</sup> And if too my handmaids have often said, Oh that we might be satisfied with his flesh; (whereas I was very kind:

## *Job*

{31:32} The stranger did not lodge in the street: [but] I opened my doors to the traveller.

{31:33} If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

{31:34} Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, [and] went not out of the door?

{31:35} Oh that one would hear me! behold, my desire [is, that] the Almighty would answer me, and [that] mine adversary had written a book.

{31:36} Surely I would take it upon my shoulder, [and] bind it [as] a crown to me.

{31:37} I would declare unto him the number of my steps; as a prince would I go near unto him.

{31:38} If my land cry against me, or that the furrows likewise thereof complain;

{31:39} If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

{31:40} Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

<sup>32</sup> for the stranger did not lodge without, and my door was opened to every one that came:)

<sup>33</sup> or if too having sinned unintentionally, I hid my sin;

<sup>34</sup> (for I did not stand in awe of a great multitude, so as not to declare boldly before them:) and if too I permitted a poor man to go out of my door with an empty bosom:

<sup>35</sup> (Oh that I had a hearer,) and if I had not feared the hand of the Lord; and *as to* the written charge which I had against any one,

<sup>36</sup> I would place *it* as a chaplet on my shoulders, and read it.

<sup>37</sup> And if I did not read it and return it, having taken nothing from the debtor:

<sup>38</sup> If at any time the land groaned against me, and if its furrows mourned together;

<sup>39</sup> and if I ate its strength alone without price, and if I too grieved the heart of the owner of the soil, by taking *aught* from *him*:

<sup>40</sup> then let the nettle come up to me instead of wheat, and a bramble instead of barley. And Job ceased speaking.

## *Elihu's wrath*

### Job 32:1

#### King James

{32:1} So these three men ceased to answer Job, because he [was] righteous in his own eyes.

{32:2} Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

{32:3} Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

{32:4} Now Elihu had waited till Job had spoken, because they were elder than he.

#### Septuagint

<sup>32:1</sup> And his three friends also ceased any longer to answer Job: for Job was righteous before them.

<sup>2</sup> Then Elius the son of Barachiel, the Buzite, of the kindred of Ram, of the country of Ausis, was angered: and he was very angry with Job, because he justified himself before the Lord.

<sup>3</sup> And he was also very angry with *his* three friends, because they were not able to return answers to Job, yet set him down for an ungodly man.

*Job*

{32:5} When Elihu saw that [there was] no answer in the mouth of [these] three men, then his wrath was kindled.

{32:6} And Elihu the son of Barachel the Buzite answered and said, I [am] young, and ye [are] very old; wherefore I was afraid, and durst not shew you mine opinion.

{32:7} I said, Days should speak, and multitude of years should teach wisdom.

{32:8} But [there is] a spirit in man: and the inspiration of the Almighty giveth them understanding.

{32:9} Great men are not [always] wise: neither do the aged understand judgment.

{32:10} Therefore I said, Hearken to me; I also will shew mine opinion.

{32:11} Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

{32:12} Yea, I attended unto you, and, behold, [there was] none of you that convinced Job, or that answered his words:

{32:13} Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

{32:14} Now he hath not directed [his] words against me: neither will I answer him with your speeches.

{32:15} They were amazed, they answered no more: they left off speaking.

{32:16} When I had waited, (for they spake not, but stood still, [and] answered no more;)

{32:17} [I said,] I will answer also my part, I also will shew mine opinion.

{32:18} For I am full of matter, the spirit within me constraineth me.

{32:19} Behold, my belly [is] as wine [which] hath no vent; it is ready to burst like new bottles.

{32:20} I will speak, that I may be refreshed: I will open my lips and answer.

{32:21} Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

<sup>4</sup> But Elihu had forborne to give an answer to Job, because they were older than he.

<sup>5</sup> And Elihu saw that there was no answer in the mouth of the three men; and he was angered in his wrath.

<sup>6</sup> And Elihu the Buzite the son of Barachiel answered and said, I am younger in age, and ye are elder, wherefore I kept silence, fearing to declare to you my own knowledge.

<sup>7</sup> And I said, It is not time that speaks, though in many years *men* know wisdom:

<sup>8</sup> but there is a spirit in mortals; and the inspiration of the Almighty is that which teaches.

<sup>9</sup> The long-lived are not wise *as such*; neither do the aged know judgment.

<sup>10</sup> Wherefore I said, Hear me, and I will tell you what I know.

<sup>11</sup> Hearken to my words; for I will speak in your hearing, until ye shall have tried *the matter* with words:

<sup>12</sup> and I shall understand as far as you; and, behold, there was no one of you that answered Job his words in argument,

<sup>13</sup> lest ye should say, We have found that we have added wisdom to the Lord.

<sup>14</sup> And ye have commissioned a man to speak such words.

<sup>15</sup> They were afraid, they answered no longer; they gave up their speaking.

<sup>16</sup> I waited, (for I had not spoken,) because they stood still, they answered not.

<sup>17</sup> And Elihu continued, and said, I will again speak,

<sup>18</sup> for I am full of words, for the spirit of my belly destroys me.

<sup>19</sup> And my belly is as a skin of sweet wine, bound up *and* ready to burst; or as a brazier's labouring bellows.

<sup>20</sup> I will speak, that I may open my lips and relieve myself.

<sup>21</sup> For truly I will not be awed because of man, nor indeed will I be confounded before a mortal.

{32:22} For I know not to give flattering titles; [in so doing] my maker would soon take me away.

## Job 33:1

### King James

{33:1} Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.  
{33:2} Behold, now I have opened my mouth, my tongue hath spoken in my mouth.  
{33:3} My words [shall be of] the uprightness of my heart: and my lips shall utter knowledge clearly.  
{33:4} The Spirit of God hath made me, and the breath of the Almighty hath given me life.  
{33:5} If thou canst answer me, set [thy words] in order before me, stand up.  
{33:6} Behold, I [am] according to thy wish in God's stead: I also am formed out of the clay.  
{33:7} Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.  
{33:8} Surely thou hast spoken in mine hearing, and I have heard the voice of [thy] words, [saying, ]  
{33:9} I am clean without transgression, I [am] innocent; neither [is there] iniquity in me.  
{33:10} Behold, he findeth occasions against me, he counteth me for his enemy, {33:11} He putteth my feet in the stocks, he marketh all my paths.  
{33:12} Behold, [in] this thou art not just: I will answer thee, that God is greater than man.  
{33:13} Why dost thou strive against him? for he giveth not account of any of his matters.  
{33:14} For God speaketh once, yea twice, [yet man] perceiveth it not.  
{33:15} In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

22 For I know not how to respect persons: and if otherwise, even the moths would eat me.

### Septuagint

33:1 Howbeit hear, Job, my words, and hearken to my speech.  
2 For behold, I have opened my mouth, and my tongue has spoken.  
3 My heart *shall be found* pure by my words; and the understanding of my lips shall meditate purity.  
4 The Divine Spirit is that which formed me, and the breath of the Almighty that which teaches me.  
5 If thou canst, give me an answer: wait therefore; stand against me, and I *will stand* against thee.  
6 Thou art formed out of the clay as also I: we have been formed out of the same *substance*.  
7 My fear shall not terrify thee, neither shall my hand be heavy upon thee.  
8 But thou hast said in mine ears, (I have heard the voice of thy words;) because thou sayest, I am pure, not having sinned;  
9 I am blameless, for I have not transgressed.  
10 Yet he has discovered a charge against me, and he has reckoned me as an adversary.  
11 And he has put my foot in the stocks, and has watched all my ways.  
12 For how sayest thou, I am righteous, yet he has not hearkened to me? for he that is above mortals is eternal.  
13 But thou sayest, Why has he not heard every word of my cause?  
14 For when the Lord speaks once, or a second time,  
15 *sending* a dream, or in the meditation of the night; (as when a dreadful alarm happens to fall upon men, in slumberings on the bed:)

*Job*

{33:16} Then he openeth the ears of men, and sealeth their instruction,  
{33:17} That he may withdraw man [from his] purpose, and hide pride from man.  
{33:18} He keepeth back his soul from the pit, and his life from perishing by the sword.  
{33:19} He is chastened also with pain upon his bed, and the multitude of his bones with strong [pain: ]  
{33:20} So that his life abhorreth bread, and his soul dainty meat.  
{33:21} His flesh is consumed away, that it cannot be seen; and his bones [that] were not seen stick out.  
{33:22} Yea, his soul draweth near unto the grave, and his life to the destroyers.  
{33:23} If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:  
{33:24} Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.  
{33:25} His flesh shall be fresher than a child's: he shall return to the days of his youth:  
{33:26} He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.  
{33:27} He looketh upon men, and [if any] say, I have sinned, and perverted [that which was] right, and it profited me not;  
{33:28} He will deliver his soul from going into the pit, and his life shall see the light.  
{33:29} Lo, all these [things] worketh God oftentimes with man,  
{33:30} To bring back his soul from the pit, to be enlightened with the light of the living.  
{33:31} Mark well, O Job, hearken unto me: hold thy peace, and I will speak.  
{33:32} If thou hast any thing to say, answer me: speak, for I desire to justify thee.

16 then opens he the understanding of men: he scares them with such fearful visions:  
17 to turn a man from unrighteousness, and he delivers his body from a fall.  
18 He spares also his soul from death, and *suffers* him not to fall in war.  
19 And again, he chastens him with sickness on his bed, and the multitude of his bones is benumbed. 20 And he shall not be able to take any food, though his soul shall desire meat;  
21 until his flesh shall be consumed, and he shall shew his bones bare.  
22 His soul also draws nigh to death, and his life is in Hades.  
23 Though there should be a thousand messengers of death, not one of them shall wound him: if he should purpose in his heart to turn to the Lord, and declare to man his fault, and shew his folly;  
24 he will support him, that he should not perish, and will restore his body as *fresh* plaster upon a wall; and he will fill his bones with marrow.  
25 And he will make his flesh tender as that of a babe, and he will restore him among men in *his* full strength.  
26 And he shall pray to the Lord, and his prayer shall be accepted of him; he shall enter with a cheerful countenance, with a full expression of *praise*: for he will render to men *their* due.  
27 Even then a man shall blame himself, saying, What kind of things have I done? and he has not punished me according to the full amount of my sins.  
28 Deliver my soul, that it may not go to destruction, and my life shall see the light.  
29 Behold, all these things, the Mighty One works in a threefold manner with a man.  
30 And he has delivered my soul from death, that my life may praise him in the light.  
31 Hearken, Job, and hear me: be silent, and I will speak.  
32 If thou hast words, answer me: speak, for I desire thee to be justified.

{33:33} If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

<sup>33</sup> If not, do thou hear me: be silent, and I will teach thee.

## Job 34:1

### King James

{34:1} Furthermore Elihu answered and said,

{34:2} Hear my words, O ye wise [men;] and give ear unto me, ye that have knowledge.

{34:3} For the ear trieth words, as the mouth tasteth meat.

{34:4} Let us choose to us judgment: let us know among ourselves what [is] good.

{34:5} For Job hath said, I am righteous: and God hath taken away my judgment.

{34:6} Should I lie against my right? my wound [is] incurable without transgression.

{34:7} What man [is] like Job, [who] drinketh up scorning like water?

{34:8} Which goeth in company with the workers of iniquity, and walketh with wicked men.

{34:9} For he hath said, It profiteth a man nothing that he should delight himself with God.

{34:10} Therefore hearken unto me, ye men of understanding: far be it from God, [that he should do] wickedness; and [from] the Almighty, [that he should commit] iniquity.

{34:11} For the work of a man shall he render unto him, and cause every man to find according to [his] ways.

{34:12} Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

{34:13} Who hath given him a charge over the earth? or who hath disposed the whole world?

{34:14} If he set his heart upon man, [if] he gather unto himself his spirit and his breath;

{34:15} All flesh shall perish together, and man shall turn again unto dust.

### Septuagint

<sup>34:1</sup> And Elihu continued, and said,

<sup>2</sup> Hear me, ye wise men; hearken, ye that have knowledge.

<sup>3</sup> For the ear tries words, and the mouth tastes meat.

<sup>4</sup> Let us choose judgment to ourselves: let us know amount ourselves what is right.

<sup>5</sup> For Job has said, I am righteous: the Lord has removed my judgment.

<sup>6</sup> And he has erred in my judgment: my wound is severe without unrighteousness *of mine*.

<sup>7</sup> What man is as Job, drinking scorning like water?

<sup>8</sup> *saying*, I have not sinned, nor committed ungodliness, nor had fellowship with workers of iniquity, to go with the ungodly.

<sup>9</sup> For thou shouldest not say, There shall be no visitation of a man, whereas *there is* a visitation on him from the Lord.

<sup>10</sup> Wherefore hear me, ye that are wise in heart: far be it from me to sin before the Lord, and to pervert righteousness before the almighty.

<sup>11</sup> Yea, he renders to a man accordingly as each of them does, and in a man's path he will find him.

<sup>12</sup> And thinkest thou that the Lord will do wrong, or will the Almighty who made the earth wrest judgment?

<sup>13</sup> And who is he that made *the whole world* under heaven, and all things therein?

<sup>14</sup> For if he would confine, and restrain his spirit with himself;

<sup>15</sup> all flesh would die together, and every mortal would return to the earth, whence also he was formed.

*Job*

{34:16} If now [thou hast] understanding, hear this: hearken to the voice of my words.

{34:17} Shall even he that hateth right govern? and wilt thou condemn him that is most just?

{34:18} [Is it fit] to say to a king, [Thou art] wicked? [and] to princes, [Ye are] ungodly?

{34:19} [How much less to him] that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all [are] the work of his hands.

{34:20} In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

{34:21} For his eyes [are] upon the ways of man, and he seeth all his goings.

{34:22} [There is] no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

{34:23} For he will not lay upon man more [than right;] that he should enter into judgment with God.

{34:24} He shall break in pieces mighty men without number, and set others in their stead.

{34:25} Therefore he knoweth their works, and he overturneth [them] in the night, so that they are destroyed.

{34:26} He striketh them as wicked men in the open sight of others;

{34:27} Because they turned back from him, and would not consider any of his ways:

{34:28} So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

{34:29} When he giveth quietness, who then can make trouble? and when he hideth [his] face, who then can behold him? whether [it be done] against a nation, or against a man only:

{34:30} That the hypocrite reign not, lest the people be ensnared.

{34:31} Surely it is meet to be said unto God, I have borne [chastisement,] I will not offend [any more: ]

16 Take heed lest he rebuke *thee*: hear this, hearken to the voice of words.

17 Behold then the one that hates iniquities, and that destroys the wicked, who is for ever just.

18 *He is* ungodly that says to a king, Thou art a transgressor, *that says* to princes, O most ungodly one.

19 *Such a one* as would not reverence the face of an honourable man, neither knows how to give honour to the great, so as that their persons should be respected.

20 But it shall turn out vanity to them, to cry and beseech a man; for they dealt unlawfully, the poor being turned aside *from their right*.

21 For he surveys the works of men, and nothing of what they do has escaped him.

22 Neither shall there be a place for the workers of iniquity to hide themselves.

23 For he will not lay upon a man more *than right*.

24 For the Lord looks down upon all men, who comprehends unsearchable things, glorious also and excellent things without number.

25 Who discovers their works, and will bring night about *upon them*, and they shall be brought low.

26 And he quite destroys the ungodly, for they are seen before him.

27 Because they turned aside from the law of God, and did not regard his ordinances,

28 so as to bring before him the cry of the needy; for he will hear the cry of the poor.

29 And he will give quiet, and who will condemn? and he will hide his face, and who shall see him? whether *it be done* against a nation, or against a man also:

30 causing a hypocrite to be king, because of the waywardness of the people.

31 For *there is* one that says to the Mighty One, I have received *blessings*; I will not take a pledge:

## *Job*

{34:32} [That which] I see not teach thou me: if I have done iniquity, I will do no more.

{34:33} [Should it be] according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

{34:34} Let men of understanding tell me, and let a wise man hearken unto me.

{34:35} Job hath spoken without knowledge, and his words [were] without wisdom.

{34:36} My desire [is that] Job may be tried unto the end because of [his] answers for wicked men.

{34:37} For he addeth rebellion unto his sin, he clappeth [his hands] among us, and multiplieth his words against God.

32 I will see apart from myself: do thou shew me if I have done unrighteousness; I will not do *so* any more.

33 Will he take vengeance for it on thee, whereas thou wilt put *it far from thee?* for thou shalt choose, and not I; and what thou knowest, speak thou.

34 Because the wise in heart shall say this, and a wise man listens to my word.

35 But Job has not spoken with understanding, his words are not *uttered* with knowledge.

36 Howbeit do thou learn, Job: no longer make answer as the foolish:

37 that we add not to our sins: for iniquity will be reckoned against us, if *we* speak many words before the Lord.

## Job 35:1

### King James

{35:1} Elihu spake moreover, and said,

{35:2} Thinkest thou this to be right, [that] thou saidst, My righteousness [is] more than God's?

{35:3} For thou saidst, What advantage will it be unto thee? [and,] What profit shall I have, [if I be cleansed] from my sin?

{35:4} I will answer thee, and thy companions with thee.

{35:5} Look unto the heavens, and see; and behold the clouds [which] are higher than thou.

{35:6} If thou sinnest, what doest thou against him? or [if] thy transgressions be multiplied, what doest thou unto him?

{35:7} If thou be righteous, what givest thou him? or what receiveth he of thine hand?

{35:8} Thy wickedness [may hurt] a man as thou [art;] and thy righteousness [may profit] the son of man.

{35:9} By reason of the multitude of oppressions they make [the oppressed] to cry: they cry out by reason of the arm of the mighty.

{35:10} But none saith, Where [is] God my maker, who giveth songs in the night;

### Septuagint

35:1 And Elius resumed and said,

2 What is this that thou thinkest to be according to right? who art thou that thou hast said, I am righteous before the Lord?

3 I will answer thee, and thy three friends.

4 Look up to the sky and see; and consider the clouds, how high *they are* above thee.

5 If thou hast sinned, what wilt thou do?

6 and if too thou hast transgressed much, what canst thou perform?

7 And suppose thou art righteous, what wilt thou give him? or what shall he receive of thy hand?

8 Thy ungodliness *may affect* a man who is like to thee; or thy righteousness a son of man.

9 They that are oppressed of a multitude will be ready to cry out; they will call for help because of the arm of many.

10 But none said, Where is God that made me, who appoints the night-watches;

## *Job*

{35:11} Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

{35:12} There they cry, but none giveth answer, because of the pride of evil men.

{35:13} Surely God will not hear vanity, neither will the Almighty regard it.

{35:14} Although thou sayest thou shalt not see him, [yet] judgment [is] before him; therefore trust thou in him.

{35:15} But now, because [it is] not [so,] he hath visited in his anger; yet he knoweth [it] not in great extremity:

{35:16} Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

<sup>11</sup> who makes me to differ from the four-footed beasts of the earth, and from the birds of the sky?

<sup>12</sup> There they shall cry, and none shall hearken, even because of the insolence of wicked men.

<sup>13</sup> For the Lord desires not to look on error, for he is the Almighty One.

<sup>14</sup> He beholds them that perform lawless deeds, and he will save me: and do thou plead before him, if thou canst praise him, as it is *possible* even now.

<sup>15</sup> For he is not *now* regarding his wrath, nor has he noticed severely any trespass.

<sup>16</sup> Yet Job vainly opens his mouth, in ignorance he multiplies words.

## Job 36:1

### King James

{36:1} Elihu also proceeded, and said,

{36:2} Suffer me a little, and I will shew thee that [I have] yet to speak on God's behalf.

{36:3} I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

{36:4} For truly my words [shall] not [be] false: he that is perfect in knowledge [is] with thee.

{36:5} Behold, God [is] mighty, and despiseth not [any: he is] mighty in strength [and] wisdom.

{36:6} He preserveth not the life of the wicked: but giveth right to the poor.

{36:7} He withdraweth not his eyes from the righteous: but with kings [are they] on the throne; yea, he doth establish them for ever, and they are exalted.

{36:8} And if [they be] bound in fetters, [and] be holden in cords of affliction;

{36:9} Then he sheweth them their work, and their transgressions that they have exceeded.

### Septuagint

36:1 And Elihu further continued, and said,

<sup>2</sup> Wait for me yet a little while, that I may teach thee: for there is yet speech in me.

<sup>3</sup> Having fetched my knowledge from afar, and according to my works,

<sup>4</sup> I will speak just things truly, and thou shalt not unjustly receive unjust words.

<sup>5</sup> But know that the Lord will not cast off an innocent man: being mighty in strength of wisdom,

<sup>6</sup> he will not by any means save alive the ungodly: and he will grant the judgment of the poor.

<sup>7</sup> He will not turn away his eyes from the righteous, but *they shall be* with kings on the throne: and he will establish them in triumph, and they shall be exalted.

<sup>8</sup> But they that are bound in fetters shall be holden in cords of poverty.

<sup>9</sup> And he shall recount to them their works, and their transgressions, for such will act with violence.

*Job*

{36:10} He openeth also their ear to discipline, and commandeth that they return from iniquity.

{36:11} If they obey and serve [him,] they shall spend their days in prosperity, and their years in pleasures.

{36:12} But if they obey not, they shall perish by the sword, and they shall die without knowledge.

{36:13} But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

{36:14} They die in youth, and their life [is] among the unclean.

{36:15} He delivereth the poor in his affliction, and openeth their ears in oppression.

{36:16} Even so would he have removed thee out of the strait [into] a broad place, where [there is] no straitness; and that which [should be] set on thy table should be full of fatness.

{36:17} But thou hast fulfilled the judgment of the wicked: judgment and justice take hold [on thee. ]

{36:18} Because [there is] wrath, [beware] lest he take thee away with [his] stroke: then a great ransom cannot deliver thee.

{36:19} Will he esteem thy riches? [no,] not gold, nor all the forces of strength.

{36:20} Desire not the night, when people are cut off in their place.

{36:21} Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

{36:22} Behold, God exalteth by his power: who teacheth like him?

{36:23} Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

{36:24} Remember that thou magnify his work, which men behold.

{36:25} Every man may see it; man may behold [it] afar off.

10 But he will hearken to the righteous: and he has said that they shall turn from unrighteousness.

11 If they should hear and serve *him*, they shall spend their days in prosperity, and their years in honour.

12 But he preserves not the ungodly; because they are not willing to know the Lord, and because when reprov'd they were disobedient.

13 And the hypocrites in heart will array wrath *against themselves*; they will not cry, because he has bound them.

14 Therefore let their soul die in youth, and their life be wounded by messengers *of death*.

15 Because they afflicted the weak and helpless: and he will vindicate the judgment of the meek.

16 And he has also enticed thee out of the mouth of the enemy:

17 *there is* a deep gulf *and* a rushing stream beneath it, and thy table came down full of fatness.

Judgment shall not fail from the righteous;

18 but there shall be wrath upon the ungodly, by reason of the ungodliness of the bribes which they received for iniquities.

19 Let not *thy* mind willingly turn thee aside from the petition of the feeble that are in distress.

20 And draw not forth all the mighty *men* by night, so that the people should go up instead of them.

21 But take heed lest thou do that which is wrong: for of this thou has made choice because of poverty.

22 Behold, the Mighty One shall prevail by his strength: for who is powerful as he is?

23 And who is he that examines his works? or who can say, he has wrought injustice?

24 Remember that his works are great *beyond* those which men have attempted.

25 Every man has seen in himself, how many mortals are wounded.

## *Job*

{36:26} Behold, God [is] great, and we know [him] not, neither can the number of his years be searched out.

{36:27} For he maketh small the drops of water: they pour down rain according to the vapour thereof:

{36:28} Which the clouds do drop [and] distil upon man abundantly.

{36:29} Also can [any] understand the spreadings of the clouds, [or] the noise of his tabernacle?

{36:30} Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

{36:31} For by them judgeth he the people; he giveth meat in abundance.

{36:32} With clouds he covereth the light; and commandeth it [not to shine] by [the cloud] that cometh betwixt.

{36:33} The noise thereof sheweth concerning it, the cattle also concerning the vapour.

<sup>26</sup> Behold, the Mighty One is great, and we shall not know *him*: the number of his years is even infinite.

<sup>27</sup> And the drops of rain are numbered by him, and shall be poured out in rain to form a cloud.

<sup>28</sup> The ancient *heavens* shall flow, and the clouds overshadow innumerable mortals: he has fixed a time to cattle, and they know the order of rest. *Yet* by all these things thy understanding is not astonished, neither is thy mind disturbed in *thy* body.

<sup>29</sup> And though one should understand the outspreadings of the clouds, *or* the measure of his tabernacle;

<sup>30</sup> behold he will stretch his bow against him, and he covers the bottom of the sea.

<sup>31</sup> For by them he will judge the nations: he will give food to him that has strength.

<sup>32</sup> He has hidden the light in *his* hands, and given charge concerning it to the interposing *cloud*.

<sup>33</sup> The Lord will declare concerning this *to* his friend: *but there is* a portion also for unrighteousness.

## Job 37:1

### King James

{37:1} At this also my heart trembleth, and is moved out of his place.

{37:2} Hear attentively the noise of his voice, and the sound [that] goeth out of his mouth.

{37:3} He directeth it under the whole heaven, and his lightning unto the ends of the earth.

{37:4} After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

{37:5} God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

### Septuagint

<sup>37:1</sup> At this also my heart is troubled, and moved out of its place.

<sup>2</sup> Hear thou a report by the anger of the Lord's wrath, and a discourse shall come out of his mouth.

<sup>3</sup> His dominion is under the whole heaven, and his light is at the extremities of the earth.

<sup>4</sup> After him shall be a cry with a *loud* voice; he shall thunder with the voice of his excellency, yet he shall not cause men to pass away, for one shall hear his voice.

<sup>5</sup> The Mighty One shall thunder wonderfully with his voice: for he has done great things which we knew not;

*Job*

{37:6} For he saith to the snow, Be thou [on] the earth; likewise to the small rain, and to the great rain of his strength.

{37:7} He sealeth up the hand of every man; that all men may know his work.

{37:8} Then the beasts go into dens, and remain in their places.

{37:9} Out of the south cometh the whirlwind: and cold out of the north.

{37:10} By the breath of God frost is given: and the breadth of the waters is straitened.

{37:11} Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

{37:12} And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

{37:13} He causeth it to come, whether for correction, or for his land, or for mercy.

{37:14} Hearken unto this, O Job: stand still, and consider the wondrous works of God.

{37:15} Dost thou know when God disposed them, and caused the light of his cloud to shine?

{37:16} Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

{37:17} How thy garments [are] warm, when he quieteth the earth by the south [wind? ]

{37:18} Hast thou with him spread out the sky, [which is] strong, [and] as a molten looking glass?

{37:19} Teach us what we shall say unto him; [for] we cannot order [our speech] by reason of darkness.

{37:20} Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

{37:21} And now [men] see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

{37:22} Fair weather cometh out of the north: with God is terrible majesty.

<sup>6</sup> commanding the snow, Be thou upon the earth, and the stormy rain, and the storm of the showers of his might.

<sup>7</sup> He seals up the hand of every man, that every man may know his own weakness.

<sup>8</sup> And the wild beasts come in under the covert, and rest in *their* lair.

<sup>9</sup> Troubles come on out of the secret chambers, and cold from the mountain-tops.

<sup>10</sup> And from the breath of the Mighty One he will send frost; and he guides the water in whatever way he pleases.

<sup>11</sup> And *if* a cloud obscures *what is precious to him*, his light will disperse the cloud.

<sup>12</sup> And he will carry round the encircling *clouds* by his governance, to *perform* their works: whatsoever he shall command them,

<sup>13</sup> this has been appointed by him on the earth, whether for correction, *or* for his land, or if he shall find him *an object* for mercy.

<sup>14</sup> Hearken to this, O Job: stand still, and be admonished of the power of the Lord.

<sup>15</sup> We know that god has disposed his works, having made light out of darkness.

<sup>16</sup> And he knows the divisions of the clouds, and the signal overthrows of the ungodly.

<sup>17</sup> But thy robe is warm, and there is quiet upon the land.

<sup>18</sup> Wilt thou establish with him *foundations* for the ancient *heavens*? *they are* strong as a molten mirror.

<sup>19</sup> Wherefore teach me, what shall we say to him? and let us cease from saying much.

<sup>20</sup> Have I a book or a scribe my me, that I may stand and put man to silence?

<sup>21</sup> But the light is not visible to all: it shines afar off in the heavens, as that which is from him in the clouds.

<sup>22</sup> From the *north* come the clouds shining like gold: in these great are the glory and honour of the Almighty;

{37:23} [Touching] the Almighty, we cannot find him out: [he is] excellent in power, and in judgment, and in plenty of justice: he will not afflict.

{37:24} Men do therefore fear him: he respecteth not any [that are] wise of heart.

<sup>23</sup> and we do not find another his equal in strength: *as for* him that judges justly, dost thou not think that he listens?

<sup>24</sup> Wherefore men shall fear him; and the wise also in heart shall fear him.

## YHWH questions Job

### Job 38:1

#### King James

{38:1} Then the LORD answered Job out of the whirlwind, and said,

{38:2} Who [is] this that darkeneth counsel by words without knowledge?

{38:3} Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

{38:4} Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

{38:5} Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

{38:6} Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

{38:7} When the morning stars sang together, and all the sons of God shouted for joy?

{38:8} Or [who] shut up the sea with doors, when it brake forth, [as if] it had issued out of the womb?

{38:9} When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

{38:10} And brake up for it my decreed [place,] and set bars and doors,

{38:11} And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

#### Septuagint

<sup>38:1</sup> And after Elius had ceased from speaking, the Lord spoke to Job through the whirlwind and clouds, *saying*,

<sup>2</sup> Who is this that hides counsel from me, and confines words in *his* heart, and thinks to conceal *them* from me?

<sup>3</sup> Gird thy loins like a man; and I will ask thee, and do thou answer me.

<sup>4</sup> Where wast thou when I founded the earth? tell me now, if thou hast knowledge,

<sup>5</sup> who set the measures of it, if thou knowest? or who stretched a line upon it?

<sup>6</sup> On what are its rings fastened? and who is he that laid the corner-stone upon it?

<sup>7</sup> When the stars were made, all my angels praised me with a loud voice.

<sup>8</sup> And I shut up the sea with gates, when it rushed out, coming forth out its mother's womb.

<sup>9</sup> And I made a cloud its clothing, and swathed it in mist.

<sup>10</sup> And I set bounds to it, surrounding it with bars and gates.

<sup>11</sup> And I said to it, Hitherto shalt thou come, but thou shalt not go beyond, but thy waves shall be confined within thee.

{38:12} Hast thou commanded the morning since thy days; [and] caused the dayspring to know his place;  
{38:13} That it might take hold of the ends of the earth, that the wicked might be shaken out of it?  
{38:14} It is turned as clay [to] the seal; and they stand as a garment.  
{38:15} And from the wicked their light is withholden, and the high arm shall be broken.  
{38:16} Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?  
{38:17} Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?  
{38:18} Hast thou perceived the breadth of the earth? declare if thou knowest it all.  
{38:19} Where [is] the way [where] light dwelleth? and [as for] darkness, where [is] the place thereof,  
{38:20} That thou shouldest take it to the bound thereof, and that thou shouldest know the paths [to] the house thereof?  
{38:21} Knowest thou [it,] because thou wast then born? or [because] the number of thy days [is] great?  
{38:22} Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,  
{38:23} Which I have reserved against the time of trouble, against the day of battle and war?  
{38:24} By what way is the light parted, [which] scattereth the east wind upon the earth?  
{38:25} Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;  
{38:26} To cause it to rain on the earth, [where] no man [is; on] the wilderness, wherein [there is] no man;  
{38:27} To satisfy the desolate and waste [ground;] and to cause the bud of the tender herb to spring forth?

{38:28} Hath the rain a father? or who hath begotten the drops of dew?  
12 Or did I order the morning light in thy time; and *did* the morning star *then first* see his appointed place;  
13 to lay hold of the extremities of the earth, to cast out the ungodly out of it?  
14 Or didst thou take clay of the ground, and form a living creature, and set it with the power of speech upon the earth?  
15 And hast thou removed light from the ungodly, and crushed the arm of the proud?  
16 Or hast thou gone to the source of the sea, and walked in the tracks of the deep?  
17 And do the gates of death open to thee for fear; and did the porters of hell quake when they saw thee?  
18 And hast thou been instructed in the breadth of the *whole earth* under heaven? tell me now, what is the extent of it?  
19 And in what kind of a land does the light dwell? and of what kind is the place of darkness?  
20 If thou couldest bring me to their *utmost* boundaries, and if also thou knowest their paths;  
21 I know then that thou wert born at that time, and the number of thy years is great.  
22 But hast thou gone to the treasures of snow? and hast thou seen the treasures of hail?  
23 And is there a store *of them*, for thee against the time of *thine* enemies, for the day of wars and battle?  
24 And whence proceeds the frost? or *whence* is the south wind dispersed over the *whole world* under heaven?  
25 And who prepared a course for the violent rain, and a way for the thunders;  
26 to rain upon the land where *there is* no man, the wilderness, where there is not a man in it; so as to feed the untrodden and uninhabited *land*,  
27 and cause it to send forth a crop of green herbs?  
28 Who is the rain's father? and who has generated the drops of dew?

{38:29} Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

{38:30} The waters are hid as [with] a stone, and the face of the deep is frozen.

{38:31} Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

{38:32} Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

{38:33} Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

{38:34} Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

{38:35} Canst thou send lightnings, that they may go, and say unto thee, Here we [are? ]

{38:36} Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

{38:37} Who can number the clouds in wisdom? or who can stay the bottles of heaven,

{38:38} When the dust groweth into hardness, and the clods cleave fast together?

{38:39} Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

{38:40} When they couch in [their] dens, [and] abide in the covert to lie in wait?

{38:41} Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

29 And out of whose womb comes the ice? and who has produced the frost in the sky,

30 which descends like flowing water? who has terrified the face of the ungodly?

31 And dost thou understand the band of Pleiades, and hast thou opened the barrier of Orion?

32 Or wilt thou reveal Mazuroth in his season, and the evening star with his rays? Wilt thou guide them?

33 And knowest thou the changes of heaven, or the events which take place together under heaven?

34 And wilt thou call a cloud with thy voice, and will it obey thee with a violent shower of much rain?

35 And wilt thou send lightnings, and they shall go? and shall they say to thee, What is *thy pleasure*?

36 And who has given to women skill in weaving, or knowledge of embroidery?

37 And who is he that numbers the clouds in wisdom, and has bowed the heaven *down* to the earth?

38 For it is spread out as dusty earth, and I have cemented it as one hewn stone to another.

39 And wilt thou hunt a prey for the lions? and satisfy the desires of the serpents?

40 For they fear in their lairs, and lying in wait couch in the woods.

41 And who has prepared food for the raven? for its young ones wander and cry to the Lord, in search of food.

## Job 39:1

### King James

{39:1} Knowest thou the time when the wild goats of the rock bring forth? [or] canst thou mark when the hinds do calve?  
{39:2} Canst thou number the months [that] they fulfil? or knowest thou the time when they bring forth?  
{39:3} They bow themselves, they bring forth their young ones, they cast out their sorrows.  
{39:4} Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.  
{39:5} Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?  
{39:6} Whose house I have made the wilderness, and the barren land his dwellings.  
{39:7} He scorneth the multitude of the city, neither regardeth he the crying of the driver.  
{39:8} The range of the mountains [is] his pasture, and he searcheth after every green thing.  
{39:9} Will the unicorn be willing to serve thee, or abide by thy crib?  
{39:10} Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?  
{39:11} Wilt thou trust him, because his strength [is] great? or wilt thou leave thy labour to him?  
{39:12} Wilt thou believe him, that he will bring home thy seed, and gather [it into] thy barn?  
{39:13} [Gavest thou] the goodly wings unto the peacocks? or wings and feathers unto the ostrich?  
{39:14} Which leaveth her eggs in the earth, and warmeth them in dust,  
{39:15} And forgetteth that the foot may crush them, or that the wild beast may break them.  
{39:16} She is hardened against her young ones, as though [they were] not hers: her labour is in vain without fear;

### Septuagint

39:1 *Say* if thou knowest the time of the bringing forth of the wild goats of the rock, and *if* thou hast marked the calving of the hinds:  
2 and *if* thou hast numbered the full months of their being with young, and *if* thou hast relieved their pangs:  
3 and hast reared their young without fear; and wilt thou loosen their pangs?  
4 Their young will break forth; they will be multiplied with offspring: *their young* will go forth, and will not return to them.  
5 And who is he that sent forth the wild ass free? and who loosed his bands?  
6 whereas I made his habitation the wilderness, and the salt land his coverts.  
7 He laughs to scorn the multitude of the city, and hears not the chiding of the tax-gatherer.  
8 He will survey the mountains *as* his pasture, and he seeks after every green thing.  
9 And will the unicorn be willing to serve thee, or to lie down at thy manger?  
10 And wilt thou bind his yoke with thongs, or will he plough furrows for thee in the plain?  
11 And dost thou trust him, because his strength is great? and wilt thou commit thy works to him?  
12 And wilt thou believe that he will return to thee thy seed, and bring *it* in *to* thy threshing-floor?  
13 The peacock has a beautiful wing: if the stork and the ostrich conceive, *it is worthy of notice*,  
14 for *the ostrich* will leave her eggs in the ground, and warm them on the dust,  
15 and has forgotten that the foot will scatter them, and the wild beasts of the field trample them.  
16 She has hardened *herself* against her young ones, as though *she bereaved* not herself: she labours in vain without fear.

*Job*

{39:17} Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

{39:18} What time she lifteth up herself on high, she scorneth the horse and his rider.

{39:19} Hath thou given the horse strength? hast thou clothed his neck with thunder?

{39:20} Canst thou make him afraid as a grasshopper? the glory of his nostrils [is] terrible.

{39:21} He paweth in the valley, and rejoiceth in [his] strength: he goeth on to meet the armed men.

{39:22} He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

{39:23} The quiver rattleth against him, the glittering spear and the shield.

{39:24} He swalloweth the ground with fierceness and rage: neither believeth he that [it is] the sound of the trumpet.

{39:25} He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

{39:26} Doth the hawk fly by thy wisdom, [and] stretch her wings toward the south?

{39:27} Doth the eagle mount up at thy command, and make her nest on high?

{39:28} She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

{39:29} From thence she seeketh the prey, [and] her eyes behold afar off.

{39:30} Her young ones also suck up blood: and where the slain [are,] there [is] she.

17 For God has withholden wisdom from her, and not given her a portion in understanding.

18 In her season she will lift herself on high; she will scorn the horse and his rider.

19 Hast thou invested the horse with strength, and clothed his neck with terror?

20 And hast thou clad him in perfect armour, and made his breast glorious with courage?

21 He paws exulting in the plain, and goes forth in strength into the plain.

22 He laughs to scorn a king as he meets him, and will by no means turn back from the sword.

23 The bow and sword resound against him; and *his* rage will swallow up the ground:

24 and he will not believe until the trumpet sounds.

25 And when the trumpet sounds, he says, Aha! and afar off he smells the war with prancing and neighing.

26 And does the hawk remain steady by thy wisdom, having spread out her wings unmoved, looking toward the region of the south?

27 And does the eagle rise at thy command, and the vulture remain sitting over his nest,

28 on a crag of a rock, and in a secret *place*?

29 Thence he seeks food, his eyes observe from far.

30 And his young ones roll themselves in blood, and wherever the carcasses may be, immediately they are found.

31 And the Lord God answered Job, and said,

32 Will *any one* pervert judgment with the Mighty One? and he that reproves God, let him return it for answer.

33 And Job answered and said to the Lord,

34 Why do I yet plead? being rebuked even while reproving the Lord: hearing such things, whereas I am nothing: and what shall I answer to these *arguments*? I will lay my hand upon my mouth.

35 I have spoken once; but I will not do so a second time.

## Job 40:1

### King James

{40:1} Moreover the LORD answered Job, and said,  
{40:2} Shall he that contendeth with the Almighty instruct [him?] he that reproveth God, let him answer it.  
{40:3} Then Job answered the LORD, and said,  
{40:4} Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.  
{40:5} Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.  
{40:6} Then answered the LORD unto Job out of the whirlwind, and said,  
{40:7} Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.  
{40:8} Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?  
{40:9} Hast thou an arm like God? or canst thou thunder with a voice like him?  
{40:10} Deck thyself now [with] majesty and excellency; and array thyself with glory and beauty.  
{40:11} Cast abroad the rage of thy wrath: and behold every one [that is] proud, and abase him.  
{40:12} Look on every one [that is] proud, [and] bring him low; and tread down the wicked in their place.  
{40:13} Hide them in the dust together; [and] bind their faces in secret.  
{40:14} Then will I also confess unto thee that thine own right hand can save thee.  
{40:15} Behold now behemoth, which I made with thee; he eateth grass as an ox.  
{40:16} Lo now, his strength [is] in his loins, and his force [is] in the navel of his belly.  
{40:17} He moveth his tail like a cedar: the sinews of his stones are wrapped together.

### Septuagint

40:1 And the Lord yet again answered and spoke to Job out of the cloud, *saying*,  
2 Nay, gird up now thy loins like a man; and I will ask thee, and do thou answer me.  
3 Do not set aside my judgment: and dost thou think that I have dealt with thee in any other way, than that thou mightest appear to be righteous?  
4 Hast thou an arm like the Lord's? or dost thou thunder with a voice like his?  
5 Assume now a lofty bearing and power; and clothe thyself with glory and honour.  
6 And send forth messengers with wrath; and lay low every haughty one.  
7 Bring down also the proud man; and consume at once the ungodly.  
8 And hide them together in the earth; and fill their faces with shame.  
9 *Then* will I confess that thy right hand can save *thee*.  
10 But now look at the wild beasts with thee; they eat grass like oxen.  
11 Behold now, his strength is in his loins, and his force is in the navel of his belly.  
12 He sets up his tail like a cypress; and his nerves are wrapped together.  
13 His sides are sides of brass; and his backbone is *as* cast iron.  
14 This is the chief of the creation of the Lord; made to be played with by his angels.  
15 And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep.  
16 He lies under trees of every kind, by the papyrus, and reed, and bulrush.  
17 And the great trees make a shadow over him with their branches, and *so do* the bushes of the field.

## *Job*

{40:18} His bones [are as] strong pieces of brass; his bones [are] like bars of iron.

{40:19} He [is] the chief of the ways of God: he that made him can make his sword to approach [unto him. ]

{40:20} Surely the mountains bring him forth food, where all the beasts of the field play.

{40:21} He lieth under the shady trees, in the covert of the reed, and fens.

{40:22} The shady trees cover him [with] their shadow; the willows of the brook compass him about.

{40:23} Behold, he drinketh up a river, [and] hasteth not: he trusteth that he can draw up Jordan into his mouth.

{40:24} He taketh it with his eyes: [his] nose pierceth through snares.

18 If there should be a flood, he will not perceive it; he trust that Jordan will rush up into his mouth.

19 *Yet one* shall take him in his sight; *one* shall catch *him* with a cord, and pierce his nose.

20 But wilt thou catch the serpent with a hook, and put a halter about his nose?

21 Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp?

22 Will he address thee with a petition? softly, with the voice of a suppliant?

23 And will he make a covenant with thee? and wilt thou take him for a perpetual servant?

24 And wilt thou play with him as with a bird? or bind him as a sparrow for a child?

25 And do the nations feed upon him, and the nations of the Phoenicians share him?

26 And all the ships come together would not be able to bear the mere skin of his tail; neither *shall they carry* his head in fishing-vessels.

27 But thou shalt lay thy hand upon him *once*, remembering the war that is waged by his mouth; and let it not be done any more.

## Job 41:1

### King James

{41:1} Canst thou draw out leviathan with an hook? or his tongue with a cord [which] thou lettest down? {41:2} Canst thou put an hook into his nose? or bore his jaw through with a thorn?

{41:3} Will he make many supplications unto thee? will he speak soft [words] unto thee?

{41:4} Will he make a covenant with thee? wilt thou take him for a servant for ever?

{41:5} Wilt thou play with him as [with] a bird? or wilt thou bind him for thy maidens?

{41:6} Shall the companions make a banquet of him? shall they part him among the merchants?

### Septuagint

41:1 Hast thou not seen him? and hast thou not wondered at the things said *of him*? Dost thou not fear because preparation has been made by me? for who is there that resists me?

2 Or who will resist me, and abide, since the whole *world* under heaven is mine?

3 I will not be silent because of him: though because of his power *one* shall pity his antagonist.

4 Who will open the face of his garment? and who can enter within the fold of his breastplate?

5 Who will open the doors of his face? terror is round about his teeth.

6 His inwards are as brazen plates, and the texture of his *skin* as a smyrte stone.

*Job*

{41:7} Canst thou fill his skin with barbed irons? or his head with fish spears?

{41:8} Lay thine hand upon him, remember the battle, do no more.

{41:9} Behold, the hope of him is in vain: shall not [one] be cast down even at the sight of him?

{41:10} None [is so] fierce that dare stir him up: who then is able to stand before me?

{41:11} Who hath prevented me, that I should repay [him? whatsoever is] under the whole heaven is mine.

{41:12} I will not conceal his parts, nor his power, nor his comely proportion.

{41:13} Who can discover the face of his garment? [or] who can come [to him] with his double bridle?

{41:14} Who can open the doors of his face? his teeth [are] terrible round about.

{41:15} [His] scales [are his] pride, shut up together [as with] a close seal.

{41:16} One is so near to another, that no air can come between them.

{41:17} They are joined one to another, they stick together, that they cannot be sundered.

{41:18} By his neesings a light doth shine, and his eyes [are] like the eyelids of the morning.

{41:19} Out of his mouth go burning lamps, [and] sparks of fire leap out.

{41:20} Out of his nostrils goeth smoke, as [out] of a seething pot or caldron.

{41:21} His breath kindleth coals, and a flame goeth out of his mouth.

{41:22} In his neck remaineth strength, and sorrow is turned into joy before him.

{41:23} The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

{41:24} His heart is as firm as a stone; yea, as hard as a piece of the nether [millstone. ]

7 One *part* cleaves fast to another, and the air cannot come between them.

8 They will remain united each to the other: they are closely joined, and cannot be separated.

9 At his sneezing a light shines, and his eyes are *as* the appearance of the morning star.

10 Out of his mouth proceed as it were burning lamps, and as it were hearths of fire are cast abroad.

11 Out of his nostrils proceeds smoke of a furnace burning with fire of coals.

12 His breath is *as* live coals, and a flame goes out of his mouth.

13 And power is lodged in his neck, before him destruction runs.

14 The flesh also of his body is joined together: *if one* pours *violence* upon him, he shall not be moved.

15 His heart is firm as a stone, and it stands like an unyielding anvil.

16 And when he turns, *he is* a terror to the four-footed wild beasts which leap upon the earth.

17 If spears should come against him, *men* will effect nothing, *either with* the spear or the breast-plate.

18 For he considers iron as chaff, and brass as rotten wood.

19 The bow of brass shall not wound him, he deems a slinger as grass.

20 Mauls are counted as stubble; and he laughs to scorn the waving of the firebrand.

21 His lair is *formed of* sharp points; and all the gold of the sea under him is an immense *quantity of* clay.

22 He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment,

23 and the lowest part of the deep as a captive: he reckons the deep as *his* range.

24 There is nothing upon the earth like to him, formed to be sported with by my angels.

## [Job](#)

{41:25} When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

{41:26} The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

## Job 42:1

### King James

{42:1} Then Job answered the LORD, and said, {42:2} I know that thou canst do every [thing,] and [that] no thought can be withholden from thee.

{42:3} Who [is] he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

{42:4} Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

{42:5} I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

{42:6} Wherefore I abhor [myself,] and repent in dust and ashes.

{42:7} And it was [so,] that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me [the thing that is] right, as my servant Job [hath. ]

{42:8} Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you [after your] folly, in that ye have not spoken of me [the thing which is] right, like my servant Job.

{42:9} So Eliphaz the Temanite and Bildad the Shuhite [and] Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

25 He beholds every high thing: and he is king of all that are in the waters.

### Septuagint

42:1 Then Job answered and said to the Lord,

2 I know that thou canst do all things, and nothing is impossible with thee.

3 For who is he that hides counsel from thee? or who keeps back his words, and thinks to hide them from thee? and who will tell me what I knew not, great and wonderful things which I understood not?

4 But hear me, O Lord, that I also may speak: and I will ask thee, and do thou teach me.

5 I have heard the report of thee by the ear before; but now mine eye has seen thee.

6 Wherefore I have counted myself vile, and have fainted: and I esteem myself dust and ashes.

7 And it came to pass after the Lord had spoken all these words to Job, *that* the Lord said to Eliphaz the Thaemanite, Thou hast sinned, and thy two friends: for ye have not said anything true before me, as my servant Job *has*.

8 Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.

9 So Eliphaz the Thaemanite, and Baldad the Sauchite, and Sophar the Minaean, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

*Job*

{42:10} And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

{42:11} Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

{42:12} So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

{42:13} He had also seven sons and three daughters.

{42:14} And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

{42:15} And in all the land were no women found [so] fair as the daughters of Job: and their father gave them inheritance among their brethren.

{42:16} After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, [even] four generations.

{42:17} So Job died, [being] old and full of days.

<sup>10</sup> And the Lord prospered Job: and when he prayed also for his friends, he forgave them *their* sin: and the Lord gave Job twice as much, even the double of what he had before.

<sup>11</sup> And all his brethren and his sisters heard all that had happened to him, and they came to him, and *so did* all that had known him from the first: and they ate and drank with him, and comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped *gold*.

<sup>12</sup> And the Lord blessed the latter end of Job, *more* than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures. <sup>13</sup> And there were born to him seven sons and three daughters.

<sup>14</sup> And he called the first Day, and the second Casia, and the third Amalthaea's horn.

<sup>15</sup> And there were not found in comparison with the daughters of Job, fairer *women* than they in all the world: and their father gave them an inheritance among their brethren.

<sup>16</sup> And Job lived after *his* affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation.

<sup>17</sup> And Job died, an old man and full of days: and it is written that he will rise again with those whom the Lord raises up.

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# Exodus

## *The tribes of Israel*

### Exodus 1:1

#### King James

{1:1} Now these [are] the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

{1:2} Reuben, Simeon, Levi, and Judah,

{1:3} Issachar, Zebulun, and Benjamin,

{1:4} Dan, and Naphtali, Gad, and Asher.

{1:5} And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt [already. ]

{1:6} And Joseph died, and all his brethren, and all that generation.

{1:7} And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

#### Septuagint

<sup>1:1</sup> These are the names of the sons of Israel that came into Egypt together with Jacob their father; they came in each with their whole family.

<sup>2</sup> Ruben, Simeon, Levi, Judas,

<sup>3</sup> Issachar, Zabulon, Benjamin,

<sup>4</sup> Dan and Nephthalim, Gad and Aser.

<sup>5</sup> But Joseph was in Egypt. And all the souls *born* of Jacob were seventy-five.

<sup>6</sup> And Joseph died, and all his brethren, and all that generation.

<sup>7</sup> And the children of Israel increased and multiplied, and became numerous and grew exceedingly strong, and the land multiplied them.

### JUBILEES 46:1

1. And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten weeks of years, all the days of the life of Joseph.

2. And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3. And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4. And he died and all his brethren and all that generation.

5. And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6. And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Mâkamârôn, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Êrmôn.

## *Exodus*

7. But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.
8. And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and his brethren died after him.
9. And the king of Egypt went forth to war with the king of Canaan in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.
10. And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.
11. And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

# *Slavery*

## Exodus 1:8

### King James

- {1:8} Now there arose up a new king over Egypt, which knew not Joseph.
- {1:9} And he said unto his people, Behold, the people of the children of Israel [are] more and mightier than we:
- {1:10} Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and [so] get them up out of the land.
- {1:11} Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.
- {1:12} But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
- {1:13} And the Egyptians made the children of Israel to serve with rigour:

### Septuagint

- 1:8 And there arose up another king over Egypt, who knew not Joseph.
- 9 And he said to his nation, Behold, the race of the children of Israel is a great multitude, and is stronger than we:
- 10 come then, let us deal craftily with them, lest at any time they be increased, and whensoever war shall happen to us, these also shall be added to our enemies, and having prevailed against us in war, they will depart out of the land.
- 11 And he set over them task-masters, who should afflict them in their works; and they built strong cities for Pharaoh, both Pitho, and Ramesses, and On, which is Heliopolis.
- 12 But as they humbled them, by so much they multiplied, and grew exceedingly strong; and the Egyptians greatly abhorred the children of Israel.
- 13 And the Egyptians tyrannised over the children of Israel by force.

## *Exodus*

{1:14} And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, [was] with rigour.

<sup>14</sup> And they embittered their life by hard labours, in the clay and in brick-making, and all the works in the plains, according to all the works, wherein they caused them to serve with violence.

## Antiquities Book 2 9:1

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NOW it happened that the Egyptians grew delicate and lazy, as to pains-taking, and gave themselves up to other pleasures, and in particular to the love of gain. They also became very ill-affected towards the Hebrews, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labor, they thought their increase was to their own detriment. And having, in length of time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end under them.

## JASHER 65:1

1. And it came to pass after these things, that all the counsellors of Pharaoh, king of Egypt, and all the elders of Egypt assembled and came before the king and bowed down to the ground, and they sat before him.
2. And the counsellors and elders of Egypt spoke unto the king, saying,
3. Behold the people of the children of Israel is greater and mightier than we are, and thou knowest all the evil which they did to us in the road when we returned from battle.
4. And thou hast also seen their strong power, for this power is unto them from their fathers, for but a few men stood up against a people numerous as the sand, and smote them at the edge of the sword, and of themselves not one has fallen, so that if they had been numerous they would then have utterly destroyed them.
5. Now therefore give us counsel what to do with them, until we gradually destroy them from amongst us, lest they become too numerous for us in the land.
6. For if the children of Israel should increase in the land, they will become an obstacle to us, and if any war should happen to take place, they with their great strength will join our enemy against us, and fight against us, destroy us from the land and go away from it.
7. So the king answered the elders of Egypt and said unto them, This is the plan advised against Israel, from which we will not depart,
8. Behold in the land are Pithom and Rameses, cities unfortified against battle, it behooves you and us to build them, and to fortify them.
9. Now therefore go you also and act cunningly toward them, and proclaim a voice in Egypt and in Goshen at the command of the king, saying,

*Exodus*

10. All ye men of Egypt, Goshen, Pathros and all their inhabitants! the king has commanded us to build Pithom and Rameses, and to fortify them for battle; who amongst you of all Egypt, of the children of Israel and of all the inhabitants of the cities, are willing to build with us, shall each have his wages given to him daily at the king's order; so go you first and do cunningly, and gather yourselves and come to Pithom and Rameses to build.
11. And whilst you are building, cause a proclamation of this kind to be made throughout Egypt every day at the command of the king.
12. And when some of the children of Israel shall come to build with you, you shall give them their wages daily for a few days.
13. And after they shall have built with you for their daily hire, drag yourselves away from them daily one by one in secret, and then you shall rise up and become their taskmasters and officers, and you shall leave them afterward to build without wages, and should they refuse, then force them with all your might to build.
14. And if you do this it will be well with us to strengthen our land against the children of Israel, for on account of the fatigue of the building and the work, the children of Israel will decrease, because you will deprive them from their wives day by day.
15. And all the elders of Egypt heard the counsel of the king, and the counsel seemed good in their eyes and in the eyes of the servants of Pharaoh, and in the eyes of all Egypt, and they did according to the word of the king.
16. And all the servants went away from the king, and they caused a proclamation to be made in all Egypt, in Tachpanches and in Goshen, and in all the cities which surrounded Egypt, saying,
17. You have seen what the children of Esau and Ishmael did to us, who came to war against us and wished to destroy us.
18. Now therefore the king commanded us to fortify the land, to build the cities Pithom and Rameses, and to fortify them for battle, if they should again come against us.
19. Whosoever of you from all Egypt and from the children of Israel will come to build with us, he shall have his daily wages given by the king, as his command is unto us.
20. And when Egypt and all the children of Israel heard all that the servants of Pharaoh had spoken, there came from the Egyptians, and the children of Israel to build with the servants of Pharaoh, Pithom and Rameses, but none of the children of Levi came with their brethren to build.
21. And all the servants of Pharaoh and his princes came at first with deceit to build with all Israel as daily hired laborers, and they gave to Israel their daily hire at the beginning.
22. And the servants of Pharaoh built with all Israel, and were employed in that work with Israel for a month.
23. And at the end of the month, all the servants of Pharaoh began to withdraw secretly from the people of Israel daily.
24. And Israel went on with the work at that time, but they then received their daily hire, because some of the men of Egypt were yet carrying on the work with Israel at that time; therefore the Egyptians gave Israel their hire in those days, in order that they, the Egyptians their fellow-workmen, might also take the pay for their labor.
25. And at the end of a year and four months all the Egyptians had withdrawn from the children of Israel, so that the children of Israel were left alone engaged in the work.
26. And after all the Egyptians had withdrawn from the children of Israel they returned and became oppressors and officers over them, and some of them stood over the children of Israel as task masters, to receive from them all that they gave them for the pay of their labor.

## Exodus

27. And the Egyptians did in this manner to the children of Israel day by day, in order to afflict in their work.
28. And all the children of Israel were alone engaged in the labor, and the Egyptians refrained from giving any pay to the children of Israel from that time forward.
29. And when some of the men of Israel refused to work on account of the wages not being given to them, then the exactors and the servants of Pharaoh oppressed them and smote them with heavy blows, and made them return by force, to labor with their brethren; thus did all the Egyptians unto the children of Israel all the days.
30. And all the children of Israel were greatly afraid of the Egyptians in this matter, and all the children of Israel returned and worked alone without pay.
31. And the children of Israel built Pithom and Rameses, and all the children of Israel did the work, some making bricks, and some building, and the children of Israel built and fortified all the land of Egypt and its walls, and the children of Israel were engaged in work for many years, until the time came when the Lord remembered them and brought them out of Egypt.
32. But the children of Levi were not employed in the work with their brethren of Israel, from the beginning unto the day of their going forth from Egypt.
33. For all the children of Levi knew that the Egyptians had spoken all these words with deceit to the Israelites, therefore the children of Levi refrained from approaching to the work with their brethren.
34. And the Egyptians did not direct their attention to make the children of Levi work afterward, since they had not been with their brethren at the beginning, therefore the Egyptians left them alone.
35. And the hands of the men of Egypt were directed with continued severity against the children of Israel in that work, and the Egyptians made the children of Israel work with rigor.
36. And the Egyptians embittered the lives of the children of Israel with hard work, in mortar and bricks, and also in all manner of work in the field.
37. And the children of Israel called Melol the king of Egypt "Meror, king of Egypt," because in his days the Egyptians had embittered their lives with all manner of work.
38. And all the work wherein the Egyptians made the children of Israel labor, they exacted with rigor, in order to afflict the children of Israel, but the more they afflicted them, the more they increased and grew, and the Egyptians were grieved because of the children of Israel.

## **JASHER 66:1**

1. At that time died Hadad the son of Bedad king of Edom, and Samlah from Mesrekah, from the country of the children of the east, reigned in his place.
2. In the thirteenth year of the reign of Pharaoh king of Egypt, which was the hundred and twenty-fifth year of the Israelites going down into Egypt, Samlah had reigned over Edom eighteen years.
3. And when he reigned, he drew forth his hosts to go and fight against Zepho the son of Eliphaz and the children of Chittim, because they had made war against Angeas king of Africa, and they destroyed his whole army.
4. But he did not engage with him, for the children of Esau prevented him, saying, He was their brother, so Samlah listened to the voice of the children of Esau, and turned back with all his forces to the land of Edom, and did not proceed to fight against Zepho the son of Eliphaz.
5. And Pharaoh king of Egypt heard this thing, saying, Samlah king of Edom has resolved to fight the children of Chittim, and afterward he will come to fight against Egypt.

*Exodus*

6. And when the Egyptians heard this matter, they increased the labor upon the children of Israel, lest the Israelites should do unto them as they did unto them in their war with the children of Esau in the days of Hadad.
7. So the Egyptians said unto the children of Israel, Hasten and do your work, and finish your task, and strengthen the land, lest the children of Esau your brethren should come to fight against us, for on your account will they come against us.
8. And the children of Israel did the work of the men of Egypt day by day, and the Egyptians afflicted the children of Israel in order to lessen them in the land.
9. But as the Egyptians increased the labor upon the children of Israel, so did the children of Israel increase and multiply, and all Egypt was filled with the children of Israel.
10. And in the hundred and twenty-fifth year of Israel's going down into Egypt, all the Egyptians saw that their counsel did not succeed against Israel, but that they increased and grew, and the land of Egypt and the land of Goshen were filled with the children of Israel.
11. So all the elders of Egypt and its wise men came before the king and bowed down to him and sat before him.
12. And all the elders of Egypt and the wise men thereof said unto the king, May the king live forever; thou didst counsel us the counsel against the children of Israel, and we did unto them according to the word of the king.
13. But in proportion to the increase of the labor so do they increase and grow in the land, and behold the whole country is filled with them.
14. Now therefore our lord and king, the eyes of all Egypt are upon thee to give them advice with thy wisdom, by which they may prevail over Israel to destroy them, or to diminish them from the land; and the king answered them saying, Give you counsel in this matter that we may know what to do unto them.
15. And an officer, one of the king's counsellors, whose name was Job, from Mesopotamia, in the land of Uz, answered the king, saying,
16. If it please the king, let him hear the counsel of his servant; and the king said unto him, Speak.
17. And Job spoke before the king, the princes, and before all the elders of Egypt, saying,
18. Behold the counsel of the king which he advised formerly respecting the labor of the children of Israel is very good, and you must not remove from them that labor forever.
19. But this is the advice counselled by which you may lessen them, if it seems good to the king to afflict them.
20. Behold we have feared war for a long time, and we said, When Israel becomes fruitful in the land, they will drive us from the land if a war should take place.
21. If it please the king, let a royal decree go forth, and let it be written in the laws of Egypt which shall not be revoked, that every male child born to the Israelites, his blood shall be spilled upon the ground.
22. And by your doing this, when all the male children of Israel shall have died, the evil of their wars will cease; let the king do so and send for all the Hebrew midwives and order them in this matter to execute it; so the thing pleased the king and the princes, and the king did according to the word of Job.

## JUBILEES 46:12

12. And he devised an evil device against the children of Israel of afflicting them; and he said unto the people of Egypt:

13. "Behold the people of the children of Israel have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan."

14. And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom and Raamses, and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15. And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16. And the people of Egypt abominated the children of Israel.

## *Kill the boy's*

### Exodus 1:15

#### King James

{1:15} And the king of Egypt spake to the Hebrew midwives, of which the name of the one [was] Shiphrah, and the name of the other Puah:

{1:16} And he said, When ye do the office of a midwife to the Hebrew women, and see [them] upon the stools; if it [be] a son, then ye shall kill him: but if it [be] a daughter, then she shall live.

{1:17} But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

{1:18} And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

{1:19} And the midwives said unto Pharaoh, Because the Hebrew women [are] not as the Egyptian women; for they [are] lively, and are delivered ere the midwives come in unto them.

#### Septuagint

1:15 And the king of the Egyptians spoke to the midwives of the Hebrews; the name of the one was, Sepphora; and the name of the second, Phua.

16 And he said, When ye do the office of midwives to the Hebrew women, and they are about to be delivered, if it be a male, kill it; but if a female, save it.

17 But the midwives feared God, and did not as the king of Egypt appointed them; and they saved the male children alive.

18 And the king of Egypt called the midwives, and said to them, Why is it that ye have done this thing, and saved the male children alive?

19 And the midwives said to Pharaoh, The Hebrew women are not as the women of Egypt, for they are delivered before the midwives go in to them. So they bore children.

## Exodus

{1:20} Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

{1:21} And it came to pass, because the midwives feared God, that he made them houses.

{1:22} And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

20 And God did well to the midwives, and the people multiplied, and grew very strong.

21 And as the midwives feared God, they established for themselves families.

22 And Pharaoh charged all his people, saying, Whatever male *child* shall be born to the Hebrews, cast into the river; and every female, save it alive.

## Antiquities Book 2 9:2

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While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, who are very sagacious in foretelling future events truly, told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it; that besides this, the Egyptian midwives should watch the labors of the Hebrew women, and observe what is born, for those were the women who were enjoined to do the office of midwives to them; and by reason of their relation to the king, would not transgress his commands. He enjoined also, that if any parents should disobey him, and venture to save their male children alive, they and their families should be destroyed. This was a severe affliction indeed to those that suffered it, not only as they were deprived of their sons, and while they were the parents themselves, they were obliged to be subservient to the destruction of their own children, but as it was to be supposed to tend to the extirpation of their nation, while upon the destruction of their children, and their own gradual dissolution, the calamity would become very hard and inconsolable to them. And this was the ill state they were in. But no one can be too hard for the purpose of God, though he contrive ten thousand subtle devices for that end; for this child, whom the sacred scribe foretold, was brought up and concealed from the observers appointed by the king; and he that foretold him did not mistake in the consequences of his preservation, which were brought to pass after the manner following:

## JASHER 66:23

23. And the king sent for the Hebrew midwives to be called, of which the name of one was Shephrah, and the name of the other Puah.

24. And the midwives came before the king, and stood in his presence.

25. And the king said unto them, When you do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then you shall kill him, but if it be a daughter, then she shall live.

26. But if you will not do this thing, then will I burn you up and all your houses with fire.

27. But the midwives feared God and did not hearken to the king of Egypt nor to his words, and when the Hebrew women brought forth to the midwife son or daughter, then did the midwife do all that was necessary to the child and let it live; thus did the midwives all the days.

28. And this thing was told to the king, and he sent and called for the midwives and he said to them, Why have you done this thing and have saved the children alive?

29. And the midwives answered and spoke together before the king, saying,

30. Let not the king think that the Hebrew women are as the Egyptian women, for all the children of Israel are hale, and before the midwife comes to them they are delivered, and as for us thy handmaids, for many days no Hebrew woman has brought forth upon us, for all the Hebrew women are their own midwives, because they are hale.

31. And Pharaoh heard their words and believed them in this matter, and the midwives went away from the king, and God dealt well with them, and the people multiplied and waxed exceedingly.

## **JASHER 67:1**

1. There was a man in the land of Egypt of the seed of Levi, whose name was Amram, the son of Kehath, the son of Levi, the son of Israel.

2. And this man went and took a wife, namely Jochebed the daughter of Levi his father's sister, and she was one hundred and twenty-six years old, and he came unto her.

3. And the woman conceived and bare a daughter, and she called her name Miriam, because in those days the Egyptians had embittered the lives of the children of Israel.

4. And she conceived again and bare a son and she called his name Aaron, for in the days of her conception, Pharaoh began to spill the blood of the male children of Israel.

5. In those days died Zepho the son of Eliphaz, son of Esau, king of Chittim, and Janeas reigned in his stead.

6. And the time that Zepho reigned over the children of Chittim was fifty years, and he died and was buried in the city of Nabna in the land of Chittim.

7. And Janeas, one of the mighty men of the children of Chittim, reigned after him and he reigned fifty years.

8. And it was after the death of the king of Chittim that Balaam the son of Beor fled from the land of Chittim, and he went and came to Egypt to Pharaoh king of Egypt.

9. And Pharaoh received him with great honor, for he had heard of his wisdom, and he gave him presents and made him for a counsellor, and aggrandized him.

10. And Balaam dwelt in Egypt, in honor with all the nobles of the king, and the nobles exalted him, because they all coveted to learn his wisdom.

11. And in the hundred and thirtieth year of Israel's going down to Egypt, Pharaoh dreamed that he was sitting upon his kingly throne, and lifted up his eyes and saw an old man standing before him, and there were scales in the hands of the old man, such scales as are used by merchants.

12. And the old man took the scales and hung them before Pharaoh.

13. And the old man took all the elders of Egypt and all its nobles and great men, and he tied them together and put them in one scale.

14. And he took a milk kid and put it into the other scale, and the kid preponderated over all.

15. And Pharaoh was astonished at this dreadful vision, why the kid should preponderate over all, and Pharaoh awoke and behold it was a dream.

16. And Pharaoh rose up early in the morning and called all his servants and related to them the dream, and the men were greatly afraid.

17. And the king said to all his wise men, Interpret I pray you the dream which I dreamed, that I may know it.

18. And Balaam the son of Beor answered the king and said unto him, This means nothing else but a great evil that will spring up against Egypt in the latter days.

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19. For a son will be born to Israel who will destroy all Egypt and its inhabitants, and bring forth the Israelites from Egypt with a mighty hand.
20. Now therefore, O king, take counsel upon this matter, that you may destroy the hope of the children of Israel and their expectation, before this evil arise against Egypt.
21. And the king said unto Balaam, And what shall we do unto Israel? surely after a certain manner did we at first counsel against them and could not prevail over them.
22. Now therefore give you also advice against them by which we may prevail over them.
23. And Balaam answered the king, saying, Send now and call thy two counsellors, and we will see what their advice is upon this matter and afterward thy servant will speak.
24. And the king sent and called his two counsellors Reuel the Midianite and Job the Uzite, and they came and sat before the king.
25. And the king said to them, Behold you have both heard the dream which I have dreamed, and the interpretation thereof; now therefore give counsel and know and see what is to be done to the children of Israel, whereby we may prevail over them, before their evil shall spring up against us.
26. And Reuel the Midianite answered the king and said, May the king live, may the king live forever.
27. If it seem good to the king, let him desist from the Hebrews and leave them, and let him not stretch forth his hand against them.
28. For these are they whom the Lord chose in days of old, and took as the lot of his inheritance from amongst all the nations of the earth and the kings of the earth; and who is there that stretched his hand against them with impunity, of whom their God was not avenged?
29. Surely thou knowest that when Abraham went down to Egypt, Pharaoh, the former king of Egypt, saw Sarah his wife, and took her for a wife, because Abraham said, She is my sister, for he was afraid, lest the men of Egypt should slay him on account of his wife.
30. And when the king of Egypt had taken Sarah then God smote him and his household with heavy plagues, until he restored unto Abraham his wife Sarah, then was he healed.
31. And Abimelech the Gerarite, king of the Philistines, God punished on account of Sarah wife of Abraham, in stopping up every womb from man to beast.
32. When their God came to Abimelech in the dream of night and terrified him in order that he might restore to Abraham Sarah whom he had taken, and afterward all the people of Gerar were punished on account of Sarah, and Abraham prayed to his God for them, and he was entreated of him, and he healed them.
33. And Abimelech feared all this evil that came upon him and his people, and he returned to Abraham his wife Sarah, and gave him with her many gifts.
34. He did so also to Isaac when he had driven him from Gerar, and God had done wonderful things to him, that all the water courses of Gerar were dried up, and their productive trees did not bring forth.
35. Until Abimelech of Gerar, and Ahuzzath one of his friends, and Pichol the captain of his host, went to him and they bent and bowed down before him to the ground.
36. And they requested of him to supplicate for them, and he prayed to the Lord for them, and the Lord was entreated of him and he healed them.
37. Jacob also, the plain man, was delivered through his integrity from the hand of his brother Esau, and the hand of Laban the Syrian his mother's brother, who had sought his life; likewise from the hand of all the kings of Canaan who had come together against him and his children to destroy them, and the Lord delivered them out of their hands, that they turned upon them and smote them, for who had ever stretched forth his hand against them with impunity?

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38. Surely Pharaoh the former, thy father's father, raised Joseph the son of Jacob above all the princes of the land of Egypt, when he saw his wisdom, for through his wisdom he rescued all the inhabitants of the land from the famine.

39. After which he ordered Jacob and his children to come down to Egypt, in order that through their virtue, the land of Egypt and the land of Goshen might be delivered from the famine.

40. Now therefore if it seem good in thine eyes, cease from destroying the children of Israel, but if it be not thy will that they shall dwell in Egypt, send them forth from here, that they may go to the land of Canaan, the land where their ancestors sojourned.

41. And when Pharaoh heard the words of Jethro he was very angry with him, so that he rose with shame from the king's presence, and went to Midian, his land, and took Joseph's stick with him.

42. And the king said to Job the Uzite, What sayest thou Job, and what is thy advice respecting the Hebrews?

43. So Job said to the king, Behold all the inhabitants of the land are in thy power, let the king do as it seems good in his eyes.

44. And the king said unto Balaam, What dost thou say, Balaam, speak thy word that we may hear it.

45. And Balaam said to the king, Of all that the king has counselled against the Hebrews will they be delivered, and the king will not be able to prevail over them with any counsel.

46. For if thou thinkest to lessen them by the flaming fire, thou canst not prevail over them, for surely their God delivered Abraham their father from Ur of the Chaldeans; and if thou thinkest to destroy them with a sword, surely Isaac their father was delivered from it, and a ram was placed in his stead.

47. And if with hard and rigorous labor thou thinkest to lessen them, thou wilt not prevail even in this, for their father Jacob served Laban in all manner of hard work, and prospered.

48. Now therefore, O King, hear my words, for this is the counsel which is counselled against them, by which thou wilt prevail over them, and from which thou shouldst not depart.

49. If it please the king let him order all their children which shall be born from this day forward, to be thrown into the water, for by this canst thou wipe away their name, for none of them, nor of their fathers, were tried in this manner.

50. And the king heard the words of Balaam, and the thing pleased the king and the princes, and the king did according to the word of Balaam.

51. And the king ordered a proclamation to be issued and a law to be made throughout the land of Egypt, saying, Every male child born to the Hebrews from this day forward shall be thrown into the water.

52. And Pharaoh called unto all his servants, saying, Go now and seek throughout the land of Goshen where the children of Israel are, and see that every son born to the Hebrews shall be cast into the river, but every daughter you shall let live.

53. And when the children of Israel heard this thing which Pharaoh had commanded, to cast their male children into the river, some of the people separated from their wives and others adhered to them.

54. And from that day forward, when the time of delivery arrived to those women of Israel who had remained with their husbands, they went to the field to bring forth there, and they brought forth in the field, and left their children upon the field and returned home.

55. And the Lord who had sworn to their ancestors to multiply them, sent one of his ministering angels which are in heaven to wash each child in water, to anoint and swathe it and to put into its hands two smooth stones from one of which it sucked milk and from the other honey, and he caused its hair

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to grow to its knees, by which it might cover itself; to comfort it and to cleave to it, through his compassion for it.

56. And when God had compassion over them and had desired to multiply them upon the face of the land, he ordered his earth to receive them to be preserved therein till the time of their growing up, after which the earth opened its mouth and vomited them forth and they sprouted forth from the city like the herb of the earth, and the grass of the forest, and they returned each to his family and to his father's house, and they remained with them.

57. And the babes of the children of Israel were upon the earth like the herb of the field, through God's grace to them.

58. And when all the Egyptians saw this thing, they went forth, each to his field with his yoke of oxen and his ploughshare, and they ploughed it up as one ploughs the earth at seed time.

59. And when they ploughed they were unable to hurt the infants of the children of Israel, so the people increased and waxed exceedingly.

60. And Pharaoh ordered his officers daily to go to Goshen to seek for the babes of the children of Israel.

61. And when they had sought and found one, they took it from its mother's bosom by force, and threw it into the river, but the female child they left with its mother; thus did the Egyptians do to the Israelites all the days.

# *The birth of Moses*

## Exodus 2:1

### King James

{2:1} And there went a man of the house of Levi, and took [to wife] a daughter of Levi.

{2:2} And the woman conceived, and bare a son: and when she saw him that he [was a] goodly [child,] she hid him three months.

{2:3} And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid [it] in the flags by the river's brink.

{2:4} And his sister stood afar off, to wit what would be done to him.

### Septuagint

2:1 And there was a certain man of the tribe of Levi, who took to wife one of the daughters of Levi.

2 And she conceived, and bore a male child; and having seen that he was fair, they hid him three months.

3 And when they could no longer hide him, his mother took for him an ark, and besmeared it with bitumen, and cast the child into it, and put it in the ooze by the river.

4 And his sister was watching from a distance, to learn what would happen to him.

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{2:5} And the daughter of Pharaoh came down to wash [herself] at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

{2:6} And when she had opened [it,] she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This [is one] of the Hebrews' children.

{2:7} Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

{2:8} And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

{2:9} And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give [thee] thy wages. And the woman took the child, and nursed it.

{2:10} And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

<sup>5</sup> And the daughter of Pharaoh came down to the river to bathe; and her maids walked by the river's side, and having seen the ark in the ooze, she sent her maid, and took it up.

<sup>6</sup> And having opened it, she sees the babe weeping in the ark: and the daughter of Pharaoh had compassion on it, and said, This *is one* of the Hebrew's children.

<sup>7</sup> And his sister said to the daughter of Pharaoh, Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee?

<sup>8</sup> And the daughter of Pharaoh said, Go: and the young woman went, and called the mother of the child.

<sup>9</sup> And the daughter of Pharaoh said to her, Take care of this child, and suckled it for me, and I will give thee the wages; and the woman took the child, and suckled it.

<sup>10</sup> And when the boy was grown, she brought him to the daughter of Pharaoh, and he became her son; and she called his name, Moses, saying, I took him out of the water.

## Antiquities Book 2 9:3 - 9:7

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A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to prayer to God; and entreated him to have compassion on those men who had nowise transgressed the laws of his worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favors. He said further, that he did not forget their piety towards him, and would always reward them for it, as he had formerly granted his favor to their forefathers, and made them increase from a few to so great a multitude. He put him in mind, that when Abraham was come alone out of Mesopotamia into Canaan, he had been made happy, not only in other respects, but that when his wife was at first barren, she was afterwards by him enabled to conceive seed, and bare him sons. That he left to Ismael and to his posterity the country of Arabia; as also to his sons by Ketura, Troglodytis; and to Isaac, Canaan. That by my assistance, said he, he did great exploits in war, which, unless you be yourselves impious, you must still remember. As for Jacob, he became well known to strangers also, by the greatness of that prosperity in which he lived, and left to his sons, who came into Egypt with no more than seventy souls, while you are now become above six hundred thousand. Know therefore that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous

while the world lasts; and this not only among the Hebrews, but foreigners also: - all which shall be the effect of my favor to thee, and to thy posterity. He shall also have such a brother, that he shall himself obtain my priesthood, and his posterity shall have it after him to the end of the world.

When the vision had informed him of these things, Amram awaked and told it to Jochebed who was his wife. And now the fear increased upon them on account of the prediction in Amram's dream; for they were under concern, not only for the child, but on account of the great happiness that was to come to him also. However, the mother's labor was such as afforded a confirmation to what was foretold by God; for it was not known to those that watched her, by the easiness of her pains, and because the throes of her delivery did not fall upon her with violence. And now they nourished the child at home privately for three months; but after that time Amram, fearing he should be discovered, and, by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, he determined rather to trust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain, and whereby both the child, so privately to be nourished, and himself should be in imminent danger; but he believed that God would some way for certain procure the safety of the child, in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, they left its preservation to God; so the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried, where God demonstrated that human wisdom was nothing, but that the Supreme Being is able to do whatsoever he pleases: that those who, in order to their own security, condemn others to destruction, and use great endeavors about it, fail of their purpose; but that others are in a surprising manner preserved, and obtain a prosperous condition almost from the very midst of their calamities; those, I mean, whose dangers arise by the appointment of God. And, indeed, such a providence was exercised in the case of this child, as showed the power of God.

Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely intrusted to the mother.

Hereupon it was that Thermuthis imposed this name *Mouses* upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of *Mo*, and such as are saved out of it, by the name of *Uses*: so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness,

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when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.

Thermuthis therefore perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time had carried Moses to her father, she showed him to him, and said she thought to make him her successor, if it should please God she should have no legitimate child of her own; and to him, "I have brought up a child who is of a divine form, and of a generous mind; and as I have received him from the bounty of the river, in , I thought proper to adopt him my son, and the heir of thy kingdom." And she had said this, she put the infant into her father's hands: so he took him, and hugged him to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and, in a puerile mood, he wreathed it round, and trod upon his feet, which seemed to bring along with evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this, (he was the person who foretold that his nativity would the dominion of that kingdom low,) he made a violent attempt to kill him; and crying out in a frightful manner, he said, "This, O king! this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him." But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes great things would be done by him; but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him.

## **JASHER 68:1**

1. And it was at that time the spirit of God was upon Miriam the daughter of Amram the sister of Aaron, and she went forth and prophesied about the house, saying, Behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt.
2. And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Jacob to be thrown into the water.
3. So Amram took Jochebed his wife, three years after he had driven her away, and he came to her and she conceived.
4. And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining.
5. And when the woman saw the child that it was good and pleasing to the sight, she hid it for three months in an inner room.
6. In those days the Egyptians conspired to destroy all the Hebrews there.
7. And the Egyptian women went to Goshen where the children of Israel were, and they carried their young ones upon their shoulders, their babes who could not yet speak.
8. And in those days, when the women of the children of Israel brought forth, each woman had hidden her son from before the Egyptians, that the Egyptians might not know of their bringing forth, and might not destroy them from the land.

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9. And the Egyptian women came to Goshen and their children who could not speak were upon their shoulders, and when an Egyptian woman came into the house of a Hebrew woman her babe began to cry.
10. And when it cried the child that was in the inner room answered it, so the Egyptian women went and told it at the house of Pharaoh.
11. And Pharaoh sent his officers to take the children and slay them; thus did the Egyptians to the Hebrew women all the days.
12. And it was at that time, about three months from Jochebed's concealment of her son, that the thing was known in Pharaoh's house.
13. And the woman hastened to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.
14. And his sister Miriam stood afar off to know what would be done to him, and what would become of her words.
15. And God sent forth at that time a terrible heat in the land of Egypt, which burned up the flesh of man like the sun in his circuit, and it greatly oppressed the Egyptians.
16. And all the Egyptians went down to bathe in the river, on account of the consuming heat which burned up their flesh.
17. And Bathia, the daughter of Pharaoh, went also to bathe in the river, owing to the consuming heat, and her maidens walked at the river side, and all the women of Egypt as well.
18. And Bathia lifted up her eyes to the river, and she saw the ark upon the water, and sent her maid to fetch it.
19. And she opened it and saw the child, and behold the babe wept, and she had compassion on him, and she said, This is one of the Hebrew children.
20. And all the women of Egypt walking on the river side desired to give him suck, but he would not suck, for this thing was from the Lord, in order to restore him to his mother's breast.
21. And Miriam his sister was at that time amongst the Egyptian women at the river side, and she saw this thing and she said to Pharaoh's daughter, Shall I go and fetch a nurse of the Hebrew women, that she may nurse the child for thee?
22. And Pharaoh's daughter said to her, Go, and the young woman went and called the child's mother.
23. And Pharaoh's daughter said to Jochebed, Take this child away and suckle it for me, and I will pay thee thy wages, two bits of silver daily; and the woman took the child and nursed it.
24. And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh, and he was unto her as a son, and she called his name Moses, for she said, Because I drew him out of the water.
25. And Amram his father called his name Chabar, for he said, It was for him that he associated with his wife whom he had turned away.
26. And Jochebed his mother called his name Jekuthiel, Because, she said, I have hoped for him to the Almighty, and God restored him unto me.
27. And Miriam his sister called him Jered, for she descended after him to the river to know what his end would be.
28. And Aaron his brother called his name Abi Zanuch, saying, My father left my mother and returned to her on his account.
29. And Kehath the father of Amram called his name Abigdor, because on his account did God repair the breach of the house of Jacob, that they could no longer throw their male children into the water.

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30. And their nurse called him Abi Socho, saying, In his tabernacle was he hidden for three months, on account of the children of Ham.

31. And all Israel called his name Shemaiah, son of Nethanel, for they said, In his days has God heard their cries and rescued them from their oppressors.

32. And Moses was in Pharaoh's house, and was unto Bathia, Pharaoh's daughter, as a son, and Moses grew up amongst the king's children.

## **JUBILEES 47:1**

1. And in the seventh week, in the seventh

year, in the forty-seventh jubilee, thy father went forth from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2. And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3. And they cast them in for seven months until the day that thou wast born. And thy mother hid thee for three months, and they told regarding her.

4. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5. And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6. And she took thee out of the ark, and she had compassion on thee.

7. And thy sister said unto her: "Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?" And she said (unto her): "Go."

8. And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9. And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

## *More hardship*

## **JASHER 69:1**

1. And the king of Edom died in those days, in the eighteenth year of his reign, and was buried in his temple which he had built for himself as his royal residence in the land of Edom.

2. And the children of Esau sent to Pethor, which is upon the river, and they fetched from there a young man of beautiful eyes and comely aspect, whose name was Saul, and they made him king over them in the place of Samlah.

3. And Saul reigned over all the children of Esau in the land of Edom for forty years.

4. And when Pharaoh king of Egypt saw that the counsel which Balaam had advised respecting the children of Israel did not succeed, but that still they were fruitful, multiplied and increased throughout the land of Egypt,

5. Then Pharaoh commanded in those days that a proclamation should be issued throughout Egypt to the children of Israel, saying, No man shall diminish any thing of his daily labor.
6. And the man who shall be found deficient in his labor which he performs daily, whether in mortar or in bricks, then his youngest son shall be put in their place.
7. And the labor of Egypt strengthened upon the children of Israel in those days, and behold if one brick was deficient in any man's daily labor, the Egyptians took his youngest boy by force from his mother, and put him into the building in the place of the brick which his father had left wanting.
8. And the men of Egypt did so to all the children of Israel day by day, all the days for a long period.
9. But the tribe of Levi did not at that time work with the Israelites their brethren, from the beginning, for the children of Levi knew the cunning of the Egyptians which they exercised at first toward the Israelites.

## *The childhood of Moses*

### **JASHER 70:1**

1. And in the third year from the birth of Moses, Pharaoh was sitting at a banquet, when Alparanith the queen was sitting at his right and Bathia at his left, and the lad Moses was lying upon her bosom, and Balaam the son of Beor with his two sons, and all the princes of the kingdom were sitting at table in the king's presence.
2. And the lad stretched forth his hand upon the king's head, and took the crown from the king's head and placed it on his own head.
3. And when the king and princes saw the work which the boy had done, the king and princes were terrified, and one man to his neighbor expressed astonishment.
4. And the king said unto the princes who were before him at table, What speak you and what say you, O ye princes, in this matter, and what is to be the judgment against the boy on account of this act?
5. And Balaam the son of Beor the magician answered before the king and princes, and he said, Remember now, O my lord and king, the dream which thou didst dream many days since, and that which thy servant interpreted unto thee.
6. Now therefore this is a child from the Hebrew children, in whom is the spirit of God, and let not my lord the king imagine that this youngster did this thing without knowledge.
7. For he is a Hebrew boy, and wisdom and understanding are with him, although he is yet a child, and with wisdom has he done this and chosen unto himself the kingdom of Egypt.
8. For this is the manner of all the Hebrews to deceive kings and their nobles, to do all these things cunningly, in order to make the kings of the earth and their men tremble.
9. Surely thou knowest that Abraham their father acted thus, who deceived the army of Nimrod king of Babel, and Abimelech king of Gerar, and that he possessed himself of the land of the children of Heth and all the kingdoms of Canaan.
10. And that he descended into Egypt and said of Sarah his wife, she is my sister, in order to mislead Egypt and her king.
11. His son Isaac also did so when he went to Gerar and dwelt there, and his strength prevailed over the army of Abimelech king of the Philistines.

*Exodus*

12. He also thought of making the kingdom of the Philistines stumble, in saying that Rebecca his wife was his sister.
13. Jacob also dealt treacherously with his brother, and took from his hand his birthright and his blessing.
14. He went then to Padan-aram to the house of Laban his mother's brother, and cunningly obtained from him his daughter, his cattle, and all belonging to him, and fled away and returned to the land of Canaan to his father.
15. His sons sold their brother Joseph, who went down into Egypt and became a slave, and was placed in the prison house for twelve years.
16. Until the former Pharaoh dreamed dreams, and withdrew him from the prison house, and magnified him above all the princes in Egypt on account of his interpreting his dreams to him.
17. And when God caused a famine throughout the land he sent for and brought his father and all his brothers, and the whole of his father's household, and supported them without price or reward, and bought the Egyptians for slaves.
18. Now therefore my lord king behold this child has risen up in their stead in Egypt, to do according to their deeds and to trifle with every king, prince and judge.
19. If it please the king, let us now spill his blood upon the ground, lest he grow up and take away the government from thy hand, and the hope of Egypt perish after he shall have reigned.
20. And Balaam said to the king, Let us moreover call for all the judges of Egypt and the wise men thereof, and let us know if the judgment of death is due to this boy as thou didst say, and then we will slay him.
21. And Pharaoh sent and called for all the wise men of Egypt and they came before the king, and an angel of the Lord came amongst them, and he was like one of the wise men of Egypt.
22. And the king said to the wise men, Surely you have heard what this Hebrew boy who is in the house has done, and thus has Balaam judged in the matter.
23. Now judge you also and see what is due to the boy for the act he has committed.
24. And the angel, who seemed like one of the wise men of Pharaoh, answered and said as follows, before all the wise men of Egypt and before the king and the princes:
25. If it please the king let the king send for men who shall bring before him an onyx stone and a coal of fire, and place them before the child, and if the child shall stretch forth his hand and take the onyx stone, then shall we know that with wisdom has the youth done all that he has done, and we must slay him.
26. But if he stretch forth his hand upon the coal, then shall we know that it was not with knowledge that he did this thing, and he shall live.
27. And the thing seemed good in the eyes of the king and the princes, so the king did according to the word of the angel of the Lord.
28. And the king ordered the onyx stone and coal to be brought and placed before Moses.
29. And they placed the boy before them, and the lad endeavored to stretch forth his hand to the onyx stone, but the angel of the Lord took his hand and placed it upon the coal, and the coal became extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became heavy in mouth and tongue.
30. And when the king and princes saw this, they knew that Moses had not acted with wisdom in taking off the crown from the king's head.
31. So the king and princes refrained from slaying the child, so Moses remained in Pharaoh's house, growing up, and the Lord was with him.

*Exodus*

32. And whilst the boy was in the king's house, he was robed in purple and he grew amongst the children of the king.
33. And when Moses grew up in the king's house, Bathia the daughter of Pharaoh considered him as a son, and all the household of Pharaoh honored him, and all the men of Egypt were afraid of him.
34. And he daily went forth and came into the land of Goshen, where his brethren the children of Israel were, and Moses saw them daily in shortness of breath and hard labor.
35. And Moses asked them, saying, Wherefore is this labor meted out unto you day by day?
36. And they told him all that had befallen them, and all the injunctions which Pharaoh had put upon them before his birth.
37. And they told him all the counsels which Balaam the son of Beor had counselled against them, and what he had also counselled against him in order to slay him when he had taken the king's crown from off his head.
38. And when Moses heard these things his anger was kindled against Balaam, and he sought to kill him, and he was in ambush for him day by day.
39. And Balaam was afraid of Moses, and he and his two sons rose up and went forth from Egypt, and they fled and delivered their souls and betook themselves to the land of Cush to Kikianus, king of Cush.
40. And Moses was in the king's house going out and coming in, the Lord gave him favor in the eyes of Pharaoh, and in the eyes of all his servants, and in the eyes of all the people of Egypt, and they loved Moses exceedingly.
41. And the day arrived when Moses went to Goshen to see his brethren, that he saw the children of Israel in their burdens and hard labor, and Moses was grieved on their account.
42. And Moses returned to Egypt and came to the house of Pharaoh, and came before the king, and Moses bowed down before the king.
43. And Moses said unto Pharaoh, I pray thee my lord, I have come to seek a small request from thee, turn not away my face empty; and Pharaoh said unto him, Speak.
44. And Moses said unto Pharaoh, Let there be given unto thy servants the children of Israel who are in Goshen, one day to rest therein from their labor.
45. And the king answered Moses and said, Behold I have lifted up thy face in this thing to grant thy request.
46. And Pharaoh ordered a proclamation to be issued throughout Egypt and Goshen, saying,
47. To you, all the children of Israel, thus says the king, for six days you shall do your work and labor, but on the seventh day you shall rest, and shall not preform any work, thus shall you do all the days, as the king and Moses the son of Bathia have commanded.
48. And Moses rejoiced at this thing which the king had granted to him, and all the children of Israel did as Moses ordered them.
49. For this thing was from the Lord to the children of Israel, for the Lord had begun to remember the children of Israel to save them for the sake of their fathers.
50. And the Lord was with Moses and his fame went throughout Egypt.
51. And Moses became great in the eyes of all the Egyptians, and in the eyes of all the children of Israel, seeking good for his people Israel and speaking words of peace regarding them to the king.

# Moses kills an Egyptian

## Exodus 2:11

### King James

{2:11} And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

{2:12} And he looked this way and that way, and when he saw that [there was] no man, he slew the Egyptian, and hid him in the sand.

{2:13} And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

{2:14} And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

### Septuagint

2:11 And it came to pass in that length of time, that Moses having grown, went out to his brethren the sons of Israel: and having noticed their distress, he sees an Egyptian smiting a certain Hebrew of his brethren the children of Israel.

12 And having looked round this way and that way, he sees no one; and he smote the Egyptian, and hid him in the sand.

13 And having gone out the second day he sees two Hebrew men fighting; and he says to the injurer, Wherefore smitest thou thy neighbour?

14 And he said, Who made thee a ruler and a judge over us? wilt thou slay me as thou yesterday slewest the Egyptian? Then Moses was alarmed, and said, If *it be* thus, this matter has become known.

## JASHER 71:1

1. And when Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to the place where the children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting one of his Hebrew brethren.
2. And when the man who was beaten saw Moses he ran to him for help, for the man Moses was greatly respected in the house of Pharaoh, and he said to him, My lord attend to me, this Egyptian came to my house in the night, bound me, and came to my wife in my presence, and now he seeks to take my life away.
3. And when Moses heard this wicked thing, his anger was kindled against the Egyptian, and he turned this way and the other, and when he saw there was no man there he smote the Egyptian and hid him in the sand, and delivered the Hebrew from the hand of him that smote him.
4. And the Hebrew went to his house, and Moses returned to his home, and went forth and came back to the king's house.
5. And when the man had returned home, he thought of repudiating his wife, for it was not right in the house of Jacob, for any man to come to his wife after she had been defiled.
6. And the woman went and told her brothers, and the woman's brothers sought to slay him, and he fled to his house and escaped.

## Exodus

7. And on the second day Moses went forth to his brethren, and saw, and behold two men were quarreling, and he said to the wicked one, Why dost thou smite thy neighbor?
8. And he answered him and said to him, Who has set thee for a prince and judge over us? dost thou think to slay me as thou didst slay the Egyptian? and Moses was afraid and he said, Surely the thing is known?

## **JUBILEES 47:10**

10. And thou wast three weeks of years at court until the time when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was of the children of Israel, and thou didst slay him and hide him in the sand.
11. And on the second day thou didst find two of the children of Israel striving together, and thou didst say to him who was doing the wrong: "Why dost thou smite thy brother?"
12. And he was angry and indignant, and said "Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?" And thou didst fear and flee on account of these words.

## *Moses in southern Egypt*

## **JASHER 71:9**

9. And Pharaoh heard of this affair, and he ordered Moses to be slain, so God sent his angel, and he appeared unto Pharaoh in the likeness of a captain of the guard.
10. And the angel of the Lord took the sword from the hand of the captain of the guard, and took his head off with it, for the likeness of the captain of the guard was turned into the likeness of Moses.
11. And the angel of the Lord took hold of the right hand of Moses, and brought him forth from Egypt, and placed him from without the borders of Egypt, a distance of forty days' journey.
12. And Aaron his brother alone remained in the land of Egypt, and he prophesied to the children of Israel, saying,
13. Thus says the Lord God of your ancestors, Throw away, each man, the abominations of his eyes, and do not defile yourselves with the idols of Egypt.
14. And the children of Israel rebelled and would not hearken to Aaron at that time.
15. And the Lord thought to destroy them, were it not that the Lord remembered the covenant which he had made with Abraham, Isaac and Jacob.
16. In those days the hand of Pharaoh continued to be severe against the children of Israel, and he crushed and oppressed them until the time when God sent forth his word and took notice of them.

## **JASHER 72:1**

1. And it was in those days that there was a great war between the children of Cush and the children of the east and Aram, and they rebelled against the king of Cush in whose hands they were.
2. So Kikianus king of Cush went forth with all the children of Cush, a people numerous as the sand, and he went to fight against Aram and the children of the east, to bring them under subjection.

## *Exodus*

3. And when Kikianus went out, he left Balaam the magician, with his two sons, to guard the city, and the lowest sort of the people of the land.
4. So Kikianus went forth to Aram and the children of the east, and he fought against them and smote them, and they all fell down wounded before Kikianus and his people.
5. And he took many of them captives and he brought them under subjection as at first, and he encamped upon their land to take tribute from them as usual.
6. And Balaam the son of Beor, when the king of Cush had left him to guard the city and the poor of the city, he rose up and advised with the people of the land to rebel against king Kikianus, not to let him enter the city when he should come home.
7. And the people of the land hearkened to him, and they swore to him and made him king over them, and his two sons for captains of the army.
8. So they rose up and raised the walls of the city at the two corners, and they built an exceeding strong building.
9. And at the third corner they dug ditches without number, between the city and the river which surrounded the whole land of Cush, and they made the waters of the river burst forth there.
10. At the fourth corner they collected numerous serpents by their incantations and enchantments, and they fortified the city and dwelt therein, and no one went out or in before them.
11. And Kikianus fought against Aram and the children of the east and he subdued them as before, and they gave him their usual tribute, and he went and returned to his land.
12. And when Kikianus the king of Cush approached his city and all the captains of the forces with him, they lifted up their eyes and saw that the walls of the city were built up and greatly elevated, so the men were astonished at this.
13. And they said one to the other, It is because they saw that we were delayed, in battle, and were greatly afraid of us, therefore have they done this thing and raised the city walls and fortified them so that the kings of Canaan might not come in battle against them.
14. So the king and the troops approached the city door and they looked up and behold, all the gates of the city were closed, and they called out to the sentinels, saying, Open unto us, that we may enter the city.
15. But the sentinels refused to open to them by the order of Balaam the magician, their king, they suffered them not to enter their city.
16. So they raised a battle with them opposite the city gate, and one hundred and thirty men of the army at Kikianus fell on that day.
17. And on the next day they continued to fight and they fought at the side of the river; they endeavored to pass but were not able, so some of them sank in the pits and died.
18. So the king ordered them to cut down trees to make rafts, upon which they might pass to them, and they did so.
19. And when they came to the place of the ditches, the waters revolved by mills, and two hundred men upon ten rafts were drowned.
20. And on the third day they came to fight at the side where the serpents were, but they could not approach there, for the serpents slew of them one hundred and seventy men, and they ceased fighting against Cush, and they besieged Cush for nine years, no person came out or in.
21. At that time that the war and the siege were against Cush, Moses fled from Egypt from Pharaoh who sought to kill him for having slain the Egyptian.
22. And Moses was eighteen years old when he fled from Egypt from the presence of Pharaoh, and he fled and escaped to the camp of Kikianus, which at that time was besieging Cush.

*Exodus*

23. And Moses was nine years in the camp of Kikianus king of Cush, all the time that they were besieging Cush, and Moses went out and came in with them.
24. And the king and princes and all the fighting men loved Moses, for he was great and worthy, his stature was like a noble lion, his face was like the sun, and his strength was like that of a lion, and he was counsellor to the king.
25. And at the end of nine years, Kikianus was seized with a mortal disease, and his illness prevailed over him, and he died on the seventh day.
26. So his servants embalmed him and carried him and buried him opposite the city gate to the north of the land of Egypt.
27. And they built over him an elegant strong and high building, and they placed great stones below.
28. And the king's scribes engraved upon those stones all the might of their king Kikianus, and all his battles which he had fought, behold they are written there at this day.
29. Now after the death of Kikianus king of Cush it grieved his men and troops greatly on account of the war.
30. So they said one to the other, Give us counsel what we are to do at this time, as we have resided in the wilderness nine years away from our homes.
31. If we say we will fight against the city many of us will fall wounded or killed, and if we remain here in the siege we shall also die.
32. For now all the kings of Aram and of the children of the east will hear that our king is dead, and they will attack us suddenly in a hostile manner, and they will fight against us and leave no remnant of us.
33. Now therefore let us go and make a king over us, and let us remain in the siege until the city is delivered up to us.
34. And they wished to choose on that day a man for king from the army of Kikianus, and they found no object of their choice like Moses to reign over them.
35. And they hastened and stripped off each man his garments and cast them upon the ground, and they made a great heap and placed Moses thereon.
36. And they rose up and blew with trumpets and called out before him, and said, May the king live, may the king live!
37. And all the people and nobles swore unto him to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moses king over them on that day.
38. And all the people of Cush issued a proclamation on that day, saying, Every man must give something to Moses of what is in his possession.
39. And they spread out a sheet upon the heap, and every man cast into it something of what he had, one a gold earring and the other a coin.
40. Also of onyx stones, bdellium, pearls and marble did the children of Cush cast unto Moses upon the heap, also silver and gold in great abundance.
41. And Moses took all the silver and gold, all the vessels, and the bdellium and onyx stones, which all the children of Cush had given to him, and he placed them amongst his treasures.
42. And Moses reigned over the children of Cush on that day, in the place of Kikianus king of Cush.

# *Moses king of Cush*

Antiquities Book 2 10:1 - 10:2

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MOSES, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites. And the occasion he laid hold of was this: - The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valor, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibes, and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that

when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle,) this accident happened: - Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtlety of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land.

## **JASHER 73:1**

1. In the fifty-fifth year of the reign of Pharaoh king of Egypt, that is in the hundred and fifty-seventh year of the Israelites going down into Egypt, reigned Moses in Cush.
2. Moses was twenty-seven years old when he began to reign over Cush, and forty years did he reign.
3. And the Lord granted Moses favor and grace in the eyes of all the children of Cush, and the children of Cush loved him exceedingly, so Moses was favored by the Lord and by men.
4. And in the seventh day of his reign, all the children of Cush assembled and came before Moses and bowed down to him to the ground.
5. And all the children spoke together in the presence of the king, saying, Give us counsel that we may see what is to be done to this city.
6. For it is now nine years that we have been besieging round about the city, and have not seen our children and our wives.
7. So the king answered them, saying, If you will hearken to my voice in all that I shall command you, then will the Lord give the city into our hands and we shall subdue it.
8. For if we fight with them as in the former battle which we had with them before the death of Kikianus, many of us will fall down wounded as before.
9. Now therefore behold here is counsel for you in this matter; if you will hearken to my voice, then will the city be delivered into our hands.
10. So all the forces answered the king, saying, All that our lord shall command that will we do.
11. And Moses said unto them, Pass through and proclaim a voice in the whole camp unto all the people, saying,
12. Thus says the king, Go into the forest and bring with you of the young ones of the stork, each man a young one in his hand.
13. And any person transgressing the word of the king, who shall not bring his young one, he shall die, and the king will take all belonging to him.
14. And when you shall bring them they shall be in your keeping, you shall rear them until they grow up, and you shall teach them to dart upon, as is the way of the young ones of the hawk.

*Exodus*

15. So all the children of Cush heard the words of Moses, and they rose up and caused a proclamation to be issued throughout the camp, saying,
16. Unto you, all the children of Cush, the king's order is, that you go all together to the forest, and catch there the young storks each man his young one in his hand, and you shall bring them home.
17. And any person violating the order of the king shall die, and the king will take all that belongs to him.
18. And all the people did so, and they went out to the wood and they climbed the fir trees and caught, each man a young one in his hand, all the young of the storks, and they brought them into the desert and reared them by order of the king, and they taught them to dart upon, similar to the young hawks.
19. And after the young storks were reared, the king ordered them to be hungered for three days, and all the people did so.
20. And on the third day, the king said unto them, strengthen yourselves and become valiant men, and put on each man his armor and gird on his sword upon him, and ride each man his horse and take each his young stork in his hand.
21. And we will rise up and fight against the city at the place where the serpents are; and all the people did as the king had ordered.
22. And they took each man his young one in his hand, and they went away, and when they came to the place of the serpents the king said to them, Send forth each man his young stork upon the serpents.
23. And they sent forth each man his young stork at the king's order, and the young storks ran upon the serpents and they devoured them all and destroyed them out of that place.
24. And when the king and people had seen that all the serpents were destroyed in that place, all the people set up a great shout.
25. And they approached and fought against the city and took it and subdued it, and they entered the city.
26. And there died on that day one thousand and one hundred men of the people of the city, all that inhabited the city, but of the people besieging not one died.
27. So all the children of Cush went each to his home, to his wife and children and to all belonging to him.
28. And Balaam the magician, when he saw that the city was taken, he opened the gate and he and his two sons and eight brothers fled and returned to Egypt to Pharaoh king of Egypt.
29. They are the sorcerers and magicians who are mentioned in the book of the law, standing against Moses when the Lord brought the plagues upon Egypt.
30. So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus king of Cush.
31. And they placed the royal crown upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus.
32. And Moses feared the Lord God of his fathers, so that he came not to her, nor did he turn his eyes to her.
33. For Moses remembered how Abraham had made his servant Eliezer swear, saying unto him, Thou shalt not take a woman from the daughters of Canaan for my son Isaac.
34. Also what Isaac did when Jacob had fled from his brother, when he commanded him, saying, Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham.

## *Exodus*

35. For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever.
36. Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.
37. And Moses feared the Lord his God all his life, and Moses walked before the Lord in truth, with all his heart and soul, he turned not from the right way all the days of his life; he declined not from the way either to the right or to the left, in which Abraham, Isaac and Jacob had walked.
38. And Moses strengthened himself in the kingdom of the children of Cush, and he guided the children of Cush with his usual wisdom, and Moses prospered in his kingdom.
39. And at that time Aram and the children of the east heard that Kikianus king of Cush had died, so Aram and the children of the east rebelled against Cush in those days.
40. And Moses gathered all the children of Cush, a people very mighty, about thirty thousand men, and he went forth to fight with Aram and the children of the east.
41. And they went at first to the children of the east, and when the children of the east heard their report, they went to meet them, and engaged in battle with them.
42. And the war was severe against the children of the east, so the Lord gave all the children of the east into the hand of Moses, and about three hundred men fell down slain.
43. And all the children of the east turned back and retreated, so Moses and the children of Cush followed them and subdued them, and put a tax upon them, as was their custom.
44. So Moses and all the people with him passed from there to the land of Aram for battle.
45. And the people of Aram also went to meet them, and they fought against them, and the Lord delivered them into the hand of Moses, and many of the men of Aram fell down wounded.
46. And Aram also were subdued by Moses and the people of Cush, and also gave their usual tax.
47. And Moses brought Aram and the children of the east under subjection to the children of Cush, and Moses and all the people who were with him, turned to the land of Cush.
48. And Moses strengthened himself in the kingdom of the children of Cush, and the Lord was with him, and all the children of Cush were afraid of him.

## *War in Africa*

### **JASHER 74:1**

1. In the end of years died Saul king of Edom, and Baal Chanan the son of Achbor reigned in his place.
2. In the sixteenth year of the reign of Moses over Cush, Baal Chanan the son of Achbor reigned in the land of Edom over all the children of Edom for thirty-eight years.
3. In his days Moab rebelled against the power of Edom, having been under Edom since the days of Hadad the son of Bedad, who smote them and Midian, and brought Moab under subjection to Edom.
4. And when Baal Chanan the son of Achbor reigned over Edom, all the children of Moab withdrew their allegiance from Edom.
5. And Angeas king of Africa died in those days, and Azdrubal his son reigned in his stead.

## *Exodus*

6. And in those days died Janeas king of the children of Chittim, and they buried him in his temple which he had built for himself in the plain of Canopia for a residence, and Latinus reigned in his stead.
7. In the twenty-second year of the reign of Moses over the children of Cush, Latinus reigned over the children of Chittim forty-five years.
8. And he also built for himself a great and mighty tower, and he built therein an elegant temple for his residence, to conduct his government, as was the custom.
9. In the third year of his reign he caused a proclamation to be made to all his skilful men, who made many ships for him.
10. And Latinus assembled all his forces, and they came in ships, and went therein to fight with Azdrubal son of Angeas king of Africa, and they came to Africa and engaged in battle with Azdrubal and his army.
11. And Latinus prevailed over Azdrubal, and Latinus took from Azdrubal the aqueduct which his father had brought from the children of Chittim, when he took Janiah the daughter of Uzi for a wife, so Latinus overthrew the bridge of the aqueduct, and smote the whole army of Azdrubal a severe blow.
12. And the remaining strong men of Azdrubal strengthened themselves, and their hearts were filled with envy, and they courted death, and again engaged in battle with Latinus king of Chittim.
13. And the battle was severe upon all the men of Africa, and they all fell wounded before Latinus and his people, and Azdrubal the king also fell in that battle.
14. And the king Azdrubal had a very beautiful daughter, whose name was Ushpezena, and all the men of Africa embroidered her likeness on their garments, on account of her great beauty and comely appearance.
15. And the men of Latinus saw Ushpezena, the daughter of Azdrubal, and praised her unto Latinus their king.
16. And Latinus ordered her to be brought to him, and Latinus took Ushpezena for a wife, and he turned back on his way to Chittim.
17. And it was after the death of Azdrubal son of Angeas, when Latinus had turned back to his land from the battle, that all the inhabitants of Africa rose up and took Anibal the son of Angeas, the younger brother of Azdrubal, and made him king instead at his brother over the whole land at Africa.
18. And when he reigned, he resolved to go to Chittim to fight with the children of Chittim, to avenge the cause of Azdrubal his brother, and the cause of the inhabitants of Africa, and he did so.
19. And he made many ships, and he came therein with his whole army, and he went to Chittim.
20. So Anibal fought with the children of Chittim, and the children of Chittim fell wounded before Anibal and his army, and Anibal avenged his brother's cause.
21. And Anibal continued the war for eighteen years with the children of Chittim, and Anibal dwelt in the land of Chittim and encamped there for a long time.
22. And Anibal smote the children of Chittim very severely, and he slew their great men and princes, and of the rest of the people he smote about eighty thousand men.
23. And at the end of days and years, Anibal returned to his land of Africa, and he reigned securely in the place of Azdrubal his brother.

## *The children of Ephraim leave early*

### **JASHER 75:1**

1. At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Israel, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph.
2. For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham.
3. And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand.
4. But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force.
5. And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were.
6. And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath.
7. And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day.
8. And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force.
9. And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them.
10. And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle.
11. And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day.
12. And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying,
13. Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause.
14. Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath.
15. And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines.
16. And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement.
17. For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel.

## Exodus

18. And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities.
19. And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones.
20. And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them.
21. And their father Ephraim mourned over them for many days, and his brethren came to console him.
22. And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.

# *Moses in Midian*

## Exodus 2:15

### King James

- {2:15} Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.
- {2:16} Now the priest of Midian had seven daughters: and they came and drew [water,] and filled the troughs to water their father's flock.
- {2:17} And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.
- {2:18} And when they came to Reuel their father, he said, How [is it that] ye are come so soon to day?
- {2:19} And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] enough for us, and watered the flock.
- {2:20} And he said unto his daughters, And where [is] he? why [is] it [that] ye have left the man? call him, that he may eat bread.
- {2:21} And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

### Septuagint

- 2:15 And Pharaoh heard this matter, and sought to slay Moses; and Moses departed from the presence of Pharaoh, and dwelt in the land of Midiam; and having come into the land of Madiam, he sat on the well.
- 16 And the priest of Madiam had seven daughters, feeding the flock of their father Jothor; and they came and drew water until they filled their pitchers, to water the flock of their father Jothor.
- 17 And the shepherds came, and were driving them away; and Moses rose up and rescued them, and drew water for them, and watered their sheep.
- 18 And they came to Raguel their father; and he said to them, Why have ye come so quickly today?
- 19 And they said, An Egyptian delivered us from the shepherds, and drew water for us and watered our sheep.
- 20 And he said to his daughters, And where is he? and why have ye left the man? call him therefore, that he may eat bread.
- 21 And Moses was established with the man, and he gave Sephora his daughter to Moses to wife.

{2:22} And she bare [him] a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

22 And the woman conceived and bore a son, and Moses called his name Gersam, saying, I am a sojourner in a strange land.

## Antiquities Book 2 11:1 - 11:2

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Now the Egyptians, after they had been preserved by Moses, entertained a hatred to him, and were very eager in compassing their designs against him, as suspecting that he would take occasion, from his good success, to raise a sedition, and bring innovations into Egypt; and told the king he ought to be slain. The king had also some intentions of himself to the same purpose, and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him and being instigated by the sacred scribes, he was ready to undertake to kill Moses: but when he had learned beforehand what plots there were against him, he went away privately; and because the public roads were watched, he took his flight through the deserts, and where his enemies could not suspect he would travel; and, though he was destitute of food, he went on, and despised that difficulty courageously; and when he came to the city Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey, and the affliction he had been in. It was not far from the city, and the time of the day was noon, where he had an occasion offered him by the custom of the country of doing what recommended his virtue, and afforded him an opportunity of bettering his circumstances.

For that country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water, and lest it should be spent by others before they came. There were now come, therefore, to this well seven sisters that were virgins, the daughters of Raguel, a priest, and one thought worthy by the people of the country of great honor. These virgins, who took care of their father's flocks, which sort of work it was customary and very familiar for women to do in the country of the Troglodytes, they came first of all, and drew water out of the well in a quantity sufficient for their flocks, into troughs, which were made for the reception of that water; but when the shepherds came upon the maidens, and drove them away, that they might have the command of the water themselves, Moses, thinking it would be a terrible reproach upon him if he overlooked the young women under unjust oppression, and should suffer the violence of the men to prevail over the right of the maidens, he drove away the men, who had a mind to more than their share, and afforded a proper assistance to the women; who, when they had received such a benefit from him, came to their father, and told him how they had been affronted by the shepherds, and assisted by a stranger, and entreated that he would not let this generous action be done in vain, nor go without a reward. Now the father took it well from his daughters that they were so desirous to reward their benefactor; and bid them bring Moses into his presence, that he might be rewarded as he deserved. And when Moses came, he told him what testimony his daughters bare to him, that he had assisted them; and that, as he admired him for his virtue, he said that Moses had bestowed such his assistance on persons not insensible of benefits, but where they were both able and willing to return the kindness, and even to exceed the measure of his generosity. So he made him his son, and gave him one of his daughters in marriage; and appointed him to be the guardian and superintendent over his cattle; for of old, all the wealth of the barbarians was in those cattle.

### JASHER 76:1

1. And Moses the son of Amram was still king in the land of Cush in those days, and he prospered in his kingdom, and he conducted the government of the children of Cush in justice, in righteousness, and integrity.
2. And all the children of Cush loved Moses all the days that he reigned over them, and all the inhabitants of the land of Cush were greatly afraid of him.
3. And in the fortieth year of the reign of Moses over Cush, Moses was sitting on the royal throne whilst Adoniah the queen was before him, and all the nobles were sitting around him.

