**The Story of Abraham**

**Introduction**

This is a story of good versus evil. The main players are Abraham and Nimrod. This story is taken from several different sources. The sources do not always agree, therefore there is some difficulty with continuity. Hebrew culture and stories were passed down from generation to generation to teach principles that were important to their culture. For the Hebrew, teaching of principle was more important than exact historical fact. When you read this story of Abraham, if you will keep in mind that this is a teaching story, not a history, it will be much more enjoyable and meaningful. I have not tried to document all of the sources each piece of the stories comes from. If I did it would be too messy to read. I have documented references that may help you understand the words or context of the story.

cp = compare.

b. = born; d. = died

A number “18” = a page number from the reference cited.

When a name or location is first mentioned, the word(s) in quotes following it indicate the Hebrew meaning of the name or location, for example: Shem (“name”) or Noah (“rest”) illustrates that the meaning of “Shem” is indeed “name” and the meaning of “Noah” is “rest.”

**Chapter 11 of Genesis – the Tower of Babel.**

We have here the ancient Hebrew explanation of the diversity of human language, and of the wide dispersion of language, and of the wide dispersion of the human race. Babylon is represented as the original center of human civilization after the Flood [actually a part of civilization; note that not all of the people, such as Shem, had their language changed]. The splendid buildings of Babylonia were among the most remarkable achievements of human power and pride. But they were offensive to the Jews as being associated with idolatry, and their erection is here regarded as rebellion against Jehovah, who confounds the language of the builders [not everyone], and brings about their dispersion. ‘The story emphasizes the supremacy of the One God over all the inhabitants of the world, and attributes to His wisdom that distribution into languages and nations which secured the spreading of mankind…and provided for the dispersion of civilizing influences into different quarters of the globe. Above all, it teaches that rebellion against God is the original source of discord. The gift of Pentecost, as the Fathers saw, is the opposite of the story of the Tower of Babel. The true unity of the race, made known in Christ (cp. Col. 3:11) is confirmed by the utterance of the Spirit which is heard by all alike. The believer “journeys,” is not away from God’s presence, but draws nigh to Him by faith.’ (*Bible Commentary*, Rev. J. R. Dummelow, 18)

**Genesis, Chapter 11:10-32 - Names.**

The Hebrews attached a great importance to names, which were mostly regarded as descriptive of some characteristic in the thing or person upon whom they were bestowed. In the giving of a name, or in explaining one already given, strict regard was not paid to the actual derivation of the word. It was enough if the name resembled in any way a word which might be taken as applicable to the subject. (Dummelow, 11)

The early period of the world’s history from the Creation to Abraham is represented in the form of a genealogical table. Three hundred years are reckoned to have elapsed between the Flood and the birth of Abraham (b. 1948 AM[[1]](#footnote-1), 2052 BC). We may therefore regard the following list as a conventional arrangement for bridging over the interval between the Flood and the beginnings of the Hebrew race, based on ancient tradition. The genealogy is followed until the point of our interest is reached in the birth of Abraham. (Dummelow, 19)

**The Generations of Abraham** – **His Genealogy**

Shem (“name,” 1548 AM, 2452 BC), the son of Noah (“rest”) was 100 years old when his wife bore their son Arphaxad, two years after the flood (1656 AM, 2344 BC). Shem lived another 500 years and he and his wife had additional children.

When Arphaxad was 35 he and his wife had a son they named Salah, then lived another 403 years and he and his wife had more sons and daughters. Salah lived 30 years, and begat Eber and lived another 403 years, and had more children. Eber was 34 years when Peleg (1757 AM, 2243 BC) was born, then Eber lived 430 years more and begat sons and daughters. Peleg lived thirty years and begat Reu, then lived 209 years more having more children. Reu was 32 years old when Serug was born. Reu lived after he begat Serug 207 years and had additional children. Serug was 30 years old and begat Nahor. Serug lived 200 years after he begat Nahor, and begat sons and daughters. Nahor lived 29 years and begat Terah (1878 AM, 2122 BC). Nahor lived after he begat Terah 119 years and had additional children.

Terah (“station”) lived 38 years and begat Haran, and sometime later begat Nahor. When he was seventy years old, he begat Abram (“exalted father,” 1948 AM, 2052 BC). Terah, a 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.

**Nimrod and The Tower of Babel**

Following the Flood, all of the people of earth spoke one language.[[2]](#footnote-2) As the children of Noah journeyed from the east (that is to say, strayed from the teachings of God),[[3]](#footnote-3) they found a plain in the land of Shinar, a country of two rivers. This territory was later known as Babylonia or Chaldea. Nimrod (“rebellion” or “the valiant,”) a mighty hunter and son of Cush, the son of Ham, built an empire in the land of Shinar, and he reigned over it, and he built cities in the land of Shinar. He was the first person to set himself up as a king, a person who ruled over other people. He set himself up to be as a god.

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. 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. 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.

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. 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 (“sayer of darkness” or “fall of the sayer”), saying that at the tower his princes and men fell because of his influence.

Nimrod did not return to the Lord, but continued in wickedness and in teaching wickedness to the sons of men. Mardon, his son, was worse than his father, and continued to add to the abominations of his father. He caused the sons of men to sin, therefore it is said, “From the wicked goeth forth wickedness.”

Nimrod and his chief leaders decided to build a city and a tower whose top would reach unto heaven believing then many would be attracted to their city, such that they could build an empire rather than be scattered over the whole earth. They said one to another, “let us make brick, and burn them thoroughly.” And they had brick for stone, and slime (bitumen) for mortar. Prior to this time, alters, buildings and temples had been built of stone, a thing that God created. Now, the people of Nimrod are saying, “we will make our tower that will take us to heaven with material made of our own hands, not with material made by the hand of God.” They put themselves on equal grounds with or above God.

Jehovah[[4]](#footnote-4), who is concerned with the activities of men, came down to see the city and the tower, which the children of men built and said, “Behold, the people are 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 doing. Let us confound their language, that they may not understand one another’s speech.”

Jehovah scattered them over the face of the earth: and they stopped building the city.

The name of the city was called Babel, because Jehovah confounded the languages of all the earth there. Some believe Babel means the ‘gate of God’ because the people were trying to get into heaven using their own hands, not by the way God had specified. Not being able to speak to one another, the people spread out upon the land. This is the time and place into which Abram was born.

**The Birth and Early Years of Abraham**

Terah took a wife whose name was Amathlaah (or Amthelo) daughter of Abram (Abraham got his name, ‘Abram’ from his grandfather), the daughter of his father’s sister (a daughter of his aunt). When Terah was thirty-eight years old Amathlaah bore a son, and Terah called his name Haran. Amathlaah also bore a son they named Nahor. And when Terah was seventy years old she bore another son which Terah called Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son. Haran was in those days that Abram was born, two and thirty years old. The town in which Abram was born was called Cutha,[[5]](#footnote-5) in Mesopotamia.

Abram was the tenth generation removed from Noah, being a direct descendant of Shem, the father of all the “Semitic” peoples. When Abram was born, Shem was 400 years old, and his father Noah was 892 years old. Abram was 58 years old when Noah died. These are important facts, for, as we shall see later, Abram spent many years in the house of Noah and Shem, and received instruction from them. Thus, he learned all the details about the Flood from the very men who built the Ark and survived the Flood. (Noah knew Methuselah for many hundreds of years, who in turn knew Adam for many hundreds of years, which means that Abraham received reliable information about everything that happened since the very first day of Creation!).

Terah, Abraham’s father, was the chief officer or minister of the first king mentioned in the Torah, the mighty King Nimrod of Babylon (also known by its former name, Shinear, and the land of the Chaldees). Terah was an idol worshipper, like his king, and their chief god was the Sun.

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. 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.

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. 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 forever, and he and his seed will slay great kings, and inherit their lands.”

Now 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. 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. 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.”

And they did so. 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. We heard that a son was born to Terah the son of Nahor, the prince of thy host, and we yesternight went to his house, and we ate and drank and rejoiced with him that night. 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. 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. And now our lord and king, behold we have truly acquainted thee with what we have seen concerning this child. If it seems 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.

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. 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. 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.

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 desires. 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.”

The king said, “Speak.”

Terah said to the king, “Ayon, son of Mored, came to me yesternight, saying, “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.”

I said to him, “Wait till I see the king concerning thy words, and behold whatever the king saith, that will I do.”

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.

And the king heard the words of Terah, and his anger was kindled and he considered him in the light of a fool. 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? Are you so short of silver and gold, that you should do this thing, because you cannot obtain straw and provender to feed your horse? And what is silver and gold to you, or straw and provender, that you should give away that fine horse which I gave thee, like which there is none to be had on the whole earth?”

When the king left off speaking, Terah answered the king, saying, “Like unto this has the king spoken to his servant. 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.’”

Now 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. 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 desires 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 him.”

The king said to Terah, “No, but I will purchase thy younger son for a price.”

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. 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.”

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.

On the third day, the king sent to Terah, saying, “Send me thy son for a price as I spoke to you; and should you not do this, I will send and slay all you have in your house, so that you shall not even have a dog remaining.”

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. This was done that Nimrod might not cause Abram’s death.

The king took the child from Terah and with all his might dashed his head to the ground, for he thought it was Abram. This was concealed from Nimrod from that day, and it was forgotten by the king, as it was the will of Providence not to suffer Abram’s death.

Terah took Abram his son secretly, together with his mother, Amathlaah, and a nurse, and he concealed them in a cave, and he brought them their provisions monthly. 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.

At the age of three years, Abram knew that it was meaningless to worship the sun or any other idol, but that there was a great God, who created the sun and the moon, and the whole world, who, though Himself unseen, sees everything and knows everything, and is the real King of the World, more powerful than Nimrod. And since that time, Abram’s faith in God grew stronger every day.

At the age of ten, Abram decided to leave the cave and to go to Noah and Shem, of whom his mother had told him many wonderful stories. Abram made his way from the low country to the mountainous region of Ararat in the land of Kedem (eastward of Palestine, i.e. Arabia, Mesopotamia and Babylonia), where Noah and his family lived. He was made welcome by Noah and Shem, who taught him all they knew about God and the ways of God.

Abram stayed with Noah and Shem for nearly 39 years. It was at the end of this period, when he was 48 years old, while still at Noah’s house, that Abraham heard about the world-shattering event of the Tower of Babel, which took place in the land of Shinear, where Nimrod reigned supreme. Nimrod and his people wanted to build a tower that would reach up to heaven, so that they might establish their reign upon the heaven as well as on the earth. It was the height of arrogance and defiance of men against God, and it led to confusion and to their dispersal and division into seventy tongues and nations. Abraham decided that it was time for him to go out and teach them the truth about God, and about the falsehood and worthlessness of the idols. He knew that in defying Nimrod, and even his own father, he would be risking his life, for Nimrod had proclaimed himself god and demanded that all the people worship him.

