

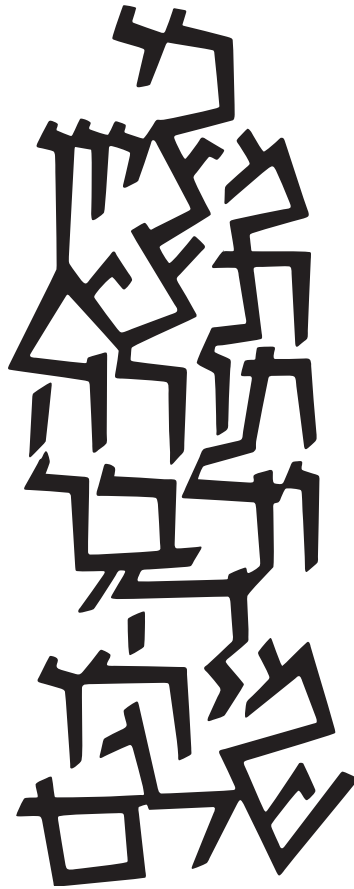
TORAH · PROPHETS · WRITINGS
THE ENGLISH KOREN TANAKH



THE MAGERMAN EDITION

TORAH · PROPHETS · WRITINGS
THE ENGLISH KOREN TANAKH

A NEW ENGLISH TRANSLATION OF THE HEBREW BIBLE



TRANSLATIONS BY
RABBI LORD JONATHAN SACKS,
RABBI TZVI HERSH WEINREB,
AND OTHERS

KOREN PUBLISHERS JERUSALEM

The English Koren Tanakh
The Magerman Edition
First Edition

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EOTOI

The Torah is eternal.

Humanity is ephemeral and dynamic.

The Torah is the cornerstone of the world, of our People, and it forms the baseline of the Tanakh, the holy writings of God and His prophets. The changing nature of human society demands a fresh Tanakh translation which speaks to each and every one of us while remaining rooted in the eternal essence of the Torah. The Tanakh is a living script, the screenplay of the history of humanity from Creation to the present.

Rabbi Lord Jonathan Sacks זצ"ל was the authentic Torah voice for our generation, simultaneously steeped in Torah tradition and deeply engaged with people of all faiths. He succinctly understood and eloquently conveyed both the particular Jewish identity of our sacred writings as well as their universal relevance.

We pray that this unique, traditional, and painstakingly researched and annotated translation of Tanakh animates and enlivens Torah for *Klal Yisrael*, uniting us in our traditions, exposing us to new ways of thinking, and ultimately bringing us closer to the Redemption.

אֲנִי מֵאֲמִין בְּאַמוּנַת שְׁלֹמֶה
בְּבִיאַת הַמָּשִׁיחַ
וְאֵף עַל פִּי שִׁתְּמַהֲמֶה עִם כָּל זֶה אֶחְכֶּה לוֹ
בְּכָל יוֹם שֶׁיָּבוֹא.

*I believe with perfect faith
in the coming of the Messiah,
and though he may delay,
I wait daily for his coming.*

We are pleased that we were able to contribute to this critically important edition of the Tanakh which will reach so, so many Jews and non-Jews alike.

Debra and David Magerman
Philadelphia, Pennsylvania

יוסף ב' סולוביטשיק
JOSEPH SOLOVEITCHIK

אחיקו ארמייבי הרבנים של מקראת מוסקווי, ירושלים;
שלך אהבה!

הני קליה אהוויי טה על הוצות ספריי של א.
קורן ושיי פארה גבולות אנציות הברוטות אה
נתיי הקלם הברוט אסוהת אהות אהותי
קניי (קשניי אהו אהר, קראת אהוויי, פריטי
פאראת אהוויי אן א ליכיו הדיי)
אנו אהקם אהקבו ארמייבי כי יסייאו קיבו
האו כח הוצות הספריי של א. קורן הברוט
התלכ הדיי כנסות אהתי אהר, קהתי ספ
אהדיי פריטיי. הוויי הנו ענה תארה כנו
אחיב אהקבו הוצות אן הדיי. גאמכיה אהוויי!

באהבתי,
יוסף ב' סולוביטשיק

בן הוצות: יוסף ב' זנו יוסף אהר
אשרן אהוויי!