*Exodus*

4. And Adoniah the queen said before the king and the princes, What is this thing which you, the children of Cush, have done for this long time?
5. Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the gods of the children of Cush.
6. Now therefore hear, O ye children of Cush, and let this man no more reign over you as he is not of our flesh.
7. Behold Menacrus my son is grown up, let him reign over you, for it is better for you to serve the son of your lord, than to serve a stranger, slave of the king of Egypt.
8. And all the people and nobles of the children of Cush heard the words which Adoniah the queen had spoken in their ears.
9. And all the people were preparing until the evening, and in the morning they rose up early and made Menacrus, son of Kikianus, king over them.
10. And all the children of Cush were afraid to stretch forth their hand against Moses, for the Lord was with Moses, and the children of Cush remembered the oath which they swore unto Moses, therefore they did no harm to him.
11. But the children of Cush gave many presents to Moses, and sent him from them with great honor.
12. So Moses went forth from the land of Cush, and went home and ceased to reign over Cush, and Moses was sixty-six years old when he went out of the land of Cush, for the thing was from the Lord, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham.
13. So Moses went to Midian, for he was afraid to return to Egypt on account of Pharaoh, and he went and sat at a well of water in Midian.
14. And the seven daughters of Reuel the Midianite went out to feed their father's flock.
15. And they came to the well and drew water to water their father's flock.
16. So the shepherds of Midian came and drove them away, and Moses rose up and helped them and watered the flock.
17. And they came home to their father Reuel, and told him what Moses did for them.
18. And they said, An Egyptian man has delivered us from the hands of the shepherds, he drew up water for us and watered the flock.
19. And Reuel said to his daughters, And where is he? wherefore have you left the man?
20. And Reuel sent for him and fetched him and brought him home, and he ate bread with him.
21. And Moses related to Reuel that he had fled from Egypt and that he reigned forty years over Cush, and that they afterward had taken the government from him, and had sent him away in peace with honor and with presents.
22. And when Reuel had heard the words of Moses, Reuel said within himself, I will put this man into the prison house, whereby I shall conciliate the children of Cush, for he has fled from them.
23. And they took and put him into the prison house, and Moses was in prison ten years, and whilst Moses was in the prison house, Zipporah the daughter of Reuel took pity over him, and supported him with bread and water all the time.
24. And all the children of Israel were yet in the land of Egypt serving the Egyptians in all manner of hard work, and the hand of Egypt continued in severity over the children of Israel in those days.
25. At that time the Lord smote Pharaoh king of Egypt, and he afflicted with the plague of leprosy from the sole of his foot to the crown of his head; owing to the cruel treatment of the children of Israel was this plague at that time from the Lord upon Pharaoh king of Egypt.

*Exodus*

26. For the Lord had hearkened to the prayer of his people the children of Israel, and their cry reached him on account of their hard work.
27. Still his anger did not turn from them, and the hand of Pharaoh was still stretched out against the children of Israel, and Pharaoh hardened his neck before the Lord, and he increased his yoke over the children of Israel, and embittered their lives with all manner of hard work.
28. And when the Lord had inflicted the plague upon Pharaoh king of Egypt, he asked his wise men and sorcerers to cure him.
29. And his wise men and sorcerers said unto him, That if the blood of little children were put into the wounds he would be healed. 30. And Pharaoh hearkened to them, and sent his ministers to Goshen to the children of Israel to take their little children.
31. And Pharaoh's ministers went and took the infants of the children of Israel from the bosoms of their mothers by force, and they brought them to Pharaoh daily, a child each day, and the physicians killed them and applied them to the plague; thus did they all the days.
32. And the number of the children which Pharaoh slew was three hundred and seventy-five.
33. But the Lord hearkened not to the physicians of the king of Egypt, and the plague went on increasing mightily.
34. And Pharaoh was ten years afflicted with that plague, still the heart of Pharaoh was more hardened against the children of Israel.
35. And at the end of ten years the Lord continued to afflict Pharaoh with destructive plagues.
36. And the Lord smote him with a bad tumor and sickness at the stomach, and that plague turned to a severe boil.
37. At that time the two ministers of Pharaoh came from the land of Goshen where all the children of Israel were, and went to the house of Pharaoh and said to him, We have seen the children of Israel slacken in their work and negligent in their labor.
38. And when Pharaoh heard the words of his ministers, his anger was kindled against the children of Israel exceedingly, for he was greatly grieved at his bodily pain.
39. And he answered and said, Now that the children of Israel know that I am ill, they turn and scoff at us, now therefore harness my chariot for me, and I will betake myself to Goshen and will see the scoff of the children of Israel with which they are deriding me; so his servants harnessed the chariot for him.
40. And they took and made him ride upon a horse, for he was not able to ride of himself;
41. And he took with him ten horsemen and ten footmen, and went to the children of Israel to Goshen.
42. And when they had come to the border of Egypt, the king's horse passed into a narrow place, elevated in the hollow part of the vineyard, fenced on both sides, the low, plain country being on the other side.
43. And the horses ran rapidly in that place and pressed each other, and the other horses pressed the king's horse.
44. And the king's horse fell into the low plain whilst the king was riding upon it, and when he fell the chariot turned over the king's face and the horse lay upon the king, and the king cried out, for his flesh was very sore.
45. And the flesh of the king was torn from him, and his bones were broken and he could not ride, for this thing was from the Lord to him, for the Lord had heard the cries of his people the children of Israel and their affliction.

## Exodus

46. And his servants carried him upon their shoulders, a little at a time, and they brought him back to Egypt, and the horsemen who were with him came also back to Egypt.
47. And they placed him in his bed, and the king knew that his end was come to die, so Aparanith the queen his wife came and cried before the king, and the king wept a great weeping with her.
48. And all his nobles and servants came on that day and saw the king in that affliction, and wept a great weeping with him.
49. And the princes of the king and all his counselors advised the king to cause one to reign in his stead in the land, whomsoever he should choose from his sons.
50. And the king had three sons and two daughters which Aparanith the queen his wife had borne to him, besides the king's children of concubines.
51. And these were their names, the firstborn Othri, the second Adikam, and the third Morion, and their sisters, the name of the elder Bathia and of the other Acuzi.
52. And Othri the first born of the king was an idiot, precipitate and hurried in his words.
53. But Adikam was a cunning and wise man and knowing in all the wisdom of Egypt, but of unseemly aspect, thick in flesh, and very short in stature; his height was one cubit.
54. And when the king saw Adikam his son intelligent and wise in all things, the king resolved that he should be king in his stead after his death.
55. And he took for him a wife Gedudah daughter of Abilot, and he was ten years old, and she bare unto him four sons.
56. And he afterward went and took three wives and begat eight sons and three daughters.
57. And the disorder greatly prevailed over the king, and his flesh stank like the flesh of a carcass cast upon the field in summer time, during the heat of the sun.
58. And when the king saw that his sickness had greatly strengthened itself over him, he ordered his son Adikam to be brought to him, and they made him king over the land in his place.
59. And at the end of three years, the king died, in shame, disgrace, and disgust, and his servants carried him and buried him in the sepulcher of the kings of Egypt in Zoan Mizraim.
60. But they embalmed him not as was usual with kings, for his flesh was putrid, and they could not approach to embalm him on account of the stench, so they buried him in haste.
61. For this evil was from the Lord to him, for the Lord had requited him evil for the evil which in his days he had done to Israel.
62. And he died with terror and with shame, and his son Adikam reigned in his place.<

## **JASHER 77:1**

1. Adikam was twenty years old when he reigned over Egypt, he reigned four years.
2. In the two hundred and sixth year of Israel's going down to Egypt did Adikam reign over Egypt, but he continued not so long in his reign over Egypt as his fathers had continued their reigns.
3. For Melol his father reigned ninety-four years in Egypt, but he was ten years sick and died, for he had been wicked before the Lord.
4. And all the Egyptians called the name of Adikam Pharaoh like the name of his fathers, as was their custom to do in Egypt.
5. And all the wise men of Pharaoh called the name of Adikam Ahuz, for short is called Ahuz in the Egyptian language. 6. And Adikam was exceedingly ugly, and he was a cubit and a span and he had a great beard which reached to the soles of his feet.

## *Exodus*

7. And Pharaoh sat upon his father's throne to reign over Egypt, and he conducted the government of Egypt in his wisdom.
8. And whilst he reigned he exceeded his father and all the preceding kings in wickedness, and he increased his yoke over the children of Israel.
9. And he went with his servants to Goshen to the children of Israel, and he strengthened the labor over them and he said unto them, Complete your work, each day's task, and let not your hands slacken from our work from this day forward as you did in the days of my father.
10. And he placed officers over them from amongst the children of Israel, and over these officers he placed taskmasters from amongst his servants.
11. And he placed over them a measure of bricks for them to do according to that number, day by day, and he turned back and went to Egypt.
12. At that time the task-masters of Pharaoh ordered the officers of the children of Israel according to the command of Pharaoh, saying,
13. Thus says Pharaoh, Do your work each day, and finish your task, and observe the daily measure of bricks; diminish not anything. 14. And it shall come to pass that if you are deficient in your daily bricks, I will put your young children in their stead.
15. And the task-masters of Egypt did so in those days as Pharaoh had ordered them.
16. And whenever any deficiency was found in the children of Israel's measure of their daily bricks, the task-masters of Pharaoh would go to the wives of the children of Israel and take infants of the children of Israel to the number of bricks deficient, they would take them by force from their mother's laps, and put them in the building instead of the bricks;
17. Whilst their fathers and mothers were crying over them and weeping when they heard the weeping voices of their infants in the wall of the building.
18. And the task-masters prevailed over Israel, that the Israelites should place their children in the building, so that a man placed his son in the wall and put mortar over him, whilst his eyes wept over him, and his tears ran down upon his child.
19. And the task-masters of Egypt did so to the babes of Israel for many days, and no one pitied or had compassion over the babes of the children of Israel.
20. And the number of all the children killed in the building was two hundred and seventy, some whom they had built upon instead of the bricks which had been left deficient by their fathers, and some whom they had drawn out dead from the building.
21. And the labor imposed upon the children of Israel in the days of Adikam exceeded in hardship that which they performed in the days of his father.
22. And the children of Israel sighed every day on account of their heavy work, for they had said to themselves, Behold when Pharaoh shall die, his son will rise up and lighten our work!
23. But they increased the latter work more than the former, and the children of Israel sighed at this and their cry ascended to God on account of their labor.
24. And God heard the voice of the children of Israel and their cry, in those days, and God remembered to them his covenant which he had made with Abraham, Isaac and Jacob.
25. And God saw the burden of the children of Israel, and their heavy work in those days, and he determined to deliver them.
26. And Moses the son of Amram was still confined in the dungeon in those days, in the house of Reuel the Midianite, and Zipporah the daughter of Reuel did support him with food secretly day by day.
27. And Moses was confined in the dungeon in the house of Reuel for ten years.

*Exodus*

28. And at the end of ten years which was the first year of the reign of Pharaoh over Egypt, in the place of his father,
29. Zipporah said to her father Reuel, No person inquires or seeks after the Hebrew man, whom thou didst bind in prison now ten years.
30. Now therefore, if it seem good in thy sight, let us send and see whether he is living or dead, but her father knew not that she had supported him.
31. And Reuel her father answered and said to her, Has ever such a thing happened that a man should be shut up in a prison without food for ten years, and that he should live?
32. And Zipporah answered her father, saying, Surely thou hast heard that the God of the Hebrews is great and awful, and does wonders for them at all times.
33. He it was who delivered Abraham from Ur of the Chaldeans, and Isaac from the sword of his father, and Jacob from the angel of the Lord who wrestled with him at the ford of Jabbuk.
34. Also with this man has he done many things, he delivered him from the river in Egypt and from the sword of Pharaoh, and from the children of Cush, so also can he deliver him from famine and make him live.
35. And the thing seemed good in the sight of Reuel, and he did according to the word of his daughter, and sent to the dungeon to ascertain what became of Moses.
36. And he saw, and behold the man Moses was living in the dungeon, standing upon his feet, praising and praying to the God of his ancestors.
37. And Reuel commanded Moses to be brought out of the dungeon, so they shaved him and he changed his prison garments and ate bread.
38. And afterward Moses went into the garden of Reuel which was behind the house, and he there prayed to the Lord his God, who had done mighty wonders for him.
39. And it was that whilst he prayed he looked opposite to him, and behold a sapphire stick was placed in the ground, which was planted in the midst of the garden.
40. And he approached the stick and he looked, and behold the name of the Lord God of hosts was engraved thereon, written and developed upon the stick.
41. And he read it and stretched forth his hand and he plucked it like a forest tree from the thicket, and the stick was in his hand.
42. And this is the stick with which all the works of our God were performed, after he had created heaven and earth, and all the host of them, seas, rivers and all their fishes.
43. And when God had driven Adam from the garden of Eden, he took the stick in his hand and went and tilled the ground from which he was taken.
44. And the stick came down to Noah and was given to Shem and his descendants, until it came into the hand of Abraham the Hebrew.
45. And when Abraham had given all he had to his son Isaac, he also gave to him this stick.
46. And when Jacob had fled to Padan-aram, he took it into his hand, and when he returned to his father he had not left it behind him.
47. Also when he went down to Egypt he took it into his hand and gave it to Joseph, one portion above his brethren, for Jacob had taken it by force from his brother Esau.
48. And after the death of Joseph, the nobles of Egypt came into the house of Joseph, and the stick came into the hand of Reuel the Midianite, and when he went out of Egypt, he took it in his hand and planted it in his garden.
49. And all the mighty men of the Kinities tried to pluck it when they endeavored to get Zipporah his daughter, but they were unsuccessful.

50. So that stick remained planted in the garden of Reuel, until he came who had a right to it and took it.
51. And when Reuel saw the stick in the hand of Moses, he wondered at it, and he gave him his daughter Zipporah for a wife.

## **JASHER 78:1**

1. At that time died Baal Channan son of Achbor, king of Edom, and was buried in his house in the land of Edom.
2. And after his death the children of Esau sent to the land of Edom, and took from there a man who was in Edom, whose name was Hadad, and they made him king over them in the place of Baal Channan, their king.
3. And Hadad reigned over the children of Edom forty-eight years.
4. And when he reigned he resolved to fight against the children of Moab, to bring them under the power of the children of Esau as they were before, but he was not able, because the children of Moab heard this thing, and they rose up and hastened to elect a king over them from amongst their brethren.
5. And they afterward gathered together a great people, and sent to the children of Ammon their brethren for help to fight against Hadad king of Edom.
6. And Hadad heard the thing which the children of Moab had done, and was greatly afraid of them, and refrained from fighting against them.
7. In those days Moses, the son of Amram, in Midian, took Zipporah, the daughter of Reuel the Midianite, for a wife.
8. And Zipporah walked in the ways of the daughters of Jacob, she was nothing short of the righteousness of Sarah, Rebecca, Rachel and Leah.
9. And Zipporah conceived and bare a son and he called his name Gershom, for he said, I was a stranger in a foreign land; but he circumcised not his foreskin, at the command of Reuel his father-in-law.
10. And she conceived again and bare a son, but circumcised his foreskin, and called his name Eliezer, for Moses said, Because the God of my fathers was my help, and delivered me from the sword of Pharaoh.
11. And Pharaoh king of Egypt greatly increased the labor of the children of Israel in those days, and continued to make his yoke heavier upon the children of Israel.
12. And he ordered a proclamation to be made in Egypt, saying, Give no more straw to the people to make bricks with, let them go and gather themselves straw as they can find it.
13. Also the tale of bricks which they shall make let them give each day, and diminish nothing from them, for they are idle in their work.
14. And the children of Israel heard this, and they mourned and sighed, and they cried unto the Lord on account of the bitterness of their souls.
15. And the Lord heard the cries of the children of Israel, and saw the oppression with which the Egyptians oppressed them.
16. And the Lord was jealous of his people and his inheritance, and heard their voice, and he resolved to take them out of the affliction of Egypt, to give them the land of Canaan for a possession.

## *YHWH speaks to Moses*

### Exodus 2:23

#### King James

{2:23} And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

{2:24} And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

{2:25} And God looked upon the children of Israel, and God had respect unto [them].

#### Septuagint

2:23 And in those days after a length of time, the king of Egypt died; and the children of Israel groaned because of their tasks, and cried, and their cry because of their tasks went up to God.

24 And God heard their groanings, and God remembered his covenant made with Abraam and Isaac and Jacob.

25 And God looked upon the children of Israel, and was made known to them.

### Exodus 3:1

#### King James

{3:1} Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb.

{3:2} And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed.

{3:3} And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

{3:4} And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I.

{3:5} And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

{3:6} Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

#### Septuagint

3:1 And Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb.

2 And an angel of the Lord appeared to him in flaming fire out of the bush, and he sees that the bush burns with fire, —but the bush was not consumed.

3 And Moses said, I will go near and see this great sight, why the bush is not consumed.

4 And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying, Moses, Moses; and he said, What is it?

5 And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground.

6 And he said, I am the God of thy father, the God of Abraam, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God.

*Exodus*

{3:7} And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

{3:8} And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

{3:9} Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

{3:10} Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

{3:11} And Moses said unto God, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

{3:12} And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

{3:13} And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

{3:14} And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

{3:15} And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.

<sup>7</sup> And the Lord said to Moses, I have surely seen the affliction of my people that is in Egypt, and I have heard their cry *caused* by their taskmasters; for I know their affliction.

<sup>8</sup> And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the Chananites, and the Chettites, and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites.

<sup>9</sup> And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them.

<sup>10</sup> And now come, I will send thee to Pharaoh king of Egypt, and thou shalt bring out my people the children of Israel from the land of Egypt.

<sup>11</sup> And Moses said to God, Who am I, that I should go to Pharaoh king of Egypt, and that I should bring out the children of Israel from the land of Egypt?

<sup>12</sup> And God spoke to Moses, saying, I will be with thee, and this shall be the sign to thee that I shall send thee forth, —when thou bringest out my people out of Egypt, then ye shall serve God in this mountain.

<sup>13</sup> And Moses said to God, Behold, I shall go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them?

<sup>14</sup> And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you.

<sup>15</sup> And God said again to Moses, Thus shalt thou say to the sons of Israel, The Lord God of our fathers, the God of Abraam, and God of Isaac, and God of Jacob, has sent me to you: this is my name for ever, and my memorial to generations of generations.

Exodus

{3:16} Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt:

{3:17} And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

{3:18} And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

{3:19} And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

{3:20} And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

{3:21} And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

{3:22} But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

<sup>16</sup> Go then and gather the elders of the children of Israel, and thou shalt say to them, The Lord God of our fathers has appeared to me, the God of Abraam, and God of Isaac, and God of Jacob, saying, I have surely looked upon you, and upon all the things which have happened to you in Egypt.

<sup>17</sup> And he said, I will bring you up out of the affliction of the Egyptians to the land of the Chananites and the Chettites, and Amorites and Pherezites, and Gergesites, and Evites, and Jebusites, to a land flowing with milk and honey.

<sup>18</sup> And they shall hearken to thy voice, and thou and the elders of Israel shall go in to Pharaoh king of Egypt, and thou shalt say to him, The God of the Hebrews has called us; we will go then a journey of three days into the wilderness, that we may sacrifice to our God.

<sup>19</sup> But I know that Pharaoh king of Egypt will not let you go, save with a mighty hand;

<sup>20</sup> and I will stretch out my hand, and smite the Egyptians with all my wonders, which I shall work among them, and after that he will send you forth.

<sup>21</sup> And I will give this people favour in the sight of the Egyptians, and whenever ye shall escape, ye shall not depart empty.

<sup>22</sup> But *every* woman shall ask of her neighbour and fellow lodger, articles of gold and silver, and apparel; and ye shall put them upon your sons and upon your daughters, —and spoil ye the Egyptians.

## Exodus 4:1

### King James

{4:1} And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

{4:2} And the LORD said unto him, What [is] that in thine hand? And he said, A rod.

{4:3} And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

{4:4} And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

{4:5} That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

{4:6} And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand [was] leprous as snow.

{4:7} And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his [other] flesh.

{4:8} And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

{4:9} And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] upon the dry [land:] and the water which thou takest out of the river shall become blood upon the dry [land. ]

{4:10} And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue.

### Septuagint

4:1 And Moses answered and said, If they believe me not, and do not hearken to my voice (for they will say, God has not appeared to thee), what shall I say to them?

2 And the Lord said to him, What is this thing that is in thine hand? and he said, A rod.

3 And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent, and Moses fled from it.

4 And the Lord said to Moses, Stretch forth thine hand, and take hold of its tail: so he stretched forth his hand and took hold of the tail,

5 and it became a rod in his hand, —that they may believe thee, that the God of thy fathers has appeared to thee, the God of Abraam, and God of Isaac, and God of Jacob.

6 And the Lord said again to him, Put thine hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and his hand became as snow.

7 And he said again, Put thy hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and it was again restored to the complexion of his *other* flesh.

8 And if they will not believe thee, nor hearken to the voice of the first sign, they will believe thee *because* of the voice of the second sign.

9 And it shall come to pass if they will not believe thee for these two signs, and will not hearken to thy voice, that thou shalt take of the water of the river and pour it upon the dry land, and the water which thou shalt take from the river shall be blood upon the dry land.

10 And Moses said to the Lord, I pray, Lord, I have not been sufficient in former times, neither from the time that thou hast begun to speak to thy servant: I am weak in speech, and slow-tongued.

## Exodus

{4:11} And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

{4:12} Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

{4:13} And he said, O my Lord, send, I pray thee, by the hand [of him whom] thou wilt send.

{4:14} And the anger of the LORD was kindled against Moses, and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

{4:15} And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

{4:16} And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

{4:17} And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

<sup>11</sup> And the Lord said to Moses, Who has given a mouth to man, and who has made the very hard of hearing, and the deaf, the seeing and the blind? have not I, God?

<sup>12</sup> And now go and I will open thy mouth, and will instruct thee in what thou shalt say.

<sup>13</sup> And Moses said, I pray thee, Lord, appoint another able *person* whom thou shalt send.

<sup>14</sup> And the Lord was greatly angered against Moses, and said, Lo! is not Aaron the Levite thy brother? I know that he will surely speak to thee; and, behold, he will come forth to meet thee, and beholding thee he will rejoice within himself.

<sup>15</sup> And thou shalt speak to him; and thou shalt put my words into his mouth, and I will open thy mouth and his mouth, and I will instruct you in what ye shall do.

<sup>16</sup> And he shall speak for thee to the people, and he shall be thy mouth, and thou shalt be for him in things pertaining to God.

<sup>17</sup> And this rod that was turned into a serpent thou shalt take in thine hand, wherewith thou shalt work miracles.

## Antiquities Book 2 12:1 - 12:4

NOW Moses, when he had obtained the favor of Jethro, for that was one of the names of Raguel, staid there and fed his flock; but some time afterward, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabout, and the best for pasturage, the herbage being there good; and it had not been before fed upon, because of the opinion men had that God dwelt there, the shepherds not daring to ascend up to it; and here it was that a wonderful prodigy happened to Moses; for a fire fed upon a thorn bush, yet did the green leaves and the flowers continue untouched, and the fire did not at all consume the fruit branches, although the flame was great and fierce. Moses was afrighted at this strange sight, as it was to him; but he was still more astonished when the fire uttered a voice, and called to him by name, and spake words to him, by which it signified how bold he had been in venturing to come into a place whither no man had ever come before, because the place was divine; and advised him to remove a great way off from the flame, and to be contented with what he had seen; and though he were himself a good man, and the offspring of great men, yet that he should not pry any further; and he foretold to him, that he should have glory and honor among men, by the blessing of God upon him. He also commanded him to go away thence with confidence to Egypt, in order to his being the commander and conductor of the body of the Hebrews, and to his delivering his own people from the injuries they suffered there: "For," said God, "they shall inhabit this happy land which your forefather Abraham inhabited, and shall have the enjoyment of all good things." But still he enjoined them, when he brought the Hebrews out of the land of Egypt, to come to that place, and to offer sacrifices of thanksgiving there, Such were the divine oracles which were delivered out of the fire.

## Exodus

But Moses was astonished at what he saw, and much more at what he heard; and he said, "I think it would be an instance of too great madness, O Lord, for one of that regard I bear to thee, to distrust thy power, since I myself adore it, and know that it has been made manifest to my progenitors: but I am still in doubt how I, who am a private man, and one of no abilities, should either persuade my own countrymen to leave the country they now inhabit, and to follow me to a land whither I lead them; or, if they should be persuaded, how can I force Pharaoh to permit them to depart, since they augment their own wealth and prosperity by the labors and works they put upon them?"

But God persuaded him to be courageous on all occasions, and promised to be with him, and to assist him in his words, when he was to persuade men; and in his deeds, when he was to perform wonders. He bid him also to take a signal of the truth of what he said, by throwing his rod upon the ground, which, when he had done, it crept along, and was become a serpent, and rolled itself round in its folds, and erected its head, as ready to revenge itself on such as should assault it; after which it became a rod again as it was before. After this God bid Moses to put his right hand into his bosom: he obeyed, and when he took it out it was white, and in color like to chalk, but afterward it returned to its wonted color again. He also, upon God's command, took some of the water that was near him, and poured it upon the ground, and saw the color was that of blood. Upon the wonder that Moses showed at these signs, God exhorted him to be of good courage, and to be assured that he would be the greatest support to him; and bid him make use of those signs, in order to obtain belief among all men, that "thou art sent by me, and dost all things according to my commands. Accordingly I enjoin thee to make no more delays, but to make haste to Egypt, and to travel night and day, and not to draw out the time, and so make the slavery of the Hebrews and their sufferings to last the longer."

Moses having now seen and heard these wonders that assured him of the truth of these promises of God, had no room left him to disbelieve them: he entreated him to grant him that power when he should be in Egypt; and besought him to vouchsafe him the knowledge of his own name; and since he had heard and seen him, that he would also tell him his name, that when he offered sacrifice he might invoke him by such his name in his oblations. Whereupon God declared to him his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more. Now these signs accompanied Moses, not then only, but always when he prayed for them: of all which signs he attributed the firmest assent to the fire in the bush; and believing that God would be a gracious supporter to him, he hoped he should be able to deliver his own nation, and bring calamities on the Egyptians.

## **JASHER 79:1**

1. And in those days Moses was feeding the flock of Reuel the Midianite his father-in-law, beyond the wilderness of Sin, and the stick which he took from his father-in-law was in his hand.
2. And it came to pass one day that a kid of goats strayed from the flock, and Moses pursued it and it came to the mountain of God to Horeb.
3. And when he came to Horeb, the Lord appeared there unto him in the bush, and he found the bush burning with fire, but the fire had no power over the bush to consume it.
4. And Moses was greatly astonished at this sight, wherefore the bush was not consumed, and he approached to see this mighty thing, and the Lord called unto Moses out of the fire and commanded him to go down to Egypt, to Pharaoh king of Egypt, to send the children of Israel from his service.
5. And the Lord said unto Moses, Go, return to Egypt, for all those men who sought thy life are dead, and thou shalt speak unto Pharaoh to send forth the children of Israel from his land.
6. And the Lord showed him to do signs and wonders in Egypt before the eyes of Pharaoh and the eyes of his subjects, in order that they might believe that the Lord had sent him.

## Moses returns to Egypt

### Exodus 4:18

#### King James

{4:18} And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which [are] in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

{4:19} And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

{4:20} And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

{4:21} And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

{4:22} And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my firstborn:

{4:23} And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy first-born.

{4:24} And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

{4:25} Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast [it] at his feet, and said, Surely a bloody husband [art] thou to me.

{4:26} So he let him go: then she said, A bloody husband [thou art,] because of the circumcision.

#### Septuagint

4:18 And Moses went and returned to Jothor his father-in-law, and says, I will go and return to my brethren in Egypt, and will see if they are yet living. And Jothor said to Moses, Go in health. And in those days after some time, the king of Egypt died.

19 And the Lord said to Moses in Madiam, Go, depart into Egypt, for all that sought thy life are dead.

20 And Moses took his wife and his children, and mounted them on the beasts, and returned to Egypt; and Moses took the rod *which he had* from God in his hand.

21 And the Lord said to Moses, When thou goest and returnest to Egypt, see—all the miracles I have charged thee with, thou shalt work before Pharaoh: and I will harden his heart, and he shall certainly not send away the people.

22 And thou shalt say to Pharaoh, These things saith the Lord, Israel *is* my first-born.

23 And I said to thee, Send away my people, that they may serve me: now if thou wilt not send them away, see, I will slay thy fir-born son.

24 And it came to pass *that* the angel of the Lord met him by the way in the inn, and sought to slay him.

25 and Sepphora having taken a stone cut off the foreskin of her son, and fell at his feet and said, The blood of the circumcision of my son is staunched:

26 and he departed from him, because she said, The blood of the circumcision of my son is staunched.

## Exodus

{4:27} And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

{4:28} And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

{4:29} And Moses and Aaron went and gathered together all the elders of the children of Israel:

{4:30} And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

{4:31} And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

27 And the Lord said to Aaron, Go into the wilderness to meet Moses; and he went and met him in the mount of God, and they kissed each other.

28 And Moses reported to Aaron all the words of the Lord, which he sent, and all the things which he charged him.

29 And Moses and Aaron went and gathered the elders of the children of Israel.

30 And Aaron spoke all these words, which God spoke to Moses, and wrought the miracles before the people.

31 and the people believed and rejoiced, because God visited the children of Israel, and because he saw their affliction: and the people bowed and worshipped.

## Antiquities Book 2 13:1

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SO Moses, when he understood that the Pharaoh, in whose reign he fled away, was dead, asked leave of Raguel to go to Egypt, for the benefit of his own people. And he took with him Zipporah, the daughter of Raguel, whom he had married, and the children he had by her, Gersom and Eleazer, and made haste into Egypt. Now the former of those names, Gersom, in the Hebrew tongue, signifies *that he was in a strange land*; and Eleazer, *that, by the assistance of the God of his fathers, he had escaped from the Egyptians*. Now when they were near the borders, Aaron his brother, by the command of God, met him, to whom he declared what had befallen him at the mountain, and the commands that God had given him. But as they were going forward, the chief men among the Hebrews, having learned that they were coming, met them: to whom Moses declared the signs he had seen; and while they could not believe them, he made them see them, So they took courage at these surprising and unexpected sights, and hoped well of their entire deliverance, as believing now that God took care of their preservation.

## JASHER 79:7

7. And Moses hearkened to all that the Lord had commanded him, and he returned to his father-in-law and told him the thing, and Reuel said to him, Go in peace.

8. And Moses rose up to go to Egypt, and he took his wife and sons with him, and he was at an inn in the road, and an angel of God came down, and sought an occasion against him.

9. And he wished to kill him on account of his first born son, because he had not circumcised him, and had transgressed the covenant which the Lord had made with Abraham.

10. For Moses had hearkened to the words of his father-in-law which he had spoken to him, not to circumcise his first born son, therefore he circumcised him not.

11. And Zipporah saw the angel of the Lord seeking an occasion against Moses, and she knew that this thing was owing to his not having circumcised her son Gershom.

12. And Zipporah hastened and took of the sharp rock stones that were there, and she circumcised her son, and delivered her husband and her son from the hand of the angel of the Lord.

## Exodus

13. And Aaron the son of Amram, the brother of Moses, was in Egypt walking at the river side on that day.

14. And the Lord appeared to him in that place, and he said to him, Go now toward Moses in the wilderness, and he went and met him in the mountain of God, and he kissed him.

15. And Aaron lifted up his eyes, and saw Zipporah the wife of Moses and her children, and he said unto Moses, Who are these unto thee?

16. And Moses said unto him, They are my wife and sons, which God gave to me in Midian; and the thing grieved Aaron on account of the woman and her children.

17. And Aaron said to Moses, Send away the woman and her children that they may go to her father's house, and Moses hearkened to the words of Aaron, and did so.

18. And Zipporah returned with her children, and they went to the house of Reuel, and remained there until the time arrived when the Lord had visited his people, and brought them forth from Egypt from the hand at Pharaoh.

19. And Moses and Aaron came to Egypt to the community of the children of Israel, and they spoke to them all the words of the Lord, and the people rejoiced an exceeding great rejoicing.

## *Let my people go*

### Exodus 5:1

#### King James

{5:1} And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

{5:2} And Pharaoh said, Who [is] the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

{5:3} And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

{5:4} And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

#### Septuagint

5:1 And after this went in Moses and Aaron to Pharaoh, and they said to him, These things says the Lord God of Israel, Send my people away, that they may keep a feast to me in the wilderness.

2 And Pharaoh said, Who is he that I should hearken to his voice, so that I should send away the children of Israel? I do not know the Lord, and I will not let Israel go.

3 And they say to him, The God of the Hebrews has called us to him: we will go therefore a three days' journey into the wilderness, that we may sacrifice to the Lord our God, lest at any time death or slaughter happen to us.

4 And the king of Egypt said to them, Why do ye, Moses and Aaron, turn the people from their works? depart each of you to your works.

Exodus

{5:5} And Pharaoh said, Behold, the people of the land now [are] many, and ye make them rest from their burdens.

{5:6} And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

{5:7} Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

{5:8} And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish [ought] thereof: for they [be] idle; therefore they cry, saying, Let us go [and] sacrifice to our God.

{5:9} Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

{5:10} And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

{5:11} Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

{5:12} So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

{5:13} And the taskmasters hasted [them,] saying, Fulfil your works, [your] daily tasks, as when there was straw.

{5:14} And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, [and] demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

{5:15} Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

{5:16} There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants [are] beaten; but the fault [is] in thine own people.

<sup>5</sup> And Pharaoh said, Behold now, the people is very numerous; let us not then give them rest from their work.

<sup>6</sup> And Pharaoh gave orders to the task-masters of the people and the accountants, saying,

<sup>7</sup> Ye shall no longer give straw to the people for brick-making as yesterday and the third day; but let them go themselves, and collect straw for themselves.

<sup>8</sup> And thou shalt impose on them daily the rate of brick-making which they perform: thou shalt not abate anything, for they are idle; therefore have they cried, saying, Let us arise and do sacrifice to our God.

<sup>9</sup> Let the works of these men be made grievous, and let them care for these things, and not care for vain words.

<sup>10</sup> And the taskmasters and the accountants hastened them, and they spoke to the people, saying, thus says Pharaoh, I *will* give you straw no longer.

<sup>11</sup> Go ye, yourselves, get for yourselves straw whencesoever ye can find it, for nothing is diminished from your rate.

<sup>12</sup> So the people were dispersed in all the land of Egypt, to gather stubble for straw.

<sup>13</sup> and the taskmasters hastened them, saying, Fulfil your regular daily tasks, even as when straw was given you.

<sup>14</sup> And the accountants of the race of the children of Israel, who were set over them by the masters of Pharaoh, were scourged, [[and questioned,]] *men* saying, Why have ye not fulfilled your rates of brick-work as yesterday and the third day, to-day also?

<sup>15</sup> And the accountants of the children of Israel went in and cried to Pharaoh, saying, Why dost thou act thus to thy servants?

<sup>16</sup> Straw is not given to thy servants, and they tell us to make brick; and behold thy servants have been scourged: thou wilt therefore injure thy people.

## Exodus

{5:17} But he said, Ye [are] idle, [ye are] idle: therefore ye say, Let us go [and] do sacrifice to the LORD.

{5:18} Go therefore now, [and] work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

{5:19} And the officers of the children of Israel did see [that] they [were] in evil [case,] after it was said, Ye shall not minish [ought] from your bricks of your daily task.

{5:20} And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

{5:21} And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

{5:22} And Moses returned unto the LORD, and said, Lord, wherefore hast thou [so] evil entreated this people? why [is] it [that] thou hast sent me?

{5:23} For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

17 And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go *and* do sacrifice to our God.

18 Now then go and work, for straw shall not be given to you, yet ye shall return the rate of bricks.

19 And the accountants of the children of Israel saw themselves in an evil plight, *men* saying, Ye shall not fail to deliver the daily rate of the brick-making.

20 And they met Moses and Aaron coming forth to meet them, as they came forth from Pharaoh.

21 And they said to them, The Lord look upon you and judge you, for ye have made our savour abominable before Pharaoh, and before his servants, to put a sword into his hands to slay us.

22 And Moses turned to the Lord, and said, I pray, Lord, why hast thou afflicted this people? and wherefore hast thou sent me?

23 For from the time that I went to Pharaoh to speak in thy name, he has afflicted this people, and thou hast not delivered thy people.

## Antiquities Book 2 13:2

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Since then Moses found that the Hebrews would be obedient to whatsoever he should direct, as they promised to be, and were in love with liberty, he came to the king, who had indeed but lately received the government, and told him how much he had done for the good of the Egyptians, when they were despised by the Ethiopians, and their country laid waste by them; and how he had been the commander of their forces, and had labored for them, as if they had been his own people and he informed him in what danger he had been during that expedition, without having any proper returns made him as he had deserved. He also informed him distinctly what things happened to him at Mount Sinai; and what God said to him; and the signs that were done by God, in order to assure him of the authority of those commands which he had given him. He also exhorted him not to disbelieve what he told him, nor to oppose the will of God.

## JASHER 79:20

20. And Moses and Aaron rose up early on the next day, and they went to the house of Pharaoh, and they took in their hands the stick of God.

21. And when they came to the king's gate, two young lions were confined there with iron instruments, and no person went out or came in from before them, unless those whom the king ordered to come, when the conjurors came and withdrew the lions by their incantations, and this brought them to the king.

*Exodus*

22. And Moses hastened and lifted up the stick upon the lions, and he loosed them, and Moses and Aaron came into the king's house.
23. The lions also came with them in joy, and they followed them and rejoiced as a dog rejoices over his master when he comes from the field.
24. And when Pharaoh saw this thing he was astonished at it, and he was greatly terrified at the report, for their appearance was like the appearance of the children of God.
25. And Pharaoh said to Moses, What do you require? and they answered him, saying, The Lord God of the Hebrews has sent us to thee, to say, Send forth my people that they may serve me.
26. And when Pharaoh heard their words he was greatly terrified before them, and he said to them, Go today and come back to me tomorrow, and they did according to the word of the king.
27. And when they had gone Pharaoh sent for Balaam the magician and to Jannes and Jambres his sons, and to all the magicians and conjurors and counsellors which belonged to the king, and they all came and sat before the king.
28. And the king told them all the words which Moses and his brother Aaron had spoken to him, and the magicians said to the king, But how came the men to thee, on account of the lions which were confined at the gate?
29. And the king said, Because they lifted up their rod against the lions and loosed them, and came to me, and the lions also rejoiced at them as a dog rejoices to meet his master.
30. And Balaam the son of Beor the magician answered the king, saying, These are none else than magicians like ourselves.
31. Now therefore send for them, and let them come and we will try them, and the king did so.

# I AM YAHUWAH

## Exodus 6:1

### King James

{6:1} Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

{6:2} And God spake unto Moses, and said unto him, I [am] the LORD:

{6:3} And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

{6:4} And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

{6:5} And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

{6:6} Wherefore say unto the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

{6:7} And I will take you to me for a people, and I will be to you a God: and ye shall know that I [am] the LORD your God, which bringeth you out from under the burdens of the Egyptians.

{6:8} And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I [am] the LORD.

{6:9} And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

### Septuagint

6:1 And the Lord said to Moses, Now thou shalt see what I will do to Pharaoh; for he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land.

2 And God spoke to Moses and said to him, I *am* the Lord.

3 And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name Lord.

4 And I established my covenant with them, to give them the land of the Chananites, the land wherein they sojourned, in which also they dwelt as strangers.

5 And I hearkened to the groaning of the children of Israel (the affliction with which the Egyptians enslave them) and I remembered the covenant with you.

6 Go, speak to the children of Israel, saying, I *am* the Lord; and I will lead you forth from the tyranny of the Egyptians, and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment.

7 And I will take you to me a people for myself, and will be your God; and ye shall know that I am the Lord your God, who brought you out from the tyranny of the Egyptians.

8 And I will bring you into the land concerning which I stretched out my hand to give it to Abraam and Isaac and Jacob, and I will give it you for an inheritance: I *am* the Lord.

9 And Moses spoke thus to the sons of Israel, and they hearkened not to Moses for faint-heartedness, and for their hard tasks.

*Exodus*

{6:10} And the LORD spake unto Moses, saying,

{6:11} Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

{6:12} And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who [am] of uncircumcised lips?

{6:13} And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

{6:14} These [be] the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these [be] the families of Reuben.

{6:15} And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these [are] the families of Simeon.

{6:16} And these [are] the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi [were] an hundred thirty and seven years.

{6:17} The sons of Gershon; Libni, and Shimi, according to their families.

{6:18} And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath [were] an hundred thirty and three years.

{6:19} And the sons of Merari; Mahali and Mushi: these [are] the families of Levi according to their generations.

{6:20} And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram [were] an hundred and thirty and seven years.

{6:21} And the sons of Izhar; Korah, and Nepheg, and Zichri.

{6:22} And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

<sup>10</sup> And the Lord spoke to Moses, saying,

<sup>11</sup> Go in, speak to Pharaoh king of Egypt, that he send forth the children of Israel out of his land.

<sup>12</sup> And Moses spoke before the Lord, saying, Behold, the children of Israel hearkened not to me, and how shall Pharaoh hearken to me? and I am not eloquent.

<sup>13</sup> And the Lord spoke to Moses and Aaron, and gave them a charge to Pharaoh king of Egypt, that he should send forth the children of Israel out of the land of Egypt.

<sup>14</sup> And these are the heads of the houses of their families: the sons of Ruben the first-born of Israel; Enoch and Phallus, Asron, and Charmi, this is the kindred of Ruben.

<sup>15</sup> And the sons of Symeon, Jemuel and Jamin, and Aod, and Jachin and Saar, and Saul the son of a Phoenician woman, these are the families of the sons of Symeon.

<sup>16</sup> And these are the names of the sons of Levi according to their kindreds, Gedson, Caath, and Merari; and the years of the life of Levi were a hundred and thirty-seven.

<sup>17</sup> And these are the sons of Gedson, Lobeni and Semei, the houses of their family. And the sons of Caath,

<sup>18</sup> Amram and Issaar, Chebron, and Oziel; and the years of the life of Caath were a hundred and thirty-three years.

<sup>19</sup> And the sons of Merari, Mooli, and Omusi, these are the houses of the families of Levi, according to their kindreds.

<sup>20</sup> And Amram took to wife Jochabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Amram were a hundred and thirty-two years.

<sup>21</sup> And the sons of Issaar, Core, and Naphec, and Zechri.

<sup>22</sup> And the sons of Oziel, Misael, and Elisaphan, and Segri.

Exodus

{6:23} And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

{6:24} And the sons of Korah; Assir, and Elkannah, and Abiasaph: these [are] the families of the Korhites.

{6:25} And Eleazar Aaron's son took him [one] of the daughters of Putiel to wife; and she bare him Phinehas: these [are] the heads of the fathers of the Levites according to their families.

{6:26} These [are] that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

{6:27} These [are] they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these [are] that Moses and Aaron.

{6:28} And it came to pass on the day [when] the LORD spake unto Moses in the land of Egypt,

{6:29} That the LORD spake unto Moses, saying, I [am] the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

{6:30} And Moses said before the LORD, Behold, I [am] of uncircumcised lips, and how shall Pharaoh hearken unto me?

<sup>23</sup> And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abiud, and Eleazar and Ithamar.

<sup>24</sup> And the sons of Core, Asir, and Elkana, and Abiasar, these are the generations of Core.

<sup>25</sup> And Eleazar the son of Aaron took to himself for a wife *one* of the daughters of Phutiel, and she bore to him Phinees. These are the heads of the family of the Levites, according to their generations.

<sup>26</sup> This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces.

<sup>27</sup> These are they that spoke with Pharaoh king of Egypt, and Aaron himself and Moses brought out the children of Israel from the land of Egypt,

<sup>28</sup> in the day in which the Lord spoke to Moses in the land of Egypt;

<sup>29</sup> then the Lord spoke to Moses, saying, I am the Lord: speak to Pharaoh king of Egypt whatsoever I say to thee.

<sup>30</sup> And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharaoh hearken to me?

# *A serpent from a staff*

## Exodus 7

### King James

{7:1} And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

{7:2} Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

{7:3} And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

{7:4} But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, [and] my people the children of Israel, out of the land of Egypt by great judgments.

{7:5} And the Egyptians shall know that I [am] the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

{7:6} And Moses and Aaron did as the LORD commanded them, so did they.

{7:7} And Moses [was] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

{7:8} And the LORD spake unto Moses and unto Aaron, saying,

{7:9} When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast [it] before Pharaoh, [and] it shall become a serpent.

{7:10} And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

### Septuagint

7:1 And the Lord spoke to Moses, saying, Behold, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.

2 And thou shalt say to him all things that I charge thee, and Aaron thy brother shall speak to Pharaoh, that he should send forth the children of Israel out of his land.

3 And I will harden the heart of Pharaoh, and I will multiply my signs and wonders in the land of Egypt.

4 And Pharaoh will not hearken to you, and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance.

5 And all the Egyptians shall know that I am the Lord, stretching out my hand upon Egypt, and I will bring out the children of Israel out of the midst of them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharaoh.

8 And the Lord spoke to Moses and Aaron, saying,

9 Now if Pharaoh should speak to you, saying, Give us a sign or a wonder, then shalt thou say to thy brother Aaron, Take thy rod and cast it upon the ground before Pharaoh, and before his servants, and it shall become a serpent.

10 And Moses and Aaron went in before Pharaoh, and *before* his servants, and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

## *Exodus*

{7:11} Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

{7:12} For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

{7:13} And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

<sup>11</sup> But Pharaoh called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries.

<sup>12</sup> And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods.

<sup>13</sup> and the heart of Pharaoh was hardened, and he hearkened not to them, as the Lord charged them.

## Antiquities Book 2 13:3 - 13:4

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But when the king derided Moses; he made him in earnest see the signs that were done at Mount Sinai. Yet was the king very angry with him and called him an ill man, who had formerly run away from his Egyptian slavery, and came now back with deceitful tricks, and wonders, and magical arts, to astonish him. And when he had said this, he commanded the priests to let him see the same wonderful sights; as knowing that the Egyptians were skillful in this kind of learning, and that he was not the only person who knew them, and pretended them to be divine; as also he told him, that when he brought such wonderful sights before him, he would only be believed by the unlearned. Now when the priests threw down their rods, they became serpents. But Moses was not daunted at it; and said, "O king, I do not myself despise the wisdom of the Egyptians, but I say that what I do is so much superior to what these do by magic arts and tricks, as Divine power exceeds the power of man: but I will demonstrate that what I do is not done by craft, or counterfeiting what is not really true, but that they appear by the providence and power of God." And when he had said this, he cast his rod down upon the ground, and commanded it to turn itself into a serpent. It obeyed him, and went all round, and devoured the rods of the Egyptians, which seemed to be dragons, until it had consumed them all. It then returned to its own form, and Moses took it into his hand again.

However, the king was no more moved when was done than before; and being very angry, he said that he should gain nothing by this his cunning and shrewdness against the Egyptians; - and he commanded him that was the chief taskmaster over the Hebrews, to give them no relaxation from their labors, but to compel them to submit to greater oppressions than before; and though he allowed them chaff before for making their bricks, he would allow it them no longer, but he made them to work hard at brick-making in the day-time, and to gather chaff in the night. Now when their labor was thus doubled upon them, they laid the blame upon Moses, because their labor and their misery were on his account become more severe to them. But Moses did not let his courage sink for the king's threatenings; nor did he abate of his zeal on account of the Hebrews' complaints; but he supported himself, and set his soul resolutely against them both, and used his own utmost diligence to procure liberty to his countrymen. So he went to the king, and persuaded him to let the Hebrews go to Mount Sinai, and there to sacrifice to God, because God had enjoined them so to do. He persuaded him also not to counterwork the designs of God, but to esteem his favor above all things, and to permit them to depart, lest, before he be aware, he lay an obstruction in the way of the Divine commands, and so occasion his own suffering such punishments as it was probable any one that counterworked the Divine commands should undergo, since the severest afflictions arise from every object to those that provoke the Divine wrath against them; for such as these have neither the earth nor the air for their friends; nor are the fruits of the womb according to nature, but every thing is unfriendly and adverse towards them. He said further, that the Egyptians should know this by sad experience; and that besides, the Hebrew people should go out of their country without their consent.

## **JASHER 79:32**

32. And in the morning Pharaoh sent for Moses and Aaron to come before the king, and they took the rod of God, and came to the king and spoke to him, saying,

33. Thus said the Lord God of the Hebrews, Send my people that they may serve me.

34. And the king said to them, But who will believe you that you are the messengers of God and that you come to me by his order?

35. Now therefore give a wonder or sign in this matter, and then the words which you speak will be believed.

36. And Aaron hastened and threw the rod out of his hand before Pharaoh and before his servants, and the rod turned into a serpent.

37. And the sorcerers saw this and they cast each man his rod upon the ground and they became serpents.

38. And the serpent of Aaron's rod lifted up its head and opened its mouth to swallow the rods of the magicians.

39. And Balaam the magician answered and said, This thing has been from the days of old, that a serpent should swallow its fellow, and that living things devour each other.

40. Now therefore restore it to a rod as it was at first, and we will also restore our rods as they were at first, and if thy rod shall swallow our rods, then shall we know that the spirit of God is in thee, and if not, thou art only an artificer like unto ourselves.

41. And Aaron hastened and stretched forth his hand and caught hold of the serpent's tail and it became a rod in his hand, and the sorcerers did the like with their rods, and they got hold, each man of the tail of his serpent, and they became rods as at first.

42. And when they were restored to rods, the rod of Aaron swallowed up their rods.

43. And when the king saw this thing, he ordered the book of records that related to the kings of Egypt, to be brought, and they brought the book of records, the chronicles of the kings of Egypt, in which all the idols of Egypt were inscribed, for they thought of finding therein the name of Jehovah, but they found it not.

44. And Pharaoh said to Moses and Aaron, Behold I have not found the name of your God written in this book, and his name I know not.

45. And the counsellors and wise men answered the king, We have heard that the God of the Hebrews is a son of the wise, the son of ancient kings.

46. And Pharaoh turned to Moses and Aaron and said to them, I know not the Lord whom you have declared, neither will I send his people.

47. And they answered and said to the king, The Lord God of Gods is his name, and he proclaimed his name over us from the days of our ancestors, and sent us, saying, Go to Pharaoh and say unto him, Send my people that they may serve me.

48. Now therefore send us, that we may take a journey for three days in the wilderness, and there may sacrifice to him, for from the days of our going down to Egypt, he has not taken from our hands either burnt offering, oblation or sacrifice, and if thou wilt not send us, his anger will be kindled against thee, and he will smite Egypt either with the plague or with the sword.

49. And Pharaoh said to them, Tell me now his power and his might; and they said to him, He created the heaven and the earth, the seas and all their fishes, he formed the light, created the darkness, caused rain upon the earth and watered it, and made the herbage and grass to sprout, he created man and beast and the animals of the forest, the birds of the air and the fish of the sea, and by his mouth they live and die.

*Exodus*

50. Surely he created thee in thy mother's womb, and put into thee the breath of life, and reared thee and placed thee upon the royal throne of Egypt, and he will take thy breath and soul from thee, and return thee to the ground whence thou wast taken.

51. And the anger of the king was kindled at their words, and he said to them, But who amongst all the Gods of nations can do this? my river is mine own, and I have made it for myself.

52. And he drove them from him, and he ordered the labor upon Israel to be more severe than it was yesterday and before.

53. And Moses and Aaron went out from the king's presence, and they saw the children of Israel in an evil condition for the task-masters had made their labor exceedingly heavy.

54. And Moses returned to the Lord and said, Why hast thou ill treated thy people? for since I came to speak to Pharaoh what thou didst send me for, he has exceedingly ill used the children of Israel.

55. And the Lord said to Moses, Behold thou wilt see that with an outstretched hand and heavy plagues, Pharaoh will send the children of Israel from his land.

56. And Moses and Aaron dwelt amongst their brethren the children of Israel in Egypt.

57. And as for the children of Israel the Egyptians embittered their lives, with the heavy work which they imposed upon them.

## *The water turn's to blood*

### Exodus 7:14

#### King James

{7:14} And the LORD said unto Moses, Pharaoh's heart [is] hardened, he refuseth to let the people go.

{7:15} Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

{7:16} And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

{7:17} Thus saith the LORD, In this thou shalt know that I [am] the LORD: behold, I will smite with the rod that [is] in mine hand upon the waters which [are] in the river, and they shall be turned to blood.

{7:18} And the fish that [is] in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

{7:19} And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and [that] there may be blood throughout all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone.

{7:20} And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to blood.

#### Septuagint

7:14 and the Lord said to Moses, The heart of Pharaoh is made hard, so that he should not let the people go.

15 Go to Pharaoh early in the morning: behold, he goes forth to the water; and thou shalt meet him on the bank of the river, and thou shalt take in thine hand the rod that was turned into a serpent.

16 And thou shalt say to him, The Lord God of the Hebrews has sent me to thee, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto thou hast not hearkened.

17 These things saith the Lord: Hereby shalt thou know that I am the Lord: behold, I strike with the rod that is in my hand on the water which is in the river, and it shall change it into blood.

18 And the fish that are in the river shall die, and the river shall stink thereupon, and the Egyptians shall not be able to drink water from the river.

19 And the Lord said to Moses, Say to thy brother Aaron, Take thy rod in thy hand, and stretch forth thy hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone.

20 and Moses and Aaron did so, as the Lord commanded them; and *Aaron* having lifted up *his hand* with his rod, smote the water in the river before Pharaoh, and before his servants, and changed all the water in the river into blood.

## Exodus

{7:21} And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

{7:22} And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

{7:23} And Pharaoh turned and went into his house, neither did he set his heart to this also.

{7:24} And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

{7:25} And seven days were fulfilled, after that the LORD had smitten the river.

21 And the fish in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt.

22 And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharaoh was hardened, and he did not hearken to them, even as the Lord said.

23 And Pharaoh turned and entered into his house, nor did he fix his attention even on this thing.

24 And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river.

25 and seven days were fulfilled after the Lord has smitten the river.

## Antiquities Book 2 14:1

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BUT when the king despised the words of Moses, and had no regard at all to them, grievous plagues seized the Egyptians; every one of which I will describe, both because no such plagues did ever happen to any other nation as the Egyptians now felt, and because I would demonstrate that Moses did not fail in any one thing that he foretold them; and because it is for the good of mankind, that they may learn this caution - Not to do anything that may displease God, lest he be provoked to wrath, and avenge their iniquities upon them. For the Egyptian river ran with bloody water at the command of God, insomuch that it could not be drunk, and they had no other spring of water neither; for the water was not only of the color of blood, but it brought upon those that ventured to drink of it, great pains and bitter torment. Such was the river to the Egyptians; but it was sweet and fit for drinking to the Hebrews, and no way different from what it naturally used to be. As the king therefore knew not what to do in these surprising circumstances, and was in fear for the Egyptians, he gave the Hebrews leave to go away; but when the plague ceased, he changed his mind again, and would not suffer them to go.

## JASHER 80:1

1. And at the end of two years, the Lord again sent Moses to Pharaoh to bring forth the children of Israel, and to send them out of the land of Egypt.

2. And Moses went and came to the house of Pharaoh, and he spoke to him the words of the Lord who had sent him, but Pharaoh would not hearken to the voice of the Lord, and God roused his might in Egypt upon Pharaoh and his subjects, and God smote Pharaoh and his people with very great and sore plagues.

3. And the Lord sent by the hand of Aaron and turned all the waters of Egypt into blood, with all their streams and rivers.

4. And when an Egyptian came to drink and draw water, he looked into his pitcher, and behold all the water was turned into blood; and when he came to drink from his cup the water in the cup became blood.

5. And when a woman kneaded her dough and cooked her victuals, their appearance was turned to that of blood.

## *Frogs*

### Exodus 8:1

#### King James

{8:1} And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

{8:2} And if thou refuse to let [them] go, behold, I will smite all thy borders with frogs:

{8:3} And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

{8:4} And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

{8:5} And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

{8:6} And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

{8:7} And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

{8:8} Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

#### Septuagint

8:1 And the Lord said to Moses, Go in to Pharaoh, and thou shalt say to him, These things says the Lord: send forth my people, that they may serve me.

<sup>2</sup> And if thou wilt not send them forth, behold, I afflict all thy borders with frogs:

<sup>3</sup> and the river shall teem with frogs, and they shall go up and enter into thy houses, and into thy bed-chambers, and upon thy beds, and upon the houses of thy servants, and of thy people and on thy dough, and on thine ovens.

<sup>4</sup> And upon thee, and upon thy servants, and upon thy people, shall the frogs come up.

<sup>5</sup> And the Lord said to Moses, Say to Aaron thy brother, Stretch forth with the hand thy rod over the rivers, and over the canals, and over the pools, and bring up the frogs.

<sup>6</sup> And Aaron stretched forth his hand over the waters of Egypt, and brought up the frogs: and the frog was brought up, and covered the land of Egypt.

<sup>7</sup> And the charmers of the Egyptians also did likewise with their sorceries, and brought up the frogs on the land of Egypt.

<sup>8</sup> And Pharaoh called Moses and Aaron, and said, Pray for me to the Lord, and let him take away the frogs from me and from my people; and I will send them away, and they shall sacrifice to the Lord.

## Exodus

{8:9} And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, [that] they may remain in the river only?

{8:10} And he said, To morrow. And he said, [Be it] according to thy word: that thou mayest know that [there is] none like unto the LORD our God.

{8:11} And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

{8:12} And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

{8:13} And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

{8:14} And they gathered them together upon heaps: and the land stank.

{8:15} But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

<sup>9</sup> And Moses said to Pharaoh, Appoint me *a time* when I shall pray for thee, and for thy servants, and for thy people, to cause the frogs to disappear from thee, and from thy people, and from your houses, only in the river shall they be left behind.

<sup>10</sup> And he said, On the morrow: he said therefore, As thou has said; that thou mayest know, that there is no other *God* but the Lord.

<sup>11</sup> And the frogs shall be removed away from thee, and from your houses and from the villages, and from thy servants, and from thy people, only in the river they shall be left.

<sup>12</sup> And Moses and Aaron went forth from Pharaoh, and Moses cried to the Lord concerning the restriction of the frogs, as Pharaoh appointed him.

<sup>13</sup> And the Lord did as Moses said, and the frogs died out of the houses, and out of the villages, and out of the fields.

<sup>14</sup> And they gathered them together in heaps, and the land stank.

<sup>15</sup> And when Pharaoh saw that there was relief, his heart was hardened, and he did not hearken to them, as the Lord spoke.

## Antiquities Book 2 14:2

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But when God saw that he was ungrateful, and upon the ceasing of this calamity would not grow wiser, he sent another plague upon the Egyptians: - An innumerable multitude of frogs consumed the fruit of the ground; the river was also full of them, insomuch that those who drew water had it spoiled by the blood of these animals, as they died in, and were destroyed by, the water; and the country was full of filthy slime, as they were born, and as they died: they also spoiled their vessels in their houses which they used, and were found among what they eat and what they drank, and came in great numbers upon their beds. There was also an ungrateful smell, and a stink arose from them, as they were born, and as they died therein. Now, when the Egyptians were under the oppression of these miseries, the king ordered Moses to take the Hebrews with him, and be gone. Upon which the whole multitude of the frogs vanished away; and both the land and the river returned to their former natures. But as soon as Pharaoh saw the land freed from this plague, he forgot the cause of it, and retained the Hebrews; and, as though he had a mind to try the nature of more such judgments, he would not yet suffer Moses and his people to depart, having granted that liberty rather out of fear than out of any good consideration.

## JASHER 80:6

6. And the Lord sent again and caused all their waters to bring forth frogs, and all the frogs came into the houses of the Egyptians.

7. And when the Egyptians drank, their bellies were filled with frogs and they danced in their bellies as they dance when in the river. 8. And all their drinking water and cooking water turned to frogs, also when they lay in their beds their perspiration bred frogs.

9. Notwithstanding all this the anger of the Lord did not turn from them, and his hand was stretched out against all the Egyptians to smite them with every heavy plague.

## *Lice*

### Exodus 8:16

#### King James

{8:16} And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

{8:17} And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

{8:18} And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

{8:19} Then the magicians said unto Pharaoh, This [is] the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

#### Septuagint

8:16 And the Lord said to Moses, Say to Aaron, Stretch forth thy rod with thy hand and smite the dust of the earth; and there shall be lice both upon man, and upon quadrupeds, and in all the land of Egypt.

17 So Aaron stretched out his rod with his hand, and smote the dust of the earth; and the lice were on men and on quadrupeds, and in all the dust of the earth there were lice.

18 And the charmers also did so with their sorceries, to bring forth the louse, and they could not. And the lice were both on the men and on the quadrupeds.

19 So the charmers said to Pharaoh, This is the finger of God. But the heart of Pharaoh was hardened, and he hearkened not to them, as the Lord said.

### Antiquities Book 2 14:3

Accordingly, God punished his falseness with another plague, added to the former; for there arose out of the bodies of the Egyptians an innumerable quantity of lice, by which, wicked as they were, they miserably perished, as not able to destroy this sort of vermin either with washes or with ointments. At which terrible judgment the king of Egypt was in disorder, upon the fear into which he reasoned himself, lest his people should be destroyed, and that the manner of this death was also reproachful, so that he was forced in part to recover himself from his wicked temper to a sounder mind, for he gave leave for the Hebrews themselves to depart. But when the plague thereupon ceased, he thought it proper to require that they should leave their children and wives behind them, as pledges of their return;

## JASHER 80:10

10. And he sent and smote their dust to lice, and the lice became in Egypt to the height of two cubits upon the earth.

11. The lice were also very numerous, in the flesh of man and beast, in all the inhabitants of Egypt, also upon the king and queen the Lord sent the lice, and it grieved Egypt exceedingly on account of the lice.

12. Notwithstanding this, the anger of the Lord did not turn away, and his hand was still stretched out over Egypt.

13. And the Lord sent all kinds of beasts of the field into Egypt, and they came and destroyed all Egypt, man and beast, and trees, and all things that were in Egypt.

## *Flies*

### Exodus 8:20

#### King James

{8:20} And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

{8:21} Else, if thou wilt not let my people go, behold, I will send swarms [of flies] upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms [of flies,] and also the ground whereon they [are]

{8:22} And I will sever in that day the land of Goshen, in which my people dwell, that no swarms [of flies] shall be there; to the end thou mayest know that I [am] the LORD in the midst of the earth.

{8:23} And I will put a division between my people and thy people: to morrow shall this sign be.

{8:24} And the LORD did so; and there came a grievous swarm [of flies] into the house of Pharaoh, and [into] his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm [of flies]

#### Septuagint

8:20 And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh: and behold, he will go forth to the water, and thou shalt say to him, These things says the Lord: Send away my people, that they may serve me in the wilderness.

21 And if thou wilt not let my people go, behold, I send upon thee, and upon thy servants, and upon thy people, and upon your houses, the dog-fly; and the houses of the Egyptians shall be filled with the dog-fly, even throughout the land upon which they are.

22 and I will distinguish marvellously in that day the land of Gesem, on which my people dwell, in which the dog-fly shall not be: that thou mayest know that I am the Lord the God of all the earth.

23 And I will put a difference between my people and thy people, and on the morrow shall this be on the land. And the Lord did thus.

24 And the dog-fly came in abundance into the houses of Pharaoh, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by the dog-fly.

## Exodus

{8:25} And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

{8:26} And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

{8:27} We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

{8:28} And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

{8:29} And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms [of flies] may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

{8:30} And Moses went out from Pharaoh, and intreated the LORD.

{8:31} And the LORD did according to the word of Moses; and he removed the swarms [of flies] from Pharaoh, from his servants, and from his people; there remained not one.

{8:32} And Pharaoh hardened his heart at this time also, neither would he let the people go.

25 And Pharaoh called Moses and Aaron, saying, Go and sacrifice to the Lord your God in the land.

26 And Moses said, It cannot be so, for we shall sacrifice to the Lord our God the abominations of the Egyptians; for if we sacrifice the abominations of the Egyptians before them, we shall be stoned.

27 We will go a journey of three days into the wilderness, and we will sacrifice to the Lord our God, as the Lord said to us.

28 And Pharaoh said, I *will* let you go, and do ye sacrifice to your God in the wilderness, but do not go very far away: pray then for me to the Lord.

29 And Moses said, I then will go forth from thee and pray to God, and the dog-fly shall depart both from thy servants, and from thy people to-morrow. Do not thou, Pharaoh, deceive again, so as not to send the people away to do sacrifice to the Lord.

30 And Moses went out from Pharaoh, and prayed to God.

31 And the Lord did as Moses said, and removed the dog-fly from Pharaoh, and from his servants, and from his people, and there was not one left.

32 And Pharaoh hardened his heart, even on this occasion, and he would not send the people away.

## **JASHER 80:14**

14. And the Lord sent fiery serpents, scorpions, mice, weasels, toads, together with others creeping in dust.

15. Flies, hornets, fleas, bugs and gnats, each swarm according to its kind.

16. And all reptiles and winged animals according to their kind came to Egypt and grieved the Egyptians exceedingly.

17. And the fleas and flies came into the eyes and ears of the Egyptians.

18. And the hornet came upon them and drove them away, and they removed from it into their inner rooms, and it pursued them.

19. And when the Egyptians hid themselves on account of the swarm of animals, they locked their doors after them, and God ordered the Sulanuth which was in the sea, to come up and go into Egypt.

20. And she had long arms, ten cubits in length of the cubit of a man.

21. And she went upon the roofs and uncovered the raftering and flooring and cut them, and stretched forth her arm into the house and removed the lock and the bolt, and opened the houses of Egypt.
22. Afterward came the swarm of animals into the houses of Egypt, and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly.
23. Notwithstanding this the anger of the Lord did not turn away from the Egyptians, and his hand was yet stretched forth against them.

## *Plague*

### **Exodus 9:1**

#### **King James**

- {9:1} Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
- {9:2} For if thou refuse to let [them] go, and wilt hold them still,
- {9:3} Behold, the hand of the LORD is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain.
- {9:4} And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel.
- {9:5} And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.
- {9:6} And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.
- {9:7} And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

#### **Septuagint**

- <sup>9:1</sup> And the Lord said to Moses, Go in to Pharaoh, and thou shalt say to him, These things saith the Lord God of the Hebrews; Send my people away that they may serve me.
- <sup>2</sup> If however thou wilt not send my people away, but yet detainest them:
- <sup>3</sup> behold, the hand of the Lord shall be upon thy cattle in the fields, both on the horses, and on the asses, and on the camels and oxen and sheep, a very great mortality.
- <sup>4</sup> And I will make a marvellous distinction in that time between the cattle of the Egyptians, and the cattle of the children of Israel: nothing shall die of all that is of the children's of Israel.
- <sup>5</sup> And God fixed a limit, saying, To-morrow the Lord will do this thing on the land.
- <sup>6</sup> And the Lord did this thing on the next day, and all the cattle of the Egyptians died, but of the cattle of the children of Israel there died not one.
- <sup>7</sup> And when Pharaoh saw, that of all the cattle of the children of Israel there died not one, the heart of Pharaoh was hardened, and he did not let the people go.

whereby he provoked God to be more vehemently angry at him, as if he thought to impose on his providence, and as if it were only Moses, and not God, who punished the Egyptians for the sake of the Hebrews: for he filled that country full of various sorts of pestilential creatures, with their various properties, such indeed as had never come into the sight of men before, by whose means the men perished themselves, and the land was destitute of husbandmen for its cultivation; but if any thing escaped destruction from them, it was killed by a distemper which the men underwent also.

### **JASHER 80:24**

24. And God sent the pestilence, and the pestilence pervaded Egypt, in the horses and asses, and in the camels, in herds of oxen and sheep and in man.

25. And when the Egyptians rose up early in the morning to take their cattle to pasture they found all their cattle dead.

26. And there remained of the cattle of the Egyptians only one in ten, and of the cattle belonging to Israel in Goshen not one died.

## *Boils*

### **Exodus 9:8**

#### **King James**

{9:8} And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

{9:9} And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth [with] blains upon man, and upon beast, throughout all the land of Egypt.

{9:10} And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth [with] blains upon man, and upon beast.

{9:11} And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

{9:12} And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

#### **Septuagint**

9:8 And the Lord spoke to Moses and Aaron, saying, Take you handfuls of ashes of the furnace, and let Moses scatter it toward heaven before Pharaoh, and before his servants.

9 And let it become dust over all the land of Egypt, and there shall be upon men and upon beasts sore blains breaking forth both on men and on beasts, in all the land of Egypt.

10 So he took of the ashes of the furnace before Pharaoh, and Moses scattered it toward heaven, and it became sore blains breaking forth both on men and on beasts.

11 And the sorcerers could not stand before Moses because of the sores, for the sores were on the sorcerers, and in all the land of Egypt.

12 And the Lord hardened Pharaoh's heart, and he hearkened not to them, as the Lord appointed.

## Antiquities Book 2 14:4

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But when Pharaoh did not even then yield to the will of God, but, while he gave leave to the husbands to take their wives with them, yet insisted that the children should be left behind, God presently resolved to punish his wickedness with several sorts of calamities, and those worse than the foregoing, which yet had so generally afflicted them; for their bodies had terrible boils, breaking forth with blains, while they were already inwardly consumed; and a great part of the Egyptians perished in this manner.

### JASHER 80:27

27. And God sent a burning inflammation in the flesh of the Egyptians, which burst their skins, and it became a severe itch in all the Egyptians from the soles of their feet to the crowns of their heads.

28. And many boils were in their flesh, that their flesh wasted away until they became rotten and putrid.

29. Notwithstanding this the anger of the Lord did not turn away, and his hand was still stretched out over all Egypt.

## *Hail*

### Exodus 9:13

#### King James

{9:13} And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

{9:14} For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that [there is] none like me in all the earth.

{9:15} For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

{9:16} And in very deed for this [cause] have I raised thee up, for to shew [in] thee my power; and that my name may be declared throughout all the earth.

{9:17} As yet exaltest thou thyself against my people, that thou wilt not let them go?

#### Septuagint

9:13 And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh; and thou shalt say to him, These things saith the Lord God of the Hebrews, Send away my people that they may serve me.

14 For at this present time do I send forth all my plagues into thine heart, and the heart of thy servants and of thy people; that thou mayest know that there is not another such as I in all the earth.

15 For now I will stretch forth my hand and smite thee and kill thy people, and thou shalt be consumed from off the earth.

16 And for this purpose hast thou been preserved, that I might display in thee my strength, and that my name might be published in all the earth.

17 Dost thou then yet exert thyself to hinder my people, so as not to let them go?

Exodus

{9:18} Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

{9:19} Send therefore now, [and] gather thy cattle, and all that thou hast in the field; [for upon] every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

{9:20} He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

{9:21} And he that regarded not the word of the LORD left his servants and his cattle in the field.

{9:22} And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt

{9:23} And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

{9:24} So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

{9:25} And the hail smote throughout all the land of Egypt all that [was] in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

{9:26} Only in the land of Goshen, where the children of Israel [were,] was there no hail.

{9:27} And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD [is] righteous, and I and my people [are] wicked.

{9:28} Intreat the LORD (for [it is] enough) that there be no [more] mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

18 Behold, to-morrow at this hour I will rain a very great hail, such as has not been in Egypt, from the time it was created until this day.

19 Now then hasten to gather thy cattle, and all that thou hast in the fields; for all the men and cattle as many as shall be found in the fields, and shall not enter into a house, (but the hail shall fall upon them,) shall die.

20 He of the servants of Pharaoh that feared the word of the Lord, gathered his cattle into the houses.

21 And he that did not attend in his mind to the word of the Lord, left the cattle in the fields.

22 And the Lord said to Moses, Stretch out thine hand to heaven, and there shall be hail on all the land of Egypt, both on the men and on the cattle, and on all the herbage on the land.

23 And Moses stretched forth his hand to heaven, and the Lord sent thunderings and hail; and the fire ran along upon the ground, and the Lord rained hail on all the land of Egypt.

24 So there was hail and flaming fire mingled with hail; and the hail was very great, such as was not in Egypt, from the time there was a nation upon it.

25 And the hail smote in all the land of Egypt both man and beast, and the hail smote all the grass in the field, and the hail broke in pieces all the trees in the field.

26 Only in the land of Gesem where the children of Israel were, the hail was not.

27 And Pharaoh sent and called Moses and Aaron, and said to them, I have sinned this time: the Lord *is* righteous, and I and my people are wicked.

28 Pray then for me to the Lord, and let him cause the thunderings of God to cease, and the hail and the fire, and I will send you forth and ye shall remain no longer.

*Exodus*

{9:29} And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; [and] the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth [is] the LORD'S.

{9:30} But as for thee and thy servants, I know that ye will not yet fear the LORD God.

{9:31} And the flax and the barley was smitten: for the barley was in the ear, and the flax [was] bolted.

{9:32} But the wheat and the rie were not smitten: for they [were] not grown up.

{9:33} And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

{9:34} And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

{9:35} And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

29 And Moses said to him, When I shall have departed from the city, I will stretch out my hands to the Lord, and the thunders shall cease, and the hail and the rain shall be no longer, that thou mayest know that the earth *is* the Lord's.

30 But as for thee and thy servants, I know that ye have not yet feared the Lord.

31 And the flax and the barley were smitten, for the barley was advanced, and the flax was seed-ing.

32 But the wheat and the rye were not smitten, for they were late.

33 And Moses went forth from Pharaoh out of the city, and stretched out his hands to the Lord, and the thunders ceased and the hail, and the rain did not drop on the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders ceased, he continued to sin; and *he* hardened his heart, and the heart of his servants.

35 And the heart of Pharaoh was hardened, and he did not send forth the children of Israel, as the Lord said to Moses.

## Antiquities Book 2 14:4

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But when the king was not brought to reason by this plague, hail was sent down from heaven; and such hail it was, as the climate of Egypt had never suffered before, nor was it like to that which falls in other climates in winter time, but was larger than that which falls in the middle of spring to those that dwell in the northern and north-western regions. This hail broke down their boughs laden with fruit. After this a tribe of locusts consumed the seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost.

## JASHER 80:30

30. And the Lord sent a very heavy hail, which smote their vines and broke their fruit trees and dried them up that they fell upon them.

31. Also every green herb became dry and perished, for a mingling fire descended amidst the hail, therefore the hail and the fire consumed all things.

32. Also men and beasts that were found abroad perished of the flames of fire and of the hail, and all the young lions were exhausted.

# Locust

## Exodus 10:1

### King James

{10:1} And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

{10:2} And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I [am] the LORD.

{10:3} And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

{10:4} Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:

{10:5} And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

{10:6} And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

{10:7} And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

### Septuagint

<sup>10:1</sup> And the Lord spoke to Moses, saying, Go in to Pharaoh: for I have hardened his heart and the heart of his servants, that these signs may come upon them; in order

<sup>2</sup> that ye may relate in the ears of your children, and to your children's children, in how many things I have mocked the Egyptians, and my wonders which I wrought among them; and ye shall know that I *am* the Lord.

<sup>3</sup> And Moses and Aaron went in before Pharaoh, and they said to him, These things saith the Lord God of the Hebrews, How long dost thou refuse to reverence me? Send my people away, that they may serve me.

<sup>4</sup> But if thou wilt not send my people away, behold, at this hour to-morrow I will bring an abundance of locusts upon all thy coasts.

<sup>5</sup> And they shall cover the face of the earth, and thou shalt not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you, and shall devour every tree that grows for you on the land.

<sup>6</sup> And thy houses shall be filled, and the houses of thy servants, and all the houses in all the land of the Egyptians; things which thy fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharaoh.

<sup>7</sup> And the servants of Pharaoh say to him, How long shall this be a snare to us? send away the men, that they may serve their God; wilt thou know that Egypt is destroyed?

Exodus

{10:8} And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: [but] who [are] they that shall go?

{10:9} And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we [must hold] a feast unto the LORD.

{10:10} And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look [to it:] for evil [is] before you.

{10:11} Not so: go now ye [that are] men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

{10:12} And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, [even] all that the hail hath left.

{10:13} And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all [that] night; [and] when it was morning, the east wind brought the locusts.

{10:14} And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous [were they:] before them there were no such locusts as they, neither after them shall be such.

{10:15} For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

{10:16} Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

{10:17} Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

8 And they brought back both Moses and Aaron to Pharaoh; and he said to them, Go and serve the Lord your God; but who are they that are going with you?

9 And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord.

10 And he said to them, So let the Lord be with you: as I *will* send you away, *must I send away* you store also? see that evil is attached to you.

11 Not so, but let the men go and serve God, for this ye yourselves seek; and they cast them out from the presence of Pharaoh.

12 And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left.

13 And Moses lifted up his rod towards heaven, and the Lord brought a south wind upon the earth, all that day and all that night: the morning dawned, and the south wind brought up the locusts,

14 and brought them up over all the land of Egypt. And they rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be.

15 And they covered the face of the earth, and the land was wasted, and they devoured all the herbage of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

16 And Pharaoh hastened to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you;

17 pardon therefore my sin yet this time, and pray to the Lord your God, and let him take away from me this death.

*Exodus*

{10:18} And he went out from Pharaoh, and intreated the LORD.

{10:19} And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

{10:20} But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

18 And Moses went forth from Pharaoh, and prayed to God.

19 And the Lord brought in the opposite direction a strong wind from the sea, and took up the locusts and cast them into the Red Sea, and there was not one locust left in all the land of Egypt.

20 And the Lord hardened the heart of Pharaoh, and he did not send away the children of Israel.

## JASHER 80:33

33. And the Lord sent and brought numerous locusts into Egypt, the Chasel, Salom, Chargol, and Chagole, locusts each of its kind, which devoured all that the hail had left remaining.

34. Then the Egyptians rejoiced at the locusts, although they consumed the produce of the field, and they caught them in abundance and salted them for food.

35. And the Lord turned a mighty wind of the sea which took away all the locusts, even those that were salted, and thrust them into the Red Sea; not one locust remained within the boundaries of Egypt.

## *Darkness*

### Exodus 10:21

#### King James

{10:21} And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness [which] may be felt.

{10:22} And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

{10:23} They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

{10:24} And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

#### Septuagint

10:21 And the Lord said to Moses, Stretch out thy hand to heaven, and let there be darkness over the land of Egypt—darkness that may be felt.

22 And Moses stretched out his hand to heaven, and there was darkness very black, even a storm over all the land of Egypt three days.

23 And for three days no man saw his brother, and no man rose up from his bed for three days: but all the children of Israel had light in all the places where they were.

24 And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, only leave your sheep and your oxen, and let your store depart with you.

## *Exodus*

{10:25} And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

{10:26} Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

{10:27} But the LORD hardened Pharaoh's heart, and he would not let them go.

{10:28} And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in [that] day thou seest my face thou shalt die.

{10:29} And Moses said, Thou hast spoken well, I will see thy face again no more.

25 And Moses said, Nay, but thou shalt give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Lord our God.

26 And our cattle shall go with us, and we will not leave a hoof behind, for of them we will take to serve the Lord our God: but we know not in what manner we shall serve the Lord our God, until we arrive there.

27 But the Lord hardened the heart of Pharaoh, and he would not let them go.

28 And Pharaoh says, Depart from me, beware of seeing my face again, for in what day thou shalt appear before me, thou shalt die.

29 And Moses says, Thou hast said, I will not appear in thy presence again.

## Antiquities Book 2 14:5

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One would think the forementioned calamities might have been sufficient for one that was only foolish, without wickedness, to make him wise, and to make him Sensible what was for his advantage. But Pharaoh, led not so much by his folly as by his wickedness, even when he saw the cause of his miseries, he still contested with God, and willfully deserted the cause of virtue; so he bid Moses take the Hebrews away, with their wives and children, to leave their cattle behind, since their own cattle were destroyed. But when Moses said that what he desired was unjust, since they were obliged to offer sacrifices to God of those cattle, and the time being prolonged on this account, a thick darkness, without the least light, spread itself over the Egyptians, whereby their sight being obstructed, and their breathing hindered by the thickness of the air, they died miserably, and under a terror lest they should be swallowed up by the dark cloud. Besides this, when the darkness, after three days and as many nights, was dissipated, and when Pharaoh did not still repent and let the Hebrews go, Moses came to him and said, "How long wilt thou be disobedient to the command of God? for he enjoins thee to let the Hebrews go; nor is there any other way of being freed from the calamities are under, unless you do so." But the king angry at what he said, and threatened to cut off his head if he came any more to trouble him these matters. Hereupon Moses said he not speak to him any more about them, for he himself, together with the principal men among the Egyptians, should desire the Hebrews away. So when Moses had said this, he his way.

## JASHER 80:36

36. And God sent darkness upon Egypt, that the whole land of Egypt and Pathros became dark for three days, so that a man could not see his hand when he lifted it to his mouth.

37. At that time died many of the people of Israel who had rebelled against the Lord and who would not hearken to Moses and Aaron, and believed not in them that God had sent them.

38. And who had said, We will not go forth from Egypt lest we perish with hunger in a desolate wilderness, and who would not hearken to the voice of Moses.

39. And the Lord plagued them in the three days of darkness, and the Israelites buried them in those days, without the Egyptians knowing of them or rejoicing over them.

40. And the darkness was very great in Egypt for three days, and any person who was standing when the darkness came, remained standing in his place, and he that was sitting remained sitting, and he that was lying continued lying in the same state, and he that was walking remained sitting upon the ground in the same spot; and this thing happened to all the Egyptians, until the darkness had passed away.

## *Passover*

### Exodus 11:1

#### King James

{11:1} And the LORD said unto Moses, Yet will I bring one plague [more] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go, he shall surely thrust you out hence altogether.

{11:2} Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

{11:3} And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses [was] very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

{11:4} And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

{11:5} And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts.

{11:6} And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

#### Septuagint

<sup>11:1</sup> And the Lord said to Moses, I will yet bring one plague upon Pharaoh and upon Egypt, and after that he will send you forth thence; and whenever he sends you forth with every thing, he will indeed drive you out.

<sup>2</sup> Speak therefore secretly in the ears of the people, and let every one ask of his neighbour jewels of silver and gold, and raiment.

<sup>3</sup> And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and the man Moses was very great before the Egyptians, and before Pharaoh, and before his servants.

<sup>4</sup> And Moses said, These things saith the Lord, About midnight I go forth into the midst of Egypt.

<sup>5</sup> And every first-born in the land of Egypt shall die, from the first-born of Pharaoh that sits on the throne, even to the first-born of the woman-servant that is by the mill, and to the first-born of all cattle.

<sup>6</sup> And there shall be a great cry through all the land of Egypt, such as has not been, and such shall not be repeated any more.

## Exodus

{11:7} But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

{11:8} And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

{11:9} And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

{11:10} And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

<sup>7</sup> But among all the children of Israel shall not a dog snarl with his tongue, either at man or beast; that thou mayest know how wide a distinction the Lord will make between the Egyptians and Israel.

<sup>8</sup> And all these thy servants shall come down to me, and do me reverence, saying, Go forth, thou and all the people over whom thou presidest, and afterwards I will go forth.

<sup>9</sup> And Moses went forth from Pharaoh with wrath. And the Lord said to Moses, Pharaoh will not hearken to you, that I may greatly multiply my signs and wonders in the land of Egypt.

<sup>10</sup> And Moses and Aaron wrought all these signs and wonders in the land of Egypt before Pharaoh; and the Lord hardened the heart of Pharaoh, and he did not hearken to send forth the children of Israel out of the land of Egypt.

## Exodus 12:1

### King James

{12:1} And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

{12:2} This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.

{12:3} Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

{12:4} And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb.

{12:5} Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:

### Septuagint

12:1 And the Lord spoke to Moses and Aaron in the land of Egypt, saying,

<sup>2</sup> This month *shall be* to you the beginning of months: it is the first to you among the months of the year.

<sup>3</sup> Speak to all the congregation of the children of Israel, saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household.

<sup>4</sup> And if they be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbour that lives near to him, —as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb.

<sup>5</sup> It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs and the kids.

Exodus

{12:6} And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

{12:7} And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it.

{12:8} And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it.

{12:9} Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof.

{12:10} And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

{12:11} And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover.

{12:12} For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD.

{12:13} And the blood shall be to you for a token upon the houses where ye [are:] and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you,] when I smite the land of Egypt.

{12:14} And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

{12:15} Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

<sup>6</sup> And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening.

<sup>7</sup> And they shall take of the blood, and shall put it on the two door-posts, and on the lintel, in the houses in which soever they shall eat them.

<sup>8</sup> And they shall eat the flesh in this night roast with fire, and they shall eat unleavened *bread* with bitter herbs.

<sup>9</sup> Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances.

<sup>10</sup> Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it till the morning ye shall burn with fire.

<sup>11</sup> And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a passover to the Lord.

<sup>12</sup> and I will go throughout the land of Egypt in that night, and will smite every first-born in the land of Egypt both man and beast, and on all the gods of Egypt will I execute vengeance: I *am* the Lord.

<sup>13</sup> And the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt.

<sup>14</sup> And this day shall be to you a memorial, and ye shall keep it a feast to the Lord through all your generations; ye shall keep it a feast for a perpetual ordinance.

<sup>15</sup> Seven days ye shall eat unleavened bread, and from the first day ye shall utterly remove leaven from your houses: whoever shall eat leaven, that soul shall be utterly destroyed from Israel, from the first day until the seventh day.

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{12:16} And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you.

{12:17} And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

{12:18} In the first [month,] on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

{12:19} Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

{12:20} Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

{12:21} Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

{12:22} And ye shall take a bunch of hyssop, and dip [it] in the blood that [is] in the bason, and strike the lintel and the two side posts with the blood that [is] in the bason; and none of you shall go out at the door of his house until the morning.

{12:23} For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you. ]

{12:24} And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

{12:25} And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

16 And the first day shall be called holy, and the seventh day shall be a holy convocation to you: ye shall do no servile work on them, only as many things as will *necessarily* be done by every soul, this only shall be done by you.

17 And ye shall keep this commandment, for on this day will I bring out your force out of the land of Egypt; and ye shall make this day a perpetual ordinance for you throughout your generations.

18 Beginning the fourteenth day of the first month, ye shall eat unleavened bread from evening, till the twenty- first day of the month, till evening.

19 Seven days leaven shall not be found in your houses; whosoever shall eat anything leavened, that soul shall be cut off from the congregation of Israel, both among the occupiers of the land and the original inhabitants.

20 Ye shall eat nothing leavened, but in every habitation of your ye shall eat unleavened bread.

21 And Moses called all the elders of the children of Israel, and said to them, Go away and take to yourselves a lamb according to your kindreds, and slay the passover.

22 And ye shall take a bunch of hyssop, and having dipped it into some of the blood that is by the door, ye shall touch the lintel, and *shall put it* upon both door-posts, even of the blood which is by the door; but ye shall not go out every one from the door of his house till the morning.

23 And the Lord shall pass by to smite the Egyptians, and shall see the blood upon the lintel, and upon both the door- posts; and the Lord shall pass by the door, and shall not suffer the destroyer to enter into your houses to smite *you*.

24 And keep ye this thing as an ordinance for thyself and for thy children for ever.

25 And if ye should enter into the land, which the Lord shall give you, as he has spoken, keep this service.

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{12:26} And it shall come to pass, when your children shall say unto you, What mean ye by this service?

{12:27} That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

{12:28} And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

{12:29} And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle.

{12:30} And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead.

{12:31} And he called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

{12:32} Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

{12:33} And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We [be] all dead [men. ]

{12:34} And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

{12:35} And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

{12:36} And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required.] And they spoiled the Egyptians.

26 And it shall come to pass, if your sons say to you, What is this service?

27 that ye shall say to them, This passover is a sacrifice to the Lord, as he defended the houses of the children of Israel in Egypt, when he smote the Egyptians, but delivered our houses.

28 And the people bowed and worshipped. And the children of Israel departed and did as the Lord commanded Moses and Aaron, so did they.

29 And it came to pass at midnight that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne, to the first-born of the captive-maid in the dungeon, and the first-born of all cattle.

30 And Pharaoh rose up by night, and his servants, and all the Egyptians; and there was a great cry in all the land of Egypt, for there was not a house in which there was not one dead.

31 And Pharaoh called Moses and Aaron by night, and said to them, Rise and depart from my people, both ye and the children of Israel. Go and serve the Lord your God, even as ye say.

32 And take with you your sheep, and your oxen: bless me also, I pray you.

33 And the Egyptians constrained the people, so that they cast them out of the land with haste, for they said, We all shall die.

34 And the people took their dough before their meal was leavened, bound up *as it was* in their garments, on their shoulders.

35 And the children of Israel did as Moses commanded them, and they asked of the Egyptians articles of silver and gold and apparel.

36 And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and they spoiled the Egyptians.

But when God had signified, that with one plague he would compel the Egyptians to let Hebrews go, he commanded Moses to tell the people that they should have a sacrifice ready, and they should prepare themselves on the tenth day of the month Xanthicus, against the fourteenth, (which month is called by the Egyptians Pharmuth, Nisan by the Hebrews; but the Macedonians call it Xanthicus,) and that he should carry the Hebrews with all they had. Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart. Whence it is that we do still offer this sacrifice in like manner to this day, and call this festival *Pascha* which signifies *the feast of the passover*; because on that day God passed us over, and sent the plague upon the Egyptians; for the destruction of the first-born came upon the Egyptians that night, so that many of the Egyptians who lived near the king's palace, persuaded Pharaoh to let the Hebrews go. Accordingly he called for Moses, and bid them be gone; as supposing, that if once the Hebrews were gone out of the country, Egypt should be freed from its miseries. They also honored the Hebrews with gifts; some, in order to get them to depart quickly, and others on account of their neighborhood, and the friendship they had with them.

### JASHER 80:41

41. And the days of darkness passed away, and the Lord sent Moses and Aaron to the children of Israel, saying, Celebrate your feast and make your Passover, for behold I come in the midst of the night amongst all the Egyptians, and I will smite all their first born, from the first born of a man to the first born of a beast, and when I see your Passover, I will pass over you.
42. And the children of Israel did according to all that the Lord had commanded Moses and Aaron, thus did they in that night.
43. And it came to pass in the middle of the night, that the Lord went forth in the midst of Egypt, and smote all the first born of the Egyptians, from the first born of man to the first born of beast.
44. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry throughout Egypt in that night, for there was not a house in which there was not a corpse.
45. Also the likenesses of the first born of Egypt, which were carved in the walls at their houses, were destroyed and fell to the ground.
46. Even the bones of their first born who had died before this and whom they had buried in their houses, were raked up by the dogs of Egypt on that night and dragged before the Egyptians and cast before them.
47. And all the Egyptians saw this evil which had suddenly come upon them, and all the Egyptians cried out with a loud voice.
48. And all the families of Egypt wept upon that night, each man for his son and each man for his daughter, being the first born, and the tumult of Egypt was heard at a distance on that night.
49. And Bathia the daughter of Pharaoh went forth with the king on that night to seek Moses and Aaron in their houses, and they found them in their houses, eating and drinking and rejoicing with all Israel.
50. And Bathia said to Moses, Is this the reward for the good which I have done to thee, who have reared thee and stretched thee out, and thou hast brought this evil upon me and my father's house?
51. And Moses said to her, Surely ten plagues did the Lord bring upon Egypt; did any evil accrue to thee from any of them? did one of them affect thee? and she said, No.

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52. And Moses said to her, Although thou art the first born to thy mother, thou shalt not die, and no evil shall reach thee in the midst of Egypt.
53. And she said, What advantage is it to me, when I see the king, my brother, and all his household and subjects in this evil, whose first born perish with all the first born of Egypt?
54. And Moses said to her, Surely thy brother and his household, and subjects, the families of Egypt, would not hearken to the words of the Lord, therefore did this evil come upon them.
55. And Pharaoh king of Egypt approached Moses and Aaron, and some of the children of Israel who were with them in that place, and he prayed to them, saying,
56. Rise up and take your brethren, all the children of Israel who are in the land, with their sheep and oxen, and all belonging to them, they shall leave nothing remaining, only pray for me to the Lord your God.
57. And Moses said to Pharaoh, Behold though thou art thy mother's first born, yet fear not, for thou wilt not die, for the Lord has commanded that thou shalt live, in order to show thee his great might and strong stretched out arm.
58. And Pharaoh ordered the children of Israel to be sent away, and all the Egyptians strengthened themselves to send them, for they said, We are all perishing.
59. And all the Egyptians sent the Israelites forth, with great riches, sheep and oxen and precious things, according to the oath of the Lord between him and our Father Abraham.
60. And the children of Israel delayed going forth at night, and when the Egyptians came to them to bring them out, they said to them, Are we thieves, that we should go forth at night?
61. And the children of Israel asked of the Egyptians, vessels of silver, and vessels of gold, and garments, and the children of Israel stripped the Egyptians.
62. And Moses hastened and rose up and went to the river of Egypt, and brought up from thence the coffin of Joseph and took it with him.
63. The children of Israel also brought up, each man his father's coffin with him, and each man the coffins of his tribe.

## *We must celebrate Passover*

### Exodus 12:37

#### King James

{12:37} And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children.

{12:38} And a mixed multitude went up also with them; and flocks, and herds, [even] very much cattle.

{12:39} And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

{12:40} Now the sojourning of the children of Israel, who dwelt in Egypt, [was] four hundred and thirty years.

{12:41} And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

{12:42} It [is] a night to be much observed unto the LORD for bringing them out from the land of Egypt: this [is] that night of the LORD to be observed of all the children of Israel in their generations.

{12:43} And the LORD said unto Moses and Aaron, This [is] the ordinance of the passover: There shall no stranger eat thereof:

{12:44} But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

{12:45} A foreigner and an hired servant shall not eat thereof.

{12:46} In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

#### Septuagint

<sup>37</sup> And the children Israel departed from Ramesses to Socchoth, to *the full number of six hundred thousand footmen, even men, besides the baggage.*

<sup>38</sup> And a great mixed *company* went up with them, and sheep and oxen and very much cattle.

<sup>39</sup> And they baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out, and they could not remain, neither did they prepare provision for themselves for the journey.

<sup>40</sup> And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, *was* four hundred and thirty years.

<sup>41</sup> And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night.

<sup>42</sup> It is a watch kept to the Lord, so that he should bring them out of the land of Egypt; that very night is a watch kept to the Lord, so that it should be to all the children of Israel to their generations.

<sup>43</sup> And the Lord said to Moses and Aaron, This is the law of the passover: no stranger shall eat of it.

<sup>44</sup> And every slave or servant bought with money—him thou shalt circumcise, and then shall he eat of it.

<sup>45</sup> A sojourner or hireling shall not eat of it.

<sup>46</sup> In one house shall it be eaten, and ye shall not carry of the flesh out from the house; and a bone of it ye shall not break.

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{12:47} All the congregation of Israel shall keep it.

{12:48} And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

{12:49} One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

{12:50} Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

{12:51} And it came to pass the selfsame day, [that] the LORD did bring the children of Israel out of the land of Egypt by their armies.

<sup>47</sup> All the congregation of the children of Israel shall keep it.

<sup>48</sup> And if any proselyte shall come to you to keep the passover to the Lord, thou shalt circumcise every male of him, and then shall he approach to sacrifice it, and he shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it.

<sup>49</sup> There shall be one law to the native, and to the proselyte coming among you.

<sup>50</sup> And the children of Israel did as the Lord commanded Moses and Aaron for them, so they did.

<sup>51</sup> And it came to pass in that day that the Lord brought out the children of Israel from the land of Egypt with their forces.

## Exodus 13:1

### King James

{13:1} And the LORD spake unto Moses, saying,

{13:2} Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it [is] mine.

{13:3} And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place:] there shall no leavened bread be eaten.

{13:4} This day came ye out in the month Abib.

{13:5} And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

{13:6} Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to the LORD.

### Septuagint

<sup>13:1</sup> And the Lord spoke to Moses, saying,

<sup>2</sup> Sanctify to me every first-born, first produced, opening every womb among the children of Israel both of man and beast: it is mine.

<sup>3</sup> And Moses said to the people, Remember this day, in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth thence; and leaven shall not be eaten.

<sup>4</sup> For on this day ye go forth in the month of new *corn*.

<sup>5</sup> And it shall come to pass when the Lord thy God shall have brought thee into the land of the Chananites, and the Chettites, and Amorites, and Evites, and Jebusites, and Gergesites, and Pherezites, which he sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt perform this service in this month.

<sup>6</sup> Six days ye shall eat unleavened bread, and on the seventh day is a feast to the Lord.

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{13:7} Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

{13:8} And thou shalt shew thy son in that day, saying, [This is done] because of that [which] the LORD did unto me when I came forth out of Egypt.

{13:9} And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

{13:10} Thou shalt therefore keep this ordinance in his season from year to year.

{13:11} And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

{13:12} That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males [shall be] the LORD'S.

{13:13} And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

{13:14} And it shall be when thy son asketh thee in time to come, saying, What [is] this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

{13:15} And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the first-born of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

{13:16} And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

7 Seven days shall ye eat unleavened bread; nothing leavened shall be seen with thee, neither shalt thou have leaven in all thy borders.

8 And thou shalt tell thy son in that day, saying, Therefore the Lord dealt thus with me, as I was going out of Egypt.

9 And it shall be to thee a sign upon thy hand and a memorial before thine eyes, that the law of the Lord may be in thy mouth, for with a strong hand the Lord God brought thee out of Egypt.

10 And preserve ye this law according to the times of the seasons, from year to year.

11 And it shall come to pass when the Lord thy God shall bring thee into the land of the Chananites, as he sware to thy fathers, and shall give it thee,

12 that thou shalt set apart every *offspring* opening the womb, the males to the Lord, every one that opens the womb out of the herds or among thy cattle, as many as thou shalt have: thou shalt sanctify the males to the Lord.

13 Every *offspring* opening the womb of the ass thou shalt change for a sheep; and if thou wilt not change it, thou shalt redeem it: every first-born of man of thy sons shalt thou redeem.

14 And if thy son should ask thee hereafter, saying, What is this? then thou shalt say to him, With a strong hand the Lord brought us out of Egypt, out of the house of bondage.

15 And when Pharaoh hardened *his heart so as not* to send us away, he slew every first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore do I sacrifice every *offspring* that opens the womb, the males to the Lord, and every first-born of my sons I will redeem.

16 And it shall be for a sign upon thy hand, and immovable before thine eyes, for with a strong hand the Lord brought thee out of Egypt.

So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. - Now they took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste: but as they went away hastily, on the third day they came to a place called Beelzephon, on the Red Sea; and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is that, in memory of the want we were then in, we keep a feast for eight days, which is called *the feast of unleavened bread*. Now the entire multitude of those that went out, including the women and children, was not easy to be numbered, but those that were of an age fit for war, were six hundred thousand.

They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joesph with them, as he had charged his sons to do.

### **JASHER 81:1**

1. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides the little ones and their wives.
2. Also a mixed multitude went up with them, and flocks and herds, even much cattle.
3. And the sojourning of the children of Israel, who dwelt in the land of Egypt in hard labor, was two hundred and ten years.
4. And at the end of two hundred and ten years, the Lord brought forth the children of Israel from Egypt with a strong hand.
5. And the children of Israel traveled from Egypt and from Goshen and from Rameses, and encamped in Succoth on the fifteenth day of the first month.

### **JUBILEES 48:1**

1. And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell in the land of Midian five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.
2. And thou thyself knowest what He spake unto thee on Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt on the way when thou didst meet him at the lodging-place.
3. Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgment and vengeance on the Egyptians?
4. And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.
5. And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and (by the death)

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of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6. And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7. And everything took place according to thy words; ten great and terrible judgments came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8. And the Lord did everything for Israel's sake, and according to His covenant, which He had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9. And the prince of the Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers, and they stood up and wrought before thee.

10. The evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11. And the Lord smote them with malignant ulcers, and they were not able to stand for we destroyed them so that they could not perform a single sign.

12. And notwithstanding all (these) signs and wonders the prince of the Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13. And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14. And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river. He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15. And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince of the Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16. And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17. And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18. And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19. And we did not lead forth the children of Israel from Egypt empty handed.

## **JUBILEES 49:1**

1. Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.
2. For on this night--the beginning of the festival and the beginning of the joy--ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the firstborn of Pharaoh to the first-born of the captive maidservant in the mill, and to the cattle.
3. And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels.
4. And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.
5. And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.
6. And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt; and from the evil bondage.
7. And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.
8. For it is an eternal ordinance, and engraven on the heavenly tables regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.
9. And the man who is free from uncleanness, and doth not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand will be cut off; because he offered not the oblation of the Lord in its appointed season, he will take the guilt upon himself.
10. Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.
11. That is that which the Lord commanded thee that thou shouldst observe it between the evenings.
12. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening until the third part of the night, and whatever is leftover of all its flesh from the third part of the night and onwards, let them burn it with fire.
13. And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for †of the children of Israel no bone shall be crushed†.
14. For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

## *Exodus*

15. And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it will come for a memorial well pleasing before the Lord, and no plague will come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16. And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17. And every man who hath come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18. And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord hath been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19. And in the days when the house hath been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20. And they will offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which hath been sanctified in the name of the Lord.

21. And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they will not go astray from the Lord.

22. And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year †and the day of its days, and† the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23. For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

## **JUBILEES 50:1**

1. And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2. And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

3. And the land also will keep its sabbaths while they dwell upon it, and they will know the jubilee year.

4. Wherefore I have ordained for thee the yearweeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, and one week and two years and there are yet forty years to come (lit. "distant for learning the commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west).

5. And the jubilees will pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwelleth with confidence in all the land, and there will be no more a Satan or any evil one, and the land will be clean from that time for evermore.

*Exodus*

6. And behold the commandment regarding the Sabbaths--I have written (them) down for thee and all the judgments of its laws.

7. Six days wilt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men-servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8. And the man that doeth any work on it shall die: whoever desecrateth that day, whoever lieth with (his) wife or whoever saith he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draweth water thereon which he had not prepared for himself on the sixth day, and whoever taketh up any burden to carry it out of his tent or out of his house shall die.

9. Ye shall do no work whatever on the Sabbath day save that ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival, and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever. 10. For great is the honour which the Lord hath given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongeth to the labour of the children of men, save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11. This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial wellpleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12. And every man who doeth any work thereon, or goeth a journey, or tilleth (his) farm, whether in his house or any other place, and whoever lighteth a fire, or rideth on any beast, or travelleth by ship on the sea, and whoever striketh or killeth anything, or slaughtereth a beast or a bird, or whoever catcheth an animal or a bird or a fish, or whoever fasteth or maketh war on the Sabbaths:

13. The man who doeth any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tables, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

## *Pharaoh gives chase*

### Exodus 13:17

#### King James

{13:17} And it came to pass, when Pharaoh had let the people go, that God led them not [through] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

{13:18} But God led the people about, [through] the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

{13:19} And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

{13:20} And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

{13:21} And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

{13:22} He took not away the pillar of the cloud by day, nor the pillar of fire by night, [from] before the people.

#### Septuagint

13:17 And when Pharaoh sent forth the people, God led them not by the way of the land of the Philistines, because it was near; for God said, Lest at any time the people repent when they see war, and return to Egypt.

18 And God led the people round by the way to the wilderness, to the Red Sea: and in the fifth generation the children of Israel went up out of the land of Egypt.

19 And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you.

20 And the children of Israel departed from Succoth, and encamped in Othom by the wilderness.

21 And God led them, in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire.

22 And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.

## Exodus 14:1

### King James

{14:1} And the LORD spake unto Moses, saying,

{14:2} Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

{14:3} For Pharaoh will say of the children of Israel, They [are] entangled in the land, the wilderness hath shut them in.

{14:4} And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I [am] the LORD. And they did so.

{14:5} And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

{14:6} And he made ready his chariot, and took his people with him:

{14:7} And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

{14:8} And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

{14:9} But the Egyptians pursued after them, all the horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

### Septuagint

14:1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and let them turn and encamp before the village, between Magdol and the sea, opposite Beel-sepphon: before them shalt thou encamp by the sea.

3 And Pharaoh will say to his people, As for these children of Israel, they are wandering in the land, for the wilderness has shut them in.

4 And I will harden the heart of Pharaoh, and he shall pursue after them; and I will be glorified in Pharaoh, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so.

5 And it was reported to the king of the Egyptians that the people had fled: and the heart of Pharaoh was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us?

6 So Pharaoh yoked his chariots, and led off all his people with himself:

7 having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel went forth with a high hand.

9 And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharaoh, and the horsemen, and his host *were* before the village, over against Beel-sepphon.

### Antiquities Book 2 15:3

But the Egyptians soon repented that the Hebrews were gone; and the king also was mightily concerned that this had been procured by the magic arts of Moses; so they resolved to go after them. Accordingly they took their weapons, and other warlike furniture, and pursued after them, in order to bring them back, if once they overtook them, because they would now have no pretense to pray to God against them, since they had already been permitted to go out; and they thought they should easily overcome them, as they had no armor, and would be weary with their journey; so they made haste in their pursuit, and asked of every one they met which way they were gone. And indeed that land

## Exodus

was difficult to be traveled over, not only by armies, but by single persons. Now Moses led the Hebrews this way, that in case the Egyptians should repent and be desirous to pursue after them, they might undergo the punishment of their wickedness, and of the breach of those promises they had made to them. As also he led them this way on account of the Philistines, who had quarreled with them, and hated them of old, that by all means they might not know of their departure, for their country is near to that of Egypt; and thence it was that Moses led them not along the road that tended to the land of the Philistines, but he was desirous that they should go through the desert, that so after a long journey, and after many afflictions, they might enter upon the land of Canaan. Another reason of this was, that God commanded him to bring the people to Mount Sinai, that there they might offer him sacrifices. Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude they drove them into a narrow place; for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea; which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain.

## **JASHER 81:6**

6. And the Egyptians buried all their first born whom the Lord had smitten, and all the Egyptians buried their slain for three days.
7. And the children of Israel traveled from Succoth and encamped in Ethom, at the end of the wilderness.
8. And on the third day after the Egyptians had buried their first born, many men rose up from Egypt and went after Israel to make them return to Egypt, for they repented that they had sent the Israelites away from their servitude.
9. And one man said to his neighbor, Surely Moses and Aaron spoke to Pharaoh, saying, We will go a three days' journey in the wilderness and sacrifice to the Lord our God.
10. Now therefore let us rise up early in the morning and cause them to return, and it shall be that if they return with us to Egypt to their masters, then shall we know that there is faith in them, but if they will not return, then will we fight with them, and make them come back with great power and a strong hand.
11. And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went forth from Egypt on that day, and came to the place where the children of Israel were.
12. And all the Egyptians saw and behold Moses and Aaron and all the children of Israel were sitting before Pi-hahiroth, eating and drinking and celebrating the feast of the Lord.
13. And all the Egyptians said to the children of Israel, Surely you said, We will go a journey for three days in the wilderness and sacrifice to our God and return.
14. Now therefore this day makes five days since you went, why do you not return to your masters?
15. And Moses and Aaron answered them, saying, Because the Lord our God has testified in us, saying, You shall no more return to Egypt, but we will betake ourselves to a land flowing with milk and honey, as the Lord our God had sworn to our ancestors to give to us.
16. And when the nobles of Egypt saw that the children of Israel did not hearken to them, to return to Egypt, they girded themselves to fight with Israel.

## *Exodus*

17. And the Lord strengthened the hearts of the children of Israel over the Egyptians, that they gave them a severe beating, and the battle was sore upon the Egyptians, and all the Egyptians fled from before the children of Israel, for many of them perished by the hand of Israel.

18. And the nobles of Pharaoh went to Egypt and told Pharaoh, saying, The children of Israel have fled, and will no more return to Egypt, and in this manner did Moses and Aaron speak to us.

19. And Pharaoh heard this thing, and his heart and the hearts of all his subjects were turned against Israel, and they repented that they had sent Israel; and all the Egyptians advised Pharaoh to pursue the children of Israel to make them come back to their burdens.

20. And they said each man to his brother, What is this which we have done, that we have sent Israel from our servitude?

21. And the Lord strengthened the hearts of all the Egyptians to pursue the Israelites, for the Lord desired to overthrow the Egyptians in the Red Sea.

22. And Pharaoh rose up and harnessed his chariot, and he ordered all the Egyptians to assemble, not one man was left excepting the little ones and the women.

23. And all the Egyptians went forth with Pharaoh to pursue the children of Israel, and the camp of Egypt was an exceedingly large and heavy camp, about ten hundred thousand men.

24. And the whole of this camp went and pursued the children of Israel to bring them back to Egypt, and they reached them encamping by the Red Sea.

## *Israel is afraid*

### Exodus 14:10

#### King James

{14:10} And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

{14:11} And they said unto Moses, Because [there were] no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

#### Septuagint

14:10 And Pharaoh approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord;

11 and said to Moses, Because there were no graves in the land of Egypt, hast thou brought us forth to slay *us* in the wilderness? What is this that thou hast done to us, having brought us out of Egypt?

*Exodus*

{14:12} [Is] not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For [it had been] better for us to serve the Egyptians, than that we should die in the wilderness.

{14:13} And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

{14:14} The LORD shall fight for you, and ye shall hold your peace.

<sup>12</sup> Is not this the word which we spoke to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness.

<sup>13</sup> And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever.

<sup>14</sup> The Lord shall fight for you, and ye shall hold your peace.

## Antiquities Book 2 15:4 - 15:5

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When the Hebrews, therefore, were neither able to bear up, being thus, as it were, besieged, because they wanted provisions, nor saw any possible way of escaping; and if they should have thought of fighting, they had no weapons; they expected a universal destruction, unless they delivered themselves up to the Egyptians. So they laid the blame on Moses, and forgot all the signs that had been wrought by God for the recovery of their freedom; and this so far, that their incredulity prompted them to throw stones at the prophet, while he encouraged them and promised them deliverance; and they resolved that they would deliver themselves up to the Egyptians. So there was sorrow and lamentation among the women and children, who had nothing but destruction before their eyes, while they were encompassed with mountains, the sea, and their enemies, and discerned no way of flying from them.

But Moses, though the multitude looked fiercely at him, did not, however, give over the care of them, but despised all dangers, out of his trust in God, who, as he had afforded them the several steps already taken for the recovery of their liberty, which he had foretold them, would not now suffer them to be subdued by their enemies, to be either made slaves or be slain by them; and, standing in midst of them, he said, "It is not just of us to distrust even men, when they have hitherto well managed our affairs, as if they would not be the same hereafter; but it is no better than madness, at this time to despair of the providence of God, by whose power all those things have been performed he promised, when you expected no such things: I mean all that I have been concerned in for deliverance and escape from slavery. Nay, when we are in the utmost distress, as you see we ought rather to hope that God will succor us, by whose operation it is that we are now in this narrow place, that he may out of such difficulties as are otherwise insurmountable and out of which neither you nor your enemies expect you can be delivered, and may at once demonstrate his own power and his providence over us. Nor does God use to give his help in small difficulties to those whom he favors, but in such cases where no one can see how any hope in man can better their condition. Depend, therefore, upon such a Protector as is able to make small things great, and to show that this mighty force against you is nothing but weakness, and be not affrighted at the Egyptian army, nor do you despair of being preserved, because the sea before, and the mountains behind, afford you no opportunity for flying, for even these mountains, if God so please, may be made plain ground for you, and the sea become dry land."

## **JASHER 81:25**

25. And the children of Israel lifted up their eyes, and beheld all the Egyptians pursuing them, and the children of Israel were greatly terrified at them, and the children of Israel cried to the Lord.

26. And on account of the Egyptians, the children of Israel divided themselves into four divisions, and they were divided in their opinions, for they were afraid of the Egyptians, and Moses spoke to each of them. 27. The first division was of the children of Reuben, Simeon, and Issachar, and they resolved to cast themselves into the sea, for they were exceedingly afraid of the Egyptians. 28. And Moses said to them, Fear not, stand still and see the salvation of the Lord which He will effect this day for you.

29. The second division was of the children of Zebulun, Benjamin and Naphtali, and they resolved to go back to Egypt with the Egyptians.

30. And Moses said to them, Fear not, for as you have seen the Egyptians this day, so shall you see them no more for ever.

31. The third division was of the children of Judah and Joseph, and they resolved to go to meet the Egyptians to fight with them.

32. And Moses said to them, Stand in your places, for the Lord will fight for you, and you shall remain silent.

33. And the fourth division was of the children of Levi, Gad, and Asher, and they resolved to go into the midst of the Egyptians to confound them, and Moses said to them, Remain in your stations and fear not, only call unto the Lord that he may save you out of their hands.

34. After this Moses rose up from amidst the people, and he prayed to the Lord and said,

35. O Lord God of the whole earth, save now thy people whom thou didst bring forth from Egypt, and let not the Egyptians boast that power and might are theirs.

# *The parting of the Sea*

## Exodus 14:15

### King James

{14:15} And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:  
{14:16} But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry [ground] through the midst of the sea.  
{14:17} And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.  
{14:18} And the Egyptians shall know that I [am] the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.  
{14:19} And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:  
{14:20} And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them,] but it gave light by night [to these:] so that the one came not near the other all the night.  
{14:21} And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land,] and the waters were divided.  
{14:22} And the children of Israel went into the midst of the sea upon the dry [ground:] and the waters [were] a wall unto them on their right hand, and on their left.

### Septuagint

14:15 and the Lord said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed.  
16 And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land.  
17 And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses.  
18 And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses.  
19 And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them.  
20 And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night.  
21 And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided.  
22 And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left.

Exodus

{14:23} And the Egyptians pursued, and went in after them to the midst of the sea, [even] all Pharaoh's horses, his chariots, and his horsemen.

{14:24} And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

{14:25} And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

{14:26} And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

{14:27} And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

{14:28} And the waters returned, and covered the chariots, and the horsemen, [and] all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

{14:29} But the children of Israel walked upon dry [land] in the midst of the sea; and the waters [were] a wall unto them on their right hand, and on their left.

{14:30} Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

{14:31} And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

23 And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea.

24 And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians,

25 and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians.

26 And the Lord said to Moses, Stretch forth thine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians *coming* both upon the chariots and the riders.

27 And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea.

28 and the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one.

29 But the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left.

30 So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea.

31 And Israel saw the mighty hand, the *things* which the Lord did to the Egyptians; and the people feared the Lord, and they believed God and Moses his servant.

WHEN Moses had said this, he led them to the sea, while the Egyptians looked on; for they were within sight. Now these were so distressed by the toil of their pursuit, that they thought proper to put off fighting till the next day. But when Moses was come to the sea-shore, he took his rod, and made supplication to God, and called upon him to be their helper and assistant; and said "Thou art not ignorant, O Lord, that it is beyond human strength and human contrivance to avoid the difficulties we are now under; but it must be thy work altogether to procure deliverance to this army, which has left Egypt at thy appointment. We despair of any other assistance or contrivance, and have recourse only to that hope we have in thee; and if there be any method that can promise us an escape by thy providence, we look up to thee for it. And let it come quickly, and manifest thy power to us; and do thou raise up this people unto good courage and hope of deliverance, who are deeply sunk into a disconsolate state of mind. We are in a helpless place, but still it is a place that thou possessest; still the sea is thine, the mountains also that enclose us are thine; so that these mountains will open themselves if thou commandest them, and the sea also, if thou commandest it, will become dry land. Nay, we might escape by a flight through the air, if thou shouldst determine we should have that way of salvation."

When Moses had thus addressed himself to God, he smote the sea with his rod, which parted asunder at the stroke, and receiving those waters into itself, left the ground dry, as a road and a place of flight for the Hebrews. Now when Moses saw this appearance of God, and that the sea went out of its own place, and left dry land, he went first of all into it, and bid the Hebrews to follow him along that divine road, and to rejoice at the danger their enemies that followed them were in; and gave thanks to God for this so surprising a deliverance which appeared from him.

Now, while these Hebrews made no stay, but went on earnestly, as led by God's presence with them, the Egyptians supposed first that they were distracted, and were going rashly upon manifest destruction. But when they saw that they were going a great way without any harm, and that no obstacle or difficulty fell in their journey, they made haste to pursue them, hoping that the sea would be calm for them also. They put their horse foremost, and went down themselves into the sea. Now the Hebrews, while these were putting on their armor, and therein spending their time, were beforehand with them, and escaped them, and got first over to the land on the other side without any hurt. Whence the others were encouraged, and more courageously pursued them, as hoping no harm would come to them neither: but the Egyptians were not aware that they went into a road made for the Hebrews, and not for others; that this road was made for the deliverance of those in danger, but not for those that were earnest to make use of it for the others' destruction. As soon, therefore, as ever the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire. Thunderbolts also were darted upon them. Nor was there any thing which used to be sent by God upon men, as indications of his wrath, which did not happen at this time, for a dark and dismal night oppressed them. And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians.