When Abram was fifty years old he came from the house of Noah returned to his father’s house in Babylon. As a result of living with Noah and Shem, Abram knew Jehovah and went in his ways and instructions, and the Lord his God was with him.

Terah was in those days was still captain of the host of king Nimrod, and he still followed strange gods.

Abram came to Terah his father, saying, “Father!”

Terah replied, “Behold, here am I, my son.”

And Abram said, “What help and profit have we from those idols which you worship,   
And before which you bow yourself? For there is no spirit in them, they are dumb forms, and a misleading of the heart. Worship them not. Worship the God of heaven, who causes the rain and the dew to descend on the earth and does everything upon the earth, and has created everything by His word, and all life is from before His face. Why do you worship things that have no spirit in them? For they are the work of men’s hands, and on your shoulders, do you bear them, and you 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.”

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? If I tell them the truth, they will slay me, for their soul embraces them to worship them and honor them. Keep silent, my son, lest they slay you.”

Abram also spoke these words to his two brothers, and they were angry with him and he kept silent.

**Abram and the Idols**

Abram came to his father’s house and saw twelve gods standing there in their temples, and the disgust of Abram was kindled when he saw these images in his father’s house. 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.”

Abram went from them, and his disgust 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.

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 you and me.”

Terah answered his son Abram and said, “Behold those who created us are all with us in the house.”

Abram said to his father, “My lord, shew them to me I pray you.”

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.

Terah said to his son, “These are they which made all you see upon earth, and which created me and you, and all mankind.”

Terah bowed down to his gods, and he then went away from them, and Abram, his son, went away with him.

When Abram had gone from them he went to his mother and sat before her, and he said to his mother, “My father has shown me those who made heaven and earth, and all the sons of men. 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.”

His mother did so. 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.

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. 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.”

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.

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. 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.

In the evening of that day in that house Abram was clothed with the spirit of God. 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.”

When Abram saw all these things his disgust 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 but the large one. 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. 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. 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. When Terah saw this his anger was greatly kindled, and he hastened and went from the room to Abram. He found Abram his son still sitting in the house; and he said to him, “What is this work you hast done to my gods?”

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. 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 back to them and broke them all, and behold the hatchet is yet in his hand as you see.

Terah’s anger was kindled against his son Abram, when he spoke this in his anger, “What is this tale that you hast told? You speak lies to me. Is there in these gods spirit, soul or power to do all you have told me? Are they not wood and stone, and have I not myself made them, and can you speak such lies, saying that the large god that was with them smote them? It is you that placed the hatchet in his hands, and then say, ‘he smote them all.’”

Abram answered his father and said to him, “How can you then serve these idols in whom there is no power to do anything? Can those idols in which you believe deliver you? can they hear your prayers when you call upon them? can they deliver you from the hands of you enemies, or will they fight your battles for you against your enemies, that you should serve wood and stone which can neither speak nor hear?

“Now surely it is not good for you nor for the sons of men that are connected with you, 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?

“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?

“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?

“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?

**A different version of the story from the Book of Jubilees**

In the sixtieth year of the life of Abram, 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. They arose in the night and sought to save their gods from the midst of the fire. Haran hasted 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.

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. His father has also transgressed your commands, and mocked you by bringing you another child, which you did kill.”

When the king heard their words, he was exceedingly wroth, and ordered Terah to be brought before him.

The king said, “Have you heard what the conjurors have spoken? Now tell me truly, how did you; and if you shalt speak truth you shalt be acquitted.”

Seeing that the king’s anger was so much kindled, Terah said to the king, “My lord and king, you have heard the truth, and what the sages have spoken is right.”

The king said, “How could you do this thing, to transgress my orders and to give me a child that you did not beget, and to take value for him?”

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.”

The king said “Who advised you to this? Tell me, do not hide aught from me, and then you shall not die.”

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.”

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 your son who advised you 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.”

“Now therefore my father refrain from this, and bring not evil upon your soul and the souls of your household.”

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.

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 you want?”

Then Terah said, “I beseech you 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 you, and judge him according to the law, that we may be delivered from his evil.

Nimrod sent three men of his servants, and they went and brought Abram before the king. Nimrod and all his princes and servants were that day sitting before him, and Terah sat also before them.

Nimrod said to Abram, “What is this that you have done to your father and to his gods?”

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 you hast heard.”

Nimrod said to Abram, “Had they power to speak and eat and do as you hast said?”

Abram answered the king, saying, “If there be no power in them why do you serve them and cause the sons of men to err through your follies? Do you imagine that they can deliver you or do anything small or great, that you should serve them? And why will you not serve the God of the whole universe, who created you and in whose power it is to kill and keep alive? 0 foolish, simple, and ignorant king, woe unto you forever. I thought you wouldst teach your servants the upright way, but you have not done this, but have filled the whole earth with your sins and the sins of your people who have followed your ways.

“Do you not know, or have you not heard, that this evil which you do, 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 will you and your people rise up now and do like unto this work, in order to bring down the disappoint of the Lord God of the universe, and to bring evil upon you and the whole earth?

“Now therefore put away this evil deed which you do, and serve the God of the universe, as your soul is in his hands, and then it will be well with you. If your wicked heart will not hearken to my words to cause you to forsake your evil ways, and to serve the eternal God, then will you die in shame in the latter days, you, your people and all who are connected with you, hearing your words or walking in your evil ways.”

When Abram had ceased speaking before the king and princes, Abram lifted up his eyes to the heavens, and he said, “The Lord sees all the wicked, and he will judge them.”

**Abraham Is Put in Prison, then in a Fiery Furnace**

When the Nimrod heard the words of Abram he ordered him to be put into prison; and Abram was ten days in prison. 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. Nimrod 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. Therefore, decide what judgment is due to this man who reviled the king; who spoke and did all the things that you heard.”

They all answered the king saying, “The man who reviles 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.”

“If it pleases the king to do this, let him order his servants to kindle a fire both night and day in your brick furnace, and then we will cast this man into it.”

And Nimrod 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 (or Kasdim); and Nimrod ordered them to take Abram from prison and bring him out to be burned.

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. 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.

**The Death of Haran**

Haran at that time felt inclined to follow the ways of Abram, but he kept it within himself. 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.”

The Jewish Book of Jubilees declares that Haran was burnt to death, whilst attempting to save some of the images of the god, when Abraham burnt the house in which they were. (Dummelow, 19)

When Terah had spoken to the king concerning Haran his son, the king ordered Haran to be seized with Abram. 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.

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. 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.

The Lord loved Abram and had compassion over him, and the Lord came down and delivered Abram from the fire and he was not burned. But all the cords with which they bound him were burned, while Abram remained and walked about in the fire. 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.

**Abram Walks in the Fiery Furnace and Is Not Harmed**

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.”

Now 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. Nimrod 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. Rather, 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.”

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. 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;”

So, Abram hearkened to the voice of Nimrod, and he went forth from the fire and came and stood before the king. 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.

Nimrod said to Abram, “How is it that you were not burned in the fire?”

Abram replied 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 you didst cast me.”

But Haran the brother of Abram was burned to ashes, and they sought for his body, and they found it consumed. Haran was eighty-two years old when he died in the fire of Kasdim. And the king, princes, and inhabitants of the land, seeing that Abram was delivered from the fire, they came and bowed down to Abram.

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.

Now 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. Nimrod 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.

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. Abram went forth from the king in peace, and many of the king’s servants followed him, and about three hundred men joined him.

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. And from that day forward Abram inclined the hearts of the sons of men to serve the Lord.

**The story of Abraham according to the Book of Abraham**[[6]](#footnote-6)

In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence; And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers [Noah and Shem], and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

My fathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto these dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, men, women, and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar’s Hill, at the head of the plain of Olishem.

Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt.

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands; and his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father’s house, and from all thy kinsfolk, into a strange land which thou know not of; and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God.

Behold, Potiphar’s Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which Pharaoh signifies king by royal blood.

Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden; when this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly, a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life.

But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore, a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died; but Terah, my father, yet lived in the land of Ur, of the Chaldees.

**Abram Marries Sarai**

Abram and Nahor (“snorting”) took them wives: the name of Abram’s wife was Sarai[[7]](#footnote-7) (“princess”); and the name of Nahor’s wife, Milcah (“queen”), the daughter of Haran (“mountaineer”), the father of Milcah, and the father of Iscah.

 But Sarai, wife of Abram, was barren; she had no child.

**King Nimrod Dreams that Abram Will Slay Him**

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. 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. Next, 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. 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. 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. King Nimrod was grieved at the sight, and he awoke out of his sleep and his spirit was agitated and he felt a great terror.

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.

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. 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. And as to what you hast said concerning three men which you didst see like unto yourself, and which did escape, this means that only you wilt escape with three kings from the kings of the earth who will be with you in battle. And that which you saw of the river which turned to an egg as at first, and the young bird plucking out your eye, this means nothing else but the seed of Abram which will slay the king in latter days. This is my king’s dream, and this is its interpretation, and the dream is true, and the interpretation which your servant has given you is right. Now therefore my king, surely you know that it is now fifty-two years since your 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 you nor your 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 you in latter days?”

And Nimrod, the king, 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.

**Eliezer Warns Abram**

Eliezer (“God is help” or “to whom God is help;” a man of Damascus[[8]](#footnote-8) whom Abraham intended to be his heir before the birth of Isaac or Ishmael), Abram’s servant whom the king (Nimrod) 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.

Eliezer said to Abram, “Hasten, rise up and save your soul, that you do not die through the hands of the king, for thus did he see in a dream concerning you, and thus did Anuki interpret it, and thus also did Anuki advise the king concerning you.”

Abram hearkened to the voice of Eliezer, and 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 throughout 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.

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.

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. Terah came to see Abram his son secretly in the house of Noah, and Terah was very great in the eyes of the king.

Abram said to his father, “Do you not know that the king thinketh to slay me, and to annihilate my name from the earth by the advice of his wicked counsellors? Now whom have you here and what have you in this land? Arise, let us go together to the land of Canaan, that we may be delivered from his hand, lest you perish also through him in the latter days. Do you not know or have you not heard, that it is not through love that Nimrod giveth you all this honor, but it is only for his benefit that he bestows all this good upon you? And if he do unto you 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.

**Abram takes his wife, father, Terah, and followers to Canaan**

Abram said to his father Terah, “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 you the Lord who created you in the earth and it will be well with you; and cast away all the vain things which you pursue.

Abram ceased to speak, when Noah and his son Shem answered Terah, saying, “True is the word which Abram has said unto you.”

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 took Sarai, his wife, Terah his father, and Lot the son of Haran and they went forth with them from Ur of the Chaldees,[[9]](#footnote-9) to go into the land of Canaan. When they came unto Haran,[[10]](#footnote-10) they remained there, for it was exceedingly good land for pasture, and of sufficient extent for those who accompanied them.

Abram remained in the land three years, and at the expiration of three years 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.

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? If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, all things are in his hand.”