יום אהוויי
15 תמוז
1966

To my rabbinical colleagues and students throughout the world,

I hereby recommend the publications of Eliyahu Koren, who has performed a great service in publishing the Holy Scriptures according to Jewish tradition, with careful regard for accuracy in spelling, vowels and accentuation, paragraph divisions, and the like.

I call upon my friends and students to assist the representatives of Koren Publishers Jerusalem by distributing the Tanakh in synagogues and *batei midrash*, in schools and in private homes. Such an important initiative is worthy of outstanding encouragement and assistance.

"... and joyous are those who hold her fast!"

Respectfully,

Joseph B. Soloveitchik

Thursday, 26 Tammuz, 5726 (1966)

Between the straits:

May God transform these days into ones of joy and happiness!

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FOREWORD
RABBI LORD JONATHAN SACKS

“When God began creating heaven and earth, the earth was void and desolate, there was darkness on the face of the deep, and the spirit of God moved over the waters...” Thus unfolds the most revolutionary as well as the most influential account of creation in the history of the human spirit.

Yet what I find so profound and counterintuitive is how the Torah frames creation. It does so not from a vantage point of physics or cosmology, but rather through a phrase we hear repeatedly in the opening verses: “And God said, Let there be... And there was...” What is truly creative, we learn, is not science or technology per se, but rather the word. That is what forms all being.

Judaism treats mere words with a great degree of seriousness: “Life and death are in the power of the tongue,” says the book of Proverbs (18:21). Likewise the verses in Psalms (34:13–14), “Whoever of you loves life and desires to see many good days, keep your tongue from evil and your lips from telling lies.”

There are ancient cultures who worshipped the gods because they saw them as powers: lightning, thunder, the rain and sun, the sea and ocean that epitomized the forces of chaos, and sometimes wild animals that represented danger and fear. Judaism was not a religion that worshipped power, despite the fact that God is more powerful than any pagan deity. Judaism, like other religions, has holy places, holy people, sacred times, and consecrated rituals. What made Judaism different, however, is that it is supremely *a religion of holy words*.

Creation, revelation, and the moral life begin with the creative word, the idea, the vision, the dream. Language – and with it the ability to remember a distant past and conceptualize a distant future – lies at the heart of our uniqueness as the image of God. Just as God makes the natural world by words, so we make the human world by words. Already at the opening of the Torah, at the very beginning of creation, the Jewish doctrine of revelation is foretold: that God reveals Himself to humanity not in the sun, the stars, the wind, or the storm but in and through words – sacred words that establish eternal covenant between heaven and earth, and thus become co-partners with God in the work of redemption.

This new translation of our foundational texts, this collection of words, has been a true partnership. First, with the outstanding team at Koren Publishers inspirationally led by Matthew Miller, its tireless and visionary driving force. What Koren have achieved in reviving Jewish publishing is remarkable, and particular thanks must be paid to Rabbi Tzvi Hersh Weinreb, Jessica Sacks, Sara Daniel, Rabbi Reuven Ziegler, and Ashirah Yosefah Firszt, together with the other Koren professionals and translators who have contributed so much to this particular project.

Second, with Debra and David Magerman, whose friendship I cherish, and whose support for this project and the Koren Humash is so deeply appreciated. Their generosity will benefit generations of Jews around the world who will make use of these publications for decades to come.

My deepest thanks, as always, are to Elaine and my family, who remain my inspiration and strength, and who have taught me to be open to the Divine Other.

Ultimately, though, all thanks belong to God, whose timeless words continue to provide endless guidance for us today.

Rabbi Lord Jonathan Sacks
London, 5781 (2020)

PUBLISHER'S PREFACE

"One generation will praise Your works to the next..." (Ps. 145:4)

To undertake a new English translation of the Tanakh – the Jewish scriptures comprising the Torah, Nevi'im (Prophets), and Ketuvim (Writings) – requires chutzpah and humility in equal measure, but neither more than *yirat Shamayim* – fear and trembling before God. In translating God's words and those of His prophets, one assumes the precarious position of mediator between Him and the reader, searching for the formulation that will do His work the greatest measure of justice, while simultaneously bringing the reader closer to the text. While there are already numerous English translations of the Bible in the Jewish world, ours aims to stand out through its emphasis on authentically conveying the *hadrat kodesh*, the sacred majesty, of the original Hebrew. More specifically, we have created a translation which

- is readable and stylistically sound to the modern eye and ear, without compromising accuracy or scholarly integrity,
- whispers the tonality of the Hebrew original,
- maintains the beauty and the majestic quality of the poetry and prose of Tanakh,
- is faithful to the classical Jewish interpretive tradition, while cognizant of contemporary scholarship,
- invites the contemporary reader to experience afresh the timeless stories and wisdom contained in the Hebrew scriptures.