## **JASHER 81:36**

36. So the Lord said to Moses, Why dost thou cry unto me? speak to the children of Israel that they shall proceed, and do thou stretch out thy rod upon the sea and divide it, and the children of Israel shall pass through it.

37. And Moses did so, and he lifted up his rod upon the sea and divided it.

38. And the waters of the sea were divided into twelve parts, and the children of Israel passed through on foot, with shoes, as a man would pass through a prepared road.

39. And the Lord manifested to the children of Israel his wonders in Egypt and in the sea by the hand of Moses and Aaron.

40. And when the children of Israel had entered the sea, the Egyptians came after them, and the waters of the sea resumed upon them, and they all sank in the water, and not one man was left excepting Pharaoh, who gave thanks to the Lord and believed in him, therefore the Lord did not cause him to perish at that time with the Egyptians.

41. And the Lord ordered an angel to take him from amongst the Egyptians, who cast him upon the land of Ninevah and he reigned over it for a long time.

42. And on that day the Lord saved Israel from the hand of Egypt, and all the children of Israel saw that the Egyptians had perished, and they beheld the great hand of the Lord, in what he had performed in Egypt and in the sea.

## *Israel sings*

### Exodus 15:1

#### King James

{15:1} Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

{15:2} The LORD [is] my strength and song, and he is become my salvation: he [is] my God, and I will prepare him an habitation; my father's God, and I will exalt him.

{15:3} The LORD [is] a man of war: the LORD [is] his name.

{15:4} Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

{15:5} The depths have covered them: they sank into the bottom as a stone.

{15:6} Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

{15:7} And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, [which] consumed them as stubble.

#### Septuagint

15:1 Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea.

<sup>2</sup> He was to me a helper and protector for salvation: this is my God and I will glorify him; my father's God, and I will exalt him.

<sup>3</sup> The Lord bringing wars to nought, the Lord is his name.

<sup>4</sup> He has cast the chariots of Pharaoh and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea.

<sup>5</sup> He covered them with the sea: they sank to the depth like a stone.

<sup>6</sup> Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies.

<sup>7</sup> And in the abundance of thy glory thou hast broken the adversaries to pieces: thou sentest forth thy wrath, it devoured them as stubble.

*Exodus*

{15:8} And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, [and] the depths were congealed in the heart of the sea.

{15:9} The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

{15:10} Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

{15:11} Who [is] like unto thee, O LORD, among the gods? who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders?

{15:12} Thou stretchedst out thy right hand, the earth swallowed them.

{15:13} Thou in thy mercy hast led forth the people [which] thou hast redeemed: thou hast guided [them] in thy strength unto thy holy habitation.

{15:14} The people shall hear, [and] be afraid: sorrow shall take hold on the inhabitants of Palestina.

{15:15} Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

{15:16} Fear and dread shall fall upon them; by the greatness of thine arm they shall be [as] still as a stone; till thy people pass over, O LORD, till the people pass over, [which] thou hast purchased.

{15:17} Thou shalt bring them in, and plant them in the mountain of thine inheritance, [in] the place, O LORD, [which] thou hast made for thee to dwell in, in the Sanctuary, O Lord, [which] thy hands have established.

{15:18} The LORD shall reign for ever and ever.

{15:19} For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry [land] in the midst of the sea.

8 And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion.

10 Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water.

11 Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness, marvellous in glories, doing wonders.

12 Thou stretchedst forth thy right hand, the earth swallowed them up.

13 Thou hast guided in thy righteousness this thy people whom thou hast redeemed, by thy strength thou hast called them into thy holy resting-place.

14 The nations heard and were angry, pangs have seized on the dwellers among the Phylistines.

15 Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Chanaan melted away.

16 Let trembling and fear fall upon them; by the greatness of thine arm, let them become as stone; till thy people pass over, O Lord, till this thy people pass over, whom thou hast purchased.

17 Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready.

18 The Lord reigns for ever and ever and ever.

19 For the horse of Pharaoh went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

*Exodus*

{15:20} And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

{15:21} And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

<sup>20</sup> And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand—then there went forth all the women after her with timbrels and dances.

<sup>21</sup> And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea.

## Antiquities Book 2 16:4 - 16:6

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But the Hebrews were not able to contain themselves for joy at their wonderful deliverance, and destruction of their enemies; now indeed supposing themselves firmly delivered, when those that would have forced them into slavery were destroyed, and when they found they had God so evidently for their protector. And now these Hebrews having escaped the danger they were in, after this manner, and besides that, seeing their enemies punished in such a way as is never recorded of any other men whomsoever, were all the night employed in singing of hymns, and in mirth. Moses also composed a song unto God, containing his praises, and a thanksgiving for his kindness, in hexameter verse.

As for myself, I have delivered every part of this history as I found it in the sacred books; nor let any one wonder at the strangeness of the narration if a way were discovered to those men of old time, who were free from the wickedness of the modern ages, whether it happened by the will of God or whether it happened of its own accord; - while, for the sake of those that accompanied Alexander, king of Macedonia, who yet lived, comparatively but a little while ago, the Pamphylian Sea retired and afforded them a passage through itself, had no other way to go; I mean, when it was the will of God to destroy the monarchy of the Persians: and this is confessed to be true by all that have written about the actions of Alexander. But as to these events, let every one determine as he pleases.

On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons. So when he had ordered the Hebrews to arm themselves with them, he led them to Mount Sinai, in order to offer sacrifice to God, and to render oblations for the salvation of the multitude, as he was charged to do beforehand.

## JASHER 81:43

43. Then sang Moses and the children of Israel this song unto the Lord, on the day when the Lord caused the Egyptians to fall before them.

44. And all Israel sang in concert, saying, I will sing to the Lord for He is greatly exalted, the horse and his rider has he cast into the sea; behold it is written in the book of the law of God.

## Psalm 90:1

### King James

{90:1} LORD, thou hast been our dwelling place in all generations. {90:2} Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.

{90:3} Thou turnest man to destruction; and sayest, Return, ye children of men.

{90:4} For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.

{90:5} Thou carriest them away as with a flood; they are [as] a sleep: in the morning [they are] like grass [which] groweth up. {90:6} In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

{90:7} For we are consumed by thine anger, and by thy wrath are we troubled.

{90:8} Thou hast set our iniquities before thee, our secret [sins] in the light of thy countenance.

{90:9} For all our days are passed away in thy wrath: we spend our years as a tale [that is told.]

{90:10} The days of our years [are] threescore years and ten; and if by reason of strength [they be] fourscore years, yet [is] their strength labour and sorrow; for it is soon cut off, and we fly away.

{90:11} Who knoweth the power of thine anger? even according to thy fear, [so is] thy wrath.

{90:12} So teach [us] to number our days, that we may apply [our] hearts unto wisdom.

{90:13} Return, O LORD, how long? and let it repent thee concerning thy servants.

{90:14} O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

{90:15} Make us glad according to the days [wherein] thou hast afflicted us, [and] the years [wherein] we have seen evil.

### Septuagint

90:1 Lord, thou hast been our refuge in all generations.

2 Before the mountains existed, and *before* the earth and the world were formed, even from age to age, Thou art.

3 Turn not man back to *his* low place, whereas thou saidst, Return, ye sons of men?

4 For a thousand years in thy sight are as the yesterday which is past, and as a watch in the night.

5 Years shall be vanity to them: let the morning pass away as grass.

6 In the morning let it flower, and pass away: in the evening let it droop, let it be withered and dried up.

7 For we have perished in thine anger, and in thy wrath we have been troubled.

8 Thou hast set our transgressions before thee: our age is in the light of thy countenance.

9 For all our days are gone, and we have passed away in thy wrath: our years have spun out their tale as a spider.

10 *As for* the days of our years, in them are seventy years; and if *men should be* in strength, eighty years: and the greater part of them would be labour and trouble; for weakness overtakes us, and we shall be chastened.

11 Who knows the power of thy wrath?

12 and *who knows how* to number *his days* because of the fear of thy wrath? So manifest thy right hand, and those that are instructed in wisdom in the heart.

13 Return, O Lord, how long? and be intreated concerning thy servants.

14 We have been satisfied in the morning with thy mercy; and we did exult and rejoice:

15 let us rejoice in all our days, in return for the days wherein thou didst afflict us, the years wherein we saw evil.

*Exodus*

{90:16} Let thy work appear unto thy servants, and thy glory unto their children.

{90:17} And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

16 And look upon thy servants, and upon thy works; and guide their children.

17 And let the brightness of the Lord our God be upon us: and do thou direct for us the works of our hands.

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# Mount Sinai

## *Exodus to the holy land*

### Enoch 89:28

28. But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them.
29. And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them.
30. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face.
31. And they all feared and trembled because of Him, and they cried to that sheep with them [which was amongst them]: "We are not able to stand before our Lord or to behold Him."
32. And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof.
33. And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away.
34. And when they saw it they feared and trembled at its presence, and desired to return to their folds.
35. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds.
36. And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house.
37. And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water.
38. Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying.
39. And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. "had fallen asleep and led them").
40. And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land.

## *Dirty water made clean*

### Exodus 15:22

#### King James

{15:22} So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

{15:23} And when they came to Marah, they could not drink of the waters of Marah, for they [were] bitter: therefore the name of it was called Marah.

{15:24} And the people murmured against Moses, saying, What shall we drink?

{15:25} And he cried unto the LORD; and the LORD shewed him a tree, [which] when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

{15:26} And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I [am] the LORD that healeth thee.

{15:27} And they came to Elim, where [were] twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

#### Septuagint

15:22 So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink.

23 and they came to Merrha, and could not drink of Merrha, for it was bitter; therefore he named the name of that place, Bitterness.

24 And the people murmured against Moses, saying, What shall we drink?

25 And Moses cried to the Lord, and the Lord shewed him a tree, and he cast it into the water, and the water was sweetened: there he established to him ordinances and judgments, and there he proved him,

26 and said, If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before him, and wilt hearken to his commands, and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God that heals thee.

27 And they came to Ælim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters.

### Antiquities Book 3 1:1 - 1:3

WHEN the Hebrews had obtained such a wonderful deliverance, the country was a great trouble to them, for it was entirely a desert, and without sustenance for them; and also had exceeding little water, so that it not only was not at all sufficient for the men, but not enough to feed any of the cattle, for it was parched up, and had no moisture that might afford nutriment to the vegetables; so they were forced to travel over this country, as having no other country but this to travel in. They had indeed carried water along with them from the land over which they had traveled before, as their conductor had bidden them; but when that was spent, they were obliged to draw water out of wells, with pain, by reason of the hardness of the soil. Moreover, what water they found was bitter, and not fit for drinking, and this in small quantities also; and as they thus traveled, they came late in the evening to a place called Marah, (1) which had that

name from the badness of its water, for *Mar* denotes *bitterness*. Thither they came afflicted both by the tediousness of their journey, and by their want of food, for it entirely failed them at that time. Now here was a well, which made them choose to stay in the place, which, although it were not sufficient to satisfy so great an army, did yet afford them some comfort, as found in such desert places; for they heard from those who had been to search, that there was nothing to be found, if they traveled on farther. Yet was this water bitter, and not fit for men to drink; and not only so, but it was intolerable even to the cattle themselves.

When Moses saw how much the people were cast down, and that the occasion of it could not be contradicted, for the people were not in the nature of a complete army of men, who might oppose a manly fortitude to the necessity that distressed them; the multitude of the children, and of the women also, being of too weak capacities to be persuaded by reason, blunted the courage of the men themselves, - he was therefore in great difficulties, and made everybody's calamity his own; for they ran all of them to him, and begged of him; the women begged for their infants, and the men for the women, that he would not overlook them, but procure some way or other for their deliverance. He therefore betook himself to prayer to God, that he would change the water from its present badness, and make it fit for drinking. And when God had granted him that favor, he took the top of a stick that lay down at his feet, and divided it in the middle, and made the section lengthways. He then let it down into the well, and persuaded the Hebrews that God had hearkened to his prayers, and had promised to render the water such as they desired it to be, in case they would be subservient to him in what he should enjoin them to do, and this not after a remiss or negligent manner. And when they asked what they were to do in order to have the water changed for the better, he bid the strongest men among them that stood there, to draw up water and told them, that when the greatest part was drawn up, the remainder would be fit to drink. So they labored at it till the water was so agitated and purged as to be fit to drink.

And now removing from thence they came to Elim; which place looked well at a distance, for there was a grove of palm-trees; but when they came near to it, it appeared to be a bad place, for the palm-trees were no more than seventy; and they were ill-grown and creeping trees, by the want of water, for the country about was all parched, and no moisture sufficient to water them, and make them hopeful and useful, was derived to them from the fountains, which were in number twelve: they were rather a few moist places than springs, which not breaking out of the ground, nor running over, could not sufficiently water the trees. And when they dug into the sand, they met with no water; and if they took a few drops of it into their hands, they found it to be useless, on account of its mud. The trees were too weak to bear fruit, for want of being sufficiently cherished and enlivened by the water. So they laid the blame on their conductor, and made heavy complaints against him; and said that this their miserable state, and the experience they had of adversity, were owing to him; for that they had then journeyed an entire thirty days, and had spent all the provisions they had brought with them; and meeting with no relief, they were in a very desponding condition. And by fixing their attention upon nothing but their present misfortunes, they were hindered from remembering what deliverances they had received from God, and those by the virtue and wisdom of Moses also; so they were very angry at their conductor, and were zealous in their attempt to stone him, as the direct occasion of their present miseries.

## JASHER 81:45

45. After this the children of Israel proceeded on their journey, and encamped in Marah, and the Lord gave to the children of Israel statutes and judgments in that place in Marah, and the Lord commanded the children of Israel to walk in all his ways and to serve him.

46. And they journeyed from Marah and came to Elim, and in Elim were twelve springs of water and seventy date trees, and the children encamped there by the waters.

# Mana from heaven

## Exodus 16:1

### King James

{16:1} And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which [is] between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

{16:2} And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

{16:3} And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, [and] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

{16:4} Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

{16:5} And it shall come to pass, that on the sixth day they shall prepare [that] which they bring in; and it shall be twice as much as they gather daily.

{16:6} And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

{16:7} And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what [are] we, that ye murmur against us?

### Septuagint

16:1 And they departed from Ælim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt,

2 all the congregation of the children of Israel murmured against Moses and Aaron.

3 And the children of Israel said to them, Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger.

4 And the Lord said to Moses, Behold, I *will* rain bread upon you out of heaven: and the people shall go forth, and they shall gather their daily portion for the day, that I may try them whether they will walk in my law or not.

5 And it shall come to pass on the sixth day that they shall prepare whatsoever they have brought in, and it shall be double of what they shall have gathered for the day, daily.

6 And Moses and Aaron said to all the congregation of the children of Israel, At even ye shall know that the Lord has brought you out of the land of Egypt;

7 and in the morning ye shall see the glory of the Lord, inasmuch as he hears your murmuring against God; and who are we, that ye continue to murmur against us?

Mount Sinai

{16:8} And Moses said, [This shall be,] when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what [are] we? your murmurings [are] not against us, but against the LORD.

{16:9} And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

{16:10} And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

{16:11} And the LORD spake unto Moses, saying,

{16:12} I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I [am] the LORD your God.

{16:13} And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

{16:14} And when the dew that lay was gone up, behold, upon the face of the wilderness [there lay] a small round thing, [as] small as the hoar frost on the ground.

{16:15} And when the children of Israel saw [it,] they said one to another, It [is] manna: for they wist not what it [was.] And Moses said unto them, This [is] the bread which the LORD hath given you to eat.

{16:16} This [is] the thing which the LORD hath commanded, Gather of it every man [according to] his eating, an omer for every man, according to the number of your persons; take ye every man for [them] which [are] in his tents.

{16:17} And the children of Israel did so, and gathered, some more, some less.

8 And Moses said, *This shall be* when the Lord gives you in the evening flesh to eat, and bread in the morning to satiety, because the Lord has heard your murmuring, which ye murmur against us: and what are we? for your murmuring is not against us, but against God.

9 And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring.

10 And when Aaron spoke to all the congregation of the children of Israel, and they turned toward the wilderness, then the glory of the Lord appeared in a cloud. 11 And the Lord spoke to Moses, saying,

12 I have heard the murmuring of the children of Israel: speak to them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Lord your God.

13 And it was evening, and quails came up and covered the camp:

14 in the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the wilderness *was* a small thing like white coriander seed, as frost upon the earth.

15 And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was; and Moses said to them,

16 This *is* the bread which the Lord has given you to eat. This is that which the Lord has appointed: gather of it each man for his family, a homer for each person, according to the number of your souls, gather each of you with his fellow-lodgers.

17 And the children of Israel did so, and gathered some much and some less.

Mount Sinai

{16:18} And when they did mete [it] with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

{16:19} And Moses said, Let no man leave of it till the morning.

{16:20} Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

{16:21} And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

{16:22} And it came to pass, [that] on the sixth day they gathered twice as much bread, two omers for one [man:] and all the rulers of the congregation came and told Moses.

{16:23} And he said unto them, This [is that] which the LORD hath said, To morrow [is] the rest of the holy sabbath unto the LORD: bake [that] which ye will bake [to day,] and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

{16:24} And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

{16:25} And Moses said, Eat that to day; for to day [is] a sabbath unto the LORD: to day ye shall not find it in the field.

{16:26} Six days ye shall gather it; but on the seventh day, [which is] the sabbath, in it there shall be none.

{16:27} And it came to pass, [that] there went out [some] of the people on the seventh day for to gather, and they found none.

{16:28} And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

{16:29} See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

18 And having measured the homer *full*, he that gathered much had nothing over, and he that had gathered less had no lack; each gathered according to the need of those who belonged to him.

19 And Moses said to them, Let no man leave of it till the morning.

20 But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them.

21 And they gathered it every morning, each man what he needed, and when the sun waxed hot it melted.

22 And it came to pass on the sixth day, they gathered double what was needed, two homers for one *man*; and all the chiefs of the synagogue went in and reported it to Moses.

23 And Moses said to them, Is not this the word which the Lord spoke? To-morrow *is* the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow.

24 And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it.

25 And Moses said, Eat *that* to-day, for to-day is a sabbath to the Lord: *it* shall not be found in the plain.

26 Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that *day*.

27 And it came to pass on the seventh day *that* some of the people went forth to gather, and found none.

28 And the Lord said to Moses, How long are ye unwilling to hearken to my commands and my law?

29 See, for the Lord has given you this day *as* the sabbath, therefore he has given you on the sixth day the bread of two days: ye shall sit each of you in your houses; let no one go forth from his place on the seventh day.

## Mount Sinai

{16:30} So the people rested on the seventh day.

{16:31} And the house of Israel called the name thereof Manna: and it [was] like coriander seed, white; and the taste of it [was] like wafers [made] with honey.

{16:32} And Moses said, This [is] the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

{16:33} And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

{16:34} As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

{16:35} And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

{16:36} Now an omer [is] the tenth [part] of an ephah.

30 And the people kept sabbath on the seventh day.

31 And the children of Israel called the name of it Man; and it was as white coriander seed, and the taste of it as a wafer with honey.

32 And Moses said, This *is* the thing which the Lord hath commanded, Fill an homer with manna, to be laid up for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt.

33 And Moses said to Aaron, Take a golden pot, and cast into it one full homer of manna; and thou shalt lay it up before God, to be kept for your generations,

34 as the Lord commanded Moses: and Aaron laid it up before the testimony to be kept.

35 And the children of Israel ate manna forty years, until they came to the land they ate the manna, until they came to the region of Phoenicia.

36 Now the homer was the tenth part of three measures.

## Antiquities Book 3 1:4 - 1:3

But as for Moses himself, while the multitude were irritated and bitterly set against him, he cheerfully relied upon God, and upon his consciousness of the care he had taken of these his own people; and he came into the midst of them, even while they clamored against him, and had stones in their hands in order to despatch him. Now he was of an agreeable presence, and very able to persuade the people by his speeches; accordingly he began to mitigate their anger, and exhorted them not to be over-mindful of their present adversities, lest they should thereby suffer the benefits that had formerly been bestowed on them to slip out of their memories; and he desired them by no means, on account of their present uneasiness, to cast those great and wonderful favors and gifts, which they had obtained of God, out of their minds, but to expect deliverance out of those their present troubles which they could not free themselves from, and this by the means of that Divine Providence which watched over them. Seeing it is probable that God tries their virtue, and exercises their patience by these adversities, that it may appear what fortitude they have, and what memory they retain of his former wonderful works in their favor, and whether they will not think of them upon occasion of the miseries they now feel. He told them, it appeared they were not really good men, either in patience, or in remembering what had been successfully done for them, sometimes by contemning God and his commands, when by those commands they left the land of Egypt; and sometimes by behaving themselves ill towards him who was the servant of God, and this when he had never deceived them, either in what he said, or had ordered them to do by God's command. He also put them in mind of all that had passed; how the Egyptians were destroyed when they attempted to detain them, contrary to the command of God; and after what manner the very same river was to the others bloody, and not fit for drinking, but was to them sweet, and fit for drinking; and how they went a new road through the sea, which fled a long way from them, by which very means they were themselves preserved, but saw their enemies destroyed; and that when they were in want of weapons, God gave them plenty of them; - and so he re-

### Mount Sinai

counted all the particular instances, how when they were, in appearance, just going to be destroyed, God had saved them in a surprising manner; and that he had still the same power; and that they ought not even now to despair of his providence over them; and accordingly he exhorted them to continue quiet, and to consider that help would not come too late, though it come not immediately, if it be present with them before they suffer any great misfortune; that they ought to reason thus: that God delays to assist them, not because he has no regard to them, but because he will first try their fortitude, and the pleasure they take in their freedom, that he may learn whether you have souls great enough to bear want of food, and scarcity of water, on its account; or whether you rather love to be slaves, as cattle are slaves to such as own them, and feed them liberally, but only in order to make them more useful in their service. That as for himself, he shall not be so much concerned for his own preservation; for if he die unjustly, he shall not reckon it any affliction, but that he is concerned for them, lest, by casting stones at him, they should be thought to condemn God himself.

By this means Moses pacified the people, and restrained them from stoning him, and brought them to repent of what they were going to do. And because he thought the necessity they were under made their passion less unjustifiable, he thought he ought to apply himself to God by prayer and supplication; and going up to an eminence, he requested of God for some succor for the people, and some way of deliverance from the want they were in, because in him, and in him alone, was their hope of salvation; and he desired that he would forgive what necessity had forced the people to do, since such was the nature of mankind, hard to please, and very complaining under adversities. Accordingly God promised he would take care of them, and afford them the succor they were desirous of. Now when Moses had heard this from God, he came down to the multitude. But as soon as they saw him joyful at the promises he had received from God, they changed their sad countenances into gladness. So he placed himself in the midst of them, and told them he came to bring them from God a deliverance from their present distresses. Accordingly a little after came a vast number of quails, which is a bird more plentiful in this Arabian Gulf than any where else, flying over the sea, and hovered over them, till wearied with their laborious flight, and, indeed, as usual, flying very near to the earth, they fell down upon the Hebrews, who caught them, and satisfied their hunger with them, and supposed that this was the method whereby God meant to supply them with food. Upon which Moses returned thanks to God for affording them his assistance so suddenly, and sooner than he had promised them.

But presently after this first supply of food, he sent them a second; for as Moses was lifting up his hands in prayer, a dew fell down; and Moses, when he found it stick to his hands, supposed this was also come for food from God to them. He tasted it; and perceiving that the people knew not what it was, and thought it snowed, and that it was what usually fell at that time of the year, he informed them that this dew did not fall from heaven after the manner they imagined, but came for their preservation and sustenance. So he tasted it, and gave them some of it, that they might be satisfied about what he told them. They also imitated their conductor, and were pleased with the food, for it was like honey in sweetness and pleasant taste, but like in its body to bdellium, one of the sweet spices, and in bigness equal to coriander seed. And very earnest they were in gathering it; but they were enjoined to gather it equally - the measure of an omer for each one every day, because this food should not come in too small a quantity, lest the weaker might not be able to get their share, by reason of the overbearing of the strong in collecting it. However, these strong men, when they had gathered more than the measure appointed for them, had no more than others, but only tired themselves more in gathering it, for they found no more than an omer apiece; and the advantage they got by what was superfluous was none at all, it corrupting, both by the worms breeding in it, and by its bitterness. So divine and wonderful a food was this! It also supplied the want of other sorts of food to those that fed on it. And even now, in all that place, this manna comes down in rain, according to what Moses then obtained of God, to send it to the people for their sustenance. Now the Hebrews call this food *manna*: for the particule *man*, in our language, is the asking of a question. *What is this?* So the Hebrews were very joyful at what was sent them from heaven. Now they made use of this food for forty years, or as long as they were in the wilderness.

## JASHER 81:47

47. And they journeyed from Elim and came to the wilderness of Sin, on the fifteenth day of the second month after their departure from Egypt.

48. At that time the Lord gave the manna to the children of Israel to eat, and the Lord caused food to rain from heaven for the children of Israel day by day.

49. And the children of Israel ate the manna for forty years, all the days that they were in the wilderness, until they came to the land of Canaan to possess it.

## *Water from the rock*

### Exodus 17:1

#### King James

{17:1} And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and [there was] no water for the people to drink.

{17:2} Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

{17:3} And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore [is] this [that] thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

{17:4} And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

{17:5} And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

{17:6} Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

#### Septuagint

17:1 And all the congregation of the children of Israel departed from the wilderness of Sin, according to their encampments, by the word of the Lord; and they encamped in Raphidin: and there was no water for the people to drink.

2 And the people reviled Moses, saying, Give us water, that we may drink; and Moses said to them, Why do ye revile me, and why tempt ye the Lord?

3 And the people thirsted there for water, and there the people murmured against Moses, saying, Why is this? hast thou brought us up out of Egypt to slay us and our children and our cattle with thirst?

4 And Moses cried to the Lord, saying, What shall I do to this people? yet a little while and they will stone me.

5 And the Lord said to Moses, Go before this people, and take to thyself of the elders of the people; and the rod with which thou smotest the river, take in thine hand, and thou shalt go.

6 Behold, I stand there before thou *come*, on the rock in Choreb, and thou shalt smite the rock, and water shall come out from it, and the people shall drink. And Moses did so before the sons of Israel.

*Mount Sinai*

{17:7} And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

<sup>7</sup> And he called the name of that place, Temptation, and Reviling, because of the reviling of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?

Antiquities Book 3 1:7

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As soon as they were removed thence, they came to Rephidim, being distressed to the last degree by thirst; and while in the foregoing days they had lit on a few small fountains, but now found the earth entirely destitute of water, they were in an evil case. They again turned their anger against Moses; but he at first avoided the fury of the multitude, and then betook himself to prayer to God, beseeching him, that as he had given them food when they were in the greatest want of it, so he would give them drink, since the favor of giving them food was of no value to them while they had nothing to drink. And God did not long delay to give it them, but promised Moses that he would procure them a fountain, and plenty of water, from a place they did not expect any. So he commanded him to smite the rock which they saw lying there, with his rod, and out of it to receive plenty of what they wanted; for he had taken care that drink should come to them without any labor or pains-taking. When Moses had received this command from God, he came to the people, who waited for him, and looked upon him, for they saw already that he was coming apace from his eminence. As soon as he was come, he told them that God would deliver them from their present distress, and had granted them an unexpected favor; and informed them, that a river should run for their sakes out of the rock. But they were amazed at that hearing, supposing they were of necessity to cut the rock in pieces, now they were distressed by their thirst and by their journey; while Moses only smiting the rock with his rod, opened a passage, and out of it burst water, and that in great abundance, and very clear. But they were astonished at this wonderful effect; and, as it were, quenched their thirst by the very sight of it. So they drank this pleasant, this sweet water; and such it seemed to be, as might well be expected where God was the donor. They were also in admiration how Moses was honored by God; and they made grateful returns of sacrifices to God for his providence towards them. Now that Scripture, which is laid up in the temple, informs us, how God foretold to Moses, that water timid in this manner be derived out of the rock.'

# War with Amalek

## Exodus 17:8

### King James

{17:8} Then came Amalek, and fought with Israel in Rephidim.

{17:9} And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

{17:10} So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

{17:11} And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. {17:12} But Moses' hands [were] heavy; and they took a stone, and put [it] under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

{17:13} And Joshua discomfited Amalek and his people with the edge of the sword.

{17:14} And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

{17:15} And Moses built an altar, and called the name of it Jehovah- nissi:

{17:16} For he said, Because the LORD hath sworn [that] the LORD [will have] war with Amalek from generation to generation.

### Septuagint

17:8 And Amalec came and fought with Israel in Raphidin.

9 And Moses said to Joshua, Choose out for thyself mighty men, and go forth and set the army in array against Amalec to-morrow; and, behold, I *shall* stand on the top of the hill, and the rod of God *will be* in my hand.

10 And Joshua did as Moses said to him, and he went out and set the army in array against Amalec, and Moses and Aaron and Or went up to the top of the hill.

11 And it came to pass, when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalec prevailed.

12 But the hands of Moses were heavy, and they took a stone and put it under him, and he sat upon it; and Aaron and Or supported his hands one on this side and the other on that, and the hands of Moses were supported till the going down of the sun.

13 And Joshua routed Amalec and all his people with the slaughter of the sword.

14 And the Lord said to Moses, Write this for a memorial in a book, and speak *this* in the ears of Joshua; for I will utterly blot out the memorial of Amalec from under heaven.

15 And Moses built an altar to the Lord, and called the name of it, The Lord my Refuge.

16 For with a secret hand the Lord wages war upon Amalec to all generations.

## Antiquities Book 3 2:1 - 2:5

THE name of the Hebrews began already to be every where renowned, and rumors about them ran abroad. This made the inhabitants of those countries to be in no small fear. Accordingly they sent ambassadors to one another, and exhorted one another to defend themselves, and to endeavor to destroy these men. Those that induced the rest to do so, were such as inhabited Gobolitis and Petra.

## Mount Sinai

They were called *Amalekites*, and were the most warlike of the nations that lived thereabout; and whose kings exhorted one another, and their neighbors, to go to this war against the Hebrews; telling them that an army of strangers, and such a one as had run away from slavery under the Egyptians, lay in wait to ruin them; which army they were not, in common prudence and regard to their own safety, to overlook, but to crush them before they gather strength, and come to be in prosperity: and perhaps attack them first in a hostile manner, as presuming upon our indolence in not attacking them before; and that we ought to avenge ourselves of them for what they have done in the wilderness, but that this cannot be so well done when they have once laid their hands on our cities and our goods: that those who endeavor to crush a power in its first rise, are wiser than those that endeavor to put a stop to its progress when it is become formidable; for these last seem to be angry only at the flourishing of others, but the former do not leave any room for their enemies to become troublesome to them. After they had sent such embassages to the neighboring nations, and among one another, they resolved to attack the Hebrews in battle.

These proceedings of the people of those countries occasioned perplexity and trouble to Moses, who expected no such warlike preparations. And when these nations were ready to fight, and the multitude of the Hebrews were obliged to try the fortune of war, they were in a mighty disorder, and in want of all necessaries, and yet were to make war with men who were thoroughly well prepared for it. Then therefore it was that Moses began to encourage them, and to exhort them to have a good heart, and rely on God's assistance by which they had been state of freedom and to hope for victory over those who were ready to fight with them, in order to deprive them of that blessing: that they were to suppose their own army to be numerous, wanting nothing, neither weapons, nor money, nor provisions, nor such other conveniences as, when men are in possession of, they fight undauntedly; and that they are to judge themselves to have all these advantages in the Divine assistance. They are also to suppose the enemy's army to be small, unarmed, weak, and such as want those conveniences which they know must be wanted, when it is God's will that they shall be beaten; and how valuable God's assistance is, they had experienced in abundance of trials; and those such as were more terrible than war, for that is only against men; but these were against famine and thirst, things indeed that are in their own nature insuperable; as also against mountains, and that sea which afforded them no way for escaping; yet had all these difficulties been conquered by God's gracious kindness to them. So he exhorted them to be courageous at this time, and to look upon their entire prosperity to depend on the present conquest of their enemies.

And with these words did Moses encourage the multitude, who then called together the princes of their tribes, and their chief men, both separately and conjointly. The young men he charged to obey their elders, and the elders to hearken to their leader. So the people were elevated in their minds, and ready to try their fortune in battle, and hoped to be thereby at length delivered from all their miseries: nay, they desired that Moses would immediately lead them against their enemies without the least delay, that no backwardness might be a hindrance to their present resolution. So Moses sorted all that were fit for war into different troops, and set Joshua, the son of Nun, of the tribe of Ephraim, over them; one that was of great courage, and patient to undergo labors; of great abilities to understand, and to speak what was proper; and very serious in the worship of God; and indeed made like another Moses, a teacher of piety towards God. He also appointed a small party of the armed men to be near the water, and to take care of the children, and the women, and of the entire camp. So that whole night they prepared themselves for the battle; they took their weapons, if any of them had such as were well made, and attended to their commanders as ready to rush forth to the battle as soon as Moses should give the word of command. Moses also kept awake, teaching Joshua after what manner he should order his camp. But when the day began, Moses called for Joshua again, and exhorted him to approve himself in deeds such a one as a his reputation made men expect from him; and to gain glory by the present expedition, in the opinion of those under him, for his exploits in this battle. He also gave a particular exhortation to the principal men of the Hebrews, and encouraged the whole army as it stood armed before him. And when he had thus animated the army, both by his words and works, and prepared every thing, he retired to a mountain, and committed the army to God and to Joshua.

4. So the armies joined battle; and it came to a close fight, hand to hand, both sides showing great alacrity, and encouraging one another. And indeed while Moses stretched out his hand towards heav-

## Mount Sinai

en (7) the Hebrews were too hard for the Amalekites: but Moses not being able to sustain his hands thus stretched out, (for as often as he let down his hands, so often were his own people worsted,) he bade his brother Aaron, and Hur their sister Miriam's husband, to stand on each side of him, and take hold of his hands, and not permit his weariness to prevent it, but to assist him in the extension of his hands. When this was done, the Hebrews conquered the Amalekites by main force; and indeed they had all perished, unless the approach of the night had obliged the Hebrews to desist from killing any more. So our forefathers obtained a most signal and most seasonable victory; for they not only overcame those that fought against them, but terrified also the neighboring nations, and got great and splendid advantages, which they obtained of their enemies by their hard pains in this battle: for when they had taken the enemy's camp, they got ready booty for the public, and for their own private families, whereas till then they had not any sort of plenty, of even necessary food. The forementioned battle, when they had once got it, was also the occasion of their prosperity, not only for the present, but for the future ages also; for they not only made slaves of the bodies of their enemies, but subdued their minds also, and after this battle, became terrible to all that dwelt round about them. Moreover, they acquired a vast quantity of riches; for a great deal of silver and gold was left in the enemy's camp; as also brazen vessels, which they made common use of in their families; many utensils also that were embroidered there were of both sorts, that is, of what were weaved, and what were the ornaments of their armor, and other things that served for use in the family, and for the furniture of their rooms; they got also the prey of their cattle, and of whatsoever uses to follow camps, when they remove from one place to another. So the Hebrews now valued themselves upon their courage, and claimed great merit for their valor; and they perpetually inured themselves to take pains, by which they deemed every difficulty might be surmounted. Such were the consequences of this battle.

5. On the next day, Moses stripped the dead bodies of their enemies, and gathered together the armor of those that were fled, and gave rewards to such as had signalized themselves in the action; and highly commended Joshua, their general, who was attested to by all the army, on account of the great actions he had done. Nor was any one of the Hebrews slain; but the slain of the enemy's army were too many to be enumerated. So Moses offered sacrifices of thanksgiving to God, and built an altar, which he named *The Lord the Conqueror*. He also foretold that the Amalekites should utterly be destroyed; and that hereafter none of them should remain, because they fought against the Hebrews, and this when they were in the wilderness, and in their distress also. Moreover, he refreshed the army with feasting. And thus did they fight this first battle with those that ventured to oppose them, after they were gone out of Egypt. But when Moses had celebrated this festival for the victory, he permitted the Hebrews to rest for a few days, and then he brought them out after the fight, in order of battle; for they had now many soldiers in light armor. And going gradually on, he came to Mount Sinai, in three months' time after they were removed out of Egypt; at which mountain, as we have before related, the vision of the bush, and the other wonderful appearances, had happened.

## **JASHER 81:50**

50. And they proceeded from the wilderness of Sin and encamped in Alush.

51. And they proceeded from Alush and encamped in Rephidim.

52. And when the children of Israel were in Rephidim, Amalek the son of Eliphaz, the son of Esau, the brother of Zepho, came to fight with Israel.

53. And he brought with him eight hundred and one thousand men, magicians and conjurers, and he prepared for battle with Israel in Rephidim.

54. And they carried on a great and severe battle against Israel, and the Lord delivered Amalek and his people into the hands of Moses and the children of Israel, and into the hand of Joshua, the son of Nun, the Ephrathite, the servant of Moses.

55. And the children of Israel smote Amalek and his people at the edge of the sword, but the battle was very sore upon the children of Israel.

56. And the Lord said to Moses, Write this thing as a memorial for thee in a book, and place it in the hand of Joshua, the son of Nun, thy servant, and thou shalt command the children of Israel, saying, When thou shalt come to the land of Canaan, thou shalt utterly efface the remembrance of Amalek from under heaven.

57. And Moses did so, and he took the book and wrote upon it these words, saying,

58. Remember what Amalek has done to thee in the road when thou wentest forth from Egypt.

59. Who met thee in the road and smote thy rear, even those that were feeble behind thee when thou wast faint and weary.

60. Therefore it shall be when the Lord thy God shall have given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance, to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget it.

61. And the king who shall have pity on Amalek, or upon his memory or upon his seed, behold I will require it of him, and I will cut him off from amongst his people.

62. And Moses wrote all these things in a book, and he enjoined the children of Israel respecting all these matters.

## *Jethro's advice*

### Exodus 18:1

#### King James

{18:1} When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, [and] that the LORD had brought Israel out of Egypt;

{18:2} Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

{18:3} And her two sons; of which the name of the one [was] Gershom; for he said, I have been an alien in a strange land:

{18:4} And the name of the other [was] Eliezer; for the God of my father, [said he, was] mine help, and delivered me from the sword of Pharaoh:

{18:5} And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

#### Septuagint

18:1 And Jothor the priest of Madiam, the father-in-law of Moses, heard of all that the Lord did to his people Israel; for the Lord brought Israel out of Egypt.

2 And Jothor the father-in-law of Moses, took Sephora the wife of Moses after she had been sent away,

3 and her two sons: the name of the one was Gersam, *his father* saying, I was a sojourner in a strange land;

4 and the name of the second Eliezer, saying, For the God of my father *is* my helper, and he has rescued me out of the hand of Pharaoh.

5 And Jothor the father-in-law of Moses, and his sons and his wife, went forth to Moses into the wilderness, where he encamped on the mount of God.

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{18:6} And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

{18:7} And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of [their] welfare; and they came into the tent.

{18:8} And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, [and] all the travail that had come upon them by the way, and [how] the LORD delivered them.

{18:9} And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

{18:10} And Jethro said, Blessed [be] the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

{18:11} Now I know that the LORD [is] greater than all gods: for in the thing wherein they dealt proudly [he was] above them.

{18:12} And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

{18:13} And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

{18:14} And when Moses' father in law saw all that he did to the people, he said, What [is] this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

{18:15} And Moses said unto his father in law, Because the people come unto me to enquire of God:

{18:16} When they have a matter, they come unto me; and I judge between one and another, and I do make [them] know the statutes of God, and his laws.

6 And it was told Moses, saying, Behold, thy father-in-law Jothor is coming to thee, and thy wife and two sons with him.

7 And Moses went forth to meet his father-in-law, and did him reverence, and kissed him, and they embraced each other, and he brought them into the tent.

8 And Moses related to his father-in-law all things that the Lord did to Pharaoh and all the Egyptians for Israel's sake, and all the labour that had befallen them in the way, and that the Lord had rescued them out of the hand of Pharaoh, and out of the hand of the Egyptians.

9 And Jothor was amazed at all the good things which the Lord did to them, forasmuch as he rescued them out of the hand of the Egyptians and out of the hand of Pharaoh.

10 And Jothor said, Blessed be the Lord, because he has rescued them out of the hand of the Egyptians and out of the hand of Pharaoh.

11 Now know I that the Lord is great above all gods, because of this, wherein they attacked them.

12 And Jothor the father-in-law of Moses took whole burnt-offerings and sacrifices for God, for Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

13 And it came to pass after the morrow that Moses sat to judge the people, and all the people stood by Moses from morning till evening.

14 And Jothor having seen all that *Moses* did to the people, says, What is this that thou doest to the people? wherefore sittest thou alone, and all the people stand by thee from morning till evening?

15 And Moses says to his father-in-law, Because the people come to me to seek judgment from God.

16 For whenever there is a dispute among them, and they come to me, I give judgment upon each, and I teach them the ordinances of God and his law.

*Mount Sinai*

{18:17} And Moses' father in law said unto him, The thing that thou doest [is] not good.

{18:18} Thou wilt surely wear away, both thou, and this people that [is] with thee: for this thing [is] too heavy for thee; thou art not able to perform it thyself alone.

{18:19} Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

{18:20} And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

{18:21} Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens:

{18:22} And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [the burden] with thee.

{18:23} If thou shalt do this thing, and God command thee [so,] then thou shalt be able to endure, and all this people shall also go to their place in peace.

{18:24} So Moses hearkened to the voice of his father in law, and did all that he had said.

{18:25} And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

{18:26} And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

{18:27} And Moses let his father in law depart; and he went his way into his own land.

<sup>17</sup> And the father-in-law of Moses said to him, Thou dost not this thing rightly,

<sup>18</sup> thou wilt wear away with intolerable weariness, both those and all this people which is with thee: this thing is hard, thou wilt not be able to endure it thyself alone.

<sup>19</sup> Now then hearken to me, and I will advise thee, and God shall be with thee: be thou to the people in the things pertaining to God, and thou shalt bring their matters to God.

<sup>20</sup> And thou shalt testify to them the ordinances of God and his law, and thou shalt shew to them the ways in which they shall walk, and the works which they shall do.

<sup>21</sup> And do thou look out for thyself out of all the people able men, fearing God, righteous men, hating pride, and thou shalt set over the people captains of thousands and captains of hundreds, and captains of fifties, and captains of tens.

<sup>22</sup> And they shall judge the people at all times, and the too burdensome matter they shall bring to thee, but they shall judge the smaller cases; so they shall relieve thee and help thee.

<sup>23</sup> If thou wilt do this thing, God shall strengthen thee, and thou shalt be able to attend, and all this people shall come with peace into their own place.

<sup>24</sup> And Moses hearkened to the voice of his father-in-law, and did whatsoever he said to him.

<sup>25</sup> And Moses chose out able men out of all Israel, and he made them captains of thousands and captains of hundreds, and captains of fifties and captains of tens over the people.

<sup>26</sup> And they judged the people at all times; and every too burdensome matter they brought to Moses, but every light matter they judged themselves.

<sup>27</sup> And Moses dismissed his father-in-law, and he returned to his own land.

NOW when Raguel, Moses's father-in-law, understood in what a prosperous condition his affairs were, he willingly came to meet him. And Moses and his children, and pleased himself with his coming. And when he had offered sacrifice, he made a feast for the multitude, near the Bush he had formerly seen; which multitude, every one according to their families, partook of the feast. But Aaron and his family took Raguel, and sung hymns to God, as to Him who had been the author procurer of their deliverance and their freedom. They also praised their conductor, as him by whose virtue it was that all things had succeeded with them. Raguel also, in his eucharistical oration to Moses, made great encomiums upon the whole multitude; and he could not but admire Moses for his fortitude, and that humanity he had shewn in the delivery of his friends.

THE next day, as Raguel saw Moses in the of a crowd of business for he determined the differences of those that referred them to him, every one still going to him, and supposing that they should then only obtain justice, if he were the arbitrator; and those that lost their causes thought it no harm, while they thought they lost them justly, and not by partiality. Raguel however said nothing to him at that time, as not desirous to be any hinderance to such as had a mind to make use of the virtue of their conductor. But afterward he took him to himself, and when he had him alone, he instructed him in what he ought to do; and advised him to leave the trouble of lesser causes to others, but himself to take care of the greater, and of the people's safety, for that certain others of the Hebrews might be found that were fit to determine causes, but that nobody but a Moses could take of the safety of so many ten thousands. "Be therefore," says he, "insensible of thine own virtue, and what thou hast done by ministering under God to the people's preservation. Permit, therefore, the determination of common causes to be done by others, but do thou reserve thyself to the attendance on God only, and look out for methods of preserving the multitude from their present distress. Make use of the method I suggest to you, as to human affairs; and take a review of the army, and appoint chosen rulers over tens of thousands, and then over thousands; then divide them into five hundreds, and again into hundreds, and into fifties; and set rulers over each of them, who may distinguish them into thirties, and keep them in order; and at last number them by twenties and by tens: and let there be one commander over each number, to be denominated from the number of those over whom they are rulers, but such as the whole multitude have tried, and do approve of, as being good and righteous men; and let those rulers decide the controversies they have one with another. But if any great cause arise, let them bring the cognizance of it before the rulers of a higher dignity; but if any great difficulty arise that is too hard for even their determination, let them send it to thee. By these means two advantages will be gained; the Hebrews will have justice done them, and thou wilt be able to attend constantly on God, and procure him to be more favorable to the people."

This was the admonition of Raguel; and Moses received his advice very kindly, and acted according to his suggestion. Nor did he conceal the invention of this method, nor pretend to it himself, but informed the multitude who it was that invented it: nay, he has named Raguel in the books he wrote, as the person who invented this ordering of the people, as thinking it right to give a true testimony to worthy persons, although he might have gotten reputation by ascribing to himself the inventions of other men; whence we may learn the virtuous disposition of Moses: but of such his disposition, we shall have proper occasion to speak in other places of these books.

## **JASHER 82:1**

1. And the children of Israel proceeded from Rephidim and they encamped in the wilderness of Sinai, in the third month from their going forth from Egypt.
2. At that time came Reuel the Midianite, the father-in-law of Moses, with Zipporah his daughter and her two sons, for he had heard of the wonders of the Lord which he had done to Israel, that he had delivered them from the hand of Egypt.
3. And Reuel came to Moses to the wilderness where he was encamped, where was the mountain of God.

4. And Moses went forth to meet his father-in-law with great honor, and all Israel was with him.
5. And Reuel and his children remained amongst the Israelites for many days, and Reuel knew the Lord from that day forward.

## *YAHUWAH on Mount Sinai*

### Exodus 19:1

#### King James

{19:1} In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai.

{19:2} For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

{19:3} And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

{19:4} Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself.

{19:5} Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine:

{19:6} And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel.

{19:7} And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

{19:8} And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

#### Septuagint

19:1 And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sina.

2 And they departed from Raphidin, and came into the wilderness of Sina, and there Israel encamped before the mountain.

3 And Moses went up to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel.

4 Ye have seen all that I have done to the Egyptians, and I took you up as upon eagles' wings, and I brought you near to myself.

5 And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine.

6 And ye shall be to me a royal priesthood and a holy nation: these words shalt thou speak to the children of Israel.

7 And Moses came and called the elders of the people, and he set before them all these words, which God appointed them.

8 And all the people answered with one accord, and said, All things that God has spoken, we will do and hearken to: and Moses reported these words to God.

## Mount Sinai

{19:9} And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

{19:10} And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

{19:11} And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

{19:12} And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, [that ye] go [not] up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

{19:13} There shall not an hand touch it, but he shall surely be stoned, or shot through; whether [it be] beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

{19:14} And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

{19:15} And he said unto the people, Be ready against the third day: come not at [your] wives.

{19:16} And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled.

{19:17} And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

{19:18} And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

{19:19} And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

<sup>9</sup> And the Lord said to Moses, Lo! I come to thee in a pillar of a cloud, that the people may hear me speaking to thee, and may believe thee for ever: and Moses reported the words of the people to the Lord.

<sup>10</sup> And the Lord said to Moses, Go down and solemnly charge the people, and sanctify them to-day and to-morrow, and let them wash their garments.

<sup>11</sup> And let them be ready against the third day, for on the third day the Lord will descend upon mount Sina before all the people.

<sup>12</sup> And thou shalt separate the people round about, saying, Take heed to yourselves that ye go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die.

<sup>13</sup> A hand shall not touch it, for *every one that touches* shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

<sup>14</sup> And Moses went down from the mountain to the people, and sanctified them, and they washed their clothes.

<sup>15</sup> And he said to the people, Be ready: for three days come not near to a woman.

<sup>16</sup> And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on mount Sina: the voice of the trumpet sounded loud, and all the people in the camp trembled.

<sup>17</sup> And Moses led the people forth out of the camp to meet God, and they stood by under the camp.

<sup>18</sup> The mount of Sina was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace, and the people were exceedingly amazed.

<sup>19</sup> And the sounds of the trumpet were waxing very much louder. Moses spoke, and God answered him with a voice.

### *Mount Sinai*

{19:20} And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up.

{19:21} And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

{19:22} And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

{19:23} And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

{19:24} And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

{19:25} So Moses went down unto the people, and spake unto them.

20 And the Lord came down upon mount Sina on the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up.

21 And God spoke to Moses, saying, Go down, and solemnly charge the people, lest at any time they draw nigh to God to gaze, and a multitude of them fall.

22 And let the priests that draw nigh to the Lord God sanctify themselves, lest he destroy some of them.

23 And Moses said to God, The people will not be able to approach to the mount of Sina, for thou hast solemnly charged us, saying, Set bounds to the mountain and sanctify it.

24 And the Lord said to him, Go, descend, and come up thou and Aaron with thee; but let not the priests and the people force their way to come up to God, lest the Lord destroy some of them.

25 And Moses went down to the people, and spoke to them.

### Antiquities Book 3 5:1 - 5:4

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NOW Moses called the multitude together, and told them that he was going from them unto mount Sinai to converse with God; to receive from him, and to bring back with him, a certain oracle; but he enjoined them to pitch their tents near the mountain, and prefer the habitation that was nearest to God, before one more remote. When he had said this, he ascended up to Mount Sinai, which is the highest of all the mountains that are in that country and is not only very difficult to be ascended by men, on account of its vast altitude, but because of the sharpness of its precipices also; nay, indeed, it cannot be looked at without pain of the eyes: and besides this, it was terrible and inaccessible, on account of the rumor that passed about, that God dwelt there. But the Hebrews removed their tents as Moses had bidden them, and took possession of the lowest parts of the mountain; and were elevated in their minds, in expectation that Moses would return from God with promises of the good things he had proposed to them. So they feasted and waited for their conductor, and kept themselves pure as in other respects, and not accompanying with their wives for three days, as he had before ordered them to do. And they prayed to God that he would favorably receive Moses in his conversing with him, and bestow some such gift upon them by which they might live well. They also lived more plentifully as to their diet; and put on their wives and children more ornamental and decent clothing than they usually wore.

So they passed two days in this way of feasting; but on the third day, before the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents; and while all the rest of the air was clear, there came strong winds, that raised up large showers of rain, which became a mighty tempest. There was also such lightning, as was terrible to those that saw it; and thunder, with its thunderbolts, were sent down, and declared God to be there present in a gracious way to such as Moses desired he should be gracious. Now, as to these matters, every one of my readers may think as he pleases; but I am under a

### *Mount Sinai*

necessity of relating this history as it is described in the sacred books. This sight, and the amazing sound that came to their ears, disturbed the Hebrews to a prodigious degree, for they were not such as they were accustomed to; and then the rumor that was spread abroad, how God frequented that mountain, greatly astonished their minds, so they sorrowfully contained themselves within their tents, as both supposing Moses to be destroyed by the Divine wrath, and expecting the like destruction for themselves.

When they were under these apprehensions, Moses appeared as joyful and greatly exalted. When they saw him, they were freed from their fear, and admitted of more comfortable hopes as to what was to come. The air also was become clear and pure of its former disorders, upon the appearance of Moses; whereupon he called together the people to a congregation, in order to their hearing what God would say to them: and when they were gathered together, he stood on an eminence whence they might all hear him, and said, "God has received me graciously, O Hebrews, as he has formerly done; and has suggested a happy method of living for you, and an order of political government, and is now present in the camp: I therefore charge you, for his sake and the sake of his works, and what we have done by his means, that you do not put a low value on what I am going to say, because the commands have been given by me that now deliver them to you, nor because it is the tongue of a man that delivers them to you; but if you have a due regard to the great importance of the things themselves, you will understand the greatness of Him whose institutions they are, and who has not disdained to communicate them to me for our common advantage; for it is not to be supposed that the author of these institutions is barely Moses, the son of Amram and Jochebed, but He who obliged the Nile to run bloody for your sakes, and tamed the haughtiness of the Egyptians by various sorts of judgments; he who provided a way through the sea for us; he who contrived a method of sending us food from heaven, when we were distressed for want of it; he who made the water to issue out of a rock, when we had very little of it before; he by whose means Adam was made to partake of the fruits both of the land and of the sea; he by whose means Noah escaped the deluge; he by whose means our forefather Abraham, of a wandering pilgrim, was made the heir of the land of Canaan; he by whose means Isaac was born of parents that were very old; he by whose means Jacob was adorned with twelve virtuous sons; he by whose means Joseph became a potent lord over the Egyptians; he it is who conveys these instructions to you by me as his interpreter. And let them be to you venerable, and contended for more earnestly by you than your own children and your own wives; for if you will follow them, you will lead a happy life you will enjoy the land fruitful, the sea calm, and the fruit of the womb born complete, as nature requires; you will be also terrible to your enemies for I have been admitted into the presence of God and been made a hearer of his incorruptible voice so great is his concern for your nation, and its duration."

When he had said this, he brought the people, with their wives and children, so near the mountain, that they might hear God himself speaking to them about the precepts which they were to practice; that the energy of what should be spoken might not be hurt by its utterance by that tongue of a man, which could but imperfectly deliver it to their understanding. And they all heard a voice that came to all of them from above, insomuch that no one of these words escaped them, which Moses wrote on two tables; which it is not lawful for us to set down directly, but their import we will declare

## The commandments

### Exodus 20:1

#### King James

{20:1} And God spake all these words, saying,  
{20:2} I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

{20:3} Thou shalt have no other gods before me.

{20:4} Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:

{20:5} Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;

{20:6} And shewing mercy unto thousands of them that love me, and keep my commandments.

{20:7} Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

{20:8} Remember the sabbath day, to keep it holy.

{20:9} Six days shalt thou labour, and do all thy work:

{20:10} But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates:

{20:11} For [in] six days the LORD made heaven and earth, the sea, and all that in them [is,] and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

#### Septuagint

20:1 And the Lord spoke all these words, saying:

2 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods beside me.

4 Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth.

5 Thou shalt not bow down to them, nor serve them; for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate me,

6 and bestowing mercy on them that love me to thousands *of them*, and on them that keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not acquit him that takes his name in vain.

8 Remember the sabbath day to keep it holy.

9 Six days thou shalt labour, and shalt perform all thy work.

10 But on the seventh day is the sabbath of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, thine ox nor thine ass, nor any cattle of thine, nor the stranger that sojourns with thee.

11 For in six days the Lord made the heaven and the earth, and the sea and all things in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and hallowed it.

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{20:12} Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

{20:13} Thou shalt not kill.

{20:14} Thou shalt not commit adultery.

{20:15} Thou shalt not steal.

{20:16} Thou shalt not bear false witness against thy neighbour.

{20:17} Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's.

{20:18} And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it,] they removed, and stood afar off.

{20:19} And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

{20:20} And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

{20:21} And the people stood afar off, and Moses drew near unto the thick darkness where God [was. ]

{20:22} And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

{20:23} Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

{20:24} An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

{20:25} And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

12 Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the good land, which the Lord thy God gives to thee.

13 Thou shalt not commit adultery.

14 Thou shalt not steal.

15 Thou shalt not kill.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house; nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his cattle, nor whatever belongs to thy neighbour.

18 And all the people perceived the thundering, and the flashes, and the voice of the trumpet, and the mountain smoking; and all the people feared and stood afar off,

19 and said to Moses, Speak thou to us, and let not God speak to us, lest we die.

20 And Moses says to them, Be of good courage, for God is come to you to try you, that his fear may be among you, that ye sin not.

21 And the people stood afar off, and Moses went into the darkness where God was.

22 And the Lord said to Moses, Thus shalt thou say to the house of Jacob, and thou shalt report it to the children of Israel, Ye have seen that I have spoken to you from heaven.

23 Ye shall not make to yourselves gods of silver, and gods of gold ye shall not make to yourselves.

24 Ye shall make to me an altar of earth; and upon it ye shall sacrifice your whole burnt-offerings, and your peace-offerings, and your sheep and your calves in every place, where I shall record my name; and I will come to thee and bless thee.

25 And if thou wilt make to me an altar of stones, thou shalt not build them hewn stones; for thou hast lifted up thy tool upon them, and they are defiled.

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{20:26} Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

<sup>26</sup> Thou shalt not go up to my altar by steps, that thou mayest not uncover thy nakedness upon it.

## Antiquities Book 3 5:5

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The first commandment teaches us that there is but one God, and that we ought to worship him only. The second commands us not to make the image of any living creature to worship it. The third, that we must not swear by God in a false matter. The fourth, that we must keep the seventh day, by resting from all sorts of work. The fifth, that we must honor our parents. The sixth that we must abstain from murder. The seventh that we must not commit adultery. The eighth, that we must not be guilty of theft. The ninth, that we must not bear false witness. The tenth, that we must not admit of the desire of any thing that is another's.

## JASHER 82:6

6. And in the third month from the children of Israel's departure from Egypt, on the sixth day thereof, the Lord gave to Israel the ten commandments on Mount Sinai.

7. And all Israel heard all these commandments, and all Israel rejoiced exceedingly in the Lord on that day.

# Judgments

## Exodus 21:1

### King James

{21:1} Now these [are] the judgments which thou shalt set before them.

{21:2} If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

{21:3} If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

{21:4} If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

{21:5} And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

### Septuagint

<sup>21:1</sup> And these *are* the ordinances which thou shalt set before them.

<sup>2</sup> If thou buy a Hebrew servant, six years shall he serve thee, and in the seventh year he shall go forth free for nothing.

<sup>3</sup> If he should have come in alone, he shall also go forth alone; and if his wife should have gone in together with him, his wife also shall go out.

<sup>4</sup> Moreover, if his master give him a wife, and she have *born* him sons or daughters, the wife and the children shall be his master's; and he shall go forth alone.

<sup>5</sup> And if the servant should answer and say, I love my master and wife and children, I will not go away free;

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{21:6} Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

{21:7} And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

{21:8} If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

{21:9} And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

{21:10} If he take him another [wife;] her food, her raiment, and her duty of marriage, shall he not diminish.

{21:11} And if he do not these three unto her, then shall she go out free without money.

{21:12} He that smiteth a man, so that he die, shall be surely put to death.

{21:13} And if a man lie not in wait, but God deliver [him] into his hand; then I will appoint thee a place whither he shall flee.

{21:14} But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

{21:15} And he that smiteth his father, or his mother, shall be surely put to death.

{21:16} And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

{21:17} And he that curseth his father, or his mother, shall surely be put to death.

{21:18} And if men strive together, and one smite another with a stone, or with [his] fist, and he die not, but keepeth [his] bed:

{21:19} If he rise again, and walk abroad upon his staff, then shall he that smote [him] be quit: only he shall pay [for] the loss of his time, and shall cause [him] to be thoroughly healed.

<sup>6</sup> his master shall bring him to the judgment-seat of God, and then shall he bring him to the door, —to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

<sup>7</sup> And if any one sell his daughter as a domestic, she shall not depart as the maid-servants depart.

<sup>8</sup> If she be not pleasing to her master, after she has betrothed herself to him, he shall let her go free; but he is not at liberty to sell her to a foreign nation, because he has trifled with her.

<sup>9</sup> And if he should have betrothed her to his son, he shall do to her according to the right of daughters.

<sup>10</sup> And if he take another to himself, he shall not deprive her of necessaries and her apparel, and her companionship *with him*.

<sup>11</sup> And if he will not do these three things to her, she shall go out free without money.

<sup>12</sup> And if any man smite another and he die, let him be certainly put to death.

<sup>13</sup> But as for him that did it not willingly, but God delivered him into his hands, I will give thee a place whither the slayer may flee.

<sup>14</sup> And if any one lie in wait for his neighbour to slay him by craft, and he go for refuge, thou shalt take him from my altar to put him to death.

<sup>15</sup> Whoever smites his father or his mother, let him be certainly put to death.

<sup>16</sup> Whosoever shall steal one of the children of Israel, and prevail over him and sell him, and he be found with him, let him certainly die.

<sup>17</sup> He that reviles his father or his mother shall surely die.

<sup>18</sup> And if two men revile each other and smite the one the other with a stone or his fist, and he die not, but be laid upon his bed;

<sup>19</sup> if the man arise and walk abroad on his staff, he that smote him shall be clear; only he shall pay for his loss of time, and for his healing.

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{21:20} And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

{21:21} Notwithstanding, if he continue a day or two, he shall not be punished: for he [is] his money.

{21:22} If men strive, and hurt a woman with child, so that her fruit depart [from her,] and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine. ]

{21:23} And if [any] mischief follow, then thou shalt give life for life,

{21:24} Eye for eye, tooth for tooth, hand for hand, foot for foot,

{21:25} Burning for burning, wound for wound, stripe for stripe.

{21:26} And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

{21:27} And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

{21:28} If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox [shall be] quit.

{21:29} But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

{21:30} If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

{21:31} Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

{21:32} If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

20 And if a man smite his man-servant or his maid-servant, with a rod, and *the party* die under his hands, he shall be surely punished.

21 But if *the servant* continue to live a day or two, let not *the master* be punished; for he is his money.

22 And if two men strive and smite a woman with child, and her child be born imperfectly formed, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation.

23 But if it be perfectly formed, he shall give life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burning for burning, wound for wound, stripe for stripe.

26 And if one smite the eye of his man-servant, or the eye of his maid-servant, and put it out, he shall let them go free for their eye's sake.

27 And if he should smite out the tooth of his man-servant, or the tooth of his maid-servant, he shall send them away free for their tooth's sake.

28 And if a bull gore a man or woman and they die, the bull shall be stoned with stones, and his flesh shall not be eaten; but the owner of the bull shall be clear.

29 But if the bull should have been given to goring in former time, and men should have told his owner, and he have not removed him, but he should have slain a man or woman, the bull shall be stoned, and his owner shall die also.

30 And if a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they shall lay upon him.

31 And if *the bull* gore a son or daughter, let them do to him according to this ordinance.

32 And if the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachms, and the bull shall be stoned.

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{21:33} And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

{21:34} The owner of the pit shall make [it] good, [and] give money unto the owner of them; and the dead [beast] shall be his.

{21:35} And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead [ox] also they shall divide.

{21:36} Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

<sup>33</sup> And if any one open a pit or dig a cavity in stone, and cover it not, and an ox or an ass fall in there,

<sup>34</sup> the owner of the pit shall make compensation; he shall give money to their owner, and the dead shall be his own.

<sup>35</sup> And if any man's bull gore the bull of his neighbour, and it die, they shall sell the living bull and divide the money, and they shall divide the dead bull.

<sup>36</sup> But if the bull be known to have been given to goring in time past, and they have testified to his owner, and he have not removed him, he shall repay bull for bull, but the dead shall be his own.

## Exodus 22:1

### King James

{22:1} If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

{22:2} If a thief be found breaking up, and be smitten that he die, [there shall] no blood [be shed] for him.

{22:3} If the sun be risen upon him, [there shall be] blood [shed] for him; [for] he should make full restitution; if he have nothing, then he shall be sold for his theft.

{22:4} If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

{22:5} If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

{22:6} If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith;] he that kindled the fire shall surely make restitution.

### Septuagint

22:1 And if one steal an ox or a sheep, and kill it or sell it, he shall pay five calves for a calf, and four sheep for a sheep.

<sup>2</sup> And if the thief be found in the breach *made by himself* and be smitten and die, there shall not be blood shed for him.

<sup>3</sup> But if the sun be risen upon him, he is guilty, he shall die instead; and if a thief have nothing, let him be sold in compensation for what he has stolen.

<sup>4</sup> And if the thing stolen be left and be in his hand alive, whether ox or sheep, he shall restore them two-fold.

<sup>5</sup> And if any one should feed down a field or a vineyard, and should send in his beast to feed down another field, he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field, he shall pay for compensation the best of his own field and the best of his vineyard.

<sup>6</sup> And if fire have gone forth and caught thorns, and should also set on fire threshing-floors or ears of corn or a field, he that kindled the fire shall make compensation.

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{22:7} If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

{22:8} If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have put his hand unto his neighbour's goods.

{22:9} For all manner of trespass, [whether it be] for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, which [another] challengeth to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double unto his neighbour.

{22:10} If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing [it: ]

{22:11} [Then] shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept [thereof,] and he shall not make [it] good.

{22:12} And if it be stolen from him, he shall make restitution unto the owner thereof.

{22:13} If it be torn in pieces, [then] let him bring it [for] witness, [and] he shall not make good that which was torn.

{22:14} And if a man borrow [ought] of his neighbour, and it be hurt, or die, the owner thereof [being] not with it, he shall surely make [it] good.

{22:15} [But] if the owner thereof [be] with it, he shall not make [it] good: if it [be] an hired [thing,] it came for his hire.

{22:16} And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

{22:17} If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

{22:18} Thou shalt not suffer a witch to live.

7 And if any one give to his neighbour money r goods to keep, and they be stolen out of the man's house, if the thief be found he shall repay double.

8 But if the thief be not found, the master of the house shall come forward before God, and shall swear that surely he has not wrought wickedly in regard of any part of his neighbour's deposit,

9 according to every injury alleged, both concerning a calf, and an ass, and a sheep, and a garment, and every alleged loss, whatsoever in fact it may be, —the judgment of both shall proceed before God, and he that is convicted by God shall repay to his neighbour double.

10 And if any one give to his neighbour to keep a calf or sheep or any beast, and it be wounded or die or be taken, and no one know,

11 an oath of God shall be between both, *each swearing* that he has surely not at all been guilty in the matter of his neighbour's deposit; and so his master shall hold him guiltless, and he shall not make compensation.

12 And if it be stolen from him, he shall make compensation to the owner.

13 And if it be seized of beasts, he shall bring him to *witness* the prey, and he shall not make compensation.

14 And if any one borrow *ought* of his neighbour, and it be wounded or die or be carried away, and the owner of it be not with it, he shall make compensation.

15 But if the owner be with it, he shall not make compensation: but if it be a hired thing, there shall be *a compensation* to him instead of his hire.

16 And if any one deceive a virgin that is not betrothed, and lie with her, he shall surely endow her for a wife to himself.

17 And if her father positively refuse, and will not consent to give her to him for a wife, he shall pay compensation to her father according to the amount of the dowry of virgins.

18 Ye shall not save the lives of sorcerers.

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{22:19} Whosoever lieth with a beast shall surely be put to death.

{22:20} He that sacrificeth unto [any] god, save unto the LORD only, he shall be utterly destroyed.

{22:21} Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

{22:22} Ye shall not afflict any widow, or fatherless child.

{22:23} If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

{22:24} And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

{22:25} If thou lend money to [any of] my people [that is] poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

{22:26} If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

{22:27} For that [is] his covering only, it [is] his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I [am] gracious.

{22:28} Thou shalt not revile the gods, nor curse the ruler of thy people.

{22:29} Thou shalt not delay [to offer] the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

{22:30} Likewise shalt thou do with thine oxen, [and] with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

{22:31} And ye shall be holy men unto me: neither shall ye eat [any] flesh [that is] torn of beasts in the field; ye shall cast it to the dogs.

<sup>19</sup> Every one that lies with a beast ye shall surely put to death.

<sup>20</sup> He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

<sup>21</sup> And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt.

<sup>22</sup> Ye shall hurt no widow or orphan.

<sup>23</sup> And if ye should afflict them by ill-treatment, and they should cry aloud to me, I will surely hear their voice.

<sup>24</sup> And I will be very angry, and will slay you with the sword, and your wives shall be widows and your children orphans.

<sup>25</sup> And if thou shouldst lend money to thy poor brother who is by thee, thou shalt not be hard upon him thou shalt not exact usury of him.

<sup>26</sup> And if thou take thy neighbour's garment for a pledge, thou shalt restore it to him before sunset.

<sup>27</sup> For this is his clothing, this is the only covering of his nakedness; wherein shall he sleep? If then he shall cry to me, I will hearken to him, for I am merciful.

<sup>28</sup> Thou shalt not revile the gods, nor speak ill of the ruler of thy people.

<sup>29</sup> Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me.

<sup>30</sup> So shalt thou do with thy calf and thy sheep and thine ass; seven days shall it be under the mother, and the eighth day thou shalt give it to me.

<sup>31</sup> And ye shall be holy men to me; and ye shall not eat flesh taken of beasts, ye shall cast it to the dog.

## Exodus 23:1

### King James

{23:1} Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

{23:2} Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause to decline after many to wrest [judgment]

{23:3} Neither shalt thou countenance a poor man in his cause.

{23:4} If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

{23:5} If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

{23:6} Thou shalt not wrest the judgment of thy poor in his cause.

{23:7} Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

{23:8} And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

{23:9} Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

{23:10} And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

{23:11} But the seventh [year] thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy oliveyard.

{23:12} Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

{23:13} And in all [things] that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

### Septuagint

23:1 Thou shalt not receive a vain report: thou shalt not agree with the unjust *man* to become an unjust witness.

2 Thou shalt not associate with the multitude for evil; thou shalt not join thyself with a multitude to turn aside with the majority so as to shut out judgment.

3 And thou shalt not spare a poor man in judgment.

4 And if thou meet thine enemy's ox or his ass going astray, thou shalt turn them back and restore them to him.

5 And if thou see thine enemy's ass fallen under its burden, thou shalt not pass by it, but shalt help to raise it with him.

6 Thou shalt not wrest the sentence of the poor in his judgment.

7 Thou shalt abstain from every unjust thing: thou shalt not slay the innocent and just, and thou shalt not justify the wicked for gifts.

8 And thou shalt not receive gifts; for gifts blind the eyes of the seeing, and corrupt just words.

9 And ye shall not afflict a stranger, for ye know the heart of a stranger; for ye were yourselves strangers in the land of Egypt.

10 Six years thou shalt sow thy land, and gather in the fruits of it.

11 But in the seventh year thou shalt let it rest, and leave it, and the poor of thy nation shall feed; and the wild beasts of the field shall eat that which remains: thus shalt thou do to thy vineyard and to thine oliveyard.

12 Six days shalt thou do thy works, and on the seventh day there shall be rest, that thine ox and thine ass may rest, and that the son of thy maid-servant and the stranger may be refreshed.

13 Observe all things whatsoever I have commanded you; and ye shall make no mention of the name of other gods, neither shall they be heard out of your mouth.

Mount Sinai

{23:14} Three times thou shalt keep a feast unto me in the year.

{23:15} Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

{23:16} And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field.

{23:17} Three times in the year all thy males shall appear before the Lord GOD.

{23:18} Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

{23:19} The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

{23:20} Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

{23:21} Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him.

{23:22} But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

{23:23} For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

14 Keep ye a feast to me three times in the year.

15 Take heed to keep the feast of unleavened bread: seven days ye shall eat unleavened bread, as I charged thee at the season of the month of new *corn*, for in it thou camest out of Egypt: thou shalt not appear before me empty.

16 And thou shalt keep the feast of the harvest of first-fruits of thy labours, whatsoever thou shalt have sown in thy field, and the feast of completion at the end of the year in the gathering in of thy fruits out of thy field.

17 Three times in the year shall all thy males appear before the Lord thy God.

18 For when I shall have cast out the nations from before thee, and shall have widened thy borders, thou shalt not offer the blood of my sacrifice with leaven, neither must the fat of my feast abide till the morning.

19 Thou shalt bring the first-offerings of the first-fruits of thy land into the house of the Lord thy God. Thou shalt not seethe a lamb in its mother's milk.

20 And, behold, I send my angel before thy face, that he may keep thee in the way, that he may bring thee into the land which I have prepared for thee.

21 Take heed to thyself and hearken to him, and disobey him not; for he will not give way to thee, for my name is on him.

22 If ye will indeed hear my voice, and if thou wilt do all the things I shall charge thee with, and keep my covenant, ye shall be to me a peculiar people above all nations, for the whole earth is mine; and ye shall be to me a royal priesthood, and a holy nation: these words shall ye speak to the children of Israel, If ye shall indeed hear my voice, and do all the things I shall tell thee, I will be an enemy to thine enemies, and an adversary to thine adversaries.

23 For my angel shall go as thy leader, and shall bring thee to the Amorite, and Chettite, and Pherezite, and Chananite, and Gergesite, and Evite, and Jebusite, and I will destroy them.

## Mount Sinai

{23:24} Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

{23:25} And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

{23:26} There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

{23:27} I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

{23:28} And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

{23:29} I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

{23:30} By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

{23:31} And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

{23:32} Thou shalt make no covenant with them, nor with their gods.

{23:33} They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

24 Thou shalt not worship their gods, nor serve them: thou shalt not do according to their works, but shalt utterly destroy them, and break to pieces their pillars.

25 And thou shalt serve the Lord thy God, and I will bless thy bread and thy wine and thy water, and I will turn away sickness from you.

26 There shall not be on thy land one that is impotent or barren. I will surely fulfil the number of thy days.

27 And I will send terror before thee, and I will strike with amazement all the nations to which thou shalt come, and I will make all thine enemies to flee.

28 And I will send hornets before thee, and thou shalt cast out the Amorites and the Evites, and the Chananites and the Chettites from thee.

29 I will not cast them out in one year, lest the land become desolate, and the beasts of the field multiply against thee.

30 By little *and little* I will cast them out from before thee, until thou shalt be increased and inherit the earth.

31 And I will set thy borders from the Red Sea, to the sea of the Philistines, and from the wilderness to the great river Euphrates; and I will give into your hand those that dwell in the land, and will cast them out from thee.

32 Thou shalt make no covenant with them and their gods.

33 And they shall not dwell in thy land, lest they cause thee to sin against me; for if thou shouldst serve their gods, these will be an offence to thee.

## Antiquities Book 3 5:6

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Now when the multitude had heard God himself giving those precepts which Moses had discoursed of, they rejoiced at what was said; and the congregation was dissolved: but on the following days they came to his tent, and desired him to bring them, besides, other laws from God. Accordingly he appointed such laws, and afterwards informed them in what manner they should act in all cases; which laws I shall make mention of in their proper time; but I shall reserve most of those laws for another work, and make there a distinct explication of them.

## Moses on Mount Sinai

### Exodus 24:1

#### King James

{24:1} And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

{24:2} And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

{24:3} And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

{24:4} And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

{24:5} And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

{24:6} And Moses took half of the blood, and put [it] in basons; and half of the blood he sprinkled on the altar.

{24:7} And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

{24:8} And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

{24:9} Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

#### Septuagint

24:1 And to Moses he said, Go up to the Lord, thou and Aaron and Nadab and Abiud, and seventy of the elders of Israel: and they shall worship the Lord from a distance.

2 And Moses alone shall draw nigh to God; and they shall not draw nigh, and the people shall not come up with them.

3 And Moses went in and related to the people all the words of God and the ordinances; and all the people answered with one voice, saying, All the words which the Lord has spoken, we will do and be obedient.

4 And Moses wrote all the words of the Lord; and Moses rose up early in the morning, and built an altar under the mountain, and *set up* twelve stones for the twelve tribes of Israel.

5 And he sent forth the young men of the children of Israel, and they offered whole burnt-offerings, and they sacrificed young calves as a peace-offering to God.

6 And Moses took half the blood and poured it into bowls, and half the blood he poured out upon the altar.

7 And he took the book of the covenant and read it in the ears of the people, and they said, All things whatsoever the Lord has spoken we will do and hearken therein.

8 And Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

9 And Moses went up, and Aaron, and Nadab and Abiud, and seventy of the elders of Israel.

## *Mount Sinai*

{24:10} And they saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness.

{24:11} And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

{24:12} And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

{24:13} And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

{24:14} And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur [are] with you: if any man have any matters to do, let him come unto them.

{24:15} And Moses went up into the mount, and a cloud covered the mount.

{24:16} And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

{24:17} And the sight of the glory of the LORD [was] like devouring fire on the top of the mount in the eyes of the children of Israel.

{24:18} And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

10 And they saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity.

11 And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink.

12 And the Lord said to Moses, Come up to me into the mountain, and be there; and I will give thee the tables of stone, the law and the commandments, which I have written to give them laws.

13 And Moses rose up and Joshua his attendant, and they went up into the mount of God.

14 And to the elders they said, Rest there till we return to you; and behold, Aaron and Or are with you: if any man have a cause to be tried, let them go to them.

15 And Moses and Joshua went up to the mountain, and the cloud covered the mountain.

16 And the glory of God came down upon the mount Sina, and the cloud covered it six days; and the Lord called Moses on the seventh day out of the midst of the cloud.

17 And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel.

18 And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

## Antiquities Book 3 5:7

When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and

a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

## *The Ark of the covenant*

### Exodus 25:1

#### King James

{25:1} And the LORD spake unto Moses, saying,  
{25:2} Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.  
{25:3} And this [is] the offering which ye shall take of them; gold, and silver, and brass,  
{25:4} And blue, and purple, and scarlet, and fine linen, and goats [hair, ]  
{25:5} And rams' skins dyed red, and badgers' skins, and shittim wood,  
{25:6} Oil for the light, spices for anointing oil, and for sweet incense,  
{25:7} Onyx stones, and stones to be set in the ephod, and in the breastplate.  
{25:8} And let them make me a sanctuary; that I may dwell among them.  
{25:9} According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it. ]  
{25:10} And they shall make an ark [of] shittim wood: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.  
{25:11} And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

#### Septuagint

25:1 And the Lord spoke to Moses, saying,  
2 Speak to the children of Israel, and take first-fruits of all, who may be disposed in their heart to give; and ye shall take my first-fruits.  
3 And this is the offering which ye shall take of them; gold and silver and brass,  
4 and blue, and purple, and double scarlet, and fine spun linen, and goats' hair,  
5 and rams' skins dyed red, and blue skins, and incorruptible wood,  
6 and oil for the light, incense for anointing oil, and for the composition of incense,  
7 and sardius stones, and stones for the carved work of the breast-plate, and the full-length robe.  
8 And thou shalt make me a sanctuary, and I will appear among you.  
9 And thou shalt make for me according to all things which I shew thee in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shalt thou make it.  
10 And thou shalt make the ark of testimony of incorruptible wood; the length of two cubits and a half, and the breadth of a cubit and a half, and the height of a cubit and a half.  
11 And thou shalt gild it with pure gold, thou shalt gild it within and without; and thou shalt make for it golden wreaths twisted round about.

*Mount Sinai*

{25:12} And thou shalt cast four rings of gold for it, and put [them] in the four corners thereof; and two rings [shall be] in the one side of it, and two rings in the other side of it.

{25:13} And thou shalt make staves [of] shittim wood, and overlay them with gold.

{25:14} And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

{25:15} The staves shall be in the rings of the ark: they shall not be taken from it.

{25:16} And thou shalt put into the ark the testimony which I shall give thee.

{25:17} And thou shalt make a mercy seat [of] pure gold: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof.

{25:18} And thou shalt make two cherubims [of] gold, [of] beaten work shalt thou make them, in the two ends of the mercy seat.

{25:19} And make one cherub on the one end, and the other cherub on the other end: [even] of the mercy seat shall ye make the cherubims on the two ends thereof.

{25:20} And the cherubim shall stretch forth [their] wings on high, covering the mercy seat with their wings, and their faces [shall look] one to another; toward the mercy seat shall the faces of the cherubims be.

{25:21} And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

{25:22} And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which I will give thee in commandment unto the children of Israel.

{25:23} Thou shalt also make a table [of] shittim wood: two cubits [shall be] the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

12 And thou shalt cast for it four golden rings, and shalt put them on the four sides; two rings on the one side, and two rings on the other side.

13 And thou shalt make staves *of* incorruptible wood, and shalt gild them with gold.

14 And thou shalt put the staves into the rings on the sides of the ark, to bear the ark with them.

15 The staves shall remain fixed in the rings of the ark.

16 And thou shalt put into the ark the testimonies which I shall give thee.

17 And thou shalt make a propitiatory, a lid of pure gold; the length of two cubits and a half, and the breadth of a cubit and a half.

18 And thou shalt make two cherubs graven in gold, and thou shalt put them on both sides of the propitiatory.

19 They shall be made, one cherub on this side, and another cherub on the other side of the propitiatory; and thou shalt make the two cherubs on the two sides.

20 The cherubs shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward each other, the faces of the cherubs shall be toward the propitiatory.

21 And thou shalt set the propitiatory on the ark above, and thou shalt put into the ark the testimonies which I shall give thee.

22 And I will make myself known to thee from thence, and I will speak to thee above the propitiatory between the two cherubs, which are upon the ark of testimony, even in all things which I shall charge thee concerning the children of Israel.

23 And thou shalt make a golden table of pure gold, in length two cubits, and in breadth a cubit, and in height a cubit and a half.

*Mount Sinai*

{25:24} And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

{25:25} And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

{25:26} And thou shalt make for it four rings of gold, and put the rings in the four corners that [are] on the four feet thereof.

{25:27} Over against the border shall the rings be for places of the staves to bear the table.

{25:28} And thou shalt make the staves [of] shittim wood, and overlay them with gold, that the table may be borne with them.

{25:29} And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: [of] pure gold shalt thou make them.

{25:30} And thou shalt set upon the table shewbread before me always.

{25:31} And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

{25:32} And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

{25:33} Three bowls made like unto almonds, [with] a knop and a flower in one branch; and three bowls made like almonds in the other branch, [with] a knop and a flower: so in the six branches that come out of the candlestick.

{25:34} And in the candlestick [shall be] four bowls made like unto almonds, [with] their knops and their flowers.

{25:35} And [there shall be] a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

24 And thou shalt make for it golden wreaths twisted round about, and thou shalt make for it a crown of an hand-breadth round about.

25 And thou shalt make a twisted wreath for the crown round about.

26 And thou shalt make four golden rings; and thou shalt put the four rings upon the four parts of its feet under the crown.

27 And the rings shall be for bearings for the staves, that they may bear the table with them.

28 And thou shalt make the staves of incorruptible wood, and thou shalt gild them with pure gold; and the table shall be borne with them.

29 And thou shalt make its dishes and its censers, and its bowls, and its cups, with which thou shalt offer drink-offerings: of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me continually.

31 And thou shalt make a candlestick of pure gold; thou shalt make the candlestick of graven work: its stem and its branches, and its bowls and its knops and its lilies shall be of one piece.

32 And six branches proceeding sideways, three branches of the candlestick from one side of it, and three branches of the candlestick from the other side.

33 And three bowls fashioned like almonds, on each branch a knop and a lily; so to the six branches proceeding from the candlestick,

34 and in the candlestick four bowls fashioned like almonds, in each branch knops and the flowers of the same.

35 A knop under two branches out of it, and a knop under four branches out of it; so to the six branches proceeding from the candlestick; and in the candlestick four bowls fashioned like almonds.

### Mount Sinai

{25:36} Their knops and their branches shall be of the same: all it [shall be] one beaten work [of] pure gold.

{25:37} And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

{25:38} And the tongs thereof, and the snuffdishes thereof, [shall be of] pure gold.

{25:39} [Of] a talent of pure gold shall he make it, with all these vessels.

{25:40} And look that thou make [them] after their pattern, which was shewed thee in the mount.

<sup>36</sup> Let the knops and the branches be of one piece, altogether graven of one piece of pure gold.

<sup>37</sup> And thou shalt make its seven lamps: and thou shalt set on *it* the lamps, and they shall shine from one front.

<sup>38</sup> And thou shalt make its funnel and its snuffdishes of pure gold.

<sup>39</sup> All these articles *shall be* a talent of pure gold.

<sup>40</sup> See, thou shalt make them according to the pattern shewed thee in the mount.

## *The Tabernacle*

### Exodus 26:1

#### King James

{26:1} Moreover thou shalt make the tabernacle [with] ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work shalt thou make them.

{26:2} The length of one curtain [shall be] eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

{26:3} The five curtains shall be coupled together one to another; and [other] five curtains [shall be] coupled one to another.

{26:4} And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of [another] curtain, in the coupling of the second.

{26:5} Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

#### Septuagint

<sup>26:1</sup> And thou shalt make the tabernacle, ten curtains of fine linen spun, and blue and purple, and scarlet spun *with* cherubs; thou shalt make them with work of a weaver.

<sup>2</sup> The length of one curtain shall be eight and twenty cubits, and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains.

<sup>3</sup> And the five curtains shall be joined one to another, and *the other* five curtains shall be closely connected the one with the other.

<sup>4</sup> And thou shalt make for them loops of blue on the edge of one curtain, on one side for the coupling, and so shalt thou make on the edge of the outer curtain for the second coupling.

<sup>5</sup> Fifty loops shalt thou make for one curtain, and fifty loops shalt thou make on the part of the curtain answering to the coupling of the second, opposite *each other*, corresponding to each other at each point.

{26:6} And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

{26:7} And thou shalt make curtains [of] goats' [hair] to be a covering upon the tabernacle: eleven curtains shalt thou make.

{26:8} The length of one curtain [shall be] thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains [shall be all] of one measure.

{26:9} And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

{26:10} And thou shalt make fifty loops on the edge of the one curtain [that is] outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

{26:11} And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

{26:12} And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

{26:13} And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

{26:14} And thou shalt make a covering for the tent [of] rams' skins dyed red, and a covering above [of] badgers skins.

{26:15} And thou shalt make boards for the tabernacle [of] shittim wood standing up.

{26:16} Ten cubits [shall be] the length of a board, and a cubit and a half [shall be] the breadth of one board.

{26:17} Two tenons [shall there be] in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

6 And thou shalt make fifty golden rings; and thou shalt join the curtains to each other with the rings, and it shall be one tabernacle.

7 And thou shalt make for a covering of the tabernacle skins with the hair on, thou shalt make them eleven skins.

8 The length of one skin thirty cubits, and the breadth of one skin four cubits: there shall be the same measure to the eleven skins.

9 And thou shalt join the five skins together, and the six skins together; and thou shalt double the sixth skin in front of the tabernacle.

10 And thou shalt make fifty loops on the border of one skin, which is in the midst for the joinings; and thou shalt make fifty loops on the edge of the second skin that joins it.

11 And thou shalt make fifty brazen rings; and thou shalt join the rings by the loops, and thou shalt join the skins, and they shall be one.

12 And thou shalt fix at the end that which is over in the skins of the tabernacle; the half of the skin that is left shalt thou fold over, according to the overplus of the skins of the tabernacle; thou shalt fold it over behind the tabernacle.

13 A cubit on this side, and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it.

14 And thou shalt make for a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

15 And thou shalt make the posts of the tabernacle of incorruptible wood.

16 Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half.

17 Two joints shalt thou make in one post, answering the one to the other: so shalt thou do to all the posts of the tabernacle.

## Mount Sinai

{26:18} And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

{26:19} And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

{26:20} And for the second side of the tabernacle on the north side [there shall be] twenty boards:

{26:21} And their forty sockets [of] silver; two sockets under one board, and two sockets under another board.

{26:22} And for the sides of the tabernacle westward thou shalt make six boards.

{26:23} And two boards shalt thou make for the corners of the tabernacle in the two sides.

{26:24} And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

{26:25} And they shall be eight boards, and their sockets [of] silver, sixteen sockets; two sockets under one board, and two sockets under another board.

{26:26} And thou shalt make bars [of] shittim wood; five for the boards of the one side of the tabernacle,

{26:27} And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

{26:28} And the middle bar in the midst of the boards shall reach from end to end.

{26:29} And thou shalt overlay the boards with gold, and make their rings [of] gold [for] places for the bars: and thou shalt overlay the bars with gold.

{26:30} And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

{26:31} And thou shalt make a veil [of] blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

18 And thou shalt make posts to the tabernacle, twenty posts on the north side.

19 And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on both its sides, and two sockets to the other post on both its sides.

20 And for the next side, toward the south, twenty posts,

21 and their forty silver sockets: two sockets to one post on both its sides, and two sockets to the other post on both its sides.

22 And on the back of the tabernacle at the part which is toward the *west* thou shalt make six posts.

23 And thou shalt make two posts on the corners of the tabernacle behind.

24 And it shall be equal below, they shall be equal toward the same part from the heads to one joining; so shalt thou make to both the two corners, let them be equal.

25 And there shall be eight posts, and their sixteen silver sockets; two sockets to one post on both its sides, and two sockets to the other post.

26 And thou shalt make bars of incorruptible wood; five to one post on one side of the tabernacle,

27 and five bars to one post on the second side of the tabernacle, and five bars to the hinder posts, on the side of the tabernacle toward the sea.

28 And let the bar in the middle between the posts go through from the one side to the other side.

29 And thou shalt gild the posts with gold; and thou shalt make golden rings, into which thou shalt introduce the bars, and thou shalt gild the bars with gold.

30 And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.

31 And thou shalt make a veil of blue and purple and scarlet woven, and fine linen spun: thou shalt make it cherubs *in* woven work.

[Mount Sinai](#)

{26:32} And thou shalt hang it upon four pillars of shittim [wood] overlaid with gold: their hooks [shall be of] gold, upon the four sockets of silver.

{26:33} And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy [place] and the most holy.

{26:34} And thou shalt put the mercy seat upon the ark of the testimony in the most holy [place. ]

{26:35} And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

{26:36} And thou shalt make an hanging for the door of the tent, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

{26:37} And thou shalt make for the hanging five pillars [of] shittim [wood,] and overlay them with gold, [and] their hooks [shall be of] gold: and thou shalt cast five sockets of brass for them.

<sup>32</sup> And thou shalt set it upon four posts of incorruptible wood overlaid with gold; and their tops *shall be* gold, and their four sockets *shall be* of silver.

<sup>33</sup> And thou shalt put the veil on the posts, and thou shalt carry in thither within the veil the ark of the testimony; and the veil shall make a separation for you between the holy and the holy of holies.

<sup>34</sup> And thou shalt screen with the veil the ark of the testimony in the holy of holies.

<sup>35</sup> And thou shalt set the table outside the veil, and the candlestick opposite the table on the south side of the tabernacle; and thou shalt put the table on the north side of the tabernacle.

<sup>36</sup> And thou shalt make a screen for the door of the tabernacle of blue, and purple, and spun scarlet and fine linen spun, the work of the embroiderer.

<sup>37</sup> And thou shalt make for the veil five posts, and thou shalt gild them with gold; and their chapters shall be gold; and thou shalt cast for them five brazen sockets.

## *The Alter and court yard*

### Exodus 27:1

#### King James

{27:1} And thou shalt make an altar [of] shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof [shall be] three cubits.

{27:2} And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

{27:3} And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make [of] brass.

{27:4} And thou shalt make for it a grate of network [of] brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

{27:5} And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

{27:6} And thou shalt make staves for the altar, staves [of] shittim wood, and overlay them with brass.

{27:7} And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

{27:8} Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make [it. ]

{27:9} And thou shalt make the court of the tabernacle: for the south side southward [there shall be] hangings for the court [of] fine twined linen of an hundred cubits long for one side:

{27:10} And the twenty pillars thereof and their twenty sockets [shall be of] brass; the hooks of the pillars and their fillets [shall be of] silver.

#### Septuagint

27:1 And thou shalt make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be of three cubits.

2 And thou shalt make the horns on the four corners; the horns shall be of the same piece, and thou shalt overlay them with brass.

3 And thou shalt make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shalt thou make of brass.

4 And thou shalt make for it a brazen grate with net-work; and thou shalt make for the grate four brazen rings under the four sides.

5 And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar.

6 And thou shalt make for the altar staves of incorruptible wood, and thou shalt overlay them with brass.

7 And thou shalt put the staves into the rings; and let the staves be on the sides of the altar to carry it.

8 Thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it.

9 And thou shalt make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side.

10 And their pillars twenty, and twenty brazen sockets for them, and their rings and their clasps of silver.

{27:11} And likewise for the north side in length [there shall be] hangings of an hundred [cubits] long, and his twenty pillars and their twenty sockets [of] brass; the hooks of the pillars and their fillets [of] silver.

{27:12} And [for] the breadth of the court on the west side [shall be] hangings of fifty cubits: their pillars ten, and their sockets ten.

{27:13} And the breadth of the court on the east side eastward [shall be] fifty cubits.

{27:14} The hangings of one side [of the gate shall be] fifteen cubits: their pillars three, and their sockets three.

{27:15} And on the other side [shall be] hangings fifteen [cubits:] their pillars three, and their sockets three.

{27:16} And for the gate of the court [shall be] an hanging of twenty cubits, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework: [and] their pillars [shall be] four, and their sockets four.

{27:17} All the pillars round about the court [shall be] filleted with silver; their hooks [shall be of] silver, and their sockets of brass.

{27:18} The length of the court [shall be] an hundred cubits, and the breadth fifty every where, and the height five cubits [of] fine twined linen, and their sockets [of] brass.

{27:19} All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, [shall be of] brass.

{27:20} And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

{27:21} In the tabernacle of the congregation without the vail, which [is] before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: [it shall be] a statute for ever unto their generations on the behalf of the children of Israel.

11 Thus *shall there be* to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver.

12 And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten.

13 And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten.

14 And the height of the curtains *shall be* of fifty cubits for the one side *of the gate*; their pillars three, and their sockets three.

15 And *for* the second side the height of the curtains *shall be* of fifteen cubits; their pillars three, and their sockets three.

16 And a veil for the door of the court, the height *of it* of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four.

17 All the pillars of the court round about overlaid with silver, and their chapters silver and their brass sockets.

18 And the length of the court *shall be* a hundred *cubits* on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of brass.

19 And all the furniture and all the instruments and the pins of the court *shall be* of brass.

20 And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten to burn for light, that a lamp may burn continually

21 in the tabernacle of the testimony, without the veil that is before the *ark of the covenant*, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel.

# Garments for Aaron

## Exodus 28:1

### King James

{28:1} And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

{28:2} And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

{28:3} And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

{28:4} And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

{28:5} And they shall take gold, and blue, and purple, and scarlet, and fine linen.

{28:6} And they shall make the ephod [of] gold, [of] blue, and [of] purple, [of] scarlet, and fine twined linen, with cunning work.

{28:7} It shall have the two shoulderpieces thereof joined at the two edges thereof; and [so] it shall be joined together.

{28:8} And the curious girdle of the ephod, which [is] upon it, shall be of the same, according to the work thereof; [even of] gold, [of] blue, and purple, and scarlet, and fine twined linen.

{28:9} And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

{28:10} Six of their names on one stone, and [the other] six names of the rest on the other stone, according to their birth.

### Septuagint

28:1 And do thou take to thyself both Aaron thy brother, and his sons, even *them* of the children of Israel; so that Aaron, and Nadab and Abiud, and Eleazar and Ithamar, sons of Aaron, may minister to me.

2 And thou shalt make holy apparel for Aaron thy brother, for honour and glory.

3 And speak thou to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which *apparel* he shall minister to me as priest.

4 And these are the garments which they shall make: the breast-plate, and the shoulder-piece, and the full-length robe, and the tunic with a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister to me as priests.

5 And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

6 And they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer.

7 It shall have two shoulder-pieces joined together, fastened on the two sides.

8 And the woven work of the shoulder-pieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple, and spun scarlet and fine twined linen.

9 And thou shalt take the two stones, the stones of emerald, and thou shalt grave on them the names of the children of Israel.

10 Six names on the first stone, and the other six names on the second stone, according to their births.

*Mount Sinai*

{28:11} With the work of an engraver in stone, [like] the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

{28:12} And thou shalt put the two stones upon the shoulders of the ephod [for] stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

{28:13} And thou shalt make ouches [of] gold; {28:14} And two chains [of] pure gold at the ends; [of] wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

{28:15} And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shalt thou make it.

{28:16} Foursquare it shall be [being] doubled; a span [shall be] the length thereof, and a span [shall be] the breadth thereof.

{28:17} And thou shalt set in it settings of stones, [even] four rows of stones: [the first] row [shall be] a sardius, a topaz, and a carbuncle: [this shall be] the first row.

{28:18} And the second row [shall be] an emerald, a sapphire, and a diamond.

{28:19} And the third row a ligure, an agate, and an amethyst.

{28:20} And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

{28:21} And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes.

{28:22} And thou shalt make upon the breastplate chains at the ends [of] wreathen work [of] pure gold.

<sup>11</sup> *It shall be* the work of the stone-engraver's art; as the graving of a seal thou shalt engrave the two stones with the names of the children of Israel.

<sup>12</sup> And thou shalt put the two stones on the shoulders of the shoulder-piece: they are memorial-stones for the children of Israel: and Aaron shall bear the names of the children of Israel before the Lord on his two shoulders, a memorial for them.

<sup>13</sup> And thou shalt make circlets of pure gold;

<sup>14</sup> and thou shalt make two fringes of pure gold, variegated with flowers wreathen work; and thou shalt put the wreathen fringes on the circlets, fastening them on their shoulder-pieces in front.

<sup>15</sup> And thou shalt make the oracle of judgment, the work of the embroiderer: in keeping with the ephod, thou shalt make it of gold, and blue and purple, and spun scarlet, and fine linen spun.

<sup>16</sup> Thou shalt make it square: it shall be double; of a span the length of it, and of a span the breadth.

<sup>17</sup> And thou shalt interweave with it a texture of four rows of stone; there shall be a row of stones, a sardius, a topaz, and emerald, the first row.

<sup>18</sup> And the second row, a carbuncle, a sapphire, and a jasper.

<sup>19</sup> And the third row, a ligure, an agate, an amethyst:

<sup>20</sup> and the fourth row, a chrysolite, and a beryl, and an onyx stone, set round with gold, bound together with gold: let them be according to their row.

<sup>21</sup> And let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes each according to the name.

<sup>22</sup> And thou shalt make on the oracle woven fringes, a chain-work of pure gold.

## Mount Sinai

{28:23} And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

{28:24} And thou shalt put the two wreathen [chains] of gold in the two rings [which are] on the ends of the breastplate.

{28:25} And [the other] two ends of the two wreathen [chains] thou shalt fasten in the two ouches, and put [them] on the shoulderpieces of the ephod before it.

{28:26} And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which [is] in the side of the ephod inward.

{28:27} And two [other] rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the [other] coupling thereof, above the curious girdle of the ephod.

{28:28} And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that [it] may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

{28:29} And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy [place,] for a memorial before the LORD continually.

{28:30} And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

{28:31} And thou shalt make the robe of the ephod all [of] blue.

{28:32} And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

23 And Aaron shall take the names of the children of Israel, on the oracle of judgment on his breast; a memorial before God for him as he goes into the sanctuary.

24 And thou shalt put the fringes on the oracle of judgment; thou shalt put the wreaths on both sides of the oracle,

25 and thou shalt put the two circlets on both the shoulders of the ephod in front.

26 And thou shalt put the Manifestation and the Truth on the oracle of judgment; and it shall be on the breast of Aaron, when he goes into the holy place before the Lord; and Aaron shall bear the judgments of the children of Israel on his breast before the Lord continually.

27 And thou shalt make the full-length tunic all of blue.

28 And the opening of it shall be in the middle having a fringe round about the opening, the work of the weaver, woven together in the joining of the same piece that it might not be rent.

29 And under the fringe of the robe below thou shalt make as it were pomegranates of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen spun, under the fringe of the robe round about: golden pomegranates of the same shape, and bells round about between these.

30 A bell by the side of a golden pomegranate, and flower-work on the fringe of the robe round about.

31 And the sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before the Lord, and has he goes out, that he die not.

32 And thou shalt make a plate *of* pure gold, and thou shalt grave on it *as* the graving of a signet, Holiness of the Lord.

Mount Sinai

{28:33} And [beneath] upon the hem of it thou shalt make pomegranates [of] blue, and [of] purple, and [of] scarlet, round about the hem thereof; and bells of gold between them round about:

{28:34} A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

{28:35} And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy [place] before the LORD, and when he cometh out, that he die not.

{28:36} And thou shalt make a plate [of] pure gold, and grave upon it, [like] the engravings of a signet, HOLINESS TO THE LORD.

{28:37} And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

{28:38} And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

{28:39} And thou shalt embroider the coat of fine linen, and thou shalt make the mitre [of] fine linen, and thou shalt make the girdle [of] needlework.

{28:40} And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

{28:41} And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

{28:42} And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

<sup>33</sup> And thou shalt put it on the spun blue cloth, and it shall be on the mitre: it shall be in the front of the mitre.

<sup>34</sup> And it shall be on the forehead of Aaron; and Aaron shall bear away the sins of their holy things, all that the children of Israel shall sanctify of every gift of their holy things, and it shall be on the forehead of Aaron continually acceptable for them before the Lord.

<sup>35</sup> And the fringes of the garments *shall be* of fine linen; and thou shalt make a tire of fine linen, and thou shalt make a girdle, the work of the embroiderer.

<sup>36</sup> And for the sons of Aaron thou shalt make tunics and girdles, and thou shalt make for them tires for honour and glory.

<sup>37</sup> And thou shalt put them on Aaron thy brother, and his sons with him, and thou shalt anoint them and fill their hands: and thou shalt sanctify them, that they may minister to me in the priest's office.

<sup>38</sup> And thou shalt make for them linen drawers to cover the nakedness of their flesh; they shall reach from the loins to the thighs.

<sup>39</sup> And Aaron shall have them, and his sons, whenever they enter into the tabernacle of witness, or when they shall advance to the altar of the sanctuary to minister, so they shall not bring sin upon themselves, lest they die: *it is* a perpetual statute for him, and for his seed after him.

{28:43} And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy [place;] that they bear not iniquity, and die: [it shall be] a statute for ever unto him and his seed after him.

## Antiquities Book 3 7:1 - 7:7

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THERE were peculiar garments appointed for the priests, and for all the rest, which they call *Cohanoeoe* [-priestly] garments, as also for the high priests, which they call *Cahanoeoe Rabbae*, and denote the high priest's garments. Such was therefore the habit of the rest. But when the priest approaches the sacrifices, he purifies himself with the purification which the law prescribes; and, in the first place, he puts on that which is called *Machanase*, which means somewhat that is fast tied. It is a girdle, composed of fine twined linen, and is put about the privy parts, the feet being to be inserted into them in the nature of breeches, but above half of it is cut off, and it ends at the thighs, and is there tied fast.

Over this he wore a linen vestment, made of fine flax doubled: it is called *Chethone*, and denotes *linen*, for we call linen by the name of *Chethone*. This vestment reaches down to the feet, and sits close to the body; and has sleeves that are tied fast to the arms: it is girded to the breast a little above the elbows, by a girdle often going round, four fingers broad, but so loosely woven, that you would think it were the skin of a serpent. It is embroidered with flowers of scarlet, and purple, and blue, and fine twined linen, but the warp was nothing but fine linen. The beginning of its circumvolution is at the breast; and when it has gone often round, it is there tied, and hangs loosely there down to the ankles: I mean this, all the time the priest is not about any laborious service, for in this position it appears in the most agreeable manner to the spectators; but when he is obliged to assist at the offering sacrifices, and to do the appointed service, that he may not be hindered in his operations by its motion, he throws it to the left, and bears it on his shoulder. Moses indeed calls this belt *Albaneth*; but we have learned from the Babylonians to call it *Emia*, for so it is by them called. This vestment has no loose or hollow parts any where in it, but only a narrow aperture about the neck; and it is tied with certain strings hanging down from the edge over the breast and back, and is fastened above each shoulder: it is called *Massabazanes*.

Upon his head he wears a cap, not brought to a conic form nor encircling the whole head, but still covering more than the half of it, which is called *Masnaemphthes*; and its make is such that it seems to be a crown, being made of thick swathes, but the contexture is of linen; and it is doubled round many times, and sewed together; besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear indecently: this adheres closely upon the solid part of the head, and is thereto so firmly fixed, that it may not fall off during the sacred service about the sacrifices. So we have now shown you what is the habit of the generality of the priests.

The high priest is indeed adorned with the same garments that we have described, without abating one; only over these he puts on a vestment of a blue color. This also is a long robe, reaching to his feet, [in our language it is called *.Meeir,*] and is tied round with a girdle, embroidered with the same colors and flowers as the former, with a mixture of gold interwoven. To the bottom of which garment are hung fringes, in color like pomegranates, with golden bells by a curious and beautiful contrivance; so that between two bells hangs a pomegranate, and between two pomegranates a bell. Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back. A border also was sewed to it, lest the aperture should look too indecently: it was also parted where the hands were to come out.

Besides these, the high priest put on a third garment, which was called the *Ephod*, which resembles the Epomis of the Greeks. Its make was after this manner: it was woven to the depth of a cubit, of several colors, with gold intermixed, and embroidered, but it left the middle of the breast uncovered: it was made with sleeves also; nor did it appear to be at all differently made from a short coat. But in the void place of this garment there was inserted a piece of the bigness of a span, embroidered with gold, and the other colors of the ephod, and was called *Essen*, [the breastplate,] which in the Greek language signifies the *Oracle*. This piece exactly filled up the void space in the ephod. It was united to it by golden rings at every corner, the like rings being annexed to the ephod, and a blue riband was made use of to tie them together by those rings; and that the space between the rings might not appear empty, they contrived to fill it up with stitches of blue ribands. There were also two sardonyxes upon the ephod, at the shoulders, to fasten it in the nature of buttons, having each end running to the sardonyxes of gold, that they might be buttoned by them. On these were engraven the names of the sons of Jacob, in our own country letters, and in our own tongue, six on each of the stones, on either side; and the elder sons' names were on the right shoulder. Twelve stones also there were upon the breast-plate, extraordinary in largeness and beauty; and they were an ornament not to be purchased by men, because of their immense value. These stones, however, stood in three rows, by four in a row, and were inserted into the breastplate itself, and they were set in ouches of gold, that were themselves inserted in the breastplate, and were so made that they might not fall out low the first three stones were a sardonyx, a topaz, and an emerald. The second row contained a carbuncle, a jasper, and a sapphire. The first of the third row was a ligure, then an amethyst, and the third an agate, being the ninth of the whole number. The first of the fourth row was a chrysolite, the next was an onyx, and then a beryl, which was the last of all. Now the names of all those sons of Jacob were engraven in these stones, whom we esteem the heads of our tribes, each stone having the honor of a name, in the order according to which they were born. And whereas the rings were too weak of themselves to bear the weight of the stones, they made two other rings of a larger size, at the edge of that part of the breastplate which reached to the neck, and inserted into the very texture of the breastplate, to receive chains finely wrought, which connected them with golden bands to the tops of the shoulders, whose extremity turned backwards, and went into the ring, on the prominent back part of the ephod; and this was for the security of the breastplate, that it might not fall out of its place. There was also a girdle sewed to the breastplate, which was of the forementioned colors, with gold intermixed, which, when it had gone once round, was tied again upon the seam, and hung down. There were also golden loops that admitted its fringes at each extremity of the girdle, and included them entirely.

The high priest's mitre was the same that we described before, and was wrought like that of all the other priests; above which there was another, with swathes of blue embroidered, and round it was a golden crown polished, of three rows, one above another; out of which arose a cup of gold, which resembled the herb which we call *Saccharus*; but those Greeks that are skillful in botany call it *Hyoscyamus*. Now, lest any one that has seen this herb, but has not been taught its name, and is unacquainted with its nature, or, having known its name, knows not the herb when he sees it, I shall give such, as these are a description of it. This herb is oftentimes in tallness above three spans, but its root is like that of a turnip (for he that should compare it thereto would not be mistaken); but its leaves are like the leaves of mint. Out of its branches it sends out a calyx, cleaving to the branch; and a coat encompasses it, which it naturally puts off when it is changing, in order to produce its fruit. This calyx is of the bigness of the bone of the little finger, but in the compass of its aperture is like a cup. This I will further describe, for the use of those that are unacquainted with it. Suppose a sphere be divided into two parts, round at the bottom, but having another segment that grows up to a circumference from that bottom; suppose it become narrower by degrees, and that the cavity of that part grow decently smaller, and then gradually grow wider again at the brim, such as we see in the navel of a pomegranate, with its notches. And indeed such a coat grows over this plant as renders it a hemisphere, and that, as one may say, turned accurately in a lathe, and having its notches extant above it, which, as I said, grow like a pomegranate, only that they are sharp, and end in nothing but prickles. Now the fruit is preserved by this coat of the calyx, which fruit is like the seed of the herb *Sideritis*: it sends out a flower that may seem to resemble that of poppy. Of this was a crown made, as far from the hinder part of the head to each of the temples; but this *Ephielis*, for so this calyx may be called, did not cover the forehead, but it was covered with a golden plate, which had inscribed upon it the name of God in sacred characters. And such were the ornaments of the high priest.

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Now here one may wonder at the ill-will which men bear to us, and which they profess to bear on account of our despising that Deity which they pretend to honor; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others; for if any one do without prejudice, and with judgment, look upon these things, he will find they were every one made in way of imitation and representation of the universe. When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into seventy parts, he secretly intimated the *Decani*, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The veils, too, which were composed of four things, they declared the four elements; for the fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire. Now the vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the girdle which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the *Zodiac*, we shall not be mistaken in their meaning. And for the mitre, which was of a blue color, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendor with which God is pleased. Let this explication suffice at present, since the course of my narration will often, and on many occasions, afford me the opportunity of enlarging upon the virtue of our legislator.

# The Anointing

## Exodus 29:1

### King James

{29:1} And this [is] the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

{29:2} And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: [of] wheaten flour shalt thou make them.

{29:3} And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

{29:4} And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

{29:5} And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

{29:6} And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

{29:7} Then shalt thou take the anointing oil, and pour [it] upon his head, and anoint him.

{29:8} And thou shalt bring his sons, and put coats upon them.

{29:9} And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

{29:10} And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

{29:11} And thou shalt kill the bullock before the LORD, [by] the door of the tabernacle of the congregation.

### Septuagint

29:1 And these are the things which thou shalt do to them: thou shalt sanctify them, so that they shall serve me in the priesthood; and thou shalt take one young calf from the herd, and two unblemished rams;

2 and unleavened loaves kneaded with oil, and unleavened cakes anointed with oil: thou shalt make them *of* fine flour of wheat.

3 And thou shalt put them on one basket, and thou shalt offer them on the basket, and the young calf and the two rams.

4 And thou shalt bring Aaron and his sons to the doors of the tabernacle of testimony, and thou shalt wash them with water.

5 And having taken the garments, thou shalt put on Aaron thy brother both the full-length robe and the ephod and the oracle; and thou shalt join for him the oracle to the ephod.

6 And thou shalt put the mitre on his head; and thou shalt put the plate, *even* the Holiness, on the mitre.

7 And thou shalt take of the anointing oil, and thou shalt pour it on his head, and shalt anoint him,

8 and thou shalt bring his sons, and put garments on them.

9 And thou shalt gird them with the girdles, and put the tires upon them, and they shall have a priestly office to me for ever; and thou shalt fill the hands of Aaron and the hands of his sons.

10 And thou shalt bring the calf to the door of the tabernacle of witness; and Aaron and his sons shall lay their hands on the head of the calf, before the Lord, by the doors of the tabernacle of witness.

11 And thou shalt slay the calf before the Lord, by the doors of the tabernacle of witness.

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{29:12} And thou shalt take of the blood of the bullock, and put [it] upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

{29:13} And thou shalt take all the fat that covereth the inwards, and the caul [that is] above the liver, and the two kidneys, and the fat that is upon them, and burn [them] upon the altar.

{29:14} But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it [is] a sin offering.

{29:15} Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

{29:16} And thou shalt slay the ram, and thou shalt take his blood, and sprinkle [it] round about upon the altar.

{29:17} And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put [them] unto his pieces, and unto his head.

{29:18} And thou shalt burn the whole ram upon the altar: it [is] a burnt offering unto the LORD: it [is] a sweet savour, an offering made by fire unto the LORD.

{29:19} And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

{29:20} Then shalt thou kill the ram, and take of his blood, and put [it] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

{29:21} And thou shalt take of the blood that [is] upon the altar, and of the anointing oil, and sprinkle [it] upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

12 And thou shalt take of the blood of the calf, and put it on the horns of the altar with thy finger, but all the rest of the blood thou shalt pour out at the foot of the altar.

13 And thou shalt take all the fat that is on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and shalt put them upon the altar.

14 But the flesh of the calf, and his skin, and his dung, shalt thou burn with fire without the camp; for it is an *offering on account* of sin.

15 And thou shalt take one ram, and Aaron and his sons shall lay their hands on the head of the ram.

16 And thou shalt kill it, and take the blood and pour it on the altar round about.

17 And thou shalt divide the ram by his several limbs, and thou shalt wash the inward parts and the feet with water, and thou shalt put them on the divided parts with the head.

18 And thou shalt offer the whole ram on the altar, a whole burnt-offering to the Lord for a sweet-smelling savour: it is an offering of incense to the Lord.

19 And thou shalt take the second ram, and Aaron and his sons shall lay their hands on the head of the ram.

20 And thou shalt kill it, and take of the blood of it, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot, and on the tips of the right ears of his sons, and on the thumbs of their right hands, and on the great toes of their right feet.

21 And thou shalt take of the blood from the altar, and of the anointing oil; and thou shalt sprinkle it upon Aaron and on his garments, and on his sons and on his sons' garments with him; and he shall be sanctified and his apparel, and his sons and his sons' apparel with him: but the blood of the ram thou shalt pour round about upon the altar.

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{29:22} Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the [caul] above the liver, and the two kidneys, and the fat that [is] upon them, and the right shoulder; for it [is] a ram of consecration:

{29:23} And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that [is] before the LORD:

{29:24} And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them [for] a wave offering before the LORD.

{29:25} And thou shalt receive them of their hands, and burn [them] upon the altar for a burnt offering, for a sweet savour before the LORD: it [is] an offering made by fire unto the LORD.

{29:26} And thou shalt take the breast of the ram of Aaron's consecration, and wave it [for] a wave offering before the LORD: and it shall be thy part.

{29:27} And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, [even] of [that] which [is] for Aaron, and of [that] which is for his sons:

{29:28} And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it [is] an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, [even] their heave offering unto the LORD.

{29:29} And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

{29:30} [And] that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy [place.]

{29:31} And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

22 And thou shalt take from the ram its fat, both the fat that covers the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration.

23 And one cake *made* with oil, and one cake from the basket of unleavened bread set forth before the Lord.

24 And thou shalt put them all on the hands of Aaron, and on the hands of his sons, and thou shalt separate them as a separate offering before the Lord.

25 And thou shalt take them from their hands, and shalt offer them up on the altar of whole burnt-offering for a sweet-smelling savour before the Lord: it is an offering to the Lord.

26 And thou shalt take the breast from the ram of consecration which is Aaron's, and thou shalt separate it as a separate offering before the Lord, and it shall be to thee for a portion.

27 And thou shalt sanctify the separated breast and the shoulder of removal which has been separated, and which has been removed from the ram of consecration, of the portion of Aaron and of *that* of his sons.

28 And it shall be a perpetual statute of the children of Israel to Aaron and his sons, for this is a separate offering; and it shall be a special offering from the children of Israel, from the peace-offerings of the children of Israel, a special offering to the Lord.

29 And the apparel of the sanctuary which is Aaron's shall be his son's after him, for them to be anointed in them, and to fill their hands.

30 The priest his successor from among his sons who shall go into the tabernacle of witness to minister in the holies, shall put them on seven days.