Abram prayed that night and said, “My God, God Most High, You alone are my God, And You and Your dominion have I chosen. And You hast created all things, and all things that are the work of your hands. Deliver me from the hands of evil spirits who have dominion over the thoughts of men’s hearts, and let them not lead me astray from You, my God. And stablish You me and my seed forever that we go not astray from henceforth and for evermore.”

Abram asked, “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 You prosper it in the hands of Your servant that he may fulfil it and that I may not walk in the deceitfulness of my heart, O my God.”

Abram made an end of speaking and praying, Jehovah appeared to Abram and said to him, “I am Jehovah who brought you forth from Ur Chaldees, and delivered you from the hands of all your enemies. And now therefore if you will hearken to my voice and keep my commandments, my statutes and my laws, then will I cause your enemies to fall before you, and I will multiply your seed like the stars of heaven, and I will send my blessing upon all the works of your hands, and you shalt lack nothing. Arise now, take your wife and all belonging to you and go to the land of Canaan and remain there, and I will there be unto you for a God, and I will bless you. I will make of you a great nation. I will bless you, and make your name great and you will be a blessing. I will be a God to you and your son, and to your son’s son, and to all your seed: fear not, from henceforth and unto all generations of the earth I am your God. I will bless them that bless you, and curse them that curse you. In you will all families of the earth be blessed.”

So Abram departed, as Jehovah had spoken unto him. He took Sarai his wife, and all their substance that they had gathered, and the souls that they had gotten in Haran and they went forth into the land of Canaan. Abram was fifty-five years old when he departed out of Haran. But, Nahor, Abram’s brother, and Terah his father, and Lot the son of Haran and all belonging to them dwelt in Haran.

And the people of the land of Haran saw that Abram was good and upright with God and men, and that the Jehovah his God was with him. Some of the people of the land of Haran came and joined Abram, and he taught them the instruction of Jehovah and his ways; and these men remained with Abram in his house and they adhered to him.

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.

**The Story According to the Book of Abraham**

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died; but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nahor, my brother, took Milcah to wife, who was the daughter of Haran (Nahor’s niece).

Now the Lord had said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee. Therefore, I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother’s son, and his wife, and Sarai my wife; and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

But I, Abraham, and Lot, my brother’s son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.

My name is Jehovah, and I know the end from the beginning; therefore, my hand shall be over thee. And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has sought thee earnestly; now I have found thee; thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.

So, I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother’s son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; therefore, eternity was our covering and our rock and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father’s house, that they might not perish. And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

And the Lord appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which you stand.

And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon you stand. This is the reckoning of the Lord’s time, according to the reckoning of Kolob.

And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which you stand in point of reckoning, for it moves in order more slow; this is in order because it stands above the earth upon which thou stand, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.

And the Lord said unto me: Now, Abraham, these two facts exist, behold your eyes see it; it is given unto you to know the times of reckoning, and the set time, yea, the set time of the earth upon which you stand, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.

Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which you stand. And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus, there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord’s time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which you stand. And it is given unto you to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

Thus I, Abraham, talked with the Lord, face to face, as one man talks with another; and he told me of the works which his hands had made; And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon my eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.

And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star. And he said unto me: Olea, which is the moon. And he said unto me: Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spoke these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds. And the Lord said unto me: Abraham, I show these things unto you before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all; I now, therefore, have come down unto you to declare unto you the works which my hands have made, wherein my wisdom excels them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, you are one of them; you were chosen before you were born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him.

**The Lord appears unto Abram at Beth-el** (“House of God”)**;** **The Abrahamic Covenant**

Abram passed through the land unto the place of Sichem, unto the plain of Moreh, where the Canaanite was then in the land. There the Lord appeared unto Abram, and said, “This is the land which I gave unto you and to your seed after you forever, and I will you’re your seed like the stars of heaven, and I will give unto your seed for an inheritance all the lands which you see.”

There Abram built an altar in the place where God had spoken to him, and there Abram called upon the name of Jehovah. Then he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he built an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.

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.

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.

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. 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. And they served him twelve years, and they gave him a yearly tax.

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.

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. 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.

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. 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 kin’s son fell amongst them.

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.

In the fifteenth year of Abram’s dwelling in the land of Canaan, which is the seventieth year of the life of Abram, and Jehovah appeared to Abram in that year and he said to him, “I am the Lord who brought you out from Ur of Chaldee to give you this land for an inheritance. Now therefore walk before me and be perfect and keep my commands, for to you and to your seed I will give this land for an inheritance, from the river Mitzraim unto the great river Euphrates.

And you shall come to your fathers in peace and in good age, and the fourth generation shall return here in this land and shall inherit it forever”

Abram built an altar, and he called upon the name of Jehovah who appeared to him, and he brought up sacrifices upon the altar to the Lord. 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.

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.

In those days Jehovah appeared to Abram in Haran, and he said to him, “Behold, I spoke unto you these twenty years back saying, ‘Go forth from your land, from your birth-place and from your father’s house, to the land which I have shown you to give it to you and to your children, for there in that land will I bless you, and make you a great nation, and make your name great, and in you shall the families of the earth be blessed.’ Now therefore arise, go forth from this place, you, your wife, and all belonging to you, also everyone born in your house and all the souls you hast made in Haran, and bring them out with you from here, and rise to return to the land of Canaan.”

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. 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. 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.

Jehovah again appeared to Abram and said, “To your seed will I give this land; and he there built an altar and he offered thereon a burnt sacrifice to Jehovah who appeared to him, which is still to this day in the plains of Mamre.And he removed from thence unto the mountain . . . Beth-el on the west and Ai on the east, and pitched his tent there.

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.

Abram blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land. 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: “You, the eternal God, art my God.”

He also 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. 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.

**Abraham Goes to Egypt during a Famine**; **Sarai Is to Say She Is Abraham’s Sister**

Because there was a heavy famine throughout the land of Canaan, inhabitants of the land could not remain on account of the famine for it was very grievous. Abram and all belonging to him rose and went down to Egypt on account of the famine. When they were at the brook Mitzraim they remained there some time to rest from the fatigue of the road.

Abram and Sarai were walking at the edge of the brook Mitzraim, and Abram beheld his wife Sarai that she was very beautiful. Abram said to his wife Sarai, “Since God has created you with such a beautiful countenance, I am afraid of the Egyptians lest they should slay me and take you away, for the fear of God is not in these places. Say, I pray you, you are my sister, that it may be well with me for your sake and my soul shall live because of you.”

Abram commanded the same to all those that came with him to Egypt on account of the famine, also to his nephew Lot he commanded, saying, If the Egyptians ask you concerning Sarai say she is the sister of Abram. 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.

Then 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.

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. And the king’s servants approached Abram, saying, “What have you here in this chest which we have not seen? Now open you the chest and give tithe to the king of all that it contains.

Abram said, “This chest I will not open, but all you demand upon it I will give.”

Pharaoh’s officers answered Abram, saying, “It is a chest of precious stones, give us the tenth thereof.”

Abram said, “All that you desire I will give, but you must not open the chest.”

But 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. 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. Pharaoh ordered her to be brought, and the woman came before the king.

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.

And Sarai 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. And Sarai also prayed at that time and said, “O Lord God you told my Lord Abram to go from his land and from his father’s house to the land of Canaan, and you promised to do well with him if he would perform your commands. Now behold we have done that which you commanded 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. 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 your mercy.”

And the Lord hearkened to the voice of Sarai and sent an angel to deliver Sarai from the power of Pharaoh. When 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 your prayer.”

When the king approached Sarai and said to her, “What is that man to you who brought you hither?”

Sarai answered, “He is my brother.”

Then the king said, “It is incumbent upon us to make him great, to elevate him and to do unto him all the good which you shalt command us.” And at that time the king sent to Abram silver and gold and precious stones in abundance, together with cattle,[[11]](#footnote-11) 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.

But when the king approached to speak to Sarai, and he reached out his hand to touch her, angel smote him heavily, and he was terrified. And when the king came near to Sarai again, the angel smote him to the ground, and acted thus to him the whole night, and the king was terrified.

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. 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. Then the king said to Sarai, “Tell me I pray you concerning the man with whom you came here.”

Sarai replied, “This man is my husband, and I said to you that he was my brother for I was afraid, lest you would put him to death through wickedness.”

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.

The king said to Abram, “Why did you 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. Now therefore here is your 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.

And the king took a maiden whom he begat by his concubines, and he gave her to Sarai for a handmaid. And the king said to his daughter, “It is better for you 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.

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.

Then Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai, unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

**Strife Between the Herdmen of Abram and Lot**

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. And also, 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. 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. There began to be strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle, for the Canaanite and the Perizzite also dwelled then in the land.

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.

And the people of the land saw this occurrence daily, and they came to Abram and quarreled with him on account of Lot’s herdsmen.

Abram said to Lot, “What is this you are doing to me, to make me despicable to the inhabitants of the land, that you order your herdsman to feed your cattle in the fields of other people? Do you not know that I am a stranger in this land amongst the children of Canaan, and why will you do this unto me?”

And Abram quarreled 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.

Then Abram said unto Lot, “How long will you be to me for a stumbling block with the inhabitants of the land? Now I beseech you let there be no more quarrelling between us, for we are kinsmen.”

Abram said further unto Lot, “Let there be no strife, I pray you, between me and you, and between my herdmen and your herdmen, for we be brethren. Is not the whole land before you? separate yourself, I pray you, from me. If you will take the left hand, then I will go to the right, or if you depart to the right hand, then I will go to the left. And be not afraid in going from me, for if any one does an injury to you, let me know and I will avenge your cause from him, only remove from me.”

And when Abram had spoken all these words to Lot, Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as you come unto Zoar.[[12]](#footnote-12) Then Lot chose him all the plain of Jordan, so he journeyed east, and they separated themselves the one from the other.

Abram dwelt in the land of Canaan, in the plain of Mamre, which is in Hebron,[[13]](#footnote-13) and he pitched his tent there, and Abram remained in that place many years, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly. It grieved Abram in his heart that his brother’s son had parted from him, for he had no children.

**The Covenant Reiterated**

After that Lot was separated from Abram, the Lord said unto him, “Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward. For all the land which you can see, to you will I give it, and to your seed forever. And I will make your seed as the dust of the earth, so that if a man can number the dust of the earth, then shall your seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto you.”

Then Abram removed his tent, and came and dwelt in the plain of Mamre (“fatness” or “strength”), which is in Hebron (“joining” or “association”), and built there an altar unto the Lord.

**Lot Is Taken Captive, Abram Rescues Him**

All these were joined together in the vale of Siddim, which is the salt sea.

For twelve years Bera king of Sodom, and Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar, served Chedorlaomer, and in the thirteenth year they rebelled.

In the fourteenth year came Chedorlaomer king of Elam sent to all the neighboring kings, to Amraphel (Nimrod) king of Shinar (Babylonia) who was then under his power, Chedorlaomer king of Elam, and Tidal king of Goyim (nations), Arioch king of Ellasar, 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.”