This work has been the fruit of a happy collaboration between many people. While this preface cannot list everyone involved, we must acknowledge the contributions of those few without whom the new *Koren Tanakh* simply would not have been produced.

Rabbi Lord Jonathan Sacks, רב, translated the Torah and much of Psalms. His profound learning, moral depth, and sheer eloquence, expressed in his many published works, made him a leading religious figure not only within contemporary Judaism, but throughout the greater religious world. His untimely passing as the first edition went to press was an irreparable loss to the Jewish people, but we take a measure of consolation in the knowledge that this brilliant translation, to which he devoted his final years, will help carry on his legacy for generations to come. We are honored to have been Rabbi Sacks's publishers, students, and friends.

Rabbi Dr. Tzvi Hersh Weinreb, שליט"א, translated the books of Jeremiah and Proverbs and reviewed many of the other translations. A leading American rabbi and former Chief Executive of the Orthodox Union, Rabbi Weinreb spans the divide between the publishing world in Israel and the needs of American Jewry. We have benefitted greatly from both his scholarship and his sage advice.

Debra and David Magerman, whose unfailing support for this edition as well as the accompanying new *Koren Humash* has demonstrated their faith and friendship – and no small amount of patience – for the invaluable work contained therein. We thank you both, on behalf not only of the many dozens of professionals involved, but of the generations of Jews who will use and cherish this groundbreaking publication.

Translation Team Manager and Senior Translator Jessica Sacks, Sara Daniel, and the other translators, who have invested inestimable time, scholarship, and their prodigious literary talents in this Tanakh.

Rabbi Reuven Ziegler, Ashirah Yosefah Firszt, Rabbi Avishai Magence, and Rabbi Yedidya Naveh, whose management and guidance of scores of translators, scholars, editors, proofreaders, and designers have been superb. Without their skills, no fruit of the above literary talents would have seen the light of publication, and without their expertise, the final product would not have attained the same exacting standards of quality.

Typographer Esther Be'er – who studied under Eliyahu Koren himself – and her colleagues **Rina Ben Gal** and **Tomi Mager** designed the clear, elegant, and functional layout of this Tanakh, which is worthy of our founder's name and of the superb typographical quality of past Koren titles.

In addition to the above, the new *Koren Tanakh* is a testament to the many gifted professionals who had a role in its creation: consulting experts, reviewing scholars, editors, and proofreaders. Their names and contributions are in the Acknowledgments pages which follow.

We are presently developing an extensive range of publications built around this new translation as a core text: the forthcoming **Magerman Edition of the Koren Ḥumash** with extensive commentaries by Rabbi Sacks, the **Rohr Edition of the Koren Mikraot HaDorot**, the **Hertog Edition of the Koren Tanakh of the Land of Israel**, the **Nagel Edition of the Koren Ḥumash Lev Ladaat for Young Adults**, and more. Each of these will fulfill different needs and address specific purposes. What they will share is this intelligent, eloquent translation. It is our hope that the new *Koren Tanakh* will provide its readers with insights beyond and behind the text, and perhaps even a glimpse into their own story.

Matthew Miller, Publisher
Jerusalem, 5781 (2021)

ABOUT THIS EDITION

THE KOREN TANAKH IN HISTORY

Early Printed Hebrew Bibles

Hebrew biblical texts were first printed in Italy in Bologna (1477), with other publications soon following in Soncino, Casale, and Naples. The first complete Hebrew Bible, in folio, was printed in 1488 at Soncino, without any commentary, and was riddled with errors. Further Jewish editions were soon published – one in 1490 in Isola del Liri, with Rashi's commentaries; a very accurate edition of the *Ḥumash* in Lisbon in 1491; and a second complete edition of the Tanakh in 1494 at Brescia.