31 And thou shalt take the ram of consecration, and thou shalt boil the flesh in the holy place.

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{29:32} And Aaron and his sons shall eat the flesh of the ram, and the bread that [is] in the basket, [by] the door of the tabernacle of the congregation.

{29:33} And they shall eat those things where-with the atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat [thereof,] because they [are] holy.

{29:34} And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it [is] holy.

{29:35} And thus shalt thou do unto Aaron, and to his sons, according to all [things] which I have commanded thee: seven days shalt thou consecrate them.

{29:36} And thou shalt offer every day a bullock [for] a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

{29:37} Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

{29:38} Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually.

{29:39} The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

{29:40} And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering.

{29:41} And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

32 And Aaron and his sons shall eat the flesh of the ram, and the loaves in the basket, by the doors of the tabernacle of witness.

33 They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy.

34 And if *ought* be left of the flesh of the sacrifice of consecration and of the loaves until the morning, thou shalt burn the remainder with fire: it shall not be eaten, for it is a holy thing.

35 And thus shalt thou do for Aaron and for his sons according to all things that I have commanded thee; seven days shalt thou fill their hands.

36 And thou shalt sacrifice the calf of the sin-offering on the day of purification, and thou shalt purify the altar when thou dost perform consecration upon it, and thou shalt anoint it so as to sanctify it.

37 Seven days shalt thou purify the altar and sanctify it; and the altar shall be most holy, every one that toucheth the altar shall be hallowed.

38 And these are the offerings which thou shalt offer upon the altar; two unblemished lambs of a year old daily on the altar continually, a constant offering.

39 One lamb thou shalt offer in the morning, and the second lamb thou shalt offer in the evening.

40 And a tenth measure of fine flour mingled with the fourth part of an hin of beaten oil, and a drink-offering the fourth part of a hin of wine for one lamb.

41 And thou shalt offer the second lamb in the evening, after the manner of the morning-offering, and according to the drink-offering of the morning lamb; thou shalt offer it an offering to the Lord for a sweet-smelling savour,

*Mount Sinai*

{29:42} [This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

{29:43} And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory.

{29:44} And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

{29:45} And I will dwell among the children of Israel, and will be their God.

{29:46} And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God.

<sup>42</sup> a perpetual sacrifice throughout your generations, at the door of the tabernacle of witness before the Lord; wherein I will be known to thee from thence, so as to speak to thee.

<sup>43</sup> And I will there give orders to the children of Israel, and I will be sanctified in my glory.

<sup>44</sup> And I will sanctify the tabernacle of testimony and the altar, and I will sanctify Aaron and his sons, to minister as priests to me.

<sup>45</sup> And I will be called upon among the children of Israel, and will be their God.

<sup>46</sup> And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt, to be called upon by them, and to be their God.

# *Incense and anointing oil*

## Exodus 30:1

### King James

{30:1} And thou shalt make an altar to burn incense upon: [of] shittim wood shalt thou make it.

{30:2} A cubit [shall be] the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits [shall be] the height thereof: the horns thereof [shall be] of the same.

{30:3} And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

{30:4} And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make [it;] and they shall be for places for the staves to bear it withal.

{30:5} And thou shalt make the staves [of] shittim wood, and overlay them with gold.

{30:6} And thou shalt put it before the vail that [is] by the ark of the testimony, before the mercy seat that [is] over the testimony, where I will meet with thee.

{30:7} And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

{30:8} And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

{30:9} Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

### Septuagint

30:1 And thou shalt make the altar of incense of incorruptible wood.

2 And thou shalt make it a cubit in length, and a cubit in breadth: it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece.

3 And thou shalt gild its grate with pure gold, and its sides round about, and its horns; and thou shalt make for it a wreathen border of gold round- about.

4 And thou shalt make under its wreathen border two rings of pure gold; thou shalt make it to the two corners on the two sides, and they shall be bearings for the staves, so as to bear it with them.

5 And thou shalt make the staves of incorruptible wood, and shalt gild them with gold.

6 And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to thee from thence.

7 And Aaron shall burn upon it fine compound incense every morning; whensoever he trims the lamps he shall burn incense upon it.

8 And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense- offering always before the Lord for their generations.

9 And thou shalt not offer strange incense upon it, *nor* and offering made by fire, *nor* a sacrifice; and thou shalt not pour a drink-offering upon it.

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{30:10} And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD.

{30:11} And the LORD spake unto Moses, saying,

{30:12} When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when [thou] numberest them.

{30:13} This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel [is] twenty gerahs:) an half shekel [shall be] the offering of the LORD.

{30:14} Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

{30:15} The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, to make an atonement for your souls.

{30:16} And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

{30:17} And the LORD spake unto Moses, saying,

{30:18} Thou shalt also make a laver [of] brass, and his foot [also of] brass, to wash [withal:] and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

{30:19} For Aaron and his sons shall wash their hands and their feet thereat:

<sup>10</sup> And once in the year Aaron shall make atonement on its horns, he shall purge it with the blood of purification for their generations: it is most holy to the Lord.

<sup>11</sup> And the Lord spoke to Moses, saying,

<sup>12</sup> If thou take account of the children of Israel in the surveying of them, and they shall give every one a ransom for his soul to the Lord, then there shall not be among them a destruction in the visiting of them.

<sup>13</sup> And this is what they shall give, as many as pass the survey, half a didrachm which is according to the didrachm of the sanctuary: twenty oboli *go to* the didrachm, but the half of the didrachm is the offering to the Lord.

<sup>14</sup> Every one that passes the survey from twenty years old and upwards shall give the offering to the Lord.

<sup>15</sup> The rich shall not give more, and the poor shall not give less than the half didrachm in giving the offering to the Lord, to make atonement for your souls.

<sup>16</sup> And thou shalt take the money of the offering from the children of Israel, and shalt give it for the service of the tabernacle of testimony; and it shall be to the children of Israel a memorial before the Lord, to make atonement for your souls.

<sup>17</sup> And the Lord spoke to Moses, saying,

<sup>18</sup> Make a brazen laver, and a brazen base for it, for washing; and thou shalt put it between the tabernacle of witness and the altar, and thou shalt pour forth water into it.

<sup>19</sup> And Aaron and his sons shall wash their hands and their feet with water from it.

Mount Sinai

{30:20} When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

{30:21} So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, [even] to him and to his seed throughout their generations.

{30:22} Moreover the LORD spake unto Moses, saying,

{30:23} Take thou also unto thee principal spices, of pure myrrh five hundred [shekels,] and of sweet cinnamon half so much, [even] two hundred and fifty [shekels,] and of sweet calamus two hundred and fifty [shekels]

{30:24} And of cassia five hundred [shekels,] after the shekel of the sanctuary, and of oil olive an hin:

{30:25} And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

{30:26} And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

{30:27} And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

{30:28} And the altar of burnt offering with all his vessels, and the laver and his foot.

{30:29} And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

{30:30} And thou shalt anoint Aaron and his sons, and consecrate them, that [they] may minister unto me in the priest's office.

{30:31} And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

{30:32} Upon man's flesh shall it not be poured, neither shall ye make [any other] like it, after the composition of it: it [is] holy, [and] it shall be holy unto you.

<sup>20</sup> Whosoever they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whosoever they advance to the altar to do service and to offer the whole burnt-offerings to the Lord.

<sup>21</sup> They shall wash their hands and feet with water, whosoever they shall go into the tabernacle of witness; they shall wash themselves with water, that they die not; and it shall be for them a perpetual statute, for him and his posterity after him.

<sup>22</sup> And the Lord spoke to Moses, saying,

<sup>23</sup> Do thou also take sweet herbs, the flower of choice myrrh five hundred shekels, and the half of this two hundred and fifty shekels of sweet-smelling cinnamon, and two hundred and fifty shekels of sweet-smelling calamus,

<sup>24</sup> and of cassia five hundred shekels of the sanctuary, and a hin of olive oil.

<sup>25</sup> And thou shalt make it a holy anointing oil, a perfumed ointment *tempered* by the art of the perfumer: it shall be a holy anointing oil.

<sup>26</sup> And thou shalt anoint with it the tabernacle of witness, and the ark of the tabernacle of witness,

<sup>27</sup> and all its furniture, and the candlestick and all its furniture, and the altar of incense,

<sup>28</sup> and the altar of whole burnt offerings and all its furniture, and the table and all its furniture, and the laver.

<sup>29</sup> And thou shalt sanctify them, and they shall be most holy: every one that touches them shall be hallowed.

<sup>30</sup> And thou shalt anoint Aaron and his sons, and sanctify them that they may minister to me as priests.

<sup>31</sup> And thou shalt speak to the children of Israel, saying, This shall be to you a holy anointing oil throughout your generations.

<sup>32</sup> On man's flesh it shall not be poured, and ye shall not make *any* for yourselves according to this composition: it is holy, and shall be holiness to you.

### Mount Sinai

{30:33} Whosoever compoundeth [any] like it, or whosoever putteth [any] of it upon a stranger, shall even be cut off from his people.

{30:34} And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; [these] sweet spices with pure frankincense: of each shall there be a like [weight: ]

{30:35} And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure [and] holy:

{30:36} And thou shalt beat [some] of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

{30:37} And [as for] the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

{30:38} Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

<sup>33</sup> Whosoever shall make it in like manner, and whosoever shall give of it to a stranger, shall be destroyed from among his people.

<sup>34</sup> And the Lord said to Moses, Take for thyself sweet herbs, stacte, onycha, sweet galbanum, and transparent frankincense; there shall be and equal weight of each.

<sup>35</sup> And they shall make with it perfumed incense, tempered with the art of a perfumer, a pure holy work.

<sup>36</sup> And of these thou shalt beat some small, and thou shalt put it before the testimonies in the tabernacle of testimony, whence I will make myself known to thee: it shall be to you a most holy incense.

<sup>37</sup> Ye shall not make any for yourselves according to this composition; it shall be to you a holy thing for the Lord.

<sup>38</sup> Whosoever shall make any in like manner, so as to smell it, shall perish from his people.

## Antiquities Book 3 8:3

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Moses now purified the tabernacle and the priests; which purification was performed after the following manner: - He commanded them to take five hundred shekels of choice myrrh, an equal quantity of cassia, and half the foregoing weight of cinnamon and calamus (this last is a sort of sweet spice); to beat them small, and wet them with an hin of oil of olives (an *hin* is our own country measure, and contains two Athenian *choas*, or *congiuses*); then mix them together, and boil them, and prepare them after the art of the apothecary, and make them into a very sweet ointment; and afterward to take it to anoint and to purify the priests themselves, and all the tabernacle, as also the sacrifices. There were also many, and those of various kinds, of sweet spices, that belonged to the tabernacle, and such as were of very great price, and were brought to the golden altar of incense; the nature of which I do not now describe, lest it should be troublesome to my readers; but incense (19) was to be offered twice a-day, both before sun-rising and at sun-setting. They were also to keep oil already purified for the lamps; three of which were to give light all day long, upon the sacred candlestick, before God, and the rest were to be lighted at the evening.

## *YHWH inscribes the tables of testimony*

### Exodus 31:1

#### King James

{31:1} And the LORD spake unto Moses, saying,  
{31:2} See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:  
{31:3} And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,  
{31:4} To devise cunning works, to work in gold, and in silver, and in brass,  
{31:5} And in cutting of stones, to set [them,] and in carving of timber, to work in all manner of workmanship.  
{31:6} And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;  
{31:7} The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that [is] thereupon, and all the furniture of the tabernacle,  
{31:8} And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,  
{31:9} And the altar of burnt offering with all his furniture, and the laver and his foot,  
{31:10} And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,  
{31:11} And the anointing oil, and sweet incense for the holy [place:] according to all that I have commanded thee shall they do.  
{31:12} And the LORD spake unto Moses, saying,

#### Septuagint

31:1 And the Lord spoke to Moses, saying,  
2 Behold, I have called by name Beseleel the son of Urias the son of Or, of the tribe of Juda.  
3 And I have filled him *with* a divine spirit of wisdom, and understanding, and knowledge, to invent in every work,  
4 and to frame works, to labour in gold, and silver, and brass, and blue, and purple, and spun scarlet,  
5 and works in stone, and for artificers' work in wood, to work at all works.  
6 And I have appointed him and Eliab the *son* of Achisamach of the tribe of Dan, and to every one understanding in heart I have given understanding; and they shall make all things as many as I have appointed thee, —  
7 the tabernacle of witness, and the ark of the covenant, and the propitiatory that is upon it, and the furniture of the tabernacle,  
8 and the altars, and the table and all its furniture,  
9 and the pure candlestick and all its furniture, and the laver and its base,  
10 and Aaron's robes of ministry, and the robes of his sons to minister to me as priests,  
11 and the anointing oil and the compound incense of the sanctuary; according to all that I have commanded thee shall they make them.  
12 And the Lord spoke to Moses, saying,

## Mount Sinai

{31:13} Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I [am] the LORD that doth sanctify you.

{31:14} Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people.

{31:15} Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death.

{31:16} Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant.

{31:17} It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

{31:18} And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

<sup>13</sup> Do thou also charge the children of Israel, saying, Take heed and keep my sabbaths; *for* they are a sign with me and among you throughout your generations, that ye may know that I am the Lord that sanctifies you.

<sup>14</sup> And ye shall keep the sabbaths, because this is holy to the Lord for you; he that profanes it shall surely be put to death: every one who shall do a work on it, that soul shall be destroyed from the midst of his people.

<sup>15</sup> Six days thou shalt do works, but the seventh day is the sabbath, a holy rest to the Lord; every one who shall do a work on the seventh day shall be put to death.

<sup>16</sup> And the children of Israel shall keep the sabbaths, to observe them throughout their generations.

<sup>17</sup> It is a perpetual covenant with me and the children of Israel, it is a perpetual sign with me; for in six days the Lord made the heaven and the earth, and on the seventh day he ceased, and rested.

<sup>18</sup> And he gave to Moses when he left off speaking to him in mount Sina the two tables of testimony, tables of stone written *upon* with the finger of God.

## **JASHER 82:8**

8. And the glory of the Lord rested upon Mount Sinai, and he called to Moses, and Moses came in the midst of a cloud and ascended the mountain.

9. And Moses was upon the mount forty days and forty nights; he ate no bread and drank no water, and the Lord instructed him in the statutes and judgments in order to teach the children of Israel.

10. And the Lord wrote the ten commandments which he had commanded the children of Israel upon two tablets of stone, which he gave to Moses to command the children of Israel.

11. And at the end of forty days and forty nights, when the Lord had finished speaking to Moses on Mount Sinai, then the Lord gave to Moses the tablets of stone, written with the finger of God.

# The people make an idol

## Exodus 32:1

### King James

{32:1} And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

{32:2} And Aaron said unto them, Break off the golden earrings, which [are] in the ears of your wives, of your sons, and of your daughters, and bring [them] unto me.

{32:3} And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron.

{32:4} And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt.

{32:5} And when Aaron saw [it,] he built an altar before it; and Aaron made proclamation, and said, To morrow [is] a feast to the LORD.

{32:6} And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

### Septuagint

32:1 And when the people saw that Moses delayed to come down from the mountain, the people combined against Aaron, and said to him, Arise and make us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt—we do not know what is become of him.

2 And Aaron says to them, Take off the golden ear-rings which are in the ears of your wives and daughters, and bring them to me.

3 And all the people took off the golden ear-rings that were in their ears, and brought them to Aaron.

4 And he received them at their hands, and formed them with a graving tool; and he made them a molten calf, and said, These *are* thy gods, O Israel, which have brought thee up out of the land of Egypt.

5 And Aaron having seen it built an altar before it, and Aaron made proclamation saying, Tomorrow *is* a feast of the Lord.

6 And having risen early on the morrow, he offered whole burnt-offerings, and offered a peace-offering; and the people sat down to eat and drink, and rose up to play.

## JASHER 82:12

12. And when the children of Israel saw that Moses tarried to come down from the mount, they gathered round Aaron, and said, As for this man Moses we know not what has become of him.

13. Now therefore rise up, make unto us a god who shall go before us, so that thou shalt not die.

14. And Aaron was greatly afraid of the people, and he ordered them to bring him gold and he made it into a molten calf for the people.

## Moses sent to stop them

### Exodus 32:7

#### King James

{32:7} And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted [themselves: ]

{32:8} They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt.

{32:9} And the LORD said unto Moses, I have seen this people, and, behold, it [is] a stiff-necked people:

{32:10} Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

{32:11} And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

{32:12} Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

{32:13} Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit [it] for ever.

{32:14} And the LORD repented of the evil which he thought to do unto his people.

#### Septuagint

32:7 And the Lord spoke to Moses, saying, Go quickly, descend hence, for thy people whom thou broughtest out of the land of Egypt have transgressed;

8 they have quickly gone out of the way which thou commandedst; they have made for themselves a calf, and worshipped it, and sacrificed to it, and said, These are thy gods, O Israel, who brought thee up out of the land of Egypt.

9 10 And now let me alone, and I will be very angry with them and consume them, and I will make thee a great nation.

11 And Moses prayed before the Lord God, and said, Wherefore, O Lord, art thou very angry with thy people, whom thou broughtest out of the land of Egypt with great strength, and with thy high arm?

12 *Take heed* lest at any time the Egyptians speak, saying, With evil intent he brought them out to slay them in the mountains, and to consume them from off the earth; cease from thy wrathful anger, and be merciful to the sin of thy people,

13 remembering Abraam and Isaac and Jacob thy servants, to whom thou hast sworn by thyself, and hast spoken to them, saying, I will greatly multiply your seed as the stars of heaven for multitude, and all this land which thou spakest of to give to them, so that they shall possess it for ever.

14 And the Lord was prevailed upon to preserve his people.

## Mount Sinai

{32:15} And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written.

{32:16} And the tables [were] the work of God, and the writing [was] the writing of God, graven upon the tables.

{32:17} And when Joshua heard the noise of the people as they shouted, he said unto Moses, [There is] a noise of war in the camp.

{32:18} And he said, [It is] not the voice of [them that] shout for mastery, neither [is it] the voice of [them that] cry for being overcome: [but] the noise of [them that] sing do I hear.

15 And Moses turned and went down from the mountain, and the two tables of testimony were in his hands, tables of stone written on both their sides: they were written within and without.

16 And the tables were the work of God, and the writing the writing of God written on the tables.

17 And Joshua having heard the voice of the people crying, says to Moses, There is a noise of war in the camp.

18 And *Moses* says, It is not the voice of them that begin the battle, nor the voice of them that begin *the cry* of defeat, but the voice of them that begin *the banquet* of wine do I hear.

## JASHER 82:15

15. And the Lord said to Moses, before he had come down from the mount, Get thee down, for thy people whom thou didst bring forth from Egypt have corrupted themselves.

16. They have made to themselves a molten calf, and have bowed down to it, now therefore leave me, that I may consume them from off the earth, for they are a stiffnecked people.

17. And Moses besought the countenance of the Lord, and he prayed to the Lord for the people on account of the calf which they had made, and he afterward descended from the mount and in his hands were the two tablets of stone, which God had given him to command the Israelites.

## *The broken tablets and 3000 killed*

### Exodus 32:19

#### King James

{32:19} And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

{32:20} And he took the calf which they had made, and burnt [it] in the fire, and ground [it] to powder, and strawed [it] upon the water, and made the children of Israel drink [of it.]

#### Septuagint

32:19 And when he drew nigh to the camp, he sees the calf and the dances; and Moses being very angry cast the two tables out of his hands, and broke them to pieces under the mountain.

20 And having taken the calf which they made, he consumed it with fire, and ground it very small, and scattered it on the water, and made the children of Israel to drink it.

## Mount Sinai

{32:21} And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

{32:22} And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are [set] on mischief.

{32:23} For they said unto me, Make us gods, which shall go before us: for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

{32:24} And I said unto them, Whosoever hath any gold, let them break [it] off. So they gave [it] me: then I cast it into the fire, and there came out this calf.

{32:25} And when Moses saw that the people [were] naked; (for Aaron had made them naked unto [their] shame among their enemies:)

{32:26} Then Moses stood in the gate of the camp, and said, Who [is] on the LORD'S side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him.

{32:27} And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

{32:28} And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

{32:29} For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

21 And Moses said to Aaron, What has this people done to thee, that thou hast brought upon them a great sin?

22 And Aaron said to Moses, Be not angry, *my* lord, for thou knowest the impetuosity of this people.

23 For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what is become of him.

24 And I said to them, If any one has golden ornaments, take them off; and they gave them me, and I cast them into the fire, and there came out this calf.

25 And when Moses saw that the people was scattered, —for Aaron *had* scattered them *so as to be* a rejoicing to their enemies, —

26 then stood Moses at the gate of the camp, and said, Who is on the Lord's side? let him come to me. Then all the sons of Levi came to him.

27 And he says to them, Thus saith the Lord God of Israel, Put every one his sword on his thigh, and go through and return from gate to gate through the camp, and slay every one his brother, and every one his neighbour, and every one him that is nearest to him.

28 And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the *number of* three thousand men.

29 And Moses said to them, Ye have filled your hands this day to the Lord each one on his son or on his brother, so that blessing should be given to you.

## JASHER 82:18

18. And when Moses approached the camp and saw the calf which the people had made, the anger of Moses was kindled and he broke the tablets under the mount.

19. And Moses came to the camp and he took the calf and burned it with fire, and ground it till it became fine dust, and strewed it upon the water and gave it to the Israelites to drink.

20. And there died of the people by the swords of each other about three thousand men who had made the calf.

# Moses pleads for Israel

## Exodus 32:30

### King James

{32:30} And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

{32:31} And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

{32:32} Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

{32:33} And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

{32:34} Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

{32:35} And the LORD plagued the people, because they made the calf, which Aaron made.

### Septuagint

32:30 And it came to pass after the morrow *had begun*, that Moses said to the people, Ye have sinned a great sin; and now I will go up to God, that I may make atonement for your sin.

31 And Moses returned to the Lord and said, I pray, O Lord, this people has sinned a great sin, and they have made for themselves golden gods.

32 And now if thou wilt forgive their sin, forgive *it*; and if not, blot me out of thy book, which thou hast written.

33 And the Lord said to Moses, If any one has sinned against me, I will blot them out of my book.

34 And now go, descend, and lead this people into the place of which I spoke to thee: behold, my angel shall go before thy face; and in the day when I shall visit I will bring upon them their sin.

35 And the Lord smote the people for the making the calf, which Aaron made.

## JASHER 82:21

21. And on the morrow Moses said to the people, I will go up to the Lord, peradventure I may make atonement for your sins which you have sinned to the Lord.

22. And Moses again went up to the Lord, and he remained with the Lord forty days and forty nights.

23. And during the forty days did Moses entreat the Lord in behalf of the children of Israel, and the Lord hearkened to the prayer of Moses, and the Lord was entreated of him in behalf of Israel.

# Moses in the presence of YHWH

## Exodus 33:1

### King James

{33:1} And the LORD said unto Moses, Depart, [and] go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

{33:2} And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

{33:3} Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou [art] a stiffnecked people: lest I consume thee in the way.

{33:4} And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

{33:5} For the LORD had said unto Moses, Say unto the children of Israel, Ye [are] a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

{33:6} And the children of Israel stripped themselves of their ornaments by the mount Horeb.

{33:7} And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, [that] every one which sought the LORD went out unto the tabernacle of the congregation, which [was] without the camp.

{33:8} And it came to pass, when Moses went out unto the tabernacle, [that] all the people rose up, and stood every man [at] his tent door, and looked after Moses, until he was gone into the tabernacle.

### Septuagint

33:1 And the Lord said to Moses, Go forward, go up hence, thou and thy people, whom thou broughtest out of the land of Egypt, into the land which I swore to Abraam, and Isaac, and Jacob, saying, I will give it to your seed.

<sup>2</sup> And I will send at the same time my angel before thy face, and he shall cast out the Amorite and the Chettite, and the Pherezite and Gergesite, and Evite, and Jebusite, and Chananite.

<sup>3</sup> And I will bring thee into a land flowing with milk and honey; for I will not go up with thee, because thou art a stiff-necked people, lest I consume thee by the way.

<sup>4</sup> And the people having heard this grievous saying, mourned in mourning apparel.

<sup>5</sup> For the Lord said to the children of Israel, Ye are a stiff-necked people; take heed lest I bring on you another plague, and destroy you: now then put off your glorious apparel, and *your* ornaments, and I will shew thee what I will do to thee.

<sup>6</sup> So the sons of Israel took off their ornaments and their array at the mount of Choreb.

<sup>7</sup> And Moses took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of Testimony: and it came to pass *that* every one that sought the Lord went forth to the tabernacle which was without the camp.

<sup>8</sup> And whenever Moses went into the tabernacle without the camp, all the people stood every one watching by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle.

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{33:9} And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood [at] the door of the tabernacle, and [the] LORD talked with Moses.

{33:10} And all the people saw the cloudy pillar stand [at] the tabernacle door: and all the people rose up and worshipped, every man [in] his tent door.

{33:11} And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

{33:12} And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

{33:13} Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation [is] thy people.

{33:14} And he said, My presence shall go [with thee,] and I will give thee rest.

{33:15} And he said unto him, If thy presence go not [with me,] carry us not up hence.

{33:16} For wherein shall it be known here that I and thy people have found grace in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from all the people that [are] upon the face of the earth.

{33:17} And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

{33:18} And he said, I beseech thee, shew me thy glory.

{33:19} And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

<sup>9</sup> And when Moses entered into the tabernacle, the pillar of the cloud descended, and stood at the door of the tabernacle, and *God* talked to Moses.

<sup>10</sup> And all the people saw the pillar of the cloud standing by the door of the tabernacle, and all the people stood and worshipped every one at the door of his tent.

<sup>11</sup> And the Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Naue, a young man, departed not forth from the tabernacle.

<sup>12</sup> And Moses said to the Lord, Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me.

<sup>13</sup> If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation *is* thy people.

<sup>14</sup> And he says, I myself will go before thee, and give thee rest.

<sup>15</sup> And he says to him, If thou go not up with us thyself, bring me not up hence.

<sup>16</sup> And how shall it be surely known, that both I and this people have found favour with thee, except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth.

<sup>17</sup> And the Lord said to Moses, I will also do for thee this thing, which thou hast spoken; for thou hast found grace before me, and I know thee above all.

<sup>18</sup> And *Moses* says, Manifest thyself to me.

<sup>19</sup> And *God* said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.

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{33:20} And he said, Thou canst not see my face: for there shall no man see me, and live.  
{33:21} And the LORD said, Behold, [there is] a place by me, and thou shalt stand upon a rock:  
{33:22} And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:  
{33:23} And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

<sup>20</sup> And *God* said, Thou shalt not be able to see my face; for no man shall see my face, and live.  
<sup>21</sup> And the Lord said, Behold, *there is* a place by me: thou shalt stand upon the rock;  
<sup>22</sup> and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by.  
<sup>23</sup> And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

# *New tablets and holy days*

## Exodus 34:1

### King James

{34:1} And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon [these] tables the words that were in the first tables, which thou brakest.  
{34:2} And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.  
{34:3} And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.  
{34:4} And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.  
{34:5} And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.  
{34:6} And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

### Septuagint

<sup>34:1</sup> And the Lord said to Moses, Hew for thyself two tables of stone, as also the first were, and come up to me to the mountain; and I will write upon the tables the words, which were on the first tables, which thou brokest.  
<sup>2</sup> And be ready by the morning, and thou shalt go up to the mount Sina, and shalt stand there for me on the top of the mountain.  
<sup>3</sup> And let no one go up with thee, nor be seen in all the mountain; and let not the sheep and oxen feed near that mountain.  
<sup>4</sup> And *Moses* hewed two tables of stone, as also the first were; and Moses having arisen early, went up to the mount Sina, as the Lord appointed him; and Moses took the two tables of stone.  
<sup>5</sup> And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord.  
<sup>6</sup> And the Lord passed by before his face, and proclaimed, The Lord God, pitiful and merciful, longsuffering and very compassionate, and true,  
{34:7} Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will

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by no means clear [the guilty;] visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation.]

{34:8} And Moses made haste, and bowed his head toward the earth, and worshipped.

{34:9} And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it [is] a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

{34:10} And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou [art] shall see the work of the LORD: for it [is] a terrible thing that I will do with thee.

{34:11} Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

{34:12} Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

{34:13} But ye shall destroy their altars, break their images, and cut down their groves:

{34:14} For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:

{34:15} Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice;

{34:16} And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

<sup>7</sup> and keeping justice and mercy for thousands, taking away iniquity, and unrighteousness, and sins; and he will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation.

<sup>8</sup> And Moses hasted, and bowed to the earth and worshipped;

<sup>9</sup> and said, If I have found grace before thee, let my Lord go with us; for the people is stiff-necked: and thou shalt take away our sins and our iniquities, and we will be thine.

<sup>10</sup> And the Lord said to Moses, Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things, which have not been done in all the earth, or in any nation; and all the people among whom thou art shall see the works of the Lord, that they are wonderful, which I will do for thee.

<sup>11</sup> Do thou take heed to all things whatsoever I command thee: behold, I cast out before your face the Amorite and the Chananite and the Pherezite, and the Chettite, and Evite, and Gergesite and Jebusite:

<sup>12</sup> take heed to thyself, lest at any time thou make a covenant with the dwellers on the land, into which thou art entering, lest it be to thee a stumbling-block among you.

<sup>13</sup> Ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and the graven images of their gods ye shall burn with fire.

<sup>14</sup> For ye shall not worship strange gods, for the Lord God, a jealous name, is a jealous God;

<sup>15</sup> lest at any time thou make a covenant with the dwellers on the land, and they go a whoring after their gods, and sacrifice to their gods, and they call thee, and thou shouldest eat of their feasts,

<sup>16</sup> and thou shouldest take of their daughters to thy sons, and thou shouldest give of thy daughters to their sons; and thy daughters should go a whoring after their gods, and thy sons should go a whoring after their gods.

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{34:17} Thou shalt make thee no molten gods.  
{34:18} The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.  
{34:19} All that openeth the matrix [is] mine; and every firstling among thy cattle, [whether] ox or sheep, [that is male. ]  
{34:20} But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem [him] not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.  
{34:21} Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.  
{34:22} And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.  
{34:23} Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.  
{34:24} For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.  
{34:25} Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.  
{34:26} The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.  
{34:27} And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

17 And thou shalt not make to thyself molten gods.  
18 And thou shalt keep the feast of unleavened bread: seven days shalt thou eat unleavened bread, as I have charged thee, at the season in the month of new *corn*; for in the month of new *corn* thou camest out from Egypt.  
19 The males *are* mine, everything that opens the womb; every first-born of oxen, and *every* first-born of sheep.  
20 And the first-born of an ass thou shalt redeem with a sheep, and if thou wilt not redeem it thou shalt pay a price: every first-born of thy sons shalt thou redeem: thou shalt not appear before me empty.  
21 Six days thou shalt work, but on the seventh day thou shalt rest: *there shall be* rest in seed-time and harvest.  
22 And thou shalt keep to me the feast of weeks, the beginning of wheat-harvest; and the feast of ingathering in the middle of the year.  
23 Three times in the year shall every male of thine appear before the Lord the God of Israel.  
24 For when I shall have cast out the nations before thy face, and shall have enlarged thy coasts, no one shall desire thy land, whenever thou mayest go up to appear before the Lord thy God, three times in the year.  
25 Thou shalt not offer the blood of my sacrifices with leaven, neither shall the sacrifices of the feast of the passover remain till the morning.  
26 The first-fruits of thy land shalt thou put into the house of the Lord thy God: thou shalt not boil a lamb in his mother's milk.  
27 And the Lord said to Moses, Write these words for thyself, for on these words I have established a covenant with thee and with Israel.

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{34:28} And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

{34:29} And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

{34:30} And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

{34:31} And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

{34:32} And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

{34:33} And [till] Moses had done speaking with them, he put a vail on his face.

{34:34} But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel [that] which he was commanded.

{34:35} And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

28 And Moses was there before the Lord forty days, and forty nights; he did not eat bread, and he did not drink water; and he wrote upon the tables these words of the covenant, the ten sayings.

29 And when Moses went down from the mountain, *there were* the two tables in the hands of Moses, as then he went down from the mountain, Moses knew not that the appearance of the skin of his face was glorified, when God spoke to him.

30 And Aaron and all the elders of Israel saw Moses, and the appearance of the skin of his face was made glorious, and they feared to approach him.

31 And Moses called them, and Aaron and all the rulers of the synagogue turned towards him, and Moses spoke to them.

32 And afterwards all the children of Israel came to him, and he commanded them all things, whatsoever the Lord had commanded him in the mount of Sina.

33 And when he ceased speaking to them, he put a veil on his face.

34 And whenever Moses went in before the Lord to speak to him, he took off the veil till he went out, and he went forth and spoke to all the children of Israel whatsoever the Lord commanded him.

35 And the children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with him.

## Antiquities Book 3 5:8

But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God.

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24. Then spake the Lord to Moses to hew two stone tablets and to bring them up to the Lord, who would write upon them the ten commandments.

25. Now Moses did so, and he came down and hewed the two tablets and went up to Mount Sinai to the Lord, and the Lord wrote the ten commandments upon the tablets.

26. And Moses remained yet with the Lord forty days and forty nights, and the Lord instructed him in statutes and judgments to impart to Israel.

27. And the Lord commanded him respecting the children of Israel that they should make a sanctuary for the Lord, that his name might rest therein, and the Lord showed him the likeness of the sanctuary and the likeness of all its vessels.

28. And at the end of the forty days, Moses came down from the mount and the two tablets were in his hand.

# Offerings

## Exodus 35:1

### King James

{35:1} And Moses gathered all the congregation of the children of Israel together, and said unto them, These [are] the words which the LORD hath commanded, that [ye] should do them.

{35:2} Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

{35:3} Ye shall kindle no fire throughout your habitations upon the sabbath day.

{35:4} And Moses spake unto all the congregation of the children of Israel, saying, This [is] the thing which the LORD commanded, saying,

{35:5} Take ye from among you an offering unto the LORD: whosoever [is] of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

{35:6} And blue, and purple, and scarlet, and fine linen, and goats' [hair, ]

{35:7} And rams' skins dyed red, and badgers' skins, and shittim wood,

{35:8} And oil for the light, and spices for anointing oil, and for the sweet incense,

### Septuagint

<sup>35:1</sup> And Moses gathered all the congregation of the children of Israel together, and said, These are the words which the Lord has spoken for *you* to do them.

<sup>2</sup> Six days shalt thou perform works, but on the seventh day *shall be* rest—a holy sabbath—a rest for the Lord: every one that does work on it, let him die.

<sup>3</sup> Ye shall not burn a fire in any of your dwellings on the sabbath- day; I *am* the Lord.

<sup>4</sup> And Moses spoke to all the congregation of the children of Israel, saying, This *is* the thing which the Lord has appointed you, saying,

<sup>5</sup> Take of yourselves an offering for the Lord: every one that engages in his heart shall bring the first-fruits to the Lord; gold, silver, brass,

<sup>6</sup> blue, purple, double scarlet spun, and fine linen spun, and goats' hair,

<sup>7</sup> and rams' skins dyed red, and skins *dyed* blue, and incorruptible wood,

<sup>8</sup> and sardine stones, and stones for engraving for the shoulder-piece and full-length robe.

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{35:9} And onyx stones, and stones to be set for the ephod, and for the breastplate.

{35:10} And every wise hearted among you shall come, and make all that the LORD hath commanded;

{35:11} The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

{35:12} The ark, and the staves thereof, [with] the mercy seat, and the vail of the covering,

{35:13} The table, and his staves, and all his vessels, and the shewbread,

{35:14} The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

{35:15} And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

{35:16} The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

{35:17} The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

{35:18} The pins of the tabernacle, and the pins of the court, and their cords,

{35:19} The cloths of service, to do service in the holy [place,] the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

{35:20} And all the congregation of the children of Israel departed from the presence of Moses.

{35:21} And they came, every one whose heart stirred him up, and every one whom his spirit made willing, [and] they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

{35:22} And they came, both men and women, as many as were willing hearted, [and] brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered [of-fered] an offering of gold unto the LORD.

<sup>9</sup> And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded.

<sup>10</sup> The tabernacle, and the cords, and the coverings, and the rings, and the bars, and the posts,

<sup>11</sup> and the ark of the testimony, and its staves, and its propitiatory, and the veil,

<sup>12</sup> and the curtains of the court, and its posts,

<sup>13</sup> and the emerald stones,

<sup>14</sup> and the incense, and the anointing oil,

<sup>15</sup> and the table and all its furniture,

<sup>16</sup> and the candle-stick for the light and all its furniture,

<sup>17</sup> and the altar and all its furniture;

<sup>18</sup> and the holy garments of Aaron the priest, and the garments in which they shall do service;

<sup>19</sup> and the garments of priesthood for the sons of Aaron and the anointing oil, and the compound incense.

<sup>20</sup> And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each and offering:

<sup>21</sup> and they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary.

<sup>22</sup> And the men, even every one to whom it seemed good in his heart, brought from the women, *even* brought seals and ear-rings, and finger-rings, and necklaces, and bracelets, every article of gold.

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{35:23} And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats'

[hair,] and red skins of rams, and badgers' skins, brought [them. ]

{35:24} Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought [it. ]

{35:25} And all the women that were wise hearted did spin with their hands, and brought that which they had spun, [both] of blue, and of purple, [and] of scarlet, and of fine linen.

{35:26} And all the women whose heart stirred them up in wisdom spun goats' [hair. ]

{35:27} And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

{35:28} And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

{35:29} The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

{35:30} And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

{35:31} And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

{35:32} And to devise curious works, to work in gold, and in silver, and in brass,

{35:33} And in the cutting of stones, to set [them,] and in carving of wood, to make any manner of cunning work.

{35:34} And he hath put in his heart that he may teach, [both] he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

<sup>23</sup> And all as many as brought ornaments of gold to the Lord, and with whomsoever fine linen was found; and they brought skins *dyled* blue, and rams' skins dyed red.

<sup>24</sup> And every one that offered an offering brought silver and brass, the offerings to the Lord; and *they* with whom was found incorruptible wood; and they brought *offerings* for all the works of the preparation.

<sup>25</sup> And every woman skilled in her heart to spin with her hands, brought spun *articles*, the blue, and purple, and scarlet and fine linen.

<sup>26</sup> And all the women to whom it seemed good in their heart in their wisdom, spun the goats' hair.

<sup>27</sup> And the rulers brought the emerald stones, and the stones for setting in the ephod, and the oracle,

<sup>28</sup> and the compounds both for the anointing oil, and the composition of the incense.

<sup>29</sup> And every man and woman whose mind inclined them to come in and do all the works as many as the Lord appointed them to do by Moses—*they* the children of Israel brought an offering to the Lord.

<sup>30</sup> And Moses said to the children of Israel, Behold, God has called by name Beseleel the *son* of Urias the *son of Or*, of the tribe of Juda,

<sup>31</sup> and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things,

<sup>32</sup> to labour skillfully in all works of cunning workmanship, to form the gold and the silver and the brass,

<sup>33</sup> and to work in stone, and to fashion the wood, and to work in every work of wisdom.

<sup>34</sup> And *God* gave improvement in understanding both to him, and to Eliab the *son* of Achisamach of the tribe of Dan.

*Mount Sinai*

{35:35} Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, [even] of them that do any work, and of those that devise cunning work.

<sup>35</sup> And *God* filled them with wisdom, understanding *and* perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship *and* embroidery.

Antiquities Book 3 6:1

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HEREUPON the Israelites rejoiced at what they had seen and heard of their conductor, and were not wanting in diligence according to their ability; for they brought silver, and gold, and brass, and of the best sorts of wood, and such as would not at all decay by putrefaction; camels' hair also, and sheepskins, some of them dyed of a blue color, and some of a scarlet; some brought the flower for the purple color, and others for white, with wool dyed by the flowers aforementioned; and fine linen and precious stones, which those that use costly ornaments set in ouches of gold; they brought also a great quantity of spices; for of these materials did Moses build the tabernacle, which did not at all differ from a movable and ambulatory temple. Now when these things were brought together with great diligence, (for every one was ambitious to further the work even beyond their ability,) he set architects over the works, and this by the command of God; and indeed the very same which the people themselves would have chosen, had the election been allowed to them. Now their names are set down in writing in the sacred books; and they were these: Besaleel, the son of Uri, of the tribe of Judah, the grandson of Miriam, the sister of their conductor and Aholiab, file son of Ahisamach, of the tribe of Dan.

**JASHER 82:29**

29. And Moses came to the children of Israel and spoke to them all the words of the Lord, and he taught them laws, statutes and judgments which the Lord had taught him.

30. And Moses told the children of Israel the word of the Lord, that a sanctuary should be made for him, to dwell amongst the children of Israel.

31. And the people rejoiced greatly at all the good which the Lord had spoken to them, through Moses, and they said, We will do all that the Lord has spoken to thee.

32. And the people rose up like one man and they made generous offerings to the sanctuary of the Lord, and each man brought the offering of the Lord for the work of the sanctuary, and for all its service.

33. And all the children of Israel brought each man of all that was found in his possession for the work of the sanctuary of the Lord, gold, silver and brass, and every thing that was serviceable for the sanctuary.

34. And all the wise men who were practiced in work came and made the sanctuary of the Lord, according to all that the Lord had commanded, every man in the work in which he had been practiced; and all the wise men in heart made the sanctuary, and its furniture and all the vessels for the holy service, as the Lord had commanded Moses.

35. And the work of the sanctuary of the tabernacle was completed at the end of five months, and the children of Israel did all that the Lord had commanded Moses.

36. And they brought the sanctuary and all its furniture to Moses; like unto the representation which the Lord had shown to Moses, so did the children of Israel.

37. And Moses saw the work, and behold they did it as the Lord had commanded him, so Moses blessed them.

## *Nothing more is needed*

### Exodus 36:1

#### King James

{36:1} Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

{36:2} And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, [even] every one whose heart stirred him up to come unto the work to do it:

{36:3} And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it [withal.] And they brought yet unto him free offerings every morning.

{36:4} And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

{36:5} And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

{36:6} And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

{36:7} For the stuff they had was sufficient for all the work to make it, and too much.

#### Septuagint

<sup>36:1</sup> And Beseleel wrought, and Eliab and every one wise in understanding, to whom was given wisdom and knowledge, to understand to do all the works according to the holy offices, according to all things which the Lord appointed.

<sup>2</sup> And Moses called Beseleel and Eliab, and all that had wisdom, to whom God gave knowledge in *their* heart, and all who were freely willing to come forward to the works, to perform them.

<sup>3</sup> And they received from Moses all the offerings, which the children of Israel brought for all the works of the sanctuary to do them; and they continued to receive the gifts brought, from those who brought them in the morning.

<sup>4</sup> And there came all the wise men who wrought the works of the sanctuary, each according to his own work, which they wrought.

<sup>5</sup> And one said to Moses, The people bring an abundance *too great* in proportion to all the works which the Lord has appointed *them* to do.

<sup>6</sup> And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labour for the offerings of the sanctuary; and the people were restrained from bringing any more.

<sup>7</sup> And they had materials sufficient for making the furniture, and they left some besides.

## Antiquities Book 3 6:1

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Now the people went on with what they had undertaken with so great alacrity, that Moses was obliged to restrain them, by making proclamation, that what had been brought was sufficient, as the artificers had informed him; so they fell to work upon the building of the tabernacle. Moses also informed them, according to the direction of God, both what the measures were to be, and its largeness; and how many vessels it ought to contain for the use of the sacrifices. The women also were ambitious to do their parts, about the garments of the priests, and about other things that would be wanted in this work, both for ornament and for the divine service itself.

The Septuagint differs greatly from the King James through the rest of Exodus. Not only in content but in placement as well. You will note how the second part of chapter 36 in the King James deals with the Tabernacle while the Septuagint begins to discuss Aarons garments.

I have tried to arrange the septuagint to follow the subject matter of the King James as closely as possible.

## Building the Tabernacle

### Exodus 36:8

#### King James

{36:8} And every wise hearted man among them that wrought the work of the tabernacle made ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work made he them.

{36:9} The length of one curtain [was] twenty and eight cubits, and the breadth of one curtain four cubits: the curtains [were] all of one size.

{36:10} And he coupled the five curtains one unto another: and [the other] five curtains he coupled one unto another.

{36:11} And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of [another] curtain, in the coupling of the second.

{36:12} Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which [was] in the coupling of the second: the loops held one [curtain] to another.

{36:13} And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

{36:14} And he made curtains [of] goats' [hair] for the tent over the tabernacle: eleven curtains he made them.

{36:15} The length of one curtain [was] thirty cubits, and four cubits [was] the breadth of one curtain: the eleven curtains [were] of one size.

{36:16} And he coupled five curtains by themselves, and six curtains by themselves.

{36:17} And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

### Exodus 37:1

#### Septuagint

<sup>37:1</sup> And they made ten curtains for the tabernacle;

<sup>2</sup> of eight and twenty cubits the length of one curtain: the same *measure* was to all, and the breadth of one curtain was of four cubits.

<sup>3</sup> And they made the veil of blue, and purple, and spun scarlet, and fine linen twined, the woven work with cherubs.

<sup>4</sup> And they put it on four posts of incorruptible wood overlaid with gold; and their chapiters were gold, and their four sockets were silver.

<sup>5</sup> And they made the veil of the door of the tabernacle of witness of blue, and purple, and spun scarlet, and fine linen twined, woven work with cherubs,

<sup>6</sup> and their posts five, and the rings; and they gilded their chapiters and their clasps with gold, and they had five sockets of brass.

*Mount Sinai*

{36:18} And he made fifty taches [of] brass to couple the tent together, that it might be one.

{36:19} And he made a covering for the tent [of] rams' skins dyed red, and a covering [of] badgers' skins above [that. ]

{36:20} And he made boards for the tabernacle [of] shittim wood, standing up.

{36:21} The length of a board [was] ten cubits, and the breadth of a board one cubit and a half.

{36:22} One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

{36:23} And he made boards for the tabernacle; twenty boards for the south side southward:

{36:24} And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

{36:25} And for the other side of the tabernacle, [which is] toward the north corner, he made twenty boards,

{36:26} And their forty sockets of silver; two sockets under one board, and two sockets under another board.

{36:27} And for the sides of the tabernacle westward he made six boards.

{36:28} And two boards made he for the corners of the tabernacle in the two sides.

{36:29} And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

{36:30} And there were eight boards; and their sockets [were] sixteen sockets of silver, under every board two sockets.

{36:31} And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

{36:32} And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

{36:33} And he made the middle bar to shoot through the boards from the one end to the other.

### *Mount Sinai*

{36:34} And he overlaid the boards with gold, and made their rings [of] gold [to be] places for the bars, and overlaid the bars with gold.

{36:35} And he made a veil [of] blue, and purple, and scarlet, and fine twined linen: [with] cherubims made he it of cunning work.

{36:36} And he made thereunto four pillars [of] shittim [wood,] and overlaid them with gold: their hooks [were of] gold; and he cast for them four sockets of silver.

{36:37} And he made an hanging for the tabernacle door [of] blue, and purple, and scarlet, and fine twined linen, of needlework;

{36:38} And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets [were of] brass.

### Antiquities Book 3 6:3 - 6:4

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As to the tabernacle itself, Moses placed it in the middle of that court, with its front to the east, that, when the sun arose, it might send its first rays upon it. Its length, when it was set up, was thirty cubits, and its breadth was twelve [ten] cubits. The one of its walls was on the south, and the other was exposed to the north, and on the back part of it remained the west. It was necessary that its height should be equal to its breadth [ten cubits]. There were also pillars made of wood, twenty on each side; they were wrought into a quadrangular figure, in breadth a cubit and a half, but the thickness was four fingers: they had thin plates of gold affixed to them on both sides, inwardly and outwardly: they had each of them two tenons belonging to them, inserted into their bases, and these were of silver, in each of which bases there was a socket to receive the tenon; but the pillars on the west wall were six. Now all these tenons and sockets accurately fitted one another, insomuch that the joints were invisible, and both seemed to be one entire and united wall. It was also covered with gold, both within and without. The number of pillars was equal on the opposite sides, and there were on each part twenty, and every one of them had the third part of a span in thickness; so that the number of thirty cubits were fully made up between them; but as to the wall behind, where the six pillars made up together only nine cubits, they made two other pillars, and cut them out of one cubit, which they placed in the corners, and made them equally fine with the other. Now every one of the pillars had rings of gold affixed to their fronts outward, as if they had taken root in the pillars, and stood one row over against another round about, through which were inserted bars gilt over with gold, each of them five cubits long, and these bound together the pillars, the head of one bar running into another, after the nature of one tenon inserted into another; but for the wall behind, there was but one row of bars that went through all the pillars, into which row ran the ends of the bars on each side of the longer walls; the male with its female being so fastened in their joints, that they held the whole firmly together; and for this reason was all this joined so fast together, that the tabernacle might not be shaken, either by the winds, or by any other means, but that it might preserve itself quiet and immovable continually.

As for the inside, Moses parted its length into three partitions. At the distance of ten cubits from the most secret end, Moses placed four pillars, the workmanship of which was the very same with that of the rest; and they stood upon the like bases with them, each a small matter distant from his fellow. Now the room within those pillars was the most holy place; but the rest of the room was the tabernacle, which was open for the priests. However, this proportion of the measures of the tabernacle

proved to be an imitation of the system of the world; for that third part thereof which was within the four pillars, to which the priests were not admitted, is, as it were, a heaven peculiar to God. But the space of the twenty cubits, is, as it were, sea and land, on which men live, and so this part is peculiar to the priests only. But at the front, where the entrance was made, they placed pillars of gold, that stood on bases of brass, in number seven; but then they spread over the tabernacle veils of fine linen and purple, and blue, and scarlet colors, embroidered. The first veil was ten cubits every way, and this they spread over the pillars which parted the temple, and kept the most holy place concealed within; and this veil was that which made this part not visible to any. Now the whole temple was called *The Holy Place*: but that part which was within the four pillars, and to which none were admitted, was called *The Holy of Holies*. This veil was very ornamental, and embroidered with all sorts of flowers which the earth produces; and there were interwoven into it all sorts of variety that might be an ornament, excepting the forms of animals. Another veil there was which covered the five pillars that were at the entrance. It was like the former in its magnitude, and texture, and color; and at the corner of every pillar a ring retained it from the top downwards half the depth of the pillars, the other half affording an entrance for the priests, who crept under it. Over this there was a veil of linen, of the same largeness with the former: it was to be drawn this way or that way by cords, the rings of which, fixed to the texture of the veil, and to the cords also, were subservient to the drawing and undrawing of the veil, and to the fastening it at the corner, that then it might be no hinderance to the view of the sanctuary, especially on solemn days; but that on other days, and especially when the weather was inclined to snow, it might be expanded, and afford a covering to the veil of divers colors. Whence that custom of ours is derived, of having a fine linen veil, after the temple has been built, to be drawn over the entrances. But the ten other curtains were four cubits in breadth, and twenty-eight in length; and had golden clasps, in order to join the one curtain to the other, which was done so exactly that they seemed to be one entire curtain. These were spread over the temple, and covered all the top and parts of the walls, on the sides and behind, so far as within one cubit of the ground. There were other curtains of the same breadth with these, but one more in number, and longer, for they were thirty cubits long; but these were woven of hair, with the like subtilty as those of wool were made, and were extended loosely down to the ground, appearing like a triangular front and elevation at the gates, the eleventh curtain being used for this very purpose. There were also other curtains made of skins above these, which afforded covering and protection to those that were woven both in hot weather and when it rained. And great was the surprise of those who viewed these curtains at a distance, for they seemed not at all to differ from the color of the sky. But those that were made of hair and of skins, reached down in the same manner as did the veil at the gates, and kept off the heat of the sun, and what injury the rains might do. And after this manner was the tabernacle reared.

# The Ark

## Exodus 37:1

### King James

{37:1} And Bezaleel made the ark [of] shittim wood: two cubits and a half [was] the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

{37:2} And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

{37:3} And he cast for it four rings of gold, [to be set] by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

{37:4} And he made staves [of] shittim wood, and overlaid them with gold.

{37:5} And he put the staves into the rings by the sides of the ark, to bear the ark.

{37:6} And he made the mercy seat [of] pure gold: two cubits and a half [was] the length thereof, and one cubit and a half the breadth thereof.

{37:7} And he made two cherubims [of] gold, beaten out of one piece made he them, on the two ends of the mercy seat;

{37:8} One cherub on the end on this side, and another cherub on the [other] end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

{37:9} And the cherubims spread out [their] wings on high, [and] covered with their wings over the mercy seat, with their faces one to another; [even ]to the mercy seatward were the faces of the cherubims.

## Exodus 38:1

### Septuagint

38:1 And Beseleel made the ark,

2 and overlaid it with pure gold within and without;

3 and he cast for it four golden rings, two on the one side, and two on the other,

4 wide *enough* for the staves, so that men should bear the ark with them.

5 And he made the propitiatory over the ark of pure gold,

6 and the two cherubs of gold;

7 one cherub on the one end of the propitiatory, and another cherub on the other end of the propitiatory,

8 overshadowing the propitiatory with their wings.

There was also an ark made, sacred to God, of wood that was naturally strong, and could not be corrupted. This was called *Eron* in our own language. Its construction was thus: its length was five spans, but its breadth and height was each of them three spans. It was covered all over with gold, both within and without, so that the wooden part was not seen. It had also a cover united to it, by golden hinges, after a wonderful manner; which cover was every way evenly fitted to it, and had no eminences to hinder its exact conjunction. There were also two golden rings belonging to each of the longer boards, and passing through the entire wood, and through them gilt bars passed along each board, that it might thereby be moved and carried about, as occasion should require; for it was not drawn in a cart by beasts of burden, but borne on the shoulders of the priests. Upon this its cover were two images, which the Hebrews call *Cherubims*; they are flying creatures, but their form is not like to that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God. In this ark he put the two tables whereon the ten commandments were written, five upon each table, and two and a half upon each side of them; and this ark he placed in the most holy place.

## *The Table and utensils*

### Exodus 37:10

#### King James

{37:10} And he made the table of shittim wood: two cubits [was] the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

{37:11} And he overlaid it with pure gold, and made thereunto a crown of gold round about.

{37:12} Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

{37:13} And he cast for it four rings of gold, and put the rings upon the four corners that [were] in the four feet thereof.

{37:14} Over against the border were the rings, the places for the staves to bear the table.

{37:15} And he made the staves [of] shittim wood, and overlaid them with gold, to bear the table.

### Exodus 38:9

#### Septuagint

38:9 And he made the set table of pure gold,  
10 and cast for it four rings: two on the one side and two on the other side, broad, so that *men* should lift it with the staves in them.

11 And he made the staves of the ark and of the table, and gilded them with gold.

12 And he made the furniture of the table, both the dishes, and the censers, and the cups, and the bowls with which he should offer drink-offerings, of gold.

13 And he made the candlestick which gives light, of gold;

14 the stem solid, and the branches from both its sides;

15 and blossoms proceeding from its branches, three on this side, and three on the other, made equal to each other.

## Mount Sinai

{37:16} And he made the vessels which [were] upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, [of] pure gold. {37:17} And he made the candlestick [of] pure gold: [of] beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

{37:18} And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

{37:19} Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

{37:20} And in the candlestick [were] four bowls made like almonds, his knops, and his flowers:

{37:21} And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

{37:22} Their knops and their branches were of the same: all of it [was] one beaten work [of] pure gold.

{37:23} And he made his seven lamps, and his snuffers, and his snuffdishes, [of] pure gold.

{37:24} [Of] a talent of pure gold made he it, and all the vessels thereof.

{37:25} And he made the incense altar [of] shittim wood: the length of it [was] a cubit, and the breadth of it a cubit; it [was] foursquare; and two cubits [was] the height of it; the horns thereof were of the same.

{37:26} And he overlaid it with pure gold, [both] the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

{37:27} And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

16 And *as to* their lamps, which are on the ends, knops *proceeded* from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the candlestick, on the summit above, entirely of solid gold.

17 And on the candlestick seven golden lamps, and its snuffers gold, and its funnels gold.

18 He overlaid the posts *with silver*, and cast for each post golden rings, and gilded the bars with gold; and he gilded the posts of the veil with gold, and made the hooks of gold.

19 He made also the rings of the tabernacle of gold; and the rings of the court, and the rings for drawing out the veil above of brass.

20 He cast the silver chapters of the tabernacle, and the brazen chapters of the door of the tabernacle, and the gate of the court; and he made silver hooks for the posts, he overlaid them with silver on the posts.

21 He made the pins of the tabernacle and the pins of the court of brass.

22 He made the brazen altar of the brazen censers, which belonged to the men engaged in sedition with the gathering of Core.

23 He made all the vessels of the altar and its grate, and its base, and its bowls, and the brazen flesh-hooks.

24 He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; and he fastened to it four brazen rings on the four parts of the appendage of the altar, wide *enough* for the bars, so as to bear the altar with them.

25 He made the holy anointing oil and the composition of the incense, the pure work of the perfumer.

26 He made the brazen laver, and the brazen base of it of the mirrors of the women that fasted, who fasted by the doors of the tabernacle of witness, in the day in which he set it up.

{37:28} And he made the staves [of] shittim wood, and overlaid them with gold.

{37:29} And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

<sup>27</sup> And he made the laver, that at it Moses and Aaron and his sons might wash their hands and their feet: when they went into the tabernacle of witness, or whensoever they should advance to the altar to do service, they washed at it, as the Lord commanded Moses.

## Antiquities Book 3 6:6

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But in the holy place he placed a table, like those at Delphi. Its length was two cubits, and its breadth one cubit, and its height three spans. It had feet also, the lower half of which were complete feet, resembling those which the Dorians put to their bedsteads; but the upper parts towards the table were wrought into a square form. The table had a hollow towards every side, having a ledge of four fingers' depth, that went round about like a spiral, both on the upper and lower part of the body of the work. Upon every one of the feet was there also inserted a ring, not far from the cover, through which went bars of wood beneath, but gilded, to be taken out upon occasion, there being a cavity where it was joined to the rings; for they were not entire rings; but before they came quite round they ended in acute points, the one of which was inserted into the prominent part of the table, and the other into the foot; and by these it was carried when they journeyed: Upon this table, which was placed on the north side of the temple, not far from the most holy place, were laid twelve unleavened loaves of bread, six upon each heap, one above another: they were made of two tenth-deals of the purest flour, which tenth-deal [an omer] is a measure of the Hebrews, containing seven Athenian *cotyloë*; and above those loaves were put two vials full of frankincense. Now after seven days other loaves were brought in their stead, on the day which is by us called the *Sabbath*; for we call the seventh day the *Sabbath*. But for the occasion of this intention of placing loaves here, we will speak to it in another place.

## *The Alter and court yard*

### Exodus 38:1

#### King James

{38:1} And he made the altar of burnt offering [of] shittim wood: five cubits [was] the length thereof, and five cubits the breadth thereof; [it was] foursquare; and three cubits the height thereof.

{38:2} And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

{38:3} And he made all the vessels of the altar, the pots, and the shovels, and the basons, [and] the fleshhooks, and the firepans: all the vessels thereof made he [of] brass.

### Exodus 37:7

#### Septuagint

<sup>37:7</sup> And they made the court toward the south; the curtains of the court of fine linen twined, a hundred *cubits* every way,

<sup>8</sup> and their posts twenty, and their sockets twenty;

<sup>9</sup> and on the north side a hundred every way, and on the south side a hundred every way, and their posts twenty and their sockets twenty.

<sup>10</sup> And on the west side curtains of fifty cubits, their posts ten and their sockets ten.

<sup>11</sup> And on the east side curtains of fifty cubits of fifteen cubits behind,

<sup>12</sup> and their pillars three, and their sockets three.

Mount Sinai

{38:4} And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

{38:5} And he cast four rings for the four ends of the grate of brass, [to be] places for the staves.

{38:6} And he made the staves [of] shittim wood, and overlaid them with brass.

{38:7} And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

{38:8} And he made the laver [of] brass, and the foot of it [of] brass, of the lookingglasses of [the women] assembling, which assembled [at] the door of the tabernacle of the congregation.

{38:9} And he made the court: on the south side southward the hangings of the court [were of] fine twined linen, an hundred cubits:

{38:10} Their pillars [were] twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets [were of] silver.

{38:11} And for the north side [the hangings were] an hundred cubits, their pillars [were] twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets [of] silver.

{38:12} And for the west side [were] hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets [of] silver.

{38:13} And for the east side eastward fifty cubits.

{38:14} The hangings of the one side [of the gate were] fifteen cubits; their pillars three, and their sockets three.

{38:15} And for the other side of the court gate, on this hand and that hand, [were] hangings of fifteen cubits; their pillars three, and their sockets three.

{38:16} All the hangings of the court round about [were] of fine twined linen.

13 And at the second back on this side and on that by the gate of the court, curtains of fifteen cubits, their pillars three and their sockets three;  
14 all the curtains of the tabernacle of fine linen twined.

15 And the sockets of their pillars of brass, and their hooks of silver, and their chapters overlaid with silver, and all the posts of the court overlaid with silver:

16 and the veil of the gate of the court, the work of an embroiderer of blue, and purple, and spun scarlet, and fine linen twined; the length of twenty cubits, and the height and the breadth of five cubits, made equal to the curtains of the court;

17 and their pillars four, and their sockets four of brass, and their hooks of silver, and their chapters overlaid with silver.

18 And all the pins of the court round about of brass, and they *were* overlaid with silver.

19 And this was the construction of the tabernacle of witness, accordingly as it was appointed to Moses; so that the public service should belong to the Levites, through Ithamar the son of Aaron the priest.

20 And Beseleel the son of Urias of the tribe of Juda, did as the Lord commanded Moses.

21 And Eliab the son of Achisamach of the tribe of Dan *was there*, who was chief artificer in the woven works and needle-works and embroideries, in weaving with the scarlet and fine linen.

### *Mount Sinai*

{38:17} And the sockets for the pillars [were of] brass; the hooks of the pillars and their fillets [of] silver; and the overlaying of their chapiters [of] silver; and all the pillars of the court [were] filleted with silver.

{38:18} And the hanging for the gate of the court [was] needlework, [of] blue, and purple, and scarlet, and fine twined linen: and twenty cubits [was] the length, and the height in the breadth [was] five cubits, answerable to the hangings of the court.

{38:19} And their pillars [were] four, and their sockets [of] brass four; their hooks [of] silver, and the overlaying of their chapiters and their fillets [of] silver.

{38:20} And all the pins of the tabernacle, and of the court round about, [were of] brass.

{38:21} This is the sum of the tabernacle, [even] of the tabernacle of testimony, as it was counted, according to the commandment of Moses, [for] the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

{38:22} And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

{38:23} And with him [was] Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

### Antiquities Book 3 6:2

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Now when all things were prepared, the gold, and the silver, and the brass, and what was woven, Moses, when he had appointed beforehand that there should be a festival, and that sacrifices should be offered according to every one's ability, reared up the tabernacle and when he had measured the open court, fifty cubits broad and a hundred long, he set up brazen pillars, five cubits high, twenty on each of the longer sides, and ten pillars for the breadth behind; every one of the pillars also had a ring. Their chapiters were of silver, but their bases were of brass: they resembled the sharp ends of spears, and were of brass, fixed into the ground. Cords were also put through the rings, and were tied at their farther ends to brass nails of a cubit long, which, at every pillar, were driven into the floor, and would keep the tabernacle from being shaken by the violence of winds; but a curtain of fine soft linen went round all the pillars, and hung down in a flowing and loose manner from their chapiters, and enclosed the whole space, and seemed not at all unlike to a wall about it. And this was the structure of three of the sides of this enclosure; but as for the fourth side, which was fifty cubits in extent, and was the front of the whole, twenty cubits of it were for the opening of the gates, wherein stood

two pillars on each side, after the resemblance of open gates. These were made wholly of silver, and polished, and that all over, excepting the bases, which were of brass. Now on each side of the gates there stood three pillars, which were inserted into the concave bases of the gates, and were suited to them; and round them was drawn a curtain of fine linen; but to the gates themselves, which were twenty cubits in extent, and five in height, the curtain was composed of purple, and scarlet, and blue, and fine linen, and embroidered with many and divers sorts of figures, excepting the figures of animals. Within these gates was the brazen laver for purification, having a basin beneath of the like matter, whence the priests might wash their hands and sprinkle their feet; and this was the ornamental construction of the enclosure about the court of the tabernacle, which was exposed to the open air.

## *Use of Silver and Gold*

### Exodus 38:24

#### King James

{38:24} All the gold that was occupied for the work in all the work of the holy [place,] even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

{38:25} And the silver of them that were numbered of the congregation [was] an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

{38:26} A bekah for every man, [that is,] half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty [men. ]

{38:27} And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

{38:28} And of the thousand seven hundred seventy and five [shekels] he made hooks for the pillars, and overlaid their chapiters, and filleted them.

### Exodus 39:1

#### Septuagint

39:1 All the gold that was employed for the works according to all the fabrication of the holy things, was of the gold of the offerings, twenty-nine talents, and seven hundred and twenty shekels according to the holy shekel.

2 And the offering of silver from the men that were numbered of the congregation a hundred talents, and a thousand seven hundred and seventy-five shekels, one drachm apiece, even the half shekel, according to the holy shekel.

3 Every one that passed the survey from twenty years old and upwards to the *number of* six hundred thousand, and three thousand five hundred and fifty.

4 And the hundred talents of silver went to the casting of the hundred chapiters of the tabernacle, and to the chapiters of the veil;

5 a hundred chapiters to the hundred talents, a talent to a chapter.

6 And the thousand seven hundred and seventy-five shekels he formed into hooks for the pillars, and he gilt their chapiters and adorned them.

7 And the brass of the offering *was* seventy talents, and a thousand five hundred shekels;

8 and they made of it the bases of the door of the tabernacle of witness,

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{38:29} And the brass of the offering [was] seventy talents, and two thousand and four hundred shekels.

{38:30} And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

{38:31} And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

<sup>9</sup> and the bases of the court round about, and the bases of the gate of the court, and the pins of the tabernacle, and the pins of the court round about;

<sup>10</sup> and the brazen appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of witness.

<sup>11</sup> And the children of Israel did as the Lord commanded Moses, so did they.

<sup>12</sup> And of the gold that remained of the offering they made vessels to minister with before the Lord.

## Antiquities Book 3 8:2

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Now Moses commanded them to make use of all the utensils which were more than were necessary to the structure of the tabernacle, for covering the tabernacle itself, the candlestick, and altar of incense, and the other vessels, that they might not be at all hurt when they journeyed, either by the rain, or by the rising of the dust. And when he had gathered the multitude together again, he ordained that they should offer half a shekel for every man, as an oblation to God; which shekel is a piece among the Hebrews, and is equal to four Athenian drachmae. Whereupon they readily obeyed what Moses had commanded; and the number of the offerers was six hundred and five thousand five hundred and fifty. Now this money that was brought by the men that were free, was given by such as were about twenty years old, but under fifty; and what was collected was spent in the uses of the tabernacle.

# *Clothing*

## Exodus 39:1

### King James

{39:1} And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy [place,] and made the holy garments for Aaron; as the LORD commanded Moses.

{39:2} And he made the ephod [of] gold, blue, and purple, and scarlet, and fine twined linen.

{39:3} And they did beat the gold into thin plates, and cut [it into] wires, to work [it] in the blue, and in the purple, and in the scarlet, and in the fine linen, [with] cunning work.

## Exodus 36:8

### Septuagint

<sup>36:8</sup> And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses.

<sup>9</sup> And he made the ephod of gold, and blue, and purple, and spun scarlet, and fine linen twined.

<sup>10</sup> And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the spun scarlet, and the fine linen twined, they made it a woven work;

## Mount Sinai

{39:4} They made shoulderpieces for it, to couple [it] together: by the two edges was it coupled together.

{39:5} And the curious girdle of his ephod, that [was] upon it, [was] of the same, according to the work thereof; [of] gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

{39:6} And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

{39:7} And he put them on the shoulders of the ephod, [that they should be] stones for a memorial to the children of Israel; as the LORD commanded Moses.

{39:8} And he made the breastplate [of] cunning work, like the work of the ephod; [of] gold, blue, and purple, and scarlet, and fine twined linen.

{39:9} It was foursquare; they made the breastplate double: a span [was] the length thereof, and a span the breadth thereof, [being] doubled.

{39:10} And they set in it four rows of stones: [the first] row [was] a sardius, a topaz, and a carbuncle: this [was] the first row.

{39:11} And the second row, an emerald, a sapphire, and a diamond.

{39:12} And the third row, a ligure, an agate, and an amethyst.

{39:13} And the fourth row, a beryl, an onyx, and a jasper: [they were] inclosed in ouches of gold in their inclosings.

{39:14} And the stones [were] according to the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet, every one with his name, according to the twelve tribes.

{39:15} And they made upon the breastplate chains at the ends, [of] wreathen work [of] pure gold.

{39:16} And they made two ouches [of] gold, and two gold rings; and put the two rings in the two ends of the breastplate.

<sup>11</sup> shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another.

<sup>12</sup> They made it of the same material according to the making of it, of gold, and blue, and purple, and spun scarlet, and fine linen twined, as the Lord commanded Moses;

<sup>13</sup> and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel;

<sup>14</sup> and he put them on the shoulder-pieces of the ephod, *as* stones of memorial of the children of Israel, as the Lord appointed Moses.

<sup>15</sup> And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and spun scarlet, and fine linen twined.

<sup>16</sup> They made the oracle square *and* double, the length of a span, and the breadth of a span, — double.

<sup>17</sup> And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald;

<sup>18</sup> and the second row, a carbuncle and sapphire and jasper;

<sup>19</sup> and the third row, a ligure and agate and amethyst;

<sup>20</sup> and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with gold.

<sup>21</sup> And the stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes.

<sup>22</sup> And they made on the oracle turned wreaths, wreathen work, of pure gold,

<sup>23</sup> and they made two golden circlets and two golden rings.

<sup>24</sup> And they put the two golden rings on both the *upper* corners of the oracle;

<sup>25</sup> and they put the golden wreaths on the rings on both sides of the oracle, and the two wreaths into the two couplings.

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{39:17} And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

{39:18} And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

{39:19} And they made two rings of gold, and put [them] on the two ends of the breastplate, upon the border of it, which [was] on the side of the ephod inward.

{39:20} And they made two [other] golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the [other] coupling thereof, above the curious girdle of the ephod.

{39:21} And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

{39:22} And he made the robe of the ephod [of] woven work, all [of] blue.

{39:23} And [there was] an hole in the midst of the robe, as the hole of an habergeon, [with] a band round about the hole, that it should not rend.

{39:24} And they made upon the hems of the robe pomegranates [of] blue, and purple, and scarlet, [and] twined [linen. ]

{39:25} And they made bells [of] pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

{39:26} A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister [in;] as the LORD commanded Moses.

{39:27} And they made coats [of] fine linen [of] woven work for Aaron, and for his sons,

{39:28} And a mitre [of] fine linen, and goodly bonnets [of] fine linen, and linen breeches [of] fine twined linen,

26 And they put them on the two circlets, and they put them on the shoulders of the ephod opposite *each other* in front.

27 And they made two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within.

28 And they made two golden rings, and put them on both the shoulders of the ephod under it, in front by the coupling above the connexion of the ephod.

29 And he fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with *a string* of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as the Lord commanded Moses.

30 And they made the tunic under the ephod, woven work, all of blue.

31 And the opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be rent.

32 And they made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen twined.

33 And they made golden bells, and put the bells on the border of the tunic round about between the pomegranates:

34 a golden bell and a pomegranate on the border of the tunic round about, for the ministration, as the Lord commanded Moses. 35 And they made vestments of fine linen, a woven work, for Aaron and his sons,

36 and the tires of fine linen, and the mitre of fine linen, and the drawers of fine linen twined;

37 and their girdles of fine linen, and blue, and purple, and scarlet spun, the work of an embroiderer, according as the Lord commanded Moses.

38 And they made the golden plate, a dedicated thing of the sanctuary, of pure gold;

39 and he wrote upon it graven letters *as* of a seal, Holiness to the Lord.

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{39:29} And a girdle [of] fine twined linen, and blue, and purple, and scarlet, [of] needlework; as the LORD commanded Moses.

{39:30} And they made the plate of the holy crown [of] pure gold, and wrote upon it a writing, [like to] the engravings of a signet, HOLINESS TO THE LORD.

{39:31} And they tied unto it a lace of blue, to fasten [it] on high upon the mitre; as the LORD commanded Moses.

<sup>40</sup> And they put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses.

## Antiquities Book 3 8:9

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I will now treat of what I before omitted, the garment of the high priest: for he [Moses] left no room for the evil practices of [false] prophets; but if some of that sort should attempt to abuse the Divine authority, he left it to God to be present at his sacrifices when he pleased, and when he pleased to be absent. And he was willing this should be known, not to the Hebrews only, but to those foreigners also who were there. For as to those stones, which we told you before, the high priest bare on his shoulders, which were sardonyxes, (and I think it needless to describe their nature, they being known to every body,) the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote; which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise Divine revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks, who had a veneration for our laws, because they could not possibly contradict this, called that breastplate *the Oracle*. Now this breastplate, and this sardonyx, left off shining two hundred years before I composed this book, God having been displeased at the transgressions of his laws. Of which things we shall further discourse on a fitter opportunity; but I will now go on with my proposed narration.

## Finishing touches

### Exodus 39:32

#### King James

{39:32} Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

{39:33} And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

{39:34} And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

{39:35} The ark of the testimony, and the staves thereof, and the mercy seat,

{39:36} The table, [and] all the vessels thereof, and the shewbread,

{39:37} The pure candlestick, [with] the lamps thereof, [even with] the lamps to be set in order, and all the vessels thereof, and the oil for light,

{39:38} And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

{39:39} The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

{39:40} The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

{39:41} The cloths of service to do service in the holy [place,] and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

{39:42} According to all that the LORD commanded Moses, so the children of Israel made all the work.

### Exodus 39:13

#### Septuagint

39:13 And the blue that was left, and the purple, and the scarlet they made *into* garments of ministry for Aaron, so that he should minister with them in the sanctuary;

14 and they brought the garments to Moses, and the tabernacle, and its furniture, its bases and its bars and the posts;

15 and the ark of the covenant, and its bearers, and the altar and all its furniture.

16 And they made the anointing oil, and the incense of composition, and the pure candlestick, 17 and its lamps, lamps for burning, and oil for the light,

18 and the table of shewbread, and all its furniture, and the shewbread upon it,

19 and the garments of the sanctuary which belong to Aaron, and the garments of his sons, for the priestly ministry;

20 and the curtains of the court, and the posts, and the veil of the door of the tabernacle, and the gate of the court,

21 and all the vessels of the tabernacle and all its instruments: and the skins, even rams' skins dyed red, and the blue coverings, and the coverings of the other things, and the pins, and all the instruments for the works of the tabernacle of witness.

22 Whatsoever things the Lord appointed Moses, so did the children of Israel make all the furniture.

23 And Moses saw all the works; and they had done them all as the Lord commanded Moses, so had they made them; and Moses blessed them.

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{39:43} And Moses did look upon all the work, and, behold, they have done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Antiquities Book 3 6:7 - 6:8

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Over against this table, near the southern wall, was set a candlestick of cast gold, hollow within, being of the weight of one hundred pounds, which the Hebrews call *Chinchar*, . if it be turned into the Greek language, it denotes a *talent*. It was' made with its knops, and lilies, and pomegranates, and bowls (which ornaments amounted to seventy in all); by which means the shaft elevated itself on high from a single base, and spread itself into as many branches as there are planets, including the sun among them. It terminated in seven heads, in one row, all standing parallel to one another; and these branches carried seven lamps, one by one, in imitation of the number of the planets. These lamps looked to the east and to the south, the candlestick being situate obliquely.

Now between this candlestick and the table, which, as we said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to corruption; it was entirely crusted over with a golden plate. Its breadth on each side was a cubit, but the altitude double. Upon it was a grate of gold, that was extant above the altar, which had a golden crown encompassing it round about, whereto belonged rings and bars, by which the priests carried it when they journeyed. Before this tabernacle there was reared a brazen altar, but it was within made of wood, five cubits by measure on each side, but its height was but three, in like manner adorned with brass plates as bright as gold. It had also a brazen hearth of network; for the ground underneath received the fire from the hearth, because it had no basis to receive it. Hard by this altar lay the basins, and the vials, and the censers, and the caldrons, made of gold; but the other vessels, made for the use of the sacrifices, were all of brass. And such was the construction of the tabernacle; and these were the vessels thereto belonging.

# Setting up

## Exodus 40:1

### King James

{40:1} And the LORD spake unto Moses, saying,  
{40:2} On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.  
{40:3} And thou shalt put therein the ark of the testimony, and cover the ark with the veil.  
{40:4} And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.  
{40:5} And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.  
{40:6} And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.  
{40:7} And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.  
{40:8} And thou shalt set up the court round about, and hang up the hanging at the court gate.  
{40:9} And thou shalt take the anointing oil, and anoint the tabernacle, and all that [is] therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.  
{40:10} And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.  
{40:11} And thou shalt anoint the laver and his foot, and sanctify it.  
{40:12} And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

### Septuagint

40:1 And the Lord spoke to Moses, saying,  
2 On the first day of the first month, at the new moon, thou shalt set up the tabernacle of witness,  
3 and thou shalt place *in it* the ark of the testimony, and shalt cover the ark with the veil,  
4 and thou shalt bring in the table and shalt set forth that which is to be set forth on it; and thou shalt bring in the candlestick and place its lamps on it.  
5 And thou shalt place the golden altar, to burn incense before the ark; and thou shalt put a covering of a veil on the door of the tabernacle of witness.  
6 And thou shalt put the altar of burnt-offerings by the doors of the tabernacle of witness, and thou shalt set up the tabernacle round about, and thou shalt hallow all that belongs to it round about.  
7 8 9 And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all things in it; and shalt sanctify it, and all its furniture, and it shall be holy.  
10 And thou shalt anoint the altar of burnt-offerings, and all its furniture; and thou shalt hallow the altar, and the altar shall be most holy.  
11 12 And thou shalt bring Aaron and his sons to the doors of the tabernacle of witness, and thou shalt wash them with water.  
13 And thou shalt put on Aaron the holy garments, and thou shalt anoint him, and thou shalt sanctify him, and he shall minister to me as priest.

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{40:13} And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

{40:14} And thou shalt bring his sons, and clothe them with coats:

{40:15} And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

{40:16} Thus did Moses: according to all that the LORD commanded him, so did he.

{40:17} And it came to pass in the first month in the second year, on the first [day] of the month, [that] the tabernacle was reared up.

{40:18} And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

{40:19} And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

{40:20} And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

{40:21} And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

{40:22} And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

{40:23} And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

{40:24} And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

{40:25} And he lighted the lamps before the LORD; as the LORD commanded Moses.

{40:26} And he put the golden altar in the tent of the congregation before the vail:

14 And thou shalt bring up his sons, and shalt put garments on them.

15 And thou shalt anoint them as thou didst anoint their father, and they shall minister to me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their generations.

16 And Moses did all things whatsoever the Lord commanded him, so did he.

17 And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up.

18 And Moses set up the tabernacle, and put on the chapiters, and put the bars into their places, and set up the posts.

19 And he stretched out the curtains over the tabernacle, and put the veil of the tabernacle on it above as the Lord commanded Moses.

20 And he took the testimonies, and put them into the ark; and he put the staves by the sides of the ark.

21 And he brought the ark into the tabernacle, and put on *it* the covering of the veil, and covered the ark of the testimony, as the Lord commanded Moses.

22 And he put the table in the tabernacle of witness, on the north side without the veil of the tabernacle.

23 And he put on it the shewbread before the Lord, as the Lord commanded Moses.

24 And he put the candlestick into the tabernacle of witness, on the side of the tabernacle toward the south.

25 And he put on it its lamps before the Lord, as the Lord had commanded Moses.

26 And he put the golden altar in the tabernacle of witness before the veil;

27 and he burnt on it incense of composition, as the Lord commanded Moses.

28 29 And he put the altar of the burnt-offerings by the doors of the tabernacle.

31 And he set up the court round about the tabernacle and the altar; and Moses accomplished all the works.

{40:27} And he burnt sweet incense thereon; as the LORD commanded Moses.

*Mount Sinai*

{40:28} And he set up the hanging [at] the door of the tabernacle.

{40:29} And he put the altar of burnt offering [by] the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

{40:30} And he set the laver between the tent of the congregation and the altar, and put water there, to wash [withal. ]

{40:31} And Moses and Aaron and his sons washed their hands and their feet thereat:

{40:32} When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

{40:33} And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

{40:34} Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

{40:35} And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

{40:36} And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

{40:37} But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

{40:38} For the cloud of the LORD [was] upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

<sup>34</sup> And the cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord.

<sup>35</sup> And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord.

<sup>36</sup> And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage.

<sup>37</sup> And if the cloud went not up, they did not prepare to depart, till the day when the cloud went up.

<sup>38</sup> For a cloud was on the tabernacle by day, and fire was on it by night before all Israel, in all their journeyings.

But Moses refused all that honor which he saw the multitude ready to bestow upon him, and attended to nothing else but the service of God. He went no more up to Mount Sinai; but he went into the tabernacle, and brought back answers from God for what he prayed for. His habit was also that of a private man, and in all other circumstances he behaved himself like one of the common people, and was desirous to appear without distinguishing himself from the multitude, but would have it known that he did nothing else but take care of them. He also set down in writing the form of their government, and those laws by obedience whereto they would lead their lives so as to please God, and so as to have no quarrels one among another. However, the laws he ordained were such as God suggested to him; so I shall now discourse concerning that form of government, and those laws.

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## *Burnt offerings*

### Leviticus 1:1

#### King James

{1:1} And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

{1:2} Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, [even] of the herd, and of the flock.

{1:3} If his offering [be] a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

{1:4} And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

{1:5} And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that [is by] the door of the tabernacle of the congregation.

{1:6} And he shall flay the burnt offering, and cut it into his pieces.

{1:7} And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

{1:8} And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that [is] on the fire which [is] upon the altar:

#### Septuagint

1:1 And the Lord called Moses again and spoke to him out of the tabernacle of witness, saying, Speak to the children of Israel, and thou shalt say to them,

2 If *any* man of you shall bring gifts to the Lord, ye shall bring your gifts of the cattle and of the oxen and of the sheep.

3 If his gift be a whole-burnt-offering, he shall bring an unblemished male of the herd to the door of the tabernacle of witness, he shall bring it as acceptable before the Lord.

4 And he shall lay his hand on the head of the burnt-offering as a thing acceptable for him, to make atonement for him.

5 And they shall slay the calf before the Lord; and the sons of Aaron the priests shall bring the blood, and they shall pour the blood round about on the altar, which *is* at the doors of the tabernacle of witness.

6 And having flayed the whole burnt-offering, they shall divide it by its limbs.

7 And the sons of Aaron the priests shall put fire on the altar, and shall pile wood on the fire.

8 And the sons of Aaron the priests shall pile up the divided parts, and the head, and the fat on the wood on the fire, *the wood* which is on the altar.

### Commands

{1:9} But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, [to be] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

{1:10} And if his offering [be] of the flocks, [namely,] of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

{1:11} And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

{1:12} And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that [is] on the fire which [is] upon the altar:

{1:13} But he shall wash the inwards and the legs with water: and the priest shall bring [it] all, and burn [it] upon the altar: it [is] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

{1:14} And if the burnt sacrifice for his offering to the LORD [be] of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

{1:15} And the priest shall bring it unto the altar, and wring off his head, and burn [it] on the altar; and the blood thereof shall be wrung out at the side of the altar:

{1:16} And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

{1:17} And he shall cleave it with the wings thereof, [but] shall not divide [it] asunder: and the priest shall burn it upon the altar, upon the wood that [is] upon the fire: it [is] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

<sup>9</sup> And the entrails and the feet they shall wash in water, and the priests shall put all on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord.

<sup>10</sup> And if his gift *be* of the sheep to the Lord, or of the lambs, or of the kids for whole-burnt-offerings, he shall bring it a male without blemish.

<sup>11</sup> And he shall lay his hand on its head; and they shall kill it by the side of the altar, toward the north before the Lord, and the sons of Aaron the priests shall pour its blood on the altar round about.

<sup>12</sup> And they shall divide it by its limbs, and its head and its fat, and the priests shall pile them up on the wood which is on the fire, on the altar.

<sup>13</sup> And they shall wash the entrails and the feet with water, and the priest shall bring all the *parts* and put them on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord.

<sup>14</sup> And if he bring his gift, a burnt-offering to the Lord, of birds, then shall he bring his gift of doves or pigeons.

<sup>15</sup> And the priest shall bring it to the altar, and shall wring off its head; and the priest shall put it on the altar, and shall wring out the blood at the bottom of the altar.

<sup>16</sup> And he shall take away the crop with the feathers, and shall cast it forth by the altar toward the east to the place of the ashes.

<sup>17</sup> And he shall break it off from the wings and shall not separate it, and the priest shall put it on the altar on the wood which is on the fire: it is a burnt-offering, a sacrifice, a sweet-smelling savour to the Lord.

## Antiquities Book 3 9:1

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I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

## *Grain offerings*

### Leviticus 2:1

#### King James

{2:1} And when any will offer a meat offering unto the LORD, his offering shall be [of] fine flour; and he shall pour oil upon it, and put frankincense thereon:

{2:2} And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, [to be] an offering made by fire, of a sweet savour unto the LORD:

{2:3} And the remnant of the meat offerings [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire.

{2:4} And if thou bring an oblation of a meat offering baken in the oven, [it shall be] unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

{2:5} And if thy oblation [be] a meat offering [baken] in a pan, it shall be [of] fine flour unleavened, mingled with oil.

#### Septuagint

2:1 And if a soul bring a gift, a sacrifice to the Lord, his gift shall be fine flour; and he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice.

2 And he shall bring it to the priests the sons of Aaron: and having taken from it a handful of the fine flour with the oil, and all its frankincense, then the priest shall put the memorial of it on the altar: *it is* a sacrifice, an odour of sweet savour to the Lord.

3 And the remainder of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

4 And if he bring as a gift a sacrifice baked from the oven, a gift to the Lord of fine flour, *he shall bring* unleavened bread kneaded with oil, and unleavened cakes anointed with oil.

5 And if thy gift *be* a sacrifice from a pan, it is fine flour mingled with oil, unleavened *offerings*.

### Commands

{2:6} Thou shalt part it in pieces, and pour oil thereon: it [is] a meat offering.

{2:7} And if thy oblation [be] a meat offering [baken] in the frying pan, it shall be made [of] fine flour with oil.

{2:8} And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

{2:9} And the priest shall take from the meat offering a memorial thereof, and shall burn [it] upon the altar: [it is] an offering made by fire, of a sweet savour unto the LORD.

{2:10} And that which is left of the meat offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire.

{2:11} No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

{2:12} As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

{2:13} And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

{2:14} And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, [even] corn beaten out of full ears.

{2:15} And thou shalt put oil upon it, and lay frankincense thereon: it [is] a meat offering.

{2:16} And the priest shall burn the memorial of it, [part] of the beaten corn thereof, and [part] of the oil thereof, with all the frankincense thereof: [it is] an offering made by fire unto the LORD.

6 And thou shalt break them into fragments and pour oil upon them: it is a sacrifice to the Lord.

7 And if thy gift be a sacrifice from the hearth, it shall be made of fine flour with oil.

8 And he shall offer the sacrifice which he shall make of these to the Lord, and shall bring it to the priest.

9 And the priest shall approach the altar, and shall take away from the sacrifice a memorial of it, and the priest shall place it on the altar: a burnt offering, a smell of sweet savour to the Lord.

10 And that which is left of the sacrifice *shall be* for Aaron and his sons, most holy from the burnt-offerings of the Lord.

11 Ye shall not leaven any sacrifice which ye shall bring to the Lord; for *as to* any leaven, or any honey, ye shall not bring of it to offer a gift to the Lord.

12 Ye shall bring them in the way of fruits to the Lord, but they shall not be offered on the altar for a sweet-smelling savour to the Lord.

13 And every gift of your sacrifice shall be seasoned with salt; omit not the salt of the covenant of the Lord from your sacrifices: on every gift of yours ye shall offer salt to the Lord your God.

14 And if thou wouldest offer a sacrifice of firstfruits to the Lord, *it shall be* new grains ground *and* roasted for the Lord; so shalt thou bring the sacrifice of the first-fruits.

15 And thou shalt pour oil upon it, and shalt put frankincense on it: it is a sacrifice.

16 And the priest shall offer the memorial of it *taken* from the grains with the oil, and all its frankincense: it is a burnt-offering to the Lord.

Now the law requires, both in private and public sacrifices, that the finest flour be also brought; for a lamb the measure of one tenth deal, - for a ram two, - and for a bull three. This they consecrate upon the altar, when it is mingled with oil; for oil is also brought by those that sacrifice; for a bull the half of an hin, and for a ram the third part of the same measure, and one quarter of it for a lamb. This hin is an ancient Hebrew measure, and is equivalent to two Athenian choas (or congiuses). They bring the same quantity of oil which they do of wine, and they pour the wine about the altar; but if any one does not offer a complete sacrifice of animals, but brings fine flour only for a vow, he throws a handful upon the altar as its first-fruits, while the priests take the rest for their food, either boiled or mingled with oil, but made into cakes of bread. But whatsoever it be that a priest himself offers, it must of necessity be all burnt. Now the law forbids us to sacrifice any animal at the same time with its dam; and, in other cases, not till the eighth day after its birth. Other sacrifices there are also appointed for escaping distempers, or for other occasions, in which meat-offerings are consumed, together with the animals that are sacrificed; of which it is not lawful to leave any part till the next day, only the priests are to take their own share.

## *Peace offerings*

### Leviticus 3:1

#### King James

{3:1} And if his oblation [be] a sacrifice of peace offering, if he offer [it] of the herd; whether [it be] a male or female, he shall offer it without blemish before the LORD.

{3:2} And he shall lay his hand upon the head of his offering, and kill it [at] the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

{3:3} And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards,

{3:4} And the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

{3:5} And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which [is] upon the wood that [is] on the fire: [it is] an offering made by fire, of a sweet savour unto the LORD.

#### Septuagint

<sup>3:1</sup> And if his gift to the Lord be a peace-offering, if he should bring it of the oxen, whether it be male or whether it be female, he shall bring it unblemished before the Lord.

<sup>2</sup> And he shall lay his hands on the head of the gift, and shall slay it before the Lord, by the doors of the tabernacle of witness. And the priests the sons of Aaron shall pour the blood on the altar of burnt-offerings round about.

<sup>3</sup> And they shall bring of the peace-offering a burnt-sacrifice to the Lord, the fat covering the belly, and all the fat on the belly.

<sup>4</sup> And the two kidneys and the fat that is upon them; he shall take away that which is on the thighs, and the caul above the liver together with the kidneys.

<sup>5</sup> And the priests the sons of Aaron shall offer them on the altar on the burnt-offering, on the wood which is on the fire upon the altar: *it is* a burnt-offering, a smell of sweet savour to the Lord.

### Commands

{3:6} And if his offering for a sacrifice of peace offering unto the LORD [be] of the flock; male or female, he shall offer it without blemish.

{3:7} If he offer a lamb for his offering, then shall he offer it before the LORD.

{3:8} And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

{3:9} And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, [and] the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that [is] upon the inwards,

{3:10} And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

{3:11} And the priest shall burn it upon the altar: [it is] the food of the offering made by fire unto the LORD.

{3:12} And if his offering [be] a goat, then he shall offer it before the LORD.

{3:13} And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

{3:14} And he shall offer thereof his offering, [even] an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards,

{3:15} And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

{3:16} And the priest shall burn them upon the altar: [it is] the food of the offering made by fire for a sweet savour: all the fat [is] the LORD'S.

{3:17} [It shall be] a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

6 And if his gift be of the sheep, a peace-offering to the Lord, male or female, he shall bring it unblemished.

7 If he bring a lamb for his gift, he shall bring it before the Lord.

8 And he shall lay his hands on the head of his offering, and shall slay it by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about.

9 And he shall bring of the peace-offering a burnt-sacrifice to the Lord: the fat and the hinder part unblemished he shall take away with the loins, and having taken away all the fat that covers the belly, and all the fat that is on the belly,

10 and both the kidneys and the fat that is upon them, *and* that which is on the thighs, and the caul which is on the liver with the kidneys,

11 the priest shall offer these on the altar: *it is* a sacrifice of sweet savour, a burnt-offering to the Lord.

12 And if his offering be of the goats, then shall he bring it before the Lord.

13 And he shall lay his hands on its head; and they shall slay it before the Lord by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about.

14 And he shall offer of it a burnt-offering to the Lord, *even* the fat that covers the belly, and all the fat that is on the belly.

15 And both the kidneys, and all the fat that is upon them, that which is upon the thighs, and the caul of the liver with the kidneys, shall he take away.

16 And the priest shall offer it upon the altar: *it is* a burnt-offering, a smell of sweet savour to the Lord. All the fat *belongs* to the Lord.

17 *It is* a perpetual statute throughout your generations, in all your habitations; ye shall eat no fat and no blood.

But those that offer thank-offerings do indeed sacrifice the same creatures, but such as are unblemished, and above a year old; however, they may take either males or females. They also sprinkle the altar with their blood; but they lay upon the altar the kidneys and the caul, and all the fat, and the lobe of the liver, together with the rump of the lamb; then, giving the breast and the right shoulder to the priests, the offerers feast upon the remainder of the flesh for two days; and what remains they burn.

## *Sin offerings*

### Leviticus 4:1

#### King James

{4:1} And the LORD spake unto Moses, saying,  
{4:2} Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD [concerning things] which ought not to be done, and shall do against any of them:

{4:3} If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

{4:4} And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

{4:5} And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

{4:6} And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

#### Septuagint

4:1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, saying, If a soul shall sin unwillingly before the Lord, in any of the commandments of the Lord concerning things which he ought not to do, and shall do some of them;

3 if the anointed priest sin so as to cause the people to sin, then shall he bring for his sin, which he has sinned, an unblemished calf of the herd to the Lord for his sin.

4 And he shall bring the calf to the door of the tabernacle of witness before the Lord, and he shall put his hand on the head of the calf before the Lord, and shall slay the calf in the presence of the Lord.

5 And the anointed priest who has been consecrated having received of the blood of the calf, shall then bring it into the tabernacle of witness.

6 And the priest shall dip his finger into the blood, and sprinkle of the blood seven times before the Lord, over against the holy veil.

### Commands

{4:7} And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which [is] in the tabernacle of the congregation: and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation.

{4:8} And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that [is] upon the inwards,

{4:9} And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

{4:10} As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

{4:11} And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

{4:12} Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

{4:13} And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done [somewhat against] any of the commandments of the LORD [concerning things] which should not be done, and are guilty;

{4:14} When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

{4:15} And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

{4:16} And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

<sup>7</sup> And the priest shall put of the blood of the calf on the horns of the altar of the compound incense which is before the Lord, which is in the tabernacle of witness; and all the blood of the calf shall he pour out by the foot of the altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness.

<sup>8</sup> and all the fat of the calf of the sin-offering shall he take off from it; the fat that covers the inwards, and all the fat that is on the inwards,

<sup>9</sup> and the two kidneys, and the fat that is upon them, which is on the thighs, and the caul that is on the liver with the kidneys, them shall he take away,

<sup>10</sup> as he takes it away from the calf of the sacrifice of peace-offering, so shall the priest offer it on the altar of burnt-offering.

<sup>11</sup> And *they shall take* the skin of the calf, and all his flesh with the head and the extremities and the belly and the dung,

<sup>12</sup> and they shall carry out the whole calf out of the camp into a clean place, where they pour out the ashes, and they shall consume it there on wood with fire: it shall be burnt on the ashes poured out.

<sup>13</sup> And if the whole congregation of Israel trespass ignorantly, and a thing should escape the notice of the congregation, and they should do one thing forbidden of any of the commands of the Lord, which ought not to be done, and should transgress:

<sup>14</sup> and the sin wherein they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering, and they shall bring it to the doors of the tabernacle of witness.

<sup>15</sup> And the elders of the congregation shall lay their hands on the head of the calf before the Lord, and they shall slay the calf before the Lord.

<sup>16</sup> And the anointed priest shall bring in of the blood of the calf into the tabernacle of witness.

### Commands

{4:17} And the priest shall dip his finger [in some] of the blood, and sprinkle [it] seven times before the LORD, [even] before the veil.

{4:18} And he shall put [some] of the blood upon the horns of the altar which [is] before the LORD, that [is] in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation.

{4:19} And he shall take all his fat from him, and burn [it] upon the altar.

{4:20} And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

{4:21} And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it [is] a sin offering for the congregation.

{4:22} When a ruler hath sinned, and done [somewhat] through ignorance [against] any of the commandments of the LORD his God [concerning things] which should not be done, and is guilty;

{4:23} Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

{4:24} And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it [is] a sin offering.

{4:25} And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

{4:26} And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

17 And the priest shall dip his finger into some of the blood of the calf, and shall sprinkle it seven times before the Lord, in front of the veil of the sanctuary.

18 And the priest shall put some of the blood on the horns of the altar of the incense of composition, which is before the Lord, which is in the tabernacle of witness; and he shall pour out all the blood at the bottom of the altar of whole-burnt-offerings, which is by the door of the tabernacle of witness.

19 And he shall take away all the fat from it, and shall offer it up on the altar.

20 And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them, and the trespass shall be forgiven them.

21 And they shall carry forth the calf whole without the camp, and they shall burn the calf as they burnt the former calf: it is the sin-offering of the congregation.

22 And if a ruler sin, and break one of all the commands of the Lord his God, *doing the thing* which ought not to be done, unwillingly, and shall sin and trespass,

23 and his trespass wherein he has sinned, be known to him, then shall he offer for his gift a kid of the goats, a male without blemish.

24 And he shall lay his hand on the head of the kid, and they shall kill it in the place where they kill the *victims for* whole-burnt-offerings before the Lord; it is a sin-offering.

25 And the priest shall put some of the blood of the sin-offering with his finger on the horns of the altar of whole-burnt-offering; and he shall pour out all its blood by the bottom of the altar of whole-burnt-offerings.

26 And he shall offer up all his fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

### Commands

{4:27} And if any one of the common people sin through ignorance, while he doeth [some-what against] any of the commandments of the LORD [concerning things] which ought not to be done, and be guilty;

{4:28} Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

{4:29} And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

{4:30} And the priest shall take of the blood thereof with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

{4:31} And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn [it] upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

{4:32} And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

{4:33} And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering

{4:34} And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

{4:35} And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him

27 And if a soul of the people of the land should sin unwillingly, in doing a thing *contrary to* any of the commandments of the Lord, which ought not to be done, and shall transgress,

28 and his sin should be known to him, wherein he has sinned, then shall he bring a kid of the goats, a female without blemish shall he bring for his sin, which he has sinned.

29 And he shall lay his hand on the head of his sin-offering, and they shall slay the kid of the sin-offering in the place where they slay the *victims for* whole-burnt-offerings.

30 And the priest shall take of its blood with his finger, and shall put it on the horns of the altar of whole-burnt-offerings; and all its blood he shall pour forth by the foot of the altar.

31 And he shall take away all the fat, as the fat is taken away from the sacrifice of peace-offering, and the priest shall offer it on the altar for a smell of sweet savour to the Lord; and the priest shall make atonement for him, and *his sin* shall be forgiven him.

32 And if he should offer a lamb for his sin-offering, he shall offer it a female without blemish.

33 And he shall lay his hand on the head of the sin-offerings, and they shall kill it in the place where they kill the *victims for* whole-burnt-offerings.

34 And the priest shall take of the blood of the sin-offering with his finger, and shall put it on the horns of the altar of whole-burnt-offerings, and he shall pour out all its blood by the bottom of the altar of whole-burnt-offering.

35 And he shall take away all his fat, as the fat of the lamb of the sacrifice of peace-offering is taken away, and the priest shall put it on the altar for a whole-burnt-offering to the Lord; and the priest shall make atonement for him for the sin which he sinned, and it shall be forgiven him.

## Leviticus 5:1

### King James

{5:1} And if a soul sin, and hear the voice of swearing, and [is] a witness, whether he hath seen or known [of it;] if he do not utter [it,] then he shall bear his iniquity.

{5:2} Or if a soul touch any unclean thing, whether [it be] a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and [if] it be hidden from him; he also shall be unclean, and guilty.

{5:3} Or if he touch the uncleanness of man, whatsoever uncleanness [it be] that a man shall be defiled withal, and it be hid from him; when he knoweth [of it,] then he shall be guilty.

{5:4} Or if a soul swear, pronouncing with [his] lips to do evil, or to do good, whatsoever [it be] that a man shall pronounce with an oath, and it be hid from him; when he knoweth [of it,] then he shall be guilty in one of these.

{5:5} And it shall be, when he shall be guilty in one of these [things,] that he shall confess that he hath sinned in that [thing: ]

{5:6} And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

{5:7} And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

{5:8} And he shall bring them unto the priest, who shall offer [that] which [is] for the sin offering first, and wring off his head from his neck, but shall not divide [it] asunder:

{5:9} And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it [is] a sin offering.

### Septuagint

5:1 And if a soul sin, and hear the voice of swearing, and he is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity.

2 That soul which shall touch any unclean thing, or carcase, or *that which is* unclean being taken of beasts, or the dead bodies of abominable *rep-tiles* which are unclean, or carcasses of unclean cattle,

3 or should touch the uncleanness of a man, or whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he should know, —then he shall have transgressed.

4 That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall *afterwards* know *it*, and *so* he should sin in some one of these things:

5 —then shall he declare his sin in the things wherein he has sinned by that sin.

6 And he shall bring for his transgressions against the Lord, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall be forgiven him.

7 And if he cannot afford a sheep, he shall bring for his sin which he has sinned, two turtle-doves or two young pigeons to the Lord; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them to the priest, and the priest shall bring the sin-offering first; and the priest shall pinch off the head from the neck, and shall not divide the body.

9 And he shall sprinkle of the blood of the sin-offering on the side of the altar, but the rest of the blood he shall drop at the foot of the altar, for it is a sin-offering.

### Commands

{5:10} And he shall offer the second [for] a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

{5:11} But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put [any] frankincense thereon: for it [is] a sin offering.

{5:12} Then shall he bring it to the priest, and the priest shall take his handful of it, [even] a memorial thereof, and burn [it] on the altar, according to the offerings made by fire unto the LORD: it [is] a sin offering.

{5:13} And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [the remnant] shall be the priest's, as a meat offering.

{5:14} And the LORD spake unto Moses, saying,

{5:15} If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

{5:16} And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

{5:17} And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist [it] not, yet is he guilty, and shall bear his iniquity.

10 And he shall make the second a whole-burnt-offering, as it is fit; and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him.

11 And if he cannot afford a pair of turtle-doves, or two young pigeons, then shall he bring as his gift for his sin, the tenth part of an ephah of fine flour for a sin-offering; he shall not pour oil upon it, nor shall he put frankincense upon it, because it is a sin-offering.

12 And he shall bring it to the priest; and the priest having taken a handful of it, shall lay the memorial of it on the altar of whole-burnt-offerings to the Lord; it is a sin-offering.

13 And the priest shall make atonement for him for his sin, which he has sinned in one of these things, and it shall be forgiven him; and that which is left shall be the priest's, as an offering of fine flour.

14 And the Lord spoke to Moses, saying,

15 The soul which shall be really unconscious, and shall sin unwillingly in any of the holy things of the Lord, shall even bring to the Lord for his transgression, a ram of the flock without blemish, valued according to shekels of silver according to the shekel of the sanctuary, for his *transgression* wherein he transgressed.

16 And he shall make compensation for that wherein he has sinned in the holy things; and he shall add the fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of transgression, and *his sin* shall be forgiven him.

17 And the soul which shall sin, and do one thing *against* any of the commandments of the Lord, which it is not right to do, and has not known it, and shall have transgressed, and shall have contracted guilt,

### Commands

{5:18} And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist [it] not, and it shall be forgiven him.

{5:19} It [is] a trespass offering: he hath certainly trespassed against the LORD.

<sup>18</sup> he shall even bring a ram without blemish from the flock, *valued* at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him.

<sup>19</sup> For he has surely been guilty of transgression before the Lord.

## Antiquities Book 3 9:3

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The sacrifices for sins are offered in the same manner as is the thank-offering. But those who are unable to purchase complete sacrifices, offer two pigeons, or turtle doves; the one of which is made a burnt-offering to God, the other they give as food to the priests. But we shall treat more accurately about the oblation of these creatures in our discourse concerning sacrifices. But if a person fall into sin by ignorance, he offers an ewe lamb, or a female kid of the goats, of the same age; and the priests sprinkle the blood at the altar, not after the former manner, but at the corners of it. They also bring the kidneys and the rest of the fat, together with the lobe of the liver, to the altar, while the priests bear away the hides and the flesh, and spend it in the holy place, on the same day; for the law does not permit them to leave of it until the morning. But if any one sin, and is conscious of it himself, but hath nobody that can prove it upon him, he offers a ram, the law enjoining him so to do; the flesh of which the priests eat, as before, in the holy place, on the same day. And if the rulers offer sacrifices for their sins, they bring the same oblations that private men do; only they so far differ, that they are to bring for sacrifices a bull or a kid of the goats, both males.

## Offering laws

### Leviticus 6:1

#### King James

{6:1} And the LORD spake unto Moses, saying,

{6:2} If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

{6:3} Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

#### Septuagint

6:1 And the Lord spoke to Moses, saying,

<sup>2</sup> The soul which shall have sinned, and willfully overlooked the commandments of the Lord, and shall have dealt falsely in the affairs of his neighbour in the matter of a deposit, or concerning fellowship, or concerning plunder, or has in anything wronged his neighbour,

<sup>3</sup> or has found that which was lost, and shall have lied concerning it, and shall have sworn unjustly concerning *any* one of all the things, whatsoever a man may do, so as to sin hereby;

### Commands

{6:4} Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

{6:5} Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, [and] give it unto him to whom it appertaineth, in the day of his trespass offering.

{6:6} And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

{6:7} And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

{6:8} And the LORD spake unto Moses, saying,

{6:9} Command Aaron and his sons, saying, This [is] the law of the burnt offering: It [is] the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

{6:10} And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

{6:11} And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

{6:12} And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

{6:13} The fire shall ever be burning upon the altar; it shall never go out.

{6:14} And this [is] the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

<sup>4</sup> it shall come to pass, whensoever he shall have sinned, and transgressed, that he shall restore the plunder which he has seized, or *redress* the injury which he has committed, or restore the deposit which was entrusted to him, or the lost article which he has found of any kind, about which he swore unjustly, he shall even restore it in full; and he shall add to it a fifth part besides; he shall restore it to him whose it is in the day in which he happens to be convicted.

<sup>5</sup> And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed.

<sup>6</sup> And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of all the things which he did and trespassed in it.

<sup>7</sup> And the Lord spoke to Moses, saying,

<sup>8</sup> Charge Aaron and his sons, saying,

<sup>9</sup> This *is* the law of whole-burnt-offering; this is the whole-burnt-offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out.

<sup>10</sup> And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which has been thoroughly burnt, which the fire shall have consumed, even the whole- burnt-offering from the altar, and he shall put it near the altar.

<sup>11</sup> And he shall put off his robe, and put on another robe, and he shall take forth the offering that has been burnt without the camp into a clean place.

<sup>12</sup> And the fire on the altar shall be kept burning on it, and shall not be extinguished; and the priest shall burn on it wood every morning, and shall heap on it the whole-burnt-offering, and shall lay on it the fat of the peace-offering.

<sup>13</sup> And the fire shall always burn on the altar; it shall not be extinguished.

<sup>14</sup> This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar.

### Commands

{6:15} And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which [is] upon the meat offering, and shall burn [it] upon the altar [for] a sweet savour, [even] the memorial of it, unto the LORD.

{6:16} And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

{6:17} It shall not be baked with leaven. I have given it [unto them for] their portion of my offerings made by fire; it [is] most holy, as [is] the sin offering, and as the trespass offering.

{6:18} All the males among the children of Aaron shall eat of it. [It shall be] a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

{6:19} And the LORD spake unto Moses, saying,

{6:20} This [is] the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

{6:21} In a pan it shall be made with oil; [and when it is] baked, thou shalt bring it in: [and] the baked pieces of the meat offering shalt thou offer [for] a sweet savour unto the LORD.

{6:22} And the priest of his sons that is anointed in his stead shall offer it: [it is] a statute for ever unto the LORD, it shall be wholly burnt.

{6:23} For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

{6:24} And the LORD spake unto Moses, saying,

{6:25} Speak unto Aaron and to his sons, saying, This [is] the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it [is] most holy.

15 And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice; and he shall offer up on the altar a burnt-offering as a sweet-smelling savour, a memorial of it to the Lord.

16 And Aaron and his sons shall eat that which is left of it: it shall be eaten without leaven in a holy place, they shall eat it in the court of the tabernacle of witness.

17 It shall not be baked with leaven. I have given it as a portion to them of the burnt-offerings of the Lord: it is most holy, as the offering for sin, and as the offering for trespass.

18 Every male of the priests shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of the Lord; whosoever shall touch them shall be hallowed.

19 And the Lord spoke to Moses, saying,

20 This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day in which thou shalt anoint him; the tenth of an ephah of fine flour for a sacrifice continually, the half of it in the morning, and the half of it in the evening.

21 It shall be made with oil in a frying-pan; he shall offer it kneaded *and* in rolls, an offering of fragments, an offering of a sweet savour unto the Lord.

22 The anointed priest who is in his place, *one* of his sons, shall offer it: it is a perpetual statute, it shall all be consumed.

23 And every sacrifice of a priest shall be thoroughly burnt, and shall not be eaten.

24 And the Lord spoke to Moses, saying,

25 Speak to Aaron and to his sons, saying, This is the law of the sin-offering; —in the place where they slay the whole-burnt-offering, they shall slay the sin-offerings before the Lord: they are most holy.

### Commands

{6:26} The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

{6:27} Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

{6:28} But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

{6:29} All the males among the priests shall eat thereof: it [is] most holy.

{6:30} And no sin offering, whereof [any] of the blood is brought into the tabernacle of the congregation to reconcile [withal] in the holy [place,] shall be eaten: it shall be burnt in the fire.

## Leviticus 7:1

### King James

{7:1} Likewise this [is] the law of the trespass offering: it [is] most holy.

{7:2} In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

{7:3} And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

{7:4} And the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the caul [that is] above the liver, with the kidneys, it shall he take away:

{7:5} And the priest shall burn them upon the altar [for] an offering made by fire unto the LORD: it [is] a trespass offering.

{7:6} Every male among the priests shall eat thereof: it shall be eaten in the holy place: it [is] most holy.

26 The priest that offers it shall eat it: in a holy place it shall be eaten, in the court of the tabernacle of witness.

27 Every one that touches the flesh of it shall be holy, and on whosoever garment any of its blood shall have been sprinkled, whosoever shall have it sprinkled, shall be washed in the holy place.

28 And the earthen vessel, in whichsoever it shall have been sodden, shall be broken; and if it shall have been sodden in a brazen vessel, he shall scour it and wash it with water.

29 Every male among the priests shall eat it: it is most holy to the Lord.

30 And no offerings for sin, of whose blood there shall be brought any into the tabernacle of witness to make atonement in the holy place, shall be eaten: they shall be burned with fire.

## Leviticus 6:31

### Septuagint

6:31 And this *is* the law of the ram for the trespass-offering; it is most holy.

32 In the place where they slay the whole-burnt-offering, they shall slay the ram of the trespass-offering before the Lord, and he shall pour out the blood at the bottom of the altar round about.

33 And he shall offer all the fat from it; and the loins, and all the fat that covers the inwards, and all the fat that is upon the inwards,

34 and the two kidneys, and the fat that is upon them, that which is upon the thighs, and the caul upon the liver with the kidney, he shall take them away.

35 And the priest shall offer them on the altar a burnt-offering to the Lord; it is for trespass.

36 Every male of the priest shall eat them, in the holy place they shall eat them: they are most holy.

## Commands

{7:7} As the sin offering [is,] so [is] the trespass offering: [there is] one law for them: the priest that maketh atonement therewith shall have [it. ]

{7:8} And the priest that offereth any man's burnt offering, [even] the priest shall have to himself the skin of the burnt offering which he hath offered.

{7:9} And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

{7:10} And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one [as much] as another.

{7:11} And this [is] the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

{7:12} If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

{7:13} Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

{7:14} And of it he shall offer one out of the whole oblation [for] an heave offering unto the LORD, [and] it shall be the priest's that sprinkleth the blood of the peace offerings.

{7:15} And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

{7:16} But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

{7:17} But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

37 As the sin-offering, so also *is* the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be.

38 And *as for* the priest who offers a man's whole-burnt- offering, the skin of the whole-burnt-offering which he offers, shall be his.

39 And every sacrifice which shall be prepared in the oven, and every one which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it; it shall be his.

40 And every sacrifice made up with oil, or not made up *with oil*, shall belong to the sons of Aaron, an equal portion to each.

## Leviticus 7:1

7:1 This *is* the law of the sacrifice of peace-offering, which they shall bring to the Lord.

2 If a man should offer it for praise, then shall he bring, for the sacrifice of praise, loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour kneaded with oil.

3 With leavened bread he shall offer his gifts, with the peace-offering of praise.

4 And he shall bring one of all his gifts, a separate offering to the Lord: it shall belong to the priest who pours forth the blood of the peace-offering.

5 And the flesh of the sacrifice of the peace-offering of praise shall be his, and it shall be eaten in the day in which it is offered: they shall not leave of it till the morning.

6 And if it be a vow, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the morrow.

7 And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire.

### Commands

{7:18} And if [any] of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

{7:19} And the flesh that toucheth any unclean [thing] shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

{7:20} But the soul that eateth [of] the flesh of the sacrifice of peace offerings, that [pertain] unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

{7:21} Moreover the soul that shall touch any unclean [thing, as] the uncleanness of man, or [any] unclean beast, or any abominable unclean [thing,] and eat of the flesh of the sacrifice of peace offerings, which [pertain] unto the LORD, even that soul shall be cut off from his people.

{7:22} And the LORD spake unto Moses, saying,

{7:23} Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

{7:24} And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

{7:25} For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth [it] shall be cut off from his people.

{7:26} Moreover ye shall eat no manner of blood, [whether it be] of fowl or of beast, in any of your dwellings.

{7:27} Whatsoever soul [it be] that eateth any manner of blood, even that soul shall be cut off from his people.

8 And if he do at all eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity.

9 And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; every one that is clean shall eat the flesh.

10 And whatsoever soul shall eat of the flesh of the sacrifice of the peace-offering which is the Lord's, and his uncleanness be upon him, that soul shall perish from his people.

11 And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing, and shall eat of the flesh of the sacrifice of the peace-offering, which is the Lord's, that soul shall perish from his people.

12 And the Lord spoke to Moses, saying,

13 Speak to the children of Israel, saying, Ye shall eat no fat of oxen or sheep or goats.

14 And the fat of such animals as have died of themselves, or have been seized of beasts, may be employed for any work; but it shall not be eaten for food.

15 Every one that eats fat off the beasts, from which he will bring a burnt-offering to the Lord — that soul shall perish from his people.

16 Ye shall eat no blood in all your habitations, either of beasts or of birds.

17 Every soul that shall eat blood, that soul shall perish from his people.

### Commands

{7:28} And the LORD spake unto Moses, saying,

{7:29} Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

{7:30} His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved [for] a wave offering before the LORD.

{7:31} And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

{7:32} And the right shoulder shall ye give unto the priest [for] an heave offering of the sacrifices of your peace offerings.