And these four kings went up with all their camps went as they were, and smote every man they found in their road. They smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

And there went out five kings, Bera king of Sodom, king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboyim, and Bela king of Zoar, went out to meet them, and they joined battle with them in the valley of Siddim, four kings with five. These nine kings made war in the valley of Siddim and the kings of Sodom and Gomorrah were smitten before the kings of Elam.

Now the valley of Siddim was full of slime pits[[14]](#footnote-14) and the kings of Elam pursued the kings of Sodom and Gomorrah. The kings of Sodom with their camps fled and many fell through wounds in the valley of Siddim, by the Salt Sea, 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 the four kings allied with Chedorlaomer took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. They plundered all the cities of Sodom and Gomorrah, and they also took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, Unic, Abram’s servant, who was in the battle, and told Abram all that the kings had done to the cities of Sodom, and that Lot was taken captive by them. Now Abram the Hebrew, dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

When Abram heard that his brother’s son was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen men, and he that night pursued them unto Hobah, which is on the left hand of Damascus, 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. And he brought back all the goods, and also brought again his brother’s son, Lot, and his goods, and the women also, and the people.

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.

And when he returned from smiting these kings, he and his men passed the valley of Siddim where the kings had made war together. And Bera king of Sodom, and the rest of his men that were with him, went out from the slime pits into which they had fallen, to meet Abram and his men upon 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.

And also, Melchizedek king of Salem,[[15]](#footnote-15) the priest of the most high God, brought forth bread and wine. Melchizedek blessed him, and said, “Blessed be Abram of the most high God, possessor of heaven and earth. And blessed be the most high God, which has delivered your enemies into your hand. And Abram gave Melchizedek tithes of all.[[16]](#footnote-16)

And all the kings of Sodom and Gomorrah who were there, with their servants, came to Abram and bowed before him saying, “Our lord Abram, return to us our servants whom you have rescued, and take unto yourself all the property (booty).”

But Abram answered the kings of Sodom, saying, “As Jehovah lives 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 form our property that he saved.’ For the Lord my God in whom I trust said unto me, ‘You shalt lack nothing, for I will bless you in all the works of your hands.’”

“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 shoe latchet 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.”

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. Abram 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.

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.

**God Talks to Abram Promising Him Seed as the Stars in the Heaven**

After these things, Jehovah again appeared to Abram, in Hebron, in a vision, saying, “Do not fear, Abram, I am your shield, and your reward is very great before me, for I will not leave you, until I shall have multiplied you, and blessed you and made your seed like the stars in heaven, which cannot be measured nor numbered. I will give unto your seed all these lands that you see with your eyes, to them will I give them for an inheritance forever, only be strong and do not fear, walk before me and be perfect.”

And Abram said, “Lord God, what will you give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Behold, to me you have given no seed, and, lo, one born in my house will be my heir.”

And, behold, the word of Jehovah came unto him, saying, “This shall not be your heir; but he that shall come forth out of your own bowels shall be your heir.” And He brought Abram forth abroad, and said, “Look now toward heaven, and tell the stars, if you be able to number them. So shall your seed be.”

And Abram believed in Jehovah, and he counted it to him for righteousness.

Then Jehovah said unto Abram, “I am the Lord that brought you out of Ur of the Chaldees, to give you this land to inherit it.”

And Abram said, “Lord God, whereby shall I know that I shall inherit it?”

**The Lord Cuts a Covenant with Abram**

Jehovah said unto Abram, “Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

And Abram took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

When the scavenger birds came down upon the carcasses, Abram drove them away. When the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.[[17]](#footnote-17)

When the sun went down, and it was dark, behold a smoking furnace, and a burning torch[[18]](#footnote-18) that passed between those pieces. The ratification of the covenant now took place by a bright light enveloped in cloud, the symbol of God’s presence, passing between the victims.[[19]](#footnote-19)

And Jehovah said unto Abram, “Know of a surety that your seed shall be a stranger in a land that is not theirs (Egypt), and shall serve them; and they shall afflict them four hundred years;[[20]](#footnote-20) and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”

“You, Abram, shall go to your fathers in peace; you will be buried in a good old age.”

“But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”[[21]](#footnote-21)

In the same day the Lord cut a covenant with Abram, saying, Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites and the Kenizzites, tribes of the Negeb and Southern Desert, the Kenites particularly were spread from Midian to Naphtali, and the Kadmonites, of the Syro-Arabian Desert, and the Hittites, and the Perizzites, the original inhabitants of the country who had been subdued by Canaanite invaders, and the Rephaims, a race of great stature, who lived in the Bashan district, East of Jordan, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

**Sarai has no Children; Gives Her Maid, Hagar, to Abram.**

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.

In the seventy-eighth year of the life of Abram, and the seventy-eighth year of the life of Sarai was still barren in those days; she did not bear to Abram either son or daughter, a great disgrace and a sign of God’s displeasure to be without offspring.[[22]](#footnote-22) Now Sarai took her handmaid Hagar[[23]](#footnote-23) (“flight,” a descendent of Ham), whom Pharaoh had given her and she gave her to Abram her husband for a wife, intending, according to ancient custom, to regard the issue as her own.[[24]](#footnote-24) Hagar had learned all the ways of Sarai as Sarai taught her, she was not in any way deficient in following her good ways. Sarai said unto Abram, “Behold now, the Lord has restrained me from bearing, I pray you, go in unto my maid. It may be that I may obtain children by her.”

And Abram hearkened to the voice of Sarai. 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 and he took her handmaid Hagar and Abram came to her and she conceived and bare him a son, and he called his name Ishmael, and this was the eighty-sixth year in the life of Abram.

**Hagar Despises Sarai**

When Haggar saw that she had conceived she rejoiced greatly, her mistress, Sarai, 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.”

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.”

Sarai said unto Abram, “My wrong be upon you, may the blame for the wrong done to me by Hagar’s conduct fall on you, for at the time when you didst pray before the Lord for children why didst you not pray on my account, that the Lord should give me seed from you?”

I have given my maid into your bosom; and when she saw that she had conceived, I was despised in her eyes. The Lord judge between me and you.”

But Abram said unto Sarai, Behold, your handmaid is in your hand, do to her as it seems good in your eyes. And when Sarai dealt hardly with her, Hagar fled from her face into the wilderness.

**An Angel Helps Hagar; Hagar Gives Birth to Ishmael**

An angel of Jehovah found Hagar, in the place where she had fled, by a well, in the wilderness, on the way to the Desert of Shur on the northeast frontier of Egypt. The angel said, “Do not fear me, Hagar, Sarai’s maid, from where did you come? and whither will you go?”

And Hagar said, “I flee from the face of my mistress Sarai.”

The angel said unto Hagar, “Return to your mistress, and submit yourself under her hands. I will multiply your seed exceedingly, that it shall not be numbered for multitude. Behold, you are with child, and shalt bear a son, and shall call his name Ishmael; because the Lord has heard your affliction. 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 to the east of all his brethren.”

And she called the name of Jehovah that had spoken unto her, “You God see me. Have I also here looked after him that see me?”

Wherefore Hagar called the place of the well Beer-lahai-roi; it is between Kadesh and the wilderness Bered.

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 son’s name, which Hagar bare, Ishmael. And Abram was eighty-six years old, when Hagar bare Ishmael.

**The Covenant Is Renewed and Abram’s Name Is Changed to Abraham, Sarai’s Name Is Changed to Sarah**

When Abram was ninety-nine years old, Jehovah appeared to him, and said, “I am the Almighty God (El Shaddai); walk before me, and be you perfect. I will cut my covenant between me and you, and will multiply you exceedingly.”

Abram fell on his face. And God continued talking with him, saying, “As for me, behold, my covenant is with you, and you shalt be a father of many nations. Neither shall your name any more be called Abram (“exalted father”), but your name shall be Abraham (“father of a multitude,” or “chief of a multitude”); for a father of many nations have I made you. And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come out of you. And I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant, to be a God unto you, and to your seed after you. And I will give unto you, and to your seed after you, the land wherein you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

And God also said unto Abraham, “You shall keep[[25]](#footnote-25) my covenant therefore, you, and your seed after you in their generations. This is my covenant, which ye shall keep, between me and you and your seed after you, every man child among you shall be circumcised.[[26]](#footnote-26) You shall circumcise the flesh of your foreskin and it shall be a token of the covenant betwixt me and you. 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 your seed. He that is born in your house, and he that is bought with your money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken my covenant.”

And God said unto Abraham, “As for Sarai your wife, you shalt not call her name Sarai, but Sarah (“princess” or “noblewoman”) shall her name be. I will bless her, and give you 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.”

Then Abraham fell upon his face, and wondered, and said in his heart, “Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?”

And Abraham said unto God, “O that Ishmael might live before you!”

But God said, “Sarah your wife shall bear you a son indeed; and you shall call his name Isaac. And I will establish my covenant with him for an everlasting covenant, and with his seed after him.”

“As for Ishmael, I have heard you. 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.”

“But my covenant will I establish with Isaac, which Sarah shall bear unto you at this set time in the next year.”

And God left off talking with Abraham and went up from him.

**All Males in the House of Abraham Are Circumcised**

Then Abraham rose and did all that Jehovah had said unto him. 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.

And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

**Holy Men Visit Abraham to Tell Him He and Sarah Will Have a Son**

On the third day during the pain of his flesh, Abraham went out of his tent and sat at the door to enjoy the heat of the sun. There Jehovah appeared unto Abraham in the plain of Mamre (Hebron), and sent three holy men[[27]](#footnote-27) to visit him.

Abraham lifted up his eyes and looked, and saw three men coming toward his tent. When he saw them, he ran to meet them from the tent door, and bowed himself toward the ground and said, “My lords,[[28]](#footnote-28) if now I have found favor in your sight, pass not away, I pray you, from your servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort you your hearts. After that you shall pass on, for therefore are you come to your servant.”

And they said, “So do, as you have said.”

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.

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.”

Abraham ran unto the herd, and fetched a calf tender and good, and gave it to his servant Eliezer to dress.

Abraham took butter,[[29]](#footnote-29) 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.[[30]](#footnote-30)

They said unto him, “Where is Sarah your wife?”

And Abraham said, “Behold, in the tent.”

And one man said, “I will certainly return unto you according to the time of life; and, lo, Sarah your wife shall have a son.”

Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age and it ceased to be with Sarah after the manner of women. Therefore, Sarah laughed within herself, saying, “After I am waxed old shall I have pleasure, my lord being old also?”

And the man said unto Abraham, “Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed I will return unto you, according to the time of life, and Sarah shall have a son.”

Then Sarah denied, saying, “I laughed not.” For she was afraid.

And the man did say, “Nay; but you did laugh.”

**The Destruction of Sodom and Gomorrah**

And the men rose up from Abraham’s tent, and looked toward Sodom; and Abraham went with them to see them on the way.