But soon thereafter – from 1514 onwards – biblical books in Hebrew began to be printed by Christians, the most notable among them being the Catholic Venetian printer Daniel Bomberg. Bomberg's second edition (1524–25), known as the *Mikraot Gedolot*, was printed in a large format with commentaries and philological notes, and in a smaller format without commentaries. This edition formed the basis of almost every subsequent edition of the Hebrew Bible to this day, including many of those printed by Jews.

Since then, many Hebrew editions of the Tanakh have been brought out by Christian publishers, who dominated the editorial and textual scholarship of Hebrew printing for almost 450 years. Most Jews in the nineteenth century used Bibles published by Christian missionaries (or reprinted from such editions). While this may be difficult to imagine today, for much of modern history the only books available to the Jewish student of Torah were those printed by gentiles intent on converting them.

The Hebrew Koren Tanakh

Along with the establishment of the State of Israel, the spiritual reconstitution of the Jewish people in their ancient homeland was expressed in no way more than by the preparation and printing of the famous *Koren Tanakh*. Mr. Eliyahu Koren understood that the miracle of the nation's return to the land of Israel demanded a clear spiritual response, one which struck to the heart of the question – still debated to this day – of what drives the spirit of the Jewish people. This response would take the shape of a new Tanakh – with text meticulously researched by Torah scholars and free of errors, and with a new typeface that combined classical aesthetic sensibilities with a meticulously modern insistence on clarity and legibility – printed by a Jewish publishing house in Jerusalem, in the modern State of Israel.

Over the course of the 1950s, Eliyahu Koren, along with scholar Meir Medan and a team that included Dr. Daniel Goldschmidt and Avraham Meir Haberman, worked to create an unprecedentedly accurate edition of the Hebrew scriptures. The *Koren Tanakh*, first published in Jerusalem in 1962, was the first fully Jewish bible to be published since the end of the fifteenth century, with Jewish scholars and editors, type designers, printers, and binders. It was remarkable also for being the first publication ever set in the famous Koren Tanakh typeface, which was painstakingly designed especially for it. Since that first printing, the publication of Jewish texts worldwide has made great strides. Koren Publishers too has continually updated and improved its editions, of which this new volume joins a long and worthy tradition.

The Hebrew text of the original *Koren Tanakh* was meticulously researched and reviewed by some of the foremost Masoretic scholars of the generation. The text itself was based for the most part on the earlier work of Rabbi Wolf Heidenheim and *Minḥat Shai*, as well as the Leningrad Codex, the oldest complete surviving manuscript of the Tanakh in Hebrew. The text was met with critical acclaim on its publication and received the approbation of rabbinic luminaries such as Rabbi Joseph B. Soloveitchik and Rabbi Moshe Feinstein.

Another notable feature of the *Koren Tanakh* in both Hebrew and English is its presentation and organization of the text. In early modern bibles printed by gentiles and used by Jews, the chapter divisions were not based on any Jewish tradition, but on a Christian one. Because this system has by now become an accepted standard of reference even for Jews, it is retained on the inside margin of the page. However, the *Koren Tanakh* is the first to also mark and number the division of the biblical text into the traditional Jewish system of *sedarim*. These appear on the outer margin of the page, as do the divisions for *aliyot* and weekly *parashot*. These distinctions are more than mere intellectual curiosity: they have significant theological import. Many of the disputes between Judaism and Christianity are reflected in the different designation of chapters and sections. The page itself is printed in the style of a *sefer Torah*, including proper graphical representation of the *petuḥa* and *setuma* line breaks according to the Masora, as opposed to the placeholder letters *peh* and *samekh* typically used by older editions to save paper.

The First Koren English Edition

The translation used for the first English *Koren Tanakh* of 1967 was not entirely new. It was, rather, a thoroughly corrected, modernized, and revised version of the Anglo-Jewish bibles that had long been accepted for home and synagogue use throughout the English-speaking world. The *Koren* translation was based upon *The Jewish Family Bible*, edited by M. Friedlander and published in 1881 with the sanction of the Chief Rabbi of the British Empire, Dr. N. M. Adler. The translation had two important merits: it was faithful to the Masora, while retaining as much of the excellent language and rhythm of the King James “Authorized Version” of 1611 as Jewish sentiment permitted.