{7:33} He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for [his] part.

{7:34} For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

{7:35} This [is the portion] of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day [when] he presented them to minister unto the LORD in the priest's office;

{7:36} Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, [by] a statute for ever throughout their generations.

{7:37} This [is] the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

{7:38} Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

18 And the Lord spoke to Moses, saying,

19 Thou shalt also speak to the children of Israel, saying, He that offers a sacrifice of peace-offering, shall bring his gift to the Lord also from the sacrifice of peace-offering.

20 His hands shall bring the burnt-offerings to the Lord; the fat which is on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before the Lord.

21 And the priest shall offer the fat upon the altar, and the breast shall be Aaron's and his sons, 22 and ye shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering.

23 He that offers the blood of the peace-offering, and the fat, of the sons of Aaron, his shall be the right shoulder for a portion.

24 For I have taken the wave- breast and shoulder of separation from the children of Israel from the sacrifices of your peace- offerings, and I have given them to Aaron the priest and his sons, a perpetual ordinance *due* from the children of Israel.

25 This is the anointing of Aaron, and the anointing of his sons, *their portion* of the burnt-offerings of the Lord, in the day in which he brought them forward to minister as priests to the Lord;

26 as the Lord commanded to give to them in the day in which he anointed them of the sons of Israel, a perpetual statute through their generations.

27 This *is* the law of the whole-burnt-offerings, and of sacrifice, and of sin-offering, and of offering for transgression, and of the sacrifice of consecration, and of the sacrifice of peace-offering;

28 as the Lord commanded Moses in the mount Sina, in the day in which he commanded the children of Israel to offer their gifts before the Lord in the wilderness of Sina.

## Aaron and his sons are readied

### Leviticus 8:1

#### King James

{8:1} And the LORD spake unto Moses, saying,

{8:2} Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

{8:3} And gather thou all the congregation together unto the door of the tabernacle of the congregation.

{8:4} And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

{8:5} And Moses said unto the congregation, This [is] the thing which the LORD commanded to be done.

{8:6} And Moses brought Aaron and his sons, and washed them with water.

{8:7} And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound [it] unto him therewith.

{8:8} And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

{8:9} And he put the mitre upon his head; also upon the mitre, [even] upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

{8:10} And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them.

{8:11} And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

#### Septuagint

8:1 And the Lord spoke to Moses, saying,

2 Take Aaron and his sons, and his robes and the anointing oil, and the calf for the sin-offering, and the two rams, and the basket of unleavened bread,

3 and assemble the whole congregation at the door of the tabernacle of witness.

4 And Moses did as the Lord appointed him, and he assembled the congregation at the door of the tabernacle of witness.

5 And Moses said to the congregation, This is the thing which the Lord has commanded you to do.

6 And Moses brought nigh Aaron and his sons, and washed them with water,

7 and put on him the coat, and girded him with the girdle, and clothed him with the tunic, and put on him the ephod;

8 and girded him *with a girdle* according to the make of the ephod, and clasped him closely with it: and put upon it the oracle, and put upon the oracle the Manifestation and the Truth.

9 And he put the mitre on his head, and put upon the mitre in front the golden plate, the most holy thing, as the Lord commanded Moses.

10 And Moses took of the anointing oil,

11 and sprinkled of it seven times on the altar; and anointed the altar, and hallowed it, and all things on it, and the laver, and its foot, and sanctified them; and anointed the tabernacle and all its furniture, and hallowed it.

### Commands

{8:12} And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

{8:13} And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

{8:14} And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

{8:15} And he slew [it;] and Moses took the blood, and put [it] upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

{8:16} And he took all the fat that [was] upon the inwards, and caul [above] the liver, and the two kidneys, and their fat, and Moses burned [it] upon the altar.

{8:17} But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

{8:18} And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

{8:19} And he killed [it;] and Moses sprinkled the blood upon the altar round about.

{8:20} And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

{8:21} And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it [was] a burnt sacrifice for a sweet savour, [and] an offering made by fire unto the LORD; as the LORD commanded Moses.

{8:22} And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

{8:23} And he slew [it;] and Moses took of the blood of it, and put [it] upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

12 And Moses poured of the anointing oil on the head of Aaron; and he anointed him and sanctified him.

13 And Moses brought the sons of Aaron near, and put on them coat and girded them with girdles, and put on them bonnets, as the Lord commanded Moses.

14 And Moses brought near the calf for the sin-offering, and Aaron and his sons laid their hands on the head of the calf of the sin-offering.

15 And he slew it; and Moses took of the blood, and put it on the horns of the altar round about with his finger; and he purified the altar, and poured out the blood at the bottom of the altar, and sanctified it, to make atonement upon it.

16 And Moses took all the fat that was upon the inwards, and the lobe on the liver, and both the kidneys, and the fat that was upon them, and Moses offered them on the altar.

17 But the calf, and his hide, and his flesh, and his dung, he burnt with fire without the camp, as the Lord commanded Moses.

18 And Moses brought near the ram for a whole-burnt-offering, and Aaron and his sons laid their hands on the head of the ram. And Moses slew the ram: and Moses poured the blood on the altar round about.

19 And he divided the ram by its limbs, and Moses offered the head, and the limbs, and the fat; and he washed the belly and the feet with water.

20 And Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-smelling savour; it is a burnt-offering to the Lord, as the Lord commanded Moses.

21 And Moses brought the second ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram, and *he* slew him;

22 and Moses took of his blood, and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot.

### Commands

{8:24} And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

{8:25} And he took the fat, and the rump, and all the fat that [was] upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and the right shoulder:

{8:26} And out of the basket of unleavened bread, that [was] before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put [them] on the fat, and upon the right shoulder:

{8:27} And he put all upon Aaron's hands, and upon his sons' hands, and waved them [for] a wave offering before the LORD.

{8:28} And Moses took them from off their hands, and burnt [them] on the altar upon the burnt offering: they [were] consecrations for a sweet savour: it [is] an offering made by fire unto the LORD.

{8:29} And Moses took the breast, and waved it [for] a wave offering before the LORD: [for] of the ram of consecration it was Moses' part; as the LORD commanded Moses.

{8:30} And Moses took of the anointing oil, and of the blood which [was] upon the altar, and sprinkled [it] upon Aaron, [and] upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, [and] his garments, and his sons, and his sons' garments with him.

{8:31} And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that [is] in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

{8:32} And that which remaineth of the flesh and of the bread shall ye burn with fire.

<sup>23</sup> And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses poured out the blood on the altar round about.

<sup>24</sup> And he took the fat, and the rump, and the fat on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder.

<sup>25</sup> And from the basket of consecration, which was before the Lord, he also took one unleavened loaf, and one loaf made with oil, and one cake; and put *them* upon the fat, and the right shoulder:

<sup>26</sup> and put them all on the hands of Aaron, and upon the hands of his sons, and offered them up for a wave-offering before the Lord.

<sup>27</sup> And Moses took them at their hands, and Moses offered them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to the Lord.

<sup>28</sup> And Moses took the breast, and separated it for a heave-offering before the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses.

<sup>29</sup> And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him.

<sup>30</sup> And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him.

<sup>31</sup> And Moses said to Aaron and to his sons, Boil the flesh in the tent of the tabernacle of witness in the holy place; and there ye shall eat it and the loaves in the basket of consecration, as it has been appointed me, *the Lord* saying, Aaron and his sons shall eat them.

<sup>32</sup> And that which is left of the flesh and of the loaves burn ye with fire.

### Commands

{8:33} And ye shall not go out of the door of the tabernacle of the congregation [in] seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.  
{8:34} As he hath done this day, [so] the LORD hath commanded to do, to make an atonement for you.  
{8:35} Therefore shall ye abide [at] the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.  
{8:36} So Aaron and his sons did all things which the LORD commanded by the hand of Moses

<sup>33</sup> And ye shall not go out from the door of the tabernacle of witness for seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you,  
<sup>34</sup> as he did in this day on which the Lord commanded me to do so, to make an atonement for you.  
<sup>35</sup> And ye shall remain seven days at the door of the tabernacle of witness, day and night; ye shall observe the ordinances of the Lord, that ye die not; for so has the Lord God commanded me.  
<sup>36</sup> And Aaron and his sons performed all these commands which the Lord commanded Moses.

## Antiquities Book 3 8:1

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WHEN what has been described was brought to a conclusion, gifts not being yet presented, God appeared to Moses, and enjoined him to bestow the high priesthood upon Aaron his brother, as upon him that best of them all deserved to obtain that honor, on account of his virtue. And when he had gathered the multitude together, he gave them an account of Aaron's virtue, and of his good-will to them, and of the dangers he had undergone for their sakes. Upon which, when they had given testimony to him in all respects, and showed their readiness to receive him, Moses said to them, "O you Israelites, this work is already brought to a conclusion, in a manner most acceptable to God, and according to our abilities. And now since you see that he is received into this tabernacle, we shall first of all stand in need of one that may officiate for us, and may minister to the sacrifices, and to the prayers that are to be put up for us. And indeed had the inquiry after such a person been left to me, I should have thought myself worthy of this honor, both because all men are naturally fond of themselves, and because I am conscious to myself that I have taken a great deal of pains for your deliverance; but now God himself has determined that Aaron is worthy of this honor, and has chosen him for his priest, as knowing him to be the most righteous person among you. So that he is to put on the vestments which are consecrated to God; he is to have the care of the altars, and to make provision for the sacrifices; and he it is that must put up prayers for you to God, who will readily hear them, not only because he is himself solicitous for your nation, but also because he will receive them as offered by one that he hath himself chosen to this office. The Hebrews were pleased with what was said, and they gave their approbation to him whom God had ordained; for Aaron was of them all the most deserving of this honor, on account of his own stock and gift of prophecy, and his brother's virtue. He had at that time four sons, Nadab, Abihu, Eleazar, and Ithamar.

## Antiquities Book 3 8:6

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Now when Moses had bestowed such honorary presents on the workmen, as it was fit they should receive, who had wrought so well, he offered sacrifices in the open court of the tabernacle, as God commanded him; a bull, a ram, and a kid of the goats, for a sin-offering. Now I shall speak of what we do in our sacred offices in my discourse about sacrifices; and therein shall inform men in what cases Moses bid us offer a whole burnt-offering, and in what cases the law permits us to partake of them as of food. And when Moses had sprinkled Aaron's vestments, himself, and his sons, with the blood of the beasts that were slain, and had purified them with spring waters and ointment, they became God's priests. After this manner did he consecrate them and their garments for seven days together. The same he did to the tabernacle, and the vessels thereto belonging, both with oil first incensed, as I said, and with the blood of bulls and of rams, slain day by day one, according to its kind. But on the

### Commands

eighth day he appointed a feast for the people, and commanded them to offer sacrifice according to their ability. Accordingly they contended one with another, and were ambitious to exceed each other in the sacrifices which they brought, and so fulfilled Moses's injunctions. But as the sacrifices lay upon the altar, a sudden fire was kindled from among them of its own accord, and appeared to the sight like fire from a flash of lightning, and consumed whatsoever was upon the altar.

## JASHER 83:1

1. And in the twelfth month, in the twenty-third day of the month, Moses took Aaron and his sons, and he dressed them in their garments, and anointed them and did unto them as the Lord had commanded him, and Moses brought up all the offerings which the Lord had on that day commanded him.
2. Moses afterward took Aaron and his sons and said to them, For seven days shall you remain at the door of the tabernacle, for thus am I commanded.
3. And Aaron and his sons did all that the Lord had commanded them through Moses, and they remained for seven days at the door of the tabernacle.

## *Offerings Accepted*

### Leviticus 9:1

#### King James

{9:1} And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel;

{9:2} And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer [them] before the LORD.

{9:3} And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering;

{9:4} Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

{9:5} And they brought [that] which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

#### Septuagint

<sup>9:1</sup> And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel,

<sup>2</sup> and Moses said to Aaron, Take to thyself a young calf of the herd for a sin-offering, and a ram for a whole-burnt-offering, unblemished, and offer them before the Lord.

<sup>3</sup> And speak to the elders of Israel, saying, Take one kid of the goats for a sin-offering, and a young calf, and a lamb of a year old for a whole-burnt-offering, spotless,

<sup>4</sup> and a calf and a ram for a peace offering before the Lord, and fine flour mingled with oil, for to-day the Lord will appear among you.

<sup>5</sup> And they took as Moses commanded them before the tabernacle of witness, and all the congregation drew nigh, and they stood before the Lord.

### Commands

{9:6} And Moses said, This [is] the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

{9:7} And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

{9:8} Aaron therefore went unto the altar, and slew the calf of the sin offering, which [was] for himself.

{9:9} And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put [it] upon the horns of the altar, and poured out the blood at the bottom of the altar:

{9:10} But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

{9:11} And the flesh and the hide he burnt with fire without the camp.

{9:12} And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

{9:13} And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt [them] upon the altar.

{9:14} And he did wash the inwards and the legs, and burnt [them] upon the burnt offering on the altar.

{9:15} And he brought the people's offering, and took the goat, which [was] the sin offering for the people, and slew it, and offered it for sin, as the first.

{9:16} And he brought the burnt offering, and offered it according to the manner.

{9:17} And he brought the meat offering, and took an handful thereof, and burnt [it] upon the altar, beside the burnt sacrifice of the morning.

{9:18} He slew also the bullock and the ram [for] a sacrifice of peace offerings, which [was] for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

6 And Moses said, This is the thing which the Lord has spoken; do *it*, and the glory of the Lord shall appear among you.

7 And Moses said to Aaron, Draw nigh to the altar, and offer thy sin-offering, and thy whole-burnt-offering, and make atonement for thyself, and for thy house; and offer the gifts of the people, and make atonement for them, as the Lord commanded Moses.

8 And Aaron drew nigh to the altar, and slew the calf of his sin-offering.

9 And the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, and he poured out the blood at the bottom of the altar.

10 And he offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire outside of the camp.

12 And he slew the whole-burnt-offering; and the sons of Aaron brought the blood to him, and he poured it on the altar round about.

13 And they brought the whole-burnt-offering, according to its pieces; them and the head he put upon the altar.

14 And he washed the belly and the feet with water, and he put them on the whole-burnt-offering on the altar.

15 And he brought the gift of the people, and took the goat of the sin-offering of the people, and slew it, and purified it as also the first.

16 And he brought the whole-burnt-offering, and offered it in due form.

17 And he brought the sacrifice and filled his hands with it, and laid it on the altar, besides the morning whole-burnt-offering.

18 And he slew the calf, and the ram of the sacrifice of peace-offering of the people; and the sons of Aaron brought the blood to him, and he poured it out on the altar round about.

### Commands

{9:19} And the fat of the bullock and of the ram, the rump, and that which covereth [the inwards,] and the kidneys, and the caul [above] the liver:

{9:20} And they put the fat upon the breasts, and he burnt the fat upon the altar:

{9:21} And the breasts and the right shoulder Aaron waved [for] a wave offering before the LORD; as Moses commanded.

{9:22} And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

{9:23} And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

{9:24} And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: [which] when all the people saw, they shouted, and fell on their faces.

19 And *he took* the fat of the calf, and the hind quarters of the ram, and the fat covering the belly, and the two kidneys, and the fat upon them, and the caul on the liver.

20 And he put the fat on the breasts, and offered the fat on the altar.

21 And Aaron separated the breast and the right shoulder as a choice-offering before the Lord, as the Lord commanded Moses.

22 And Aaron lifted up his hands on the people and blessed them; and after he had offered the sin-offering, and the whole-burnt-offerings, and the peace-offerings, he came down.

23 And Moses and Aaron entered into the tabernacle of witness. And they came out and blessed all the people, and the glory of the Lord appeared to all the people.

24 And fire came forth from the Lord, and devoured the offerings on the altar, both the whole-burnt-offerings and the fat; and all the people saw, and were amazed, and fell upon their faces.

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Now all was finished. Besaleel and Aholiab appeared to be the most skillful of the workmen; for they invented finer works than what others had done before them, and were of great abilities to gain notions of what they were formerly ignorant of; and of these, Besaleel was judged to be the best. Now the whole time they were about this work was the interval of seven months; and after this it was that was ended the first year since their departure out of Egypt. But at the beginning of the second year, on the month *Xanthicus*, as the Macedonians call it, but on the month *Nisan*, as the Hebrews call it, on the new moon, they consecrated the tabernacle, and all its vessels, which I have already described.

Now God showed himself pleased with the work of the Hebrews, and did not permit their labors to be in vain; nor did he disdain to make use of what they had made, but he came and sojourned with them, and pitched his tabernacle in the holy house. And in the following manner did he come to it: - The sky was clear, but there was a mist over the tabernacle only, encompassing it, but not with such a very deep and thick cloud as is seen in the winter season, nor yet in so thin a one as men might be able to discern any thing through it, but from it there dropped a sweet dew, and such a one as showed the presence of God to those that desired and believed it.

## JASHER 83:4

4. And on the eighth day, being the first day of the first month, in the second year from the Israelites' departure from Egypt, Moses erected the sanctuary, and Moses put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that the Lord had commanded him.

5. And Moses called to Aaron and his sons, and they brought the burnt offering and the sin offering for themselves and the children of Israel, as the Lord had commanded Moses.

# Aarons sons are killed

## Leviticus 10:1

### King James

{10:1} And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

{10:2} And there went out fire from the LORD, and devoured them, and they died before the LORD.

{10:3} Then Moses said unto Aaron, This [is it] that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

{10:4} And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

{10:5} So they went near, and carried them in their coats out of the camp; as Moses had said.

{10:6} And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

{10:7} And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD [is] upon you. And they did according to the word of Moses.

### Septuagint

10:1 And the two sons of Aaron, Nadab and Abiud, took each his censer, and put fire therein, and threw incense thereon, and offered strange fire before the Lord, which the Lord did not command them,

<sup>2</sup> and fire came forth from the Lord, and devoured them, and they died before the Lord.

<sup>3</sup> And Moses said to Aaron, This is the thing which the Lord spoke, saying, I will be sanctified among them that draw nigh to me, and I will be glorified in the whole congregation; and Aaron was pricked *in his heart*.

<sup>4</sup> And Moses called Misadae, and Elisaphan, sons of Oziel, sons of the brother of Aaron's father, and said to them, Draw near and take your brethren from before the sanctuary out of the camp.

<sup>5</sup> And they came near and took them in their coats out of the camp, as Moses said.

<sup>6</sup> And Moses said to Aaron, and Eleazar and Ithamar his sons that were left, Ye shall not make bare your heads, and ye shall not tear your garments; that ye die not, and *so* there should be wrath on all the congregation: but your brethren, *even* all the house of Israel, shall lament for the burning, with which they were burnt by the Lord.

<sup>7</sup> And ye shall not go forth from the door of the tabernacle of witness, that ye die not; for the Lord's anointing oil *is* upon you: and they did according to the word of Moses.

Hereupon an affliction befell Aaron, considered as a man and a father, but was undergone by him with true fortitude; for he had indeed a firmness of soul in such accidents, and he thought this calamity came upon him according to God's will: for whereas he had four sons, as I said before, the two elder of them, Nadab and Abihu, did not bring those sacrifices which Moses bade them bring, but which they used to offer formerly, and were burnt to death. Now when the fire rushed upon them, and began to burn them, nobody could quench it. Accordingly they died in this manner. And Moses bid their father and their brethren to take up their bodies, to carry them out of the camp, and to bury them magnificently. Now the multitude lamented them, and were deeply affected at this their death, which so unexpectedly befell them. But Moses entreated their brethren and their father not to be troubled for them, and to prefer the honor of God before their grief about them; for Aaron had already put on his sacred garments.

### JASHER 83:6

6. On that day the two sons of Aaron, Nadab and Abihu, took strange fire and brought it before the Lord who had not commanded them, and a fire went forth from before the Lord, and consumed them, and they died before the Lord on that day.

## *Concerning food for the priests*

### Leviticus 10:8

#### King James

{10:8} And the LORD spake unto Aaron, saying,  
{10:9} Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [it shall be] a statute for ever throughout your generations:  
{10:10} And that ye may put difference between holy and unholy, and between unclean and clean;  
{10:11} And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

#### Septuagint

<sup>8</sup> And the Lord spoke to Aaron, saying,  
<sup>9</sup> Ye shall not drink wine nor strong drink, thou and thy sons with thee, whensoever ye enter into the tabernacle of witness, or when ye approach the altar, so shall ye not die; *it is* a perpetual statute for your generations,  
<sup>10</sup> to distinguish between sacred and profane, and between clean and unclean,  
<sup>11</sup> and to teach the children of Israel all the statutes, which the Lord spoke to them by Moses.

### Commands

{10:12} And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it [is] most holy:

{10:13} And ye shall eat it in the holy place, because it [is] thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

{10:14} And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for [they be] thy due, and thy sons' due, [which] are given out of the sacrifices of peace offerings of the children of Israel.

{10:15} The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave [it for] a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

{10:16} And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron [which were] left [alive,] saying, {10:17} Wherefore have ye not eaten the sin offering in the holy place, seeing it [is] most holy, and [God] hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

{10:18} Behold, the blood of it was not brought in within the holy [place:] ye should indeed have eaten it in the holy [place,] as I commanded.

{10:19} And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and [if] I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

{10:20} And when Moses heard [that,] he was content.

12 And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice that is left of the burnt-offerings of the Lord, and ye shall eat unleavened bread by the altar: it is most holy.

13 And ye shall eat it in the holy place; for this is a statute for thee and a statute for thy sons, of the burnt-offerings to the Lord; for so it has been commanded me.

14 And ye shall eat the breast of separation, and the shoulder of the choice-offering in the holy place, thou and thy sons and thy house with thee; for it has been given as an ordinance for thee and an ordinance for thy sons, of the sacrifices of peace-offering of the children of Israel.

15 They shall bring the shoulder of the choice-offering, and the breast of the separation upon the burnt-offerings of the fat, to separate for a separation before the Lord; and it shall be a perpetual ordinance for thee and thy sons and thy daughters with thee, as the Lord commanded Moses.

16 And Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Ithamar the sons of Aaron that were left, saying,

17 Why did ye not eat the sin-offering in the holy place? for because it is most holy he has given you this to eat, that ye might take away the sin of the congregation, and make atonement for them before the Lord.

18 For the blood of it was not brought into the holy place: ye shall eat it within, before *the Lord*, as the Lord commanded me.

19 And Aaron spoke to Moses, saying, If they have brought nigh to-day their sin-offerings, and their whole-burnt-offerings before the Lord, and these events have happened to me, and *yet* I should eat to-day of the sin-offerings, would it be pleasing to the Lord?

20 And Moses heard *it*, and it pleased him.

# Concerning clean and unclean animals

## Leviticus 11:1

### King James

{11:1} And the LORD spake unto Moses and to Aaron, saying unto them,

{11:2} Speak unto the children of Israel, saying, These [are] the beasts which ye shall eat among all the beasts that [are] on the earth.

{11:3} Whatsoever parteth the hoof, and is clovenfooted, [and] cheweth the cud, among the beasts, that shall ye eat.

{11:4} Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [as] the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

{11:5} And the coney, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you.

{11:6} And the hare, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you.

{11:7} And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he [is] unclean to you.

{11:8} Of their flesh shall ye not eat, and their carcase shall ye not touch; they [are] unclean to you.

{11:9} These shall ye eat of all that [are] in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

{11:10} And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which [is] in the waters, they [shall be] an abomination unto you:

{11:11} They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

### Septuagint

11:1 And the Lord spoke to Moses and Aaron, saying,

<sup>2</sup> Speak ye to the sons of Israel, saying, These are the beasts which ye shall eat of all beasts that are upon the earth.

<sup>3</sup> Every beast parting the hoof and making divisions of two claws, and chewing the cud among beasts, these ye shall eat.

<sup>4</sup> But of these ye shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws; the camel, because it chews the cud, but does not divide the hoof, this is unclean to you.

<sup>5</sup> And the rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you.

<sup>6</sup> And the hare, because it does not chew the cud, and does not divide the hoof, this is unclean to you.

<sup>7</sup> And the swine, because this *animal* divides the hoof, and makes claws of the hoof, and it does not chew the cud, is unclean to you.

<sup>8</sup> Ye shall not eat of their flesh, and ye shall not touch their carcases; these are unclean to you.

<sup>9</sup> And these *are* what ye shall eat of all that are in the waters: all things that have fins and scales in the waters, and in the seas, and in the brooks, these ye shall eat.

<sup>10</sup> And all things which have not fins or scales in the water, or in the seas, and in the brooks, of all which the waters produce, and of every soul living in the water, are an abomination; and they shall be abominations to you.

<sup>11</sup> Ye shall not eat of their flesh, and ye shall abhor their carcases.

### Commands

{11:12} Whatsoever hath no fins nor scales in the waters, that [shall be] an abomination unto you.

{11:13} And these [are they which ye] shall have in abomination among the fowls; they shall not be eaten, they [are] an abomination: the eagle, and the ossifrage, and the ospray,

{11:14} And the vulture, and the kite after his kind;

{11:15} Every raven after his kind;

{11:16} And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

{11:17} And the little owl, and the cormorant, and the great owl,

{11:18} And the swan, and the pelican, and the gier eagle,

{11:19} And the stork, the heron after her kind, and the lapwing, and the bat.

{11:20} All fowls that creep, going upon [all] four, [shall be] an abomination unto you.

{11:21} Yet these may ye eat of every flying creeping thing that goeth upon [all] four, which have legs above their feet, to leap withal upon the earth;

{11:22} [Even] these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

{11:23} But all [other] flying creeping things, which have four feet, [shall be] an abomination unto you.

{11:24} And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

{11:25} And whosoever beareth [ought] of the carcase of them shall wash his clothes, and be unclean until the even.

{11:26} [The carcasses] of every beast which divideth the hoof, and [is] not clovenfooted, nor cheweth the cud, [are] unclean unto you: every one that toucheth them shall be unclean.

12 And all things that have not fins or scales of those that are in the waters, these are an abomination to you.

13 And these are the things which ye shall abhor of birds, and they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the sea-eagle.

14 And the vulture, and the kite, and the like to it;

15 and the sparrow, and the owl, and the sea-mew, and the like to it:

16 and every raven, and the birds like it, and the hawk and his like,

17 and the night-raven and the cormorant and the stork,

18 and the red-bill, and the pelican, and swan,

19 and the heron, and the lapwing, and the like to it, and the hoopoe and the bat.

20 And all winged creatures that creep, which go upon four feet, are abominations to you.

21 But these ye shall eat of the creeping winged animals, which go upon four feet, which have legs above their feet, to leap with on the earth.

22 And these of them ye shall eat: the caterpillar and his like, and the attacus and his like, and the cantharus and his like, and the locust and his like.

23 Every creeping thing from among the birds, which has four feet, is an abomination to you.

24 And by these ye shall be defiled; every one that toucheth their carcasses shall be unclean till the evening.

25 And every one that takes of their dead bodies shall wash his garments, and shall be unclean till the evening.

26 And whichever among the beasts divides the hoof and makes claws, and does not chew the cud, shall be unclean to you; every one that toucheth their dead bodies shall be unclean till evening.

## Commands

{11:27} And whatsoever goeth upon his paws, among all manner of beasts that go on [all] four, those [are] unclean unto you: whoso toucheth their carcase shall be unclean until the even.

{11:28} And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they [are] unclean unto you.

{11:29} These also [shall be] unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

{11:30} And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

{11:31} These [are] unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

{11:32} And upon whatsoever [any] of them, when they are dead, doth fall, it shall be unclean; whether [it be] any vessel of wood, or raiment, or skin, or sack, whatsoever vessel [it be,] wherein [any] work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. {11:33} And every earthen vessel, whereinto [any] of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

{11:34} Of all meat which may be eaten, [that] on which [such] water cometh shall be unclean: and all drink that may be drunk in every [such] vessel shall be unclean.

{11:35} And every [thing] whereupon [any part] of their carcase falleth shall be unclean; [whether it be] oven, or ranges for pots, they shall be broken down: [for] they [are] unclean, and shall be unclean unto you.

{11:36} Nevertheless a fountain or pit, [wherein there is] plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

{11:37} And if [any part] of their carcase fall upon any sowing seed which is to be sown, it [shall be] clean.

{11:38} But if [any] water be put upon the seed, and [any part] of their carcase fall thereon, it [shall be] unclean unto you.

<sup>27</sup> And every one among all the wild beasts that moves upon its fore feet, which goes on all four, is unclean to you; every one that touches their dead bodies shall be unclean till evening.

<sup>28</sup> And he that takes of their dead bodies shall wash his garments, and shall be unclean till evening: these are unclean to you.

<sup>29</sup> And these *are* unclean to you of reptiles upon the earth, the weasel, and the mouse, and the lizard,

<sup>30</sup> the ferret, and the chameleon, and the evet, and the newt, and the mole.

<sup>31</sup> These are unclean to you of all the reptiles which are on the earth; every one who touches their carcasses shall be unclean till evening.

<sup>32</sup> And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work should be done, shall be dipped in water, and shall be unclean till evening; and *then* it shall be clean.

<sup>33</sup> And every earthen vessel into which one of these things shall fall, whatsoever is inside it, shall be unclean, and it shall be broken.

<sup>34</sup> And all food that is eaten, on which water shall come *from such a vessel*, shall be unclean; and every beverage which is drunk in any *such* vessel, shall be unclean.

<sup>35</sup> And every thing on which there shall fall of their dead bodies shall be unclean; ovens and stands for jars shall be broken down: these are unclean, and they shall be unclean to you.

<sup>36</sup> Only *if the water be* of fountains of water, or a pool, or confluence of water, it shall be clean; but he that touches their carcasses shall be unclean.

<sup>37</sup> And if one of their carcasses should fall upon any sowing seed which shall be sown, it shall be clean.

<sup>38</sup> But if water be poured on any seed, and one of their dead bodies fall upon it, it is unclean to you.

### Commands

{11:39} And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

{11:40} And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

{11:41} And every creeping thing that creepeth upon the earth [shall be] an abomination; it shall not be eaten.

{11:42} Whatsoever goeth upon the belly, and whatsoever goeth upon [all] four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they [are] an abomination.

{11:43} Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

{11:44} For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I [am] holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

{11:45} For I [am] the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I [am] holy.

{11:46} This [is] the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

{11:47} To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

<sup>39</sup> And if one of the cattle die, which it is lawful for you to eat, he that touches their carcases shall be unclean till evening.

<sup>40</sup> And he that eats of their carcases shall wash his garments, and be unclean till evening; and he that carries any of their carcases shall wash his garments, and bathe himself in water, and be unclean till evening.

<sup>41</sup> And every reptile that creeps on the earth, this shall be an abomination to you; it shall not be eaten.

<sup>42</sup> And every *animal* that creeps on its belly, and every one that goes on four *feet* continually, which abounds with feet among all the reptiles creeping upon the earth—ye shall not eat it, for it is an abomination to you.

<sup>43</sup> And ye shall not defile your souls with any of the reptiles that creep upon the earth, and ye shall not be polluted with them, and ye shall not be unclean by them.

<sup>44</sup> For I am the Lord your God; and ye shall be sanctified, and ye shall be holy, because I the Lord your God am holy; and ye shall not defile your souls with any of the reptiles creeping upon the earth.

<sup>45</sup> For I am the Lord who brought you up out of the land of Egypt to be your God; and ye shall be holy, for I the Lord am holy.

<sup>46</sup> This is the law concerning beasts and birds and every living creature moving in the water, and every living creature creeping on the earth;

<sup>47</sup> to distinguish between the unclean and the clean; and between those that bring forth alive, such as should be eaten, and those that bring forth alive, such as should not be eaten.

## Antiquities Book 3 11:2

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He also determined concerning animals; which of them might be used for food, and which they were obliged to abstain from; which matters, when this work shall give me occasion, shall be further explained; and the causes shall be added by which he was moved to allot some of them to be our food, and enjoined us to abstain from others. However, he entirely forbade us the use of blood for food, and esteemed it to contain the soul and spirit. He also forbade us to eat the flesh of an animal that died of itself, as also the caul, and the fat of goats, and sheep, and bulls.

# Concerning childbirth

## Leviticus 12:1

### King James

{12:1} And the LORD spake unto Moses, saying,  
{12:2} Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.  
{12:3} And in the eighth day the flesh of his foreskin shall be circumcised.  
{12:4} And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.  
{12:5} But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.  
{12:6} And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:  
{12:7} Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This [is] the law for her that hath born a male or a female.  
{12:8} And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

### Septuagint

12:1 And the Lord spoke to Moses, saying,  
2 Speak to the children of Israel, and thou shalt say to them, Whatsoever woman shall have conceived and born a male child shall be unclean seven days, she shall be unclean according to the days of separation for her monthly courses.  
3 And on the eighth day she shall circumcise the flesh of his foreskin.  
4 And for thirty-three days she shall continue in her unclean blood; she shall touch nothing holy, and shall not enter the sanctuary, until the days of her purification be fulfilled.  
5 But if she should have born a female child, then she shall be unclean twice seven days, according to the time of her monthly courses; and for sixty-six days shall she remain in her unclean blood.  
6 And when the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish for a whole-burnt-offering, and a young pigeon or turtle-dove for a sin-offering to the door of the tabernacle of witness, to the priest.  
7 And he shall present it before the Lord, and the priest shall make atonement for her, and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female.  
8 And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, one for a whole-burnt-offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be purified.

## Antiquities Book 3 11:5

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As to the women, when they have born a child, Moses forbade them to come into the temple, or touch the sacrifices, before forty days were over, supposing it to be a boy; but if she hath born a girl, the law is that she cannot be admitted before twice that number of days be over. And when after the before-mentioned time appointed for them, they perform their sacrifices, the priests distribute them before God.

### *Concerning leprosy*

#### Leviticus 13:1

##### King James

{13:1} And the LORD spake unto Moses and Aaron, saying,

{13:2} When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh [like] the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

{13:3} And the priest shall look on the plague in the skin of the flesh: and [when] the hair in the plague is turned white, and the plague in sight [be] deeper than the skin of his flesh, it [is] a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

{13:4} If the bright spot [be] white in the skin of his flesh, and in sight [be] not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up [him that hath] the plague seven days:

{13:5} And the priest shall look on him the seventh day: and, behold, [if] the plague in his sight be at a stay, [and] the plague spread not in the skin; then the priest shall shut him up seven days more:

{13:6} And the priest shall look on him again the seventh day: and, behold, [if] the plague [be] somewhat dark, [and] the plague spread not in the skin, the priest shall pronounce him clean: it [is but] a scab: and he shall wash his clothes, and be clean.

##### Septuagint

13:1 And the Lord spoke to Moses and Aaron, saying,

<sup>2</sup> If any man should have in the skin of his flesh a bright clear spot, and there should be in the skin of his flesh a plague of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests.

<sup>3</sup> And the priest shall view the spot in the skin of his flesh; and *if* the hair in the spot be changed *to* white, and the appearance of the spot be below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it, and pronounce him unclean.

<sup>4</sup> But if the spot be clear and white in the skin of his flesh, yet the appearance of it be not deep below the skin, and its hair have not changed *itself for* white hair, but it is dark, then the priest shall separate *him that has* the spot seven days; <sup>5</sup> and the priest shall look on the spot the seventh day; and, behold, *if* the spot remains before him, *if* the spot has not spread in the skin, then the priest shall separate him the second time seven days.

<sup>6</sup> And the priest shall look upon him the second time on the seventh day; and, behold, *if* the spot be dark, *and* the spot have not spread in the skin, then the priest shall pronounce him clean; for it is a *mere* mark, and the man shall wash his garments and be clean.

## Commands

{13:7} But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

{13:8} And [if] the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it [is] a leprosy.

{13:9} When the plague of leprosy is in a man, then he shall be brought unto the priest;

{13:10} And the priest shall see [him:] and, behold, [if] the rising [be] white in the skin, and it have turned the hair white, and [there be] quick raw flesh in the rising;

{13:11} It [is] an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he [is] unclean.

{13:12} And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of [him that hath] the plague from his head even to his foot, wheresoever the priest looketh;

{13:13} Then the priest shall consider: and, behold, [if] the leprosy have covered all his flesh, he shall pronounce [him] clean [that hath] the plague: it is all turned white: he [is] clean.

{13:14} But when raw flesh appeareth in him, he shall be unclean.

{13:15} And the priest shall see the raw flesh, and pronounce him to be unclean: [for] the raw flesh [is] unclean: it [is] a leprosy.

{13:16} Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

{13:17} And the priest shall see him: and, behold, [if] the plague be turned into white; then the priest shall pronounce [him] clean [that hath] the plague: he [is] clean.

{13:18} The flesh also, in which, [even] in the skin thereof, was a boil, and is healed,

{13:19} And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

<sup>7</sup> But if the bright spot should have changed and spread in the skin, after the priest has seen him for the purpose of purifying him, then shall he appear the second time to the priest,

<sup>8</sup> and the priest shall look upon him; and, behold, *if* the mark have spread in the skin, then the priest shall pronounce him unclean: it is a leprosy.

<sup>9</sup> And if a man have a plague of leprosy, then he shall come to the priest;

<sup>10</sup> and the priest shall look, and, behold, if it is a white spot in the skin, and it has changed the hair to white, and *there be* some of the sound part of the quick flesh in the sore—

<sup>11</sup> it is a leprosy waxing old in the skin of the flesh; and the priest shall pronounce him unclean, and shall separate him, because he is unclean.

<sup>12</sup> And if the leprosy should have come out very evidently in the skin, and the leprosy should cover all the skin of the patient from the head to the feet, wheresoever the priest shall look;

<sup>13</sup> then the priest shall look, and, behold, the leprosy has covered all the skin of the flesh; and the priest shall pronounce him clean of the plague, because it has changed all to white, it is clean.

<sup>14</sup> But on whatsoever day the quick flesh shall appear on him, he shall be pronounced unclean.

<sup>15</sup> And the priest shall look upon the sound flesh, and the sound flesh shall prove him to be unclean; for it is unclean, it is a leprosy.

<sup>16</sup> But if the sound flesh be restored and changed *to* white, then shall he come to the priest;

<sup>17</sup> and the priest shall see *him*, and, behold, *if* the plague is turned white, then the priest shall pronounce the patient clean: he is clean.

<sup>18</sup> And if the flesh should have become an ulcer in his skin, and should be healed,

<sup>19</sup> and there should be in the place of the ulcer a white sore, or *one* looking white and bright, or fiery, and it shall be seen by the priest;

### Commands

{13:20} And if, when the priest seeth it, behold, it [be] in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it [is] a plague of leprosy broken out of the boil.

{13:21} But if the priest look on it, and, behold, [there be] no white hairs therein, and [if] it [be] not lower than the skin, but [be] somewhat dark; then the priest shall shut him up seven days:

{13:22} And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it [is] a plague.

{13:23} But if the bright spot stay in his place, [and] spread not, it [is] a burning boil; and the priest shall pronounce him clean.

{13:24} Or if there be [any] flesh, in the skin whereof [there is] a hot burning, and the quick [flesh] that burneth have a white bright spot, somewhat reddish, or white;

{13:25} Then the priest shall look upon it: and, behold, [if] the hair in the bright spot be turned white, and it [be in] sight deeper than the skin; it [is] a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it [is] the plague of leprosy.

{13:26} But if the priest look on it, and, behold, [there be] no white hair in the bright spot, and it [be] no lower than the [other] skin, but [be] somewhat dark; then the priest shall shut him up seven days:

{13:27} And the priest shall look upon him the seventh day: [and] if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it [is] the plague of leprosy.

{13:28} And if the bright spot stay in his place, [and] spread not in the skin, but it [be] somewhat dark; it [is] a rising of the burning, and the priest shall pronounce him clean: for it [is] an inflammation of the burning.

{13:29} If a man or woman have a plague upon the head or the beard;

<sup>20</sup> then the priest shall look, and, behold, if the appearance be beneath the skin, and its hair has changed to white, then the priest shall pronounce him unclean; because it is a leprosy, it has broken out in the ulcer.

<sup>21</sup> But if the priest look, and behold there is no white hair on it, and it be not below the skin of the flesh, and it be dark- coloured; then the priest shall separate him seven days.

<sup>22</sup> But if it manifestly spread over the skin, then the priest shall pronounce him unclean: it is a plague of leprosy; it has broken out in the ulcer.

<sup>23</sup> But if the bright spot should remain in its place and not spread, it is the scar of the ulcer; and the priest shall pronounce him clean.

<sup>24</sup> And if the flesh be in his skin *in a state of* fiery inflammation, and there should be in his skin the part which is healed of the inflammation, bright, clear, and white, suffused with red or very white;

<sup>25</sup> then the priest shall look upon him, and, behold, *if* the hair being white is changed to a bright colour, and its appearance is lower than the skin, it is a leprosy; it has broken out in the inflammation, and the priest shall pronounce him unclean: it is a plague of leprosy.

<sup>26</sup> But if the priest should look, and, behold, there is not in the bright spot any white hair, and it should not be lower than the skin, and it should be dark, then the priest shall separate him seven days.

<sup>27</sup> And the priest shall look upon him on the seventh day; and if the spot be much spread in the skin, then the priest shall pronounce him unclean: it is a plague of leprosy, it has broken out in the ulcer.

<sup>28</sup> But if the bright spot remain stationary, and be not spread in the skin, but *the sore* should be dark, it is a scar of inflammation; and the priest shall pronounce him clean, for it is the mark of the inflammation.

<sup>29</sup> And if a man or a woman have in them a plague of leprosy in the head or the beard;

### Commands

{13:30} Then the priest shall see the plague: and, behold, if it [be] in sight deeper than the skin; [and there be] in it a yellow thin hair; then the priest shall pronounce him unclean: it [is] a dry scall, [even] a leprosy upon the head or beard.

{13:31} And if the priest look on the plague of the scall, and, behold, it [be] not in sight deeper than the skin, and [that there is] no black hair in it; then the priest shall shut up [him that hath] the plague of the scall seven days:

{13:32} And in the seventh day the priest shall look on the plague: and, behold, [if] the scall spread not, and there be in it no yellow hair, and the scall [be] not in sight deeper than the skin;

{13:33} He shall be shaven, but the scall shall he not shave; and the priest shall shut up [him that hath] the scall seven days more:

{13:34} And in the seventh day the priest shall look on the scall: and, behold, [if] the scall be not spread in the skin, nor [be] in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

{13:35} But if the scall spread much in the skin after his cleansing;

{13:36} Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he [is] unclean.

{13:37} But if the scall be in his sight at a stay, and [that] there is black hair grown up therein; the scall is healed, he [is] clean: and the priest shall pronounce him clean.

{13:38} If a man also or a woman have in the skin of their flesh bright spots, [even] white bright spots;

{13:39} Then the priest shall look: and, behold, [if] the bright spots in the skin of their flesh [be] darkish white; it [is] a freckled spot [that] groweth in the skin; he [is] clean.

<sup>30</sup> then the priest shall look on the plague, and, behold, *if* the appearance of it be beneath the skin, and in it there be thin yellowish hair, then the priest shall pronounce him unclean: it is a scurf, it is a leprosy of the head or a leprosy of the beard.

<sup>31</sup> And if the priest should see the plague of the scurf, and, behold, the appearance of it be not beneath the skin, and there is no yellowish hair in it, then the priest shall set apart *him that has* the plague of the scurf seven days.

<sup>32</sup> And the priest shall look at the plague on the seventh day; and, behold, *if* the scurf be not spread, and there be no yellowish hair on it, and the appearance of the scurf is not hollow under the skin;

<sup>33</sup> then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days.

<sup>34</sup> And the priest shall see the scurf on the seventh day; and, behold, *if* the scurf is not spread in the skin after the man's being shaven, and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean.

<sup>35</sup> But if the scurf be indeed spread in the skin after he has been purified,

<sup>36</sup> then the priest shall look, and, behold, *if* the scurf be spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean.

<sup>37</sup> But if the scurf remain before *him* in its place, and a dark hair should have arisen in it, the scurf is healed: he is clean, and the priest shall pronounce him clean.

<sup>38</sup> And if a man or woman should have in the skin of their flesh spots of a bright whiteness,

<sup>39</sup> then the priest shall look; and, behold, there *being* bright spots of a bright whiteness in the skin of their flesh, it is a tetter; it burst forth in the skin of his flesh; he is clean.

### Commands

{13:40} And the man whose hair is fallen off his head, he [is] bald; [yet is] he clean.

{13:41} And he that hath his hair fallen off from the part of his head toward his face, he [is] forehead bald: [yet is] he clean.

{13:42} And if there be in the bald head, or bald forehead, a white reddish sore; it [is] a leprosy sprung up in his bald head, or his bald forehead.

{13:43} Then the priest shall look upon it: and, behold, [if] the rising of the sore [be] white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

{13:44} He is a leprous man, he [is] unclean: the priest shall pronounce him utterly unclean; his plague [is] in his head.

{13:45} And the leper in whom the plague [is,] his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

{13:46} All the days wherein the plague [shall be] in him he shall be defiled; he [is] unclean: he shall dwell alone; without the camp [shall] his habitation [be. ]

{13:47} The garment also that the plague of leprosy is in, [whether it be] a woollen garment, or a linen garment;

{13:48} Whether [it be] in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

{13:49} And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it [is] a plague of leprosy, and shall be shewed unto the priest:

{13:50} And the priest shall look upon the plague, and shut up [it that hath] the plague seven days:

{13:51} And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, [or] in any work that is made of skin; the plague [is] a fretting leprosy; it [is] unclean.

<sup>40</sup> And if any one's head should lose the hair, he is *only* bald, he is clean.

<sup>41</sup> And if his head should lose the hair in front, he is forehead bald: he is clean.

<sup>42</sup> And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness of forehead.

<sup>43</sup> And the priest shall look upon him, and, behold, if the appearance of the plague be white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh,

<sup>44</sup> he is a leprous man: the priest shall surely pronounce him unclean, his plague is in his head.

<sup>45</sup> And the leper in whom the plague is, let his garments be ungirt, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean.

<sup>46</sup> All the days in which the plague shall be upon him, being unclean, he shall be *esteemed* unclean; he shall dwell apart, his place of sojourn shall be without the camp.

<sup>47</sup> And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax,

<sup>48</sup> either in the warp or in the woof, or in the linen, or in the woollen threads, or in a skin, or in any workmanship of skin,

<sup>49</sup> and the plague be greenish or reddish in the skin, or in the garment, either in the warp, or in the woof, or in any utensil of skin, it is a plague of leprosy, and he shall show it to the priest.

<sup>50</sup> And the priest shall look upon the plague, and the priest shall set apart *that which has* the plague seven days.

<sup>51</sup> And the priest shall look upon the plague on the seventh day; and if the plague be spread in the garment, either in the warp or in the woof, or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean.

### Commands

{13:52} He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it [is] a fretting leprosy; it shall be burnt in the fire.

{13:53} And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

{13:54} Then the priest shall command that they wash [the thing] wherein the plague [is,] and he shall shut it up seven days more:

{13:55} And the priest shall look on the plague, after that it is washed: and, behold, [if] the plague have not changed his colour, and the plague be not spread; it [is] unclean; thou shalt burn it in the fire; it [is] fret inward, [whether] it [be] bare within or without.

{13:56} And if the priest look, and, behold, the plague [be] somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

{13:57} And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it [is] a spreading [plague:] thou shalt burn that wherein the plague [is] with fire.

{13:58} And the garment, either warp, or woof, or whatsoever thing of skin [it be,] which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

{13:59} This [is] the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean

<sup>52</sup> He shall burn the garment, either the warp or woof in woollen garments or in flaxen, or in any utensil of skin, in which there may be the plague; because it is a confirmed leprosy; it shall be burnt with fire.

<sup>53</sup> And if the priest should see, and the plague be not spread in the garments, either in the warp or in the woof, or in any utensil of skin,

<sup>54</sup> then the priest shall give directions, and *one* shall wash that on which there may have been the plague, and the priest shall set it aside a second time for seven days.

<sup>55</sup> And the priest shall look upon it after the plague has been washed; and *if* this, even the plague, has not changed its appearance, and the plague does not spread, it is unclean; it shall be burnt with fire: it is fixed in the garment, in the warp, or in the woof.

<sup>56</sup> And if the priest should look, and the spot be dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin.

<sup>57</sup> And if it should still appear in the garment, either in the warp or in the woof, or in any article of skin, it is a leprosy bursting forth: that wherein is the plague shall be burnt with fire.

<sup>58</sup> And the garment, or the warp, or the woof, or any article of skin, which shall be washed, and the plague depart from it, shall also be washed again, and shall be clean.

<sup>59</sup> This is the law of the plague of leprosy of a woollen or linen garment, either of the warp, or woof, or any leathern article, to pronounce it clean or unclean.

## Leviticus 14:1

### King James

{14:1} And the LORD spake unto Moses, saying,

{14:2} This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

{14:3} And the priest shall go forth out of the camp; and the priest shall look, and, behold, [if] the plague of leprosy be healed in the leper;

{14:4} Then shall the priest command to take for him that is to be cleansed two birds alive [and] clean, and cedar wood, and scarlet, and hyssop:

{14:5} And the priest shall command that one of the birds be killed in an earthen vessel over running water:

{14:6} As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird [that was] killed over the running water:

{14:7} And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

{14:8} And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

{14:9} But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

{14:10} And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour [for] a meat offering, mingled with oil, and one log of oil.

### Septuagint

14:1 And the Lord spoke to Moses, saying,

2 This is the law of the leper: in whatsoever day he shall have been cleansed, then shall he be brought to the priest.

3 And the priest shall come forth out of the camp, and the priest shall look, and, behold, the plague of the leprosy is removed from the leper.

4 And the priest shall give directions, and they shall take for him that is cleansed two clean live birds, and cedar wood, and spun scarlet, and hyssop.

5 And the priest shall give direction, and they shall kill one bird over an earthen vessel over running water.

6 And as for the living bird he shall take it, and the cedar wood, and the spun scarlet, and the hyssop, and he shall dip them and the living bird into the blood of the bird that was slain over running water.

7 And he shall sprinkle seven times upon him that was cleansed of his leprosy, and he shall be clean; and he shall let go the living bird into the field.

8 and the man that has been cleansed shall wash his garments, and shall shave off all his hair, and shall wash himself in water, and shall be clean; and after that he shall go into the camp, and shall remain out of his house seven days.

9 And it shall come to pass on the seventh day, he shall shave off all his hair, his head and his beard, and his eye-brows, even all his hair shall he shave; and he shall wash his garments, and wash his body with water, and shall be clean.

10 And on the eighth day he shall take two lambs without spot of a year old, and one ewe lamb without spot of a year old, and three-tenths of fine flour for sacrifice kneaded with oil, and one small cup of oil.

### Commands

{14:11} And the priest that maketh [him] clean shall present the man that is to be made clean, and those things, before the LORD, [at] the door of the tabernacle of the congregation:

{14:12} And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them [for] a wave offering before the LORD:

{14:13} And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering [is] the priest's, [so is] the trespass offering: it [is] most holy:

{14:14} And the priest shall take [some] of the blood of the trespass offering, and the priest shall put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

{14:15} And the priest shall take [some] of the log of oil, and pour [it] into the palm of his own left hand:

{14:16} And the priest shall dip his right finger in the oil that [is] in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

{14:17} And of the rest of the oil that [is] in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

{14:18} And the remnant of the oil that [is] in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

{14:19} And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

{14:20} And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

11 And the priest that cleanses shall present the man under purification, and these *offerings* before the Lord, at the door of the tabernacle of witness.

12 And the priest shall take one lamb, and offer him for a trespass-offering, and the cup of oil, and set them apart for a special offering before the Lord.

13 and they shall kill the lamb in the place where they kill the whole-burnt-offerings, and the sin-offerings, in the holy places; for it is a sin-offering: as the trespass-offering, it belongs to the priest, it is most holy.

14 And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of the person under cleansing, and on the thumb of his right hand, and on the great toe of his right foot.

15 And the priest shall take of the cup of oil, and shall pour it upon his own left hand.

16 And he shall dip with the finger of his right hand *into* some of the oil that is in his left hand, and he shall sprinkle with his finger seven times before the Lord.

17 And the remaining oil that is in his hand, the priest shall put on the tip of the right ear of him that is under cleansing, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering.

18 And the remaining oil that is on the hand of the priest, the priest shall put on the head of the cleansed *leper*, and the priest shall make atonement for him before the Lord.

19 And the priest shall sacrifice the sin-offering, and the priest shall make atonement for the person under purification *to cleanse him* from his sin, and afterwards the priest shall slay the whole-burnt-offering.

20 And the priest shall offer the whole-burnt-offering, and the sacrifice upon the altar before the Lord; and the priest shall make atonement for him, and he shall be cleansed.

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{14:21} And if he [be] poor, and cannot get so much; then he shall take one lamb [for] a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

{14:22} And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

{14:23} And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

{14:24} And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them [for] a wave offering before the LORD:

{14:25} And he shall kill the lamb of the trespass offering, and the priest shall take [some] of the blood of the trespass offering, and put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

{14:26} And the priest shall pour of the oil into the palm of his own left hand:

{14:27} And the priest shall sprinkle with his right finger [some] of the oil that [is] in his left hand seven times before the LORD:

{14:28} And the priest shall put of the oil that [is] in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

{14:29} And the rest of the oil that [is] in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

{14:30} And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

<sup>21</sup> And if he should be poor, and cannot afford so much, he shall take one lamb for his transgression for a separate-offering, so as to make propitiation for him, and a tenth deal of fine flour mingled with oil for a sacrifice, and one cup of oil,

<sup>22</sup> and two turtle-doves, or two young pigeons, as he can afford; and the one shall be for a sin-offering, and the other for a whole-burnt-offering.

<sup>23</sup> And he shall bring them on the eighth day, to purify him, to the priest, to the door of the tabernacle of witness before the Lord.

<sup>24</sup> And the priest shall take the lamb of the trespass-offering, and the cup of oil, and place them for a set-offering before the Lord.

<sup>25</sup> And he shall slay the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot.

<sup>26</sup> And the priest shall pour of the oil on his own left hand.

<sup>27</sup> And the priest shall sprinkle with the finger of his right hand some of the oil that is in his left hand seven times before the Lord.

<sup>28</sup> And the priest shall put of the oil that is on his hand on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering.

<sup>29</sup> And that which is left of the oil which is on the hand of the priest he shall put on the head of him that is purged, and the priest shall make atonement for him before the Lord.

<sup>30</sup> And he shall offer one of the turtle-doves or of the young pigeons, as he can afford it,

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{14:31} [Even] such as he is able to get, the one [for] a sin offering, and the other [for] a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

{14:32} This [is] the law [of him] in whom [is] the plague of leprosy, whose hand is not able to get [that which pertaineth] to his cleansing.

{14:33} And the LORD spake unto Moses and unto Aaron, saying,

{14:34} When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

{14:35} And he that owneth the house shall come and tell the priest, saying, It seemeth to me [there is] as it were a plague in the house:

{14:36} Then the priest shall command that they empty the house, before the priest go [into it] to see the plague, that all that [is] in the house be not made unclean: and afterward the priest shall go in to see the house:

{14:37} And he shall look on the plague, and, behold, [if] the plague [be] in the walls of the house with hollow strakes, greenish or reddish, which in sight [are] lower than the wall;

{14:38} Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

{14:39} And the priest shall come again the seventh day, and shall look: and, behold, [if] the plague be spread in the walls of the house;

{14:40} Then the priest shall command that they take away the stones in which the plague [is,] and they shall cast them into an unclean place without the city:

{14:41} And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

{14:42} And they shall take other stones, and put [them] in the place of those stones; and he shall take other mortar, and shall plaister the house.

<sup>31</sup> the one for a sin-offering, the other for a whole-burnt-offering with the meat-offering, and the priest shall make an atonement before the Lord for him that is under purification.

<sup>32</sup> This is the law for him in whom is the plague of leprosy, and who cannot afford the offerings for his purification.

<sup>33</sup> And the Lord spoke to Moses and Aaron, saying,

<sup>34</sup> Whensoever ye shall enter into the land of the Chananites, which I give you for a possession, and I shall put the plague of leprosy in the houses of the land of your possession;

<sup>35</sup> then the owner of the house shall come and report to the priest, saying, I have seen as it were a plague in the house.

<sup>36</sup> And the priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague, and *thus* none of the things in the house shall become unclean; and afterwards the priest shall go in to examine the house.

<sup>37</sup> And he shall look on the plague, and, behold, *if* the plague is in the walls of the house, *he will see* greenish or reddish cavities, and the appearance of them *will be* beneath the surface of the walls.

<sup>38</sup> And the priest shall come out of the house to the door of the house, and the priest shall separate the house seven days.

<sup>39</sup> And the priest shall return on the seventh day and view the house; and, behold, *if* the plague is spread in the walls of the house,

<sup>40</sup> then the priest shall give orders, and they shall take away the stones in which the plague is, and shall cast them out of the city into an unclean place.

<sup>41</sup> And they shall scrape the house within round about, and shall pour out the dust scraped off outside the city into an unclean place.

<sup>42</sup> And they shall take other scraped stones, and put them in the place of the *former* stones, and they shall take other plaster and plaster the house.

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{14:43} And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

{14:44} Then the priest shall come and look, and, behold, [if] the plague be spread in the house, it [is] a fretting leprosy in the house: it is unclean.

{14:45} And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry [them] forth out of the city into an unclean place.

{14:46} Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

{14:47} And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

{14:48} And if the priest shall come in, and look [upon it,] and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

{14:49} And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

{14:50} And he shall kill the one of the birds in an earthen vessel over running water:

{14:51} And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

{14:52} And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

{14:53} But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

{14:54} This [is] the law for all manner of plague of leprosy, and scall,

{14:55} And for the leprosy of a garment, and of a house,

<sup>43</sup> And if the plague should return again, and break out in the house after they have taken away the stones and after the house is scraped, and after it has been plastered,

<sup>44</sup> then the priest shall go in and see if the plague is spread in the house: it is a confirmed leprosy in the house, it is unclean.

<sup>45</sup> And they shall take down the house, and its timbers and its stones, and they shall carry out all the mortar without the city into an unclean place.

<sup>46</sup> And he that goes into the house at any time, during its separation, shall be unclean until evening.

<sup>47</sup> And he that sleeps in the house shall wash his garments, and be unclean until evening; and he that eats in the house shall wash his garments, and be unclean until evening.

<sup>48</sup> and if the priest shall arrive and enter and see, and behold the plague be not at all spread in the house after the house has been plastered, then the priest shall declare the house clean, because the plague is healed.

<sup>49</sup> And he shall take to purify the house two clean living birds, and cedar wood, and spun scarlet, and hyssop.

<sup>50</sup> And he shall slay one bird in an earthen vessel over running water.

<sup>51</sup> And he shall take the cedar wood, and the spun scarlet, and the hyssop, and the living bird; and shall dip it into the blood of the bird slain over running water, and with them he shall sprinkle the house seven times.

<sup>52</sup> and he shall purify the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the spun scarlet.

<sup>53</sup> And he shall let the living bird go out of the city into the field, and shall make atonement for the house, and it shall be clean.

<sup>54</sup> This *is* the law concerning every plague of leprosy and scurf,

<sup>55</sup> and of the leprosy of a garment, and of a house,

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{14:56} And for a rising, and for a scab, and for a bright spot:

{14:57} To teach when [it is] unclean, and when [it is] clean: this [is] the law of leprosy.

<sup>56</sup> and of a sore, and of a clear spot, and of a shining one,

<sup>57</sup> and of declaring in what day it is unclean, and in what day it shall be purged: this *is* the law of the leprosy.

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He also ordered that those whose bodies were afflicted with leprosy, and that had a gonorrhoea, should not come into the city; nay, he removed the women, when they had their natural purgations, till the seventh day; after which he looked on them as pure, and permitted them to come in again. The law permits those also who have taken care of funerals to come in after the same manner, when this number of days is over; but if any continued longer than that number of days in a state of pollution, the law appointed the offering two lambs for a sacrifice; the one of which they are to purge by fire, and for the other, the priests take it for themselves. In the same manner do those sacrifice who have had the gonorrhoea. But he that sheds his seed in his sleep, if he go down into cold water, has the same privilege with those that have lawfully accompanied with their wives. And for the lepers, he suffered them not to come into the city at all, nor to live with any others, as if they were in effect dead persons; but if any one had obtained by prayer to God, the recovery from that distemper, and had gained a healthful complexion again, such a one returned thanks to God, with several sorts of sacrifices; concerning which we will speak hereafter.

Whence one cannot but smile at those who say that Moses was himself afflicted with the leprosy when he fled out of Egypt, and that he became the conductor of those who on that account left that country, and led them into the land of Canaan; for had this been true, Moses would not have made these laws to his own dishonor, which indeed it was more likely he would have opposed, if others had endeavored to introduce them; and this the rather, because there are lepers in many nations, who yet are in honor, and not only free from reproach and avoidance, but who have been great captains of armies, and been intrusted with high offices in the commonwealth, and have had the privilege of entering into holy places and temples; so that nothing hindered, but if either Moses himself, or the multitude that was with him, had been liable to such a misfortune in the color of his skin, he might have made laws about them for their credit and advantage, and have laid no manner of difficulty upon them. Accordingly, it is a plain case, that it is out of violent prejudice only that they report these things about us. But Moses was pure from any such distemper, and lived with countrymen who were pure of it also, and thence made the laws which concerned others that had the distemper. He did this for the honor of God. But as to these matters, let every one consider them after what manner he pleases.

# Concerning bodily discharges

## Leviticus 15:1

### King James

{15:1} And the LORD spake unto Moses and to Aaron, saying,

{15:2} Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, [because of] his issue he [is] unclean.

{15:3} And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it [is] his uncleanness.

{15:4} Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

{15:5} And whosoever toucheth his bed shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:6} And he that sitteth on [any] thing whereon he sat that hath the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:7} And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:8} And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:9} And what saddle soever he rideth upon that hath the issue shall be unclean.

### Septuagint

15:1 And the Lord spoke to Moses and Aaron, saying,

<sup>2</sup> Speak to the children of Israel, and thou shalt say to them, Whatever man shall have an issue out of his body, his issue is unclean.

<sup>3</sup> And this *is* the law of his uncleanness; whoever has a gonorrhoea out of his body, this is his uncleanness in him by reason of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness.

<sup>4</sup> Every bed on which he that has the issue shall happen to lie, is unclean; and every seat on which he that has the issue may happen to sit, shall be unclean.

<sup>5</sup> And the man who shall touch his bed, shall wash his garments, and bathe himself in water, and shall be unclean till evening.

<sup>6</sup> And whosoever sits on the seat on which he that has the issue may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening.

<sup>7</sup> And he that touches the skin of him that has the issue, shall wash his garments and bathe himself in water, and shall be unclean till evening.

<sup>8</sup> And if he that has the issue should spit upon one that is clean, *that person* shall wash his garments, and bathe himself in water, and be unclean until evening.

<sup>9</sup> And every ass's saddle, on which the man with the issue shall have mounted, shall be unclean till evening.

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{15:10} And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth [any of] those things shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:11} And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:12} And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

{15:13} And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

{15:14} And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

{15:15} And the priest shall offer them, the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

{15:16} And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

{15:17} And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

{15:18} The woman also with whom man shall lie [with] seed of copulation, they shall [both] bathe [themselves] in water, and be unclean until the even.

{15:19} And if a woman have an issue, [and] her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

10 And every one that touches whatsoever shall have been under him shall be unclean until evening; and he that takes them up shall wash his garments, and bathe himself in water, and shall be unclean until evening.

11 And whomsoever he that has the issue shall touch, if he have not rinsed his hands in water, he shall wash his garments, and bathe his body in water, and shall be unclean until evening.

12 And the earthen vessel which he that has the issue shall happen to touch, shall be broken; and a wooden vessel shall be washed with water, and shall be clean.

13 and if he that has the issue should be cleansed of his issue, then shall he number to himself seven days for his purification; and he shall wash his garments, and bathe his body in water, and shall be clean.

14 And on the eighth day he shall take to himself two turtle-doves or two young pigeons, and he shall bring them before the Lord to the doors of the tabernacle of witness, and shall give them to the priest.

15 And the priest shall offer them one for a sin-offering, and the other for a whole-burnt-offering; and the priest shall make atonement for him before the Lord for his issue.

16 And the man whose seed of copulation shall happen to go forth from him, shall then wash his whole body, and shall be unclean until evening.

17 And every garment, and every skin on which there shall be the seed of copulation shall both be washed with water, and be unclean until evening.

18 And a woman, if a man shall lie with her with seed of copulation—they shall both bathe themselves in water and shall be unclean until evening.

19 And the woman whosoever shall have an issue of blood, when her issue shall be in her body, shall be seven days in her separation; every one that touches her shall be unclean until evening.

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{15:20} And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

{15:21} And whosoever toucheth her bed shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:22} And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:23} And if it [be] on [her] bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

{15:24} And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth [shall be] unclean.

{15:25} And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

{15:26} Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

{15:27} And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

{15:28} But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

{15:29} And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

{15:30} And the priest shall offer the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

20 And every thing whereon she shall lie in her separation, shall be unclean; and whatever she shall sit upon, shall be unclean.

21 And whosoever shall touch her bed shall wash his garments, and bathe his body in water, and shall be unclean until evening.

22 and every one that touches any vessel on which she shall sit, shall wash his garments and bathe himself in water, and shall be unclean until evening.

23 And whether it be while she is on her bed, or on a seat which she may happen to sit upon when he touches her, he shall be unclean till evening.

24 And if any one shall lie with her, and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean.

25 And if a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness *shall be* as the days of her separation: she shall be unclean.

26 And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation, and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation.

27 Every one that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean till evening.

28 But if she shall be cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be esteemed clean.

29 And on the eighth day she shall take two turtle-doves, or two young pigeons, and shall bring them to the priest, to the door of the tabernacle of witness.

30 And the priest shall offer one for a sin-offering, and the other for a whole-burnt-offering, and the priest shall make atonement for her before the Lord for her unclean flux.

### Commands

{15:31} Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that [is] among them.

{15:32} This [is] the law of him that hath an issue, and [of him] whose seed goeth from him, and is defiled therewith;

{15:33} And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

<sup>31</sup> And ye shall cause the children of Israel to beware of their uncleanness; so they shall not die for their uncleanness, in polluting my tabernacle that is among them.

<sup>32</sup> This is the law of the man who has an issue, and if one discharge seed of copulation, so that he should be polluted by it.

<sup>33</sup> And *this is the law* for her that has the issue of blood in her separation, and as to the person who has an issue of seed, in his issue: *it is a law* for the male and the female, and for the man who shall have lain with her that is set apart.

## *A day of atonement*

### Leviticus 16:1

#### King James

{16:1} And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

{16:2} And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the vail before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

{16:3} Thus shall Aaron come into the holy [place:] with a young bullock for a sin offering, and a ram for a burnt offering.

{16:4} He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these [are] holy garments; therefore shall he wash his flesh in water, and [so] put them on.

{16:5} And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

#### Septuagint

16:1 And the Lord spoke to Moses after the two sons of Aaron died in bringing strange fire before the Lord, so they died.

<sup>2</sup> And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony, and he shall not die; for I will appear in a cloud on the propitiatory.

<sup>3</sup> Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering, and *having* a ram for a whole-burnt-offering.

<sup>4</sup> And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all his body in water, and shall put them on.

<sup>5</sup> And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one lamb for a whole-burnt-offering.

### Commands

{16:6} And Aaron shall offer his bullock of the sin offering, which [is] for himself, and make an atonement for himself, and for his house.

{16:7} And he shall take the two goats, and present them before the LORD [at] the door of the tabernacle of the congregation.

{16:8} And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

{16:9} And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him [for] a sin offering.

{16:10} But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, [and] to let him go for a scapegoat into the wilderness.

{16:11} And Aaron shall bring the bullock of the sin offering, which [is] for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which [is] for himself:

{16:12} And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil:

{16:13} And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not:

{16:14} And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

{16:15} Then shall he kill the goat of the sin offering, that [is] for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

6 And Aaron shall bring the calf for his own sin-offering, and shall make atonement for himself and for his house.

7 And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness.

8 and Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scapegoat.

9 And Aaron shall bring forward the goat on which the lot for the Lord fell, and shall offer him for a sin-offering.

10 and the goat upon which the lot of the scapegoat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away as a scape-goat, and he shall send him into the wilderness.

11 And Aaron shall bring the calf for his sin, and he shall make atonement for himself and for his house, and he shall kill the calf for his sin-offering.

12 And he shall take his censer full of coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine compound incense, and shall bring it within the veil.

13 And he shall put the incense on the fire before the Lord, and the smoke of the incense shall cover the mercy-seat over the tables of testimony, and he shall not die.

14 And he shall take of the blood of the calf, and sprinkle with his finger on the mercy-seat eastward: before the mercy-seat shall he sprinkle seven times of the blood with his finger.

15 And he shall kill the goat for the sin-offering that is for the people, before the Lord; and he shall bring in of its blood within the veil, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat.

### Commands

{16:16} And he shall make an atonement for the holy [place,] because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

{16:17} And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy [place,] until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

{16:18} And he shall go out unto the altar that [is] before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about.

{16:19} And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

{16:20} And when he hath made an end of reconciling the holy [place,] and the tabernacle of the congregation, and the altar, he shall bring the live goat:

{16:21} And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness:

{16:22} And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

{16:23} And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy [place,] and shall leave them there:

<sup>16</sup> and he shall make atonement for the sanctuary on account of the uncleanness of the children of Israel, and for their trespasses in the matter of all their sins; and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness.

<sup>17</sup> and there shall be no man in the tabernacle of witness, when he goes in to make atonement in the holy place, until he shall have come out; and he shall make atonement for himself, and for his house, and for all the congregation of the children of Israel.

<sup>18</sup> And he shall come forth to the altar that is before the Lord, and he shall make atonement upon it; and he shall take of the blood of the calf, and of the blood of the goat, and shall put it on the horns of the altar round about.

<sup>19</sup> And he shall sprinkle some of the blood upon it seven times with his finger, and shall purge it, and hallow it from the uncleanness of the children of Israel.

<sup>20</sup> And he shall finish making atonement for the sanctuary and for the tabernacle of witness, and for the altar; and he shall make a cleansing for the priests, and he shall bring the living goat;

<sup>21</sup> and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel, and all their unrighteousness, and all their sins; and he shall lay them upon the head of the live goat, and shall send him by the hand of a ready man into the wilderness.

<sup>22</sup> And the goat shall bear their unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness.

<sup>23</sup> And Aaron shall enter into the tabernacle of witness, and shall put off the linen garment, which he had put on, as he entered into the holy place, and shall lay it by there.

### Commands

{16:24} And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

{16:25} And the fat of the sin offering shall he burn upon the altar.

{16:26} And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

{16:27} And the bullock [for] the sin offering, and the goat [for] the sin offering, whose blood was brought in to make atonement in the holy [place,] shall [one] carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

{16:28} And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

{16:29} And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you:

{16:30} For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD.

{16:31} It [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

{16:32} And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, [even] the holy garments:

{16:33} And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

24 And he shall bathe his body in water in the holy place, and shall put on his raiment, and shall go out and offer the whole-burnt-offering for himself and the whole-burnt-offering for the people: and shall make atonement for himself and for his house, and for the people, as for the priests.

25 And he shall offer the fat for the sin-offering on the altar.

26 And he that sends forth the goat that has been set apart to be let go, shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp.

27 And the calf for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, they shall carry forth out of the camp, and burn them with fire, even their skins and their flesh and their dung.

28 And he that burns them shall wash his garments, and bathe his body in water, and afterwards he shall enter into the camp.

29 And this shall be a perpetual statute for you; in the seventh month, on the tenth day of the month, ye shall humble your souls, and shall do no work, the native and the stranger who abides among you.

30 For in this day he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged.

31 This shall be to you a most holy sabbath, a rest, and ye shall humble your souls; it is a perpetual ordinance.

32 The priest whomsoever they shall anoint shall make atonement, and whomsoever they shall consecrate to exercise the priestly office after his father; and he shall put on the linen robe, the holy garment.

33 And he shall make atonement for the most holy place, and the tabernacle of witness; and he shall make atonement for the altar, and for the priests; and he shall make atonement for all the congregation.

### Commands

{16:34} And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

<sup>34</sup> And this shall be to you a perpetual statute to make atonement for the children of Israel for all their sins: it shall be done once in the year, as the Lord commanded Moses.

## *Concerning blood*

### Leviticus 17:1

#### King James

{17:1} And the LORD spake unto Moses, saying,

{17:2} Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This [is] the thing which the LORD hath commanded, saying,

{17:3} What man soever [there be] of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth [it] out of the camp,

{17:4} And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

{17:5} To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them [for] peace offerings unto the LORD.

{17:6} And the priest shall sprinkle the blood upon the altar of the LORD [at] the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

#### Septuagint

<sup>17:1</sup> And the Lord spoke to Moses, saying,

<sup>2</sup> Speak to Aaron and to his sons, and to all the children of Israel, and thou shalt say to them, This is the word which the Lord has commanded, saying,

<sup>3</sup> Every man of the children of Israel, or of the strangers abiding among you, who shall kill a calf, or a sheep, or a goat in the camp, or who shall kill it out of the camp,

<sup>4</sup> and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savour: and whosoever shall slay it without, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people.

<sup>5</sup> That the children of Israel may offer their sacrifices, all that they shall slay in the fields, and bring them to the Lord unto the doors of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to the Lord.

<sup>6</sup> And the priest shall pour the blood on the altar round about before the Lord by the doors of the tabernacle of witness, and shall offer the fat for a sweet-smelling savour to the Lord.

### Commands

{17:7} And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

{17:8} And thou shalt say unto them, Whatsoever man [there be] of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering of sacrifice,

{17:9} And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

{17:10} And whatsoever man [there be] of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

{17:11} For the life of the flesh [is] in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh an atonement for the soul.

{17:12} Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

{17:13} And whatsoever man [there be] of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

{17:14} For [it is] the life of all flesh; the blood of it [is] for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh [is] the blood thereof: whosoever eateth it shall be cut off.

<sup>7</sup> And they shall no longer offer their sacrifices to vain *gods* after which they go a whoring; it shall be a perpetual statute to you for your generations.

<sup>8</sup> And thou shalt say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall offer a whole-burnt-offering or a sacrifice,

<sup>9</sup> and shall not bring it to the door of the tabernacle of witness to sacrifice it to the Lord, that man shall be destroyed from among his people.

<sup>10</sup> And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set my face against that soul that eats blood, and will destroy it from its people.

<sup>11</sup> For the life of flesh is its blood, and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul.

<sup>12</sup> Therefore I said to the children of Israel, No soul of you shall eat blood, and the stranger that abides among you shall not eat blood.

<sup>13</sup> And whatever man of the children of Israel, or of the strangers abiding among you shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood, and cover it in the dust.

<sup>14</sup> For the blood of all flesh is its life; and I said to the children of Israel, Ye shall not eat the blood of any flesh, for the life of all flesh is its blood: every one that eats it shall be destroyed.

### Commands

{17:15} And every soul that eateth that which died [of itself,] or that which was torn [with beasts, whether it be] one of your own country, or a stranger, he shall both wash his clothes, and bathe [himself] in water, and be unclean until the even: then shall he be clean.

{17:16} But if he wash [them] not, nor bathe his flesh; then he shall bear his iniquity.

<sup>15</sup> And every soul which eats that which has died of itself, or is taken of beasts, either among the natives or among the strangers, shall wash his garments, and bathe himself in water, and shall be unclean until evening: then shall he be clean.

<sup>16</sup> But if he do not wash his garments, and do not bathe his body in water, then shall he bear his iniquity.

## *Concerning sexual morality*

### Leviticus 18:1

#### King James

{18:1} And the LORD spake unto Moses, saying,

{18:2} Speak unto the children of Israel, and say unto them, I am the LORD your God.

{18:3} After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

{18:4} Ye shall do my judgments, and keep mine ordinances, to walk therein: I [am] the LORD your God.

{18:5} Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] the LORD.

{18:6} None of you shall approach to any that is near of kin to him, to uncover [their] nakedness: I [am] the LORD.

{18:7} The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

{18:8} The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

#### Septuagint

18:1 And the Lord spoke to Moses, saying,

<sup>2</sup> Speak to the children of Israel, and thou shalt say to them, I *am* the Lord your God.

<sup>3</sup> Ye shall not do according to the devices of Egypt, in which ye dwelt: and according to the devices of the land of Chanaan, into which I bring you, ye shall not do; and ye shall not walk in their ordinances.

<sup>4</sup> Ye shall observe my judgments, and shall keep my ordinances, and shall walk in them: I *am* the Lord your God.

<sup>5</sup> So ye shall keep all my ordinances, and all my judgments, and do them; which if a man do, he shall live in them: I *am* the Lord your God.

<sup>6</sup> No man shall draw nigh to any of his near kindred to uncover their nakedness; I *am* the Lord.

<sup>7</sup> Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother, for she is thy mother; thou shalt not uncover her nakedness.

<sup>8</sup> Thou shalt not uncover the nakedness of thy father's wife; it is thy father's nakedness.

### Commands

{18:9} The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, [whether she be] born at home, or born abroad, [even] their nakedness thou shalt not uncover.

{18:10} The nakedness of thy son's daughter, or of thy daughter's daughter, [even] their nakedness thou shalt not uncover: for theirs [is] thine own nakedness.

{18:11} The nakedness of thy father's wife's daughter, begotten of thy father, she [is] thy sister, thou shalt not uncover her nakedness.

{18:12} Thou shalt not uncover the nakedness of thy father's sister: she [is] thy father's near kinswoman.

{18:13} Thou shalt not uncover the nakedness of thy mother's sister: for she [is] thy mother's near kinswoman.

{18:14} Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she [is] thine aunt.

{18:15} Thou shalt not uncover the nakedness of thy daughter in law: she [is] thy son's wife; thou shalt not uncover her nakedness.

{18:16} Thou shalt not uncover the nakedness of thy brother's wife: it [is] thy brother's nakedness.

{18:17} Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; [for] they [are] her near kinswomen: it [is] wickedness.

{18:18} Neither shalt thou take a wife to her sister, to vex [her,] to uncover her nakedness, beside the other in her life [time. ]

{18:19} Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

{18:20} Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

{18:21} And thou shalt not let any of thy seed pass through [the fire] to Molech, neither shalt thou profane the name of thy God: I [am] the LORD.

<sup>9</sup> The nakedness of thy sister by thy father or by thy mother, born at home or abroad, their nakedness thou shalt not uncover.

<sup>10</sup> The nakedness of thy son's daughter, or thy daughter's daughter, their nakedness thou shalt not uncover; because it is thy nakedness.

<sup>11</sup> Thou shalt not uncover the nakedness of the daughter of thy father's wife; she is thy sister by the same father: thou shalt not uncover her nakedness.

<sup>12</sup> Thou shalt not uncover the nakedness of thy father's sister, for she is near akin to thy father.

<sup>13</sup> Thou shalt not uncover the nakedness of thy mother's sister, for she is near akin to thy mother.

<sup>14</sup> Thou shalt not uncover the nakedness of thy father's brother, and thou shalt not go in to his wife; for she is thy relation.

<sup>15</sup> Thou shalt not uncover the nakedness of thy daughter-in-law, for she is thy son's wife, thou shalt not uncover her nakedness.

<sup>16</sup> Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

<sup>17</sup> The nakedness of a woman and her daughter shalt thou not uncover; her son's daughter, and her daughter's daughter, shalt thou not take, to uncover their nakedness, for they are thy kinswomen: it is impiety.

<sup>18</sup> Thou shalt not take a wife in addition to her sister, as a rival, to uncover her nakedness in opposition to her, while she is yet living.

<sup>19</sup> And thou shalt not go in to a woman under separation for her uncleanness, to uncover her nakedness.

<sup>20</sup> And thou shalt not lie with thy neighbour's wife, to defile thyself with her.

<sup>21</sup> And thou shalt not give of thy seed to serve a ruler; and thou shalt not profane my holy name; *I am* the Lord.

### Commands

{18:22} Thou shalt not lie with mankind, as with womankind: it [is] abomination.

{18:23} Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it [is] confusion.

{18:24} Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

{18:25} And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

{18:26} Ye shall therefore keep my statutes and my judgments, and shall not commit [any] of these abominations; [neither] any of your own nation, nor any stranger that sojourneth among you:

{18:27} (For all these abominations have the men of the land done, which [were] before you, and the land is defiled;)

{18:28} That the land spue not you out also, when ye defile it, as it spued out the nations that [were] before you.

{18:29} For whosoever shall commit any of these abominations, even the souls that commit [them] shall be cut off from among their people.

{18:30} Therefore shall ye keep mine ordinance, that [ye] commit not [any one] of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [am] the LORD your God.

22 And thou shalt not lie with a man as with a woman, for it is an abomination.

23 Neither shalt thou lie with any quadruped for copulation, to be polluted with it: neither shall a woman present herself before any quadruped to have connexion with it; for it is an abomination.

24 Do not defile yourselves with any of these things; for in all these things the nations are defiled, which I drive out before you,

25 and the land is polluted; and I have recompensed their iniquity to them because of it, and the land is aggrieved with them that dwell upon it.

26 And ye shall keep all my statutes and all my ordinances, and ye shall do none of these abominations; neither the native, nor the stranger that joins himself with you:

27 (for all these abominations the men of the land did who were before you, and the land was defiled,)

28 and lest the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you.

29 For whosoever shall do any of these abominations, the souls that do them shall be destroyed from among their people.

30 And ye shall keep mine ordinances, that ye may not do any of the abominable practices, which have taken place before your time: and ye shall not be polluted in them; for I *am* the Lord your God.

### Antiquities Book 3 12:1

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AS for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be genuine. He also abhorred men's lying with their mothers, as one of the greatest crimes; and the like for lying with the father's wife, and with aunts, and sisters, and sons' wives, as all instances of abominable wickedness. He also forbade a man to lie with his wife when she was defiled by her natural purgation: and not to come near brute beasts; nor to approve of the lying with a male, which was to hunt after unlawful pleasures on account of beauty. To those who were guilty of such insolent behavior, he ordained death for their punishment.

## Concerning justice

### Leviticus 19:1

#### King James

{19:1} And the LORD spake unto Moses, saying,

{19:2} Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God [am] holy.

{19:3} Ye shall fear every man his mother, and his father, and keep my sabbaths: I [am] the LORD your God.

{19:4} Turn ye not unto idols, nor make to yourselves molten gods: I [am] the LORD your God.

{19:5} And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

{19:6} It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

{19:7} And if it be eaten at all on the third day, it [is] abominable; it shall not be accepted.

{19:8} Therefore [every one] that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

{19:9} And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

{19:10} And thou shalt not glean thy vineyard, neither shalt thou gather [every] grape of thy vineyard; thou shalt leave them for the poor and stranger: I [am] the LORD your God.

{19:11} Ye shall not steal, neither deal falsely, neither lie one to another.

#### Septuagint

19:1 And the Lord spoke to Moses, saying,

2 Speak to the congregation of the children of Israel, and thou shalt say to them, Ye shall be holy; for I the Lord your God *am* holy.

3 Let every one of you reverence his father and his mother; and ye shall keep my sabbaths: I *am* the Lord your God.

4 Ye shall not follow idols, and ye shall not make to yourselves molten gods: I *am* the Lord your God.

5 And if ye will sacrifice a peace-offering to the Lord, ye shall offer it acceptable from yourselves.

6 In what day soever ye shall sacrifice it, it shall be eaten; and on the following day, and if any of it should be left till the third day, it shall be thoroughly burnt with fire.

7 And if it should be at all eaten on the third day, it is unfit for sacrifice: it shall not be accepted.

8 And he that eats it shall bear his iniquity, because he has profaned the holy things of the Lord; and the souls that eat it shall be destroyed from among their people.

9 And when ye reap the harvest of your land, ye shall not complete the reaping of your field with exactness, and thou shalt not gather that which falls from thy reaping.

10 And thou shalt not go over the gathering of thy vineyard, neither shalt thou gather the remaining grapes of thy vineyard: thou shalt leave them for the poor and the stranger: I am the Lord your God.

11 Ye shall not steal, ye shall not lie, neither shall one bear false witness as an informer against his neighbour.

### Commands

{19:12} And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I [am] the LORD.

{19:13} Thou shalt not defraud thy neighbour, neither rob [him:] the wages of him that is hired shall not abide with thee all night until the morning.

{19:14} Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I [am] the LORD.

{19:15} Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: [but] in righteousness shalt thou judge thy neighbour.

{19:16} Thou shalt not go up and down [as] a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I [am] the LORD.

{19:17} Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

{19:18} Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD.

{19:19} Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

{19:20} And whosoever lieth carnally with a woman, that [is] a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

{19:21} And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, [even] a ram for a trespass offering.

<sup>12</sup> And ye shall not swear unjustly by my name, and ye shall not profane the holy name of your God: I am the Lord your God.

<sup>13</sup> Thou shalt not injure thy neighbour, neither do thou rob *him*, neither shall the wages of thy hireling remain with thee until the morning.

<sup>14</sup> Thou shalt not revile the deaf, neither shalt thou put a stumbling-block in the way of the blind; and thou shalt fear the Lord thy God: I am the Lord your God.

<sup>15</sup> Thou shalt not act unjustly in judgment: thou shalt not accept the person of the poor, nor admire the person of the mighty; with justice shalt thou judge thy neighbour.

<sup>16</sup> Thou shalt not walk deceitfully among thy people; thou shalt not rise up against the blood of thy neighbour: I am the Lord your God.

<sup>17</sup> Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, so thou shalt not bear sin on his account.

<sup>18</sup> And thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people; and thou shalt love thy neighbour as thyself; I am the Lord.

<sup>19</sup> Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind, and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two *materials*.

<sup>20</sup> And if any one lie carnally with a woman, and she should be a home-servant kept for a man, and she has not been ransomed, *and* her freedom has not been given to her, they shall be visited *with punishment*; but they shall not die, because she was not set at liberty.

<sup>21</sup> And he shall bring for his trespass to the Lord to the door of the tabernacle of witness, a ram for a trespass-offering.

### Commands

{19:22} And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

{19:23} And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

{19:24} But in the fourth year all the fruit thereof shall be holy to praise the LORD [withal. ]

{19:25} And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I [am] the LORD your God.

{19:26} Ye shall not eat [any thing] with the blood: neither shall ye use enchantment, nor observe times.

{19:27} Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

{19:28} Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I [am] the LORD.

{19:29} Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

{19:31} Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I [am] the LORD your God.

{19:32} Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I [am] the LORD.

{19:33} And if a stranger sojourn with thee in your land, ye shall not vex him.

{19:34} [But] the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I [am] the LORD your God.

{19:35} Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

22 And the priest shall make atonement for him with the ram of the trespass-offering, before the Lord, for the sin which he sinned; and the sin which he sinned shall be forgiven him.

23 And whenever ye shall enter into the land which the Lord your God gives you, and shall plant any fruit-tree, then shall ye purge away its uncleanness; its fruit shall be three years uncleaned to you, it shall not be eaten.

24 And in the fourth year all its fruit shall be holy, a subject of praise to the Lord.

25 And in the fifth year ye shall eat the fruit, its produce is an increase to you. I am the Lord your God.

26 Eat not on the mountains, nor shall ye employ auguries, nor divine by inspection of birds.

27 Ye shall not make a round cutting of the hair of your head, nor disfigure your beard.

28 And ye shall not make cuttings in your body for a *dead* body, and ye shall not inscribe on yourselves any marks. I am the Lord your God.

29 Thou shalt not profane thy daughter to prostitute her; so the land shall not go a whoring, and the land be filled with iniquity.

30 Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord.

31 Ye shall not attend to those who have in them divining spirits, nor attach yourselves to enchanters, to pollute yourselves with them: I am the Lord your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and shalt fear thy God: I am the Lord your God.

33 And if there should come to you a stranger in your land, ye shall not afflict him.

34 The stranger that comes to you shall be among you as the native, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

35 Ye shall not act unrighteously in judgment, in measures and weights and scales.

### Commands

{19:36} Just balances, just weights, a just ephah, and a just hin, shall ye have: I [am] the LORD your God, which brought you out of the land of Egypt.

{19:37} Therefore shall ye observe all my statutes, and all my judgments, and do them: I [am] the LORD.

<sup>36</sup> There shall be among you just balances and just weights and just liquid measure. I am the Lord your God, who brought you out of the land of Egypt.

<sup>37</sup> And ye shall keep all my law and all my ordinances, and ye shall do them: I am the Lord your God.

## *Concerning punishment*

### Leviticus 20:1

#### King James

{20:1} And the LORD spake unto Moses, saying,

{20:2} Again, thou shalt say to the children of Israel, Whosoever [he be] of the children of Israel, or of the strangers that sojourn in Israel, that giveth [any] of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. {20:3} And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

{20:4} And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

{20:5} Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

{20:6} And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

#### Septuagint

<sup>20:1</sup> And the Lord spoke to Moses, saying,

<sup>2</sup> Thou shalt also say to the children of Israel, If *there shall be* any of the children of Israel, or of those who have become proselytes in Israel, who shall give of his seed to Moloch, let him be surely put to death; the nation upon the land shall stone him with stones.

<sup>3</sup> And I will set my face against that man, and will cut him off from his people, because he has given of his seed to Moloch, to defile my sanctuary, and profane the name of them that are consecrated to me.

<sup>4</sup> And if the natives of the land should in anywise overlook that man in giving of his seed to Moloch, so as not to put him to death;

<sup>5</sup> then will I set my face against that man and his family, and I will destroy him, and all who have been of one mind with him, so that he should go a whoring to the princes, from their people.

<sup>6</sup> And the soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set my face against that soul, and will destroy it from among its people.

### Commands

{20:7} Sanctify yourselves therefore, and be ye holy: for I [am] the LORD your God.

{20:8} And ye shall keep my statutes, and do them: I [am] the LORD which sanctify you.

{20:9} For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood [shall be] upon him.

{20:10} And the man that committeth adultery with [another] man's wife, [even he] that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

{20:11} And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood [shall be] upon them.

{20:12} And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood [shall be] upon them.

{20:13} If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood [shall be] upon them.

{20:14} And if a man take a wife and her mother, it [is] wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

{20:15} And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

{20:16} And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood [shall be] upon them.

{20:17} And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it [is] a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

7 And ye shall be holy, for I the Lord your God *am* holy.

8 And ye shall observe my ordinances, and do them: I *am* the Lord that sanctifies you.

9 Every man who shall speak evil of his father or of his mother, let him die the death; has he spoken evil of his father or his mother? he shall be guilty.

10 Whatever man shall commit adultery with the wife of a man, or whoever shall commit adultery with the wife of his neighbour, let them die the death, the adulterer and the adulteress.

11 And if any one should lie with his father's wife, he has uncovered his father's nakedness: let them both die the death, they are guilty.

12 And if any one should lie with his daughter-in-law, let them both be put to death; for they have wrought impiety, they are guilty.

13 And whoever shall lie with a male as with a woman, they have both wrought abomination; let them die the death, they are guilty.

14 Whosoever shall take a woman and her mother, it is iniquity: they shall burn him and them with fire; so there shall not be iniquity among you.

15 And whosoever shall lie with a beast, let him die the death; and ye shall kill the beast.

16 And whatever woman shall approach any beast, so as to have connexion with it, ye shall kill the woman and the beast: let them die the death, they are guilty.

17 Whosoever shall take his sister by his father or by his mother, and shall see her nakedness, and she see his nakedness, it is a reproach: they shall be destroyed before the children of their family; he has uncovered his sister's nakedness, they shall bear their sin.

### Commands

{20:18} And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

{20:19} And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

{20:20} And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

{20:21} And if a man shall take his brother's wife, it [is] an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

{20:22} Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

{20:23} And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

{20:24} But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I [am] the LORD your God, which have separated you from [other] people.

{20:25} Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

{20:26} And ye shall be holy unto me: for I the LORD [am] holy, and have severed you from [other] people, that ye should be mine.

{20:27} A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood [shall be] upon them.

18 And whatever man shall lie with a woman that is set apart *for a flux*, and shall uncover her nakedness, he has uncovered her fountain, and she has uncovered the flux of her blood: they shall both be destroyed from among their generation.

19 And thou shalt not uncover the nakedness of thy father's sister, or of the sister of thy mother; for that man has uncovered the nakedness of one near akin: they shall bear their iniquity.

20 Whosoever shall lie with his near kinswoman, has uncovered the nakedness of one near akin to him: they shall die childless.

21 Whoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.

22 And keep ye all my ordinances, and my judgments; and ye shall do them, and the land shall not be aggrieved with you, into which I bring you to dwell upon it.

23 And walk ye not in the customs of the nations which I drive out from before you; for they have done all these things, and I have abhorred them:

24 and I said to you, Ye shall inherit their land, and I will give it to you for a possession, *even* a land flowing with milk and honey: I *am* the Lord your God, who have separated you from all people.

25 And ye shall make a distinction between the clean and the unclean cattle, and between clean and unclean birds; and ye shall not defile your souls with cattle, or with birds, or with any creeping things of the earth, which I have separated for you by reason of uncleanness.

26 And ye shall be holy to me; because I the Lord your God *am* holy, who separated you from all nations, to be mine.

27 And *as for* a man or woman whosoever of them shall have in them a divining spirit, or be an enchanter, let them both die the death: ye shall stone them with stones, they are guilty.

## Concerning priestly conduct

### Leviticus 21:1

#### King James

{21:1} And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

{21:2} But for his kin, that is near unto him, [that is,] for his mother, and for his father, and for his son, and for his daughter, and for his brother,

{21:3} And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

{21:4} [But] he shall not defile himself, [being] a chief man among his people, to profane himself.

{21:5} They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

{21:6} They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, [and] the bread of their God, they do offer: therefore they shall be holy.

{21:7} They shall not take a wife [that is] a whore, or profane; neither shall they take a woman put away from her husband: for he [is] holy unto his God.

{21:8} Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, [am] holy.

{21:9} And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

#### Septuagint

21:1 And the Lord spoke to Moses, saying, Speak to the priests the sons of Aaron, and thou shalt tell them *that* they shall not defile themselves in their nation for the dead,

<sup>2</sup> but *they may mourn* for a relative who is very near to them, for a father and mother, and sons and daughters, for a brother,

<sup>3</sup> and for a virgin sister that is near to one, that is not espoused to a man; for these one shall defile himself.

<sup>4</sup> He shall not defile himself suddenly among his people to profane himself.

<sup>5</sup> And ye shall not shave your head for the dead with a baldness on the top; and they shall not shave their beard, neither shall they make gashes on their flesh.

<sup>6</sup> They shall be holy to their God, and they shall not profane the name of their God; for they offer the sacrifices of the Lord as the gifts of their God, and they shall be holy.

<sup>7</sup> They shall not take a woman who is a harlot and profaned, or a woman put away from her husband; for he is holy to the Lord his God.

<sup>8</sup> And thou shalt hallow him; he offers the gifts of the Lord your God: he shall be holy, for I the Lord that sanctify them *am* holy.

<sup>9</sup> And if the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: she shall be burnt with fire.

## Commands

{21:10} And [he that is] the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

{21:11} Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

{21:12} Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God [is] upon him: I [am] the LORD.

{21:13} And he shall take a wife in her virginity.

{21:14} A widow, or a divorced woman, or profane, [or] an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

{21:15} Neither shall he profane his seed among his people: for I the LORD do sanctify him.

{21:16} And the LORD spake unto Moses, saying,

{21:17} Speak unto Aaron, saying, Whosoever [he be] of thy seed in their generations that hath [any] blemish, let him not approach to offer the bread of his God.

{21:18} For whatsoever man [he be] that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

{21:19} Or a man that is brokenfooted, or brokenhanded,

{21:20} Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

{21:21} No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

{21:22} He shall eat the bread of his God, [both] of the most holy, and of the holy.

<sup>10</sup> And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, and shall not rend his garments:

<sup>11</sup> neither shall he go in to any dead body, neither shall he defile himself for his father or his mother.

<sup>12</sup> And he shall not go forth out of the sanctuary, and he shall not profane the sanctuary of his God, because the holy anointing oil of God *is* upon him: I *am* the Lord.

<sup>13</sup> He shall take for a wife a virgin of his own tribe.

<sup>14</sup> But a widow, or one that is put away, or profaned, or a harlot, these he shall not take; but he shall take for a wife a virgin of his own people.

<sup>15</sup> And he shall not profane his seed among his people: I *am* the Lord that sanctifies him.

<sup>16</sup> And the Lord spoke to Moses, saying,

<sup>17</sup> Say to Aaron, A man of thy tribe throughout your generations, who shall have a blemish on him, shall not draw nigh to offer the gifts of his God.

<sup>18</sup> No man who has a blemish on him shall draw nigh; a man blind, lame, with his nose disfigured, or his ears cut,

<sup>19</sup> a man who has a broken hand or a broken foot,

<sup>20</sup> or hump-backed, or blear-eyed, or that has lost his eye-lashes, or a man who has a malignant ulcer, or tetter, or one that has lost a testicle.

<sup>21</sup> Whoever of the seed of Aaron the priest has a blemish on him, shall not draw nigh to offer sacrifices to thy God, because he has a blemish on him; he shall not draw nigh to offer the gifts of God.

<sup>22</sup> The gifts of God *are* most holy, and he shall eat of the holy things.

### Commands

{21:23} Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

{21:24} And Moses told [it] unto Aaron, and to his sons, and unto all the children of Israel.

## Leviticus 22:1

### King James

{22:1} And the LORD spake unto Moses, saying,

{22:2} Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name [in those things] which they hallow unto me: I [am] the LORD.

{22:3} Say unto them, Whosoever [he be] of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I [am] the LORD.

{22:4} What man soever of the seed of Aaron [is] a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing [that is] unclean [by] the dead, or a man whose seed goeth from him;

{22:5} Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

{22:6} The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

{22:7} And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it [is] his food.

{22:8} That which dieth of itself, or is torn [with beasts,] he shall not eat to defile himself therewith: I [am] the LORD.

<sup>23</sup> Only he shall not approach the veil, and he shall not draw nigh to the altar, because he has a blemish; and he shall not profane the sanctuary of his God, for I am the Lord that sanctifies them.

<sup>24</sup> And Moses spoke to Aaron and his sons, and to all the children of Israel.

### Septuagint

22:1 And the Lord spoke to Moses, saying,

<sup>2</sup> Speak to Aaron and to his sons, and let them take heed concerning the holy things of the children of Israel, so they shall not profane my holy name in any of the things which they consecrate to me: I *am* the Lord.

<sup>3</sup> Say to them, Every man throughout your generations, whoever of all your seed shall approach to the holy things, whatsoever the children of Israel shall consecrate to the Lord, while his uncleanness is upon him, that soul shall be cut off from me: I *am* the Lord your God.

<sup>4</sup> And the man of the seed of Aaron the priest, if he should have leprosy or issue of the reins, shall not eat of the holy things, until he be cleansed; and he that touches any uncleanness of a dead body, or the man whose seed of copulation shall have gone out from him,

<sup>5</sup> or whosoever shall touch any unclean reptile, which will defile him, or *who shall touch* a man, whereby he shall defile him according to all his uncleanness:

<sup>6</sup> whatsoever soul shall touch them shall be unclean until evening; he shall not eat of the holy things, unless he bathe his body in water,

<sup>7</sup> and the sun go down, and then he shall be clean; and then shall he eat of all the holy things, for they are his bread.

<sup>8</sup> He shall not eat that which dies of itself, or is taken of beasts, so that he should be polluted by them: I *am* the Lord.

### Commands

{22:9} They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

{22:10} There shall no stranger eat [of] the holy thing: a sojourner of the priest, or an hired servant, shall not eat [of] the holy thing. {22:11}

But if the priest buy [any] soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. {22:12} If the priest's daughter also be [married] unto a stranger, she may not eat of an offering of the holy things.

{22:13} But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

{22:14} And if a man eat [of] the holy thing unwittingly, then he shall put the fifth [part] thereof unto it, and shall give [it] unto the priest with the holy thing.

{22:15} And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

{22:16} Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

{22:17} And the LORD spake unto Moses, saying,

{22:18} Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever [he be] of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

{22:19} [Ye shall offer] at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

{22:20} [But] whatsoever hath a blemish, [that] shall ye not offer: for it shall not be acceptable for you.

<sup>9</sup> And they shall keep my ordinances, that they do not bear iniquity because of them, and die because of them, if they shall profane them: I *am* the Lord God that sanctifies them.

<sup>10</sup> And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things.

<sup>11</sup> But if a priest should have a soul purchased for money, he shall eat of his bread; and they that are born in his house, they also shall eat of his bread.

<sup>12</sup> And if the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary.

<sup>13</sup> And if the daughter of priest should be a widow, or put away, and have no seed, she shall return to her father's house, as in her youth: she shall eat of her father's bread, but no stranger shall eat of it.

<sup>14</sup> And the man who shall ignorantly eat holy things, shall add the fifth part to it, and give the holy thing to the priest.

<sup>15</sup> And they shall not profane the holy things of the children of Israel, which they offer to the Lord.

<sup>16</sup> So should they bring upon themselves the iniquity of trespass in their eating their holy things: for I *am* the Lord that sanctifies them.

<sup>17</sup> And the Lord spoke to Moses, saying,

<sup>18</sup> Speak to Aaron and his sons, and to all the congregation of Israel, and thou shalt say to them, Any man of the children of Israel, or of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to the Lord for whole- burnt-offerings—

<sup>19</sup> your free-will-offerings *shall* be males without blemish of the herds, or of the sheep, or of the goats.

<sup>20</sup> They shall not bring to the Lord anything that has a blemish in it, for it shall not be acceptable for you.

## Commands

{22:21} And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish [his] vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

{22:22} Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

{22:23} Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer [for] a freewill offering; but for a vow it shall not be accepted.

{22:24} Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make [any offering thereof] in your land.

{22:25} Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption [is] in them, [and] blemishes [be] in them: they shall not be accepted for you.

{22:26} And the LORD spake unto Moses, saying,

{22:27} When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

{22:28} And [whether it be] cow or ewe, ye shall not kill it and her young both in one day.

{22:29} And when ye will offer a sacrifice of thanksgiving unto the LORD, offer [it] at your own will.

{22:30} On the same day it shall be eaten up; ye shall leave none of it until the morrow: I [am] the LORD.

{22:31} Therefore shall ye keep my commandments, and do them: I [am] the LORD.

{22:32} Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I [am] the LORD which hallow you,

{22:33} That brought you out of the land of Egypt, to be your God: I [am] the LORD.

21 And whatsoever man shall offer a peace-offering to the Lord, discharging a vow, or in the way of free-will-offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it.

22 One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to the Lord; neither shall ye offer any of them for a burnt-offering on the altar of the Lord.

23 And a calf or a sheep with the ears cut off, or that has lost its tail, thou shalt slay them for thyself; but they shall not be accepted for thy vow.

24 That which has broken testicles, or is crushed or gelt or mutilated, —thou shalt not offer them to the Lord, neither shall ye sacrifice them upon your land.

25 Neither shall ye offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you.

26 And the Lord spoke to Moses, saying,

27 As for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt-offering to the Lord.

28 And a bullock and a ewe, it and its young, thou shalt not kill in one day.

29 And if thou shouldest offer a sacrifice, a vow of rejoicing to the Lord, ye shall offer it so as to be accepted for you.

30 In that same day it shall be eaten; ye shall not leave of the flesh till the morrow: I am the Lord.

31 And ye shall keep my commandments and do them.

32 And ye shall not profane the name of the Holy One, and I will be sanctified in the midst of the children of Israel. I *am* the Lord that sanctifies you,

33 who brought you out of the land of Egypt, to be your God: I *am* the Lord.

As for the priests, he prescribed to them a double degree of purity for he restrained them in the instances above, and moreover forbade them to marry harlots. He also forbade them to marry a slave, or a captive, and such as got their living by cheating trades, and by keeping inns; as also a woman parted from her husband, on any account whatsoever. Nay, he did not think it proper for the high priest to marry even the widow of one that was dead, though he allowed that to the priests; but he permitted him only to marry a virgin, and to retain her. Whence it is that the high priest is not to come near to one that is dead, although the rest are not prohibited from coming near to their brethren, or parents, or children, when they are dead; but they are to be unblemished in all respects. He ordered that the priest who had any blemish, should have his portion indeed among the priests, but he forbade him to ascend the altar, or to enter into the holy house. He also enjoined them, not only to observe purity in their sacred ministrations, but in their daily conversation, that it might be unblamable also. And on this account it is that those who wear the sacerdotal garments are without spot, and eminent for their purity and sobriety: nor are they permitted to drink wine so long as they wear those garments. Moreover, they offer sacrifices that are entire, and have no defect whatsoever.

## *Sabbath*

### Leviticus 23:1

#### King James

{23:1} And the LORD spake unto Moses, saying,

{23:2} Speak unto the children of Israel, and say unto them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my feasts.

{23:3} Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation; ye shall do no work [therein:] it [is] the sabbath of the LORD in all your dwellings.

#### Septuagint

23:1 And the Lord spoke to Moses, saying,

<sup>2</sup> Speak to the children of Israel, and thou shalt say unto them, The feasts of the Lord which ye shall call holy assemblies, these are my feasts.

<sup>3</sup> Six days shalt thou do works, but on the seventh day is the sabbath; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a sabbath to the Lord in all your dwellings.

### Antiquities Book 3 10:1

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THE law requires, that out of the public expenses a lamb of the first year be killed every day, at the beginning and at the ending of the day; but on the seventh day, which is called the *Sabbath*, they kill two, and sacrifice them in the same manner. At the new moon, they both perform the daily sacrifices, and slay two bulls, with seven lambs of the first year, and a kid of the goats also, for the expiation of sins; that is, if they have sinned through ignorance.

# Passover

## Leviticus 23:4

### King James

{23:4} These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

{23:5} In the fourteenth [day] of the first month at even [is] the LORD'S passover.

{23:6} And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

{23:7} In the first day ye shall have an holy convocation: ye shall do no servile work therein.

{23:8} But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day [is] an holy convocation: ye shall do no servile work [therein. ]

### Septuagint

<sup>4</sup> These *are* the feasts to the Lord, holy convocations, which ye shall call in their seasons.

<sup>5</sup> In the first month, on the fourteenth day of the month, between the evening times is the Lord's passover.

<sup>6</sup> And on the fifteenth day of this month is the feast of unleavened bread to the Lord; seven days shall ye eat unleavened bread.

<sup>7</sup> And the first day shall be a holy convocation to you: ye shall do no servile work.

<sup>8</sup> And ye shall offer whole-burnt-offerings to the Lord seven days; and the seventh day shall be a holy convocation to you: ye shall do no servile work.

## Antiquities Book 3 10:5

5. In the month of Xanthicus, which is by us called *Nisan*, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover*; and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days.

# Firstfruits

## Leviticus 23:9

### King James

{23:9} And the LORD spake unto Moses, saying,  
{23:10} Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest:  
{23:11} And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.  
{23:12} And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.  
{23:13} And the meat offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin.  
{23:14} And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings.

### Septuagint

<sup>9</sup> And the Lord spoke to Moses, saying,  
<sup>10</sup> Speak to the children of Israel, and thou shalt say to them, When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the first-fruits of your harvest, to the priest;  
<sup>11</sup> and he shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up.  
<sup>12</sup> And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to the Lord.  
<sup>13</sup> And its meat-offering two tenth portions of fine flour mingled with oil: it is a sacrifice to the Lord, a smell of sweet savour to the Lord, and its drink-offering the fourth part of a hin of wine.  
<sup>14</sup> And ye shall not eat bread, or the new parched corn, until this same day, until ye offer the sacrifices to your God: *it is* a perpetual statute throughout your generations in all your dwellings.

## Antiquities Book 3 10:5

But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God.

# Pentecost

## Leviticus 23:15

### King James

{23:15} And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

{23:16} Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

{23:17} Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the firstfruits unto the LORD.

{23:18} And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be [for] a burnt offering unto the LORD, with their meat offering, and their drink offerings, [even] an offering made by fire, of sweet savour unto the LORD.

{23:19} Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

{23:20} And the priest shall wave them with the bread of the first fruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

{23:21} And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations.

### Septuagint

<sup>15</sup> And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks:

<sup>16</sup> until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to the Lord.

<sup>17</sup> Ye shall bring from your dwelling loaves, as a heave-offering, two loaves: they shall be of two tenth portions of fine flour, they shall be baked with leaven of the first-fruits to the Lord.

<sup>18</sup> And ye shall bring with the loaves seven unblemished lambs of a year old, and one calf of the herd, and two rams without blemish, and they shall be a whole-burnt-offering to the Lord: and their meat-offerings and their drink-offerings *shall be* a sacrifice, a smell of sweet savour to the Lord.

<sup>19</sup> And they shall sacrifice one kid of the goats for a sin-offering, and two lambs of a year old for a peace-offering, with the loaves of the first-fruits.

<sup>20</sup> And the priest shall place them with the loaves of the first-fruits an offering before the Lord with the two lambs, they shall be holy to the Lord; they shall belong to the priest that brings them.

<sup>21</sup> And ye shall call this day a convocation: it shall be holy to you; ye shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations.

### Commands

{23:22} And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God.

<sup>22</sup> And when ye shall reap the harvest of your land, ye shall not fully reap the remainder of the harvest of your field when thou reapest, and thou shalt not gather that which falls from thy reaping; thou shalt leave it for the poor and the stranger: I *am* the Lord your God.

## Antiquities Book 3 10:6

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When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave any thing of them till the day following. They also slay three bullocks for a burnt-offering, and two rams; and fourteen lambs, with two kids of the goats, for sins; nor is there anyone of the festivals but in it they offer burnt-offerings; they also allow themselves to rest on every one of them. Accordingly, the law prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them.

# Trumpets

## Leviticus 23:23

### King James

{23:23} And the LORD spake unto Moses, saying,

{23:24} Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

{23:25} Ye shall do no servile work [therein:] but ye shall offer an offering made by fire unto the LORD.

### Septuagint

<sup>23</sup> And the Lord spoke to Moses, saying,

<sup>24</sup> Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest, a memorial of trumpets: it shall be to you a holy convocation.

<sup>25</sup> Ye shall do no servile work, and ye shall offer a whole- burnt-offering to the Lord.

# The day of atonement

## Leviticus 23:26

### King James

{23:26} And the LORD spake unto Moses, saying,

{23:27} Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

{23:28} And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God.

{23:29} For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people.

{23:30} And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people.

{23:31} Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings.

{23:32} It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.

### Septuagint

<sup>26</sup> And the Lord spoke to Moses, saying,

<sup>27</sup> Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and ye shall humble your souls, and offer a whole-burnt-offering to the Lord.

<sup>28</sup> Ye shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Lord your God.

<sup>29</sup> Every soul that shall not be humbled in that day, shall be cut off from among its people.

<sup>30</sup> And every soul which shall do work on that day, that soul shall be destroyed from among its people.

<sup>31</sup> Ye shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations.

<sup>32</sup> It shall be a holy sabbath to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your sabbaths.

## Antiquities Book 3 10:2-3

But on the seventh month, which the Macedonians call *Hyperberetaeus*, they make an addition to those already mentioned, and sacrifice a bull, a ram, and seven lambs, and a kid of the goats, for sins.

On the tenth day of the same lunar month, they fast till the evening; and this day they sacrifice a bull, and two rams, and seven lambs, and a kid of the goats, for sins. And, besides these, they bring two kids of the goats; the one of which is sent alive out of the limits of the camp into the wilderness for the scapegoat, and to be an expiation for the sins of the whole multitude; but the other is brought into a place of great cleanness, within the limits of the camp, and is there burnt, with its skin, without any sort of cleansing. With this goat was burnt a bull, not brought by the people, but by the high priest, at his own charges; which, when it was slain, he brought of the blood into the holy place, together with the blood of the kid of the goats, and sprinkled the ceiling with his finger seven times, as also its pavement, and again as often toward the most holy place, and about the golden altar: he also at last brings it into the open court, and sprinkles it about the great altar. Besides this, they set the extremities, and the kidneys, and the fat, with the lobe of the liver, upon the altar. The high priest likewise presents a ram to God as a burnt-offering.

## Tabernacles

### Leviticus 23:33

#### King James

{23:33} And the LORD spake unto Moses, saying,

{23:34} Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD.

{23:35} On the first day [shall be] an holy convocation: ye shall do no servile work [therein. ]

{23:36} Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein. ]

{23:37} These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

{23:38} Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

{23:39} Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.

#### Septuagint

<sup>33</sup> And the Lord spoke to Moses, saying,

<sup>34</sup> Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to the Lord.

<sup>35</sup> And on the first day shall be a holy convocation; ye shall do no servile work.

<sup>36</sup> Seven days shall ye offer whole-burnt-offerings to the Lord, and the eighth-day shall be a holy convocation to you; and ye shall offer whole-burnt-offerings to the Lord: it is a time of release, ye shall do no servile work.

<sup>37</sup> These *are* the feasts to the Lord, which ye shall call holy convocations, to offer burnt-offerings to the Lord, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its day:

<sup>38</sup> besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides your free-will-offerings, which ye shall give to the Lord.

<sup>39</sup> And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to the Lord seven days; on the first day there shall be a rest, and on the eighth day a rest.

### Commands

{23:40} And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

{23:41} And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.

{23:42} Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

{23:43} That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God.

{23:44} And Moses declared unto the children of Israel the feasts of the LORD.

<sup>40</sup> And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of osiers from the brook, to rejoice before the Lord your God seven days in the year.

<sup>41</sup> *It is* a perpetual statute for your generations: in the seventh month ye shall keep it.

<sup>42</sup> Seven days ye shall dwell in tabernacles: every native in Israel shall dwell in tents,

<sup>43</sup> that your posterity may see, that I made the children of Israel to dwell in tents, when I brought them out of the land of Egypt: I *am* the Lord your God.

<sup>44</sup> And Moses recounted the feasts of the Lord to the children of Israel.

## Antiquities Book 3 10:4

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Upon the fifteenth day of the same month, when the season of the year is changing for winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year; as also that when we should arrive at our own country, and come to that city which we should have then for our metropolis, because of the temple therein to be built, and keep a festival for eight days, and offer burnt-offerings, and sacrifice thank-offerings, that we should then carry in our hands a branch of myrtle, and willow, and a bough of the palm-tree, with the addition of the pome citron: That the burnt-offering on the first of those days was to be a sacrifice of thirteen bulls, and fourteen lambs, and fifteen rams, with the addition of a kid of the goats, as an expiation for sins; and on the following days the same number of lambs, and of rams, with the kids of the goats; but abating one of the bulls every day till they amounted to seven only. On the eighth day all work was laid aside, and then, as we said before, they sacrificed to God a bullock, a ram, and seven lambs, with a kid of the goats, for an expiation of sins. And this is the accustomed solemnity of the Hebrews, when they pitch their tabernacles.

# Lamp oil and unleavened bread

## Leviticus 24:1

### King James

{24:1} And the LORD spake unto Moses, saying,  
{24:2} Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.  
{24:3} Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: [it shall be] a statute for ever in your generations.  
{24:4} He shall order the lamps upon the pure candlestick before the LORD continually.  
{24:5} And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.  
{24:6} And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.  
{24:7} And thou shalt put pure frankincense upon [each] row, that it may be on the bread for a memorial, [even] an offering made by fire unto the LORD.  
{24:8} Every sabbath he shall set it in order before the LORD continually, [being taken] from the children of Israel by an everlasting covenant.  
{24:9} And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it [is] most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

### Septuagint

24:1 And the Lord spoke to Moses, saying,  
2 Charge the children of Israel, and let them take for thee pure olive oil beaten for the light, to burn a lamp continually,  
3 outside the veil in the tabernacle of witness; and Aaron and his sons shall burn it from evening until morning before the Lord continually, a perpetual statute throughout your generations.  
4 Ye shall burn the lamps on the pure lampstand before the Lord till the morrow.  
5 And ye shall take fine flour, and make of it twelve loaves; each loaf shall be of two tenth parts.  
6 And ye shall put them *in* two rows, each row *containing* six loaves, on the pure table before the Lord.  
7 And ye shall put on *each* row pure frankincense and salt; and *these things* shall be for loaves for a memorial, set forth before the Lord.  
8 On the sabbath-day they shall be set forth before the Lord continually before the children of Israel, for an everlasting covenant.  
9 And they shall be for Aaron and his sons, and they shall eat them in the holy place: for this is their most holy portion of the offerings made to the Lord, a perpetual statute.