And the Lord said, “Shall I hide from Abraham that thing which I do? Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will charge his children and his household after him, and they shall observe the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he has spoken of him.”

And the Lord said, “Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;[[31]](#footnote-31) 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.”

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

And Abraham drew near, and said, “Will you also destroy the righteous with the wicked? Suppose there be fifty righteous within the city. Will you also destroy and not spare the place for the fifty righteous that are therein? That be far from you 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 you. Shall not the Judge of all the earth do right?”

And the Lord said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”

And Abraham answered and said, “Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Suppose there shall lack five of the fifty righteous, will you destroy all the city for lack of five?

And he said, “If I find there forty and five, I will not destroy it.”

And Abraham spoke unto Jehovah yet again, and said, “Suppose there shall be forty found there.”

And Jehovah said, “I will not do it for forty’s sake.”

And Abraham said unto Him, “Oh let not Jehovah be angry, and I will speak. Suppose there shall thirty be found there.”

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

And Abraham said, “Behold now, I have taken upon me to speak unto the Lord. Suppose there shall be twenty found there.”

And Jehovah said, “I will not destroy it for twenty’s sake.”

And Abraham said, “Oh let not Jehovah be angry, and I will speak yet but this once. Suppose ten shall be found there.”

And Jehovah said, “I will not destroy it for ten’s sake.”

And Jehovah went his way, as soon as he had left communing with Abraham. And Abraham returned unto his place.

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.

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. 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. 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. 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.

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.

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 you 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.

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. 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.

Hedad lifted up his eyes and saw the traveler in the street of the city, and he came to him and said, “From where do you come and where do you go?”

The man said to him, “I am traveling from Hebron to Elam where I live, 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.”

Hedad answered and said to him, “All that you shalt want shall be supplied by me, but in the street you shall not abide all night.”

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 while the traveler ate and drank in Hedad’s house, and he abode there that night.

Then in the morning the traveler rose up early to continue his journey, Hedad said to him, “Wait, comfort your 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.

And Hedad said to him, “Behold now the day is declining, you had better remain all night that your heart may be comforted;” and he pressed him so that he tarried there all night.

And on the second day the man rose up early to go away, when Hedad pressed him, saying, “Comfort your 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.

And Hedad said to him, “Behold now the day is declining, remain with me to comfort your heart and in the morning rise up early and go your way.”

But the man would not remain, but rose and saddled his ass, and while 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.”

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. Hedad said to him, “What do you say?”

And the man said to him, “That you my lord shalt give me the cord and the mantle made with divers colors which you did conceal with you in your house to take care of it.”

And Hedad answered the man, saying, “This is the interpretation of your dream, the cord which you saw, means that your life will be lengthened out like a cord, and having seen the mantle colored with all sorts of colors, means that you shall have a vineyard in which you will plant trees of all fruits.”

And the traveler answered, saying, “Not so my lord, for I was awake when I gave you the cord and also a mantle woven with different colors, which you did take off the ass to put them by for me.”

And Hedad answered and said, Surely, I have told you the interpretation of your dream and it is a good dream, and this is the interpretation thereof. Now the sons of men give me four pieces of silver, which is my charge for interpreting dreams, and of you only I require three pieces of silver.”

And the man was provoked at the words of Hedad, and he cried bitterly, and he brought Hedad to Serak judge of Sodom.

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, tells you truth, for he is famed in the cities for the accurate interpretation of dreams.”

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.

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 you didst eat in my house.”

And the man said to Hedad, “Truly I will pay you for what I ate in your house, only give me the cord and mantle which you didst conceal in your house.”

And Hedad replied before the judge and said to the man, “Did I not tell you the interpretation of your dream? The cord means that your days shall be prolonged like a cord, and the mantle, that you will have a vineyard in which you wilt plant all kinds of fruit trees. This is the proper interpretation of your dream, now give me the four pieces of silver that I require as a compensation, for I will make you no allowance.”

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. 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.

And the man continued his journey upon his ass with bitterness of soul, lamenting and weeping. And while he was going along he wept at what had happened to him in the corrupt city of Sodom.

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. And by desire of their four judges the people of Sodom and Gomorrah had beds erected in the streets of the cities. 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. 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. 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.

If the man continued to cry out to them, they would answer him, saying, “Thus shall it be done to a man that cometh into our land.”

When men heard all these things that the people of the cities of Sodom did, they refrained from coming there.

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. 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. 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.

In the course of time Sarah sent Eliezer to Sodom, to see Lot and inquire after his welfare. When Eliezer went to Sodom, 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. The poor man cried to Eliezer and supplicated his favor on account of what the man of Sodom had done to him.

And Eliezer said to the man of Sodom, “Why do you act thus to the poor man who came to your land?”

The man of Sodom answered Eliezer, saying, “Is this man your brother, or have the people of Sodom made you a judge this day, that you speak about this man?”

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. 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 you of this bad blood that was in your forehead, for such is the custom and the law in our land.”

Eliezer said to him, “You have wounded me and require me to pay you your hire?” Eliezer would not hearken to the words of the man of Sodom.”

So the man laid hold of Eliezer and brought him to Serak the judge of Sodom for judgment. And the man spoke to the judge, saying, “I beseech you 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.”

The judge said to Eliezer, “This man speaks truth to you, give him his hire, for this is the custom in our land”

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. Then Eliezer said, “If this then is the custom in your land give you unto this man what I should have given him, for this has been your decision, you did decree it.”

Then Eliezer left the man of Sodom with the judge, and he went away.

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. 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.” Paltith, daughter of Lot grew up, and one of the men of Sodom took her for a wife.

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.

But Paltith the daughter of Lot saw this man lying in the streets starved with hunger, and no one would give him anything to keep him alive, and he was just upon the point of death. 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. 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.

Now all the people of Sodom and Gomorrah wondered how this man could bear starvation for so many days. 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 concealed themselves in a place where the poor man was stationed, to know who it was that brought him bread to eat.”

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.

The three men saw what Paltith did to the poor man, and they said to her, “It is you then who hast supported him, and therefore has he not starved, nor changed in appearance nor died like the rest.”

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. Then 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.”

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.

In the city of Admah there was a woman to whom they did the like. 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. He asked her for a drink of water and she said to him, “Who are you?”

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.”

The young woman went into the house and fetched the man bread and water to eat and drink. 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. 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.”

So 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. 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.

And Jehovah 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. And Jehovah sent for two of the angels that had come to Abraham’s house, to destroy Sodom and its cities.

**The Holy Men (Messengers) and Lot**

Then the holy men rose up from the door of Abraham’s tent, after they had eaten and drunk, and they arrived at Sodom at even. Lot was then sitting at the gate of Sodom and seeing them rose up to meet them and he bowed himself with his face toward the ground and said, “Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and you shall rise up early, and go on your way.

The holy men said, “Nay, but we will abide in the street all night.”

Lot pressed upon them greatly and they turned in unto him, and entered into his house. Lot made them a feast, and did bake unleavened bread, and they did eat. 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. They called unto Lot, and said unto him, “Where are the men which came in to you this night? bring them out unto us, that we may know them.”

Lot went out at the door unto them, and shut the door after him, and said, “I pray you, brethren, do not so wickedly. Unto these men do nothing, for therefore came they under the shadow of my roof.”

[[32]](#footnote-32)The men of Sodom said, “Stand back.” And they were angry with him.

And they said among themselves, “This one man came in to sojourn among us, and he will needs now make himself to be a judge; now will we deal worse with him, than with them.”

Wherefore they said unto Lot, “We will have the men, and thy daughters also; and we will do with them as seems good to us.” Now this was after the wickedness of Sodom.

And Lot said, “Behold now, I have two daughters which have not known man;[[33]](#footnote-33) let me, I pray you, plead with my brethren that I may not bring them out unto you; and you shall not do unto them as seems good in your eyes; for God will not justify his servant in this thing; wherefore, let me plead with my brethren, this once only, that unto these men you do nothing, that they may have peace in my house; for therefore came they under the shadow of my roof.

And the men of Sodom were angry with Lot and came near to break the door, but the messengers of God, which were holy men, put forth their hand and pulled Lot into the house unto them, and shut the door. Then 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.

Then the men said unto Lot, “Arise, go forth from this place, you and all belonging to you, lest you be consumed in the iniquity of this city. Hast you and here any besides? son-in-law, and your sons, and your daughters, and whatsoever you have in the city, bring them out of this place. For we will destroy this place, because the cry of them has waxed great before the face of the Lord. The Lord has sent us to destroy it.”

Then Lot went out, and spoke 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.

When the morning arose, then the men hastened Lot, saying, “Arise, take your wife, and your two daughters, which are here; lest you be consumed in the iniquity of the city.”

And while Lot lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, and all belonging to him, the Lord being merciful unto him, and they brought him forth, and set him without the city.

When they had brought them forth abroad, that he said, “Escape for your life. Look not behind you, neither stay you in all the plain; escape to the mountain, lest you be consumed.”

Lot said unto them, “Oh, not so, my lord. Behold now, your servant has found grace in your sight, and you hast magnified your mercy, which you have shown unto me in saving my life. I cannot escape to the mountain, lest some evil take me, and I die. 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.”

 And the men said unto him, “See, I have accepted you concerning this thing also, that I will not overthrow this city, for the which you hast spoken. Haste you, escape thither; for I cannot do anything till you become thither. The name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Ado the wife of Lot looked back[[34]](#footnote-34) to see the destruction of the cities, for her compassion was moved on account of her daughters who remained in Sodom, for they did not go with her. And when she looked back she became a statue of salt, and it is yet in that place unto this day. And the oxen which stood in that place daily licked up the salt to the extremities of their feet, and in the morning, it would spring forth afresh, and they again licked it up unto this day.

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.

Abraham rose early in the morning to the place where he stood before the Lord to see what had been done to the cities of Sodom and Gomorrah, and toward all the land of the plain. He looked and beheld the smoke of the cities went up as the smoke of a furnace. When God destroyed the cities of the plain, God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelled.

**Abraham Journeys to Kadesh; Again, He Says Sarah Is His Sister**

Abraham journeyed from the plains of Mamre (Hebron) toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar (southwest of Philistia).

Abraham said of Sarah, his wife, “She is my sister: and Abimelech king of Gerar sent, and took Sarah.”

But God came to Abimelech in a dream by night, and said to him, “Behold, you are but a dead man, for the woman which you have taken is a man’s wife.”

Abimelech had not come near her. And he said, “Lord, will you slay also a righteous nation?

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 innocence of my hands have I done this.”

And God said unto him in a dream, “Yea, I know that you didst this in the integrity of your heart. For I also withheld you from sinning against me; therefore suffered I you not to touch her. Now therefore restore the man his wife, for he is a prophet, and he shall pray for you, and you shall live. And if you restore her not, know you that you shalt surely die, you, and all that are your.”