That translation was revised for *Koren* by Professor Harold Fisch, a renowned scholar of English literature and Rector of Bar Ilan University. The language of the older versions was modernized to some extent, and fresh translations and interpretations were included based on comparisons with other Jewish bible translations, *targumim*, and classical and contemporary scholarship. Names of biblical characters, until then invariably rendered in their Hellenized/anglicized versions such as “Eve” and “Jeconiah,” were newly presented as they are pronounced in Hebrew, using a transliteration scheme approved by the Academy of the Hebrew Language. Still, more than fifty years later, the language of that translation – especially the retention of the pronouns “thee,” “thou,” “thy,” and “thine” – can feel archaic to the contemporary reader, and the academic, technical style of transliterating names dry and detached.

Now, *Koren Publishers* has had the great privilege of partnering with Rabbi Lord Jonathan Sacks, who was perhaps the most eloquent spokesman for Judaism in our times, in publishing a completely new and fully Jewish translation of

the Tanakh – one which aims to wed the Masoretic authenticity and attention to detail that are the hallmarks of Koren with the literary majesty and elegance that characterize all of Rabbi Sacks’s English works. It is the fruit of this great undertaking which you hold in your hands.

NAMES IN THE ENGLISH KOREN TANAKH

The system used by the 1967 Fisch translation for transliterating names possessed the advantage of authenticity and a more Hebrew feel. However, the style was technical and academic, and it sometimes had the opposite of its desired effect by making the characters appear foreign. In this edition, we have opted for a middle path. We transliterate personal names – as well as those of places and tribes – using a simpler, more popular style, eschewing doubled letters and apostrophes except where needed to ensure correct pronunciation. The result is that personal names are spelled much as contemporary Israelis might spell their names in English – e.g., Yaakov (not Ya’aqov) or Rivka (not Rivqa). Whether with respect to august figures such as Moshe – “drawn from the water” – or minor ones such as Ikhavod – “without honor” (contrast to the comic Ichabod of Washington Irving) – we see the rendering of names in contemporary transliteration as imparting a new dimension of the Tanakh that weds cultural authenticity with intimacy.

In certain rare cases where anything but the common anglicized version of a name would feel jarring – e.g., “Israel” or “Pharaoh” – the anglicizations have been preserved, as well as with demonyms (such as “Moabites”) whose suffixes indelibly mark them as English words. In addition, the names of many places and geographical features with straightforward meanings that describe them have been translated outright – for example, the Mount of Olives.

As regards names of God, we have followed Rabbi Sacks’s direction in maintaining the elegant and accurate distinction between “God,” used for *Elohim*, and “LORD” for the tetragrammaton (the ineffable name of God spelled *yod-heh-vav-heh*). This reflects the Almighty’s twin roles as Creator of the universe and God of Israel. The appellation “LORD” is set in block capitals to symbolize how the name in Hebrew, while pronounced *Adonai* (which literally means “my Lord”), is in fact written as God’s personal name, which may not be uttered. Thus, in those cases where the tetragrammaton is traditionally pronounced *Elohim* rather than *Adonai*, the name is rendered in English as “GOD,” in block capitals.

THE PROCESS OF TRANSLATION

The translators who took part in this project, all of whom have deep understanding of the Hebrew texts, were chosen primarily for their uniformly superb literary abilities. After translation, each text was edited and reviewed several times by leading scholars of biblical history, language, and literature to ensure the high level of accuracy and integrity readers should expect from a flagship Koren publication. This process provided our translators with clear parameters in which to creatively render into contemporary English the beauty, drama, and nuances of the original Hebrew texts. With consummate skill and close attention to style, our literary editors helped craft the translations in dialogue with the translators, followed by the attentions of copy editors and consistency editors, as well as multiple rounds

of proofreading. Throughout, we have prioritized the experience of the English, with the aim that those holding this volume will forget that they are reading a translation and lose themselves in the drama of the narrative, the elegance of the poetry, the holiness of the law, and the relevance of the wisdom.

Our translation adheres to the Masoretic text of Tanakh. In cases where the Masoretic text distinguishes between the way the word is written (*ketiv*) and the way it is pronounced (*keri*), the translation follows the latter.