## Antiquities Book 3 10:7

However, out of the common charges, baked bread [was set on the table of shew-bread], without leaven, of twenty-four tenth deals of flour, for so much is spent upon this bread; two heaps of these were baked, they were baked the day before the sabbath, but were brought into the holy place on the morning of the sabbath, and set upon the holy table, six on a heap, one loaf still standing over against another; where two golden cups full of frankincense were also set upon them, and there they re-

*Commands*

mained till another sabbath, and then other loaves were brought in their stead, while the loaves were given to the priests for their food, and the frankincense was burnt in that sacred fire wherein all their offerings were burnt also; and so other frankincense was set upon the loaves instead of what was there before. The [high priest also, of his own charges, offered a sacrifice, and that twice every day. It was made of flour mingled with oil, and gently baked by the fire; the quantity was one tenth deal of flour; he brought the half of it to the fire in the morning, and the other half at night. The account of these sacrifices I shall give more accurately hereafter; but I think I have premised what for the present may be sufficient concerning them.

## *Blasphemy in the camp*

### Leviticus 24:10

#### King James

{24:10} And the son of an Israelitish woman, whose father [was] an Egyptian, went out among the children of Israel: and this son of the Israelitish [woman] and a man of Israel strove together in the camp;

{24:11} And the Israelitish woman's son blasphemed the name [of the LORD,] and cursed. And they brought him unto Moses: (and his mother's name [was] Shelomith, the daughter of Dibri, of the tribe of Dan:)

{24:12} And they put him in ward, that the mind of the LORD might be shewed them.

{24:13} And the LORD spake unto Moses, saying,

{24:14} Bring forth him that hath cursed without the camp; and let all that heard [him] lay their hands upon his head, and let all the congregation stone him.

{24:15} And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

{24:16} And he that blasphemeth the name of the LORD, he shall surely be put to death, [and] all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name [of the LORD,] shall be put to death.

{24:17} And he that killeth any man shall surely be put to death.

#### Septuagint

<sup>10</sup> And there went forth a son of an Israelitish woman, and he was son of an Egyptian man among the sons of Israel; and they fought in the camp, the son of the Israelitish woman, and a man who was an Israelite.

<sup>11</sup> And the son of the Israelitish woman named THE NAME and curse; and they brought him to Moses: and his mother's name was Salomith, daughter of Dabri of the tribe of Dan.

<sup>12</sup> And they put him in ward, to judge him by the command of the Lord.

<sup>13</sup> And the Lord spoke to Moses, saying,

<sup>14</sup> Bring forth him that cursed outside the camp, and all who heard shall lay their hands upon his head, and all the congregation shall stone him.

<sup>15</sup> And speak to the sons of Israel, and thou shalt say to them, Whosoever shall curse God shall bear his sin.

<sup>16</sup> And he that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord.

<sup>17</sup> And whosoever shall smite a man and he die, let him die the death.

### Commands

{24:18} And he that killeth a beast shall make it good; beast for beast.

{24:19} And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

{24:20} Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him [again. ]

{24:21} And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

{24:22} Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I [am] the LORD your God.

{24:23} And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

18 And whosoever shall smite a beast, and it shall die, let him render life for life.

19 And whosoever shall inflict a blemish on his neighbour, as he has done to him, so shall it be done to himself in return;

20 bruise for bruise, eye for eye, tooth for tooth: as any one may inflict a blemish on a man, so shall it be rendered to him.

21 Whosoever shall smite a man, and he shall die, let him die the death.

22 There shall be one judgment for the stranger and the native, for I *am* the Lord your God.

23 And Moses spoke to the children of Israel, and they brought him that had cursed out of the camp, and stoned him with stones: and the children of Israel did as the Lord commanded Moses.

## *Concerning the Sabbath and Jubilee years*

### Leviticus 25:1

#### King James

{25:1} And the LORD spake unto Moses in mount Sinai, saying,

{25:2} Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

{25:3} Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

{25:4} But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

#### Septuagint

25:1 And the Lord spoke to Moses in the mount Sina, saying,

2 Speak to the children of Israel, and thou shalt say to them, Whensoever ye shall have entered into the land, which I give to you, then the land shall rest which I give to you, for its sabbaths to the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vine, and gather in its fruit.

4 But in the seventh year *shall be* a sabbath, it shall be a rest to the land, a sabbath to the Lord: thou shalt not sow thy field, and thou shalt not prune thy vine.

## Commands

{25:5} That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: [for] it is a year of rest unto the land.

{25:6} And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

{25:7} And for thy cattle, and for the beast that [are] in thy land, shall all the increase thereof be meat.

{25:8} And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

{25:9} Then shalt thou cause the trumpet of the jubile to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

{25:10} And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

{25:11} A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather [the grapes] in it of thy vine undressed.

{25:12} For it [is] the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

{25:13} In the year of this jubile ye shall return every man unto his possession.

{25:14} And if thou sell [ought] unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

{25:15} According to the number of years after the jubile thou shalt buy of thy neighbour, [and] according unto the number of years of the fruits he shall sell unto thee:

5 And thou shalt not gather the spontaneous produce of thy field, and thou shalt not gather fully the grapes of thy dedication: it shall be a year of rest to the land.

6 And the sabbaths of the land shall be food for thee, and for thy man-servant, and for thy maid-servant, and thy hireling, and the stranger that abides with thee.

7 And for thy cattle, and for the wild beats that are in thy land, shall every fruit of it be for food.

8 And thou shalt reckon to thyself seven sabbaths of years, seven times seven years; and they shall be to thee seven weeks of years, nine and forty years.

9 In the seventh month, on the tenth day of the month, ye shall make a proclamation with the sound of a trumpet in all your land; on the day of atonement ye shall make a proclamation with a trumpet in all your land.

10 And ye shall sanctify the year, the fiftieth year, and ye shall proclaim a release upon the land to all that inhabit it; it shall be given a year of release, a jubilee for you; and each one shall depart to his possession, and ye shall go each to his family.

11 This is a jubilee of release, the year shall be to you the fiftieth year: ye shall not sow, nor reap the produce that comes of itself from the land, neither shall ye gather its dedicated fruits.

12 For it is a jubilee of release; it shall be holy to you, ye shall eat its fruits off the fields.

13 In the year of the release *even* the jubilee of it, shall *each* one return to his possession.

14 And if thou shouldest sell a possession to thy neighbour, or if thou shouldest buy of thy neighbour, let not a man oppress his neighbour.

15 According to the number of years after the jubilee shalt thou buy of thy neighbour, according to the number of years of the fruits shall he sell to thee.

## Commands

{25:16} According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for [according] to the number [of the years] of the fruits doth he sell unto thee.

{25:17} Ye shall not therefore oppress one another; but thou shalt fear thy God: for I [am] the LORD your God.

{25:18} Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

{25:19} And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

{25:20} And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

{25:21} Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

{25:22} And ye shall sow the eighth year, and eat [yet] of old fruit until the ninth year; until her fruits come in ye shall eat [of] the old [store.]

{25:23} The land shall not be sold for ever: for the land [is] mine; for ye [are] strangers and sojourners with me.

{25:24} And in all the land of your possession ye shall grant a redemption for the land.

{25:25} If thy brother be waxen poor, and hath sold away [some] of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

{25:26} And if the man have none to redeem it, and himself be able to redeem it;

{25:27} Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

<sup>16</sup> According as *there may be* a greater number of years he shall increase *the value of* his possession, and according as *there may be* a less number of years he shall lessen *the value of* his possession; for according to the number of his crops, so shall he sell to thee.

<sup>17</sup> Let not a man oppress his neighbour, and thou shalt fear the Lord thy God: I am the Lord thy God.

<sup>18</sup> And ye shall keep all my ordinances, and all my judgments; and do ye observe them, and ye shall keep them, and dwell securely in the land.

<sup>19</sup> And the land shall yield her increase, and ye shall eat to fullness, and shall dwell securely in it.

<sup>20</sup> And if ye should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits?

<sup>21</sup> Then will I send my blessing upon you in the sixth year, and the land shall produce its fruits for three years.

<sup>22</sup> And ye shall sow in the eighth year, and eat old fruits till the ninth year: until its fruit come, ye shall eat old fruits of the old.

<sup>23</sup> And the land shall not be sold for a permanence; for the land is mine, because ye are strangers and sojourners before me.

<sup>24</sup> And in every land of your possession, ye shall allow ransoms for the land.

<sup>25</sup> And if thy brother who is with thee be poor, and should have sold *part* of his possession, and his kinsman who is nigh to him come, then he shall redeem the possession which his brother has sold.

<sup>26</sup> And if one have no near kinsman, and he prosper with his hand, and he find sufficient money, *even* his ransom;

<sup>27</sup> then shall he calculate the years of his sale, and he shall give what is due to the man to whom he sold it, and he shall return to his possession.

### Commands

{25:28} But if he be not able to restore [it] to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

{25:29} And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; [within] a full year may he redeem it.

{25:30} And if it be not redeemed within the space of a full year, then the house that [is] in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

{25:31} But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

{25:32} Notwithstanding the cities of the Levites, [and] the houses of the cities of their possession, may the Levites redeem at any time.

{25:33} And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in [the year of] jubile: for the houses of the cities of the Levites [are] their possession among the children of Israel.

{25:34} But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

{25:35} And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: [yea, though he be] a stranger, or a sojourner; that he may live with thee.

{25:36} Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

{25:37} Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

{25:38} I [am] the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, [and] to be your God.

28 But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release, and the owner shall return to his possession.

29 And if any one should sell an inhabited house in a walled city, then there shall be the ransom of it, until *the time* is fulfilled: its time of ransom shall be a full year.

30 And if it be not ransomed until there be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout his generations; and it shall not go out in the release.

31 But the houses in the villages which have not a wall round about them, shall be reckoned as the fields of the country: they shall always be redeemable, and they shall go out in the release.

32 And the cities of the Levites, the houses of the cities in their possession, shall be always redeemable to the Levites.

33 And if any one shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel.

34 And the lands set apart for their cities shall not be sold, because this is their perpetual possession.

35 And if thy brother who is with thee become poor, and he fail in resources with thee, thou shalt help him as a stranger and a sojourner, and thy brother shall live with thee.

36 Thou shalt not receive from him interest, nor increase: and thou shalt fear thy God: I *am* the Lord: and thy brother shall live with thee.

37 Thou shalt not lend thy money to him at interest, and thou shalt not lend thy meat to him to be returned with increase.

38 I *am* the Lord your God, who brought you out of the land of Egypt, to give you the land of Chanaan, so as to be your God.

### Commands

{25:39} And if thy brother [that dwelleth] by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

{25:40} [But] as an hired servant, [and] as a sojourner, he shall be with thee, [and] shall serve thee unto the year of jubile:

{25:41} And [then] shall he depart from thee, [both] he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

{25:42} For they [are] my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

{25:43} Thou shalt not rule over him with rigour; but shalt fear thy God.

{25:44} Both thy bondmen, and thy bondmaids, which thou shalt have, [shall be] of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

{25:45} Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that [are] with you, which they begat in your land: and they shall be your possession.

{25:46} And ye shall take them as an inheritance for your children after you, to inherit [them for] a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

{25:47} And if a sojourner or stranger wax rich by thee, and thy brother [that dwelleth] by him wax poor, and sell himself unto the stranger [or] sojourner by thee, or to the stock of the stranger's family:

{25:48} After that he is sold he may be redeemed again; one of his brethren may redeem him:

{25:49} Either his uncle, or his uncle's son, may redeem him, or [any] that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

<sup>39</sup> And if thy brother by thee be lowered, and be sold to thee, he shall not serve thee with the servitude of a slave.

<sup>40</sup> He shall be with thee as a hireling or a sojourner, he shall work for thee till the year of release:

<sup>41</sup> and he shall go out in the release, and his children with him; and he shall go to his family, he shall hasten back to his patrimony.

<sup>42</sup> Because these are my servants, whom I brought out of the land of Egypt; such an one shall not be sold as a *common* servant.

<sup>43</sup> Thou shalt not oppress him with labour, and shalt fear the Lord thy God.

<sup>44</sup> And whatever number of men-servants and maid-servants thou shalt have, thou shalt purchase male and female servants from the nations that are round about thee.

<sup>45</sup> And of the sons of the sojourners that are among you, of these ye shall buy and of their relations, all that shall be in your lands; let them be to you for a possession.

<sup>46</sup> And ye shall distribute them to your children after you, and they shall be to you permanent possessions for ever: but of your brethren the children of Israel, one shall not oppress his brother in labours.

<sup>47</sup> And if a stranger or sojourner with thee wax rich, and thy brother in distress be sold to the stranger or the sojourner that is with thee, or to a proselyte by extraction;

<sup>48</sup> after he is sold to him there shall be redemption for him, one of his brethren shall redeem him.

<sup>49</sup> A brother of his father, or a son of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him, and if he should be rich and redeem himself,

### Commands

{25:50} And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

{25:51} If [there be] yet many years [behind,] according unto them he shall give again the price of his redemption out of the money that he was bought for.

{25:52} And if there remain but few years unto the year of jubile, then he shall count with him, [and] according unto his years shall he give him again the price of his redemption.

{25:53} [And] as a yearly hired servant shall he be with him: [and the other] shall not rule with rigour over him in thy sight.

{25:54} And if he be not redeemed in these [years,] then he shall go out in the year of jubile, [both] he, and his children with him.

{25:55} For unto me the children of Israel [are] servants; they [are] my servants whom I brought forth out of the land of Egypt: I [am] the LORD your God.

<sup>50</sup> then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the money of his purchase shall be as that of a hireling, he shall be with him from year to year.

<sup>51</sup> And if any have a greater number of years *than enough*, according to these he shall pay his ransom out of his purchase-money.

<sup>52</sup> And if but a little time be left of the years to the year of release, then shall he reckon to him according to his years, and shall pay his ransom <sup>53</sup> as a hireling; he shall be with him from year to year; thou shalt not oppress him with labour before thee.

<sup>54</sup> And if he do not pay his ransom accordingly, he shall go out in the year of his release, he and his children with him.

<sup>55</sup> For the children of Israel are my servants: they are my attendants, whom I brought out of the land of Egypt.

## Antiquities Book 3 12:3

And truly Moses gave them all these precepts, being such as were observed during his own lifetime; but though he lived now in the wilderness, yet did he make provision how they might observe the same laws when they should have taken the land of Canaan. He gave them rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from working every seventh day; and ordered, that then what grew of its own accord out of the earth should in common belong to all that pleased to use it, making no distinction in that respect between their own countrymen and foreigners: and he ordained, that they should do the same after seven times seven years, which in all are fifty years; and that fiftieth year is called by the Hebrews *The Jubilee*, wherein debtors are freed from their debts, and slaves are set at liberty; which slaves became such, though they were of the same stock, by transgressing some of those laws the punishment of which was not capital, but they were punished by this method of slavery. This year also restores the land to its former possessors in the manner following: - When the Jubilee is come, which name denotes *liberty*, he that sold the land, and he that bought it, meet together, and make an estimate, on one hand, of the fruits gathered; and, on the other hand, of the expenses laid out upon it. If the fruits gathered come to more than the expenses laid out, he that sold it takes the land again; but if the expenses prove more than the fruits, the present possessor receives of the former owner the difference that was wanting, and leaves the land to him; and if the fruits received, and the expenses laid out, prove equal to one another, the present possessor relinquishes it to the former owners. Moses would have the same law obtain as to those houses also which were sold in villages; but he made a different law for such as were sold in a city; for if he that sold it tendered the purchaser his money again within a year, he was forced to restore it; but in case a whole year had intervened, the purchaser was to enjoy what he had

bought. This was the constitution of the laws which Moses learned of God when the camp lay under Mount Sinai, and this he delivered in writing to the Hebrews.

## Consequences

### Leviticus 26:1

#### King James

{26:1} Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God.

{26:2} Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

{26:3} If ye walk in my statutes, and keep my commandments, and do them;

{26:4} Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

{26:5} And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

{26:6} And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

{26:7} And ye shall chase your enemies, and they shall fall before you by the sword. {26:8} And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

{26:9} For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

{26:10} And ye shall eat old store, and bring forth the old because of the new.

#### Septuagint

26:1 I *am* the Lord your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves, neither shall ye set up a stone *for* an object in your land to worship it: I am the Lord your God.

<sup>2</sup> Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord.

<sup>3</sup> If ye will walk in my ordinances, and keep my commandments, and do them,

<sup>4</sup> then will I give you the rain in its season, and the land shall produce its fruits, and the trees of the field shall yield their fruit.

<sup>5</sup> And your threshing time shall overtake the vintage, and your vintage shall overtake your seed time; and ye shall eat your bread to the full; and ye shall dwell safely upon your land, and war shall not go through your land.

<sup>6</sup> And I will give peace in your land, and ye shall sleep, and none *shall* make you afraid; and I will destroy the evil beasts out of your land,

<sup>7</sup> and ye shall pursue your enemies, and they shall fall before you with slaughter.

<sup>8</sup> And five of you shall chase a hundred, and a hundred of you shall chase tens of thousands; and your enemies shall fall before you by the sword.

<sup>9</sup> And I will look upon you, and increase you, and multiply you, and establish my covenant with you.

<sup>10</sup> And ye shall eat that which is old and very old, and bring forth the old to make way for the new.

### Commands

{26:11} And I will set my tabernacle among you: and my soul shall not abhor you.

{26:12} And I will walk among you, and will be your God, and ye shall be my people.

{26:13} I [am] the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

{26:14} But if ye will not hearken unto me, and will not do all these commandments;

{26:15} And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, [but] that ye break my covenant:

{26:16} I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

{26:17} And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

{26:18} And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

{26:19} And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

{26:20} And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

{26:21} And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

{26:22} I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate.

{26:23} And if ye will not be reformed by me by these things, but will walk contrary unto me;

11 And I will set my tabernacle among you, and my soul shall not abhor you;

12 and I will walk among you, and be your God, and ye shall be my people.

13 I am the Lord your God, who brought you out of the land of Egypt, where ye were slaves; and I broke the band of your yoke, and brought you forth openly.

14 But if ye will not hearken to me, nor obey these my ordinances,

15 but disobey them, and your soul should loathe my judgments, so that ye should not keep all my commands, so as to break my covenant,

16 then will I do thus to you: I will even bring upon you perplexity and the itch, and the fever that causes your eyes to waste away, and *disease* that consumes your life; and ye shall sow your seeds in vain, and your enemies shall eat them.

17 And I will set my face against you, and ye shall fall before your enemies, and they that hate you shall pursue you; and ye shall flee, no one pursuing you.

18 And if ye still refuse to hearken to me, then will I chasten you yet more even seven times for your sins.

19 And I will break down the haughtiness of your pride; and I will make your heaven iron, and your earth as it were brass.

20 And your strength shall be in vain; and your land shall not yield its seed, and the tree of your field shall not yield its fruit.

21 And if after this ye should walk perversely, and not be willing to obey me, I will further bring upon you seven plagues according to your sins.

22 And I will send upon you the wild beasts of the land, and they shall devour you, and shall consume your cattle: and I will make you few in number, and your ways shall be desolate.

23 And if hereupon ye are not corrected, but walk perversely towards me,

### Commands

{26:24} Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

{26:25} And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

{26:26} [And] when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver [you] your bread again by weight: and ye shall eat, and not be satisfied.

{26:27} And if ye will not for all this hearken unto me, but walk contrary unto me;

{26:28} Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

{26:29} And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

{26:30} And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

{26:31} And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

{26:32} And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

{26:33} And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

{26:34} Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths.

{26:35} As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

24 I also will walk with you with a perverse spirit, and I also will smite you seven times for your sins.

25 And I will bring upon you a sword avenging the cause of *my* covenant, and ye shall flee for refuge to your cities; and I will send out death against you, and ye shall be delivered into the hands of your enemies.

26 When I afflict you with famine of bread, then ten women shall bake your loaves in one oven, and they shall render your loaves by weight; and ye shall eat, and not be satisfied.

27 And if hereupon ye will not obey me, but walk perversely towards me,

28 then will I walk with you with a froward mind, and I will chasten you seven-fold according to your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will render your pillars desolate, and will utterly destroy your wooden *images* made with hands; and I will lay your carcases on the carcases of your idols, and my soul shall loathe you.

31 And I will lay your cities waste, and I will make your sanctuaries desolate, and I will not smell the savour of your sacrifices.

32 And I will lay your land desolate, and your enemies who dwell in it shall wonder at it.

33 And I will scatter you among the nations, and the sword shall come upon you and consume you; and your land shall be desolate, and your cities shall be desolate.

34 Then the land shall enjoy its sabbaths all the days of its desolation.

35 And ye shall be in the land of your enemies; then the land shall keep its sabbaths, and the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it.

### Commands

{26:36} And upon them that are left [alive] of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

{26:37} And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

{26:38} And ye shall perish among the heathen, and the land of your enemies shall eat you up.

{26:39} And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

{26:40} If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

{26:41} And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

{26:42} Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

{26:43} The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

{26:44} And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I [am] the LORD their God.

<sup>36</sup> And to those who are left of you I will bring bondage into their heart in the land of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from war, and shall fall when none pursues them.

<sup>37</sup> And brother shall disregard brother as in war, when none pursues; and ye shall not be able to withstand your enemies.

<sup>38</sup> And ye shall perish among the Gentiles, and the land of your enemies shall devour you.

<sup>39</sup> And those who are left of you shall perish, because of their sins, and because of the sins of their fathers: in the land of their enemies shall they consume away.

<sup>40</sup> And they shall confess their sins, and the sins of their fathers, that they have transgressed and neglected me, and that they have walked perversely before me,

<sup>41</sup> and I walked with them with a perverse mind; and I will destroy them in the land of their enemies: then shall their uncircumcised heart be ashamed, and then shall they acquiesce in *the punishment* of their sins.

<sup>42</sup> And I will remember the covenant of Jacob, and the covenant of Isaac, and the covenant of Abraam will I remember.

<sup>43</sup> And I will remember the land, and the land shall be left of them; then the land shall enjoy her sabbaths, when it is deserted through them: and they shall accept *the punishment* of their iniquities, because they neglected my judgments, and in their soul loathed my ordinances.

<sup>44</sup> And yet not even thus, while they were in the land of their enemies, did I overlook them, nor did I loathe them so as to consume them, to break my covenant made with them; for I am the Lord their God.

### Commands

{26:45} But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I [am] the LORD.

{26:46} These [are] the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

<sup>45</sup> And I will remember their former covenant, when I brought them out of the land of Egypt, out of the house of bondage before the nation, to be their God; I am the Lord.

<sup>46</sup> These are my judgments and my ordinances, and the law which the Lord gave between himself and the children of Israel, in the mount Sina, by the hand of Moses.

## *Concerning vows to YHWH*

### Leviticus 27:1

#### King James

{27:1} And the LORD spake unto Moses, saying,

{27:2} Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons [shall be] for the LORD by thy estimation.

{27:3} And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

{27:4} And if it [be] a female, then thy estimation shall be thirty shekels.

{27:5} And if [it be] from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

{27:6} And if [it be] from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation [shall be] three shekels of silver.

{27:7} And if [it be] from sixty years old and above; if [it be] a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

#### Septuagint

<sup>27:1</sup> And the Lord spoke to Moses, saying,

<sup>2</sup> Speak to the children of Israel, and thou shalt say to them, Whosoever shall vow a vow as the valuation of his soul for the Lord,

<sup>3</sup> the valuation of a male from twenty years old to sixty years old shall be his valuation shall be fifty didrachms of silver by the standard of the sanctuary.

<sup>4</sup> And the valuation of a female shall be thirty didrachms.

<sup>5</sup> And if it be from five years old to twenty, the valuation of a male shall be twenty didrachms, and of a female ten didrachms.

<sup>6</sup> And from a month old to five years old, the valuation of a male shall be five didrachms, and of a female, three didrachms of silver.

<sup>7</sup> And if from sixty year *old* and upward, if it be a male, his valuation shall be fifteen didrachms of silver, and if a female, ten didrachms.

## Commands

{27:8} But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

{27:9} And if [it be] a beast, whereof men bring an offering unto the LORD, all that [any man] giveth of such unto the LORD shall be holy.

{27:10} He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

{27:11} And if [it be] any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

{27:12} And the priest shall value it, whether it be good or bad: as thou valuest it, [who art] the priest, so shall it be.

{27:13} But if he will at all redeem it, then he shall add a fifth [part] thereof unto thy estimation.

{27:14} And when a man shall sanctify his house [to be] holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

{27:15} And if he that sanctified it will redeem his house, then he shall add the fifth [part] of the money of thy estimation unto it, and it shall be his.

{27:16} And if a man shall sanctify unto the LORD [some part] of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed [shall be valued] at fifty shekels of silver.

{27:17} If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

{27:18} But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

8 And if the man be too poor for the valuation, he shall stand before the priest; and the priest shall value him: according to what the man who has vowed can afford, the priest shall value him.

9 And if it be from the cattle that are offered as a gift to the Lord, whoever shall offer one of these to the Lord, it shall be holy.

10 He shall not change it, a good for a bad, or a bad for a good; and if he do at all change it, a beast for a beast, it and the substitute shall be holy.

11 And if it be any unclean beast, of which none are offered as a gift to the Lord, he shall set the beast before the priest.

12 And the priest shall make a valuation between the good and the bad, and accordingly as the priest shall value it, so shall it stand.

13 And if *the worshipper* will at all redeem it, he shall add the fifth part to its value.

14 And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand.

15 And if he that has sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his.

16 And if a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty didrachms of silver for a homer of barley.

17 And if he should sanctify his field from the year of release, it shall stand according to his valuation.

18 And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the *next* year of release, and it shall be deducted as an equivalent from his full valuation.

### Commands

{27:19} And if he that sanctified the field will in any wise redeem it, then he shall add the fifth [part] of the money of thy estimation unto it, and it shall be assured to him.

{27:20} And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

{27:21} But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

{27:22} And if [a man] sanctify unto the LORD a field which he hath bought, which [is] not of the fields of his possession;

{27:23} Then the priest shall reckon unto him the worth of thy estimation, [even] unto the year of the jubile: and he shall give thine estimation in that day, [as] a holy thing unto the LORD.

{27:24} In the year of the jubile the field shall return unto him of whom it was bought, [even] to him to whom the possession of the land [did] belong. ]

{27:25} And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

{27:26} Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether [it be] ox, or sheep: it [is] the LORD'S.

{27:27} And if [it be] of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth [part] of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

{27:28} Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, [both] of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing [is] most holy unto the LORD.

{27:29} None devoted, which shall be devoted of men, shall be redeemed; [but] shall surely be put to death.

19 And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be his.

20 And if he do not redeem the field, but should sell the field to another man, he shall not after redeem it.

21 But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it.

22 And if he should consecrate to the Lord of a field which he has bought, which is not of the field of his possession,

23 the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day *as* holy to the Lord.

24 And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was.

25 And every valuation shall be by holy weights: the didrachm shall be twenty oboli.

26 And every first-born which shall be produced among thy cattle shall be the Lord's, and no man shall sanctify it: whether calf or sheep, it is the Lord's.

27 But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

28 And every dedicated thing which a man shall dedicate to the Lord of all that he has, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to the Lord.

29 And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death.

Commands

{27:30} And all the tithe of the land, [whether] of the seed of the land, [or] of the fruit of the tree, [is] the LORD'S: [it is] holy unto the LORD.

{27:31} And if a man will at all redeem [ought] of his tithes, he shall add thereto the fifth [part] thereof.

{27:32} And concerning the tithe of the herd, or of the flock, [even] of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

{27:33} He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

{27:34} These [are] the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

<sup>30</sup> Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's, holy to the Lord.

<sup>31</sup> And if a man should at all redeem his tithe, he shall add the fifth part to it, and it shall be his.

<sup>32</sup> And every tithe of oxen, and of sheep, and whatsoever may come in numbering under the rod, the tenth shall be holy to the Lord.

<sup>33</sup> Thou shalt not change a good for a bad, or a bad for a good; and if thou shouldst at all change it, its equivalent also shall be holy, it shall not be redeemed.

<sup>34</sup> These are the commandments which the Lord commanded Moses for the sons of Israel in mount Sinai.

# Military census

## Numbers 1:1

### King James

{1:1} And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first [day] of the second month, in the second year after they were come out of the land of Egypt, saying,  
{1:2} Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of [their] names, every male by their polls;  
{1:3} From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.  
{1:4} And with you there shall be a man of every tribe; every one head of the house of his fathers.  
{1:5} And these [are] the names of the men that shall stand with you: of [the tribe of] Reuben; Elizur the son of Shedeur.  
{1:6} Of Simeon; Shelumiel the son of Zurishaddai.  
{1:7} Of Judah; Nahshon the son of Amminadab.  
{1:8} Of Issachar; Nethaneel the son of Zuar.  
{1:9} Of Zebulun; Eliab the son of Helon.  
{1:10} Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.  
{1:11} Of Benjamin; Abidan the son of Gideon.  
{1:12} Of Dan; Ahiezer the son of Ammishaddai.  
{1:13} Of Asher; Pagiel the son of Ocran.  
{1:14} Of Gad; Eliasaph the son of Deuel.  
{1:15} Of Naphtali; Ahira the son of Enan.  
{1:16} These [were] the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

### Septuagint

1:1 And the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying,  
2 Take the sum of all the congregation of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male  
3 from twenty years old and upwards, every one that goes forth in the forces of Israel, take account of them with their strength; thou and Aaron take account of them.  
4 And with you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.  
5 And these are the names of the men who shall be present with you; of the tribe of Ruben, Elisur the son of Sediur.  
6 Of Symeon, Salamiel the son of Surisadai.  
7 Of Juda, Naasson the son of Aminadab.  
8 Of Issachar, Nathanael the son of Sogar.  
9 Of Zabulon, Eliab the son of Chaelon.  
10 Of the sons of Joseph, of Ephraim, Elisama the son of Emiud: of Manasses, Gamaliel the son of Phadasur.  
11 Of Benjamin, Abidan the son of Gadeoni.  
12 Of Dan, Achiezer the son of Amisadai.  
13 Of Aser, Phagaiel the son of Echran.  
14 Of Gad, Elisaph the son of Raguel.  
15 Of Nephthali, Achire the son of Ænan.  
16 These were famous men of the congregation, heads of the tribes according to their families: these are heads of thousands in Israel.

## Commands

{1:17} And Moses and Aaron took these men which are expressed by [their] names:

{1:18} And they assembled all the congregation together on the first [day] of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

{1:19} As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

{1:20} And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

{1:21} Those that were numbered of them, [even] of the tribe of Reuben, [were] forty and six thousand and five hundred.

{1:22} Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

{1:23} Those that were numbered of them, [even] of the tribe of Simeon, [were] fifty and nine thousand and three hundred.

{1:24} Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:25} Those that were numbered of them, [even] of the tribe of Gad, [were] forty and five thousand six hundred and fifty.

{1:26} Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:27} Those that were numbered of them, [even] of the tribe of Judah, [were] threescore and fourteen thousand and six hundred.

<sup>17</sup> And Moses and Aaron took these men who were called by name.

<sup>18</sup> And they assembled all the congregation on the first day of the month in the second year; and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number:

<sup>19</sup> as the Lord commanded Moses, so they were numbered in the wilderness of Sina.

<sup>20</sup> And the sons of Ruben the first-born of Israel according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their heads, were—all males from twenty years old and upward, every one that went out with the host—

<sup>21</sup> the numbering of them of the tribe of Ruben, was forty-six thousand and four hundred.

<sup>22</sup> For the children of Symeon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

<sup>23</sup> the numbering of them of the tribe of Symeon, was fifty-nine thousand and three hundred.

<sup>24</sup> For the sons of Juda according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

<sup>25</sup> the numbering of them of the tribe of Juda, was seventy-four thousand and six hundred.

<sup>26</sup> For the sons of Issachar according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

<sup>27</sup> the numbering of them of the tribe of Issachar, was fifty-four thousand and four hundred.

## Commands

{1:28} Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:29} Those that were numbered of them, [even] of the tribe of Issachar, [were] fifty and four thousand and four hundred.

{1:30} Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:31} Those that were numbered of them, [even] of the tribe of Zebulun, [were] fifty and seven thousand and four hundred.

{1:32} Of the children of Joseph, [namely,] of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:33} Those that were numbered of them, [even] of the tribe of Ephraim, [were] forty thousand and five hundred.

{1:34} Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:35} Those that were numbered of them, [even] of the tribe of Manasseh, [were] thirty and two thousand and two hundred.

{1:36} Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:37} Those that were numbered of them, [even] of the tribe of Benjamin, [were] thirty and five thousand and four hundred.

<sup>28</sup> For the sons of Zabulon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

<sup>29</sup> the numbering of them of the tribe of Zabulon, was fifty-seven thousand and four hundred.

<sup>30</sup> For the sons of Joseph, the sons of Ephraim, according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

<sup>31</sup> the numbering of them of the tribe of Ephraim, was forty thousand and five hundred.

<sup>32</sup> For the sons of Manasse according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

<sup>33</sup> the numbering of them of the tribe of Manasse, was thirty-two thousand and two hundred.

<sup>34</sup> For the sons of Benjamin according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host,

<sup>35</sup> the numbering of them of the tribe of Benjamin, was thirty-five thousand and four hundred.

<sup>36</sup> For the sons of Gad according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

<sup>37</sup> the numbering of them of the tribe of Gad, was forty and five thousand and six hundred and fifty.

## Commands

{1:38} Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:39} Those that were numbered of them, [even] of the tribe of Dan, [were] threescore and two thousand and seven hundred.

{1:40} Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:41} Those that were numbered of them, [even] of the tribe of Asher, [were] forty and one thousand and five hundred.

{1:42} Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

{1:43} Those that were numbered of them, [even] of the tribe of Naphtali, [were] fifty and three thousand and four hundred.

{1:44} These [are] those that were numbered, which Moses and Aaron numbered, and the princes of Israel, [being] twelve men: each one was for the house of his fathers.

{1:45} So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

{1:46} Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

{1:47} But the Levites after the tribe of their fathers were not numbered among them.

{1:48} For the LORD had spoken unto Moses, saying,

{1:49} Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

<sup>38</sup> For the sons of Dan according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

<sup>39</sup> the numbering of them of the tribe of Dan, was sixty and two thousand and seven hundred.

<sup>40</sup> For the sons of Aser according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host,

<sup>41</sup> the numbering of them of the tribe of Aser, was forty and one thousand and five hundred.

<sup>42</sup> For the sons of Nephthali according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one who goes forth with the host,

<sup>43</sup> the numbering of them of the tribe of Nephthali, was fifty-three thousand and four hundred.

<sup>44</sup> This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted: there was a man for each tribe, they were according to the tribe of the houses of their family.

<sup>45</sup> And the whole numbering of the children of Israel with their host from twenty years old and upward, every one that goes out to set himself in battle array in Israel, came to

<sup>46</sup> six hundred thousand and three thousand and five hundred and fifty.

<sup>47</sup> But the Levites of the tribe of their family were not counted among the children of Israel.

<sup>48</sup> And the Lord spoke to Moses, saying,

<sup>49</sup> See, thou shalt not muster the tribe of Levi, and thou shalt not take their numbers, in the midst of the children of Israel.

### Commands

{1:50} But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that [belong] to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

{1:51} And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

{1:52} And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

{1:53} But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

{1:54} And the children of Israel did according to all that the LORD commanded Moses, so did they.

50 And do thou set the Levites over the tabernacle of witness, and over all its furniture, and over all things that are in it; and they shall do service in it, and they shall encamp round about the tabernacle.

51 And in removing the tabernacle, the Levites shall take it down, and in pitching the tabernacle they shall set it up: and let the stranger that advances *to touch it* die.

52 And the children of Israel shall encamp, every man in his own order, and every man according to his company, with their host.

53 But let the Levites encamp round about the tabernacle of witness fronting it, and *so* there shall be no sin among the children of Israel; and the Levites themselves shall keep the guard of the tabernacle of witness.

54 And the children of Israel did according to all that the Lord commanded Moses and Aaron, so did they.

## Antiquities Book 3 11:6

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Now when this settlement of laws seemed to be well over, Moses thought fit at length to take a review of the host, as thinking it proper to settle the affairs of war. So he charged the heads of the tribes, excepting the tribe of Levi, to take an exact account of the number of those that were able to go to war; for as to the Levites, they were holy, and free from all such burdens. Now when the people had been numbered, there were found six hundred thousand that were able to go to war, from twenty to fifty years of age, besides three thousand six hundred and fifty. Instead of Levi, Moses took Manasseh, the son of Joseph, among the heads of tribes; and Ephraim instead of Joseph. It was indeed the desire of Jacob himself to Joseph, that he would give him his sons to be his own by adoption, as I have before related.

# Organization of the camp

## Numbers 2:1

### King James

{2:1} And the LORD spake unto Moses and unto Aaron, saying,  
{2:2} Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.  
{2:3} And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab [shall be] captain of the children of Judah.  
{2:4} And his host, and those that were numbered of them, [were] threescore and fourteen thousand and six hundred.  
{2:5} And those that do pitch next unto him [shall be] the tribe of Issachar: and Nethaneel the son of Zuar [shall be] captain of the children of Issachar.  
{2:6} And his host, and those that were numbered thereof, [were] fifty and four thousand and four hundred.  
{2:7} [Then] the tribe of Zebulun: and Eliab the son of Helon [shall be] captain of the children of Zebulun.  
{2:8} And his host, and those that were numbered thereof, [were] fifty and seven thousand and four hundred.  
{2:9} All that were numbered in the camp of Judah [were] an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.  
{2:10} On the south side [shall be] the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben [shall be] Elizur the son of Shedeur.

### Septuagint

2:1 And the Lord spoke to Moses and Aaron, saying,  
2 Let the children of Israel encamp fronting *each other*, every man keeping his own rank, according to *their* standards, according to the houses of their families; the children of Israel shall encamp round about the tabernacle of witness.  
3 And they that encamp first toward the east *shall be* the order of the camp of Juda with their host, and the prince of the sons of Juda, Naasson the son of Aminadab.  
4 His forces that were numbered, were seventy-four thousand and six hundred.  
5 And they that encamp next *shall be* of the tribe of Issachar, and the prince of the sons of Issachar *shall be* Nathanael the son of Sogar.  
6 His forces that were numbered, were fifty-four thousand and four hundred.  
7 And they that encamp next *shall be* of the tribe of Zabulon, and the prince of the sons of Zabulon *shall be* Eliab the son of Chaelon.  
8 His forces that were numbered, were fifty-seven thousand and four hundred.  
9 All that were numbered of the camp of Juda were a hundred and eighty thousand and six thousand and four hundred: they shall move first with their forces.  
10 *This is* the order of the camp of Ruben; their forces *shall be* toward the south, and the prince of the children of Ruben *shall be* Elisur the son of Sediur.

{2:11} And his host, and those that were numbered thereof, [were] forty and six thousand and five hundred.

{2:12} And those which pitch by him [shall be] the tribe of Simeon: and the captain of the children of Simeon [shall be] Shelumiel the son of Zurishaddai.

{2:13} And his host, and those that were numbered of them, [were] fifty and nine thousand and three hundred.

{2:14} Then the tribe of Gad: and the captain of the sons of Gad [shall be] Eliasaph the son of Reuel.

{2:15} And his host, and those that were numbered of them, [were] forty and five thousand and six hundred and fifty.

{2:16} All that were numbered in the camp of Reuben [were] an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

{2:17} Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

{2:18} On the west side [shall be] the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim [shall be] Elishama the son of Ammihud.

{2:19} And his host, and those that were numbered of them, [were] forty thousand and five hundred.

{2:20} And by him [shall be] the tribe of Manasseh: and the captain of the children of Manasseh [shall be] Gamaliel the son of Pedahzur.

{2:21} And his host, and those that were numbered of them, [were] thirty and two thousand and two hundred.

{2:22} Then the tribe of Benjamin: and the captain of the sons of Benjamin [shall be] Abidan the son of Gideoni.

11 His forces that were numbered, were forty-six thousand and five hundred.

12 And they that encamp next to him *shall be* of the tribe of Symeon, and the prince of the sons of Symeon *shall be* Salamiel the son of Surisadai.

13 His forces that were numbered, were fifty-nine thousand and three hundred.

14 And they that encamp next to them *shall be* the tribe of Gad; and the prince of the sons of Gad, Elisaph the son of Raguel.

15 His forces that were numbered, were forty-five thousand and six hundred and fifty.

16 All who were numbered of the camp of Ruben, were a hundred and fifty-one thousand and four hundred and fifty: they with their forces shall proceed in the second place.

17 And *then* the tabernacle of witness shall be set forward, and the camp of the Levites *shall be* between the camps; as they shall encamp, so also shall they commence their march, each one next in order to his fellow according to their companies.

18 The station of the camp of Ephraim *shall be* westward with their forces, and the head of the children of Ephraim *shall be* Elisama the son of Emiud.

19 His forces that were numbered, are forty thousand and five hundred.

20 And they that encamp next *shall be* of the tribe of Manasse, and the prince of the sons of Manasse, Gamaliel the son of Phadassur.

21 His forces that were numbered, were thirty-two thousand and two hundred.

22 And they that encamp next *shall be* of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gadeoni.

### Commands

{2:23} And his host, and those that were numbered of them, [were] thirty and five thousand and four hundred.

{2:24} All that were numbered of the camp of Ephraim [were] an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

{2:25} The standard of the camp of Dan [shall be] on the north side by their armies: and the captain of the children of Dan [shall be] Ahiezer the son of Ammishaddai.

{2:26} And his host, and those that were numbered of them, [were] threescore and two thousand and seven hundred.

{2:27} And those that encamp by him [shall be] the tribe of Asher: and the captain of the children of Asher [shall be] Pagiel the son of Ocran.

{2:28} And his host, and those that were numbered of them, [were] forty and one thousand and five hundred.

{2:29} Then the tribe of Naphtali: and the captain of the children of Naphtali [shall be] Ahira the son of Enan.

{2:30} And his host, and those that were numbered of them, [were] fifty and three thousand and four hundred.

{2:31} All they that were numbered in the camp of Dan [were] an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

{2:32} These [are] those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts [were] six hundred thousand and three thousand and five hundred and fifty.

{2:33} But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

23 His forces that were numbered, were thirty-five thousand and four hundred.

24 All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred: they with their forces shall set out third.

25 The order of the camp of Dan *shall be* northward with their forces; and the prince of the sons of Dan, Achiezer the son of Amisadai.

26 His forces that were numbered, were sixty-two thousand and seven hundred.

27 And they that encamp next to him *shall be* the tribe of Aser; and the prince of the sons of Aser, Phagiel the son of Ecran.

28 His forces that were numbered, were forty-one thousand and five hundred.

29 And they that encamp next *shall be* of the tribe of Nephthali; and the prince of the children of Nephthali, Achire son Ænan.

30 His forces that were numbered were fifty-three thousand and four hundred.

31 All that were numbered of the camp of Dan, *were* a hundred and fifty-seven thousand and six hundred: they shall set out last according to their order.

32 This *is* the numbering of the children of Israel according to the houses of their families: all the numbering of the camps with their forces, *was* six hundred and three thousand, five hundred and fifty.

33 But the Levites were not numbered with them, as the Lord commanded Moses.

### Commands

{2:34} And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

<sup>34</sup> And the children of Israel did all things that the Lord commanded Moses; thus they encamped in their order, and thus they began their march in succession each according to their divisions, according to the houses of their families.

## Antiquities Book 3 12:5

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When they set up the tabernacle, they received it into the midst of their camp, three of the tribes pitching their tents on each side of it; and roads were cut through the midst of these tents. It was like a well-appointed market; and every thing was there ready for sale in due order; and all sorts of artificers were in the shops; and it resembled nothing so much as a city that sometimes was movable, and sometimes fixed. The priests had the first places about the tabernacle; then the Levites, who, because their whole multitude was reckoned from thirty days old, were twenty-three thousand eight hundred and eighty males; and during the time that the cloud stood over the tabernacle, they thought proper to stay in the same place, as supposing that God there inhabited among them; but when that removed, they journeyed also.

## *Census and service of the Levites*

### Numbers 3:1

#### King James

{3:1} These also [are] the generations of Aaron and Moses in the day [that] the LORD spake with Moses in mount Sinai.

{3:2} And these [are] the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

{3:3} These [are] the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

{3:4} And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

{3:5} And the LORD spake unto Moses, saying,

#### Septuagint

<sup>3:1</sup> And these *are* the generations of Aaron and Moses, in the day in which the Lord spoke to Moses in mount Sina.

<sup>2</sup> And these *are* the names of the sons of Aaron; Nadab the first-born; and Abiud, Eleazar and Ithamar.

<sup>3</sup> These *are* the names of the sons of Aaron, the anointed priests whom they consecrated to the priesthood.

<sup>4</sup> And Nadab and Abiud died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sina; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.

<sup>5</sup> And the Lord spoke to Moses, saying,

### Commands

{3:6} Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

{3:7} And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

{3:8} And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

{3:9} And thou shalt give the Levites unto Aaron and to his sons: they [are] wholly given unto him out of the children of Israel.

{3:10} And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

{3:11} And the LORD spake unto Moses, saying,

{3:12} And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

{3:13} Because all the firstborn [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I [am] the LORD.

{3:14} And the LORD spake unto Moses in the wilderness of Sinai, saying,

{3:15} Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

{3:16} And Moses numbered them according to the word of the LORD, as he was commanded.

{3:17} And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

{3:18} And these [are] the names of the sons of Gershon by their families; Libni, and Shimei.

{3:19} And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

<sup>6</sup> Take the tribe of Levi, and thou shalt set them before Aaron the priest, and they shall minister to him,

<sup>7</sup> and shall keep his charges, and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle.

<sup>8</sup> And they shall keep all the furniture of the tabernacle of witness, and the charges of the children of Israel as to all the works of the tabernacle.

<sup>9</sup> And thou shalt give the Levites to Aaron, and to his sons the priests; they are given for a gift to me of the children of Israel.

<sup>10</sup> And thou shalt appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood, and all things belonging to the altar, and within the veil; and the stranger that touches them shall die.

<sup>11</sup> And the Lord spoke to Moses, saying,

<sup>12</sup> Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom, and the Levites shall be mine.

<sup>13</sup> For every first-born *is* mine; in the day in which I smote every first-born in the land of Egypt, I sanctified to myself every first-born in Israel: both of man and beast, they shall be mine: I *am* the Lord.

<sup>14</sup> And the Lord spoke to Moses in the wilderness of Sina, saying,

<sup>15</sup> Take the number of the sons of Levi, according to the houses of their families, according to their divisions; number ye them every male from a month old and upwards.

<sup>16</sup> And Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them.

<sup>17</sup> And these were the sons of Levi by their names; Gedson, Caath, and Merari.

<sup>18</sup> And these *are* the names of the sons of Gedson according to their families; Lobeni and Seimei:

<sup>19</sup> and the sons of Caath according to their families; Amram and Issaar, Chebron and Oziel:

### Commands

{3:20} And the sons of Merari by their families; Mahli, and Mushi. These [are] the families of the Levites according to the house of their fathers.

{3:21} Of Gershon [was] the family of the Libnites, and the family of the Shimites: these [are] the families of the Gershonites.

{3:22} Those that were numbered of them, according to the number of all the males, from a month old and upward, [even] those that were numbered of them [were] seven thousand and five hundred.

{3:23} The families of the Gershonites shall pitch behind the tabernacle westward.

{3:24} And the chief of the house of the father of the Gershonites [shall be] Eliasaph the son of Lael.

{3:25} And the charge of the sons of Gershon in the tabernacle of the congregation [shall be] the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

{3:26} And the hangings of the court, and the curtain for the door of the court, which [is] by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

{3:27} And of Kohath [was] the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these [are] the families of the Kohathites.

{3:28} In the number of all the males, from a month old and upward, [were] eight thousand and six hundred, keeping the charge of the sanctuary.

{3:29} The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

{3:30} And the chief of the house of the father of the families of the Kohathites [shall be] Elizaphan the son of Uzziel.

<sup>20</sup> and the sons of Merari according to their families, Mooli and Musi; these are the families of the Levites according to the houses of their families.

<sup>21</sup> To Gedson belongs the family of Lobeni, and the family of Semei: these are the families of Gedson.

<sup>22</sup> The numbering of them according to the number of every male from a month old and upwards, their numbering *was* seven thousand and five hundred.

<sup>23</sup> And the sons of Gedson shall encamp westward behind the tabernacle.

<sup>24</sup> And the ruler of the household of the family of Gedson *was* Elisaph the son of Dael.

<sup>25</sup> And the charge of the sons of Gedson in the tabernacle of witness *was* the tent and the veil, and the covering of the door of the tabernacle of witness,

<sup>26</sup> and the curtains of the court, and the veil of the door of the court, which is by the tabernacle, and the remainder of all its works.

<sup>27</sup> To Caath *belonged* one division, that of Amram, and another division, that of Issaar, and another division, that of Chebron, and another division, that of Oziel: these are the divisions of Caath, according to number.

<sup>28</sup> Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things.

<sup>29</sup> The families of the sons of Caath, shall encamp beside the tabernacle toward the south.

<sup>30</sup> And the chief of the house of the families of the divisions of Caath, *was* Elisaphan the son of Oziel.

### Commands

{3:31} And their charge [shall be] the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

{3:32} And Eleazar the son of Aaron the priest [shall be] chief over the chief of the Levites, [and have] the oversight of them that keep the charge of the sanctuary.

{3:33} Of Merari [was] the family of the Mahlites, and the family of the Mushites: these [are] the families of Merari.

{3:34} And those that were numbered of them, according to the number of all the males, from a month old and upward, [were] six thousand and two hundred.

{3:35} And the chief of the house of the father of the families of Merari [was] Zuriel the son of Abihail: [these] shall pitch on the side of the tabernacle northward.

{3:36} And [under] the custody and charge of the sons of Merari [shall be] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

{3:37} And the pillars of the court round about, and their sockets, and their pins, and their cords.

{3:38} But those that encamp before the tabernacle toward the east, [even] before the tabernacle of the congregation eastward, [shall be] Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

{3:39} All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, [were] twenty and two thousand.

{3:40} And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

<sup>31</sup> And their charge *was* the ark, and the table, and the candlestick, and the altars, and all the vessels of the sanctuary wherewith they do holy service, and the veil, and all their works.

<sup>32</sup> And the chief over the chief of the Levites, *was* Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things.

<sup>33</sup> To Merari *belonged* the family of Mooli, and the family of Musi: these are the families of Merari.

<sup>34</sup> The mustering of them according to number, every male from a month old and upwards, *was* six thousand and fifty.

<sup>35</sup> And the head of the house of the families of the division of Merari, *was* Suriel the son of Abichail: they shall encamp by the side of the tabernacle northwards.

<sup>36</sup> The oversight of the charge of the sons of Merari *included* the chapters of the tabernacle, and its bars, and its pillars, and its sockets, and all their furniture, and their works,

<sup>37</sup> and the pillars of the court round about, and their bases, and their pins, and their cords.

<sup>38</sup> They that encamp before the tabernacle of witness on the east *shall be* Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charges of the children of Israel; and the stranger that touches them, shall die.

<sup>39</sup> All the numbering of the Levites, whom Moses and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, *were* two and twenty thousand.

<sup>40</sup> And the Lord spoke to Moses, saying, Count every first-born male of the children of Israel from a month old and upwards, and take the number by name.

### Commands

{3:41} And thou shalt take the Levites for me (I [am] the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

{3:42} And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

{3:43} And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

{3:44} And the LORD spake unto Moses, saying,

{3:45} Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I [am] the LORD.

{3:46} And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

{3:47} Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take [them:] (the shekel [is] twenty gerahs:)

{3:48} And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

{3:49} And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

{3:50} Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five [shekels,] after the shekel of the sanctuary:

{3:51} And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

<sup>41</sup> And thou shalt take the Levites for me—I *am* the Lord—instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel.

<sup>42</sup> And Moses counted, as the Lord commanded him, every first-born among the children of Israel.

<sup>43</sup> And all the male first-born in number by name, from a month old and upwards, were according to their numbering twenty-two thousand and two hundred and seventy-three.

<sup>44</sup> And the Lord spoke to Moses, saying, <sup>45</sup> Take the Levites instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine; I *am* the Lord.

<sup>46</sup> And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the first-born of the sons of Israel;

<sup>47</sup> thou shalt even take five shekels a head; thou shalt take them according to the holy didrachm, twenty oboli to the shekel.

<sup>48</sup> And thou shalt give the money to Aaron and to his sons, the ransom of those who exceed in number among them.

<sup>49</sup> And Moses took the silver, the ransom of those that exceeded in number the redemption of the Levites.

<sup>50</sup> He took the silver from the first-born of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel.

<sup>51</sup> And Moses gave the ransom of them that were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses.

## Numbers 4:1

### King James

{4:1} And the LORD spake unto Moses and unto Aaron, saying,  
{4:2} Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,  
{4:3} From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.  
{4:4} This [shall be] the service of the sons of Kohath in the tabernacle of the congregation, [about] the most holy things:  
{4:5} And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:  
{4:6} And shall put thereon the covering of badgers' skins, and shall spread over [it] a cloth wholly of blue, and shall put in the staves thereof.  
{4:7} And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:  
{4:8} And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.  
{4:9} And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:  
{4:10} And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put [it] upon a bar.  
{4:11} And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

### Septuagint

4:1 And the Lord spoke to Moses and Aaron, saying,  
2 Take the sum of the children of Caath from the midst of the sons of Levi, after their families, according to the houses of their fathers' households;  
3 from twenty-five years old and upward until fifty years, every one that goes in to minister, to do all the works in the tabernacle of witness.  
4 And these are the works of the sons of Caath in the tabernacle of witness; it is most holy.  
5 And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing veil, and shall cover with it the ark of the testimony.  
6 And they shall put on it a cover, even a blue skin, and put on it above a garment all of blue, and shall put the staves through *the rings*.  
7 And they shall put on the table set forth for shew-bred a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink-offerings; and the continual loaves shall be upon it.  
8 And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the staves into it.  
9 And they shall take a blue covering, and cover the candlestick that gives light, and its lamps, and its snuffers, and its funnels, and all the vessels of oil with which they minister.  
10 And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on bearers.  
11 And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its staves.

### Commands

{4:12} And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put [them] in a cloth of blue, and cover them with a covering of badgers' skins, and shall put [them] on a bar:

{4:13} And they shall take away the ashes from the altar, and spread a purple cloth thereon:

{4:14} And they shall put upon it all the vessels thereof, wherewith they minister about it, [even] the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.

{4:15} And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear [it:] but they shall not touch [any] holy thing, lest they die. These [things are] the burden of the sons of Kohath in the tabernacle of the congregation.

{4:16} And to the office of Eleazar the son of Aaron the priest [pertaineth] the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, [and] the oversight of all the tabernacle, and of all that therein [is,] in the sanctuary, and in the vessels thereof.

{4:17} And the LORD spake unto Moses and unto Aaron, saying,

{4:18} Cut ye not off the tribe of the families of the Kohathites from among the Levites:

{4:19} But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

{4:20} But they shall not go in to see when the holy things are covered, lest they die.

{4:21} And the LORD spake unto Moses, saying,

{4:22} Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

12 And they shall take all the instruments of service, with which they minister in the sanctuary: and shall place them in a cloth of blue, and shall cover them with blue skin covering, and put them upon staves.

13 And he shall put the covering on the altar, and they shall cover it with a cloth all of purple.

14 And they shall put upon it all the vessels with which they minister upon it, and the fire-pans, and the flesh-hooks, and the cups, and the cover, and all the vessels of the altar; and they shall put on it a blue cover of skins, and shall put in its staves; and they shall take a purple cloth, and cover the laver and its foot, and they shall put it into a blue cover of skin, and put it on bars.

15 And Aaron and his sons shall finish covering the holy things, and all the holy vessels, when the camp begins to move; and afterwards the sons of Caath shall go in to take up *the furniture*; but shall not touch the holy things, lest they die: these shall the sons of Caath bear in the tabernacle of witness.

16 Eleazar the son of Aaron the priest is overseer—the oil of the light, and the incense of composition, and the daily meat-offering and the anointing oil, are his charge; even the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

17 And the Lord spoke to Moses and Aaron, saying,

18 Ye shall not destroy the family of Caath from the tribe out of the midst of the Levites.

19 This do ye to them, and they shall live and not die, when they approach the holy of holies: Let Aaron and his sons advance, and they shall place them each in his post for bearing.

20 And *so* they shall by no means go in to look suddenly upon the holy things, and die.

21 And the Lord spoke to Moses, saying,

22 Take the sum of the children of Gedson, and these according to the houses of their lineage, according to their families.

## Commands

{4:23} From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

{4:24} This [is] the service of the families of the Gershonites, to serve, and for burdens:

{4:25} And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that [is] above upon it, and the hanging for the door of the tabernacle of the congregation,

{4:26} And the hangings of the court, and the hanging for the door of the gate of the court, which [is] by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

{4:27} At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

{4:28} This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge [shall be] under the hand of Ithamar the son of Aaron the priest.

{4:29} As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

{4:30} From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

{4:31} And this [is] the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

<sup>23</sup> Take the number of them from five and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his business in the tabernacle of witness.

<sup>24</sup> This *is* the public service of the family of Gedson, to minister and to bear.

<sup>25</sup> And they shall bear the skins of the tabernacle, and the tabernacle of witness, and its veil, and the blue cover that was on it above, and the cover of the door of the tabernacle of witness.

<sup>26</sup> And all the curtains of the court which were upon the tabernacle of witness, and the appendages, and all the vessels of service that they minister with they shall attend to.

<sup>27</sup> According to the direction of Aaron and his sons shall be the ministry of the sons of Gedson, in all their ministries, and in all their works; and thou shalt take account of them by name in all things borne by them.

<sup>28</sup> This is the service of the sons of Gedson in the tabernacle of witness, and their charge by the hand of Ithamar the son of Aaron the priest.

<sup>29</sup> The sons of Merari according to their families, according to the houses of their lineage, take ye the number of them.

<sup>30</sup> Take the number of them from five and twenty years old and upwards until fifty years old, every one that goes in to perform the services of the tabernacle of witness.

<sup>31</sup> And these are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the chapters of the tabernacle, and the bars, and its pillars, and its sockets, and the veil, and *there shall be* their sockets, and their pillars, and the curtain of the door of the tabernacle.

### Commands

{4:32} And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

{4:33} This [is] the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

{4:34} And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

{4:35} From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

{4:36} And those that were numbered of them by their families were two thousand seven hundred and fifty.

{4:37} These [were] they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

{4:38} And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

{4:39} From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

{4:40} Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

{4:41} These [are] they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

<sup>32</sup> And they shall bear the pillars of the court round about, and *there shall be* their sockets,

and *they shall bear* the pillars of the veil of the door of the court, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service: take ye their number by name, and all the articles of the charge of the things borne by them.

<sup>33</sup> This is the ministration of the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

<sup>34</sup> And Moses and Aaron and the rulers of Israel took the number of the sons of Caath according to their families, according to the houses of their lineage;

<sup>35</sup> from five and twenty years old and upwards to the age of fifty years, every one that goes in to minister and do service in the tabernacle of witness.

<sup>36</sup> And the numbering of them according to their families was two thousand, seven hundred and fifty.

<sup>37</sup> This is the numbering of the family of Caath, every one that ministers in the tabernacle of witness, as Moses and Aaron numbered them by the word of the Lord, by the hand of Moses.

<sup>38</sup> And the sons of Gedson were numbered according to their families, according to the houses of their lineage,

<sup>39</sup> from five and twenty years old and upward till fifty years old, every one that goes in to minister and to do the services in the tabernacle of witness.

<sup>40</sup> And the numbering of them according to their families, according to the houses of their lineage, *was* two thousand six hundred and thirty.

<sup>41</sup> This *is* the numbering of the family of the sons of Gedson, every one who ministers in the tabernacle of witness; whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

{4:42} And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

### Commands

{4:43} From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

{4:44} Even those that were numbered of them after their families, were three thousand and two hundred.

{4:45} These [be] those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

{4:46} All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

{4:47} From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

{4:48} Even those that were numbered of them, were eight thousand and five hundred and fourscore.

{4:49} According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

<sup>42</sup> And also the family of the sons of Merari were numbered according to their divisions, according to the house of their fathers;

<sup>43</sup> from five and twenty years old and upward till fifty years old, every one that goes in to minister in the services of the tabernacle of witness.

<sup>44</sup> And the numbering of them according to their families, according to the houses of their lineage, *was* three thousand and two hundred.

<sup>45</sup> This *is* the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

<sup>46</sup> All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, *namely*, the Levites, according to their families and according to the houses of their lineage,

<sup>47</sup> from five and twenty years old and upward till fifty years old, every one that goes in to the service of the works, and the *charge of* the things that are carried in the tabernacle of witness.

<sup>48</sup> And they that were numbered were eight thousand five hundred and eighty.

<sup>49</sup> He reviewed them by the word of the Lord by the hand of Moses, appointing each man severally over their *respective* work, and over their burdens; and they were numbered, as the Lord commanded Moses.

# Isolation, confession

## Numbers 5:1

### King James

{5:1} And the LORD spake unto Moses, saying,  
{5:2} Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

{5:3} Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

{5:4} And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

{5:5} And the LORD spake unto Moses, saying,

{5:6} Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

{5:7} Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth [part] thereof, and give [it] unto [him] against whom he hath trespassed.

{5:8} But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, [even] to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

{5:9} And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

{5:10} And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

### Septuagint

5:1 And the Lord spoke to Moses, saying,

2 Charge the children of Israel, and let them send forth out of the camp every leper, and every one who has in issue of the reins, and every one who is unclean from a dead body.

3 Whether male or female, send them forth out of the camp; and they shall not defile their camps in which I dwell among them.

4 And the children of Israel did so, and sent them out of the camp: as the Lord said to Moses, so did the children of Israel.

5 And the Lord spoke to Moses, saying,

6 Speak to the children of Israel, saying, Every man or woman who shall commit any sin that is common to man, or if that soul shall in anywise have neglected the commandment and transgressed;

7 *that person* shall confess the sin which he has committed, and shall make satisfaction for his trespass: he *shall pay* the principal, and shall add to it the fifth part, and shall make restoration to him against whom he has trespassed.

8 But if a man have no near kinsman, so as to make satisfaction for his trespass to him, the trespass-offering paid to the Lord shall be for the priest, besides the ram of atonement, by which he shall make atonement with it for him.

9 And every first-fruits in all the sanctified things among the children of Israel, whatsoever they shall offer to the Lord, shall be for the priest himself.

10 And the hallowed things of every man shall be his; and whatever man shall give *any thing* to the priest, the gift shall be his.

## A jealous husband

### Numbers 5:11

#### King James

{5:11} And the LORD spake unto Moses, saying, {5:12} Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

{5:13} And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and [there be] no witness against her, neither she be taken [with the manner; ]

{5:14} And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

{5:15} Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth [part] of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it [is] an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

{5:16} And the priest shall bring her near, and set her before the LORD:

{5:17} And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put [it] into the water:

{5:18} And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which [is] the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

#### Septuagint

<sup>11</sup> And the Lord spoke to Moses, saying,

<sup>12</sup> Speak to the children of Israel, and thou shalt say to them, Whosoever wife shall transgress against him, and slight and despise him,

<sup>13</sup> and *supposing* any one shall lie with her carnally, and the thing shall be hid from the eyes of her husband, and she should conceal it and be herself defiled, and there be no witness with her, and she should not be taken;

<sup>14</sup> and there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she be defiled; or there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she should not be defiled;

<sup>15</sup> then shall the man bring his wife to the priest, and shall bring his gift for her, the tenth part of an ephah of barley-meal: he shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

<sup>16</sup> And the priest shall bring her, and cause her to stand before the Lord.

<sup>17</sup> And the priest shall take pure running water in an earthen vessel, and he shall take of the dust that is on the floor of the tabernacle of witness, and the priest having taken it shall cast it into the water.

<sup>18</sup> And the priest shall cause the woman to stand before the Lord, and shall uncover the head of the woman, and shall put into her hands the sacrifice of memorial, the sacrifice of jealousy; and in the hand of the priest shall be the water of this conviction that brings the curse.

## Commands

{5:19} And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [with another] instead of thy husband, be thou free from this bitter water that causeth the curse:

{5:20} But if thou hast gone aside [to another] instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

{5:21} Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

{5:22} And this water that causeth the curse shall go into thy bowels, to make [thy] belly to swell, and [thy] thigh to rot: And the woman shall say, Amen, amen.

{5:23} And the priest shall write these curses in a book, and he shall blot [them] out with the bitter water:

{5:24} And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, [and become] bitter.

{5:25} Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

{5:26} And the priest shall take an handful of the offering, [even] the memorial thereof, and burn [it] upon the altar, and afterward shall cause the woman to drink the water.

{5:27} And when he hath made her to drink the water, then it shall come to pass, [that,] if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, [and become] bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

19 And the priest shall adjure her, and shall say to the woman, If no one has lain with thee, and if thou hast not transgressed so as to be polluted, being under the power of thy husband, be free from this water of the conviction that causes the curse.

20 But if being a married woman thou hast transgressed, or been polluted, and any one has lain with thee, beside thy husband:

21 then the priest shall adjure the woman by the oaths of this curse, and the priest shall say to the woman, The Lord bring thee into a curse and under an oath in the midst of thy people, in that the Lord should cause thy thigh to rot and thy belly to swell;

22 and this water bringing the curse shall enter into thy womb to cause thy belly to swell, and thy thigh to rot. And the woman shall say, So be it, So be it.

23 And the priest shall write these curses in a book, and shall blot them out with the water of the conviction that brings the curse.

24 And he shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her.

25 And the priest shall take from the hand of the woman the sacrifice of jealousy, and shall present the sacrifice before the Lord, and shall bring it to the altar.

26 And the priest shall take a handful of the sacrifice as a memorial of it, and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water.

27 And it shall come to pass, if she be defiled, and have altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly, and her thigh shall rot, and the woman shall be for a curse in the midst of her people.

### Commands

{5:28} And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

{5:29} This [is] the law of jealousies, when a wife goeth aside [to another] instead of her husband, and is defiled;

{5:30} Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

{5:31} Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

<sup>28</sup> But if the woman have not been polluted, and be clean, then shall she be guiltless and shall conceive seed.

<sup>29</sup> This is the law of jealousy, wherein a married woman should happen to transgress, and be defiled;

<sup>30</sup> or in the case of a man on whomsoever the spirit of jealousy should come, and he should be jealous of his wife, and he should place his wife before the Lord, and the priest shall execute towards her all this law.

<sup>31</sup> Then the man shall be clear from sin, and that woman shall bear her sin.

## Antiquities Book 3 11:6

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But if any one suspect that his wife has been guilty of adultery, he was to bring a tenth deal of barley flour; they then cast one handful to God and gave the rest of it to the priests for food. One of the priests set the woman at the gates that are turned towards the temple, and took the veil from her head, and wrote the name of God on parchment, and enjoined her to swear that she had not at all injured her husband; and to wish that, if she had violated her chastity, her right thigh might be put out of joint; that her belly might swell; and that she might die thus: but that if her husband, by the violence of his affection, and of the jealousy which arose from it, had been rashly moved to this suspicion, that she might bear a male child in the tenth month. Now when these oaths were over, the priest wiped the name of God out of the parchment, and wrung the water into a vial. He also took some dust out of the temple, if any happened to be there, and put a little of it into the vial, and gave it her to drink; whereupon the woman, if she were unjustly accused, conceived with child, and brought it to perfection in her womb: but if she had broken her faith of wedlock to her husband, and had sworn falsely before God, she died in a reproachful manner; her thigh fell off from her, and her belly swelled with a dropsy. And these are the ceremonies about sacrifices, and about the purifications thereto belonging, which Moses provided for his countrymen. He also prescribed the following laws to them: -

# *Law of the Nazarite*

## Numbers 6:1

### King James

{6:1} And the LORD spake unto Moses, saying,  
{6:2} Speak unto the children of Israel, and say unto them, When either man or woman shall separate [themselves] to vow a vow of a Nazarite, to separate [themselves] unto the LORD:

{6:3} He shall separate [himself] from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

{6:4} All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

{6:5} All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth [himself] unto the LORD, he shall be holy, [and] shall let the locks of the hair of his head grow.

{6:6} All the days that he separateth [himself] unto the LORD he shall come at no dead body.

{6:7} He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God [is] upon his head.

{6:8} All the days of his separation he [is] holy unto the LORD.

{6:9} And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

{6:10} And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

### Septuagint

<sup>6:1</sup> And the Lord spoke to Moses, saying,  
<sup>2</sup> speak to the children of Israel, and thou shalt say to them, Whatsoever man or woman shall specially vow a vow to separate oneself with purity to the Lord,

<sup>3</sup> he shall purely abstain from wine and strong drink; and he shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat fresh grapes or raisins,

<sup>4</sup> all the days of his vow: he shall eat no one of all the things that come from the vine, wine from the grape-stones to the husk,

<sup>5</sup> all the days of his separation:—a razor shall not come upon his head, until the days be fulfilled which he vowed to the Lord: he shall be holy, cherishing the long hair of the head,

<sup>6</sup> all the days of his vow to the Lord: he shall not come nigh to any dead body,

<sup>7</sup> to his father or his mother, or to his brother or his sister; he shall not defile himself for them, when they have died, because the vow of God is upon him on his head.

<sup>8</sup> All the days of his vow he shall be holy to the Lord.

<sup>9</sup> And if any one should die suddenly by him, immediately the head of his vow shall be defiled; and he shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved.

<sup>10</sup> And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the doors of the tabernacle of witness.

### Commands

{6:11} And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

{6:12} And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

{6:13} And this [is] the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

{6:14} And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

{6:15} And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

{6:16} And the priest shall bring [them] before the LORD, and shall offer his sin offering, and his burnt offering:

{6:17} And he shall offer the ram [for] a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

{6:18} And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put [it] in the fire which [is] under the sacrifice of the peace offerings.

{6:19} And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put [them] upon the hands of the Nazarite, after [the hair of] his separation is shaven:

<sup>11</sup> And the priest shall offer one for a sin-offering; and the other for a whole-burnt-offering; and the priest shall make atonement for him in the things wherein he sinned respecting the dead body, and he shall sanctify his head in that day, <sup>12</sup> in which he was consecrated to the Lord, *all* the days of his vow; and he shall bring a lamb of a year old for a trespass-offering; and the former days shall not be reckoned, because the head of his vow was polluted.

<sup>13</sup> And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness.

<sup>14</sup> And he shall bring his gift to the Lord; one he-lamb of a year old without blemish for a whole-burnt-offering, and one ewe-lamb of a year old without blemish for a sin-offering, and one ram without blemish for a peace-offering; <sup>15</sup> and a basket of unleavened bread of fine flour, *even* loaves kneaded with oil, and unleavened cakes anointed with oil, and their meat-offering, and their drink-offering.

<sup>16</sup> And the priest shall bring them before the Lord, and shall offer his sin-offering, and his whole-burnt-offering.

<sup>17</sup> And he shall offer the ram as a sacrifice of peace-offering to the Lord with the basket of unleavened bread; and the priest shall offer its meat-offering and its drink-offering.

<sup>18</sup> And he that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness, and shall put the hairs on the fire which is under the sacrifice of peace-offering.

<sup>19</sup> And the priest shall take the sodden shoulder of the ram, and one unleavened loaf from the basket, and one unleavened cake, and shall put them on the hands of the votary after he has shaved off his holy hair.

### Commands

{6:20} And the priest shall wave them [for] a wave offering before the LORD: this [is] holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. {

6:21} This [is] the law of the Nazarite who hath vowed, [and of] his offering unto the LORD for his separation, beside that [that] his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

{6:22} And the LORD spake unto Moses, saying,

{6:23} Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

{6:24} The LORD bless thee, and keep thee:

{6:25} The LORD make his face shine upon thee, and be gracious unto thee:

{6:26} The LORD lift up his countenance upon thee, and give thee peace.

{6:27} And they shall put my name upon the children of Israel; and I will bless them.

<sup>20</sup> And the priest shall present them as an offering before the Lord; it shall be the holy portion for the priest beside the breast of the heave-offering and beside the shoulder of the wave-offering: and afterwards the votary shall drink wine.

<sup>21</sup> This is the law of the votary who shall have vowed to the Lord his gift to the Lord, concerning his vow, besides what he may be able to afford according to the value of his vow, which he may have vowed according to the law of separation.

<sup>22</sup> And the Lord spoke to Moses, saying,

<sup>23</sup> Speak to Aaron and to his sons, saying, Thus ye shall bless the children of Israel, saying to them,

<sup>24</sup> The Lord bless thee and keep thee;

<sup>25</sup> the Lord make his face to shine upon thee, and have mercy upon thee;

<sup>26</sup> the Lord lift up his countenance upon thee, and give thee peace.

<sup>27</sup> And they shall put my name upon the children of Israel, and I the Lord will bless them.

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Moreover, when any have made a sacred vow, I mean those that are called *Nazarites*, that suffer their hair to grow long, and use no wine, when they consecrate their hair, and offer it for a sacrifice, they are to allot that hair for the priests [to be thrown into the fire]. Such also as dedicate themselves to God, as a corban, which denotes what the Greeks call a *gift*, when they are desirous of being freed from that ministration, are to lay down money for the priests; thirty shekels if it be a woman, and fifty if it be a man; but if any be too poor to pay the appointed sum, it shall be lawful for the priests to determine that sum as they think fit. And if any slay beasts at home for a private festival, but not for a religious one, they are obliged to bring the maw and the cheek, [or breast,] and the right shoulder of the sacrifice, to the priests. With these Moses contrived that the priests should be plentifully maintained, besides what they had out of those offerings for sins which the people gave them, as I have set it down in the foregoing book.

# Offerings of the twelve tribes

## Numbers 7:1

### King James

{7:1} And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

{7:2} That the princes of Israel, heads of the house of their fathers, who [were] the princes of the tribes, and were over them that were numbered, offered:

{7:3} And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

{7:4} And the LORD spake unto Moses, saying,

{7:5} Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

{7:6} And Moses took the wagons and the oxen, and gave them unto the Levites.

{7:7} Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

{7:8} And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

{7:9} But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them [was that] they should bear upon their shoulders.

{7:10} And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

{7:11} And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

### Septuagint

7:1 And it came to pass in the day in which Moses finished the setting-up of the tabernacle, that he anointed it, and consecrated it, and all its furniture, and the altar and all its furniture, he even anointed them, and consecrated them.

2 And the princes of Israel brought *gifts*, twelve princes of their fathers' houses: these were the heads of tribes, these are they that presided over the numbering.

3 And they brought their gift before the Lord, six covered waggon, and twelve oxen; a waggon from two princes, and a calf from each: and they brought them before the tabernacle.

4 And the Lord spoke to Moses, saying,

5 Take of them, and they shall be for the works of the services of the tabernacle of witness: and thou shalt give them to the Levites, to each one according to his ministration.

6 And Moses took the waggons and the oxen, and gave them to the Levites.

7 And he gave two waggons and four oxen to the sons of Gedson, according to their ministrations.

8 And four waggons and eight oxen he gave to the sons of Merari according to their ministrations, by Ithamar the son of Aaron the priest.

9 But to the sons of Caath he gave them not, because they have the ministrations of the sacred things: they shall bear them on their shoulders.

10 And the rulers brought *gifts* for the dedication of the altar, in the day in which he anointed it, and the rulers brought their gifts before the altar.

11 And the Lord said to Moses, One chief each day, they shall offer their gifts a chief each day for the dedication of the altar.

## Commands

{7:12} And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

{7:13} And his offering [was] one silver charger, the weight thereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them [were] full of fine flour mingled with oil for a meat offering:

{7:14} One spoon of ten [shekels] of gold, full of incense:

{7:15} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:16} One kid of the goats for a sin offering:

{7:17} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Nahshon the son of Amminadab.

{7:18} On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

{7:19} He offered [for] his offering one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:20} One spoon of gold of ten [shekels,] full of incense:

{7:21} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:22} One kid of the goats for a sin offering:

{7:23} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Nethaneel the son of Zuar.

{7:24} On the third day Eliab the son of Helon, prince of the children of Zebulun, [did offer: ]

{7:25} His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

12 And he that offered his gift on the first day, was Naasson the son of Aminadab, prince of the tribe of Juda.

13 And he brought his gift, one silver charger of a hundred and thirty shekels was its weight, one silver bowl, of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

14 One golden censer of ten shekels full of incense.

15 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering;

16 and one kid of the goats for a sin-offering.

17 And for a sacrifice of peace-offering, two heifers, five rams, five he goats, five ewe-lambs of a year old: this *was* the gift of Naasson the son of Aminadab.

18 On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought *his offering*. 19 And he brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

20 One censer of ten golden shekels, full of incense.

21 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

22 and one kid of the goats for a sin-offering.

23 And for a sacrifice, a peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Nathanael the son of Sogar.

24 On the third day the prince of the sons of Zabulon, Eliab the son of Chaelon.

25 *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

## Commands

{7:26} One golden spoon of ten [shekels,] full of incense:

{7:27} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:28} One kid of the goats for a sin offering:

{7:29} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Eliab the son of Helon.

{7:30} On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, [did offer: ]

{7:31} His offering [was] one silver charger of the weight of an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:32} One golden spoon of ten [shekels,] full of incense:

{7:33} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:34} One kid of the goats for a sin offering:

{7:35} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Elizur the son of Shedeur.

{7:36} On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, [did offer: ]

{7:37} His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:38} One golden spoon of ten [shekels,] full of incense:

{7:39} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:40} One kid of the goats for a sin offering:

{7:41} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Shelumiel the son of Zurishaddai.

26 One golden censer of ten shekels, full of incense.

27 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

28 and one kid of the goats for a sin-offering.

29 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Eliab the son of Chaelon.

30 On the fourth day Elisur the son of Sediur, the prince of the children of Ruben.

31 *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

32 One golden censer of ten shekels full of incense.

33 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

34 and one kid of the goats for a sin-offering.

35 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisur the son of Sediur.

36 On the fifth day the prince of the children of Symeon, Salamiel the son of Surisadai.

37 *He brought* his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

38 One golden censer of ten shekels, full of incense.

39 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

40 and one kid of the goats for a sin-offering.

41 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Salamiel the son of Surisadai.

## Commands

{7:42} On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, [offered: ]

{7:43} His offering [was] one silver charger of the weight of an hundred and thirty [shekels,] a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:44} One golden spoon of ten [shekels,] full of incense:

{7:45} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:46} One kid of the goats for a sin offering:

{7:47} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Eliasaph the son of Deuel.

{7:48} On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, [offered: ]

{7:49} His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:50} One golden spoon of ten [shekels,] full of incense:

{7:51} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:52} one kid of the goats for a sin offering:

{7:53} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Elishama the son of Ammihud.

{7:54} On the eighth day [offered] Gamaliel the son of Pedahzur, prince of the children of Manasseh:

{7:55} His offering [was] one silver charger of the weight of an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:56} One golden spoon of ten [shekels,] full of incense:

42 On the sixth day the prince of the sons of Gad, Elisaph the son of Raguel.

43 *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat offering.

44 One golden censer of ten shekels, full of incense.

45 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

46 and one kid of the goats for a sin-offering.

47 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisaph the son of Raguel.

48 On the seventh day the prince of the sons of Ephraim, Elisama the son of Emiud.

49 *He brought* his gift, one silver charger, its weight was a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

50 One golden censer of ten shekels, full of incense.

51 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

52 and one kid of the goats for a sin-offering.

53 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisama the son of Emiud.

54 On the eighth day the prince of the sons of Manasse, Gamaliel the son of Phadassur.

55 *He brought* his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

56 One golden censer of ten shekels, full of incense.

## Commands

{7:57} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:58} One kid of the goats for a sin offering:

{7:59} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Gamaliel the son of Pedahzur.

{7:60} On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, [offered: ]

{7:61} His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:62} One golden spoon of ten [shekels,] full of incense:

{7:63} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:64} One kid of the goats for a sin offering:

{7:65} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Abidan the son of Gideoni.

{7:66} On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, [offered: ]

{7:67} His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:68} One golden spoon of ten [shekels,] full of incense:

{7:69} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:70} One kid of the goats for a sin offering:

{7:71} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Ahiezer the son of Ammishaddai.

<sup>57</sup> One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

<sup>58</sup> and one kid of the goats for a sin-offering.

<sup>59</sup> And for a sacrifice of peace-offering two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Gamaliel the son of Phadassur.

<sup>60</sup> On the ninth day the prince of the sons of Benjamin, Abidan the son of Gadeoni.

<sup>61</sup> *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

<sup>62</sup> One golden censer of ten shekels, full of incense.

<sup>63</sup> One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

<sup>64</sup> and one kid of the goats for a sin-offering.

<sup>65</sup> And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Abidan the son of Gadeoni.

<sup>66</sup> On the tenth day the prince of the sons of Dan, Achiezer the son of Amisadai.

<sup>67</sup> *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

<sup>68</sup> One golden censer of ten shekels, full of incense.

<sup>69</sup> One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

<sup>70</sup> and one kid of the goats for a sin-offering.

<sup>71</sup> And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old. This *was* the gift of Achiezer the son of Amisadai.

## Commands

{7:72} On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, [offered: ]

{7:73} His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:74} One golden spoon of ten [shekels,] full of incense:

{7:75} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:76} One kid of the goats for a sin offering:

{7:77} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Pagiel the son of Ocran.

{7:78} On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, [offered: ]

{7:79} His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels,] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

{7:80} One golden spoon of ten [shekels,] full of incense:

{7:81} One young bullock, one ram, one lamb of the first year, for a burnt offering:

{7:82} One kid of the goats for a sin offering:

{7:83} And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Ahira the son of Enan.

{7:84} This [was] the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

72 On the eleventh day the prince of the sons of Aser, Phageel the son of Echan.

73 *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

74 One golden censer of ten shekels, full of incense.

75 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

76 and one kid of the goats for a sin-offering.

77 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Phageel the son of Echan.

78 On the twelfth day the prince of the sons of Nephthali, Achire the son of Aenan.

79 *He brought* his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat offering.

80 One golden censer of ten shekels, full of incense.

81 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

82 and one kid of the goats for a sin-offering.

83 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Achire the son of Aenan.

84 This was the dedication of the altar in the day in which *Moses* anointed it, by the princes of the sons of Israel; twelve silver chargers, twelve silver bowls, twelve golden censers:

## Commands

{7:85} Each charger of silver [weighing] an hundred and thirty [shekels,] each bowl seventy: all the silver vessels [weighed] two thousand and four hundred [shekels,] after the shekel of the sanctuary:

{7:86} The golden spoons [were] twelve, full of incense, [weighing] ten [shekels] apiece, after the shekel of the sanctuary: all the gold of the spoons [was] an hundred and twenty [shekels. ]

{7:87} All the oxen for the burnt offering [were] twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

{7:88} And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This [was] the dedication of the altar, after that it was anointed.

{7:89} And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that [was] upon the ark of testimony, from between the two cherubims: and he spake unto him.

85 each charger of a hundred and thirty shekels, and each bowl of seventy shekels: all the silver of the vessels *was* two thousand four hundred shekels, the shekels according to the holy shekel.

86 Twelve golden censers full of incense: all the gold of the shekels, a hundred and twenty shekels.

87 All the cattle for whole-burnt-offerings, twelve calves, twelve rams, twelve he-lambs of a year old, and their meat-offerings, and their drink-offerings: and twelve kids of the goats for sin-offering.

88 All the cattle for a sacrifice of peace-offering, twenty-four heifers, sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year old without blemish: this is the dedication of the altar, after that *Moses* consecrated *Aaron*, and after he anointed him.

89 When Moses went into the tabernacle of witness to speak to God, then he heard the voice of the Lord speaking to him from off the mercy-seat, which is upon the ark of the testimony, between the two cherubs; and he spoke to him.

## Antiquities Book 3 8:10

The tabernacle being now consecrated, and a regular order being settled for the priests, the multitude judged that God now dwelt among them, and betook themselves to sacrifices and praises to God as being now delivered from all expectation of evils and as entertaining a hopeful prospect of better times hereafter. They offered also gifts to God some as common to the whole nation, and others as peculiar to themselves, and these tribe by tribe; for the heads of the tribes combined together, two by two, and brought a waggon and a yoke of oxen. These amounted to six, and they carried the tabernacle when they journeyed. Besides which, each head of a tribe brought a bowl, and a charger, and a spoon, of ten darics, full of incense. Now the charger and the bowl were of silver, and together they weighed two hundred shekels, but the bowl cost no more than seventy shekels; and these were full of fine flour mingled with oil, such as they used on the altar about the sacrifices. They brought also a young bullock, and a ram, with a lamb of a year old, for a whole burnt-offering, as also a goat for the forgiveness of sins. Every one of the heads of the tribes brought also other sacrifices, called *peace-offerings*, for every day two bulls, and five rams, with lambs of a year old, and kids of the goats. These heads of tribes were twelve days in sacrificing, one sacrificing every day. Now Moses went no longer up to Mount Sinai, but went into the tabernacle, and learned of God what they were to do, and what laws should be made; which laws were preferable to what have been devised by human understanding, and proved to be firmly observed for all time to come, as being believed to be the gift of God, in-somuch that the Hebrews did not transgress any of those laws, either as tempted in times of peace by luxury, or in times of war by distress of affairs. But I say no more here concerning them, because I have resolved to compose another work concerning our laws.

## **JASHER 83:7**

7. Then on the day when Moses had completed to erect the sanctuary, the princes of the children of Israel began to bring their offerings before the Lord for the dedication of the altar.
8. And they brought up their offerings each prince for one day, a prince each day for twelve days.
9. And all the offerings which they brought, each man in his day, one silver charger weighing one hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour, mingled with oil for a meat offering.
10. One spoon, weighing ten shekels of gold, full of incense.
11. One young bullock, one ram, one lamb of the first year for a burnt offering.
12. And one kid of the goats for a sin offering. 13. And for a sacrifice of peace offering, two oxen, five rams, five he-goats, five lambs of a year old.
14. Thus did the twelve princes of Israel day by day, each man in his day.
15. And it was after this, in the thirteenth day of the month, that Moses commanded the children of Israel to observe the Passover.
16. And the children of Israel kept the Passover in its season in the fourteenth day of the month, as the Lord had commanded Moses, so did the children of Israel.
17. And in the second month, on the first day thereof, the Lord spoke unto Moses, saying,
18. Number the heads of all the males of the children of Israel from twenty years old and upward, thou and thy brother Aaron and the twelve princes of Israel.
19. And Moses did so, and Aaron came with the twelve princes of Israel, and they numbered the children of Israel in the wilderness of Sinai.
20. And the numbers of the children of Israel by the houses of their fathers, from twenty years old and upward, were six hundred and three thousand, five hundred and fifty.
21. But the children of Levi were not numbered amongst their brethren the children of Israel.
22. And the number of all the males of the children of Israel from one month old and upward, was twenty-two thousand, two hundred and seventy-three.
23. And the number of the children of Levi from one month old and above, was twenty-two thousand.
24. And Moses placed the priests and the Levites each man to his service and to his burden to serve the sanctuary of the tabernacle, as the Lord had commanded Moses.

## Consecration of the Levites

### Numbers 8:1

#### King James

{8:1} And the LORD spake unto Moses, saying,

{8:2} Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

{8:3} And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

{8:4} And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

{8:5} And the LORD spake unto Moses, saying,

{8:6} Take the Levites from among the children of Israel, and cleanse them.

{8:7} And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and [so] make themselves clean.

{8:8} Then let them take a young bullock with his meat offering, [even] fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

{8:9} And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

{8:10} And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

{8:11} And Aaron shall offer the Levites before the LORD [for] an offering of the children of Israel, that they may execute the service of the LORD.

#### Septuagint

8:1 And the Lord spoke to Moses, saying,

2 Speak to Aaron, and thou shalt say to him, Whenever thou shalt set the lamps in order, the seven lamps shall give light opposite the candlestick.

3 And Aaron did so: on one side opposite the candlestick he lighted its lamps, as the Lord appointed Moses.

4 And this *is* the construction of the candlestick: *it is* solid, golden— its stem, and its lilies—all solid: according to the pattern which the Lord shewed Moses, so he made the candlestick.

5 And the Lord spoke to Moses, saying,

6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them.

7 And thus shalt thou perform their purification: thou shalt sprinkle them with water of purification, and a razor shall come upon the whole of their body, and they shall wash their garments, and shall be clean.

8 And they shall take one calf of the herd, and its meat-offering, fine flour mingled with oil: and thou shalt take a calf of a year old of the herd for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of witness; and thou shalt assemble all the congregation of the sons of Israel.

10 And thou shalt bring the Levites before the Lord; and the sons of Israel shall lay their hands upon the Levites.

11 And Aaron shall separate the Levites for a gift before the Lord from the children of Israel: and they shall be prepared to perform the works of the Lord.

### Commands

{8:12} And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one [for] a sin offering, and the other [for] a burnt offering, unto the LORD, to make an atonement for the Levites.

{8:13} And thou shalt set the Levites before Aaron, and before his sons, and offer them [for] an offering unto the LORD.

{8:14} Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

{8:15} And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them [for] an offering.

{8:16} For they [are] wholly given unto me from among the children of Israel; instead of such as open every womb, [even instead of] the firstborn of all the children of Israel, have I taken them unto me.

{8:17} For all the firstborn of the children of Israel [are] mine, [both] man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

{8:18} And I have taken the Levites for all the firstborn of the children of Israel.

{8:19} And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

{8:20} And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

{8:21} And the Levites were purified, and they washed their clothes; and Aaron offered them [as] an offering before the LORD; and Aaron made an atonement for them to cleanse them.

12 And the Levites shall lay their hands on the heads of the calves; and thou shalt offer one for a sin-offering, and the other for a whole-burnt-offering to the Lord, to make atonement for them.

13 And thou shalt set the Levites before the Lord, and before Aaron, and before his sons; and thou shalt give them as a gift before the Lord.

14 And thou shalt separate the Levites from the midst of the sons of Israel, and they shall be mine.

15 And afterwards the Levites shall go in to perform the works of the tabernacle of witness; and thou shalt purify them, and present them before the Lord.

16 For these are given to me for a present out of the midst of the children of Israel: I have taken them to myself instead of all the first-born of the sons of Israel that open every womb.

17 For every first-born among the children of Israel *is* mine, whether of man or beast: in the day in which I smote every first-born in the land of Egypt, I sanctified them to myself.

18 And I took the Levites in the place of every first-born among the children of Israel.

19 And I gave the Levites presented as a gift to Aaron and his sons out of the midst of the children of Israel, to do the service of the children of Israel in the tabernacle of witness, and to make atonement for the children of Israel: thus there shall be none among the sons of Israel to draw nigh to the holy things.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses concerning the Levites, so the sons of Israel did to them.

21 So the Levites purified themselves and washed their garments; and Aaron presented them as a gift before the Lord, and Aaron made atonement for them to purify them.

### Commands

{8:22} And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them. {8:23} And the LORD spake unto Moses, saying,  
{8:24} This [is it] that [belongeth] unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:  
{8:25} And from the age of fifty years they shall cease waiting upon the service [thereof,] and shall serve no more:  
{8:26} But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

22 And afterwards the Levites went in to minister in their service in the tabernacle of witness before Aaron, and before his sons; as the Lord appointed Moses concerning the Levites, so they did to them.  
23 And the Lord spoke to Moses, saying,  
24 This is the *ordinance* for the Levites; From five and twenty years old and upward, they shall go in to minister in the tabernacle of witness.  
25 And from fifty years old *the Levites* shall cease from the ministry, and shall not work any longer.  
26 And his brother shall serve in the tabernacle of witness to keep charges, but he shall not do works: so shalt thou do to the Levites in their charges.

## Antiquities Book 3 11:1

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MOSES took out the tribe of Levi from communicating with the rest of the people, and set them apart to be a holy tribe; and purified them by water taken from perpetual springs, and with such sacrifices as were usually offered to God on the like occasions. He delivered to them also the tabernacle, and the sacred vessels, and the other curtains, which were made for covering the tabernacle, that they might minister under the conduct of the priests, who had been already consecrated to God.

## *A second Passover*

### Numbers 9:1

#### King James

{9:1} And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,  
{9:2} Let the children of Israel also keep the passover at his appointed season.  
{9:3} In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

#### Septuagint

9:1 And the Lord spoke to Moses in the wilderness of Sina in the second year after they had gone forth from the land of Egypt, in the first month, saying,  
2 Speak, and let the children of Israel keep the passover in its season.  
3 On the fourteenth day of the first month at even, thou shalt keep it in its season; thou shalt keep it according to its law, and according to its ordinance.

### Commands

{9:4} And Moses spake unto the children of Israel, that they should keep the passover.

{9:5} And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

{9:6} And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

{9:7} And those men said unto him, We [are] defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

{9:8} And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

{9:9} And the LORD spake unto Moses, saying,

{9:10} Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the passover unto the LORD.

{9:11} The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs. ]

{9:12} They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

{9:13} But the man that [is] clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

<sup>4</sup> And Moses ordered the children of Israel to sacrifice the passover,

<sup>5</sup> on the fourteenth day of the first month in the wilderness of Sina, as the Lord appointed Moses, so the children of Israel did.

<sup>6</sup> And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day.

<sup>7</sup> And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel?

<sup>8</sup> And Moses said to them, stand there, and I will hear what charge the Lord will give concerning you.

<sup>9</sup> And the Lord spoke to Moses, saying,

<sup>10</sup> Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the passover to the Lord,

<sup>11</sup> in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it.

<sup>12</sup> They shall not leave of it until the morrow, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the passover.

<sup>13</sup> And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the passover, that soul shall be cut off from his people, because he has not offered the gift to the Lord in its season: that man shall bear his iniquity.

*Commands*

{9:14} And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

<sup>14</sup> And if there should come to you a stranger in your land, and should keep the passover to the Lord, he shall keep it according to the law of the passover and according to its ordinance: there shall be one law for you, both for the stranger, and for the native of the land.

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# The Wilderness

## *A cloud of fire leads Israel*

### Numbers 9:15

#### King James

{9:15} And on the day that the tabernacle was reared up the cloud covered the tabernacle, [namely,] the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

{9:16} So it was alway: the cloud covered it [by day,] and the appearance of fire by night.

{9:17} And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

{9:18} At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

{9:19} And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

{9:20} And [so] it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

{9:21} And [so] it was, when the cloud abode from even unto the morning, and [that] the cloud was taken up in the morning, then they journeyed: whether [it was] by day or by night that the cloud was taken up, they journeyed.

#### Septuagint

<sup>15</sup> And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning.

<sup>16</sup> So it was continually: the cloud covered it by day, and the appearance of fire by night.

<sup>17</sup> And when the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel encamped.

<sup>18</sup> The children of Israel shall encamp by the command of the Lord, and by the command of the Lord they shall remove: all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp.

<sup>19</sup> And whenever the cloud shall be drawn over the tabernacle for many days, then the children of Israel shall keep the charge of God, and they shall not remove.

<sup>20</sup> And it shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of the Lord, and shall remove by the command of the Lord.

<sup>21</sup> And it shall come to pass, whenever the cloud shall remain from the evening till the morning, and in the morning the cloud shall go up, then shall they remove by day or by night.

### *The Wilderness*

{9:22} Or [whether it were] two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

{9:23} At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

<sup>22</sup> When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp, and shall not depart.

<sup>23</sup> For they shall depart by the command of the Lord:—they kept the charge of the Lord by the command of the Lord by the hand of Moses.

## *From Sinai to Paran*

### Numbers 10:1

#### King James

{10:1} And the LORD spake unto Moses, saying,

{10:2} Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

{10:3} And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

{10:4} And if they blow [but] with one [trumpet,] then the princes, [which are] heads of the thousands of Israel, shall gather themselves unto thee.

{10:5} When ye blow an alarm, then the camps that lie on the east parts shall go forward.

{10:6} When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

{10:7} But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

#### Septuagint

<sup>10:1</sup> And the Lord spoke to Moses, saying,

<sup>2</sup> Make to thyself two silver trumpets: thou shalt make them of beaten work; and they shall be to thee for the purpose of calling the assembly, and of removing the camps.

<sup>3</sup> And thou shalt sound with them, and all the congregation shall be gathered to the door of the tabernacle of witness.

<sup>4</sup> And if they shall sound with one, all the rulers even the princes of Israel shall come to thee.

<sup>5</sup> And ye shall sound an alarm, and the camps pitched eastward shall begin to move.

<sup>6</sup> And ye shall sound a second alarm, and the camps pitched southward shall move; and ye shall sound a third alarm, and the camps pitched westward shall move forward; and ye shall sound a fourth alarm, and they that encamp toward the north shall move forward: they shall sound an alarm at their departure.

<sup>7</sup> And whenever ye shall gather the assembly, ye shall sound, but not an alarm.

### The Wilderness

{10:8} And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

{10:9} And if ye go to war in your land against the enemy that oppreseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

{10:10} Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.

{10:11} And it came to pass on the twentieth [day] of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

{10:12} And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

{10:13} And they first took their journey according to the commandment of the LORD by the hand of Moses.

{10:14} In the first [place] went the standard of the camp of the children of Judah according to their armies: and over his host [was] Nahshon the son of Amminadab. {10:15} And over the host of the tribe of the children of Issachar [was] Nethaneel the son of Zuar.

{10:16} And over the host of the tribe of the children of Zebulun [was] Eliab the son of Helon.

{10:17} And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

{10:18} And the standard of the camp of Reuben set forward according to their armies: and over his host [was] Elizur the son of Shedeur.

8 And the priests the sons of Aaron shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations.

9 And if ye shall go forth to war in your land against your enemies that are opposed to you, then shall ye sound with the trumpets; and ye shall be had in remembrance before the Lord, and ye shall be saved from your enemies.

10 And in the days of your gladness, and in your feasts, and in your new moons, ye shall sound with the trumpets at your whole- burnt-offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I *am* the Lord your God.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness.

12 And the children of Israel set forward with their baggage in the wilderness of Sina; and the cloud rested in the wilderness of Pharan.

13 And the first rank departed by the word of the Lord by the hand of Moses.

14 And they first set in motion the order of the camp of the children of Juda with their host; and over their host *was* Naasson, son of Aminadab.

15 And over the host of the tribe of the sons of Issachar, *was* Nathanael son of Sogar.

16 And over the host of the tribe of the sons of Zabulon, *was* Eliab the son of Chaelon.

17 And they shall take down the tabernacle, and the sons of Gedson shall set forward, and the sons of Merari, who bear the tabernacle.

18 And the order of the camp of Ruben set forward with their host; and over their host *was* Elisur the son of Sediur.

### The Wilderness

{10:19} And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

{10:20} And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

{10:21} And the Kohathites set forward, bearing the sanctuary: and [the other] did set up the tabernacle against they came.

{10:22} And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host [was] Elishama the son of Ammihud.

{10:23} And over the host of the tribe of the children of Manasseh [was] Gamaliel the son of Pedahzur.

{10:24} And over the host of the tribe of the children of Benjamin [was] Abidan the son of Gideon.

{10:25} And the standard of the camp of the children of Dan set forward, [which was] the rereward of all the camps throughout their hosts: and over his host [was] Ahiezer the son of Amishaddai.

{10:26} And over the host of the tribe of the children of Asher [was] Pagiel the son of Ocran.

{10:27} And over the host of the tribe of the children of Naphtali [was] Ahira the son of Enan.

{10:28} Thus [were] the journeyings of the children of Israel according to their armies, when they set forward.

{10:29} And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

{10:30} And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

{10:31} And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

<sup>19</sup> And over the host of the tribe of the sons of Symeon, *was* Salamiel son of Surisadai.

<sup>20</sup> And over the host of the tribe of the children of Gad, *was* Elisaph the son of Raguel.

<sup>21</sup> And the sons of Caath shall set forward bearing the holy things, and *the others* shall set up the tabernacle until they arrive.

<sup>22</sup> And the order of the camp of Ephraim shall set forward with their forces; and over their forces *was* Elisama the son of Semiud.

<sup>23</sup> And over the forces of the tribes of the sons of Manasse, *was* Gamaliel the *son* of Phadassur.

<sup>24</sup> And over the forces of the tribe of the children of Benjamin, *was* Abidan the *son* of Gadeoni.

<sup>25</sup> And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces *was* Achiezer the *son* of Amisadai.

<sup>26</sup> And over the forces of the tribe of the sons of Aser, *was* Phageel the son of Ecran.

<sup>27</sup> And over the forces of the tribe of the sons of Nephthali, *was* Achire the son of Ænan.

<sup>28</sup> These *are* the armies of the children of Israel; and they set forward with their forces.

<sup>29</sup> And Moses said to Obab the son of Raguel the Midianite, the father-in-law of Moses, We are going forward to the place concerning which the Lord said, This will I give to you: Come with us, and we will do thee good, for the Lord has spoken good concerning Israel.

<sup>30</sup> And he said to him, I will not go, but *I will go* to my land and to my kindred.

<sup>31</sup> And he said, Leave us not, because thou hast been with us in the wilderness, and thou shalt be an elder among us.

### The Wilderness

{10:32} And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

{10:33} And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

{10:34} And the cloud of the LORD [was] upon them by day, when they went out of the camp.

{10:35} And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

{10:36} And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

<sup>32</sup> And it shall come to pass if thou wilt go with us, it shall even come to pass that in whatsoever things the Lord shall do us good, we will also do thee good.

<sup>33</sup> And they departed from the mount of the Lord a three days' journey; and the ark of the covenant of the Lord went before them a three days' journey to provide rest for them.

<sup>34</sup> And the cloud overshadowed them by day, when they departed from the camp.

<sup>35</sup> And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let thine enemies be scattered: let all that hate thee flee.

<sup>36</sup> And in the resting he said, Turn again, O Lord, the thousands *and* tens of thousands in Israel.

## Antiquities Book 3 12:6

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Moreover, Moses was the inventor of the form of their trumpet, which was made of silver. Its description is this: - In length it was little less than a cubit. It was composed of a narrow tube, somewhat thicker than a flute, but with so much breadth as was sufficient for admission of the breath of a man's mouth: it ended in the form of a bell, like common trumpets. Its sound was called in the Hebrew tongue *Asosra*. Two of these being made, one of them was sounded when they required the multitude to come together to congregations. When the first of them gave a signal, the heads of the tribes were to assemble, and consult about the affairs to them properly belonging; but when they gave the signal by both of them, they called the multitude together. Whenever the tabernacle was removed, it was done in this solemn order: - At the first alarm of the trumpet, those whose tents were on the east quarter prepared to remove; when the second signal was given, those that were on the south quarter did the like; in the next place, the tabernacle was taken to pieces, and was carried in the midst of six tribes that went before, and of six that followed, all the Levites assisting about the tabernacle; when the third signal was given, that part which had their tents towards the west put themselves in motion; and at the fourth signal those on the north did so likewise. They also made use of these trumpets in their sacred ministrations, when they were bringing their sacrifices to the altar as well on the Sabbaths as on the rest of the [festival] days; and now it was that Moses offered that sacrifice which was called the *Passover in the Wilderness*, as the first he had offered after the departure out of Egypt.

# Complaints, prophecy and flesh for food

## Numbers 11:1

### King James

{11:1} And [when] the people complained, it displeased the LORD: and the LORD heard [it;] and his anger was kindled; and the fire of the LORD burnt among them, and consumed [them that were] in the uttermost parts of the camp.

{11:2} And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

{11:3} And he called the name of the place Taberah: because the fire of the LORD burnt among them.

{11:4} And the mixt multitude that [was] among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

{11:5} We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

{11:6} But now our soul [is] dried away: [there is] nothing at all, beside this manna, [before] our eyes.

{11:7} And the manna [was] as coriander seed, and the colour thereof as the colour of bdellium.

{11:8} [And] the people went about, and gathered [it,] and ground [it] in mills, or beat [it] in a mortar, and baked [it] in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

{11:9} And when the dew fell upon the camp in the night, the manna fell upon it.

{11:10} Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

### Septuagint

11:1 And the people murmured sinfully before the Lord; and the Lord heard *them* and was very angry; and fire was kindled among them from the Lord, and devoured a part of the camp.

2 And the people cried to Moses: and Moses prayed to the Lord, and the fire was quenched.

3 And the name of that place was called Burning; for a fire was kindled among them from the Lord.

4 And the mixed multitude among them lusted exceedingly; and they and the children of Israel sat down and wept and said, Who shall give us flesh to eat?

5 We remember the fish, which we ate in Egypt freely; and the cucumbers, and the melons, and the leeks, and the garlic, and the onions.

6 But now our soul is dried up; our eyes *turn* to nothing but to the manna.

7 And the manna is as coriander seed, and the appearance of it the appearance of hoar-frost.

8 And the people went through the field, and gathered, and ground it in the mill, or pounded it in a mortar, and baked it in a pan, and made cakes of it; and the sweetness of it was as the taste *of* wafer made with oil.

9 And when the dew came upon the camp by night, the manna came down upon it.

10 And Moses heard them weeping by their families, every one in his door: and the Lord was very angry; and the thing was evil in the sight of Moses.

[The Wilderness](#)

{11:11} And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

{11:12} Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

{11:13} Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. {11:14} I am not able to bear all this people alone, because [it is] too heavy for me. {11:15} And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

{11:16} And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

{11:17} And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. {11:18} And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for [it was] well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

{11:19} Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; {11:20} [But] even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which [is] among you, and have wept before him, saying, Why came we forth out of Egypt?

11 And Moses said to the Lord, Why hast thou afflicted thy servant, and why have I not found grace in thy sight, that thou shouldest lay the weight of this people upon me?

12 Have I conceived all this people, or have I born them? that thou sayest to me, Take them into thy bosom, as a nurse would take her suckling, into the land which thou swarest to their fathers?

13 Whence have I flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat.

14 I shall not be able to bear this people alone, for this thing is too heavy for me.

15 And if thou doest thus to me, slay me utterly, if I have found favour with thee, that I may not see my affliction.

16 And the Lord said to Moses, Gather me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee.

17 And I will go down, and speak there with thee; and I will take of the spirit that is upon thee, and will put it upon them; and they shall bear together with thee the burden of the people, and thou shalt not bear them alone.

18 And to the people thou shalt say, Purify yourselves for the morrow, and ye shall eat flesh; for ye wept before the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: and the Lord shall allow you to eat flesh, and ye shall eat flesh.

19 Ye shall not eat one day, nor two, nor five days, nor ten days, nor twenty days;

20 ye shall eat for a full month, until *the flesh* come out at your nostrils; and it shall be nauseous to you, because ye disobeyed the Lord, who is among you, and wept before him, saying, What had we to do to come out of Egypt?

[The Wilderness](#)

{11:21} And Moses said, The people, among whom I [am, are] six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

{11:22} Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

{11:23} And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

{11:24} And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

{11:25} And the LORD came down in a cloud, and spake unto him, and took of the spirit that [was] upon him, and gave [it] unto the seventy elders: and it came to pass, [that,] when the spirit rested upon them, they prophesied, and did not cease.

{11:26} But there remained two [of the] men in the camp, the name of the one [was] Eldad, and the name of the other Medad: and the spirit rested upon them; and they [were] of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

{11:27} And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

{11:28} And Joshua the son of Nun, the servant of Moses, [one] of his young men, answered and said, My lord Moses, forbid them.

{11:29} And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, [and] that the LORD would put his spirit upon them!

{11:30} And Moses gat him into the camp, he and the elders of Israel.

21 And Moses said, The people among whom I am are six hundred thousand footmen; and thou saidst, I will give them flesh to eat, and they shall eat a whole month.

22 Shall sheep and oxen be slain for them, and shall it suffice them? or shall all the fish of the sea be gathered together for them, and shall it suffice them?

23 And the Lord said to Moses, Shall not the hand of the Lord be fully sufficient? now shalt thou know whether my word shall come to pass to thee or not.

24 And Moses went out, and spoke the words of the Lord to the people; and he gathered seventy men of the elders of the people, and he set them round about the tabernacle.

25 And the Lord came down in a cloud, and spoke to him, and took of the spirit that was upon him, and put it upon the seventy men that were elders; and when the spirit rested upon them, they prophesied and ceased.

26 And there were two men left in the camp, the name of the one was Eldad, and the name of the other Modad; and the spirit rested upon them, and these were of the number of them that were enrolled, but they did not come to the tabernacle; and they prophesied in the camp.

27 And a young man ran and told Moses, and spoke, saying, Eldad and Modad prophesy in the camp.

28 And Joshua the son of Naue, who attended on Moses, the chosen one, said, *My lord Moses*, forbid them.

29 And Moses said to him, Art thou jealous on my account? and would that all the Lord's people were prophets; whenever the Lord shall put his spirit upon them.

30 And Moses departed into the camp, himself and the elders of Israel.

### The Wilderness

{11:31} And there went forth a wind from the LORD, and brought quails from the sea, and let [them] fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits [high] upon the face of the earth.

{11:32} And the people stood up all that day, and all [that] night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread [them] all abroad for themselves round about the camp.

{11:33} And while the flesh [was] yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

{11:34} And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

{11:35} [And] the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

31 And there went forth a wind from the Lord, and brought quails over from the sea; and it brought them down upon the camp a day's journey on this side, and a day's journey on that side, round about the camp, as it were two cubits from the earth.

32 And the people rose up all the day, and all the night, and all the next day, and gathered quails; he that gathered least, gathered ten measures; and they refreshed themselves round about the camp.

33 The flesh was yet between their teeth, before it failed, when the Lord was wroth with the people, and the Lord smote the people with a very great plague.

34 And the name of that place was called the Graves of Lust; for there they buried the people that lusted.

35 The people departed from the Graves of Lust to Aseroth; and the people halted at Aseroth.

## Antiquities Book 3 13:1

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A LITTLE while afterwards he rose up, and went from Mount Sinai; and, having passed through several mansions, of which we will speak he came to a place called *Hazeroth*, where the multitude began again to be mutinous, and to Moses for the misfortunes they had suffered their travels; and that when he had persuaded to leave a good land, they at once had lost land, and instead of that happy state he had them, they were still wandering in their miserable condition, being already in want water; and if the manna should happen to fail, must then utterly perish. Yet while they spake many and sore things against the there was one of them who exhorted them to be unmindful of Moses, and of what great pains he had been at about their common safety; not to despair of assistance from God. The multitude thereupon became still more unruly, and mutinous against Moses than before. Hereupon Moses, although he was so basely abused by them encouraged them in their despairing conditioned and promised that he would procure them a quantity of flesh-meat, and that not for a few days only, but for many days. This they were not to believe; and when one of them asked, whence he could obtain such vast plenty of what he promised, he replied, "Neither God nor I, we hear such opprobrious language from will leave off our labors for you; and this soon appear also." As soon as ever he had this, the whole camp was filled with quails, they stood round about them, and gathered great numbers. However, it was not long ere God punished the Hebrews for their insolence, those reproaches they had used towards him, no small number of them died; and still to this day the place retains the memory of this destruction and is named *Kibrothhattaavah*, which is, *Graves of Lust*.

## JASHER 83:25

25. And on the twentieth day of the month, the cloud was taken away from the tabernacle of testimony.
26. At that time the children of Israel continued their journey from the wilderness of Sinai, and they took a journey of three days, and the cloud rested upon the wilderness of Paran; there the anger of the Lord was kindled against Israel, for they had provoked the Lord in asking him for meat, that they might eat.
27. And the Lord hearkened to their voice, and gave them meat which they ate for one month.
28. But after this the anger of the Lord was kindled against them, and he smote them with a great slaughter, and they were buried there in that place.
29. And the children of Israel called that place Kibroth Hattaavah, because there they buried the people that lusted flesh.
30. And they departed from Kibroth Hattaavah and pitched in Hazeroth, which is in the wilderness of Paran.

## *Miriam's leprous pride*

### Numbers 12:1

#### King James

- {12:1} And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. (a)
- {12:2} And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard [it. ]
- {12:3} (Now the man Moses [was] very meek, above all the men which [were] upon the face of the earth.)
- {12:4} And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.
- {12:5} And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

#### Septuagint

- 12:1 And Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman.
- 2 And they said, Has the Lord spoken to Moses only? has he not also spoken to us? and the Lord heard it.
- 3 And the man Moses was very meek beyond all the men that were upon the earth.
- 4 And the Lord said immediately to Moses and Aaron and Mariam, Come forth all three of you to the tabernacle of witness.
- 5 And the three came forth to the tabernacle of witness; and the Lord descended in a pillar of a cloud, and stood at the door of the tabernacle of witness; and Aaron and Mariam were called; and both came forth.

### The Wilderness

{12:6} And he said, Hear now my words: If there be a prophet among you, [I] the LORD will make myself known unto him in a vision, [and] will speak unto him in a dream.

{12:7} My servant Moses [is] not so, who [is] faithful in all mine house.

{12:8} With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

{12:9} And the anger of the LORD was kindled against them; and he departed.

{12:10} And the cloud departed from off the tabernacle; and, behold, Miriam [became] leprous, [white] as snow: and Aaron looked upon Miriam, and, behold, [she was] leprous.

{12:11} And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

{12:12} Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

{12:13} And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

{12:14} And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in [again. ]

{12:15} And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in [again. ]

{12:16} And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

6 And he said to them, Hear my words: If there should be of you a prophet to the Lord, I will be made known to him in a vision, and in sleep will I speak to him.

7 My servant Moses *is* not so; he is faithful in all my house.

8 I will speak to him mouth to mouth apparently, and not in dark speeches; and he has seen the glory of the Lord; and why were ye not afraid to speak against my servant Moses?

9 And the great anger of the Lord *was* upon them, and he departed.

10 And the cloud departed from the tabernacle; and, behold, Mariam was leprous, *white* as snow; and Aaron looked upon Mariam, and, behold, she *was* leprous.

11 And Aaron said to Moses, I beseech thee, my lord, do not lay sin upon us, for we were ignorant wherein we sinned.

12 Let her not be as it were like death, as an abortion coming out of his mother's womb, when *the disease* devours the half of the flesh.

13 And Moses cried to the Lord, saying, O God, I beseech thee, heal her.

14 And the Lord said to Moses, If her father had only spit in her face, would she not be ashamed seven days? let her be set apart seven days without the camp, and afterwards she shall come in.

15 And Mariam was separated without the camp seven days; and the people moved not forward till Mariam was cleansed.

## JASHER 83:31

31. And whilst the children of Israel were in Hazeroth, the anger of the Lord was kindled against Miriam on account of Moses, and she became leprous, white as snow.

32. And she was confined without the camp for seven days, until she had been received again after her leprosy.

## *Judges appointed*

### Deuteronomy 1:1

#### King James

{1:1} These [be] the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red [sea,] between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

{1:2} ([There are] eleven days' [journey] from Horeb by the way of mount Seir unto Kadesh-barnea.)

{1:3} And it came to pass in the fortieth year, in the eleventh month, on the first [day] of the month, [that] Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

{1:4} After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

{1:5} On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

{1:6} The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

{1:7} Turn you, and take your journey, and go to the mount of the Amorites, and unto all [the places] nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

{1:8} Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

{1:9} And I spake unto you at that time, saying, I am not able to bear you myself alone:

#### Septuagint

1:1 These *are* the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol, and Lobon, and Aulon, and the gold works.