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. Then Abimelech called Abraham, and said unto him, “What hast you done unto us? And what have I offended you, that you hast brought on me and on my kingdom a great sin? You hast done deeds unto me that ought not to be done.”

Further, Abimelech said unto Abraham, “What did you see, that you have done this thing?”

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.’ 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.”[[35]](#footnote-35)

“When God caused me to wander from my father’s house, I said unto her, “This is your kindness which you shall show unto me; at every place whither we shall come, say of me, “He is my brother.”

Abimelech took sheep, and oxen, and menservants, and women servants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, “Behold, my land is before you. Dwell where it pleases you.”

And unto Sarah he said, “I herewith give your brother a thousand pieces of silver; this will serve you as vindication (literally: a covering of the eyes) before all who are with you, and you are cleared before everyone.”[[36]](#footnote-36)

Then Abraham prayed unto God and God healed Abimelech, and his wife, and his maidservants; and they bore children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham’s wife.

**Sarah, Age Ninety, Conceives and Bares Isaac**

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac (“he laughs”).

Abraham circumcised his son Isaac being eight days old, as God had commanded him. Abraham was a hundred years old, and Sarah was ninety years old when their son Isaac was born unto them.

And Sarah said, “God has made me to laugh, so that all that hear will laugh with me.”

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.”

And the child grew, and was weaned (in his second or third year, as is usual among Orientals[[37]](#footnote-37)), and Abraham made a great feast the same day that Isaac was weaned.

The holy men who had told Abraham he would have a son came to him at the Well of the Oath as they had told Sarah that they should return to her, and she would have conceived a son.

And they returned in the seventh month, and found Sarah with child before them and they blessed Abraham, and 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 would see them before he died; but that in Isaac should his name and seed be called.

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. 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.

And they went their way, and announced to Sarah all that we had told Abraham, and Abraham and Sarah both rejoiced with exceeding great joy. And Abraham 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.

**Hagar Is Dismissed** **by Sarah and Aided by God**

Sarah saw Ishmael, age fourteen, the son of Hagar (“flight”) the Egyptian, which she had born unto Abraham, mocking. 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.”

And the thing was very grievous in Abraham’s sight because of his maidservant and because of his son, Ishmael, that he should drive them from him.

And God said unto Abraham, “Let it not be grievous in your sight because of the lad, and because of your bondwoman; in all that Sarah has said unto you, hearken unto her voice; for in Isaac shall your seed be called. And also of the son of the bondwoman will I make a nation, because he is your seed.”

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 (“well of the sevenfold oath;” 30 miles south of Hebron).

And the water was spent in the bottle, and the child thirsted, and was not able to go on, and fell down and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: 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.

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, “Why do you weep, Hagar? fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him in your hand; for I will make him a great nation.”

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.

God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. He dwelt in the wilderness of Paran (Et-Tih, the country between Cannan and the Peninsula of Sinai) and his mother took him a wife from among the daughters of Egypt (descendants of Ham). And she bore him a son, and he called his name Nebaioth (“heights”); for she said, “The Lord was nigh to me when I called upon him.”

**Abraham and Abimelech**

And it came to pass at that time, that Abimelech,[[38]](#footnote-38) king of Gear, and Phichol the chief captain of his host spake unto Abraham, saying, “God is with you in all that you do. Now therefore swear unto me here by God that you will not deal falsely with me, nor with my son, nor with my son’s son, but according to the kindness that I have done unto you, you shall do unto me, and to the land wherein you have sojourned.”

And Abraham said, “I will swear.”

And Abraham reproved Abimelech because of a well of water, which Abimelech’s servants had violently taken away.

And Abimelech said, “I knew not who has done this thing, neither did you tell me, neither yet heard I of it, but to day.”

And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

Abraham set seven ewe lambs of the flock by themselves.

And Abimelech said unto Abraham, “What mean these seven ewe lambs which you hast set by themselves?”

Abraham said, “For these seven ewe lambs shalt you take of my hand, that they may be a witness unto me, that I have dug this well.”

Wherefore Abraham called that place Beer-sheba (“well of the sevenfold oath”); because there they swore both of them. 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 (descendants of Mizraim, a son of Ham).

And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines’ land many days.

**Abraham Is Told by God to Sacrifice Isaac**

And it came to pass after these things, that God did try Abraham, and said unto him, “Abraham.”

And Abraham said, “Behold, here I am.”

And God said, “Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of.”

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 split the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

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.”

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.

And Isaac spoke unto Abraham his father, and said, “My father.”

Abraham answered, “Here am I, my son.”

And Isaac said, “Behold the fire and the wood, but where is the lamb for a burnt offering?”

Abraham replied, “My son, God will provide himself a lamb for a burnt offering.” So they went both of them together.

And they came to the place which God had told Abraham 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. Then Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, “Abraham, Abraham.” And Abraham said, “Here am I.”

And God said, “Lay not your hand upon the lad, neither do you anything unto him, for now I know that you revere God, seeing you have not withheld your son, your only son from me.

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. And Abraham called the name of that place Jehovah-jireh[[39]](#footnote-39) (“Jehovah will see to it” or [“Jehovah is reverenced”]), as it is said to this day, “In the mount of Jehovah it shall be seen.”

And the angel of the Lord called unto Abraham out of heaven the second time, and said, “By myself have I sworn, saith Jehovah, for because you have done this thing, and have not withheld your son, your only son, that in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore; and your seed shall possess the gate of his enemies. In your seed shall all the nations of the earth be blessed; because you have obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.[[40]](#endnote-1) (See endnote ‘i’ for a traditional Jewish rendition of this event.)

The days of Terah were two hundred and five years and Terah died in Haran in the one hundred and thirty-fifth year of Abraham’s life.

**The Children of Nahor (Abraham’s brother) and Milcah (Abraham’s niece)**

And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she has also born children unto your brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham’s brother. And his concubine, whose name was Reumah, she bore also Tebah, and Gaham, and Thahash, and Maachah.

**The Death of Sarah**

And Sarah was one hundred and seven and twenty years old (Abraham is 137): these were the years of the life of Sarah. 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.

And Abraham stood up from before his dead, and spoke unto the sons of Heth (“terror;” a son of Canaan [a son of Ham] and the progenitor of the Hittites) saying, “I am a stranger and a sojourner with you. Give me a possession of a burying place with you, that I may bury my dead out of my sight.”

And the children of Heth answered Abraham, saying unto him, “Hear us, my lord: you are a mighty prince among us, in the choice of our sepulchers bury your dead. None of us shall withhold from you his sepulcher, but that you mayest bury your dead.”

And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, “If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron (“fawn-like”) the son of Zohar (“tawny”), that he may give me the cave of Machpelah (“a doubling or a portion;” a field near Hebron), which he has, 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.”

And Ephron, the Hittite, who was sitting among the children of Heth answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, “Nay, my lord, hear me, the field give I you, and the cave that is therein, I give it you; in the presence of the sons of my people give I it you; bury your dead.”

And Abraham bowed down himself, in thanks for granting his request, before the people of the land. And he spoke unto Ephron in the audience of the people of the land, saying, “But if you will give it, I pray you, hear me. I will give you money for the field; take it of me, and I will bury my dead there.”

Ephron answered Abraham, saying unto him, “My lord, hearken unto me. The land is worth four hundred shekels of silver; what is that betwixt me and you? Bury therefore your dead.”

And Abraham hearkened unto Ephron 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.[[41]](#footnote-40)

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 unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

After this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (“strength” or “fatness”). The same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth.

**Abraham Seeks a Wife for Isaac**

Abraham was old, and well stricken in age, and the Lord had blessed Abraham in all things.  Now Abraham said unto his eldest servant of his house, Eliezer, that ruled over all that he had, “Put, I pray you, your hand under my thigh,[[42]](#footnote-41) and I will make you swear by Jehovah, the God of heaven, and the God of the earth, that you shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. But, you shall go unto my country, and to my kindred, and take a wife unto my son Isaac.

And Eliezer said unto him, “Suppose the woman will not be willing to follow me unto this land. Must I take your son again unto the land from which you came?”

Abraham said unto him, “Beware you that you bring not my son thither again. The Lord God of heaven, which took me from my father’s house, and from the land of my kindred, and which spoke unto me, and that swore unto me, saying, ‘Unto your seed will I give this land; he shall send his angel before you, and you shall take a wife unto my son from there.’ And if the woman will not be willing to follow you, then you shall be clear from this my oath, but do not take my son back there.”

And Eliezer put his hand under the thigh of Abraham, his master, and swore to him concerning that matter.

The Eliezer took ten camels of the camels of his master, and departed, for all the goods of his master were in his hand. He arose, and went to Mesopotamia, unto the city of Nahor. 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. And he said, “O Lord God of my master Abraham, I pray you, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water. Let it come to pass, that the damsel to whom I shall say, ‘Let down your pitcher, I pray you, that I may drink;’ and she shall say, ‘Drink, and I will give your camels drink also;’ let the same be she that you have appointed for your servant Isaac. Thereby shall I know that you have shown kindness unto my master.”

Before he had done speaking, Rebekah (“ensnarer”) came out, who was born to Bethuel (“God destroys”, or “man of God”, or “dweller in God”), son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder. 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.

Eliezer ran to meet her, and said, “Let me, I pray you, drink a little water of your pitcher.”

And Rebekah said, “Drink, my lord,” and she hasted, and let down her pitcher upon her hand, and gave him drink.

When she had done giving him drink, she said, “I will draw water for your camels also, until they have done drinking.”

She hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. Eliezer wondering at her held his peace, to know whether the Lord had made his journey prosperous or not.

As the camels had done drinking, Eliezer took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, “Whose daughter are you? Tell me, I pray you, is there room in your father’s house for us to lodge in?”

Rebekah answered saying, “I am the daughter of Bethuel the son of Milcah, which she bore unto Nahor.”

She said moreover unto him, “We have both straw and provender enough, and room to lodge in.”

Eliezer bowed down his head, and worshipped the Lord Jehovah. And he said, “Blessed be the Lord God of my master Abraham, who has 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.”

And the damsel ran, and told them of her mother’s house these things.

**Rebekah**

And Rebekah (“ensnarer”) had a brother, and his name was Laban (“white”), and Laban ran out unto the man, unto the well.

When Laban saw the earring and bracelets upon his sister’s hands, and when he heard the words of Rebekah his sister, saying, “Thus spoke the man unto me,” that he came unto Eliezer as he stood by the camels at the well.

And Laban said, “Come in, you blessed of the Lord, wherefore stand you without? for I have prepared the house, and room for the camels.”

Laban ungirded his camels, and gave straw and provender for the camels, and water to wash Eliezer’s feet, and the men’s feet that were with him. Then Laban came into the house.

And there was set meat before Eliezer to eat. But Eliezer said, “I will not eat, until I have told mine errand.”

And Laban said, “Speak on.”

So Eliezer told his errand, saying, “I am Abraham’s servant. And Jehovah has blessed my master greatly; and he is become great: and he has given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah, my master’s wife, bore a son to my master when she was old: and unto him has he given all that he has.”

“And my master made me swear, saying, ‘You shall not take a wife to my son of the daughters of the Canaanites, in whose land I dwell. But you shall go unto my father’s house, and to my kindred, and take a wife unto my son.’

“And I said unto my master, ‘Suppose the woman will not follow me.’

“And he said unto me, ‘Jehovah, before whom I walk, will send his angel with you, and prosper your way; and you shalt take a wife for my son of my kindred, and of my father’s house. Then shall you be clear from this my oath, when you come to my kindred; and if they give not you one, you shalt be clear from my oath.’

“I came this day unto the well, and said, ‘O Lord God of my master Abraham, if now you do prosper my way which I go. 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 you, a little water of your pitcher to drink;’ And she said to me, ‘Both drink you, and I will also draw for your camels.’ Let the same be the woman whom the Lord has appointed out for my master’s son.’

“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 you.’

“And she made haste, and let down her pitcher from her shoulder, and said, ‘Drink, and I will give your camels drink also.’ So I drank, and she made the camels drink also.

“And I asked her, and said, ‘Whose daughter art you?’

“And she said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore unto him.’ And I put the earring upon her face, and the bracelets upon her hands. 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.

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.

Then Laban and Bethuel answered and said, “The thing proceeds from Jehovah. We cannot speak unto you bad or good. Behold, Rebekah is before you, take her, and go, and let her be your master’s son’s wife, as the Lord has spoken.”

And it came to pass, that, when Eliezer heard their words, he worshipped Jehovah, bowing himself to the earth. Then he 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.

And they did eat and drink, he and the men that were with him, and tarried all night. When they rose up in the morning, Eliezer said, “Send me away unto my master.”

But Laban and Rebekah’s mother said, “Let the damsel abide with us a few days, at the least ten; after that she shall go.”

And Eliezer said unto them, “Hinder me not, seeing the Lord has prospered my way; send me away that I may go to my master.”

Then they said, “We will call the damsel, and inquire at her mouth.”

So they called Rebekah, and said unto her, “Will you go with this man?”

Rebekah said, “I will go.”

And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.

And they blessed Rebekah, and said unto her, “You are our sister, be you the mother of thousands of millions, and let your seed possess the gate of those which hate them.

**Rebekah Goes to Isaac with Eliezer**

Rebekah arose, and her damsels, and they rode upon the camels, and followed Eliezer, who took Rebekah, and went his way.

Isaac came from the way of the well Lahai-roi (Beer-lahai-roi, “well of the Living One seeing me;” a well west of Kadesh, south of Israel); for he dwelt in the south country.

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.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto Eliezer, “What man is this that walks in the field to meet us?”

And Eliezer said, “It is my master.”

Therefore, Rebekah took a veil, and covered herself.”

And Eliezer told Isaac all things that he had done.

Isaac (40 years old) brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her. Now Isaac was comforted after his mother’s death.

**Abraham Marries Keturah**

Then 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. And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

**The Generations of Ishmael**

Now these are the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham. And these are the names of the sons of Ishmael, by their names, according to their generations; the firstborn of Ishmael, (1) Nebajoth; and (2) Kedar, and (3) Adbeel, and (4) Mibsam, and (5) Mishma, and (6) Dumah, and (7) Massa, (8) Hadar, and (9) Tema, (10) Jetur, (11) Naphish, and (12) Kedemah.

These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

And these are the years of the life of Ishmael, a hundred and thirty and seven years, and he gave up the ghost and died; and was gathered unto his people.

And they dwelt from Havilah unto Shur, that is before Egypt, as you go toward Assyria, and he died in the presence of all his brethren.

**The Generations of Isaac**

And these are the generations of Isaac, Abraham’s son. Abraham begat Isaac. 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. And Isaac entreated Jehovah for his wife, because she was barren, and Jehovah was entreated of him, and Rebekah his wife conceived.

And the children struggled together within her; and she said, “If it be so, why am I thus?” And she went to inquire of Jehovah.

Jehovah said unto her, “Two nations are in your womb, and two manner of people shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.”

When her days to be delivered were fulfilled, behold, there were twins in her womb. The first came out red, all over like a hairy garment; and they called his name Esau (“hairy”).

After that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob (“heel holder” or “supplanter”).

Isaac was threescore years old (60) when Rebekah bare their sons.

And the boys grew. Esau was a cunning hunter, fierce and hairy, a man of the field, and Jacob was a smooth man, a plain man, dwelling in tents, an upright man.

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 learned war, and all his deeds were fierce.

Isaac loved Esau, because he did eat of his venison, but Rebekah loved Jacob.

And Abraham loved Jacob, but Isaac loved Esau.

And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called. So Abraham called Rebecca and gave commandment regarding Jacob, for he knew that she too loved Jacob much more than Esau.

And Abraham 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. 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.

Now, Isaac, my son, loves Esau more than Jacob, but I see that you truly love Jacob. Add still further to your kindness to him, and let your eyes be upon him in love; for he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

Let your hands be strong and let your heart rejoice in your son Jacob; for I have loved him far beyond all my sons. He shall be blessed forever, and his seed shall fill the whole earth. If a man can number the sand of the earth, his seed also shall be numbered. And all the blessings wherewith Jehovah has blessed me and my seed shall belong to Jacob and his seed always. 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. 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.

Then Abraham called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said, “Jacob, my beloved son, whom my soul loveth, may God bless you from above the firmament, and may He give you 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 apply to you and to your seed forever, according to the days of heaven above the earth. And the Spirits of Mastêmâ shall not rule over you or over your seed to turn you from Jehovah, who is your God from henceforth forever.

“And may the Lord God be a father to you and you the first-born son, and to the people always. Go in peace, my son.”

And they both went forth together from Abraham.

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.

Abraham admonishes his sons and his sons’ sons to work righteousness, observe circumcision, and refrain from impurity and idolatry.

One day, Jacob was cooking soup when Esau came from the field and he was faint. Esau said to Jacob, “Feed me, I pray you, with that same red soup, for I am faint.” Therefore, was his name called Edom (“red”).

And Jacob said, “Sell me this day your birthright.”

And Esau said, “Behold, I am at the point to die. What profit shall this birthright do to me?”

Then Jacob said, “Swear to me this day.”

And he swore unto him and sold his birthright unto Jacob.

Then Jacob gave Esau bread and soup of lentils until he was satisfied. Esau did eat and drink, and rose up, and went his way. Thus, 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.

And Jacob became the elder, and Esau was brought down from his dignity.

Abraham called Ishmael, and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons. And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbor, 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.

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 Jehovah had commanded us; and that we should keep ourselves from all fornication and uncleanness.

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.

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. And these mingled with each other, and their name was called Arabs, and Ishmaelites.

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. And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered Jehovah, and sought with all my heart to do His will, and to walk uprightly in all His ways.

“My soul has 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. For He is the living God, and He is holy and faithful, and He is righteous beyond all and executes judgment on all those who transgress His commandments and despise His covenant.

“And you, 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. Go, my son in peace. May the Most High God, my God, and your God, strengthen you to do His will,

And may He bless all your seed and the residue of your seed for the generations forever, with all righteous blessings, that you mayest be a blessing on all the earth.”

And Isaac went out from Abraham rejoicing.

**The Death of Abraham**

And these are the days of the years of Abraham’s life which he lived, a hundred threescore and fifteen years (175). 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.

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; the field which Abraham purchased from the sons of Heth: there was Abraham buried, and Sarah his wife.