2 *It is* a journey of eleven days from Choreb to mount Seir as far as Cades Barne.

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, Moses spoke to all the children of Israel, according to all things which the Lord commanded him for them:

4 after he had smitten Seon king of the Amorites who dwelt in Esebon, and Og the king of Basan who dwelt in Astaroth and in Edrain;

5 beyond Jordan in the land of Moab, Moses began to declare this law, saying,

6 The Lord your God spoke to us in Choreb, saying, Let it suffice you to have dwelt *so long* in this mountain.

7 Turn ye and depart and enter into the mountain of the Amorites, and *go* to all that dwell near about Araba, to the mountain and the plain and to the south, and the land of the Chananites near the sea, and Antilibanus, as far as the great river, the river Euphrates.

8 Behold, *God* has delivered the land before you; go in and inherit the land, which I sware to your fathers, Abraam, and Isaac, and Jacob, to give it to them and to their seed after them.

9 And I spoke to you at that time, saying, I shall not be able by myself to bear you.

[The Wilderness](#)

{1:10} The LORD your God hath multiplied you, and, behold, ye [are] this day as the stars of heaven for multitude.

{1:11} (The LORD God of your fathers make you a thousand times so many more as ye [are,] and bless you, as he hath promised you!)

{1:12} How can I myself alone bear your cumbrance, and your burden, and your strife?

{1:13} Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

{1:14} And ye answered me, and said, The thing which thou hast spoken is good [for us] to do.

{1:15} So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

{1:16} And I charged your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between [every] man and his brother, and the stranger [that is] with him.

{1:17} Ye shall not respect persons in judgment; [but] ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment [is] God's: and the cause that is too hard for you, bring [it] unto me, and I will hear it.

{1:18} And I commanded you at that time all the things which ye should do.

{1:19} And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

{1:20} And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

{1:21} Behold, the LORD thy God hath set the land before thee: go up [and] possess [it,] as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

10 The Lord your God has multiplied you, and, behold, ye are to-day as the stars of heaven for multitude.

11 The Lord God of your fathers add to you a thousand-fold more than you are, and bless you as he has spoken to you.

12 How shall I alone be able to bear your labour, and your burden, and your gainsayings?

13 Take to yourselves wise and understanding and prudent men for your tribes, and I will set your leaders over you.

14 And ye answered me and said, The thing which thou hast told us *is* good to do.

15 So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges.

16 And I charged your judges at that time, saying, Hear *causes* between your brethren, and judge rightly between a man and *his* brother, and the stranger that is with him.

17 Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's; and whatsoever matter shall be too hard for you, ye shall bring it to me, and I will hear it.

18 And I charged upon you at that time all the commands which ye shall perform.

19 And we departed from Choreb, and went through all that great wilderness and terrible, which ye saw, by the way of the mountain of the Amorite, as the Lord our God charged us, and we came as far as Cades Barne.

20 And I said to you, Ye have come as far as the mountain of the Amorite, which the Lord our God gives to you:

21 behold, the Lord your God has delivered to us the land before you: go up and inherit it as the Lord God of your fathers said to you; fear not, neither be afraid.

## *Spy's find giants in the land*

### Numbers 13:1

#### King James

{13:1} And the LORD spake unto Moses, saying,

{13:2} Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

{13:3} And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men [were] heads of the children of Israel.

{13:4} And these [were] their names: of the tribe of Reuben, Shammua the son of Zaccur.

{13:5} Of the tribe of Simeon, Shaphat the son of Hori.

{13:6} Of the tribe of Judah, Caleb the son of Jephunneh.

{13:7} Of the tribe of Issachar, Igal the son of Joseph.

{13:8} Of the tribe of Ephraim, Oshea the son of Nun.

{13:9} Of the tribe of Benjamin, Palti the son of Raphu.

{13:10} Of the tribe of Zebulun, Gaddiel the son of Sodi.

{13:11} Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

{13:12} Of the tribe of Dan, Ammiel the son of Gemalli.

{13:13} Of the tribe of Asher, Sethur the son of Michael.

{13:14} Of the tribe of Naphtali, Nahbi the son of Vophsi.

{13:15} Of the tribe of Gad, Geuel the son of Machi.

{13:16} These [are] the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

#### Septuagint

13:1 And afterwards the people set forth from Aseroth, and encamped in the wilderness of Pharan.

2 And the Lord spoke to Moses, saying,

3 Send for thee men, and let them spy the land of the Chananites, which I give to the sons of Israel for a possession; one man for a tribe, thou shalt send them away according to their families, every one of them a prince.

4 And Moses sent them out of the wilderness of Pharan by the word of the Lord; all these *were* the princes of the sons of Israel.

5 And these *are* their names: of the tribe of Ruben, Samuel the son of Zachur.

6 Of the tribe of Symeon, Saphat the son of Suri.

7 Of the tribe of Judah, Chaleb the son of Jephonne.

8 Of the tribe of Issachar, Ilaal the son of Joseph.

9 Of the tribe of Ephraim, Ause the son of Naue.

10 Of the tribe of Benjamin, Phalti the son of Raphu.

11 Of the tribe of Zabulon, Gudiel the son of Sudi.

12 Of the tribe of Joseph of the sons of Manasse, Gaddi the son of Susi.

13 Of the tribe of Dan, Amiel the son of Gamali.

14 Of the tribe of Aser, Sathur the son of Michael.

15 Of the tribe of Nephthali, Nabi the son of Sabi.

16 Of the tribe of Gad, Gudiel the son of Machi.

17 These *are* the names of the men whom Moses sent to spy out the land; and Moses called Ause the son of Naue, Joshua.

### The Wilderness

{13:17} And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this [way] southward, and go up into the mountain:

{13:18} And see the land, what it [is;] and the people that dwelleth therein, whether they [be] strong or weak, few or many;

{13:19} And what the land [is] that they dwell in, whether it [be] good or bad; and what cities [they be] that they dwell in, whether in tents, or in strong holds;

{13:20} And what the land [is,] whether it [be] fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time [was] the time of the firstripe grapes.

{13:21} So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

{13:22} And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, [were.] (Now Hebron was built seven years before Zoan in Egypt.)

{13:23} And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and [they brought] of the pomegranates, and of the figs.

{13:24} The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

{13:25} And they returned from searching of the land after forty days.

{13:26} And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

{13:27} And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this [is] the fruit of it.

18 And Moses sent them to spy out the land of Chanaan, and said to them, Go up by this wilderness; and ye shall go up to the mountain, 19 and ye shall see the land, what it is, and the people that dwells on it, whether it is strong or weak, or *whether* they are few or many.

20 And what the land is on which they dwell, *whether* it is good or bad; and what the cities are wherein these dwell, whether they dwell in walled *cities* or unwalled.

21 And what the land is, whether rich or poor; whether there are trees in it or no: and ye shall persevere and take of the fruits of the land: and the days *were* the days of spring, the forerunners of the grape.

22 And they went up and surveyed the land from the wilderness of Sin to Rhoob, as men go in to Æmath.

23 And they went up by the wilderness, and departed as far as Chebron; and there *was* Achiman, and Sessi, and Thelami, the progeny of Enach. Now Chebron was built seven years before Tanin of Egypt.

24 And they came to the valley of the cluster and surveyed it; and they cut down thence a bough and one cluster of grapes upon it, and bore it on staves, and *they took* of the pomegranates and the figs.

25 And they called that place, The valley of the cluster, because of the cluster which the children of Israel cut down from thence.

26 And they returned from thence, having surveyed the land, after forty days.

27 And they proceeded and came to Moses and Aaron and all the congregation of the children of Israel, to the wilderness of Pharan Cades; and they brought word to them and to all the congregation, and they shewed the fruit of the land:

28 and they reported to him, and said, We came into the land into which thou sentest us, a land flowing with milk and honey; and this is the fruit of it.

### *The Wilderness*

{13:28} Nevertheless the people [be] strong that dwell in the land, and the cities [are] walled, [and] very great: and moreover we saw the children of Anak there.

{13:29} The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

{13:30} And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

{13:31} But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

{13:32} And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it [are] men of a great stature.

{13:33} And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

<sup>29</sup> Only the nation that dwells upon it is bold, and they have very great and strong walled towns, and we saw there the children of Enach.

<sup>30</sup> And Amalec dwells in the land toward the south: and the Chettite and the Evite, and the Jebusite, and the Amorite dwells in the hill country: and the Chananite dwells by the sea, and by the river Jordan.

<sup>31</sup> And Chaleb stayed the people from speaking before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them.

<sup>32</sup> But the men that went up together with him said, We will not go up, for we shall not by any means be able to go up against the nation, for it is much stronger than we.

<sup>33</sup> And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that eats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature.

<sup>34</sup> And there we saw the giants; and we were before them as locusts, yea even so were we before them.

## Deuteronomy 1:22

### King James

{1:22} And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

{1:23} and the saying pleased me well: and I took twelve men of you, one of a tribe:

{1:24} And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

### Septuagint

<sup>22</sup> And ye all came to me, and said, Let us send men before us, and let them go up to the land for us; and let them bring back to us a report of the way by which we shall go up, and of the cities into which we shall enter.

<sup>23</sup> And the saying pleased me: and I took of you twelve men, one man of a tribe.

<sup>24</sup> And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it.

## [The Wilderness](#)

{1:25} And they took of the fruit of the land in their hands, and brought [it] down unto us, and brought us word again, and said, [It is] a good land which the LORD our God doth give us.

{1:26} Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

{1:27} And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

{1:28} Whither shall we go up? our brethren have discouraged our heart, saying, The people [is] greater and taller than we; the cities [are] great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

{1:29} Then I said unto you, Dread not, neither be afraid of them.

{1:30} The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

{1:31} And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

{1:32} Yet in this thing ye did not believe the LORD your God,

{1:33} Who went in the way before you, to search you out a place to pitch your tents [in,] in fire by night, to shew you by what way ye should go, and in a cloud by day.

25 And they took in their hands of the fruit of the land, and brought it to you, and said, The land is good which the Lord our God gives us.

26 Yet ye would not go up, but rebelled against the words of the Lord our God.

27 And ye murmured in your tents, and said, Because the Lord hated us, he has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us.

28 Whither do we go up? and your brethren drew away your heart, saying, *It is a* great nation and populous, and mightier than we; and *there are* cities great and walled up to heaven: moreover we saw there the sons of the giants.

29 And I said to you, Fear not, neither be ye afraid of them;

30 the Lord your God who goes before your face, he shall fight against them together with you effectually, according to all that he wrought for you in the land of Egypt;

31 and in this wilderness which ye saw, by the way of the mountain of the Amorite; how the Lord thy God will bear thee as a nursling, as if any man should nurse his child, through all the way which ye have gone until ye came to this place.

32 And in this matter ye believed not the Lord our God,

33 who goes before you in the way to choose you a place, guiding you in fire by night, shewing you the way by which ye go, and a cloud by day.

## Antiquities Book 3 14:1-4

WHEN Moses had led the Hebrews away from thence to a place called *Paran*, which was near to the borders of the Canaanites, and a place difficult to be continued in, he gathered the multitude together to a congregation; and standing in the midst of them, he said, "Of the two things that God determined to bestow upon us, liberty, and the possession of a Happy Country, the one of them ye already are partakers of, by the gift of God, and the other you will quickly obtain; for we now have our abode near the borders of the Canaanites, and nothing can hinder the acquisition of it, when we now at last are fallen upon it: I say, not only no king nor city, but neither the whole race of mankind, if they were all gathered together, could do it. Let us therefore prepare ourselves for the work, for the Canaanites will not resign up their land to us without fighting, but it must be wrested from them by great struggles in war. Let us then send spies, who may take a view of the goodness of the land, and what strength it is

### *The Wilderness*

of; but, above all things, let us be of one mind, and let us honor God, who above all is our helper and assister."

When Moses had said thus, the multitude requited him with marks of respect; and chose twelve spies, of the most eminent men, one out of each tribe, who, passing over all the land of Canaan, from the borders of Egypt, came to the city Hamath, and to Mount Lebanon; and having learned the nature of the land, and of its inhabitants, they came home, having spent forty days in the whole work. They also brought with them of the fruits which the land bare; they also showed them the excellency of those fruits, and gave an account of the great quantity of the good things that land afforded, which were motives to the multitude to go to war. But then they terrified them again with the great difficulty there was in obtaining it; that the rivers were so large and deep that they could not be passed over; and that the hills were so high that they could not travel along for them; that the cities were strong with walls, and their firm fortifications round about them. They told them also, that they found at Hebron the posterity of the giants. Accordingly these spies, who had seen the land of Canaan, when they perceived that all these difficulties were greater there than they had met with since they came out of Egypt, they were affrighted at them themselves, and endeavored to affright the multitude also.

So they supposed, from what they had heard, that it was impossible to get the possession of the country. And when the congregation was dissolved, they, their wives and children, continued their lamentation, as if God would not indeed assist them, but only promised them fair. They also again blamed Moses, and made a clamor against him and his brother Aaron, the high priest. Accordingly they passed that night very ill, and with contumelious language against them; but in the morning they ran to a congregation, intending to stone Moses and Aaron, and so to return back into Egypt.

But of the spies, there were Joshua the son of Nun, of the tribe of Ephraim, and Caleb of the tribe of Judah, that were afraid of the consequence, and came into the midst of them, and stilled the multitude, and desired them to be of good courage; and neither to condemn God, as having told them lies, nor to hearken to those who had affrighted them, by telling them what was not true concerning the Canaanites, but to those that encouraged them to hope for good success; and that they should gain possession of the happiness promised them, because neither the height of mountains, nor the depth of rivers, could hinder men of true courage from attempting them, especially while God would take care of them beforehand, and be assistant to them. "Let us then go," said they, "against our enemies, and have no suspicion of ill success, trusting in God to conduct us, and following those that are to be our leaders." Thus did these two exhort them, and endeavor to pacify the rage they were in. But Moses and Aaron fell on the ground, and besought God, not for their own deliverance, but that he would put a stop to what the people were unwarily doing, and would bring their minds to a quiet temper, which were now disordered by their present passion. The cloud also did now appear, and stood over the tabernacle, and declared to them the presence of God to be there.

## **JASHER 83:33**

33. The children of Israel afterward departed from Hazeroth, and pitched in the end of the wilderness of Paran.

34. At that time, the Lord spoke to Moses to send twelve men from the children of Israel, one man to a tribe, to go and explore the land of Canaan.

35. And Moses sent the twelve men, and they came to the land of Canaan to search and examine it, and they explored the whole land from the wilderness of Sin to Rechob as thou comest to Chamoth.

36. And at the end of forty days they came to Moses and Aaron, and they brought him word as it was in their hearts, and ten of the men brought up an evil report to the children of Israel, of the land which they had explored, saying, It is better for us to return to Egypt than to go to this land, a land that consumes its inhabitants.

## *This generation will perish*

### Numbers 14:1

#### King James

{14:1} And all the congregation lifted up their voice, and cried; and the people wept that night.

{14:2} And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

{14:3} And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

{14:4} And they said one to another, Let us make a captain, and let us return into Egypt.

{14:5} Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

{14:6} And Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of them that searched the land, rent their clothes:

{14:7} And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, [is] an exceeding good land.

{14:8} If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

{14:9} Only rebel not ye against the LORD, neither fear ye the people of the land; for they [are] bread for us: their defence is departed from them, and the LORD [is] with us: fear them not.

{14:10} But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

#### Septuagint

14:1 And all the congregation lifted up their voice and cried; and the people wept all that night.

2 And all the children of Israel murmured against Moses and Aaron; and all the congregation said to them,

3 Would we had died in the land of Egypt! or in this wilderness, would we had died! and why does the Lord bring us into this land to fall in war? our wives and our children shall be for a prey: now then it is better to return into Egypt.

4 And they said one to another, Let us make a ruler, and return into Egypt.

5 And Moses and Aaron fell upon their face before all the congregation of the children of Israel.

6 But Joshua the *son* of Naue, and Chaleb the *son* of Jephonne, of *the number* of them that spied out the land, rent their garments,

7 and spoke to all the congregation of the children of Israel, saying, The land which we surveyed is indeed extremely good.

8 If the Lord choose us, he will bring us into this land, and give it us; a land which flows with milk and honey.

9 Only depart not from the Lord; and fear ye not the people of the land, for they are meat for us; for the season of *prosperity* is departed from them, but the Lord *is* among us: fear them not.

10 And all the congregation bade stone them with stones; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel.

[The Wilderness](#)

{14:11} And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

{14:12} I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

{14:13} And Moses said unto the LORD, Then the Egyptians shall hear [it,] (for thou broughtest up this people in thy might from among them;)

{14:14} And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

{14:15} Now [if] thou shalt kill [all] this people as one man, then the nations which have heard the fame of thee will speak, saying,

{14:16} Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

{14:17} And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

{14:18} The LORD [is] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing [the guilty,] visiting the iniquity of the fathers upon the children unto the third and fourth [generation. ]

{14:19} Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

{14:20} And the LORD said, I have pardoned according to thy word:

{14:21} But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD.

11 And the Lord said to Moses, How long does this people provoke me? and how long do they refuse to believe me for all the signs which I have wrought among them?

12 I will smite them with death, and destroy them; and I will make of thee and of thy father's house a great nation, and much greater than this.

13 And Moses said to the Lord, So Egypt shall hear, for thou hast brought up this people from them by thy might.

14 Moreover all the dwellers upon this land have heard that thou art Lord in the midst of this people, who, O Lord, art seen *by them* face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire.

15 And *if* thou shalt destroy this nation as one man; then all the nations that have heard thy name shall speak, saying,

16 Because the Lord could not bring this people into the land which he sware to them, he has overthrown them in the wilderness.

17 And now, O Lord, let thy strength be exalted, as thou spakest, saying,

18 The Lord *is* long-suffering and merciful, and true, removing transgressions and iniquities and sins, and he will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation.

19 Forgive this people their sin according to thy great mercy, as thou wast favourable to them from Egypt until now.

20 And the Lord said to Moses, I am gracious to them according to thy word.

21 But *as* I live and my name is living, so the glory of the Lord shall fill all the earth.

### The Wilderness

{14:22} Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

{14:23} Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

{14:24} But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

{14:25} (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

{14:26} And the LORD spake unto Moses and unto Aaron, saying,

{14:27} How long [shall I bear with] this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

{14:28} Say unto them, [As truly as] I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

{14:29} Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

{14:30} Doubtless ye shall not come into the land, [concerning] which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

{14:31} But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

{14:32} But [as for] you, your carcasses, they shall fall in this wilderness.

{14:33} And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

22 For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice,

23 surely they shall not see the land, which I swear to their fathers; but their children which are with me here, as many as know not good or evil, every inexperienced youth, to them will I give the land; but none who have provoked me shall see it.

24 But my servant Chaleb, because there was another spirit in him, and he followed me, I will bring him into the land into which he entered, and his seed shall inherit it.

25 But Amalec and the Chananite dwell in the valley: to-morrow turn and depart for the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying,

27 How long *shall I endure* this wicked congregation? I have heard their murmurings against me, *even* the murmuring of the children of Israel, which they have murmured concerning you.

28 Say to them, *As* I live, saith the Lord: surely as ye spoke into my ears, so will I do to you.

29 Your carcasses shall fall in this wilderness; and all those of you that were reviewed, and those of you that were numbered from twenty years old and upward, all that murmured against me,

30 ye shall not enter into the land for which I stretched out my hand to establish you upon it; except only Chaleb the son of Jephonne, and Joshua the *son* of Naue.

31 And your little ones, who ye said should be a prey, them will I bring into the land; and they shall inherit the land, which ye rejected.

32 And your carcasses shall fall in this wilderness.

33 And your sons shall be fed in the wilderness forty years, and they shall bear your fornication, until your carcasses be consumed in the wilderness.

### The Wilderness

{14:34} After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise.

{14:35} I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

{14:36} And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

{14:37} Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

{14:38} But Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of the men that went to search the land, lived [still. ]

{14:39} And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

{14:40} And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we [be here,] and will go up unto the place which the LORD hath promised: for we have sinned.

{14:41} And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

{14:42} Go not up, for the LORD [is] not among you; that ye be not smitten before your enemies.

{14:43} For the Amalekites and the Canaanites [are] there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

{14:44} But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

<sup>34</sup> According to the number of the days during which ye spied the land, forty days, a day for a year, ye shall bear your sins forty years, and ye shall know my fierce anger.

<sup>35</sup> I the Lord have spoken, Surely will I do thus to this evil congregation that has risen up together against me: in this wilderness they shall be utterly consumed, and there they shall die.

<sup>36</sup> And the men whom Moses sent to spy out the land, and who came and murmured against it to the assembly so as to bring out evil words concerning the land, —

<sup>37</sup> the men that spoke evil reports against the land, even died of the plague before the Lord.

<sup>38</sup> And Joshua the son of Naue and Chaleb the son of Jephonne *still* lived of those men that went to spy out the land.

<sup>39</sup> And Moses spoke these words to all the children of Israel; and the people mourned exceedingly.

<sup>40</sup> And they rose early in the morning and went up to the top of the mountain, saying, Behold, we that are here will go up to the place of which the Lord has spoken, because we have sinned.

<sup>41</sup> And Moses said, Why do ye transgress the word of the Lord? ye shall not prosper.

<sup>42</sup> Go not up, for the Lord is not with you; so shall ye fall before the face of your enemies.

<sup>43</sup> For Amalec and the Chananite *are* there before you, and ye shall fall by the sword; because ye have disobeyed the Lord and turned aside, and the Lord will not be among you.

<sup>44</sup> And having forced their passage, they went up to the top of the mountain; but the ark of the covenant of the Lord and Moses stirred not out of the camp.

## *The Wilderness*

{14:45} Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, [even] unto Hormah.

## Deuteronomy 1:34

### King James

{1:34} And the LORD heard the voice of your words, and was wroth, and sware, saying,  
{1:35} Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers,  
{1:36} Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.  
{1:37} Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.  
{1:38} [But] Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.  
{1:39} Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.  
{1:40} But [as for] you, turn you, and take your journey into the wilderness by the way of the Red sea.  
{1:41} Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.  
{1:42} And the LORD said unto me, Say unto them, Go not up, neither fight; for I [am] not among you; lest ye be smitten before your enemies.

<sup>45</sup> And Amalec and the Chananite that dwelt in that mountain came down, and routed them, and destroyed them unto Herman; and they returned to the camp.

### Septuagint

<sup>34</sup> And the Lord heard the voice of your words, and being greatly provoked he sware, saying, <sup>35</sup> Not one of these men shall see this good land, which I swear to their fathers,  
<sup>36</sup> except Chaleb the son of Jephonne, he shall see it; and to him I will give the land on which he went up, and to his sons, because he attended to the things of the Lord.  
<sup>37</sup> And the Lord was angry with me for your sake, saying, Neither shalt thou by any means enter therein.  
<sup>38</sup> Joshua the son of Naue, who stands by thee, he shall enter in there; do thou strengthen him, for he shall cause Israel to inherit it.  
<sup>39</sup> And every young child who this day knows not good or evil, —they shall enter therein, and to them I will give it, and they shall inherit it.  
<sup>40</sup> And ye turned and marched into the wilderness, in the way by the Red Sea.  
<sup>41</sup> And ye answered and said, We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God has commanded us: and having taken every one his weapons of war, and being gathered together, ye went up to the mountain.  
<sup>42</sup> And the Lord said to me, Tell them, Ye shall not go up, neither shall ye fight, for I am not with you; thus shall ye not be destroyed before your enemies.

### [The Wilderness](#)

{1:43} So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

{1:44} And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, [even] unto Hormah.

{1:45} And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

{1:46} So ye abode in Kadesh many days, according unto the days that ye abode [there. ]

43 And I spake to you, and ye did not hearken to me; and ye transgressed the commandment of the Lord; and ye forced your way and went up into the mountain.

44 And the Amorite who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Herma.

45 And ye sat down and wept before the Lord our God, and the Lord hearkened not to your voice, neither did he take heed to you.

46 And ye dwelt in Cades many days, as many days as ye dwelt *there*.

### Antiquities Book 3 15:1-3

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MOSES came now boldly to the multitude, and informed them that God was moved at their abuse of him, and would inflict punishment upon them, not indeed such as they deserved for their sins, but such as parents inflict on their children, in order to their correction. For, he said, that when he was in the tabernacle, and was bewailing with ears that destruction which was coming upon them God put him in mind what things he had done for them, and what benefits they had received from him, and yet how ungrateful they had been to him that just now they had been induced, through the timorousness of the spies, to think that their words were truer than his own promise to them; and that on this account, though he would not indeed destroy them all, nor utterly exterminate their nation, which he had honored more than any other part of mankind, yet he would not permit them to take possession of the land of Canaan, nor enjoy its happiness; but would make them wander in the wilderness, and live without a fixed habitation, and without a city, for forty years together, as a punishment for this their transgression; but that he had promised to give that land to our children, and that he would make them the possessors of those good things which, by your ungoverned passions, you have deprived yourselves of.

When Moses had discoursed thus to them according to the direction of God, the multitude, grieved, and were in affliction; and entreated Most to procure their reconciliation to God, and to permit them no longer to wander in the wilderness, but bestow cities upon them. But he replied, that God would not admit of any such trial, for that God was not moved to this determination from any human levity or anger, but that he had judicially condemned them to that punishment. Now we are not to disbelieve that Moses, who was but a single person, pacified so many ten thousands when they werre in anger, and converted them to a mildness temper; for God was with him, and prepared way to his persuasions of the multitude; and as they had often been disobedient, they were now sensible that such disobedience was disadvantageous to them and that they had still thereby fallen into calamities.

But this man was admirable for his virtue, and powerful in making men give credit to what he delivered, not only during the time of his natural life, but even there is still no one of the Hebrews who does not act even now as if Moses were present, and ready to punish him if he should do any thing that is indecent; nay, there is no one but is obedient to what laws he ordained, although they might be concealed in their transgressions. There are also many other demonstrations that his power was more than human, for still some there have been, who have come from the parts beyond Euphrates, a journey of four months, through many dangers, and at great expenses, in honor of our temple; and yet, when they had offered their oblations, could not partake of their own sacrifices, because Moses had forbidden it, by somewhat in the law that did not permit them, or somewhat that had befallen them, which our ancient customs made inconsistent therewith; some of these did not sacrifice at all, and others left their sacrifices in an imperfect condition; many were not able, even at first, so much as to enter the temple, but went their ways in this as preferring a submission to the laws of Moses be-

### [The Wilderness](#)

fore the fulfilling of their own inclinations, they had no fear upon them that anybody could convict them, but only out of a reverence to their own conscience. Thus this legislation, which appeared to be divine, made this man to be esteemed as one superior to his own nature. Nay, further, a little before the beginning of this war, when Claudius was emperor of the Romans, and Ismael was our high priest, and when so great a famine was come upon us, that one tenth deal [of wheat] was sold for four drachmae, and when no less than seventy cori of flour were brought into the temple, at the feast of unleavened bread, (these cori are thirty-one Sicilian, but forty-one Athenian medimni,) not one of the priests was so hardy as to eat one crumb of it, even while so great a distress was upon the land; and this out of a dread of the law, and of that wrath which God retains against acts of wickedness, even when no one can accuse the actors. Whence we are not to wonder at what was then done, while to this very day the writings left by Moses have so great a force, that even those that hate us do confess, that he who established this settlement was God, and that it was by the means of Moses, and of his virtue; but as to these matters, let every one take them as he thinks fit.

### Antiquities Book 4 1:1-3

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NOW this life of the Hebrews in the wilderness was so disagreeable and troublesome to them, and they were so uneasy at it, that although God had forbidden them to meddle with the Canaanites, yet could they not be persuaded to be obedient to the words of Moses, and to be quiet; but supposing they should be able to beat their enemies, without his approbation, they accused him, and suspected that he made it his business to keep in a distressed condition, that they might always stand in need of his assistance. Accordingly they resolved to fight with the Canaanites, and said that God gave them his assistance, not out of regard to Moses's intercessions, but because he took care of their entire nation, on account of their forefathers, whose affairs he took under his own conduct; as also, that it was on account of their own virtue that he had formerly procured them their liberty, and would be assisting to them, now they were willing to take pains for it. They also said that they were possessed of abilities sufficient for the conquest of their enemies, although Moses should have a mind to alienate God from them; that, however, it was for their advantage to be their own masters, and not so far to rejoice in their deliverance from the indignities they endured under the Egyptians, as to bear the tyranny of Moses over them, and to suffer themselves to be deluded, and live according to his pleasure, as though God did only foretell what concerns us out of his kindness to him, as if they were not all the posterity of Abraham; that God made him alone the author of all the knowledge we have, and we must still learn it from him; that it would be a piece of prudence to oppose his arrogant pretenses, and to put their confidence in God, and to resolve to take possession of that land which he had promised them, and not to give ear to him, who on this account, and under the pretense of Divine authority, forbade them so to do. Considering, therefore, the distressed state they were in at present, and that in those desert places they were still to expect things would be worse with them, they resolved to fight with the Canaanites, as submitting only to God, their supreme Commander, and not waiting for any assistance from their legislator.

When, therefore, they had come to this resolution, as being best for them, they went against their enemies; but those enemies were not dismayed either at the attack itself, or at the great multitude that made it, and received them with great courage. Many of the Hebrews were slain; and the remainder of the army, upon the disorder of their troops, were pursued, and fled, after a shameful manner, to their camp. Whereupon this unexpected misfortune made them quite despond; and they hoped for nothing that was good; as gathering from it, that this affliction came from the wrath of God, because they rashly went out to war without his approbation.

But when Moses saw how deeply they were affected with this defeat, and being afraid lest the enemies should grow insolent upon this victory, and should be desirous of gaining still greater glory, and should attack them, he resolved that it was proper to withdraw the army into the wilderness to a further distance from the Canaanites: so the multitude gave themselves up again to his conduct, for they were sensible that, without his care for them, their affairs could not be in a good condition; and he caused the host to remove, and he went further into the wilderness, as intending there to let them rest, and not to permit them to fight the Canaanites before God should afford them a more favorable opportunity.

## JASHER 83:37

37. But Joshua the son of Nun, and Caleb the son of Jephuneh, who were of those that explored the land, said, The land is exceedingly good.

38. If the Lord delight in us, then he will bring us to this land and give it to us, for it is a land flowing with milk and honey.

39. But the children of Israel would not hearken to them, and they hearkened to the words of the ten men who had brought up an evil report of the land.

40. And the Lord heard the murmurings of the children of Israel and he was angry and swore, saying,

41. Surely not one man of this wicked generation shall see the land from twenty years old and upward excepting Caleb the son of Jephuneh and Joshua the son of Nun.

42. But surely this wicked generation shall perish in this wilderness, and their children shall come to the land and they shall possess it; so the anger of the Lord was kindled against Israel, and he made them wander in the wilderness for forty years until the end of that wicked generation, because they did not follow the Lord.

43. And the people dwelt in the wilderness of Paran a long time, and they afterward proceeded to the wilderness by the way of the Red Sea.

## *Burnt offerings*

### Numbers 15:1

#### King James

{15:1} And the LORD spake unto Moses, saying,

{15:2} Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

{15:3} And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

{15:4} Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth [part] of an hin of oil.

#### Septuagint

15:1 And the Lord spoke to Moses, saying,

<sup>2</sup> Speak to the children of Israel, and thou shalt say to them, When ye are come into the land of your habitation, which I give to you,

<sup>3</sup> and thou wilt offer whole-burnt-offerings to the Lord, a whole-burnt-offering or a meat-offering to perform a vow, or a free-will offering, or to offer in your feasts a sacrifice of sweet savour to the Lord, whether of the herd or the flock:

<sup>4</sup> then he that offers his gift to the Lord shall bring a meat-offering of fine flour, a tenth part of an ephah mingled with oil, even with the fourth part of a hin.

{15:5} And the fourth [part] of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

*The Wilderness*

{15:6} Or for a ram, thou shalt prepare [for] a meat offering two tenth deals of flour mingled with the third [part] of an hin of oil.

{15:7} And for a drink offering thou shalt offer the third [part] of an hin of wine, [for] a sweet savour unto the LORD.

{15:8} And when thou preparest a bullock [for] a burnt offering, or [for] a sacrifice in performing a vow, or peace offerings unto the LORD:

{15:9} Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

{15:10} And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

{15:11} Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

{15:12} According to the number that ye shall prepare, so shall ye do to every one according to their number.

{15:13} All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

{15:14} And if a stranger sojourn with you, or whosoever [be] among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

{15:15} One ordinance [shall be both] for you of the congregation, and also for the stranger that sojourneth [with you,] an ordinance for ever in your generations: as ye [are,] so shall the stranger be before the LORD.

{15:16} One law and one manner shall be for you, and for the stranger that sojourneth with you.

<sup>5</sup> And for a drink-offering ye shall offer the fourth part of a hin on the whole-burnt-offering,

or on the meat-offering: for every lamb thou shalt offer so much, as a sacrifice, a smell of sweet savour to the Lord.

<sup>6</sup> And for a ram, when ye offer it as a whole-burnt-offering or as a sacrifice, thou shalt prepare as a meat-offering two tenths of fine flour mingled with oil, the third part of a hin.

<sup>7</sup> And ye shall offer for a smell of sweet savour to the Lord wine for a drink-offering, the third part of a hin.

<sup>8</sup> And if ye sacrifice *a bullock* from the herd for a whole-burnt-offering or for a sacrifice, to perform a vow or a peace-offering to the Lord,

<sup>9</sup> then *the worshipper* shall offer upon the calf a meat-offering, three tenth deals of fine flour mingled with oil, *even* the half of a hin.

<sup>10</sup> And wine for a drink-offering the half of a hin, a sacrifice for a smell of sweet savour to the Lord.

<sup>11</sup> Thus shalt thou do to one calf or to one ram, or to one lamb of the sheep or kid of the goats.

<sup>12</sup> According to the number of what ye shall offer, so shall ye do to each one, according to their number.

<sup>13</sup> Every native of the country shall do thus to offer such things as sacrifices for a smell of sweet savour to the Lord.

<sup>14</sup> And if there should be a stranger among you in your land, or one who should be born to you among your generations, and he will offer a sacrifice, a smell of sweet savour to the Lord—as ye do, so the *whole* congregation shall offer to the Lord.

<sup>15</sup> There shall be one law for you and for the strangers abiding among you, a perpetual law for your generations: as ye *are*, so shall the stranger be before the Lord.

<sup>16</sup> There shall be one law and one ordinance for you, and for the stranger that abides among you.

# Heave offerings and ignorance

## Numbers 15:17

### King James

{15:17} And the LORD spake unto Moses, saying,

{15:18} Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

{15:19} Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

{15:20} Ye shall offer up a cake of the first of your dough [for] an heave offering: as [ye do] the heave offering of the threshingfloor, so shall ye heave it.

{15:21} Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

{15:22} And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

{15:23} [Even all] that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded [Moses,] and henceforward among your generations;

{15:24} Then it shall be, if [ought] be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

{15:25} And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

### Septuagint

<sup>17</sup> And the Lord spoke to Moses, saying,

<sup>18</sup> Speak to the sons of Israel, and thou shalt say to them, When ye are entering into the land, into which I bring you,

<sup>19</sup> then it shall come to pass, when ye shall eat of the bread of the land, ye shall separate a wave-offering, a special offering to the Lord, the first-fruits of your dough.

<sup>20</sup> Ye shall offer your bread a heave-offering: as a heave-offering from the threshing-floor, so shall ye separate it,

<sup>21</sup> even the first-fruits of your dough, and ye shall give the Lord a heave-offering throughout your generations.

<sup>22</sup> But whensoever ye shall transgress, and not perform all these commands, which the Lord spoke to Moses;

<sup>23</sup> as the Lord appointed you by the hand of Moses, from the day which the Lord appointed you and forward throughout your generations,

<sup>24</sup> then it shall come to pass, if a trespass be committed unwillingly, unknown to the congregation, then shall all the congregation offer a calf of the herd without blemish for a whole-burnt-offering of sweet savour to the Lord, and its meat-offering and its drink-offering according to the ordinance, and one kid of the goats for a sin-offering.

<sup>25</sup> And the priest shall make atonement for all the congregation of the children of Israel, and *the trespass* shall be forgiven them, because it is involuntary; and they have brought their gift, a burnt-offering to the Lord for their trespass before the Lord, even for their involuntary sins.

### [The Wilderness](#)

{15:26} And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people [were] in ignorance.

{15:27} And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

{15:28} And the priest shall make an atonement for the soul

that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

{15:29} Ye shall have one law for him that sinneth through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourneth among them.

{15:30} But the soul that doeth [ought] presumptuously, [whether he be] born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

{15:31} Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity [shall be] upon him.

26 And it shall be forgiven as respects all the congregation of the children of Israel, and the stranger that is abiding among you, because *it is* involuntary to all the people.

27 And if one soul sin unwillingly, he shall bring one she-goat of a year old for a sin-offering.

28 And the priest shall make atonement for the soul that committed the trespass unwillingly, and that sinned unwillingly before the Lord, to make atonement for him.

29 There shall be one law for the native among the children of Israel, and for the stranger that abides among them, whosoever shall commit a trespass unwillingly.

30 And whatever soul either of the natives or of the strangers shall do any thing with a presumptuous hand, he will provoke God; that soul shall be cut off from his people,

31 for he has set at nought the word of the Lord and broken his commands: that soul shall be utterly destroyed, his sin *is* upon him.

## *Sabbath stoning*

### Numbers 15:32

#### King James

{15:32} And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

{15:33} And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

{15:34} And they put him in ward, because it was not declared what should be done to him.

#### Septuagint

32 And the children of Israel were in the wilderness, and they found a man gathering sticks on the sabbath-day.

33 And they who found him gathering sticks on the sabbath-day brought him to Moses and Aaron, and to all the congregation of the children of Israel.

34 And they placed him in custody, for they did not determine what they should do to him.

### The Wilderness

{15:35} And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

{15:36} And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

<sup>35</sup> And the Lord spoke to Moses, saying, Let the man be by all means put to death: *do ye* all the congregation, stone him with stones.

<sup>36</sup> And all the congregation brought him forth out of the camp; and all the congregation stoned him with stones outside the camp, as the Lord commanded Moses.

## Tassels

### Numbers 15:37

#### King James

{15:37} And the LORD spake unto Moses, saying,

{15:38} Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

{15:39} And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

{15:40} That ye may remember, and do all my commandments, and be holy unto your God.

{15:41} I [am] the LORD your God, which brought you out of the land of Egypt, to be your God: I [am] the LORD your God.

#### Septuagint

<sup>37</sup> And the Lord spoke to Moses, saying,

<sup>38</sup> Speak to the children of Israel, and thou shalt tell them; and let them make for themselves fringes upon the borders of their garments throughout their generations: and ye shall put upon the fringes of the borders a lace of blue.

<sup>39</sup> And it shall be on your fringes, and ye shall look on them, and ye shall remember all the commands of the Lord, and do them: and ye shall not turn back after your imaginations, and after *the sight of your* eyes in the things after which ye go a whoring;

<sup>40</sup> that ye may remember and perform all my commands, and ye shall be holy unto your God.

<sup>41</sup> I *am* the Lord your God that brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

## *Korahs rebellion*

### Numbers 16:1

#### King James

{16:1} Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took [men: ]

{16:2} And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

{16:3} And they gathered themselves together against Moses and against Aaron, and said unto them, [Ye take] too much upon you, seeing all the congregation [are] holy, every one of them, and the LORD [is] among them: wherefore then lift ye up yourselves above the congregation of the LORD?

{16:4} And when Moses heard [it,] he fell upon his face:

{16:5} And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who [are] his, and [who is] holy; and will cause [him] to come near unto him: even [him] whom he hath chosen will he cause to come near unto him.

{16:6} This do; Take you censers, Korah, and all his company;

{16:7} And put fire therein, and put incense in them before the LORD to morrow: and it shall be [that] the man whom the LORD doth choose, he [shall be] holy: [ye take] too much upon you, ye sons of Levi.

{16:8} And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

#### Septuagint

16:1 And Core the son of Isaar the son of Caath the son of Levi, and Dathan and Abiron, sons of Eliab, and Aun the son of Phaleth the son of Ruben, spoke;

<sup>2</sup> and rose up before Moses, and two hundred and fifty men of the sons of Israel, chiefs of the assembly, chosen councillors, and men of renown.

<sup>3</sup> They rose up against Moses and Aaron, and said, Let it be enough for you that all the congregation *are* holy, and the Lord *is* among them; and why do ye set up yourselves against the congregation of the Lord?

<sup>4</sup> And when Moses heard it, he fell on his face.

<sup>5</sup> And he spoke to Core and all his assembly, saying, God has visited and known those that are his and who are holy, and has brought them to himself; and whom he has chosen for himself, he has brought to himself.

<sup>6</sup> This do ye: take to yourselves censers, Core and all his company;

<sup>7</sup> and put fire on them, and put incense on them before the Lord to-morrow; and it shall come to pass that the man whom the Lord has chosen, he shall be holy: let it be enough for you, ye sons of Levi.

<sup>8</sup> And Moses said to Core, Hearken to me, ye sons of Levi.

## [The Wilderness](#)

{16:9} [Seemeth it but] a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

{16:10} And he hath brought thee near [to him,] and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

{16:11} For which cause [both] thou and all thy company [are] gathered together against the LORD: and what [is] Aaron, that ye murmur against him?

{16:12} And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

{16:13} [Is it] a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

{16:14} Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

{16:15} And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

{16:16} And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

{16:17} And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each [of you] his censer.

{16:18} And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

<sup>9</sup> Is it a little thing for you, that the God of Israel has separated you from the congregation of Israel, and brought you near to himself to minister in the services of the tabernacle of the Lord, and to stand before the tabernacle to minister for them?

<sup>10</sup> And he has brought thee near and all thy brethren the sons of Levi with thee, and do ye seek to be priests also?

<sup>11</sup> Thus *it is with* thee and all thy congregation which is gathered together against God: and who is Aaron, that ye murmur against him?

<sup>12</sup> And Moses sent to call Dathan and Abiron sons of Eliab; and they said, We will not go up.

<sup>13</sup> Is it a little thing that thou hast brought us up to a land flowing with milk and honey, to kill us in the wilderness, *and* that thou altogether rulest over us?

<sup>14</sup> Thou art a prince, and hast thou brought us into a land flowing with milk and honey, and hast thou given us an inheritance of land and vineyards? wouldest thou have put out the eyes of those men? we will not go up.

<sup>15</sup> And Moses was exceeding indignant, and said to the Lord, Do thou take no heed to their sacrifice: I have not taken away the desire of any one of them, neither have I hurt any one of them.

<sup>16</sup> And Moses said to Core, Sanctify thy company, and be ready before the Lord, thou and Aaron and they, to-morrow.

<sup>17</sup> And take each man his censer, and ye shall put incense upon them, and shall bring each one his censer before the Lord, two hundred and fifty censers, and thou and Aaron shall bring each his censer.

<sup>18</sup> And each man took his censer, and they put on them fire, and laid incense on them; and Moses and Aaron stood by the doors of the tabernacle of witness.

### The Wilderness

{16:19} And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

{16:20} And the LORD spake unto Moses and unto Aaron, saying,

{16:21} Separate yourselves from among this congregation, that I may consume them in a moment.

{16:22} And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

{16:23} And the LORD spake unto Moses, saying,

{16:24} Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

{16:25} And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

{16:26} And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

{16:27} So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

{16:28} And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for [I have] not [done them] of mine own mind.

{16:29} If these men die the common death of all men, or if they be visited after the visitation of all men; [then] the LORD hath not sent me.

{16:30} But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

19 And Core raised up against them all his company by the door of the tabernacle of witness; and the glory of the Lord appeared to all the congregation.

20 And the Lord spoke to Moses and Aaron, saying,

21 Separate your selves from the midst of this congregation, and I will consume them at once.

22 And they fell on their faces, and said, O God, the God of spirits and of all flesh, if one man has sinned, *shall* the wrath of the Lord *be* upon the whole congregation?

23 And the Lord spoke to Moses, saying,

24 Speak to the congregation, saying, Depart from the company of Core round about.

25 And Moses rose up and went to Dathan and Abiron, and all the elders of Israel went with him.

26 And he spoke to the congregation, saying, Separate yourselves from the tents of these stubborn men, and touch nothing that belongs to them, lest ye be consumed with them in all their sin.

27 And they stood aloof from the tent of Core round about; and Dathan and Abiron went forth and stood by the doors of their tents, and their wives and their children and their store.

28 And Moses said, Hereby shall ye know that the Lord has sent me to perform all these works, that *I have not done them* of myself.

29 If these men shall die according to the death of all men, if also their visitation shall be according to the visitation of all men, then the Lord has not sent me.

30 But if the Lord shall shew by a wonder, and the earth shall open her mouth and swallow them up, and their houses, and their tents, and all that belongs to them, and they shall go down alive into Hades, then ye shall know that these men have provoked the Lord.

### [The Wilderness](#)

{16:31} And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that [was] under them:

{16:32} And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] unto Korah, and all [their] goods.

{16:33} They, and all that [appertained] to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

{16:34} And all Israel that [were] round about them fled at the cry of them: for they said, Lest the earth swallow us up [also. ]

{16:35} And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

{16:36} And the LORD spake unto Moses, saying,

{16:37} Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

{16:38} The censers of these sinners against their own souls, let them make them broad plates [for] a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

{16:39} And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad [plates for] a covering of the altar:

{16:40} [To be] a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

{16:41} But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

<sup>31</sup> And when he ceased speaking all these words, the ground clave asunder beneath them.

<sup>32</sup> And the ground opened, and swallowed them up, and their houses, and all the men that were with Core, and their cattle.

<sup>33</sup> And they went down and all that they had, alive into Hades; and the ground covered them, and they perished from the midst of the congregation.

<sup>34</sup> And all Israel round about them fled from the sound of them, for they said, Lest the earth swallow us up *also*.

<sup>35</sup> And fire went forth from the Lord, and devoured the two hundred and fifty men that offered incense.

<sup>36</sup> And the Lord said to Moses,

<sup>37</sup> and to Eleazar the son of Aaron the priest, Take up the brazen censers out of the midst of the men that have been burnt, and scatter the strange fire yonder, for they have sanctified the censers

<sup>38</sup> of these sinners against their own souls, and do thou make them beaten plates a covering to the altar, because they were brought before the Lord and hallowed; and they became a sign to the children of Israel.

<sup>39</sup> And Eleazar the son of Aaron the priest took the brazen censers, which the men who had been burnt brought near, and they put them as a covering on the altar:

<sup>40</sup> a memorial to the children of Israel that no stranger might draw nigh, who is not of the seed of Aaron, to offer incense before the Lord; so he shall not be as Core and as they that conspired with him, as the Lord spoke to him by the hand of Moses.

<sup>41</sup> And the children of Israel murmured the next day against Moses and Aaron, saying, Ye have killed the people of the Lord.

### *The Wilderness*

{16:42} And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

{16:43} And Moses and Aaron came before the tabernacle of the congregation.

{16:44} And the LORD spake unto Moses, saying,

{16:45} Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

{16:46} And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

{16:47} And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

{16:48} And he stood between the dead and the living; and the plague was stayed.

{16:49} Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

{16:50} And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

<sup>42</sup> And it came to pass when the congregation combined against Moses and Aaron, that they ran impetuously to the tabernacle of witness; and the cloud covered it, and the glory of the Lord appeared.

<sup>43</sup> And Moses and Aaron went in, in front of the tabernacle of witness.

<sup>44</sup> And the Lord spoke to Moses and Aaron, saying,

<sup>45</sup> Depart out of the midst of this congregation, and I will consume them at once: and they fell upon their faces.

<sup>46</sup> And Moses said to Aaron, Take a censer, and put on it fire from the altar, and put incense on it, and carry it away quickly into the camp, and make atonement for them; for wrath is gone forth from the presence of the Lord, it has begun to destroy the people.

<sup>47</sup> And Aaron took as Moses spoke to him, and ran among the congregation, for already the plague had begun among the people; and he put on incense, and made an atonement for the people.

<sup>48</sup> And he stood between the dead and the living, and the plague ceased.

<sup>49</sup> And they that died in the plague were fourteen thousand and seven hundred, besides those that died on account of Core.

<sup>50</sup> And Aaron returned to Moses to the door of the tabernacle of witness, and the plague ceased.

### Antiquities Book 4 2:1-4

THAT which is usually the case of great armies, and especially upon ill success, to be hard to be pleased, and governed with difficulty, did now befall the Jews; for they being in number six hundred thousand, and by reason of their great multitude not readily subject to their governors, even in prosperity, they at this time were more than usually angry, both against one another and against their leader, because of the distress they were in, and the calamities they then endured. Such a sedition overtook them, as we have not the like example either among the Greeks or the Barbarians, by which they were in danger of being all destroyed, but were notwithstanding saved by Moses, who would not remember that he had been almost stoned to death by them. Nor did God neglect to prevent their ruin; but, notwithstanding the indignities they had offered their legislator and the laws, and disobedience to the commandments which he had sent them by Moses, he delivered them from those terrible calamities which, without his providential care, had been brought upon them by this sedition. So I

will first explain the cause whence this sedition arose, and then will give an account of the sedition itself; as also of what settlements made for their government after it was over.

Corah, a Hebrew of principal account, both by his family and by his wealth, one that was also able to speak well, and one that could easily persuade the people by his speeches, saw that Moses was in an exceeding great dignity, and was at it, and envied him on that account, (he of the same tribe with Moses, and of kin to him,) was particularly grieved, because he thought he better deserved that honorable post on account of great riches, and not inferior to him in his birth. So he raised a clamor against him among the Levites, who were of the same tribe, and among his kindred, saying, "That it was a very sad thing that they should overlook Moses, while hunted after and paved the way to glory for himself, and by ill arts should obtain it, under the pretense of God's command, while, contrary to laws, he had given the priesthood to Aaron, the common suffrage of the multitude, but by his own vote, as bestowing dignities in a way on whom he pleased." He added, "That this concealed way of imposing on them was harder to be borne than if it had been done by an open force upon them, because he did now not only their power without their consent, but even they were unapprised of his contrivances against them; for whosoever is conscious to himself that he deserves any dignity, aims to get it by persuasion, and not by an arrogant method of violence; those that believe it impossible to obtain honors justly, make a show of goodness, and do not introduce force, but by cunning tricks grow wickedly

powerful. That it was proper for the multitude to punish such men, even while they think themselves concealed in their designs, and not suffer them to gain strength till they have them for their open enemies. For what account," added he, "is Moses able to give, why he has bestowed the priesthood on Aaron and his sons? for if God had determined to bestow that honor on one of the tribe of Levi, I am more worthy of it than he is; I myself being equal to Moses by my family, and superior to him both in riches and in age: but if God had determined to bestow it on the eldest be, that of Reuben might have it most justly; and then Dathan, and Abiram, and [On, the son of] Peleth, would have it; for these are the oldest men of that tribe, and potent on account of their great wealth also."

Now Corah, when he said this, had a mind to appear to take care of the public welfare, but in reality he was endeavoring to procure to have that dignity transferred by the multitude to himself. Thus did he, out of a malignant design, but with discourse to those of his own tribe; when these words did gradually spread to more people, and when the hearers still added to what tended to the scandals that were cast upon the whole army was full of them. Now of those that conspired with Corah, there were two hundred and fifty, and those of the principal men also, who were eager to have the priesthood taken away from Moses's brother, and to bring him into disgrace: nay, the multitude themselves were provoked to be seditious, and attempted to stone Moses, wad gathered themselves together after an indecent manner, with confusion and disorder. And now all were, in a tumultuous manner, raising a before the tabernacle of God, to prosecute the tyrant, and to relieve the multitude from their slavery under him who, under color of the Divine laid violent injunctions upon them; for had it been God who chose one that was to the office of a priest, he would have raised person to that dignity, and would not produced such a one as was inferior to many others nor have given him that office; and that in he had judged it fit to bestow it on Aaron, he would have permitted it to the multitude to bestow it, and not have left it to be bestowed by his own brother.

Now although Moses had a great while ago foreseen this calumny of Corah, and had seen the people were irritated, yet was he not affrighted at it; but being of good courage, because given them right advice about their affairs, and knowing that his brother had been made partaker of the priesthood at the command of God, and not by his own favor to him, he came to the assembly; and as for the multitude, he said not a word to them, but spake as loud to Corah as he could; and being very skillful in making speeches, and having this natural talent, among others, that he could greatly move the multitude with his discourses, he said, "O Corah, both thou and all these with thee (pointing to the two hundred and fifty men) seem to be worthy of this honor; nor do I pretend but that this whole company may be worthy of the like dignity, although they may not be so rich or so great as you are: nor have I taken and given this office to my brother because he excelled others in riches, for thou exceedest us both in the greatness of thy wealth; nor indeed because he was of an eminent family, for God, by giving us the same common ancestor, has made our families equal: nay, nor was it out of brotherly affec-

tion, which another might yet have justly done; for certainly, unless I had bestowed this honor out of regard to God, and to his laws, I had not passed by myself, and given it to another, as being nearer of kin to myself than to my brother, and having a closer intimacy with myself than I have with him; for surely it would not be a wise thing for me to expose myself to the dangers of offending, and to bestow the happy employment on this account upon another. But I am above such base practices: nor would God have overlooked this matter, and seen himself thus despised; nor would he have suffered you to be ignorant of what you were to do, in order to please him; but he hath himself chosen one that is to perform that sacred office to him, and thereby freed us from that care. So that it was not a thing that I pretend to give, but only according to the determination of God; I therefore propose it still to be contended for by such as please to put in for it, only desiring that he who has been already preferred, and has already obtained it, may be allowed now also to offer himself for a candidate. He prefers your peace, and your living without sedition, to this honorable employment, although in truth it was with your approbation that he obtained it; for though God were the donor, yet do we not offend when we think fit to accept it with your good-will; yet would it have been an instance of impiety not to have taken that honorable employment when he offered it; nay, it had been exceedingly unreasonable, when God had thought fit any one should have it for all time to come, and had made it secure and firm to him, to have refused it. However, he himself will judge again who it shall be whom he would have to offer sacrifices to him, and to have the direction of matters of religion; for it is absurd that Corah, who is ambitious of this honor, should deprive God of the power of giving it to whom he pleases. Put an end, therefore, to your sedition and disturbance on this account; and tomorrow morning do every one of you that desire the priesthood bring a censer from home, and come hither with incense and fire: and do thou, O Corah, leave the judgment to God, and await to see on which side he will give his determination upon this occasion, but do not thou make thyself greater than God. Do thou also come, that this contest about this honorable employment may receive determination. And I suppose we may admit Aaron without offense, to offer himself to this scrutiny, since he is of the same lineage with thyself, and has done nothing in his priesthood that can be liable to exception. Come ye therefore together, and offer your incense in public before all the people; and when you offer it, he whose sacrifice God shall accept shall be ordained to the priesthood, and shall be clear of the present calumny on Aaron, as if I had granted him that favor because he was my brother."

## Antiquities Book 4 3:1-4

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WHEN Moses had said this, the multitude left off the turbulent behavior they had indulged, and the suspicion they had of Moses, and commended what he had said; for those proposals were good, and were so esteemed of the people. At that time therefore they dissolved the assembly. But on the next day they came to the congregation, in order to be present at the sacrifice, and at the determination that was to be made between the candidates for the priesthood. Now this congregation proved a turbulent one, and the multitude were in great suspense in expectation of what was to be done; for some of them would have been pleased if Moses had been convicted of evil practices, but the wiser sort desired that they might be delivered from the present disorder and disturbance; for they were afraid, that if this sedition went on, the good order of their settlement would rather be destroyed; but the whole body of the people do naturally delight in clamors against their governors, and, by changing their opinions upon the harangues of every speaker, disturb the public tranquillity. And now Moses sent messengers for Abiram and Dathan, and ordered them to come to the assembly, and wait there for the holy offices that were to be performed. But they answered the messenger, that they would not obey his summons; nay, would not overlook Moses's behavior, who was growing too great for them by evil practices. Now when Moses heard of this their answer, he desired the heads of the people to follow him, and he went to the faction of Dathan, not thinking it any frightful thing at all to go to these insolent people; so they made no opposition, but went along with him. But Dathan, and his associates, when they understood that Moses and the principal of the people were coming to them, came out, with their wives and children, and stood before their tents, and looked to see what Moses would do. They had also their servants about them to defend themselves, in case Moses should use force against them.

### *The Wilderness*

But he came near, and lifted up his hands to heaven, and cried out with a loud voice, in order to be heard by the whole multitude, and said, "O Lord of the creatures that are in the heaven, in the earth, and in the sea; for thou art the most authentic witness to what I have done, that it has all been done by thy appointment, and that it was thou that affordedst us assistance when we attempted any thing, and showedst mercy on the Hebrews in all their distresses; do thou come now, and hear all that I say, for no action or thought escapes thy knowledge; so that thou wilt not disdain to speak what is true, for my vindication, without any regard to the ungrateful imputations of these men. As for what was done before I was born, thou knowest best, as not learning them by report, but seeing them, and being present with them when they were done; but for what has been done of late, and which these men, although they know them well enough, unjustly pretend to suspect, be thou my witness. When I lived a private quiet life, I left those good things which, by my own diligence, and by thy counsel, I enjoyed with Raguel my father-in-law; and I gave myself up to this people, and underwent many miseries on their account. I also bore great labors at first, in order to obtain liberty for them, and now in order to their preservation; and have always showed myself ready to assist them in every distress of theirs. Now, therefore, since I am suspected by those very men whose being is owing to my labors, come thou, as it is reasonable to hope thou wilt; thou, I say, who showedst me that fire at mount Sinai, and madest me to hear its voice, and to see the several wonders which that place afforded thou who commandedst me to go to Egypt, and declare thy will to this people; thou who disturbest the happy estate of the Egyptians, and gavest us the opportunity of flying away from our under them, and madest the dominion of Pharaoh inferior to my dominion; thou who didst make the sea dry land for us, when we knew not whither to go, and didst overwhelm the Egyptians with those destructive waves which had been divided for us; thou who didst bestow upon us the security of weapons when we were naked; thou who didst make the fountains that were corrupted to flow, so as to be fit for drinking, and didst furnish us with water that came out of the rocks, when we were in want of it; thou who didst preserve our lives with [quails, which was] food from the sea, when the fruits of the ground failed us; thou didst send us such food from heaven as had never been seen before; thou who didst suggest to us the knowledge of thy laws, and appoint to us a of government, - come thou, I say, O Lord of the whole world, and that as such a Judge and a Witness to me as cannot be bribed, and show how I never admitted of any gift against justice from any of the Hebrews; and have never condemned a man that ought to have been acquitted, on account of one that was rich; and have never attempted to hurt this commonwealth. I am now and am suspected of a thing the remotest from my intentions, as if I had given the priesthood to Aaron, not at thy command, but out own favor to him; do thou at this time demonstrate that all things are administered by thy providence and that nothing happens by chance, but is governed by thy will, and thereby attains its end: as also demonstrate that thou takest care that have done good to the Hebrews; demonstrate this, I say, by the punishment of Abiram and Dathan, who condemn thee as an insensible Being, and one overcome by my contrivances. This thou do by inflicting such an open punishment on these men who so madly fly in the face of thy glory, as will take them out of the world, not in an manner, but so that it may appear they do die after the manner of other men: let that ground which they tread upon open about them and consume them, with their families and goods. This will be a demonstration of thy power to all and this method of their sufferings will be an instruction of wisdom for those that entertain profane sentiments of thee. By this means I shall be a good servant, in the precepts thou hast given by me. But if the calumnies they have raised against me be true, mayst thou preserve these men from every evil accident, and bring all that destruction on me which I have imprecated upon them. And when thou hast inflicted punishment on those that have endeavored to deal unjustly with this people, bestow upon them concord and peace. Save this multitude that follow thy commandments, and preserve them free from harm, and let them not partake of the punishment of those that have sinned; for thou knowest thyself it is not just, that for the wickedness of those men the whole body of the Israelites should suffer punishment."

When Moses had said this, with tears in his eyes, the ground was moved on a sudden; and the agitation that set it in motion was like that which the wind produces in waves of the sea. The people were all afrighted; and the ground that was about their tents sunk down at the great noise, with a terrible sound, and carried whatsoever was dear to the seditious into itself, who so entirely perished, that there was not the least appearance that any man had ever been seen there, the earth that had opened itself about them, closing again, and becoming entire as it was before, insomuch that such as saw it

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afterward did not perceive that any such accident had happened to it. Thus did these men perish, and become a demonstration of the power of God. And truly, any one would lament them, not only on account of this calamity that befell them, which yet deserves our commiseration, but also because their kindred were pleased with their sufferings; for they forgot the relation they bare to them, and at the sight of this sad accident approved of the judgment given against them; and because they looked upon the people about Dathan as pestilent men, they thought they perished as such, and did not grieve for them.

And now Moses called for those that contended about the priesthood, that trial might be made who should be priest, and that he whose sacrifice God was best pleased with might be ordained to that function. There attended two hundred and fifty men, who indeed were honored by the people, not only on account of the power of their ancestors, but also on account of their own, in which they excelled the others: Aaron also and Corah came forth, and they all offered incense, in those censers of theirs which they brought with them, before the tabernacle. Hereupon so great a fire shone out as no one ever saw in any that is made by the hand of man, neither in those eruptions out of the earth that are caused by subterraneous burn-rags, nor in such fires as arise of their own accord in the woods, when the agitation is caused by the trees rubbing one against another: but this fire was very bright, and had a terrible flame, such as is kindled at the command of God; by whose irruption on them, all the company, and Corah himself, were destroyed, and this so entirely, that their very bodies left no remains behind them. Aaron alone was preserved, and not at all hurt by the fire, because it was God that sent the fire to burn those only who ought to be burned. Hereupon Moses, after these men were destroyed, was desirous that the memory of this judgment might be delivered down to posterity, and that future ages might be acquainted with it; and so he commanded Eleazar, the son of Aaron, to put their censers near the brazen altar, that they might be a memorial to posterity of what these men suffered, for supposing that the power of God might be eluded. And thus Aaron was now no longer esteemed to have the priesthood by the favor of Moses, but by the public judgment of God; and thus he and his children peaceably enjoyed that honor afterward.

## **JASHER 84:1**

1. At that time Korah the son of Jetzer the son of Kehath the son of Levi, took many men of the children of Israel, and they rose up and quarreled with Moses and Aaron and the whole congregation.
2. And the Lord was angry with them, and the earth opened its mouth, and swallowed them up, with their houses and all belonging to them, and all the men belonging to Korah.

## *Almond's from Levies rod*

### Numbers 17:1

#### King James

{17:1} And the LORD spake unto Moses, saying,

{17:2} Speak unto the children of Israel, and take of every one of them a rod according to the house of [their] fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

{17:3} And thou shalt write Aaron's name upon the rod of Levi: for one rod [shall be] for the head of the house of their fathers.

{17:4} And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

{17:5} And it shall come to pass, [that] the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

{17:6} And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, [even] twelve rods: and the rod of Aaron [was] among their rods.

{17:7} And Moses laid up the rods before the LORD in the tabernacle of witness.

{17:8} And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

{17:9} And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

#### Septuagint

17:1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and take rods of them, according to the houses of their families, a rod from all their princes, according to the houses of their families, twelve rods, and write the name of each on his rod.

3 And write the name of Aaron on the rod of Levi; for it is one rod *for each*: they shall give *them* according to the tribe of the house of their families.

4 And thou shalt put them in the tabernacle of witness, before the testimony, where I will be made known to thee.

5 And it shall be, the man whom I shall choose, his rod shall blossom; and I will remove from me the murmuring of the children of Israel, which they murmur against you.

6 And Moses spoke to the children of Israel, and all their chiefs gave him a rod *each*, for one chief a rod, according to the house of their families, twelve rods; and the rod of Aaron *was* in the midst of the rods.

7 And Moses laid up the rods before the Lord in the tabernacle of witness.

8 And it came to pass on the morrow, that Moses and Aaron went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed, and put forth a bud, and bloomed blossoms and produced almonds.

9 And Moses brought forth all the rods from before the Lord to all the sons of Israel; and they looked, and each one took his rod.

### *The Wilderness*

{17:10} And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

{17:11} And Moses did [so:] as the LORD commanded him, so did he.

{17:12} And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

{17:13} Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

10 And the Lord said to Moses, Lay up the rod of Aaron before the testimonies to be kept as a sign for the children of the disobedient; and let their murmuring cease from me, and they shall not die.

11 And Moses and Aaron did as the Lord commanded Moses, so did they.

12 And the children of Israel spoke to Moses, saying, Behold, we are cut off, we are destroyed, we are consumed.

13 Every one that touches the tabernacle of the Lord, dies: shall we die utterly?

## Antiquities Book 4 4:1-2

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HOWEVER, this sedition was so far from ceasing upon this destruction, that it grew much stronger, and became more intolerable. And the occasion of its growing worse was of that nature, as made it likely the calamity would never cease, but last for a long time; for the men, believing already that nothing is done without the providence of God, would have it that these things came thus to pass not without God's favor to Moses; they therefore laid the blame upon him that God was so angry, and that this happened not so much because of the wickedness of those that were punished, as because Moses procured the punishment; and that these men had been destroyed without any sin of theirs, only because they were zealous about the Divine worship; as also, that he who had been the cause of this diminution of the people, by destroying so many men, and those the most excellent of them all, besides his escaping any punishment himself, had now given the priesthood to his brother so firmly, that nobody could any longer dispute it with him; for no one else, to be sure, could now put in for it, since he must have seen those that first did so to have miserably perished. Nay, besides this, the kindred of those that were destroyed made great entreaties to the multitude to abate the arrogance of Moses, because it would be safest for them so to do.

Now Moses, upon his hearing for a good while that the people were tumultuous, was afraid that they would attempt some other innovation, and that some great and sad calamity would be the consequence. He called the multitude to a congregation, and patiently heard what apology they had to make for themselves, without opposing them, and this lest he should embitter the multitude: he only desired the heads of the tribes to bring their rods, with the names of their tribes inscribed upon them, and that he should receive the priesthood in whose rod God should give a sign. This was agreed to. So the rest brought their rods, as did Aaron also, who had written the tribe of Levi on his rod. These rods Moses laid up in the tabernacle of God. On the next day he brought out the rods, which were known from one another by those who brought them, they having distinctly noted them, as had the multitude also; and as to the rest, in the same form Moses had received them, in that they saw them still; but they also saw buds and branches grown out of Aaron's rod, with ripe fruits upon them; they were almonds, the rod having been cut out of that tree. The people were so amazed at this strange sight, that though Moses and Aaron were before under some degree of hatred, they now laid that hatred aside, and began to admire the judgment of God concerning them; so that hereafter they applauded what God had decreed, and permitted Aaron to enjoy the priesthood peaceably. And thus God ordained him priest three several times, and he retained that honor without further disturbance. And hereby this sedition of the Hebrews, which had been a great one, and had lasted a great while, was at last composed.

## Duties and support of the Levites

### Numbers 18:1

#### King James

{18:1} And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

{18:2} And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee [shall minister] before the tabernacle of witness.

{18:3} And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

{18:4} And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

{18:5} And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

{18:6} And I, behold, I have taken your brethren the Levites from among the children of Israel: to you [they are] given [as] a gift for the LORD, to do the service of the tabernacle of the congregation.

{18:7} Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office [unto you as] a service of gift: and the stranger that cometh nigh shall be put to death.

#### Septuagint

18:1 And the Lord spoke to Aaron, saying, Thou and thy sons and thy father's house shall bear the sins of the holy things, and thou and thy sons shall bear the iniquity of your priesthood.

2 And take to thyself thy brethren the tribe of Levi, the family of thy father, and let them be joined to thee, and let them minister to thee; and thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charges, and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die.

4 And they shall be joined to thee, and shall keep the charges of the tabernacle of witness, in all the services of the tabernacle; and a stranger shall not approach to thee.

5 And ye shall keep the charges of the holy things, and the charges of the altar, and *so* there shall not be anger among the children of Israel.

6 And I have taken your brethren the Levites out of the midst of the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness.

7 And thou and thy sons after thee shall keep up your priestly ministrations, according to the whole manner of the altar, and that which is within the veil; and ye shall minister in the services as the office of your priesthood; and the stranger that comes near shall die.

[The Wilderness](#)

{18:8} And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

{18:9} This shall be thine of the most holy things, [reserved] from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, [shall be] most holy for thee and for thy sons.

{18:10} In the most holy [place] shalt thou eat it; every male shall eat it: it shall be holy unto thee.

{18:11} And this [is] thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

{18:12} All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

{18:13} [And] whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat [of] it.

{18:14} Every thing devoted in Israel shall be thine.

{18:15} Every thing that openeth the matrix in all flesh, which they bring unto the LORD, [whether it be] of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

{18:16} And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which [is] twenty gerahs.

8 And the Lord said to Aaron, And, behold, I have given you the charge of the first-fruits of all things consecrated to me by the children of Israel; and I have given them to thee as an honour, and to thy sons after thee for a perpetual ordinance.

9 And let this be to you from all the holy things that are consecrated *to me, even* the burnt-offerings, from all their gifts, and from all their sacrifices, and from every trespass-offering of theirs, and from all their sin-offerings, whatever things they give to me of all their holy things, they shall be thine and thy sons'.

10 In the most holy place shall ye eat them; every male shall eat them, thou and thy sons: they shall be holy to thee.

11 And this shall be to you of the first-fruits of their gifts, of all the wave-offerings of the children of Israel; to thee have I given them and to thy sons and thy daughters with thee, a perpetual ordinance; every clean person in thy house shall eat them.

12 Every first-offering of oil, and every first-offering of wine, their first-fruits of corn, whatsoever they may give to the Lord, to thee have I given them.

13 All the first-fruits that are in their land, whatsoever they shall offer to the Lord, shall be thine: every clean person in thy house shall eat them.

14 Every devoted thing among the children of Israel shall be thine.

15 And every thing that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be thine: only the first-born of men shall be surely redeemed, and thou shalt redeem the first-born of unclean cattle.

16 And the redemption of them *shall be* from a month old; their valuation of five shekels—it is twenty oboli according to the holy shekel.

### The Wilderness

{18:17} But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they [are] holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat [for] an offering made by fire, for a sweet savour unto the LORD.

{18:18} And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

{18:19} All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

{18:20} And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I [am] thy part and thine inheritance among the children of Israel.

{18:21} And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation.

{18:22} Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

{18:23} But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

{18:24} But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

{18:25} And the LORD spake unto Moses, saying,

17 But thou shalt not redeem the first-born of calves and the first-born of sheep and the first-born of goats; they are holy: and thou shalt pour their blood upon the altar, and thou shalt offer the fat as a burnt-offering for a smell of sweet savour to the Lord.

18 And the flesh shall be thine, as also the breast of the wave-offering and as the right shoulder, it shall be thine.

19 Every special offering of the holy things, whatsoever the children of Israel shall specially offer to the Lord, I have given to thee and to thy sons and to thy daughters with thee, a perpetual ordinance: it is a covenant of salt for ever before the Lord, for thee and thy seed after thee.

20 And the Lord said to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; for I *am* thy portion and thine inheritance in the midst of the children of Israel.

21 And, behold, I have given to the sons of Levi every tithe in Israel for an inheritance for their services, whereinsoever they perform ministry in the tabernacle of witness.

22 And the children of Israel shall no more draw nigh to the tabernacle of witness to incur fatal guilt.

23 And the Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance.

24 Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to the Lord; therefore I said to them, In the midst of the children of Israel they shall have no inheritance.

25 And the Lord spoke to Moses, saying,

### *The Wilderness*

{18:26} Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, [even] a tenth [part] of the tithe.

{18:27} And [this] your heave offering shall be reckoned unto you, as though [it were] the corn of the threshingfloor, and as the fulness of the winepress.

{18:28} Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

{18:29} Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, [even] the hallowed part thereof out of it.

{18:30} Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

{18:31} And ye shall eat it in every place, ye and your households: for it [is] your reward for your service in the tabernacle of the congregation.

{18:32} And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

26 Thou shalt also speak to the Levites, and shalt say to them, If ye take the tithe from the children of Israel, which I have given you from them for an inheritance, then shall ye separate from it a heave-offering to the Lord, a tenth of the tenth.

27 And your heave-offerings shall be reckoned to you as corn from the floor, and an offering from the wine-press.

28 So shall ye also separate them from all the offerings of the Lord out of all your tithes, whatsoever ye shall receive from the children of Israel; and ye shall give of them an offering to the Lord to Aaron the priest.

29 Of all your gifts ye shall offer an offering to the Lord, and of every first-fruit the consecrated part from it.

30 And thou shalt say to them, When ye shall offer the first-fruits from it, then shall it be reckoned to the Levites as produce from the threshing-floor, and as produce from the wine-press.

31 And ye shall eat it in any place, ye and your families; for this is your reward for your services in the tabernacle of witness.

32 And ye shall not bear sin by reason of it, for ye shall have offered an offering of first-fruits from it, and ye shall not profane the holy things of the children of Israel, that ye die not.

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Accordingly he commanded the Levites to yield up to the priests thirteen of their forty-eight cities, and to set apart for them the tenth part of the tithes which they every year receive of the people; as also, that it was but just to offer to God the first-fruits of the entire product of the ground; and that they should offer the first-born of those four-footed beasts that are appointed for sacrifices, if it be a male, to the priests, to be slain, that they and their entire families may eat them in the holy city; but that the owners of those first-born which are not appointed for sacrifices in the laws of our country, should bring a shekel and a half in their stead: but for the first-born of a man, five shekels: that they should also have the first-fruits out of the shearing of the sheep; and that when any baked bread corn, and made loaves of it, they should give somewhat of what they had baked to them.

He also ordered, that out of every thing allotted for the priests, their servants, [their sons,] their daughters, and their wives, should partake, as well as themselves, excepting what came to them out of the sacrifices that were offered for sins; for of those none but the males of the family of the priests might eat, and this in the temple also, and that the same day they were offered.

## Concerning purification

### Numbers 19:1

#### King James

{19:1} And the LORD spake unto Moses and unto Aaron, saying,

{19:2} This [is] the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke:

{19:3} And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and [one] shall slay her before his face:

{19:4} And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

{19:5} And [one] shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

{19:6} And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer.

{19:7} Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the even.

{19:8} And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

#### Septuagint

19:1 And the Lord spoke to Moses and Aaron, saying,

2 This is the constitution of the law, as the Lord has commanded, saying, Speak to the sons of Israel, and let them take for thee a red heifer without spot, which has no spot on her, and on which no yoke has been put.

3 And thou shalt give her to Eleazar the priest; and they shall bring her out of the camp into a clean place, and shall kill her before his face.

4 And Eleazar shall take of her blood, and sprinkle of her blood seven times in front of the tabernacle of witness.

5 And they shall burn her to ashes before him; and her skin and her flesh and her blood, with her dung, shall be consumed.

6 And the priest shall take cedar wood and hyssop and scarlet wool, and they shall cast them into the midst of the burning of the heifer.

7 And the priest shall wash his garments, and bathe his body in water, and afterwards he shall go into the camp, and the priest shall be unclean till evening.

8 And he that burns her shall wash his garments, and bathe his body, and shall be unclean till evening.

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{19:9} And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it [is] a purification for sin.

{19:10} And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

{19:11} He that toucheth the dead body of any man shall be unclean seven days.

{19:12} He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

{19:13} Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness [is] yet upon him.

{19:14} This [is] the law, when a man dieth in a tent: all that come into the tent, and all that [is] in the tent, shall be unclean seven days.

{19:15} And every open vessel, which hath no covering bound upon it, [is] unclean.

{19:16} And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

{19:17} And for an unclean [person] they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

{19:18} And a clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

<sup>9</sup> And a clean man shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is the water of sprinkling, a purification.

<sup>10</sup> And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.

<sup>11</sup> He that toucheth the dead body of any man, shall be unclean seven days.

<sup>12</sup> He shall be purified on the third day and the seventh day, and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean.

<sup>13</sup> Every one that toucheth the carcase of the person of a man, if he should have died, and *the other* not have been purified, has defiled the tabernacle of the Lord: that soul shall be cut off from Israel, because the water of sprinkling has not been sprinkled upon him; he is unclean; his uncleanness is yet upon him.

<sup>14</sup> And this *is* the law; if a man die in a house, every one that goes into the house, and all things in the house, shall be unclean seven days.

<sup>15</sup> And every open vessel which has not a covering bound upon it, shall be unclean.

<sup>16</sup> And every one who shall touch a man slain by violence, or a corpse, or human bone, or sepulchre, shall be unclean seven days.

<sup>17</sup> And they shall take for the unclean of the burnt ashes of purification, and they shall pour upon them running water into a vessel.

<sup>18</sup> And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are therein, and upon him that touched the human bone, or the slain man, or the corpse, or the tomb.

*The Wilderness*

{19:19} And the clean [person] shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

{19:20} But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he [is] unclean.

{19:21} And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

{19:22} And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth [it] shall be unclean until even.

19 And the clean man shall sprinkle *the water* on the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself; and *the other* shall wash his garments, and bathe himself in water, and shall be unclean until evening.

20 And whatever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst of the congregation, because he has defiled the holy things of the Lord, because the water of sprinkling has not been sprinkled upon him; he is unclean.

21 And it shall be to you a perpetual statute; and he that sprinkles the water of sprinkling shall wash his garments; and he that touches the water of sprinkling shall be unclean until evening.

22 And whatsoever the unclean man shall touch shall be unclean, and the soul that touches it shall be unclean till evening.

## Antiquities Book 4 4:6

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Then it was that Miriam, the sister of Moses, came to her end, having completed her fortieth year since she left Egypt, on the first day of the lunar month Xanthicus. They then made a public funeral for her, at a great expense. She was buried upon a certain mountain, which they call *Sin*: and when they had mourned for her thirty days, Moses purified the people after this manner: He brought a heifer that had never been used to the plough or to husbandry, that was complete in all its parts, and entirely of a red color, at a little distance from the camp, into a place perfectly clean. This heifer was slain by the high priest, and her blood sprinkled with his finger seven times before the tabernacle of God; after this, the entire heifer was burnt in that state, together with its skin and entrails; and they threw cedar-wood, and hyssop, and scarlet wool, into the midst of the fire; then a clean man gathered all her ashes together, and laid them in a place perfectly clean. When therefore any persons were defiled by a dead body, they put a little of these ashes into spring water, with hyssop, and, dipping part of these ashes in it, they sprinkled them with it, both on the third day, and on the seventh, and after that they were clean. This he enjoined them to do also when the tribes should come into their own land

# The water of Meribah

## Numbers 20:1

### King James

{20:1} Then came the children of Israel, [even] the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

{20:2} And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

{20:3} And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

{20:4} And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

{20:5} And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it [is] no place of seed, or of figs, or of vines, or of pomegranates; neither [is] there any water to drink.

{20:6} And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

{20:7} And the LORD spake unto Moses, saying,

{20:8} Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

{20:9} And Moses took the rod from before the LORD, as he commanded him.

{20:10} And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

### Septuagint

20:1 And the children of Israel, *even* the whole congregation, came into the wilderness of Sin, in the first month, and the people abode in Cades; and Mariam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and Aaron.

3 And the people reviled Moses, saying, Would we had died in the destruction of our brethren before the Lord!

4 And wherefore have ye brought up the congregation of the Lord into this wilderness, to kill us and our cattle?

5 And wherefore *is* this? Ye have brought us up out of Egypt, that we should come into this evil place; a place where there is no sowing, neither figs, nor vines, nor pomegranates, neither is there water to drink.

6 And Moses and Aaron went from before the assembly to the door of the tabernacle of witness, and they fell upon their faces; and the glory of the Lord appeared to them.

7 And the Lord spoke to Moses, saying,

8 Take thy rod, and call the assembly, thou and Aaron thy brother, and speak ye to the rock before them, and it shall give forth its waters; and ye shall bring forth for them water out of the rock, and give drink to the congregation and their cattle.

9 And Moses took his rod which was before the Lord, as the Lord commanded.

10 And Moses and Aaron assembled the congregation before the rock, and said to them, Hear me, ye disobedient ones; must we bring you water out of this rock?

### *The Wilderness*

{20:11} And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts [also. ]

{20:12} And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

{20:13} This [is] the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

<sup>11</sup> And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth, and the congregation drank, and their cattle.

<sup>12</sup> And the Lord said to Moses and Aaron, Because ye have not believed me to sanctify me before the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

<sup>13</sup> This is the water of Strife, because the children of Israel spoke insolently before the Lord, and he was sanctified in them.

## *Avoiding Esau*

### Numbers 20:14

#### King James

{20:14} And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

{20:15} How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

{20:16} And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we [are] in Kadesh, a city in the uttermost of thy border:

{20:17} Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink [of] the water of the wells: we will go by the king's [high] way, we will not turn to the right hand nor to the left, until we have passed thy borders.

{20:18} And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

#### Septuagint

<sup>14</sup> And Moses sent messengers from Cades to the king of Edom, saying, Thus says thy brother Israel; Thou knowest all the distress that has come upon us.

<sup>15</sup> And *how* our fathers went down into Egypt, and we sojourned in Egypt many days, and the Egyptians afflicted us and our fathers.

<sup>16</sup> And we cried to the Lord, and the Lord heard our voice, and sent an angel and brought us out of Egypt; and now we are in the city of Cades, at the extremity of thy coasts.

<sup>17</sup> We will pass through thy land: we will not go through the fields, nor through the vineyards, nor will we drink water out of thy cistern: we will go by the king's highway; we will not turn aside to the right hand or to the left, until we have passed thy borders.

<sup>18</sup> And Edom said to him, Thou shalt not pass through me, and if otherwise, I will go forth to meet thee in war.

### *The Wilderness*

{20:19} And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without [doing] any thing [else,] go through on my feet.

{20:20} And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

{20:21} Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

{20:22} And the children of Israel, [even] the whole congregation, journeyed from Kadesh, and came unto mount Hor.

19 And the children of Israel say to him, We will pass by the mountain; and if I and my cattle drink of thy water, I will pay thee: but it is no matter of importance, we will go by the mountain.

20 And he said, Thou shalt not pass through me; and Edom went forth to meet him with a great host, and a mighty hand.

21 So Edom refused to allow Israel to pass through his borders, and Israel turned away from him.

22 And they departed from Cades; and the children of Israel, even the whole congregation, came to Mount Or.

## Antiquities Book 4 4:5

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When Moses had made these constitutions, after the sedition was over, he removed, together with the whole army, and came to the borders of Idumea. He then sent ambassadors to the king of the Idumeans, and desired him to give him a passage through his country; and agreed to send him what hostages he should desire, to secure him from an injury. He desired him also, that he would allow his army liberty to buy provisions; and, if he insisted upon it, he would pay down a price for the very water they should drink. But the king was not pleased with this embassy from Moses: nor did he allow a passage for the army, but brought his people armed to meet Moses, and to hinder them, in case they should endeavor to force their passage. Upon which Moses consulted God by the oracle, who would not have him begin the war first; and so he withdrew his forces, and traveled round about through the wilderness.

## JASHER 84:3

3. And after this God made the people go round by the way of Mount Seir for a long time.

4. At that time the Lord said unto Moses, Provoke not a war against the children of Esau, for I will not give to you of any thing belonging to them, as much as the sole of the foot could tread upon, for I have given Mount Seir for an inheritance to Esau.

5. Therefore did the children of Esau fight against the children of Seir in former times, and the Lord had delivered the children of Seir into the hands of the children of Esau, and destroyed them from before them, and the children of Esau dwelt in their stead unto this day.

6. Therefore the Lord said to the children of Israel, Fight not against the children of Esau your brethren, for nothing in their land belongs to you, but you may buy food of them for money and eat it, and you may buy water of them for money and drink it.

7. And the children of Israel did according to the word of the Lord.

8. And the children of Israel went about the wilderness, going round by the way of Mount Sinai for a long time, and touched not the children of Esau, and they continued in that district for nineteen years.

9. At that time died Latinus king of the children of Chittim, in the forty-fifth year of his reign, which is the fourteenth year of the children of Israel's departure from Egypt.

### *[The Wilderness](#)*

10. And they buried him in his place which he had built for himself in the land of Chittim, and Abim-nas reigned in his place for thirty-eight years.
11. And the children of Israel passed the boundary of the children of Esau in those days, at the end of nineteen years, and they came and passed the road of the wilderness of Moab.
12. And the Lord said to Moses, besiege not Moab, and do not fight against them, for I will give you nothing of their land.
13. And the children of Israel passed the road of the wilderness of Moab for nineteen years, and they did not fight against them.
14. And in the thirty-sixth year of the children of Israel's departing from Egypt the Lord smote the heart of Sihon, king of the Amorites, and he waged war, and went forth to fight against the children of Moab.
15. And Sihon sent messengers to Beor the son of Janeas, the son of Balaam, counsellor to the king of Egypt, and to Balaam his son, to curse Moab, in order that it might be delivered into the hand of Sihon.
16. And the messengers went and brought Beor the son of Janeas, and Balaam his son, from Pethor in Mesopotamia, so Beor and Balaam his son came to the city of Sihon and they cursed Moab and their king in the presence of Sihon king of the Amorites.
17. So Sihon went out with his whole army, and he went to Moab and fought against them, and he subdued them, and the Lord delivered them into his hands, and Sihon slew the king of Moab.
18. And Sihon took all the cities of Moab in the battle; he also took Heshbon from them, for Heshbon was one of the cities of Moab, and Sihon placed his princes and his nobles in Heshbon, and Heshbon belonged to Sihon in those days.
19. Therefore the parable speakers Beor and Balaam his son uttered these words, saying, Come unto Heshbon, the city of Sihon will be built and established.
20. Woe unto thee Moab! thou art lost, O people of Kemosh! behold it is written upon the book of the law of God.
21. And when Sihon had conquered Moab, he placed guards in the cities which he had taken from Moab, and a considerable number of the children of Moab fell in battle into the hand of Sihon, and he made a great capture of them, sons and daughters, and he slew their king; so Sihon turned back to his own land.
22. And Sihon gave numerous presents of silver and gold to Beor and Balaam his son, and he dismissed them, and they went to Mesopotamia to their home and country.
23. At that time all the children of Israel passed from the road of the wilderness of Moab, and returned and surrounded the wilderness of Edom.
24. So the whole congregation came to the wilderness of Sin in the first month of the fortieth year from their departure from Egypt, and the children of Israel dwelt there in Kadesh, of the wilderness of Sin, and Miriam died there and she was buried there.
25. At that time Moses sent messengers to Hadad king of Edom, saying, Thus says thy brother Israel, Let me pass I pray thee through thy land, we will not pass through field or vineyard, we will not drink the water of the well; we will walk in the king's road.
26. And Edom said to him, Thou shalt not pass through my country, and Edom went forth to meet the children of Israel with a mighty people.
27. And the children of Esau refused to let the children of Israel pass through their land, so the Israelites removed from them and fought not against them.

28. For before this the Lord had commanded the children of Israel, saying, You shall not fight against the children of Esau, therefore the Israelites removed from them and did not fight against them.

29. So the children of Israel departed from Kadesh, and all the people came to Mount Hor.

## The death of Aaron

### Numbers 20:23

#### King James

{20:23} And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

{20:24} Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

{20:25} Take Aaron and Eleazar his son, and bring them up unto mount Hor:

{20:26} And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered [unto his people,] and shall die there.

{20:27} And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

{20:28} And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

{20:29} And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, [even] all the house of Israel.

#### Septuagint

<sup>23</sup> And the Lord spoke to Moses and Aaron in mount Or, on the borders of the land of Edom, saying,

<sup>24</sup> Let Aaron be added to his people; for ye shall certainly not go into the land which I have given the children of Israel, because ye provoked me at the water of strife.

<sup>25</sup> Take Aaron, and Eleazar his son, and bring them up to the mount Or before all the congregation;

<sup>26</sup> and take Aaron's apparel from off him, and put it on Eleazar his son: and let Aaron die there and be added to *his people*.

<sup>27</sup> And Moses did as the Lord commanded him, and took him up to mount Or, before all the congregation.

<sup>28</sup> And he took Aaron's garments off him, and put them on Eleazar his son, and Aaron died on the top of the mountain; and Moses and Eleazar came down from the mountain.

<sup>29</sup> And all the congregation saw that Aaron was dead: and they wept for Aaron thirty days, *even* all the house of Israel.

### Antiquities Book 4 4:7

Now when this purification, which their leader made upon the mourning for his sister, as it has been now described, was over, he caused the army to remove and to march through the wilderness and through Arabia; and when he came to a place which the Arabians esteem their metropolis, which was formerly called *Arce*, but has now the name of *Petra*, at this place, which was encompassed with high mountains, Aaron went up one of them in the sight of the whole army, Moses having before told him

### *The Wilderness*

that he was to die, for this place was over against them. He put off his pontifical garments, and delivered them to Eleazar his son, to whom the high priesthood belonged, because he was the elder brother; and died while the multitude looked upon him. He died in the same year wherein he lost his sister, having lived in all a hundred twenty and three years. He died on the first day of that lunar month which is called by the Athenians *Hecatombaeon*, by the Macedonians *Lous*, but by the Hebrews *Abba*.

### **JASHER 84:**

30. At that time the Lord said to Moses, Tell thy brother Aaron that he shall die there, for he shall not come to the land which I have given to the children of Israel.

31. And Aaron went up, at the command of the Lord, to Mount Hor, in the fortieth year, in the fifth month, in the first day of the month.

32. And Aaron was one hundred and twenty-three years old when he died in Mount Hor.

## *The vow of destruction*

### **Numbers 21:1**

#### **King James**

{21:1} And [when] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took [some] of them prisoners.

{21:2} And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

{21:3} And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

#### **Septuagint**

21:1 And Arad the Chananitish king who dwelt by the wilderness, heard that Israel came by the way of Atharin; and he made war on Israel, and carried off some of them captives.

<sup>2</sup> And Israel vowed a vow to the Lord, and said, If thou wilt deliver this people into my power, I will devote it and its cities *to thee*.

<sup>3</sup> And the Lord hearkened to the voice of Israel, and delivered the Chananite into his power; and *Israel* devoted him and his cities, and they called the name of that place Anathema.

### **JASHER 85:1**

1. And king Arad the Canaanite, who dwelt in the south, heard that the Israelites had come by the way of the spies, and he arranged his forces to fight against the Israelites.

2. And the children of Israel were greatly afraid of him, for he had a great and heavy army, so the children of Israel resolved to return to Egypt.

3. And the children of Israel turned back about the distance of three days' journey unto Maserath Beni Jaakon, for they were greatly afraid on account of the king Arad.

4. And the children of Israel would not get back to their places, so they remained in Beni Jaakon for thirty days.
5. And when the children of Levi saw that the children of Israel would not turn back, they were jealous for the sake of the Lord, and they rose up and fought against the Israelites their brethren, and slew of them a great body, and forced them to turn back to their place, Mount Hor.
6. And when they returned, king Arad was still arranging his host for battle against the Israelites.
7. And Israel vowed a vow, saying, If thou wilt deliver this people into my hand, then I will utterly destroy their cities.
8. And the Lord hearkened to the voice of Israel, and he delivered the Canaanites into their hand, and he utterly destroyed them and their cities, and he called the name of the place Hormah.

## *Wandering through the wilderness*

### Numbers 21:4

#### King James

{21:4} And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

{21:5} And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for [there is] no bread, neither [is there any] water; and our soul loatheth this light bread.

{21:6} And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

{21:7} Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

{21:8} And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

#### Septuagint

<sup>4</sup> And having departed from mount Or by the way *leading* to the Red Sea, they compassed the land of Edom, and the people lost courage by the way.

<sup>5</sup> And the people spoke against God and against Moses, saying, Why is this? Hast thou brought us ought of Egypt to slay us in the wilderness? for there is not bread nor water; and our soul loathes this light bread.

<sup>6</sup> And the Lord sent among the people deadly serpents, and they bit the people, and much people of the children of Israel died.

<sup>7</sup> And the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee: pray therefore to the Lord, and let him take away the serpent from us.

<sup>8</sup> And Moses prayed to the Lord for the people; and the Lord said to Moses, Make thee a serpent, and put it on a signal-*staff*; and it shall come to pass that whenever a serpent shall bite a man, every one *so* bitten that looks upon it shall live.

{21:9} And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

{21:10} And the children of Israel set forward, and pitched in Oboth.

{21:11} And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which [is] before Moab, toward the sunrising.

{21:12} From thence they removed, and pitched in the valley of Zared.

{21:13} From thence they removed, and pitched on the other side of Arnon, which [is] in the wilderness that cometh out of the coasts of the Amorites: for Arnon [is] the border of Moab, between Moab and the Amorites.

{21:14} Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

{21:15} And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

{21:16} And from thence [they went] to Beer: that [is] the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

{21:17} Then Israel sang this song, Spring up, O well; sing ye unto it:

{21:18} The princes digged the well, the nobles of the people digged it, by [the direction of] the lawgiver, with their staves. And from the wilderness [they went] to Mattanah:

{21:19} And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

{21:20} And from Bamoth [in] the valley, that [is] in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

9 And Moses made a serpent of brass, and put it upon a signal-*staff*: and it came to pass that whenever a serpent bit a man, and he looked on the brazen serpent, he lived.

10 And the children of Israel departed, and encamped in Oboth.

11 And having departed from Oboth, they encamped in Achalgai, on the farther side in the wilderness, which is opposite Moab, toward the east.

12 And thence they departed, and encamped in the valley of Zared.

13 And they departed thence and encamped on the other side of Arnon in the wilderness, *the country* which extends from the coasts of the Amorites; for Arnon is the borders of Moab, between Moab and the Amorites.

14 Therefore it is said in a book, A war of the Lord has set on fire Zoob, and the brooks of Arnon.

15 And he has appointed brooks to cause Er to dwell *there*; and it lies near to the coasts of Moab.

16 And thence *they came to* the well; this *is* the well of which the Lord said to Moses, Gather the people, and I will give them water to drink.

17 Then Israel sang this song at the well, Begin *to sing* of the well;

18 the princes digged it, the kings of the nations in their kingdom, in their lordship sank it in the rock: and *they went* from the well to Manthanain,

19 and from Manthanain to Naaliel, and from Naaliel to Bamoth, and from Bamoth to Janen, which is in the plain of Moab *as seen* from the top of the quarried *rock* that looks toward the wilderness.

## Deuteronomy 2:1

### King James

{2:1} Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

{2:2} And the LORD spake unto me, saying,

{2:3} Ye have compassed this mountain long enough: turn you northward.

{2:4} And command thou the people, saying, Ye [are] to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

{2:5} Meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth; because I have given mount Seir unto Esau [for] a possession.

{2:6} Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

{2:7} For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God [hath been] with thee; thou hast lacked nothing.

{2:8} And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

{2:9} And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land [for] a possession; because I have given Ar unto the children of Lot [for] a possession.

{2:10} The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

{2:11} Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

### Septuagint

2:1 And we turned and departed into the wilderness, by the way of the Red Sea, as the Lord spoke to me, and we compassed mount Seir many days. <sup>2</sup> And the Lord said to me,

<sup>3</sup> Ye have compassed this mount long enough; turn therefore toward the north.

<sup>4</sup> And charge the people, saying, Ye are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, and dread you greatly.

<sup>5</sup> Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance.

<sup>6</sup> Buy food of them for money and eat, and ye shall receive water of them by measure for money, and drink.

<sup>7</sup> For the Lord our God has blessed thee in every work of thy hands. Consider how thou wentest through that great and terrible wilderness: behold, the Lord thy God *has been* with thee forty years; thou didst not lack any thing.

<sup>8</sup> And we passed by our brethren the children of Esau, who dwelt in Seir, by the way of Araba from Ælon and from Gesion Gaber; and we turned and passed by the way of the desert of Moab.

<sup>9</sup> And the Lord said to me, Do not ye quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Aroer to the children of Lot to inherit.

<sup>10</sup> Formerly the Ommin dwelt in it, a great and numerous nation and powerful, like the Enakim.

<sup>11</sup> These also shall be accounted Raphain like the Enakim; and the Moabites call them Ommin.

### The Wilderness

{2:12} The Horims also dwelt in Seir before-time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

{2:13} Now rise up, [said I,] and get you over the brook Zered. And we went over the brook Zered.

{2:14} And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, [was] thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

{2:15} For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

{2:16} So it came to pass, when all the men of war were consumed and dead from among the people,

{2:17} That the LORD spake unto me, saying,

{2:18} Thou art to pass over through Ar, the coast of Moab, this day:

{2:19} And [when] thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon [any] possession; because I have given it unto the children of Lot [for] a possession.

{2:20} (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

{2:21} A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

{2:22} As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

12 And the Chorrhite dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them.

13 Now then, arise ye, *said I*, and depart, and cross the valley of Zaret.

14 And the days in which we traveled from Cades Barne till we crossed the valley of Zaret, *were* thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God sware to them.

15 And the hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.

16 And it came to pass when all the men of war dying out of the midst of the people had fallen,

17 that the Lord spoke to me, saying,

18 Thou shalt pass over this day the borders of Moab to Aroer;

19 and ye shall draw nigh to the children of Amman: do not quarrel with them, nor wage war with them; for I will not give thee of the land of the children of Amman for an inheritance, because I have given it to the children of Lot for an inheritance.

20 It shall be accounted a land of Raphain, for the Raphain dwelt there before, and the Ammanites call them Zochommin.

21 A great nation and populous, and mightier than you, as also the Enakim: yet the Lord destroyed them from before them, and they inherited *their land*, and they dwelt *there* instead of them until this day.

22 As they did to the children of Esau that dwell in Seir, even as they destroyed the Chorrhite from before them, and inherited their country, and dwelt *therein* instead of them until this day.

### The Wilderness

{2:23} And the Avims which dwelt in Hazerim, [even] unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

{2:24} Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess [it,] and contend with him in battle.

{2:25} This day will I begin to put the dread of thee and the fear of thee upon the nations [that are] under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

<sup>23</sup> And the Evites who dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappadocia, destroyed them, and dwelt in their room.

<sup>24</sup> Now then arise and depart, and pass over the valley of Arnon: behold, I have delivered into thy hands Seon the king of Esebon the Amorite, and his land: begin to inherit *it*: engage in war with him this day.

<sup>25</sup> Begin to put thy terror and thy fear on the face of all the nations under heaven, who shall be troubled when they have heard thy name, and shall be in anguish before thee.

## JASHER 85:9

9. And the children of Israel journeyed from Mount Hor and pitched in Oboth, and they journeyed from Oboth and they pitched at Ije-abarim, in the border of Moab.

10. And the children of Israel sent to Moab, saying, Let us pass now through thy land into our place, but the children of Moab would not suffer the children of Israel to pass through their land, for the children of Moab were greatly afraid lest the children of Israel should do unto them as Sihon king of the Amorites had done to them, who had taken their land and had slain many of them.

11. Therefore Moab would not suffer the Israelites to pass through his land, and the Lord commanded the children of Israel, saying, That they should not fight against Moab, so the Israelites removed from Moab.

12. And the children of Israel journeyed from the border of Moab, and they came to the other side of Arnon, the border of Moab, between Moab and the Amorites, and they pitched in the border of Sihon, king of the Amorites, in the wilderness of Kedemoth.

## The defeat of Sihon

### Numbers 21:21

#### King James

{21:21} And Israel sent messengers unto Sihon king of the Amorites, saying,

{21:22} Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink [of] the waters of the well: [but] we will go along by the king's [high] way, until we be past thy borders.

{21:23} And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

{21:24} And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon [was] strong.

{21:25} And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

{21:26} For Heshbon [was] the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

{21:27} Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

{21:28} For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, [and] the lords of the high places of Arnon.

{21:29} Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

#### Septuagint

<sup>20</sup> And Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying, <sup>21</sup> We will pass through thy land, we will go by the road; we will not turn aside to the field or to the vineyard.

<sup>22</sup> We will not drink water out of thy well; we will go by the king's highway, until we have past thy boundaries.

<sup>23</sup> And Seon did not allow Israel to pass through his borders, and Seon gathered all his people, and went out to set the battle in array against Israel into the wilderness; and he came to Jassa, and set the battle in array against Israel.

<sup>24</sup> And Israel smote him with the slaughter of the sword, and they became possessors of his land, from Arnon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman.

<sup>25</sup> And Israel took all their cities, and Israel dwelt in all the cities of the Amorites, in Esebon, and in all cities belonging to it.

<sup>26</sup> For Esebon is the city of Seon king of the Amorites; and he before fought against the king of Moab, and they took all his land, from Aroer to Arnon.

<sup>27</sup> Therefore say they who deal in dark speeches, Come to Esebon, that the city of Seon may be built and prepared.

<sup>28</sup> For a fire has gone forth from Esebon, a flame from the city of Seon, and has consumed as far as Moab, and devoured the pillars of Arnon.

<sup>29</sup> Woe to thee, Moab; thou art lost, thou people of Chamos: their sons are sold for preservation, and their daughters are captives to Seon king of the Amorites.

### [The Wilderness](#)

{21:30} We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which [reacheth] unto Medeba.

## Deuteronomy 2:26

### King James

{2:26} And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

{2:27} Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

{2:28} Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

{2:29} (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

{2:30} But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as [appeareth] this day.

{2:31} And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

{2:32} Then Sihon came out against us, he and all his people, to fight at Jahaz.

{2:33} And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

{2:34} And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

{2:35} Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

<sup>30</sup> And their seed shall perish *from* Esebon to Daebon; and their women have yet farther kindled a fire against Moab.

### Septuagint

<sup>26</sup> And I sent ambassadors from the wilderness of Kedamoth to Seon king of Esebon with peaceable words, saying,

<sup>27</sup> I will pass through thy land: I will go by the road, I will not turn aside to the right hand or to the left.

<sup>28</sup> Thou shalt give me food for money, and I will eat; and thou shalt give me water for money, and I will drink; I will only go through on my feet:

<sup>29</sup> as the sons of Esau did to me, who dwelt in Seir, and the Moabites who dwelt in Aroer, until I shall have passed Jordan into the land which the Lord our God gives us.

<sup>30</sup> And Seon king of Esebon would not that we should pass by him, because the Lord our God hardened his spirit, and made his heart stubborn, that he might be delivered into thy hands, as on this day.

<sup>31</sup> And the Lord said to me, Behold, I have begun to deliver before thee Seon the king of Esebon the Amorite, and his land, and do thou begin to inherit his land.

<sup>32</sup> And Seon the king of Esebon came forth to meet us, he and all his people to war at Jassa.

<sup>33</sup> And the Lord our God delivered him before our face, and we smote him, and his sons, and all his people.

<sup>34</sup> And we took possession of all his cities at that time, and we utterly destroyed every city in succession, and their wives, and their children; we left no living prey.

<sup>35</sup> Only we took the cattle captive, and took the spoil of the cities.

### *The Wilderness*

{2:36} From Aroer, which [is] by the brink of the river of Arnon, and [from] the city that [is] by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

{2:37} Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, [nor] unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

<sup>36</sup> From Aroer, which is by the brink of the brook of Arnon, and the city which is in the valley, and as far as the mount of Galaad; there was not a city which escaped us: the Lord our God delivered all of them into our hands.

<sup>37</sup> Only we did not draw near to the children of Amman, even all the parts bordering on the brook Jaboc, and the cities in the mountain country, as the Lord our God charged us.

## Antiquities Book 4 5:1-2

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THE people mourned for Aaron thirty days, and when this mourning was over, Moses removed the army from that place, and came to the river Arnon, which, issuing out of the mountains of Arabia, and running through all that wilderness, falls into the lake Asphaltitis, and becomes the limit between the land of the Moabites and the land of the Amorites. This land is fruitful, and sufficient to maintain a great number of men, with the good things it produces. Moses therefore sent messengers to Sihon, the king of this country, desiring that he would grant his army a passage, upon what security he should please to require; he promised that he should be no way injured, neither as to that country which Sihon governed, nor as to its inhabitants; and that he would buy his provisions at such a price as should be to their advantage, even though he should desire to sell them their very water. But Sihon refused his offer, and put his army into battle array, and was preparing every thing in order to hinder their passing over Arnon.

When Moses saw that the Amorite king was disposed to enter upon hostilities with them, he thought he ought not to bear that insult; and, determining to wean the Hebrews from their indolent temper, and prevent the disorders which arose thence, which had been the occasion of their former sedition, (nor indeed were they now thoroughly easy in their minds,) he inquired of God, whether he would give him leave to fight? which when he had done, and God also promised him the victory, he was himself very courageous, and ready to proceed to fighting. Accordingly he encouraged the soldiers; and he desired of them that they would take the pleasure of fighting, now God gave them leave so to do. They then, upon the receipt of this permission, which they so much longed for, put on their whole armor, and set about the work without delay. But the Amorite king was not now like to himself when the Hebrews were ready to attack him; but both he himself was affrighted at the Hebrews, and his army, which before had showed themselves to be of good courage, were then found to be timorous: so they could not sustain the first onset, nor bear up against the Hebrews, but fled away, as thinking this would afford them a more likely way for their escape than fighting, for they depended upon their cities, which were strong, from which yet they reaped no advantage when they were forced to fly to them; for as soon as the Hebrews saw them giving ground, they immediately pursued them close; and when they had broken their ranks, they greatly terrified them, and some of them broke off from the rest, and ran away to the cities. Now the Hebrews pursued them briskly, and obstinately persevered in the labors they had already undergone; and being very skillful in slinging, and very dexterous in throwing of darts, or any thing else of that kind, and also having nothing but light armor, which made them quick in the pursuit, they overtook their enemies; and for those that were most remote, and could not be overtaken, they reached them by their slings and their bows, so that many were slain; and those that escaped the slaughter were sorely wounded, and these were more distressed with thirst than with any of those that fought against them, for it was the summer season; .and when the greatest number of them were brought down to the river out of a desire to drink, as also when others fled away by troops, the Hebrews came round them, and shot at them; so that, what with darts and what with arrows, they made a slaughter of them all. Sihon their king was also slain. So the Hebrews spoiled the dead bodies, and took their prey. The land also which they took was full of abundance of fruits, and the army went all over it without fear, and fed their cattle upon it; and they took the enemies prisoners, for they could no way put a stop to them, since all the fighting men were destroyed.

### [The Wilderness](#)

Such was the destruction which overtook the Amorites, who were neither sagacious in counsel, nor courageous in action. Hereupon the Hebrews took possession of their land, which is a country situate between three rivers, and naturally resembled an island: the river Arnon being its southern ; the river Jabbok determining its northern side, which running into Jordan loses its own name, and takes the other; while Jordan itself runs along by it, on its western coast.

## **JASHER 85:13**

13. And the children of Israel sent messengers to Sihon, king of the Amorites, saying,
14. Let us pass through thy land, we will not turn into the fields or into the vineyards, we will go along by the king's highway until we shall have passed thy border, but Sihon would not suffer the Israelites to pass.
15. So Sihon collected all the people of the Amorites and went forth into the wilderness to meet the children of Israel, and he fought against Israel in Jahaz.
16. And the Lord delivered Sihon king of the Amorites into the hand of the children of Israel, and Israel smote all the people of Sihon with the edge of the sword and avenged the cause of Moab.
17. And the children of Israel took possession of the land of Sihon from Aram unto Jabuk, unto the children of Ammon, and they took all the spoil of the cities.
18. And Israel took all these cities, and Israel dwelt in all the cities of the Amorites.
19. And all the children of Israel resolved to fight against the children of Ammon, to take their land also.
20. So the Lord said to the children of Israel, Do not besiege the children of Ammon, neither stir up battle against them, for I will give nothing to you of their land, and the children of Israel hearkened to the word of the Lord, and did not fight against the children of Ammon.

## *Og of Bashan*

### **Numbers 21:31**

#### **King James**

- {21:31} Thus Israel dwelt in the land of the Amorites.
- {21:32} And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that [were] there.
- {21:33} And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

#### **Septuagint**

- <sup>31</sup> And Israel dwelt in all the cities of the Amorites.
- <sup>32</sup> And Moses sent to spy out Jazer; and they took it, and its villages, and cast out the Amorite that dwelt there.
- <sup>33</sup> And having returned, they went up the road that leads to Basan; and Og the king of Basan went forth to meet them, and all his people to war to Edrain.

### The Wilderness

{21:34} And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

{21:35} So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

## Deuteronomy 3:1

### King James

{3:1} Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

{3:2} And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

{3:3} So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

{3:4} And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

{3:5} All these cities [were] fenced with high walls, gates, and bars; beside unwalled towns a great many.

{3:6} And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

{3:7} But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

{3:8} And we took at that time out of the hand of the two kings of the Amorites the land that [was] on this side Jordan, from the river of Arnon unto mount Hermon;

{3:9} ([Which] Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

<sup>34</sup> And the Lord said to Moses, Fear him not; for I have delivered him and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites, who dwelt in Esebon.

<sup>35</sup> And he smote him and his sons, and all his people, until he left none of his to be taken alive; and they inherited his land.

### Septuagint

<sup>3:1</sup> And we turned and went by the way leading to Basan; and Og the king of Basan came out to meet us, he and all his people, to battle at Edraim.

<sup>2</sup> And the Lord said to me, Fear him not, for I have delivered him, and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites who dwelt in Esebon.

<sup>3</sup> And the Lord our God delivered him into our hands, even Og the king of Basan, and all his people; and we smote him until we left none of his seed.

<sup>4</sup> And we mastered all his cities at that time; there was not a city which we took not from them; sixty cities, all the country round about Argob, belonging to king Og in Basan:

<sup>5</sup> all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites.

<sup>6</sup> We utterly destroyed *them* as we dealt with Seon the king of Esebon, so we utterly destroyed every city in order, and the women and the children,

<sup>7</sup> and all the cattle; and we took for a prey to ourselves the spoil of the cities.

<sup>8</sup> And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond Jordan, *extending* from the brook of Arnon even unto Aermon.

<sup>9</sup> The Phoenicians call Aermon Sanior, but the Amorite has called it Sanir.

### [The Wilderness](#)

{3:10} All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

{3:11} For only Og king of Bashan remained of the remnant of giants; behold, his bedstead [was] a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

<sup>10</sup> All the cities of Misor, and all Galaad, and all Basan as far as Elcha and Edraim, cities of the kingdom of Og in Basan.

<sup>11</sup> For only Og the king of Basan was left of the Raphain: behold, his bed *was* a bed of iron; behold, *it is* in the chief city of the children of Ammon; the length of it *is* nine cubits, and the breadth of it four cubits, according to the cubit of a man.

## Antiquities Book 4 5:3

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When matters were come to this state, Og, the king of Gilead and Gaulanitis, fell upon the Israelites. He brought an army with him, and in haste to the assistance of his friend Sihon: but though he found him already slain, yet did he resolve still to come and fight the Hebrews, supposing he should be too hard for them, and being desirous to try their valor; but failing of his hope, he was both himself slain in the battle, and all his army was destroyed. So Moses passed over the river Jabbok, and overran the kingdom of Og. He overthrew their cities, and slew all their inhabitants, who yet exceeded in riches all the men in that part of the continent, on account of the goodness of the soil, and the great quantity of their wealth. Now Og had very few equals, either in the largeness of his body, or handsomeness of his appearance. He was also a man of great activity in the use of his hands, so that his actions were not unequal to the vast largeness and handsome appearance of his body. And men could easily guess at his strength and magnitude when they took his bed at Rabbath, the royal city of the Ammonites; its structure was of iron, its breadth four cubits, and its length a cubit more than double thereto. However, his fall did not only improve the circumstances of the Hebrews for the present, but by his death he was the occasion of further good success to them; for they presently took those sixty cities, which were encompassed with excellent walls, and had been subject to him, and all got both in general and in particular a great prey.

## JASHER 85:21

21. And the children of Israel turned and went up by the way of Bashan to the land of Og, king of Bashan, and Og the king of Bashan went out to meet the Israelites in battle, and he had with him many valiant men, and a very strong force from the people of the Amorites.

22. And Og king of Bashan was a very powerful man, but Naaron his son was exceedingly powerful, even stronger than he was.

23. And Og said in his heart, Behold now the whole camp of Israel takes up a space of three parsa, now will I smite them at once without sword or spear.

24. And Og went up Mount Jahaz, and took therefrom one large stone, the length of which was three parsa, and he placed it on his head, and resolved to throw it upon the camp of the children of Israel, to smite all the Israelites with that stone.

25. And the angel of the Lord came and pierced the stone upon the head of Og, and the stone fell upon the neck of Og that Og fell to the earth on account of the weight of the stone upon his neck.

26. At that time the Lord said to the children of Israel, Be not afraid of him, for I have given him and all his people and all his land into your hand, and you shall do to him as you did to Sihon.

27. And Moses went down to him with a small number of the children of Israel, and Moses smote Og with a stick at the ankles of his feet and slew him.

28. The children of Israel afterward pursued the children of Og and all his people, and they beat and destroyed them till there was no remnant left of them.

29. Moses afterward sent some of the children of Israel to spy out Jaazer, for Jaazer was a very famous city.

30. And the spies went to Jaazer and explored it, and the spies trusted in the Lord, and they fought against the men of Jaazer.

31. And these men took Jaazer and its villages, and the Lord delivered them into their hand, and they drove out the Amorites who had been there.

32. And the children of Israel took the land of the two kings of the Amorites, sixty cities which were on the other side of Jordan, from the brook of Arnon unto Mount Herman.

## *Balak calls for Balaam*

### Numbers 22:1

#### King James

{22:1} And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan [by] Jericho.

{22:2} And Balak the son of Zippor saw all that Israel had done to the Amorites.

{22:3} And Moab was sore afraid of the people, because they [were] many: and Moab was distressed because of the children of Israel.

{22:4} And Moab said unto the elders of Midian, Now shall this company lick up all [that are] round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor [was] king of the Moabites at that time.

{22:5} He sent messengers therefore unto Balaam the son of Beor to Pethor, which [is] by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

#### Septuagint

22:1 And the children of Israel departed, and encamped on the west of Moab by Jordan toward Jericho.

<sup>2</sup> And when Balac son of Sepphor saw all that Israel did to the Amorite,

<sup>3</sup> then Moab feared the people exceedingly because they were many; and Moab was grieved before the face of the children of Israel.

<sup>4</sup> And Moab said to the elders of Madiam, Now shall this assembly lick up all that are round about us, as a calf would lick up the green *herbs* of the field:—and Balac son of Sepphor was king of Moab at that time.

<sup>5</sup> And he sent ambassadors to Balaam the son of Beor, to Phathura, which is on a river of the land of the sons of his people, to call him, saying, Behold, a people is come out of Egypt, and behold it has covered the face of the earth, and it has encamped close to me.

[The Wilderness](#)

{22:6} Come now therefore, I pray thee, curse me this people; for they [are] too mighty for me: peradventure I shall prevail, [that] we may smite them, and [that] I may drive them out of the land: for I wot that he whom thou blessest [is] blessed, and he whom thou cursest is cursed.

{22:7} And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

{22:8} And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

{22:9} And God came unto Balaam, and said, What men [are] these with thee?

{22:10} And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, [saying, ]

{22:11} Behold, [there is] a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

{22:12} And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they [are] blessed.

{22:13} And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

{22:14} And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

{22:15} And Balak sent yet again princes, more, and more honourable than they.

{22:16} And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

{22:17} For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

<sup>6</sup> And now come, curse me this people, for it is stronger than we; if we may be able to smite some of them, and I will cast them out of the land: for I know that whomsoever thou dost bless, they are blessed, and whomsoever thou dost curse, they are cursed.

<sup>7</sup> And the elders of Moab went, and the elders of Madiam, and their divining *instruments were* in their hands; and they came to Balaam, and spoke to him the words of Balac.

<sup>8</sup> And he said to them, Tarry here the night, and I will answer you the things which the Lord shall say to me; and the princes of Moab stayed with Balaam.

<sup>9</sup> And God came to Balaam, and said to him, Who are these men with thee?

<sup>10</sup> And Balaam said to God, Balac son of Sepphor, king of Moab, sent them to me, saying,

<sup>11</sup> Behold, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land.

<sup>12</sup> And God said to Balaam, Thou shalt not go with them, neither shalt thou curse the people; for they are blessed.

<sup>13</sup> And Balaam rose up in the morning, and said to the princes of Balac, Depart quickly to your lord; God does not permit me to go with you.

<sup>14</sup> And the princes of Moab rose, and came to Balac, and said, Balaam will not come with us.

<sup>15</sup> And Balac yet again sent more princes and more honourable than they.

<sup>16</sup> And they came to Balaam, and they say to him, Thus says Balac the son of Sepphor: I beseech thee, delay not to come to me.

<sup>17</sup> For I will greatly honour thee, and will do for thee whatsoever thou shalt say; come then, curse me this people.

### The Wilderness

{22:18} And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

{22:19} Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

{22:20} And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, [and] go with them; but yet the word which I shall say unto thee, that shalt thou do.

{22:21} And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

{22:22} And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants [were] with him.

{22:23} And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

{22:24} But the angel of the LORD stood in a path of the vineyards, a wall [being] on this side, and a wall on that side.

{22:25} And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

{22:26} And the angel of the LORD went further, and stood in a narrow place, where [was] no way to turn either to the right hand or to the left.

{22:27} And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

{22:28} And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

18 And Balaam answered and said to the princes of Balac, If Balac would give me his house full of silver and gold, I shall not be able to go beyond the word of the Lord God, to make it little or great in my mind.

19 And now do ye also tarry here this night, and I shall know what the Lord will yet say to me.

20 And God came to Balaam by night, and said to him, If these men are come to call thee, rise and follow them; nevertheless the word which I shall speak to thee, it shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God was very angry because he went; and the angel of the Lord rose up to withstand him. Now he had mounted his ass, and his two servants were with him.

23 And when the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and *Balaam* smote the ass with his staff to direct her in the way.

24 And the angel of the Lord stood in the avenues of the vines, a fence *being* on this side and a fence on that.

25 And when the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

26 And the angel of the Lord went farther, and came and stood in a narrow place where it was impossible to turn to the right or the left.

27 And when the ass saw the angel of God, she lay down under Balaam; and Balaam was angry, and struck the ass with his staff.

28 And God opened the mouth of the ass, and she says to Balaam, What have I done to thee, that thou hast smitten me this third time?

*The Wilderness*

{22:29} And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

{22:30} And the ass said unto Balaam, [Am] not I thine ass, upon which thou hast ridden ever since [I was] thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

{22:31} Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

{22:32} And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because [thy] way is perverse before me:

{22:33} And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

{22:34} And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

{22:35} And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

{22:36} And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which [is] in the border of Arnon, which [is] in the utmost coast.

{22:37} And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

{22:38} And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

{22:39} And Balaam went with Balak, and they came unto Kirjath-huzoth.

29 And Balaam said to the ass, Because thou hast mocked me; and if I *had* had a sword in my hand, I would now have killed thee.

30 And the ass says to Balaam, *Am* not I thine ass on which thou hast ridden since thy youth till this day? did I ever do thus to thee, utterly disregarding *thee*? and he said, No.

31 And God opened the eyes of Balaam, and he sees the angel of the Lord withstanding *him* in the way, and his sword drawn in his hand, and he stooped down and worshipped on his face.

32 And the angel of God said to him, Why hast thou smitten thine ass this third time? and, behold, I came out to withstand thee, for thy way was not seemly before me; and when the ass saw me, she turned away from me this third time.

33 And if she had not turned out of the way, surely now, I should have slain thee, and should have saved her alive.

34 And Balaam said to the angel of the Lord, I have sinned, for I did not know that thou wert standing opposite in the way to meet *me*; and now if it shall not be pleasing to thee *for me to go on*, I will return.

35 And the angel of the Lord said to Balaam, Go with the men: nevertheless the word which I shall speak to thee, that thou shalt take heed to speak. And Balaam went with the princes of Balac.

36 And when Balac heard that Balaam was come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the *extreme* part of the borders.

37 And Balac said to Balaam, Did I not send to thee to call thee? why hast thou not come to me? shall I not indeed be able to honour thee?

38 And Balaam said to Balac, Behold, I am now come to thee: shall I be able to say anything? the word which God shall put into my mouth, that I shall speak.

39 And Balaam went with Balac, and they came to the cities of streets.

### *The Wilderness*

{22:40} And Balak offered oxen and sheep, and sent to Balaam, and to the princes that [were] with him.

{22:41} And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost [part] of the people.

<sup>40</sup> And Balac offered sheep and calves, and sent to Balaam and to his princes who were with him.

<sup>41</sup> And it was morning; and Balac took Balaam, and brought him up to the pillar of Baal, and shewed him thence a part of the people.

## Antiquities Book 4 6:1-3

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NOW Moses, when he had brought his army to Jordan; pitched his camp in the great plain over against Jericho. This city is a very happy situation, and very fit for producing palm-trees and balsam. And now the Israelites began to be very proud of themselves, and were very eager for fighting. Moses then, after he had offered for a few days sacrifices of thanksgiving to God, and feasted the people, sent a party of armed men to lay waste the country of the Midianites, and to take their cities. Now the occasion which he took for making war upon them was this that follows.

When Balak, the king of the Moabites, who had from his ancestors a friendship and league with the Midianites, saw how great the Israelites were grown, he was much affrighted on account of his own and his kingdom's danger; for he was not acquainted with this, that the Hebrews would not meddle with any other country, but were to be contented with the possession of the land of Canaan, God having forbidden them to go any farther. So he, with more haste than wisdom, resolved to make an attempt upon them by words; but he did not judge it prudent to fight against them, after they had such prosperous successes, and even became out of ill successes more happy than before, but he thought to hinder them, if he could, from growing greater, and so he resolved to send ambassadors to the Midianites about them. Now these Midianites knowing there was one Balaam, who lived by Euphrates, and was the greatest of the prophets at that time, and one that was in friendship with them, sent some of their honorable princes along with the ambassadors of Balak, to entreat the prophet to come to them, that he might imprecate curses to the destruction of the Israelites. So Balaam received the ambassadors, and treated them very kindly; and when he had supped, he inquired what was God's will, and what this matter was for which the Midianites entreated him to come to them. But when God opposed his going, he came to the ambassadors, and told them that he was himself very willing and desirous to comply with their request, but informed them that God was opposite to his intentions, even that God who had raised him to great reputation on account of the truth of his predictions; for that this army, which they entreated him to come and curse, was in the favor of God; on which account he advised them to go home again, and not to persist in their enmity against the Israelites; and when he had given them that answer, he dismissed the ambassadors.

Now the Midianites, at the earnest request and fervent entreaties of Balak, sent other ambassadors to Balaam, who, desiring to gratify the men, inquired again of God; but he was displeased at [second] trial (8) and bid him by no means to contradict the ambassadors. Now Balaam did not imagine that God gave this injunction in order to deceive him, so he went along with the ambassadors; but when the divine angel met him in the way, when he was in a narrow passage, and hedged in with a wall on both sides, the ass on which Balaam rode understood that it was a divine spirit that met him, and thrust Balaam to one of the walls, without regard to the stripes which Balaam, when he was hurt by the wall, gave her; but when the ass, upon the angel's continuing to distress her, and upon the stripes which were given her, fell down, by the will of God, she made use of the voice of a man, and complained of Balaam as acting unjustly to her; that whereas he had no fault find with her in her former service to him, he now inflicted stripes upon her, as not understanding that she was hindered from serving him in what he was now going about, by the providence of God. And when he was disturbed by reason of the voice of the ass, which was that of a man, the angel plainly appeared to him, and blamed him for the stripes he had given his ass; and informed him that the brute creature was not in fault, but that he was himself come to obstruct his journey, as being contrary to the will of God. Upon which Balaam was afraid, and was preparing to return back again: yet did God excite him to go on his

intended journey, but added this injunction, that he should declare nothing but what he himself should suggest to his mind.

## *Curses into blessings*

### Numbers 23:1

#### King James

{23:1} And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

{23:2} And Balak did as Balaam had spoken; and Balak and Balaam offered on [every] altar a bullock and a ram.

{23:3} And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

{23:4} And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon [every] altar a bullock and a ram.

{23:5} And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

{23:6} And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

{23:7} And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, [saying,] Come, curse me Jacob, and come, defy Israel.

{23:8} How shall I curse, whom God hath not cursed? or how shall I defy, [whom] the LORD hath not defied?

#### Septuagint

23:1 And Balaam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams.

2 And Balac did as Balaam told him; and he offered up a calf and a ram on *every* altar.

3 And Balaam said to Balac, Stand by thy sacrifice, and I will go and see if God will appear to me and meet me, and the word which he shall shew me, I will report to thee. And Balac stood by his sacrifice.

4 And Balaam went to enquire of God; and he went straight forward, and God appeared to Balaam; and Balaam said to him, I have prepared the seven altars, and have offered a calf and a ram on *every* altar.

5 And God put a word into the mouth of Balaam, and said, thou shalt return to Balac, and thus shalt thou speak.

6 And he returned to him, and moreover he stood over his whole-burnt-offerings, and all the princes of Moab with him; and the Spirit of God came upon him.

7 And he took up his parable, and said, Balac king of Moab sent for me out of Mesopotamia, out of the mountains of the east, saying, Come, curse me Jacob, and Come, call for a curse for me upon Israel.

8 How can I curse whom the Lord curses not? or how can I devote whom God devotes not?

### The Wilderness

{23:9} For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

{23:10} Who can count the dust of Jacob, and the number of the fourth [part] of Israel? Let me die the death of the righteous, and let my last end be like his!

{23:11} And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed [them] altogether.

{23:12} And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

{23:13} And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

{23:14} And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on [every] altar.

{23:15} And he said unto Balak, Stand here by thy burnt offering, while I meet [the LORD] yonder.

{23:16} And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

{23:17} And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

{23:18} And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

{23:19} God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it?]; or hath he spoken, and shall he not make it good? {23:20} Behold, I have received [commandment] to bless: and he hath blessed; and I cannot reverse it.

<sup>9</sup> For from the top of the mountains I shall see him, and from the hills I shall observe him: behold, the people shall dwell alone, and shall not be reckoned among the nations.

<sup>10</sup> Who has exactly calculated the seed of Jacob, and who shall number the families of Israel? let my soul die with the souls of the righteous, and let my seed be as their seed.

<sup>11</sup> And Balac said to Balaam, What hast thou done to me? I called thee to curse my enemies, and behold thou hast greatly blessed *them*.

<sup>12</sup> And Balaam said to Balac, Whatsoever the Lord shall put into my mouth, shall I not take heed to speak this?

<sup>13</sup> And Balac said to him, Come yet with me to another place where thou shalt not see the people, but only thou shalt see a part of them, and shalt not see them all; and curse me them from thence.

<sup>14</sup> And he took him to a high place of the field to the top of the quarried *rock*, and he built there seven altars, and offered a calf and a ram on *every* altar.

<sup>15</sup> And Balaam said to Balac, Stand by thy sacrifice, and I will go to enquire of God.

<sup>16</sup> And God met Balaam, and put a word into his mouth, and said, return to Balac, and thus shalt thou speak.

<sup>17</sup> And he returned to him: and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balac said to him, What has the Lord spoken?

<sup>18</sup> And he took up his parable, and said, rise up, Balac, and hear; hearken as a witness, thou son of Sepphor.

<sup>19</sup> God is not as man to waver, nor as the son of man to be threatened; shall he say and not perform? shall he speak and not keep *to his word*?

[The Wilderness](#)

{23:21} He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God [is] with him, and the shout of a king [is] among them.

{23:22} God brought them out of Egypt; he hath as it were the strength of an unicorn.

{23:23} Surely [there is] no enchantment against Jacob, neither [is there] any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

{23:24} Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat [of] the prey, and drink the blood of the slain.

{23:25} And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

{23:26} But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

{23:27} And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

{23:28} And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

{23:29} And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

{23:30} And Balak did as Balaam had said, and offered a bullock and a ram on [every] altar.

20 Behold, I have received *commandment* to bless: I will bless, and not turn back.

21 There shall not be trouble in Jacob, neither shall sorrow be seen in Israel: the Lord his God *is* with him, the glories of rulers *are* in him.

22 It was God who brought him out of Egypt; he has as it were the glory of a unicorn.

23 For there is no divination in Jacob, nor enchantment in Israel; in season it shall be told to Jacob and Israel what God shall perform.

24 Behold, the people shall rise up as a lion's whelp, and shall exalt himself as a lion; he shall not lie down till he have eaten the prey, and he shall drink the blood of the slain.

25 And Balac said to Balaam, Neither curse the people at all for me, nor bless them at all.

26 And Balaam answered and said to Balac, Spoke I not to thee, saying, Whatsoever thing God shall speak to me, that will I do?

27 And Balac said to Balaam, Come *and* I will remove thee to another place, if it shall please God, and curse me them from thence.

28 And Balac took Balaam to the top of Phogor, which extends to the wilderness.

29 And Balaam said to Balac, build me here seven altars, and prepare me here seven calves, and seven rams.

30 And Balac did as Balaam told him, and offered a calf and a ram on *every* altar.

## Numbers 24:1

### King James

{24:1} And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

{24:2} And Balaam lifted up his eyes, and he saw Israel abiding [in his tents] according to their tribes; and the spirit of God came upon him.

{24:3} And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

{24:4} He hath said, which heard the words of God, which saw the vision of the Almighty, falling [into a trance,] but having his eyes open:

{24:5} How goodly are thy tents, O Jacob, [and] thy tabernacles, O Israel!

{24:6} As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, [and] as cedar trees beside the waters.

{24:7} He shall pour the water out of his buckets, and his seed [shall be] in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

{24:8} God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce [them] through with his arrows.

{24:9} He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed [is] he that blesseth thee, and cursed is he that curseth thee.

{24:10} And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed [them] these three times.

### Septuagint

24:1 And when Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness.

<sup>2</sup> And Balaam lifted up his eyes, and sees Israel encamped by their tribes; and the Spirit of God came upon him.

<sup>3</sup> And he took up his parable and said, Balaam son of Beor says, the man who sees truly says,

<sup>4</sup> he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened:

<sup>5</sup> How goodly *are* thy habitations, Jacob, and thy tents, Israel!

<sup>6</sup> as shady groves, and as gardens by a river, and as tents which God pitched, and as cedars by the waters.

<sup>7</sup> There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased.

<sup>8</sup> God led him out of Egypt; he has as it were the glory of a unicorn: he shall consume the nations of his enemies, and he shall drain their marrow, and with his darts he shall shoot through the enemy.

<sup>9</sup> He lay down, he rested as a lion, and as a young lion; who shall stir him up? they that bless thee are blessed, and they that curse thee are cursed.

<sup>10</sup> And Balac was angry with Balaam, and clapped his hands together; and Balac said to Balaam, I called thee to curse my enemy, and behold thou hast decidedly blessed *him* this third time.

[The Wilderness](#)

{24:11} Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

{24:12} And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

{24:13} If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do [either] good or bad of mine own mind; [but] what the LORD saith, that will I speak?

{24:14} And now, behold, I go unto my people: come [therefore, and] I will advertise thee what this people shall do to thy people in the latter days.

{24:15} And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

{24:16} He hath said, which heard the words of God, and knew the knowledge of the most High, [which] saw the vision of the Almighty, falling [into a trance,] but having his eyes open:

{24:17} I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

{24:18} And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

{24:19} Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

{24:20} And when he looked on Amalek, he took up his parable, and said, Amalek [was] the first of the nations; but his latter end [shall be] that he perish for ever.

{24:21} And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

{24:22} Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

{24:23} And he took up his parable, and said, Alas, who shall live when God doeth this!

<sup>11</sup> Now therefore flee to thy place: I said, I will honour thee, but now the Lord has deprived thee of glory.

<sup>12</sup> And Balaam said to Balac, Did I not speak to thy messengers also whom thou sentest to me, saying,

<sup>13</sup> If Balac should give me his house full of silver and gold, I shall not be able to transgress the word of the Lord to make it good or bad by myself; whatsoever things God shall say, them will I speak.

<sup>14</sup> And now, behold, I return to my place; come, I will advise thee of what this people shall do to thy people in the last days.

<sup>15</sup> And he took up his parable and said, Balaam the son of Beor says, the man who sees truly says,

<sup>16</sup> hearing the oracles of God, receiving knowledge from the Most High, and having seen a vision of God in sleep; his eyes were opened.

<sup>17</sup> I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab, and shall spoil all the sons of Seth.

<sup>18</sup> And Edom shall be an inheritance, and Esau his enemy shall be an inheritance *of Israel*, and Israel wrought valiantly.

<sup>19</sup> And *one* shall arise out of Jacob, and destroy out of the city him that escapes.

<sup>20</sup> And having seen Amalec, he took up his parable and said, Amalec *is* the first of the nations; yet his seed shall perish.

<sup>21</sup> And having seen the Kenite, he took up his parable and said, thy dwelling-place *is* strong; yet though thou shouldest put thy nest in a rock,

<sup>22</sup> and though Beor should have a skillfully contrived hiding-place, the Assyrians shall carry thee away captive.

<sup>23</sup> And he looked upon Og, and took up his parable and said, Oh, oh, who shall live, when God shall do these things?

### [The Wilderness](#)

{24:24} And ships [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

{24:25} And Balaam rose up, and went and returned to his place: and Balak also went his way.

24 And one shall come forth from the hands of the Citians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together.

25 And Balaam rose up and departed and returned to his place, and Balac went to his own home.

## Antiquities Book 4 6:4-6

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When God had given him this charge, he came to Balak; and when the king had entertained him in a magnificent manner, he desired him to go to one of the mountains to take a view of the state of the camp of the Hebrews. Balak himself also came to the mountain, and brought the prophet along with him, with a royal attendance. This mountain lay over their heads, and was distant sixty furlongs from the camp. Now when he saw them, he desired the king to build him seven altars, and to bring him as many bulls and rams; to which desire the king did presently conform. He then slew the sacrifices, and offered them as burnt-offerings, that he might observe some signal of the flight of the Hebrews. Then said he, "Happy is this people, on whom God bestows the possession of innumerable good things, and grants them his own providence to be their assistant and their guide; so that there is not any nation among mankind but you will be esteemed superior to them in virtue, and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness, and will leave those rules to your excellent children; and this out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun. You shall retain that land to which he hath sent you, and it shall ever be under the command of your children; and both all the earth, as well as the seas, shall be filled with your glory: and you shall be sufficiently numerous to supply the world in general, and every region of it in particular, with inhabitants out of your stock. However, O blessed army! wonder that you are become so many from one father: and truly, the land of Canaan can now hold you, as being yet comparatively few; but know ye that the whole world is proposed to be your place of habitation for ever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the stars of heaven. And when you are become so many, God will not relinquish the care of you, but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you; and may they be so hardy as to come to arms, and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their children and wives. To so great a degree of valor will you be raised by the providence of God, who is able to diminish the affluence of some, and to supply the wants of others."

Thus did Balaam speak by inspiration, as not being in his own power, but moved to say what he did by the Divine Spirit. But then Balak was displeased, and said he had broken the contract he had made, whereby he was to come, as he and his confederates had invited him, by the promise of great presents: for whereas he came to curse their enemies, he had made an encomium upon them, and had declared that they were the happiest of men. To which Balaam replied, "O Balak, if thou rightly considerest this whole matter, canst thou suppose that it is in our power to be silent, or to say any thing, when the Spirit of God seizes upon us? - for he puts such words as he pleases in our mouths, and such discourses as we are not ourselves conscious of. I well remember by what entreaties both you and the Midianites so joyfully brought me hither, and on that account I took this journey. It was my prayer, that I might not put any affront upon you, as to what you desired of me; but God is more powerful than the purposes I had made to serve you; for those that take upon them to foretell the affairs of mankind, as from their own abilities, are entirely unable to do it, or to forbear to utter what God suggests to them, or to offer violence to his will; for when he prevents us and enters into us, nothing that we say is our own. I then did not intend to praise this army, nor to go over the several good things which God intended to do to their race; but since he was so favorable to them, and so ready to bestow upon them a happy life and eternal glory, he suggested the declaration of those things to me: but now, because it is my desire to oblige thee thyself, as well as the Midianites, whose entreaties it is not decent for me to reject, go to, let us again rear other altars, and offer the like sacri-

### [The Wilderness](#)

fices that we did before, that I may see whether I can persuade God to permit me to bind these men with curses." Which, when Balak had agreed to, God would not, even upon second sacrifices, consent to his cursing the Israelites. (9) Then fell Balaam upon his face, and foretold what calamities would befall the several kings of the nations, and the most eminent cities, some of which of old were not so much as inhabited; which events have come to pass among the several people concerned, both in the foregoing ages, and in this, till my own memory, both by sea and by land. From which completion of all these predictions that he made, one may easily guess that the rest will have their completion in time to come.

But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honor. Whereupon, when he was just upon his journey, in order to pass the Euphrates, he sent for Balak, and for the princes of the Midianites, and spake thus to them: - "O Balak, and you Midianites that are here present, (for I am obliged even without the will of God to gratify you,) it is true no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions: - Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, (10) and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree able. Then do you send them to be near camp, and give them in charge, that the young men of the Hebrews desire their allow it them; and when they see they are enamored of them, let them take leaves; and if they entreat them to stay, let give their consent till they have persuaded leave off their obedience to their own laws, the worship of that God who established them to worship the gods of the Midianites and for by this means God will be angry at them (11). Accordingly, when Balaam had suggested counsel to them, he went his way.

## **JASHER 85:33**

33. And the children of Israel journeyed and came into the plain of Moab which is on this side of Jordan, by Jericho.
34. And the children of Moab heard all the evil which the children of Israel had done to the two kings of the Amorites, to Sihon and Og, so all the men of Moab were greatly afraid of the Israelites.
35. And the elders of Moab said, Behold the two kings of the Amorites, Sihon and Og, who were more powerful than all the kings of the earth, could not stand against the children of Israel, how then can we stand before them?
36. Surely they sent us a message before now to pass through our land on their way, and we would not suffer them, now they will turn upon us with their heavy swords and destroy us; and Moab was distressed on account of the children of Israel, and they were greatly afraid of them, and they counselled together what was to be done to the children of Israel.
37. And the elders of Moab resolved and took one of their men, Balak the son of Zippor the Moabite, and made him king over them at that time, and Balak was a very wise man.
38. And the elders of Moab rose up and sent to the children of Midian to make peace with them, for a great battle and enmity had been in those days between Moab and Midian, from the days of Hadad the son of Bedad king of Edom, who smote Midian in the field of Moab, unto these days.
39. And the children of Moab sent to the children of Midian, and they made peace with them, and the elders of Midian came to the land of Moab to make peace in behalf of the children of Midian.

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40. And the elders of Moab counselled with the elders of Midian what to do in order to save their lives from Israel.

41. And all the children of Moab said to the elders of Midian, Now therefore the children of Israel lick up all that are round about us, as the ox licks up the grass of the field, for thus did they do to the two kings of the Amorites who are stronger than we are.

42. And the elders of Midian said to Moab, We have heard that at the time when Sihon king of the Amorites fought against you, when he prevailed over you and took your land, he had sent to Beor the son of Janeas and to Balaam his son from Mesopotamia, and they came and cursed you; therefore did the hand of Sihon prevail over you, that he took your land.

43. Now therefore send you also to Balaam his son, for he still remains in his land, and give him his hire, that he may come and curse all the people of whom you are afraid; so the elders of Moab heard this thing, and it pleased them to send to Balaam the son of Beor.

44. So Balak the son of Zippor king of Moab sent messengers to Balaam, saying,

45. Behold there is a people come out from Egypt, behold they cover the face of the earth, and they abide over against me.

46. Now therefore come and curse this people for me, for they are too mighty for me, peradventure I shall prevail to fight against them, and drive them out, for I heard that he whom thou blessest is blessed, and whom thou cursest is cursed.

47. So the messengers of Balak went to Balaam and brought Balaam to curse the people to fight against Moab.

48. And Balaam came to Balak to curse Israel, and the Lord said to Balaam, Curse not this people for it is blessed.

49. And Balak urged Balaam day by day to curse Israel, but Balaam hearkened not to Balak on account of the word of the Lord which he had spoken to Balaam.

50. And when Balak saw that Balaam would not accede to his wish, he rose up and went home, and Balaam also returned to his land and he went from there to Midian.

## Moab whores with Israel

### Numbers 25:1

#### King James

{25:1} And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

{25:2} And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

{25:3} And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

{25:4} And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

{25:5} And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

{25:6} And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who [were] weeping [before] the door of the tabernacle of the congregation.

{25:7} And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw [it,] he rose up from among the congregation, and took a javelin in his hand;

{25:8} And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

{25:9} And those that died in the plague were twenty and four thousand.

{25:10} And the LORD spake unto Moses, saying,

#### Septuagint

25:1 And Israel sojourned in Sattin, and the people profaned itself by going a-whoring after the daughters of Moab.

2 And they called them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols.

3 And Israel consecrated themselves to Beelphegor; and the Lord was very angry with Israel.

4 And the Lord said to Moses, Take all the princes of the people, and make them examples *of judgment* for the Lord in the face of the sun, and the anger of the Lord shall be turned away from Israel.

5 And Moses said to the tribes of Israel, Slay ye every one his friend that is consecrated to Beelphegor.

6 And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses, and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness.

7 And Phinees the son of Eleazar, the son of Aaron the priest, saw it, and rose out of the midst of the congregation, and took a javelin in his hand,

8 and went in after the Israelitish man into the chamber, and pierced them both through, both the Israelitish man, and the woman through her womb; and the plague was stayed from the children of Israel.

9 And those that died in the plague were four and twenty thousand.

10 And the Lord spoke to Moses, saying,

{25:11} Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

{25:12} Wherefore say, Behold, I give unto him my covenant of peace:

{25:13} And he shall have it, and his seed after him, [even] the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

{25:14} Now the name of the Israelite that was slain, [even] that was slain with the Midianitish woman, [was] Zimri, the son of Salu, a prince of a chief house among the Simeonites.

{25:15} And the name of the Midianitish woman that was slain [was] Cozbi, the daughter of Zur; he [was] head over a people, [and] of a chief house in Midian.

{25:16} And the LORD spake unto Moses, saying,

{25:17} Vex the Midianites, and smite them:

{25:18} For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

<sup>11</sup> Phinees the son of Eleazar the son of Aaron the priest has caused my wrath to cease from the children of Israel, when I was exceedingly jealous among them, and I did not consume the children of Israel in my jealousy.

<sup>12</sup> Thus do thou say *to him*, Behold, I give him a covenant of peace:

<sup>13</sup> and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel.

<sup>14</sup> Now the name of the smitten Israelitish man, who was smitten with the Midianitish woman, *was* Zambri son of Salmon, prince of a house of the tribe of Simeon.

<sup>15</sup> And the name of the Midianitish woman who was smitten, *was* Chasbi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Madiam.

<sup>16</sup> And the Lord spoke to Moses, saying, Speak to the children of Israel, saying,

<sup>17</sup> Plague the Midianites as enemies, and smite them,

<sup>18</sup> for they are enemies to you by the treachery wherein they ensnare you through Phogor, and through Chasbi their sister, daughter of a prince of Madiam, who was smitten in the day of the plague because of Phogor.

## Antiquities Book 4 6:7-13

So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew men were allured by their beauty, and came with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of Midianites received their words gladly, and consented to it, and staid with them; but when they brought them to be enamored of them, and their inclinations to them were grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses all they had. This they said with an oath, and called God for the arbitrator of what they promised; and this with tears in their eyes, and all such marks of concern, as might shew how miserable they thought themselves without them, and so might move their compassion for them. So the women, as soon as they perceived they had made their slaves, and had caught them with their conservation began to speak thus to them: -

"O you illustrious young men! we have of our own at home, and great plenty of good things there, together with the natural, affectionate parents and friends; nor is it out of our want of any such things that we came to discourse with you; nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain; but taking you for brave and worthy men, we agreed to your request,

that we might treat you with such honors as hospitality required: and now seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good-will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives; but we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner." And they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. "If then," said they, "this be your resolution, since you make use of such customs and conduct of life as are entirely different from all other men, insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary, if you would have us for your wives, that you do withal worship our gods. Nor can there be any other demonstration of the kindness which you say you already have, and promise to have hereafter to us, than this, that you worship the same gods that we do. For has any one reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves." So they said they must either come into such methods of divine worship as all others came into, or else they must look out for another world, wherein they may live by themselves, according to their own laws.

Now the young men were induced by the fondness they had for these women to think they spake very well; so they gave themselves up to what they persuaded them, and transgressed their own laws, and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do every thing that the women would have them do, though in contradiction to their own laws; so far indeed that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest.

Even Zimri, the head of the tribe of Simeon accompanied with Cozbi, a Midianitish women, who was the daughter of Sur, a man of authority in that country; and being desired by his wife to disregard the laws of Moses, and to follow those she was used to, he complied with her, and this both by sacrificing after a manner different from his own, and by taking a stranger to wife. When things were thus, Moses was afraid that matters should grow worse, and called the people to a congregation, but then accused nobody by name, as unwilling to drive those into despair who, by lying concealed, might come to repentance; but he said that they did not do what was either worthy of themselves, or of their fathers, by preferring pleasure to God, and to the living according to his will; that it was fit they should change their courses while their affairs were still in a good state, and think that to be true fortitude which offers not violence to their laws, but that which resists their lusts. And besides that, he said it was not a reasonable thing, when they had lived soberly in the wilderness, to act madly now when they were in prosperity; and that they ought not to lose, now they have abundance, what they had gained when they had little: - and so did he endeavor, by saying this, to correct the young inert, and to bring them to repentance for what they had done.

But Zimri arose up after him, and said, "Yes, indeed, Moses, thou art at liberty to make use of such laws as thou art so fond of, and hast, by accustoming thyself to them, made them firm; otherwise, if things had not been thus, thou hadst often been punished before now, and hadst known that the Hebrews are not easily put upon; but thou shalt not have me one of thy followers in thy tyrannical commands, for thou dost nothing else hitherto, but, under pretense of laws, and of God, wickedly impose on us slavery, and gain dominion to thyself, while thou deprivest us of the sweetness of life, which consists in acting according to our own wills, and is the right of freemen, and of those that have no lord over them. Nay, indeed, this man is harder upon the Hebrews than were the Egyptians themselves, as pretending to punish, according to his laws, every one's acting what is most agreeable to himself; but thou thyself better deservest to suffer punishment, who presumest to abolish what every one acknowledges to be what is good for him, and aimest to make thy single opinion to have more force than that of all the rest; and what I now do, and think to be right, I shall not hereafter deny to

be according to my own sentiments. I have married, as thou sayest rightly, a strange woman, and thou hearest what I do from myself as from one that is free, for truly I did not intend to conceal myself. I also own that I sacrificed to those gods to whom you do not think it fit to sacrifice; and I think it right to come at truth by inquiring of many people, and not like one that lives under tyranny, to suffer the whole hope of my life to depend upon one man; nor shall any one find cause to rejoice who declares himself to have more authority over my actions than myself."

Now when Zimri had said these things, about what he and some others had wickedly done, the people held their peace, both out of fear of what might come upon them, and because they saw that their legislator was not willing to bring his insolence before the public any further, or openly to contend with him; for he avoided that, lest many should imitate the impudence of his language, and thereby disturb the multitude. Upon this the assembly was dissolved. However, the mischievous attempt had proceeded further, if Zimri had not been first slain, which came to pass on the following occasion: - Phineas, a man in other respects better than the rest of the young men, and also one that surpassed his contemporaries in the dignity of his father, (for he was the son of Eleazar the high priest, and the grandson of [Aaron] Moses's brother,) who was greatly troubled at what was done by Zimri, he resolved in earnest to inflict punishment on him, before his unworthy behavior should grow stronger by impunity, and in order to prevent this transgression from proceeding further, which would happen if the ringleaders were not punished. He was of so great magnanimity, both in strength of mind and body, that when he undertook any very dangerous attempt, he did not leave it off till he overcame it, and got an entire victory. So he came into Zimri's tent, and slew him with his javelin, and with it he slew Cozbi also, Upon which all those young men that had a regard to virtue, and aimed to do a glorious action, imitated Phineas's boldness, and slew those that were found to be guilty of the same crime with Zimri. Accordingly many of those that had transgressed perished by the magnanimous valor of these young men; and the rest all perished by a plague, which distemper God himself inflicted upon them; so that all those their kindred, who, instead of hindering them from such wicked actions, as they ought to have done, had persuaded them to go on, were esteemed by God as partners in their wickedness, and died. Accordingly there perished out of the army no fewer than fourteen [twenty-four] thousand at this time.

This was the cause why Moses was provoked to send an army to destroy the Midianites, concerning which expedition we shall speak presently, when we have first related what we have omitted; for it is but just not to pass over our legislator's due encomium, on account of his conduct here, because, although this Balaam, who was sent for by the Midianites to curse the Hebrews, and when he was hindered from doing it by Divine Providence, did still suggest that advice to them, by making use of which our enemies had well nigh corrupted the whole multitude of the Hebrews with their wiles, till some of them were deeply infected with their opinions; yet did he do him great honor, by setting down his prophecies in writing. And while it was in his power to claim this glory to himself, and make men believe they were his own predictions, there being no one that could be a witness against him, and accuse him for so doing, he still gave his attestation to him, and did him the honor to make mention of him on this account. But let every one think of these matters as he pleases.

## **JASHER 85:51**

51. And the children of Israel journeyed from the plain of Moab, and pitched by Jordan from Bethjesimoth even unto Abel-shittim, at the end of the plains of Moab.

52. And when the children of Israel abode in the plain of Shittim, they began to commit whoredom with the daughters of Moab.

53. And the children of Israel approached Moab, and the children of Moab pitched their tents opposite to the camp of the children of Israel.

54. And the children of Moab were afraid of the children of Israel, and the children of Moab took all their daughters and their wives of beautiful aspect and comely appearance, and dressed them in gold and silver and costly garments.

*[The Wilderness](#)*

55. And the children of Moab seated those women at the door of their tents, in order that the children of Israel might see them and turn to them, and not fight against Moab.

56. And all the children of Moab did this thing to the children of Israel, and every man placed his wife and daughter at the door of his tent, and all the children of Israel saw the act of the children of Moab, and the children of Israel turned to the daughters of Moab and coveted them, and they went to them.

57. And it came to pass that when a Hebrew came to the door of the tent of Moab, and saw a daughter of Moab and desired her in his heart, and spoke with her at the door of the tent that which he desired, whilst they were speaking together the men of the tent would come out and speak to the Hebrew like unto these words:

58. Surely you know that we are brethren, we are all the descendants of Lot and the descendants of Abraham his brother, wherefore then will you not remain with us, and wherefore will you not eat our bread and our sacrifice?

59. And when the children of Moab had thus overwhelmed him with their speeches, and enticed him by their flattering words, they seated him in the tent and cooked and sacrificed for him, and he ate of their sacrifice and of their bread.

60. They then gave him wine and he drank and became intoxicated, and they placed before him a beautiful damsel, and he did with her as he liked, for he knew not what he was doing, as he had drunk plentifully of wine.

61. Thus did the children of Moab to Israel in that place, in the plain of Shittim, and the anger of the Lord was kindled against Israel on account of this matter, and he sent a pestilence amongst them, and there died of the Israelites twenty-four thousand men.

62. Now there was a man of the children of Simeon whose name was Zimri, the son of Salu, who connected himself with the Midianite Cosbi, the daughter of Zur, king of Midian, in the sight of all the children of Israel. 63. And Phineas the son of Elazer, the son of Aaron the priest, saw this wicked thing which Zimri had done, and he took a spear and rose up and went after them, and pierced them both and slew them, and the pestilence ceased from the children of Israel.

## *Inheritance census*

### Numbers 26:1

#### King James

{26:1} And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

{26:2} Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

{26:3} And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan [near] Jericho, saying,

{26:4} [Take the sum of the people,] from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

{26:5} Reuben, the eldest son of Israel: the children of Reuben; Hanoch, [of whom cometh] the family of the Hanochites: of Pallu, the family of the Palluites:

{26:6} Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

{26:7} These [are] the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

{26:8} And the sons of Pallu; Eliab.

{26:9} And the sons of Eliab; Nemuel, and Dathan, and Abiram. This [is that] Dathan and Abiram, [which were] famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

{26:10} And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

#### Septuagint

26:1 And it came to pass after the plague, that the Lord spoke to Moses and Eleazar the priest, saying,

<sup>2</sup> Take the sum of all the congregation of the children of Israel, from twenty years old and upward, according to the houses of their lineage, every one that goes forth to battle in Israel.

<sup>3</sup> And Moses and Eleazar the priest spoke in Araboth of Moab at the Jordan by Jericho, saying,

<sup>4</sup> *This is the numbering* from twenty years old and upward as the Lord commanded Moses. And the sons of Israel that came out of Egypt *are as follows*:

<sup>5</sup> Ruben *was* the first-born of Israel: and the sons of Ruben, Enoch, and the family of Enoch; to Phallu belongs the family of the Phalluites.

<sup>6</sup> To Asron, the family of Asroni: to Charmi, the family of Charmi.

<sup>7</sup> These *are* the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

<sup>8</sup> And the sons of Phallu *were* Eliab, —

<sup>9</sup> and the sons of Eliab, Namuel, and Dathan, and Abiron: these *are* renowned men of the congregation; these are they that rose up against Moses and Aaron in the gathering of Core, in the rebellion against the Lord.

<sup>10</sup> And the earth opened her mouth, and swallowed up them and Core, when their assembly perished, when the fire devoured the two hundred and fifty, and they were made a sign.

[The Wilderness](#)

{26:11} Notwithstanding the children of Korah died not.

{26:12} The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

{26:13} Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

{26:14} These [are] the families of the Simeonites, twenty and two thousand and two hundred.

{26:15} The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

{26:16} Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

{26:17} Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

{26:18} These [are] the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

{26:19} The sons of Judah [were] Er and Onan: and Er and Onan died in the land of Canaan.

{26:20} And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites. {26:21} And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

{26:22} These [are] the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

{26:23} [Of] the sons of Issachar after their families: [of] Tola, the family of the Tolaites: of Pua, the family of the Punites:

{26:24} Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

{26:25} These [are] the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

11 But the sons of Core died not.

12 And the sons of Symeon:—the family of the sons of Symeon: to Namuel, *belonged* the family of the Namuelites; to Jamin the family of the Jaminites; to Jachin the family of the Jachinites.

13 To Zara the family of the Zaraites; to Saul the family of the Saulites.

14 These *are* the families of Symeon according to their numbering, two and twenty thousand and two hundred.

15 And the sons of Juda, Er and Aunan; and Er and Aunan died in the land of Chanaan.

16 And these were the sons of Juda, according to their families: to Selom *belonged* the family of the Selonites; to Phares, the family of the Pharezites; to Zara, the family of the Zaraites.

17 And the sons of Phares were, to Asron, the family of the Asronites; to Jamun, the family of the Jamunites.

18 These *are* the families of Juda according to their numbering, seventy-six thousand and five hundred.

19 And the sons of Issachar according to their families: to Thola, the family of the Tholaites; to Phua, the family of the Phuites.

20 To Jasub, the family of the Jasubites; to Samram, the family of the Samramites.

21 These *are* the families of Issachar according to their numbering, sixty-four thousand and four hundred.

22 The sons of Zabulon according to their families: to Sared, the family of the Saredites; to Allon, the family of the Allonites; to Allel, the family of the Allelites.

23 These *are* the families of Zabulon according to their numbering, sixty thousand and five hundred.

24 The sons of Gad according to their families: to Saphon, the family of the Saphonites; to Angi, the family of the Angites; to Suni, the family of the Sunites;

25 to Azeni, the family of the Azenites; to Addi, the family of the Addites:

[The Wilderness](#)

{26:26} [Of] the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the

Elonites: of Jahleel, the family of the Jahleelites. {26:27} These [are] the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

{26:28} The sons of Joseph after their families [were] Manasseh and Ephraim.

{26:29} Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead [come] the family of the Gileadites.

{26:30} These [are] the sons of Gilead: [of] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

{26:31} And [of] Asriel, the family of the Asrielites: and [of] Shechem, the family of the Shechemites:

{26:32} And [of] Shemida, the family of the Shemidaites: and [of] Hephher, the family of the Hephherites.

{26:33} And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad [were] Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

{26:34} These [are] the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

{26:35} These [are] the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

{26:36} And these [are] the sons of Shuthelah: of Eran, the family of the Eranites.

{26:37} These [are] the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These [are] the sons of Joseph after their families.

{26:38} The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

26 to Aroadi, the family of the Aroadites; to Ariel, the family of the Arielites.

27 These *are* the families of the children of Gad according to their numbering, forty-four thousand and five hundred.

28 The sons of Aser according to their families; to Jamin, the family of the Jaminites; to Jesu, the family of the Jesusites; to Baria, the family of the Bariaites.

29 To Chober, the family of the Choberites; to Melchiel, the family of the Melchielites.

30 And the name of the daughter of Aser, Sara.

31 These *are* the families of Aser according to their numbering, forty-three thousand and four hundred.

32 The sons of Joseph according to their families, Manasse and Ephraim.

33 The sons of Manasse. To Machir the family of the Machirites; and Machir begot Galaad: to Galaad, the family of the Galaadites.

34 And these *are* the sons of Galaad; to Achiezer, the family of the Achiezerites; to Cheleg, the family of the Chelegites.

35 To Esriel, the family of the Esrielites; to Sychem, the family of the Sychemites.

36 To Symaer, the family of the Symaerites; and to Opher, the family of the Opherites.

37 And to Salpaad the son of Opher there were no sons, but daughters: and these *were* the names of the daughters of Salpaad; Mala, and Nua, and Eglā, and Melcha, and Thersa.

38 These *are* the families of Manasse according to their numbering, fifty-two thousand and seven hundred.

[The Wilderness](#)

{26:39} Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

{26:40} And the sons of Bela were Ard and Naaman: [of Ard,] the family of the Ardites: [and] of Naaman, the family of the Naamites.

{26:41} These [are] the sons of Benjamin after their families: and they that were numbered of them [were] forty and five thousand and six hundred.

{26:42} These [are] the sons of Dan after their families: of Shuham, the family of the Shuhamites. These [are] the families of Dan after their families.

{26:43} All the families of the Shuhamites, according to those that were numbered of them, [were] threescore and four thousand and four hundred.

{26:44} [Of] the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

{26:45} Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

{26:46} And the name of the daughter of Asher [was] Sarah.

{26:47} These [are] the families of the sons of Asher according to those that were numbered of them; [who were] fifty and three thousand and four hundred.

{26:48} [Of] the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

{26:49} Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

{26:50} These [are] the families of Naphtali according to their families: and they that were numbered of them [were] forty and five thousand and four hundred.

<sup>39</sup> And these *are* the children of Ephraim; to Suthala, the family of the Suthalanites; to Tanach, the family of the Tanachites.

<sup>40</sup> These *are* the sons of Suthala; to Eden, the family of the Edenites.

<sup>41</sup> These *are* the families of Ephraim according to their numbering, thirty-two thousand and five hundred: these *are* the families of the children of Joseph according to their families.

<sup>42</sup> The sons of Benjamin according to their families; to Bale, the family of the Balites; to Asyber, the family of the Asyberites; to Jachiran, the family of the Jachiranites.

<sup>43</sup> To Sophan, the family of the Sophanites.

<sup>44</sup> And the sons of Bale were Adar and Noeman; to Adar, the family of the Adarites; and to Noeman, the family of the Noemanites.

<sup>45</sup> These *are* the sons of Benjamin by their families according to their numbering, thirty-five thousand and five hundred.

<sup>46</sup> And the sons of Dan according to their families; to Same, the family of the Sameites; these *are* the families of Dan according to their families.

<sup>47</sup> All the families of Samei according to their numbering, sixty-four thousand and four hundred.

<sup>48</sup> The sons of Nephthali according to their families; to Asiel, the family of the Asielites; to Gauni, the family of the Gaunites.

<sup>49</sup> To Jeser, the family of the Jeserites; to Sell-em, the family of the Sellemites.

<sup>50</sup> These *are* the families of Nephthali, according to their numbering, forty thousand and three hundred.

### [The Wilderness](#)

{26:51} These [were] the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

{26:52} And the LORD spake unto Moses, saying,

{26:53} Unto these the land shall be divided for an inheritance according to the number of names.

{26:54} To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

{26:55} Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

{26:56} According to the lot shall the possession thereof be divided between many and few.

{26:57} And these [are] they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

{26:58} These [are] the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begot Amram.

{26:59} And the name of Amram's wife [was] Jochebed, the daughter of Levi, whom [her mother] bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

{26:60} And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

{26:61} And Nadab and Abihu died, when they offered strange fire before the LORD.

{26:62} And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

<sup>51</sup> This *is* the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.

<sup>52</sup> And the Lord spoke to Moses, saying,

<sup>53</sup> To these the land shall be divided, so that they may inherit according to the number of the names.

<sup>54</sup> To the greater number thou shalt give the greater inheritance, and to the less number thou shalt give the less inheritance: to each one, as they have been numbered, shall their inheritance be given.

<sup>55</sup> The land shall be divided to the names by lot, they shall inherit according to the tribes of their families.

<sup>56</sup> Thou shalt divide their inheritance by lot between the many and the few.

<sup>57</sup> And the sons of Levi according to their families; to Gedson, the family of the Gedsonites; to Caath, the family of the Caathites; to Merari, the family of the Merarites.

<sup>58</sup> These *are* the families of the sons of Levi; the family of the Lobenites, the family of the Chebronites, the family of the Coreites, and the family of the Musites; and Caath begot Amram.

<sup>59</sup> And the name of his wife *was* Jochabed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram, Aaron and Moses, and Mariam their sister.

<sup>60</sup> And to Aaron were born both Nadab and Abiud, and Eleazar, and Ithamar.

<sup>61</sup> And Nadab and Abiud died when they offered strange fire before the Lord in the wilderness of Sina.

<sup>62</sup> And there were according to their numbering, twenty-three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because they have no inheritance in the midst of the children of Israel.

### The Wilderness

{26:63} These [are] they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan [near] Jericho.

{26:64} But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

{26:65} For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

<sup>63</sup> And this *is* the numbering of Moses and Eleazar the priest, who numbered the children of Israel in Araboth of Moab, at Jordan by Jericho.

<sup>64</sup> And among these there was not a man numbered by Moses and Aaron, whom, *even* the children of Israel, they numbered in the wilderness of Sinai.

<sup>65</sup> For the Lord said to them, They shall surely die in the wilderness; and there was not left even one of them, except Chaleb the son of Jephonne, and Joshua the *son* of Naue.

## JASHER 86:1

1. At that time after the pestilence, the Lord said to Moses, and to Elazer the son of Aaron the priest, saying,
2. Number the heads of the whole community of the children of Israel, from twenty years old and upward, all that went forth in the army.
3. And Moses and Elazer numbered the children of Israel after their families, and the number of all Israel was seven hundred thousand, seven hundred and thirty.
4. And the number of the children of Levi, from one month old and upward, was twentythree thousand, and amongst these there was not a man of those numbered by Moses and Aaron in the wilderness of Sinai.
5. For the Lord had told them that they would die in the wilderness, so they all died, and not one had been left of them excepting Caleb the son of Jephuneh, and Joshua the son of Nun.

## *Zelophehads inheritance,*

### Numbers 27:1

#### King James

{27:1} Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

{27:2} And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, [by] the door of the tabernacle of the congregation, saying,

{27:3} Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

{27:4} Why should the name of our father be done away from among his family, because he hath no son? Give unto us [therefore] a possession among the brethren of our father.

{27:5} And Moses brought their cause before the LORD.

{27:6} And the LORD spake unto Moses, saying,

{27:7} The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

{27:8} And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

{27:9} And if he have no daughter, then ye shall give his inheritance unto his brethren.

{27:10} And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

#### Septuagint

27:1 And the daughters of Salpaad the son of Opher, the son of Galaad, the son of Machir, of the tribe of Manasse, of the sons of Joseph, came near; and these were their names, Maala, and Nua, and Eglā, and Melcha, and Thersa;

2 and they stood before Moses, and before Eleazar the priest, and before the princes, and before all the congregation at the door of the tabernacle of witness, saying,

3 Our father died in the wilderness, and he was not in the midst of the congregation that rebelled against the Lord in the gathering of Core; for he died for his own sin, and he had no sons. Let not the name of our father be blotted out of the midst of his people, because he has no son: give us an inheritance in the midst of our father's brethren.

4 And Moses brought their case before the Lord.

5 And the Lord spoke to Moses, saying,

6 The daughters of Salpaad have spoken rightly: thou shalt surely give them a possession of inheritance in the midst of their father's brethren, and thou shalt assign their father's inheritance to them.

7 And thou shalt speak to the children of Israel, saying,

8 If a man die, and have no son, ye shall assign his inheritance to his daughter.

9 And if he have no daughter, ye shall give his inheritance to his brother.

10 And if he have no brethren, ye shall give his inheritance to his father's brother.

### [The Wilderness](#)

{27:11} And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

<sup>11</sup> And if there be no brethren of his father, ye shall give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an ordinance of judgment, as the Lord commanded Moses.

## *Joshuas appointment*

### Numbers 27:12

#### King James

{27:12} And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

{27:13} And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

{27:14} For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that [is] the water of Meribah in Kadesh in the wilderness of Zin.

{27:15} And Moses spake unto the LORD, saying,

{27:16} Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

{27:17} Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

{27:18} And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom [is] the spirit, and lay thine hand upon him;

{27:19} And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

#### Septuagint

<sup>12</sup> And the Lord said to Moses, Go up to the mountain that is in the country beyond Jordan, this mount Nabau, and behold the land Chanaan, which I give to the sons of Israel for a possession.

<sup>13</sup> And thou shalt see it, and thou also shalt be added to thy people, as Aaron thy brother was added *to them* in mount Or:

<sup>14</sup> because ye transgressed my commandment in the wilderness of Sin, when the congregation resisted *and refused* to sanctify me; ye sanctified me not at the water before them. This is the water of Strife in Cades in the wilderness of Sin.

<sup>15</sup> And Moses said to the Lord,

<sup>16</sup> Let the Lord God of spirits and of all flesh look out for a man over this congregation,

<sup>17</sup> who shall go out before them, and who shall come in before them, and who shall lead them out, and who shall bring them in; so the congregation of the Lord shall not be as sheep without a shepherd.

<sup>18</sup> And the Lord spoke to Moses, saying, Take to thyself Joshua the son of Naue, a man who has the Spirit in him, and thou shalt lay thy hands upon him.

<sup>19</sup> And thou shalt set him before Eleazar the priest, and thou shalt give him a charge before all the congregation, and thou shalt give a charge concerning him before them.

### *The Wilderness*

{27:20} And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

{27:21} And he shall stand before Eleazar the priest, who shall ask [counsel] for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, [both] he, and all the children of Israel with him, even all the congregation.

{27:22} And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

{27:23} And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

<sup>20</sup> And thou shalt put of thy glory upon him, that the children of Israel may hearken to him.

<sup>21</sup> And he shall stand before Eleazar the priest, and they shall ask of him before the Lord the judgment of the Urim: they shall go forth at his word, and at his word they shall come in, he and the children of Israel with one accord, and all the congregation.

<sup>22</sup> And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

<sup>23</sup> And he laid his hands on him, and appointed him as the Lord ordered Moses.

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But Moses was now grown old, and appointed Joshua for his successor, both to receive directions from God as a prophet, and for a commander of the army, if they should at any time stand in need of such a one; and this was done by the command of God, that to him the care of the public should be committed. Now Joshua had been instructed in all those kinds of learning which concerned the laws and God himself, and Moses had been his instructor.

# *Sacrifices*

## Numbers 28:1

### King James

{28:1} And the LORD spake unto Moses, saying,

{28:2} Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye observe to offer unto me in their due season.

{28:3} And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering.

### Septuagint

<sup>28:1</sup> And the Lord spoke to Moses, saying,

<sup>2</sup> Charge the children of Israel, and thou shalt speak to them, saying, Ye shall observe to offer to me in my feasts my gifts, my presents, my burnt- offerings for a sweet-smelling savour.

<sup>3</sup> And thou shalt say to them, These are the burnt- offerings, all that ye shall bring to the Lord; two lambs of a year old without blemish daily, for a whole-burnt offering perpetually.

### *The Wilderness*

{28:4} The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

{28:5} And a tenth [part] of an ephah of flour for a meat offering, mingled with the fourth [part] of an hin of beaten oil.

{28:6} [It is] a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

{28:7} And the drink offering thereof [shall be] the fourth [part] of an hin for the one lamb: in the holy [place] shalt thou cause the strong wine to be poured unto the LORD [for] a drink offering.

{28:8} And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer [it,] a sacrifice made by fire, of a sweet savour unto the LORD.

<sup>4</sup> Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb towards evening.

<sup>5</sup> And thou shalt offer the tenth part of an ephah of fine flour for a meat-offering, mingled with oil, with the fourth part of a hin.

<sup>6</sup> *It is* a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sina for a sweet-smelling savour to the Lord.

<sup>7</sup> And its drink-offering, the fourth part of a hin to each lamb; in the holy place shalt thou pour strong drink as a drink-offering to the Lord.

<sup>8</sup> And the second lamb thou shalt offer toward evening; thou shalt offer it according to its meat-offering and according to its drink-offering for a smell of sweet savour to the Lord.

## *Sabbath*

### Numbers 28:9

#### King James

{28:9} And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof:

{28:10} [This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

#### Septuagint

<sup>9</sup> And on the sabbath-day ye shall offer two lambs of a year old without blemish, and two tenth deals of fine flour mingled with oil for a meat-offering, and a drink-offering.

<sup>10</sup> *It is* a whole- burnt-offering of the sabbaths on the sabbath days, besides the continued whole-burnt-offering, and its drink offering.

## New moon

### Numbers 28:11

#### King James

{28:11} And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

{28:12} And three tenth deals of flour [for] a meat offering, mingled with oil, for one bullock; and two tenth deals of flour [for] a meat offering, mingled with oil, for one ram;

{28:13} And a several tenth deal of flour mingled with oil [for] a meat offering unto one lamb; [for] a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

{28:14} And their drink offerings shall be half an hin of wine unto a bullock, and the third [part] of an hin unto a ram, and a fourth [part] of an hin unto a lamb: this [is] the burnt offering of every month throughout the months of the year.

{28:15} And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering

#### Septuagint

<sup>11</sup> And at the new moons ye shall bring a whole-burnt-offering to the Lord, two calves of the herd, and one ram, seven lambs of a year old without blemish.

<sup>12</sup> Three tenth deals of fine flour mingled with oil for one calf, and two tenth deals of fine flour mingled with oil for one ram.

<sup>13</sup> A tenth deal of fine flour mingled with oil for each lamb, as a meat-offering, a sweet-smelling savour, a burnt-offering to the Lord.

<sup>14</sup> Their drink-offering shall be the half of a hin for one calf; and the third of a hin for one ram; and the fourth part of a hin of wine for one lamb: this *is* the whole-burnt-offering monthly throughout the months of the year.

<sup>15</sup> And *he shall offer* one kid of the goats for a sin-offering to the Lord; it shall be offered beside the continual whole-burnt-offering and its drink-offering.

## Passover and unleavened bread

### Numbers 28:16

#### King James

{28:16} And in the fourteenth day of the first month [is] the passover of the LORD.

{28:17} And in the fifteenth day of this month [is] the feast: seven days shall unleavened bread be eaten.

{28:18} In the first day [shall be] an holy convocation; ye shall do no manner of servile work [therein: ]

#### Septuagint

<sup>16</sup> And in the first month, on the fourteenth day of the month, *is* the passover to the Lord.

<sup>17</sup> And on the fifteenth day of this month *is* a feast; seven days ye shall eat unleavened bread.

<sup>18</sup> And the first day shall be to you a holy convocation; ye shall do no servile work.

### [The Wilderness](#)

{28:19} But ye shall offer a sacrifice made by fire [for] a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

{28:20} And their meat offering [shall be of] flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

{28:21} A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

{28:22} And one goat [for] a sin offering, to make an atonement for you.

{28:23} Ye shall offer these beside the burnt offering in the morning, which [is] for a continual burnt offering.

{28:24} After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

{28:25} And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

19 And ye shall bring whole-burnt-offerings, a sacrifice to the Lord, two calves of the herd, one ram, seven lambs of a year old; they shall be to you without blemish.

20 And their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram.

21 Thou shalt offer a tenth for each lamb, for the seven lambs.

22 And *thou shalt offer* one kid of the goats for a sin-offering, to make atonement for you.

23 Beside the perpetual whole- burnt-offering in the morning, which is a whole-burnt-sacrifice for a continuance,

24 these shall ye thus offer daily for seven days, a gift, a sacrifice for a sweet-smelling savour to the Lord; beside the continual whole-burnt-offering, thou shalt offer its drink-offering.

25 And the seventh day shall be to you a holy convocation; ye shall do no servile work in it.

## *First fruits*

### Numbers 28:26

#### King James

{28:26} Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks [be out,] ye shall have an holy convocation; ye shall do no servile work:

{28:27} But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

{28:28} And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

{28:29} A several tenth deal unto one lamb, throughout the seven lambs;

#### Septuagint

26 And on the day of the new corn, when ye shall offer a new sacrifice *at the festival* of weeks to the Lord, there shall be to you a holy convocation; ye shall do no servile work,

27 and ye shall bring whole-burnt-offerings for a sweet-smelling savour to the Lord, two calves of the herd, one ram, seven lambs without blemish.

28 Their meat-offering *shall be* fine flour mingled with oil; there shall be three tenth deals for one calf, and two tenth deals for one ram.

29 A tenth for each lamb separately, for the seven lambs; and a kid of the goats,

### *The Wilderness*

{28:30} [And] one kid of the goats, to make an atonement for you.

{28:31} Ye shall offer [them] beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

<sup>30</sup> for a sin-offering, to make atonement for you; beside the perpetual whole-burnt-offering: and

<sup>31</sup> ye shall offer to me their meat-offering. They shall be to you unblemished, and ye shall offer their drink-offerings.

## *Trumpets*

### Numbers 29:1

#### King James

{29:1} And in the seventh month, on the first [day] of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

{29:2} And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, [and] seven lambs of the first year without blemish:

{29:3} And their meat offering [shall be of] flour mingled with oil, three tenth deals for a bullock, [and] two tenth deals for a ram,

{29:4} And one tenth deal for one lamb, throughout the seven lambs:

{29:5} And one kid of the goats [for] a sin offering, to make an atonement for you:

{29:6} Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

#### Septuagint

<sup>29:1</sup> And in the seventh month, on the first day of the month, there shall be to you a holy convocation: ye shall do no servile work: it shall be to you a day of blowing the trumpets.

<sup>2</sup> And ye shall offer whole-burnt-offerings for a sweet savour to the Lord, one calf of the herd, one ram, seven lambs of a year old without blemish.

<sup>3</sup> Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram:

<sup>4</sup> a tenth deal for each several ram, for the seven lambs.

<sup>5</sup> And one kid of the goats for a sin-offering, to make atonement for you.

<sup>6</sup> Beside the whole-burnt-offerings for the new moon, and their meat-offerings, and their drink-offerings, and their perpetual whole-burnt-offering; and their meat-offerings and their drink-offerings according to their ordinance for a sweet-smelling savour to the Lord.

## Atonement

### Numbers 29:7

#### King James

{29:7} And ye shall have on the tenth [day] of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work [therein: ]

{29:8} But ye shall offer a burnt offering unto the LORD [for] a sweet savour; one young bullock, one ram, [and] seven lambs of the first year; they shall be unto you without blemish:

{29:9} And their meat offering [shall be of] flour mingled with oil, three tenth deals to a bullock, [and] two tenth deals to one ram,

{29:10} A several tenth deal for one lamb, throughout the seven lambs:

{29:11} One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

#### Septuagint

<sup>7</sup> And on the tenth of this month there shall be to you a holy convocation; and ye shall afflict your souls, and ye shall do no work.

<sup>8</sup> And ye shall bring near whole-burnt-offerings for a sweet-smelling savour to the Lord; burnt-sacrifices to the Lord, one calf of the herd, one ram, seven lambs of a year old; they shall be to you without blemish.

<sup>9</sup> Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram.

<sup>10</sup> A tenth deal for each several lamb, for the seven lambs.

<sup>11</sup> And one kid of the goats for a sin-offering, to make atonement for you; beside the sin-offering for atonement, and the continual whole-burnt-offering, its meat-offering, and its drink-offering according to its ordinance for a smell of sweet savour, a burnt-sacrifice to the Lord.

## Tabernacles

### Numbers 29:12

#### King James

{29:12} And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

{29:13} And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, [and] fourteen lambs of the first year; they shall be without blemish:

#### Septuagint

<sup>12</sup> And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work; and ye shall keep it a feast to the Lord seven days.

<sup>13</sup> And ye shall bring near whole-burnt-offerings, a sacrifice for a smell of sweet savour to the Lord, on the first day thirteen calves of the herd, two rams, fourteen lambs of a year old; they shall be without blemish.

### The Wilderness

{29:14} And their meat offering [shall be of] flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

{29:15} And a several tenth deal to each lamb of the fourteen lambs:

{29:16} And one kid of the goats [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

{29:17} And on the second day [ye shall offer] twelve young bullocks, two rams, fourteen lambs of the first year without spot:

{29:18} And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:

{29:19} And one kid of the goats [for] a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

{29:20} And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

{29:21} And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:

{29:22} And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

{29:23} And on the fourth day ten bullocks, two rams, [and] fourteen lambs of the first year without blemish:

{29:24} Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:

{29:25} And one kid of the goats [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

{29:26} And on the fifth day nine bullocks, two rams, [and] fourteen lambs of the first year without spot:

14 their meat-offerings *shall be* fine flour mingled with oil; there shall be three tenth deals for one calf, for the thirteen calves; and two tenth deals for one ram, for the two rams.

15 A tenth deal for every lamb, for the fourteen lambs.

16 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering: there shall be their meat-offerings and their drink-offerings.

17 And on the second day twelve calves, two rams, fourteen lambs of a year old without blemish.

18 Their meat-offering and their drink-offering shall be for the calves and the rams and the lambs according to their number, according to their ordinance.

19 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; their meat-offerings and their drink-offerings.

20 On the third day eleven calves, two rams, fourteen lambs of a year old without blemish.

21 Their meat-offering and their drink-offering shall be to the calves and to the rams and to the lambs according to their number, according to their ordinance.

22 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

23 On the fourth day ten calves, two rams, fourteen lambs of a year old without spot.

24 There shall be their meat-offerings and their drink-offerings to the calves and the rams and the lambs according to their number, according to their ordinance.

25 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering *there shall be* their meat-offerings and their drink-offerings.

26 On the fifth day nine calves, two rams, fourteen lambs of a year old without spot.

[The Wilderness](#)

{29:27} And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:

{29:28} And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

{29:29} And on the sixth day eight bullocks, two rams, [and] fourteen lambs of the first year without blemish:

{29:30} And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:

{29:31} And one goat [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

{29:32} And on the seventh day seven bullocks, two rams, [and] fourteen lambs of the first year without blemish:

{29:33} And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:

{29:34} And one goat [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

{29:35} On the eighth day ye shall have a solemn assembly: ye shall do no servile work [therein: ]

{29:36} But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

{29:37} Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, [shall be] according to their number, after the manner:

{29:38} And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

27 Their meat-offerings and their drink-offerings *shall be* to the calves and the rams and the lambs according to their number, according to their ordinance.

28 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

29 On the sixth day eight calves, two rams, fourteen lambs of a year old without blemish.

30 There shall be their meat-offerings and their drink-offerings to the calves and rams and lambs according to their number, according to their ordinance.

31 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

32 On the seventh day seven calves, two rams, fourteen lambs of a year old without blemish.

33 Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance.

34 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

35 And on the eighth day there shall be to you a release: ye shall do no servile work in it.

36 And ye shall offer whole-burnt-offerings *as* sacrifices to the Lord, one calf, one ram, seven lambs of a year old without spot.

37 *There shall be* their meat-offerings and their drink-offerings for the calf and the ram and the lambs according to their number, according to their ordinance.

38 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

### The Wilderness

{29:39} These [things] ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

{29:40} And Moses told the children of Israel according to all that the LORD commanded Moses.

<sup>39</sup> These *sacrifices* shall ye offer to the Lord in your feasts, besides your vows; and *ye shall offer* your free-will-offerings and your whole-burnt-offerings, and your meat-offerings and your drink-offerings, and your peace-offerings.

## Vows

### Numbers 30:1

#### King James

{30:1} And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

{30:2} If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

{30:3} If a woman also vow a vow unto the LORD, and bind [herself] by a bond, [being] in her father's house in her youth;

{30:4} And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

{30:5} But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

{30:6} And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

#### Septuagint

<sup>30:1</sup> And Moses spoke to the children of Israel according to all that the Lord commanded Moses.

<sup>2</sup> And Moses spoke to the heads of the tribes of the children of Israel, saying, This *is* the thing which the Lord has commanded.

<sup>3</sup> Whatsoever man shall vow a vow to the Lord, or swear an oath, or bind himself with an obligation upon his soul, he shall not break his word; all that shall come out of his mouth he shall do.

<sup>4</sup> And if a woman shall vow a vow to the Lord, or bind herself with an obligation in her youth in her father's house; and her father should hear her vows and her obligations, wherewith she has bound her soul, and her father should hold his peace at her, then all her vows shall stand,

<sup>5</sup> and all the obligations with which she has bound her soul, shall remain to her.

<sup>6</sup> But if her father straitly forbid *her* in the day in which he shall hear all her vows and her obligations, which she has contracted upon her soul, they shall not stand; and the Lord shall hold her guiltless, because her father forbade her.

*The Wilderness*

{30:7} And her husband heard [it,] and held his peace at her in the day that he heard [it:] then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

{30:8} But if her husband disallowed her on the day that he heard [it:] then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

{30:9} But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

{30:10} And if she vowed in her husband's house, or bound her soul by a bond with an oath;

{30:11} And her husband heard [it,] and held his peace at her, [and] disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

{30:12} But if her husband hath utterly made them void on the day he heard [them; then] whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

{30:13} Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

{30:14} But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which [are] upon her: he confirmeth them, because he held his peace at her in the day that he heard [them. ]

{30:15} But if he shall any ways make them void after that he hath heard [them:] then he shall bear her iniquity.

<sup>7</sup> But if she should be indeed married, and her vows be upon her according to the utterance of her lips, in respect of *the obligations* which she has contracted upon her soul;

<sup>8</sup> and her husband should hear, and hold his peace at her in the day in which he should hear, then thus shall all her vows be binding, and her obligations, which she has contracted upon her soul shall stand.

<sup>9</sup> But if her husband should straitly forbid *her* in the day in which he should hear her, none of her vows or obligations which she has contracted upon her soul shall stand, because her husband has disallowed her, and the Lord shall hold her guiltless.

<sup>10</sup> And the vow of a widow and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her.

<sup>11</sup> And if her vow *be made* in the house of her husband, or the obligation upon her soul with an oath,

<sup>12</sup> and her husband should hear, and hold his peace at her, and not disallow her, then all her vows shall stand, and all the obligations which she contracted against her soul, shall stand against her.

<sup>13</sup> But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows, and in the obligations *contracted* upon her soul, shall stand to her; her husband has cancelled them, and the Lord shall hold her guiltless.

<sup>14</sup> Every vow, and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it.

<sup>15</sup> But if he be wholly silent at her from day to day, then shall he bind upon her all her vows; and he shall confirm to her the obligations *which she has bound* upon herself, because he held his peace at her in the day in which he heard her.

## [The Wilderness](#)

{30:16} These [are] the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, [being yet] in her youth in her father's house.

16 And if her husband should in any wise cancel *them* after the day in which he heard *them*, then he shall bear his iniquity.

17 These *are* the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and daughter in *her* youth in the house of *her* father.

# *Destruction of Midian*

## Numbers 31:1

### King James

{31:1} And the LORD spake unto Moses, saying,

{31:2} Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

{31:3} And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

{31:4} Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

{31:5} So there were delivered out of the thousands of Israel, a thousand of [every] tribe, twelve thousand armed for war.

{31:6} And Moses sent them to the war, a thousand of [every] tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

{31:7} And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

{31:8} And they slew the kings of Midian, beside the rest of them that were slain; [namely,] Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

### Septuagint

31:1 And the Lord spoke to Moses, saying,

2 Avenge the wrongs of the children of Israel on the Midianites, and afterwards thou shalt be added to thy people.

3 And Moses spoke to the people, saying, Arm some of you, and set yourselves in array before the Lord against Midian, to inflict vengeance on Midian from the Lord.

4 Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array.

5 And they numbered of the thousands of Israel a thousand of *each* tribe, twelve thousands; *these were* armed for war.

6 And Moses sent them away a thousand of every tribe with their forces, and Phinees the son of Eleazar the son of Aaron the priest: and the holy instruments, and the signal trumpets *were* in their hands.

7 And they set themselves in array against Midian, as the Lord commanded Moses; and they slew every male.

8 And they slew the kings of Midian together with their slain *subjects*; even Evi and Rocon, and Sur, and Ur, and Roboc, five kings of Midian; and they slew with the sword Balaam the son of Beor with their *other* slain.

[The Wilderness](#)

{31:9} And the children of Israel took [all] the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

{31:10} And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

{31:11} And they took all the spoil, and all the prey, [both] of men and of beasts.

{31:12} And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which [are] by Jordan [near] Jericho.

{31:13} And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

{31:14} And Moses was wroth with the officers of the host, [with] the captains over thousands, and captains over hundreds, which came from the battle.

{31:15} And Moses said unto them, Have ye saved all the women alive?

{31:16} Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

{31:17} Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

{31:18} But all the women children, that have not known a man by lying with him, keep alive for yourselves.

{31:19} And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify [both] yourselves and your captives on the third day, and on the seventh day.

{31:20} And purify all [your] raiment, and all that is made of skins, and all work of goats' [hair,] and all things made of wood.

<sup>9</sup> And they made a prey of the women of Midian, and their store, and their cattle, and all their possessions: and they spoiled their forces.

<sup>10</sup> And they burnt with fire all their cities in the places of their habitation and they burnt their villages with fire.

<sup>11</sup> And they took all their plunder, and all their spoils, both man and beast.

<sup>12</sup> And they brought to Moses and to Eleazar the priest, and to all the children of Israel, the captives, and the spoils, and the plunder, to the camp to Araboth Moab, which is at Jordan by Jericho.

<sup>13</sup> And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them.

<sup>14</sup> And Moses was angry with the captains of the host, the heads of thousands and the heads of hundreds who came from the battle-array.

<sup>15</sup> And Moses said to them, Why have ye saved every female alive?

<sup>16</sup> For they were *the occasion* to the children of Israel by the word of Balaam of their revolting and despising the word of the Lord, because of Phogor; and there was a plague in the congregation of the Lord.

<sup>17</sup> Now then slay every male in all the spoil, slay every woman, who has known the lying with man.

<sup>18</sup> And as for all the captivity of women, who have not known the lying with man, save ye them alive.

<sup>19</sup> And ye shall encamp outside the *great* camp seven days; every one who has slain and who touches a dead body, shall be purified on the third day, and ye and your captivity *shall purify yourselves* on the seventh day.

<sup>20</sup> And ye shall purify every garment and every leathern utensil, and all furniture of goat skin, and every wooden vessel.

### [The Wilderness](#)

{31:21} And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

{31:22} Only the gold, and the silver, the brass, the iron, the tin, and the lead,

{31:23} Every thing that may abide the fire, ye shall make [it] go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

{31:24} And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

<sup>21</sup> And Eleazar the priest said to the men of the host that came from the battle-array, This *is* the ordinance of the law which the Lord has commanded Moses.

<sup>22</sup> Beside the gold, and the silver, and the brass, and the iron, and lead, and tin,

<sup>23</sup> every thing that shall pass through the fire shall so be clean, nevertheless it shall be purified with the water of sanctification; and whatsoever will not pass through the fire shall pass through water.

<sup>24</sup> And on the seventh day ye shall wash your garments, and be clean; and afterwards ye shall come into the camp.

## Antiquities Book 4 7:1

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Now Moses sent an army against the land of Midian, for the causes forementioned, in all twelve thousand, taking an equal number out of every tribe, and appointed Phineas for their commander; of which Phineas we made mention a little before, as he that had guarded the laws of the Hebrews, and had inflicted punishment on Zimri when he had transgressed them. Now the Midianites perceived beforehand how the Hebrews were coming, and would suddenly be upon them: so they assembled their army together, and fortified the entrances into their country, and there awaited the enemy's coming. When they were come, and they had joined battle with them, an immense multitude of the Midianites fell; nor could they be numbered, they were so very many: and among them fell all their kings, five in number, viz. Evi, Zur, Reba, Hur, and Rekem, who was of the same name with a city, the chief and capital of all Arabia, which is still now so called by the whole Arabian nation, Arecem, from the name of the king that built it; but is by the Greeks called Petra. Now when the enemies were discomfited, the Hebrews spoiled their country, and took a great prey, and destroyed the men that were its inhabitants, together with the women; only they let the virgins alone, as Moses had commanded Phineas to do, who indeed came back, bringing with him an army that had received no harm, and a great deal of prey; fifty-two thousand beeves, seventy-five thousand six hundred sheep, sixty thousand asses, with an immense quantity of gold and silver furniture, which the Midianites made use of in their houses; for they were so wealthy, that they were very luxurious. There were also led captive about thirty-two thousand virgins. (14) So Moses parted the prey into parts, and gave one fiftieth part to Eleazar and the two priests, and another fiftieth part to the Levites; and distributed the rest of the prey among the people. After which they lived happily, as having obtained an abundance of good things by their valor, and there being no misfortune that attended them, or hindered their enjoyment of that happiness.

## JASHER 86:6

6. And it was after this that the Lord said to Moses, Say unto the children of Israel to avenge upon Midian the cause of their brethren the children of Israel.

7. And Moses did so, and the children of Israel chose from amongst them twelve thousand men, being one thousand to a tribe, and they went to Midian.

8. And the children of Israel warred against Midian, and they slew every male, also the five princes of Midian, and Balaam the son of Beor did they slay with the sword.

[The Wilderness](#)

9. And the children of Israel took the wives of Midian captive, with their little ones and their cattle, and all belonging to them.

10. And they took all the spoil and all the prey, and they brought it to Moses and to Eleazar to the plains of Moab.

11. And Moses and Eleazar and all the princes of the congregation went forth to meet them with joy.

12. And they divided all the spoil of Midian, and the children of Israel had been revenged upon Midian for the cause of their brethren the children of Israel.

## *Spoils of war*

### Numbers 31:25

#### King James

{31:25} And the LORD spake unto Moses, saying,

{31:26} Take the sum of the prey that was taken, [both] of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

{31:27} And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

{31:28} And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, [both] of the persons, and of the beeves, and of the asses, and of the sheep:

{31:29} Take [it] of their half, and give [it] unto Eleazar the priest, [for] an heave offering of the LORD.

{31:30} And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

{31:31} And Moses and Eleazar the priest did as the LORD commanded Moses.

{31:32} And the booty, [being] the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

#### Septuagint

<sup>25</sup> And the Lord spoke to Moses, saying,

<sup>26</sup> Take the sum of the spoils of the captivity both of man and beast, thou and Eleazar the priest, and the heads of the families of the congregation.

<sup>27</sup> And ye shall divide the spoils between the warriors that went out to battle, and the whole congregation.

<sup>28</sup> And ye shall take a tribute for the Lord from the warriors that went out to battle; one soul out of five hundred, from the men, and from the cattle, even from the oxen, and from the sheep, and from the asses; and ye shall take from their half.

<sup>29</sup> And thou shalt give *them* to Eleazar the priest *as* the first-fruits of the Lord.

<sup>30</sup> And from the half belonging to the children of Israel thou shalt take one in fifty from the men, and from the oxen, and from the sheep, and from the asses, and from all the cattle; and thou shalt give them to the Levites that keep the charges in the tabernacle of the Lord.

<sup>31</sup> And Moses and Eleazar the priest did as the Lord commanded Moses.

<sup>32</sup> And that which remained of the spoil which the warriors took, was—of the sheep, six hundred and seventy-five thousand:

[The Wilderness](#)

{31:33} And threescore and twelve thousand beeves,  
{31:34} And threescore and one thousand asses,  
{31:35} And thirty and two thousand persons in all, of women that had not known man by lying with him.  
{31:36} And the half, [which was] the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:  
{31:37} And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.  
{31:38} And the beeves [were] thirty and six thousand; of which the LORD'S tribute [was] threescore and twelve.  
{31:39} And the asses [were] thirty thousand and five hundred; of which the LORD'S tribute [was] threescore and one.  
{31:40} And the persons [were] sixteen thousand; of which the LORD'S tribute [was] thirty and two persons.  
{31:41} And Moses gave the tribute, [which was] the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.  
{31:42} And of the children of Israel's half, which Moses divided from the men that warred,  
{31:43} (Now the half [that pertained unto] the congregation was three hundred thousand and thirty thousand [and] seven thousand and five hundred sheep,  
{31:44} And thirty and six thousand beeves,  
{31:45} And thirty thousand asses and five hundred,  
{31:46} And sixteen thousand persons;)  
{31:47} Even of the children of Israel's half, Moses took one portion of fifty, [both] of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.  
{31:48} And the officers which [were] over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

<sup>33</sup> and oxen, seventy-two thousand:  
<sup>34</sup> and asses, sixty-one thousand.  
<sup>35</sup> And persons of women who had not known lying with man, all the souls, thirty-two thousand.  
<sup>36</sup> And the half, *even* the portion of them that went out to war, from the number of the sheep, was three hundred and thirty-seven thousand and five hundred.  
<sup>37</sup> And the tribute to the Lord from the sheep was six hundred and seventy-five.  
<sup>38</sup> And the oxen, six and thirty thousand, and the tribute to the Lord seventy-two.  
<sup>39</sup> And asses, thirty thousand and five hundred, and the tribute to the Lord, sixty-one:  
<sup>40</sup> and the persons, sixteen thousand, and the tribute of them to the Lord, thirty-two souls.  
<sup>41</sup> And Moses gave the tribute to the Lord, the heave-offering of God, to Eleazar the priest, as the Lord commanded Moses;  
<sup>42</sup> from the half belonging to the children of Israel, whom Moses separated from the men of war.  
<sup>43</sup> And the half *taken* from the sheep, belonging to the congregation, was three hundred and thirty-seven thousand and five hundred.  
<sup>44</sup> And the oxen, thirty-six thousand;  
<sup>45</sup> asses, thirty thousand and five hundred;  
<sup>46</sup> and persons, sixteen thousand.  
<sup>47</sup> And Moses took of the half belonging to the children of Israel the fiftieth part, of men and of cattle, and he gave them to the Levites who keep the charges of the tabernacle of the Lord, as the Lord commanded Moses.  
<sup>48</sup> And all those who were appointed to be officers of thousands of the host, captains of thousands and captains of hundreds, approached Moses, and said to Moses,

### *The Wilderness*

{31:49} And they said unto Moses, Thy servants have taken the sum of the men of war which [are] under our charge, and there lacketh not one man of us.

{31:50} We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

{31:51} And Moses and Eleazar the priest took the gold of them, [even] all wrought jewels.

{31:52} And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

{31:53} ([For] the men of war had taken spoil, every man for himself.)

{31:54} And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, [for] a memorial for the children of Israel before the LORD.

<sup>49</sup> Thy servants have taken the sum of the men of war with us, and not one is missing.

<sup>50</sup> And we have brought our gift to the Lord, every man who has found an article of gold, whether an armlet, or a chain, or a ring, or a bracelet, or a clasp for hair, to make atonement for us before the Lord.

<sup>51</sup> And Moses and Eleazar the priest took the gold from them, even every wrought article.

<sup>52</sup> And all the wrought gold, even the offering that they offered to the Lord, was sixteen thousand and seven hundred and fifty shekels from the captains of thousands and the captains of hundreds.

<sup>53</sup> For the men of war took plunder every one for himself.

<sup>54</sup> And Moses and Eleazar the priest took the gold from the captains of thousands and captains of hundreds, and brought the vessels into the tabernacle of witness, a memorial of the children of Israel before the Lord.

## *Settlements east of the Jordan*

### Numbers 32:1

#### King James

{32:1} Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place [was] a place for cattle;

{32:2} The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

{32:3} Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

#### Septuagint

<sup>32:1</sup> And the children of Ruben and the children of Gad had a multitude of cattle, very great; and they saw the land of Jazer, and the land of Galaad; and the place was a place for cattle:

<sup>2</sup> and the children of Ruben and the children of Gad came, and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying,

<sup>3</sup> Ataroth, and Daebon, and Jazer, and Namra, and Esebon, and Eleale, and Sebama, and Nabau, and Baean,

### The Wilderness

{32:4} [Even] the country which the LORD smote before the congregation of Israel, [is] a land for cattle, and thy servants have cattle:

{32:5} Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, [and] bring us not over Jordan.

{32:6} And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

{32:7} And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

{32:8} Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

{32:9} For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

{32:10} And the LORD'S anger was kindled the same time, and he sware, saying,

{32:11} Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

{32:12} Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

{32:13} And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

{32:14} And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

{32:15} For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

<sup>4</sup> the land which the Lord has delivered up before the children of Israel, is pasture land, and thy servants have cattle.

<sup>5</sup> And they said, If we have found grace in thy sight, let this land be given to thy servants for a possession, and do not cause us to pass over Jordan.

<sup>6</sup> And Moses said to the sons of Gad and the sons of Reuben, Shall your brethren go to war, and shall ye sit here?

<sup>7</sup> And why do ye pervert the minds of the children of Israel, that they should not cross over into the land, which the Lord gives them?

<sup>8</sup> Did not your fathers thus, when I sent them from Cades Barne to spy out the land?

<sup>9</sup> And they went up to the valley of the cluster, and spied the land, and turned aside the heart of the children of Israel, that they should not go into the land, which the Lord gave them.

<sup>10</sup> And the Lord was very angry in that day, and sware, saying,

<sup>11</sup> Surely these men who came up out of Egypt from twenty years old and upward, who know good and evil, shall not see the land which I sware *to give* to Abraam and Isaac and Jacob, for they have not closely followed after me:

<sup>12</sup> save Caleb the son of Jephonne, who was set apart, and Joshua the son of Naue, for they closely followed after the Lord.

<sup>13</sup> And the Lord was very angry with Israel; and for forty years he caused them to wander in the wilderness, until all the generation which did evil in the sight of the Lord was extinct.

<sup>14</sup> Behold, ye are risen up in the room of your fathers, a combination of sinful men, to increase yet farther the fierce wrath of the Lord against Israel.

<sup>15</sup> For ye will turn away from him to desert him yet once more in the wilderness, and ye will sin against this whole congregation.

### The Wilderness

{32:16} And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

{32:17} But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

{32:18} We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

{32:19} For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

{32:20} And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

{32:21} And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

{32:22} And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

{32:23} But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

{32:24} Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

{32:25} And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

{32:26} Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

{32:27} But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

16 And they came to him, and said, We will build here folds for our cattle, and cities for our possessions;

17 and we will arm ourselves and go as an advanced guard before the children of Israel, until we shall have brought them into their place; and our possessions shall remain in walled cities because of the inhabitants of the land.

18 We will not return to our houses till the children of Israel shall have been distributed, each to his own inheritance.

19 And we will not any longer inherit with them from the other side of Jordan and onwards, because we have our full inheritance on the side beyond Jordan eastward.

20 And Moses said to them, If ye will do according to these words, if ye will arm yourselves before the Lord for battle,

21 and every one of you will pass over Jordan fully armed before the Lord, until his enemy be destroyed from before his face,

22 and the land shall be subdued before the Lord, then afterwards ye shall return, and be guiltless before the Lord, and as regards Israel; and this land shall be to you for a possession before the Lord.

23 But if ye will not do so, ye will sin against the Lord; and ye shall know your sin, when afflictions shall come upon you.

24 And ye shall build for yourselves cities for your store, and folds for your cattle; and ye shall do that which proceeds out of your mouth.

25 And the sons of Ruben and the sons of Gad spoke to Moses, saying, Thy servants will do as our lord commands.

26 Our store, and our wives, and all our cattle shall be in the cities of Galaad.

27 But thy servants will go over all armed and set in order before the Lord to battle, as *our* lord says.

### The Wilderness

{32:28} So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

{32:29} And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

{32:30} But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

{32:31} And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

{32:32} We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan [may be] ours.

{32:33} And Moses gave unto them, [even] to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, [even] the cities of the country round about.

{32:34} And the children of Gad built Dibon, and Ataroth, and Aroer,

{32:35} And Atroth, Shophan, and Jaazer, and Jogbehah,

{32:36} And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

{32:37} And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

{32:38} And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

{32:39} And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which [was] in it.

{32:40} And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

28 And Moses appointed to them *for judges* Eleazar the priest, and Joshua the son of Naue, and the chiefs of the families of the tribes of Israel.

29 And Moses said to them, If the sons of Ruben and the sons of Gad will pass over Jordan with you, every one armed for war before the Lord, and ye shall subdue the land before you, then ye shall give to them the land of Galaad for a possession.

30 But if they will not pass over armed with you to war before the Lord, then shall ye cause to pass over their possessions and their wives and their cattle before you into the land of Chanaan, and they shall inherit with you in the land of Chanaan.

31 And the sons of Ruben and the sons of Gad answered, saying, Whatsoever the Lord says to his servants, that will we do.

32 We will go over armed before the Lord into the land of Chanaan, and ye shall give us our inheritance beyond Jordan.

33 And Moses gave to them, even to the sons of Gad and the sons of Ruben, and to the half tribe of Manasse of the sons of Joseph, the kingdom of Seon king of the Amorites, and the kingdom of Og king of Basan, the land and its cities with its coasts, the cities of the land round about.

34 And the sons of Gad built Daebon, and Ataroth, and Aroer,

35 and Sophar, and Jazer, and they set them up,

36 and Namram, and Baetharan, strong cities, and folds for sheep.

37 And the sons of Ruben built Esebon, and Eleale, and Kariatham,

38 and Beelmeon, surrounded *with walls*, and Sebama; and they called the names of the cities which they built, after their own names.

39 And a son of Machir the son of Manasse went to Galaad, and took it, and destroyed the Amorite who dwelt in it.

40 And Moses gave Galaad to Machir the son of Manasse, and he dwelt there.

### [The Wilderness](#)

{32:41} And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

{32:42} And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

## Deuteronomy 3:12

### King James

{3:12} And this land, [which] we possessed at that time, from Aroer, which [is] by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

{3:13} And the rest of Gilead, and all Bashan, [being] the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

{3:14} Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan- havoth-jair, unto this day.

{3:15} And I gave Gilead unto Machir.

{3:16} And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, [which is] the border of the children of Ammon;

{3:17} The plain also, and Jordan, and the coast [thereof,] from Chinnereth even unto the sea of the plain, [even] the salt sea, under Ashdoth-pisgah eastward.

{3:18} And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all [that are] meet for the war.

{3:19} But your wives, and your little ones, and your cattle, ([for] I know that ye have much cattle,) shall abide in your cities which I have given you;

<sup>41</sup> And Jair the *son* of Manasse went and took their villages, and called them the villages of Jair.

<sup>42</sup> And Nabau went and took Caath and her villages, and called them Naboth after his name.

### Septuagint

<sup>12</sup> And we inherited that land at that time from Aroer, which is by the border of the torrent Arnon, and half the mount of Galaad; and I gave his cities to Ruben and to Gad.

<sup>13</sup> And the rest of Galaad, and all Basan the kingdom of Og I gave to the half-tribe of Manasse, and all the country round about Argob, all that Basan; it shall be accounted the land of Raphain.

<sup>14</sup> And Jair the son of Manasse took all the country round about Argob as far as the borders of Gargasi and Machathi: he called them by his name Basan Thavoth Jair until this day.

<sup>15</sup> And to Machir I gave Galaad.

<sup>16</sup> And to Ruben and to Gad I gave *the land* under Galaad as far as the brook of Arnon, the border between the brook and as far as Jaboc; the brook *is* the border to the children Amman.

<sup>17</sup> And Araba and Jordan *are* the boundary of Machanareth, even to the sea of Araba, the salt sea under Asedoth Phasga eastward.

<sup>18</sup> And I charged you at that time, saying, The Lord your God has given you this land by lot; arm yourselves, every one *that is* powerful, and go before your brethren the children of Israel.

<sup>19</sup> Only your wives and your children and your cattle (I know that ye have much cattle), let them dwell in your cities which I have given you;

*The Wilderness*

{3:20} Until the LORD have given rest unto your brethren, as well as unto you, and [until] they also possess the land which the LORD your God hath given them beyond Jordan: and [then] shall ye return every man unto his possession, which I have given you.

<sup>20</sup> until the Lord your God give your brethren rest, as also he has given to you, and they also shall inherit the land, which the Lord our God gives them on the other side of Jordan; then ye shall return, each one to his inheritance which I have given you.

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At this time it was that the two tribes of Gad and Reuben, and the half tribe of Manasseh, abounded in a multitude of cattle, as well as in all other kinds of prosperity; whence they had a meeting, and in a body came and besought Moses to give them, as their peculiar portion, that land of the Amorites which they had taken by right of war, because it was fruitful, and good for feeding of cattle; but Moses, supposing that they were afraid of fighting with the Canaanites, and invented this provision for their cattle as a handsome excuse for avoiding that war, he called them arrant cowards, and said they had only contrived a decent excuse for that cowardice; and that they had a mind to live in luxury and ease, while all the rest were laboring with great pains to obtain the land they were desirous to have; and that they were not willing to march along, and undergo the remaining hard service, whereby they were, under the Divine promise, to pass over Jordan, and overcome those our enemies which God had shown them, and so obtain their land. But these tribes, when they saw that Moses was angry with them, and when they could not deny but he had a just cause to be displeased at their petition, made an apology for themselves; and said, that it was not on account of their fear of dangers, nor on account of their laziness, that they made this request to him, but that they might leave the prey they had gotten in places of safety, and thereby might be more expedite, and ready to undergo difficulties, and to fight battles. They added this also, that when they had built cities, wherein they might preserve their children, and wives, and possessions, if he would bestow them upon them, they would go along with the rest of the army. Hereupon Moses was pleased with what they said; so he called for Eleazar the high priest, and Joshua, and the chief of the tribes, and permitted these tribes to possess the land of the Amorites; but upon this condition, that they should join with their kinsmen in the war until all things were settled. Upon which condition they took possession of the country, and built them strong cities, and put into them their children and their wives, and whatsoever else they had that might be an impediment to the labors of their future marches.

# Reviewing Israels journey

## Numbers 33:1

### King James

{33:1} These [are] the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

{33:2} And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these [are] their journeys according to their goings out.

{33:3} And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

{33:4} For the Egyptians buried all [their] first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

{33:5} And the children of Israel removed from Rameses, and pitched in Succoth.

{33:6} And they departed from Succoth, and pitched in Etham, which [is] in the edge of the wilderness.

{33:7} And they removed from Etham, and turned again unto Pi-hahiroth, which [is] before Baal-zephon: and they pitched before Migdol.

{33:8} And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

{33:9} And they removed from Marah, and came unto Elim: and in Elim [were] twelve fountains of water, and threescore and ten palm trees; and they pitched there.

{33:10} And they removed from Elim, and encamped by the Red sea.

### Septuagint

33:1 And these are the stages of the children of Israel, as they went out from the land of Egypt with their host by the hand of Moses and Aaron.

2 And Moses wrote their removals and their stages, by the word of the Lord: and these are the stages of their journeying.

3 They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the passover the children of Israel went forth with a high hand before all the Egyptians.

4 And the Egyptians buried those that died of them, even all that the Lord smote, every first-born in the land of Egypt; also the Lord executed vengeance on their gods.

5 And the children of Israel departed from Rameses, and encamped in Socchoth:

6 and they departed from Socchoth and encamped in Buthan, which is a part of the wilderness.

7 And they departed from Buthan and encamped at the mouth of Iroth, which is opposite Beel-sepphon, and encamped opposite Magdol.

8 And they departed from before Iroth, and crossed the middle of the sea into the wilderness; and they went a journey of three days through the wilderness, and encamped in Picriae.

9 And they departed from Picriae, and came to Ælim; and in Ælim were twelve fountains of water, and seventy palm-trees, and they encamped there by the water.

10 And they departed from Ælim, and encamped by the Red Sea.

### *The Wilderness*

{33:11} And they removed from the Red sea, and encamped in the wilderness of Sin.

{33:12} And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

{33:13} And they departed from Dophkah, and encamped in Alush.

{33:14} And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

{33:15} And they departed from Rephidim, and pitched in the wilderness of Sinai.

{33:16} And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

{33:17} And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

{33:18} And they departed from Hazeroth, and pitched in Rithmah.

{33:19} And they departed from Rithmah, and pitched at Rimmon-parez.

{33:20} And they departed from Rimmon-parez, and pitched in Libnah.

{33:21} And they removed from Libnah, and pitched at Rissah.

{33:22} And they journeyed from Rissah, and pitched in Kehelathah.

{33:23} And they went from Kehelathah, and pitched in mount Shapher.

{33:24} And they removed from mount Shapher, and encamped in Haradah.

{33:25} And they removed from Haradah, and pitched in Makheloth. {33:26} And they removed from Makheloth, and encamped at Tahath.

{33:27} And they departed from Tahath, and pitched at Tarah.

{33:28} And they removed from Tarah, and pitched in Mithcah.

{33:29} And they went from Mithcah, and pitched in Hashmonah.

{33:30} And they departed from Hashmonah, and encamped at Moseroth.

{33:31} And they departed from Moseroth, and pitched in Bene-jaakan.

11 And they departed from the Red Sea, and encamped in the wilderness of Sin.

12 And they departed from the wilderness of Sin, and encamped in Raphaca.

13 And they departed from Raphaca, and encamped in Ælus.

14 And they departed from Ælus, and encamped in Raphidin; and there was no water there for the people to drink.

15 And they departed from Raphidin, and encamped in the wilderness of Sina.

16 And they departed from the wilderness of Sina, and encamped at the Graves of Lust.

17 And they departed from the Graves of Lust, and encamped in Aseroth.

18 And they departed from Aseroth, and encamped in Rathama.

19 And they departed from Rathama, and encamped in Remmon Phares.

20 And they departed from Remmon Phares, and encamped in Lebona.

21 And they departed from Lebona, and encamped in Ressian.

22 And they departed from Ressian, and encamped in Makellath.

23 And they departed from Makellath, and encamped in Saphar.

24 And they departed from Saphar, and encamped in Charadath.

25 And they departed from Charadath, and encamped in Makeloth.

26 And they departed from Makeloth, and encamped in Kataath.

27 And they departed from Kataath, and encamped in Tarath.

28 And they departed from Tarath, and encamped in Mathecca.

29 And they departed from Mathecca, and encamped in Selmona.

30 And they departed from Selmona, and encamped in Masuruth.

31 And they departed from Masuruth, and encamped in Banaea.

### [The Wilderness](#)

{33:32} And they removed from Bene-jaakan, and encamped at Hor-hagidgad.  
{33:33} And they went from Hor-hagidgad, and pitched in Jotbathah.  
{33:34} And they removed from Jotbathah, and encamped at Ebronah.  
{33:35} And they departed from Ebronah, and encamped at Ezion-gaber.  
{33:36} And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which [is] Kadesh.  
{33:37} And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.  
{33:38} And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first [day] of the fifth month.  
{33:39} And Aaron [was] an hundred and twenty and three years old when he died in mount Hor.  
{33:40} And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.  
{33:41} And they departed from mount Hor, and pitched in Zalmonah.  
{33:42} And they departed from Zalmonah, and pitched in Punon.  
{33:43} And they departed from Punon, and pitched in Oboth.  
{33:44} And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.  
{33:45} And they departed from Iim, and pitched in Dibon-gad.  
{33:46} And they removed from Dibon-gad, and encamped in Almon-diblathaim.  
{33:47} And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.  
{33:48} And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan [near] Jericho.  
. <sup>32</sup> And they departed from Banaea, and encamped in the mountain Gadgad.

<sup>33</sup> And they departed from the mountain Gadgad, and encamped in Etebatha.  
<sup>34</sup> And they departed from Etebatha, and encamped in Ebrona.  
<sup>35</sup> And they departed from Ebrona, and encamped in Gesion Gaber.  
<sup>36</sup> And they departed from Gesion Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped in the wilderness of Pharan; this is Cades.  
<sup>37</sup> And they departed from Cades, and encamped in mount Or near the land of Edom.  
<sup>38</sup> And Aaron the priest went up by the command of the Lord, and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the fifth month, on the first *day* of the month.  
<sup>39</sup> And Aaron was a hundred and twenty-three years old, when he died in mount Or.  
<sup>40</sup> And Arad the Chananitish king (he too dwelt in the land of Chanaan) having heard when the children of Israel were entering *the land*—  
<sup>41</sup> then they departed from mount Or, and encamped in Selmona.  
<sup>42</sup> And they departed from Selmona, and encamped in Phino.  
<sup>43</sup> And they departed from Phino, and encamped in Oboth.  
<sup>44</sup> And they departed from Oboth, and encamped in Gai, on the other side *Jordan* on the borders of Moab.  
<sup>45</sup> And they departed from Gai, and encamped in Daebon Gad.  
<sup>46</sup> And they departed from Daebon Gad, and encamped in Gelmon Deblathaim.  
<sup>47</sup> And they departed from Gelmon Deblathaim, and encamped on the mountains of Abarim, over against Nabau.  
<sup>48</sup> And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jericho.  
{33:49} And they pitched by Jordan, from Bethjesimoth [even] unto Abel-shittim in the plains of Moab.

[The Wilderness](#)

{33:50} And the LORD spake unto Moses in the plains of Moab by Jordan [near] Jericho, saying,

{33:51} Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

{33:52} Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

{33:53} And ye shall dispossess [the inhabitants] of the land, and dwell therein: for I have given you the land to possess it.

{33:54} And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's [inheritance] shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

{33:55} But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them [shall be] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

{33:56} Moreover it shall come to pass, [that] I shall do unto you, as I thought to do unto them

<sup>49</sup> And they encamped by Jordan between Æsimoth, as far as Belsa to the west of Moab.

<sup>50</sup> And the Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying,

<sup>51</sup> Speak to the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Chanaan.

<sup>52</sup> And ye shall destroy all that dwell in the land before your face, and ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars.

<sup>53</sup> And ye shall destroy all the inhabitants of the land, and ye shall dwell in it, for I have given their land to you for an inheritance.

<sup>54</sup> And ye shall inherit their land according to your tribes; to the greater number ye shall give the larger possession, and to the smaller ye shall give the less possession; to whatsoever *part* a man's name shall go forth *by lot*, there shall be his *property*: ye shall inherit according to the tribes of your families.

<sup>55</sup> But if ye will not destroy the dwellers in the land from before you, then it shall come to pass that whomsoever of them ye shall leave shall be thorns in your eyes, and darts in your sides, and they shall be enemies to you on the land on which ye shall dwell;

<sup>56</sup> and it shall come to pass that as I had determined to do to them, so I will do to you.

# *Borders of the land*

## Numbers 34:1

### King James

{34:1} And the LORD spake unto Moses, saying,

{34:2} Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, [even] the land of Canaan with the coasts thereof:)

{34:3} Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

{34:4} And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

{34:5} And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

{34:6} And [as for] the western border, ye shall even have the great sea for a border: this shall be your west border.

{34:7} And this shall be your north border: from the great sea ye shall point out for you mount Hor:

{34:8} From mount Hor ye shall point out [your border] unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

{34:9} And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

{34:10} And ye shall point out your east border from Hazar-enan to Shepham:

{34:11} And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

### Septuagint

34:1 And the Lord spoke to Moses, saying,

2 Charge the children of Israel, and thou shalt say to them, Ye are entering into the land of Chanaan: it shall be to you for an inheritance, the land of Chanaan with its boundaries.

3 And your southern side shall be from the wilderness of Sin to the border of Edom, and your border southward shall extend on the side of the salt sea eastward.

4 And your border shall go round you from the south to the ascent of Acrabin, and shall proceed by Ennac, and the going forth of it shall be southward to Cades Barne, and it shall go forth to the village of Arad, and shall proceed by Asemona.

5 And the border shall compass from Asemona to the river of Egypt, and the sea shall be the termination.

6 And ye shall have your border on the west, the great sea shall be the boundary: this shall be to you the border on the west.

7 And this shall be your northern border; from the great sea ye shall measure to yourselves, by the side of the mountain.

8 And ye shall measure to yourselves the mountain from mount *Hor* at the entering in to Emath, and the termination of it shall be the coasts of Saradac.

9 And the border shall go out to Dephrona, and its termination shall be at Arsenain; this shall be your border from the north.

10 And ye shall measure to yourselves the eastern border from Arsenain to Sepphamar.

11 And the border shall go down from Sepphamar to Bela eastward to the fountains, and the border shall go down from Bela behind the sea Chenereth eastward.

### [The Wilderness](#)

{34:12} And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

{34:13} And Moses commanded the children of Israel, saying, This [is] the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

{34:14} For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received [their inheritance;] and half the tribe of Manasseh have received their inheritance:

{34:15} The two tribes and the half tribe have received their inheritance on this side Jordan [near] Jericho eastward, toward the sunrising.

{34:16} And the LORD spake unto Moses, saying,

{34:17} These [are] the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

{34:18} And ye shall take one prince of every tribe, to divide the land by inheritance.

{34:19} And the names of the men [are] these: Of the tribe of Judah, Caleb the son of Jephunneh.

{34:20} And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

{34:21} Of the tribe of Benjamin, Elidad the son of Chislon.

{34:22} And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

{34:23} The prince of the children of Joseph, for the tribe of the children of Manasseh, Haniel the son of Ephod.

{34:24} And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

{34:25} And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

{34:26} And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

{34:27} And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

12 And the border shall go down to Jordan, and the termination shall be the salt sea; this shall be your land and its borders round about.

13 And Moses charged the children of Israel, saying, This *is* the land which ye shall inherit by lot, even as the Lord commanded us to give it to the nine tribes and the half-tribe of Manasse.

14 For the tribe of the children of Ruben, and the tribe of the children of Gad have received *their inheritance* according to their families; and the half-tribe of Manasse have received their inheritances.

15 Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastwards.

16 And the Lord spoke to Moses, saying,

17 These *are* the names of the men who shall divide the land to you for an inheritance; Eleazar the priest and Joshua the *son* of Naue.

18 And ye shall take one ruler from *each* tribe to divide the land to you by lot.

19 And these *are* the names of the men; of the tribe of Juda Chaleb the son of Jephonne.

20 Of the tribe of Symeon, Salamiel the son of Semiud.

21 Of the tribe of Benjamin, Eldad the son of Chaslon.

22 Of the tribe of Dan the prince *was* Bacchir the son of Egli.

23 Of the sons of Joseph of the tribe of the sons of Manasse, the prince was Aniel the son of Suphi. 24 Of the tribe of the sons of Ephraim,

the prince was Camuel the son of Sabathan.

25 Of the tribe of Zabulon, the prince was Elisaphan the son of Pharnac.

26 Of the tribe of the sons of Issachar, the prince was Phaltiel the son of Oza.

27 Of the tribe of the children of Aser, the prince was Achior the son of Selemi.

### [The Wilderness](#)

{34:28} And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.  
{34:29} These [are they] whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

28 Of the tribe of Nephthali, the prince was Phadael the son of Jamiud.

29 These did the Lord command to distribute *the inheritances* to the children of Israel in the land of Chanaan.

## *Levites inheritance and sanctuary cities*

### Numbers 35:1

#### King James

{35:1} And the LORD spake unto Moses in the plains of Moab by Jordan [near] Jericho, saying,

{35:2} Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give [also] unto the Levites suburbs for the cities round about them.

{35:3} And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

{35:4} And the suburbs of the cities, which ye shall give unto the Levites, [shall reach] from the wall of the city and outward a thousand cubits round about.

{35:5} And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits and the city [shall be] in the midst: this shall be to them the suburbs of the cities.

{35:6} And among the cities which ye shall give unto the Levites [there shall be] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

{35:7} [So] all the cities which ye shall give to the Levites [shall be] forty and eight cities: them [shall ye give] with their suburbs.

#### Septuagint

35:1 And the Lord spoke to Moses to the west of Moab by Jordan near Jericho, saying,

2 Give orders to the children of Israel, and they shall give to the Levites cities to dwell in from the lot of their possession, and they shall give to the Levites the suburbs of the cities round about them.

3 And the cities shall be for them to dwell in, and their enclosures shall be for their cattle and all their beasts.

4 And the suburbs of the cities which ye shall give to the Levites, shall be from the wall of the city and outwards two thousand cubits round about.

5 And thou shalt measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and your city shall be in the midst of this, and the suburbs of the cities *as described*.

6 And ye shall give the cities to the Levites, the six cities of refuge which ye shall give for the slayer to flee thither, and in addition to these, forty-two cities.

7 Ye shall give to the Levites in all forty-eight cities, them and their suburbs.

### The Wilderness

{35:8} And the cities which ye shall give [shall be] of the possession of the children of Israel: from [them that have] many ye shall give many; but from [them that have] few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

{35:9} And the LORD spake unto Moses, saying,

{35:10} Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

{35:11} Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

{35:12} And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

{35:13} And of these cities which ye shall give six cities shall ye have for refuge.

{35:14} Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, [which] shall be cities of refuge.

{35:15} These six cities shall be a refuge, [both] for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

{35:16} And if he smite him with an instrument of iron, so that he die, he [is] a murderer: the murderer shall surely be put to death.

{35:17} And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

{35:18} Or [if] he smite him with an hand weapon of wood, wherewith he may die, and he die, he [is] a murderer: the murderer shall surely be put to death.

{35:19} The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

8 And as for the cities which ye shall give out of the possession of the children of Israel, from those *that have* much *ye shall give* much, and from those that have less ye shall give less: they shall give of their cities to the Levites each one according to his inheritance which they shall inherit.

9 And the Lord spoke to Moses, saying,

10 Speak to the children of Israel, and thou shalt say to them, Ye are to cross over Jordan into the land of Chanaan.

11 And ye shall appoint to yourselves cities: they shall be to you cities of refuge for the slayer to flee to, every one who has killed another unintentionally.

12 And the cities shall be to you places of refuge from the avenger of blood, and the slayer shall not die until he stands before the congregation for judgment.

13 And the cities which ye shall assign, *even* the six cities, shall be places of refuge for you.

14 Ye shall assign three cities on the other side of Jordan, and ye shall assign three cities in the land of Chanaan.

15 It shall be a place of refuge for the children of Israel, and for the stranger, and for him that sojourns among you; these cities shall be for a place of refuge, for every one to flee thither who has killed a man unintentionally.

16 And if he should smite him with an iron instrument, and the man should die, he is a murderer; let the murderer by all means be put to death.

17 And if he should smite him with a stone *thrown* from his hand, whereby a man may die, and he *thus* die, he is a murderer; let the murderer by all means be put to death.

18 And if he should smite him with an instrument of wood from his hand, whereby he may die, and he *thus* die, he is a murderer; let the murderer by all means be put to death.

19 The avenger of blood himself shall slay the murderer: whensoever he shall meet him he shall slay him.

[The Wilderness](#)

{35:20} But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

{35:21} Or in enmity smite him with his hand, that he die: he that smote [him] shall surely be put to death; [for] he [is] a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

{35:22} But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

{35:23} Or with any stone, wherewith a man may die, seeing [him] not, and cast [it] upon him, that he die, and [was] not his enemy, neither sought his harm:

{35:24} Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

{35:25} And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

{35:26} But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

{35:27} And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

{35:28} Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

{35:29} So these [things] shall be for a statute of judgment unto you throughout your generations in all your dwellings.

{35:30} Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person [to cause him] to die.

20 And if he should thrust him through enmity, or cast any thing upon him from an ambuscade, and the man should die,

21 or if he have smitten him with his hand through anger, and the man should die, let the man that smote him be put to death by all means, he is a murderer: let the murderer by all means be put to death: the avenger of blood shall slay the murderer when he meets him.

22 But if he should thrust him suddenly, not through enmity, or cast any thing upon him, not from an ambuscade,

23 or *smite him* with any stone, whereby a man may die, unawares, and it should fall upon him, and he should die, but he was not his enemy, nor sought to hurt him;

24 then the assembly shall judge between the smiter and the avenger of blood, according to these judgments.

25 And the congregation shall rescue the slayer from the avenger of blood, and the congregation shall restore him to his city of refuge, whither he fled for refuge; and he shall dwell there till the death of the high-priest, whom they anointed with the holy oil.

26 But if the slayer should in any wise go out beyond the bounds of the city whither he fled for refuge,

27 and the avenger of blood should find him without the bounds of the city of his refuge, and the avenger of blood should kill the slayer, he is not guilty.

28 For he ought to have remained in the city of refuge till the high-priest died; and after the death of the high-priest the slayer shall return to the land of his possession.

29 And these things shall be to you for an ordinance of judgment throughout your generations in all your dwellings.

30 Whoever kills a man, thou shalt slay the murderer on the testimony of witnesses; and one witness shall not testify against a soul that he should die.

### The Wilderness

{35:31} Moreover ye shall take no satisfaction for the life of a murderer, which [is] guilty of death: but he shall be surely put to death.

{35:32} And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

{35:33} So ye shall not pollute the land wherein ye [are:] for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

{35:34} Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

<sup>31</sup> And ye shall not accept ransoms for life from a murderer who is worthy of death, for he shall be surely put to death.

<sup>32</sup> Ye shall not accept a ransom *to excuse* his fleeing to the city of refuge, so that he should again dwell in the land, until the death of the high-priest.

<sup>33</sup> So shall ye not pollute with murder the land in which ye dwell; for this blood pollutes the land, and the land shall not be purged from the blood shed upon it, but by the blood of him that shed it.

<sup>34</sup> And ye shall not defile the land whereon ye dwell, on which I dwell in the midst of you; for I am the Lord dwelling in the midst of the children of Israel.

### Antiquities Book 4 7:4

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Moses also now built those ten cities which were to be of the number of the forty-eight [for the Levites;]; three of which he allotted to those that slew any person involuntarily, and fled to them; and he assigned the same time for their banishment with that of the life of that high priest under whom the slaughter and flight happened; after which death of the high priest he permitted the slayer to return home. During the time of his exile, the relations of him that was slain may, by this law, kill the manslayer, if they caught him without the bounds of the city to which he fled, though this permission was not granted to any other person. Now the cities which were set apart for this flight were these: Bezer, at the borders of Arabia; Ramoth, of the land of Gilead; and Golan, in the land of Bashan. There were to be also, by Moses's command, three other cities allotted for the habitation of these fugitives out of the cities of the Levites, but not till after they should be in possession of the land of Canaan.

## Concerning a woman's inheritance

### Numbers 36:1

#### King James

{36:1} And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

{36:2} And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

{36:3} And if they be married to any of the sons of the [other] tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

{36:4} And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

{36:5} And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

{36:6} This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

#### Septuagint

36:1 And the heads of the tribe of the sons of Galaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near, and spoke before Moses, and before Eleazar the priest, and before the heads of the houses of the families of the children of Israel:

<sup>2</sup> and they said, The Lord commanded our lord to render the land of inheritance by lot to the children of Israel; and the Lord appointed our lord to give the inheritance of Salpaad our brother to his daughters.

<sup>3</sup> And they will become wives in one of the tribes of the children of Israel; so their inheritance shall be taken away from the possession of our fathers, and shall be added to the inheritance of the tribe into which the women shall marry, and shall be taken away from the portion of our inheritance.

<sup>4</sup> And if there shall be a release of the children of Israel, then shall their inheritance be added to the inheritance of the tribe into which the women marry, and their inheritance, shall be taken away from the inheritance of our family's tribe.

<sup>5</sup> And Moses charged the children of Israel by the commandment of the Lord, saying, Thus says the tribe of the children of Joseph.

<sup>6</sup> This *is* the thing which the Lord has appointed the daughters of Salpaad, saying, Let them marry where they please, only let them marry *men* of their father's tribe.

## The Wilderness

{36:7} So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

{36:8} And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

{36:9} Neither shall the inheritance remove from [one] tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

{36:10} Even as the LORD commanded Moses, so did the daughters of Zelophehad:

{36:11} For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

{36:12} [And] they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

{36:13} These [are] the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan [near] Jericho.

<sup>7</sup> So shall not the inheritance of the children of Israel go about from tribe to tribe, for the children of Israel shall steadfastly continue each in the inheritance of his family's tribe.

<sup>8</sup> And whatever daughter is heiress to a property of the tribes of the children Israel, *such* women shall be married each to one of her father's tribe, that the sons of Israel may each inherit the property of his father's tribe.

<sup>9</sup> And the inheritance shall not go about from one tribe to another, but the children of Israel shall steadfastly continue each in his own inheritance.

<sup>10</sup> As the Lord commanded Moses, so did they to the daughters of Salpaad.

<sup>11</sup> So Thersa, and Egla, and Melcha, and Nua, and Malaa, the daughters of Salpaad, married their cousins;

<sup>12</sup> they were married *to men* of the tribe of Manasse of the sons of Joseph; and their inheritance was attached to the tribe of their father's family.

<sup>13</sup> These *are* the commandments, and the ordinances, and the judgments, which the Lord commanded by the hand of Moses, at the west of Moab, at Jordan by Jericho.

## Antiquities Book 4 7:5

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At this time the chief men of the tribe of Manasseh came to Moses, and informed him that there was an eminent man of their tribe dead, whose name was Zelophehad, who left no male children, but left daughters; and asked him whether these daughters might inherit his land or not. He made this answer, That if they shall marry into their own tribe, they shall carry their estate along with them; but if they dispose of themselves in marriage to men of another tribe, they shall leave their inheritance in their father's tribe. And then it was that Moses ordained, that every one's inheritance should continue in his own tribe.

# Moses denied entry

## Deuteronomy 3:21

### King James

{3:21} And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

{3:22} Ye shall not fear them: for the LORD your God he shall fight for you.

{3:23} And I besought the LORD at that time, saying,

{3:24} O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God [is there] in heaven or in earth, that can do according to thy works, and according to thy might?

{3:25} I pray thee, let me go over, and see the good land that [is] beyond Jordan, that goodly mountain, and Lebanon.

{3:26} But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

{3:27} Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold [it] with thine eyes: for thou shalt not go over this Jordan.

{3:28} But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

{3:29} So we abode in the valley over against Beth-peor.

### Septuagint

<sup>21</sup> And I commanded Joshua at that time, saying, Your eyes have seen all things, which the Lord our God did to these two kings: so shall the Lord our God do to all the kingdoms against which thou crossest over thither.

<sup>22</sup> Ye shall not be afraid of them, because the Lord our God himself shall fight for you.

<sup>23</sup> And I besought the Lord at that time, saying,

<sup>24</sup> Lord God, thou hast begun to shew to thy servant thy strength, and thy power, and thy mighty hand, and thy high arm: for what God is there in heaven or on the earth, who will do as thou hast done, and according to thy might?

<sup>25</sup> I will therefore go over and see this good land that is beyond Jordan, this good mountain and Antilibanus.

<sup>26</sup> And the Lord because of you did not regard me, and hearkened not to me; and the Lord said to me, Let it suffice thee, speak not of this matter to me any more.

<sup>27</sup> Go up to the top of the quarried rock, and look with thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes, for thou shalt not go over this Jordan.

<sup>28</sup> And charge Joshua, and strengthen him, and encourage him; for he shall go before the face of this people, and he shall give them the inheritance of all the land which thou hast seen.

<sup>29</sup> And we abode in the valley near the house of Phogor.