And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

**References**

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**Endnotes**

1. Anno Mundi, (Latin for “in the year of the world;” Hebrew לְבָרִיאת הַעוֹלָמ, “from the creation of the world”), abbreviated as AM or A.M., or Year After Creation, is a calendar era based on the biblical accounts of the creation of the world and subsequent history. [↑](#footnote-ref-1)
2. It used to be conjectured that Hebrew was the primitive language of mankind, but it is now known that that language is only one branch, and that not the oldest, of the Semitic group of languages including Assyrian, Aramaic, Phoenician and Arabic. (Dummelow, 18) [↑](#footnote-ref-2)
3. Symbolically, east was the direction that represented God. If something came from the east it was representative of the idea of God, sent by God, or godly in nature. So, to journey from the east, would be to leave God, *The Lost Language of Symbolism*, Caskill, p. 150. [↑](#footnote-ref-3)
4. In most bibles, the Hebrew ‘Jehovah’ is translated as ‘Lord God.’ In this story, ‘Jehovah’ is used throughout. [↑](#footnote-ref-4)
5. In the Torah, Abram’s birthplace is called Ever-ha Nahar (“Beyond the River”). [↑](#footnote-ref-5)
6. The Book of Abraham, Translated from the Papyrus, by Joseph Smith. A Translation of some ancient Records that have fallen into our hands from the catacombs of Egypt. The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus. [↑](#footnote-ref-6)
7. The Bible indicates that Sarai was Terah’s daughter by a wife, different than Abram’s mother. Thus, she was his half-sister. Genesis 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. [↑](#footnote-ref-7)
8. Damascus was an ancient trading city, capital of Syria, located in the plain east of Hermon, 130 miles northeast of Jerusalem. [↑](#footnote-ref-8)
9. Ur of the Chaldees] or ‘Ur Kasdim (Casdim).’ The Chaldeans lived in S. Babylonia. The modern Mugheir, near the Euphrates, 125 m. NW of the Persian Gulf, marks the site of an ancient city called Uru, which is by many identified with the Ur of this passage. But in the Acadian inscriptions the whole province of Accad or N. Babylonia was called Uri. Haran, the town, was also in this district, and the difficulty of explaining why Terah made the long journey of 600 m. form Mugheir disappears, if the Ur of Genesis may be identified with Uri. The family of Terah was evidently a pastoral one, and it was natural that they should make a new settlement from time to time. (D19) [↑](#footnote-ref-9)
10. Haran] (the Roman *Carrhae*) was a city in Mesopotamia. It was an ancient seat of the worship of the moon god Sin. Caravan roads led from Haran to Syria and Palestine. Terah, who had intended to settle in Canaan, remained at Haran, and died there. C. 12 tells us how Abraham received the divine command to leave his home and relatives, and, in reliance on God’s promise, to settle in a new country, there to found a race who should preserve the knowledge of the true God, and prove a blessing to all mankind. (D19) [↑](#footnote-ref-10)
11. **cattle**. Hebrew: be⋅hā⋅mä or be⋅hā⋅mäth, *a beast* (so called from being unable to speak), used for *large quadrupeds* and as opposed to birds and reptiles. *Domestic animals* used collectively (cows, sheep, goats) and *beast of burden* (asses, camels), also used for *wild beasts*. [↑](#footnote-ref-11)
12. A city at the southeast end of the Dead Sea grouped with Sodom and Gomorrah as being one of the 5 cities slated for destruction by God; spared at Lot’s plea as a place of refuge. [↑](#footnote-ref-12)
13. **Hebron.** A city, approximately 20 miles south of Jerusalem and Approximately 20 miles north of Beersheba and near where Abraham built an altar. [↑](#footnote-ref-13)
14. **Slime pits.** Slime, pitch, asphalt, bitumen which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun. [↑](#footnote-ref-14)
15. Most Jewish commentators affirm that it is the same as Jerusalem. This argument is based upon the reading of Psalm 76:2 (Blue Letter Bible, online; Smith’s Bible Dictionary) [↑](#footnote-ref-15)
16. According to the Book of Jasher: 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. 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. (in KJV Melchizedek: melek = king; tsedek = righteousness; adonay = lord; melek “king” and adonay “lord” mean basically the same thing) [↑](#footnote-ref-16)
17. This is a similar experience as described by Moses and Joseph. Jesus also has a confrontation with Satan. [↑](#footnote-ref-17)
18. The word in the Bible was ‘lamp,’ but the Hebrew is torch, lamp, or flame. [↑](#footnote-ref-18)
19. Dummelow, p. 25. [↑](#footnote-ref-19)
20. Symbolically, 400 years means a ‘long time.’ [↑](#footnote-ref-20)
21. The Amorites here stand for the races of Canaan generally. They are to be spared for 400 years (a long period of time), until their idolatry and gross vices have exhausted the forbearance of God. (Dummelow, 25) [↑](#footnote-ref-21)
22. Dummelow, p. 25; see Genesis 30:23. [↑](#footnote-ref-22)
23. The Arabs claim descent from Hagar through Ishmael. Her name, which means ‘flight,’ is akin to the word Hegira, used of the flight of Mohammed from Media to Mecca (622 A.D.)., an event from which the Mohammedans date their era. [↑](#footnote-ref-23)
24. Dummelow, p. 25. [↑](#footnote-ref-24)
25. **keep.** Hebrew: guard, treasure, cherish [↑](#footnote-ref-25)
26. For the Hebrew circumcision meant devoting infants from their birth to Jehovah. With them, too, the shedding of the blood of that part upon which depends the perpetuation of life was the symbol of the continuous consecration of the nation from one generation to another. The outward sign must be accompanied by the putting away of fleshly and sinful desires. See Deuteronomy 16:10 and Romans 2:28-29. For one who believes that Jehovah is the Messiah, the shedding of the blood of that part upon which depends the perpetuation of life would have been a symbol of the Messiah who would come and perpetuate spiritual life. [↑](#footnote-ref-26)
27. These three men were mortals. They had bodies and were able to eat, to bathe, and sit and rest from their weariness. (*Doctrines of Salvation*, 1:16.) In the Joseph Smith Translation, Genesis 18:23 states that “the angels . . . were holy men, and were sent forth after the order of God. The Hebrew word translated as **angel** is מַלְאָךְ mal·äk, if Genesis 19:1 means, *messenger, one sent, representative;* a messenger of God as an angel, prophet or priest. [↑](#footnote-ref-27)
28. Heavenly visitors, angels, as appears from Genesis 19:1. **My Lord.** This was only a title of respect; it is not LORD, i.e. Jehovah. Abraham was entertaining angels unawares. See Hebrews 13:2. (Dummelow, p. 27) [↑](#footnote-ref-28)
29. **Butter.** rather, ‘curdled milk,’ which is very refreshing and still constantly drunk in Palestine and Arabia. (Dummelow, p. 27) [↑](#footnote-ref-29)
30. The difficulty of procuring the necessaries of life when travelling in the East causes the duty of hospitality to be observed to an extent unknow to ourselves. Here we have a perfect picture of the manner in which a modern Bedawin sheikh receives travelers arriving at his encampment. He immediately orders his wife or a woman to make bread; slaughters a sheep or some other animal, and dresses it in haste; and bringing milk and any other provisions that he may have ready at hand, sets all before his guests. If these are persons of high rank, he stands by them while they eat, as Abraham did in this case. The ready hospitality of Abraham is in striking contrast with the conduct of the Sodomites to the same visitors. (Dummelow, p. 27) [↑](#footnote-ref-30)
31. What was the wickedness of Sodom and Gomorrah? It is clear that the people of these two cities had become extremely immoral, engaging in homosexuality and other abuses. But the prophet Ezekiel gave greater insight when he said, “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore, I took them away as I saw good (Ezekiel 15:49-50). James said that pure religion was to “visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world” (James 1:27). Sodom and Gomorrah not only had partaken of the filthiness of sexual immorality but had rejected their fellowmen in need. (Old Testament Student Manual, p. 76.) [↑](#footnote-ref-31)
32. Joseph Smith Translation, Genesis 19:9-15. [↑](#footnote-ref-32)
33. Genesis 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. [↑](#footnote-ref-33)
34. The account of Lot’s wife being turned into a pillar (statue) of salt has puzzled many commentators. Was this event a literal thing, or was it figurative? There are two indications in the scriptures that the phrase “looked back” was an idiomatic way of saying “she turned back” or “returned to Sodom.” When warning the disciples of the destruction which was going to come upon Jerusalem, the Savior warned them to flee without delay, not even going into the house to get their possessions. Jesus said, “And he that is in the field, let him likewise *not return back. Remember Lot’s wife*” (Luke 17:31-32). He then admonished them that he who seeks to save his life will lose it, and he who loses his life will find it. Elder Bruce R. McConkie paraphrased those verses in these words: “Look not back to Sodom and the wealth and luxury you are leaving. Stay not in the burning horse, in the hope of salvaging your treasures, lest the flame destroy you; but flee, flee to the mountains. Seek temporal things and lose eternal life; sacrifice the things of this life and gain eternal life.” (*Doctrinal New Testament Commentary*, 1:645.) The implication is that Lot’s wife started back to Sodom, perhaps to save some possessions [or her children], and was caught in the destruction. [That which was left was a salt desert.] [↑](#footnote-ref-34)
35. Sarah was daughter of Terah by another wife, and so was half-sister to Abraham. It is thought that these marriages between relatives in early days were partly intended to keep the blood of the family or tribe pure and unmixed. (Dummelow, p. 29) [↑](#footnote-ref-35)
36. Jewish Publication Society [↑](#footnote-ref-36)
37. Dummelow, p. 29 [↑](#footnote-ref-37)
38. Abraham was still living in the neighborhood of Abimelech, king of Gerar. He was now regarded as a chieftain of great importance, and Abimelech seeks to enter into a covenant of friendship with him. Abraham takes the opportunity to secure his right to a well which he had made. Abimelech acknowledges Abraham to be the rightful possessor by accepting the seven lambs which he offers. The place was henceforth call Beer-sheba, ‘well of the seven,’ or ‘well of the oath,’ because the covenant had been ratified by the sacred or perfect number seven which was the usual number of things sworn by. Some very ancient wells have been discovered at Beer-sheba which marks the southern limit of Palestine. (Dummelow, p. 29) [↑](#footnote-ref-38)
39. This is the symbolic name given by Abraham to Mount Moriah in commemoration of the interposition of the angel of Jehovah who prevented the sacrifice of Isaac and provided a substitute. (Blue Letter Bible, online) [↑](#footnote-ref-39)
40. From the Book of Jubilees, chapters 17-19, the story of Abraham sacrificing Isaac.

    And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] 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.

    And the prince Mastêmâa came and said before God, “Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and You will see if he will do this command, and You will know if he is faithful in everything wherein You do try him.

    But Jehovah 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. 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 Jehovah.

    And God said to him, “Abraham, Abraham.”

    And he said, “Behold, here am I.”

    And God said, “Take your beloved son whom you love, even Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto you.”

    And Abraham rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and split the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off. And he came to a well of water, and he said to his young men, “Abide here with the ass, and I and the lad shall go yonder, and when we have worshipped we shall come again to you.”

    And Abraham 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.

    And Isaac said to his father, “Father.”

    And Abraham said, “Here am I, my son.”

    And Isaac said unto him, “Behold the fire, and the knife, and the wood, but where is the sheep for the burnt-offering, father?”

    And Abraham 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.

    And Abraham 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.

    And I stood before him, and before the prince Mastêmâ (מַשְׁטֵמָה enmity, hatred, animosity), 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 reverences Jehovah.”

    And I called to him from heaven, and said unto him: “Abraham, Abraham.”

    And Abraham was terrified and said, “Behold, here am I.”

    And I said unto him, “Lay not your hand upon the lad, neither do you anything to him; for now I have shown that you reverence Jehovah, and have not withheld your son, your first-born son, from me.’

    And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a 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. Abraham called that place ‘The Lord has seen’, so that it is said in the mount the Lord has seen: that is Mount Sion.

    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. And he said:

    “By Myself have I sworn, saith Jehovah,

    Because you hast done this thing,

    And have not withheld your son, your beloved son, from Me,

    That in blessing I will bless you,

    And in multiplying I will multiply your seed

    As the stars of heaven, And as the sand which is on the seashore.

    And your seed shall inherit the cities of its enemies,

    And in your seed shall all nations of the earth be blessed;

    Because you have obeyed My voice,

    And I have shown to all that you are faithful unto Me in all that I have said unto you:

    Go in peace.”

    And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath. And he celebrated this festival every year, seven days with joy, and he called it the festival of Jehovah according to the seven days during which he went and returned in peace. And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

    a **Mastema** (Hebrew: מַשְׂטֵמָה‎‎) is an angel who persecutes evil in Jewish mythology. He carries out punishments for God, as well as tempting humans and testing their faith. In the Zadokite Fragments and the Dead Sea Scrolls, he is the angel of disaster, the father of all evil, and a flatterer of God. He first appears in the literature of the Second Temple Period as a personification of the Hebrew word mastemah (משטמה), meaning "hatred", "hostility", "enmity", or "persecution".

    According to the Book of Jubilees, Mastema ("hostility") is the chief of the demons engendered by the Watchers/fallen angels with women.

    His actions and name indicate he is the Satan, the "Adversary", but more the Satan who appears in the Book of Job with a function to fulfill under God than the Satan of later tradition who is the uttermost enemy of God. Beliar, mentioned twice in Jubilees, is likely to be identical with Mastema in this work. [↑](#endnote-ref-1)
41. After true Eastern custom, there was excessive courtesy in the transaction, but a large sum was in the end required. In Damascus, when a purchaser makes a lower offer than can be accepted, he is answered, “What, is it a matter of money between us? Take it for nothing, friend, it is a present from me.” (Dummelow, p. 30) [↑](#footnote-ref-40)
42. Putting one’s hand under another’s thigh was a form of taking an oath. It is from the thighs that one’s descendants come, so that to take an oath with one hand under the thigh would be equivalent to calling upon these descendants to maintain an oath which has been fulfilled, and to avenge one which has been broken. (Dummelow, p. 31) [↑](#footnote-ref-41)