Hebrew is a grammatically gendered language, and masculine words and forms are often used to refer to both sexes. In such cases, we have favored the use of gender-neutral forms in English – for example, “people” and “children” rather than “men” and “sons.”

To fit the requirements of English style, we occasionally replaced names with pronouns and vice versa, and changed the position of speech markers (“she said”) in the sentence, thereby ensuring the clarity and fluidity of the dialogue. In the case of prophecy, introducing modern punctuation to the ancient text is especially difficult. The prophets often shift between the first and third person when conveying God’s word, identifying so closely with their message that it is difficult at times to distinguish between God’s voice and the prophet’s own. The approach we found most organic to the text was to use quotation marks when God appears in direct “dialogue” with the prophet. When, however, the prophet conveys or is asked to convey a message to others, that message is introduced merely by the use of a colon: “The LORD said to Moshe, “This is what you shall tell the Israelites: You yourselves have seen”

Every translation is an interpretation. While we have made use of contemporary approaches to understanding Tanakh, we are also committed to the way the Tanakh, and in particular the Torah, has been received and understood in the Jewish tradition. The acute discernments of Rashi and other commentators, especially those of the school of the *pashtanim*, will be felt in many parts of the translation. In the instances where a rabbinic reading was chosen against the apparent grain of the literal one, we have marked this with a footnote.

This edition of the *English Koren Tanakh* is intentionally sparing in its use of footnotes and explanatory texts. Rather than producing a comprehensive commentary (which would be a titanic undertaking in its own right), we have largely restricted ourselves to pointing out elements of the Hebrew – such as wordplay – that cannot come across in translation, or crucial background information without which the reader might find him- or herself simply unable to understand the text at hand.

To aid the reader further, we have appended to this volume a selection of maps, charts, timelines, genealogies, and illustrations. Drawing upon the extensive collection of high-quality supplementary material developed over the past six decades by Koren Publishers Jerusalem, we have thoroughly updated the material to reflect contemporary graphic sensibilities and to facilitate comprehension.

We sincerely pray that our efforts will “find favor and approval in the eyes of God” (Prov. 3:4) and in the eyes of all to whom the word of God is dear.

ACKNOWLEDGMENTS

THE ENGLISH **KOREN TANAKH** TRANSLATORS

The responsibility of a translator cannot be overstated: for normal books, the best translators are those who transmit words and concepts fluidly from one language to another, from one culture to another, seamlessly, quietly, innocuously. Indeed, it is those translations which jar the reader, which call attention to the text being a translation, that may be considered failures. The success of a translator is his or her very anonymity.

To translate the words of God and His prophets only heightens the responsibilities. Beyond the standard requirements, Bible translators must rephrase these ancient words for the eye and the ear of the contemporary English-speaking reader, conveying the true sense of each word with respect, reverence, love, belief, erudition, elegance, and fluency. Such challenges require translators gifted with extraordinary abilities and sensitivities.

We are truly blessed to have worked with a team of brilliantly literate and highly educated professionals, and are proud to acknowledge their contribution – together with that of our consulting scholars, editors, managers, and staff – to the Jews of the English-speaking world and their *avodat Hashem*.

Rabbi Lord Jonathan Sacks:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Psalms 1–4, 6, 9, 15, 16, 19, 20, 23, 24, 27, 29, 30, 33, 34, 47, 48, 49, 67, 81, 82, 90–100, 103, 104, 113–118, 120–137, 139, 144–150

Rabbi Dr. Tzvi Hirsch Weinreb:

Jeremiah, Proverbs

Jessica Sacks: Isaiah, Jonah, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther

Sara Daniel:

Joshua, Judges, I and II Samuel, I and II Kings, I and II Chronicles, Psalms 5, 7, 8, 10–14, 17, 18, 21, 22, 25, 26, 28, 31, 32, 35–46, 50–66, 68–80, 83–89, 101, 102, 105, 106–112, 119, 138, 140–143

Rachel Ebner: Ezekiel 40–48, Daniel

Lauren Gordon: Ezekiel 1–39

Serylle Horwitz: Ezra 2, Nehemiah

Annie Kantar: Job 3–31, 38–42:6

Tichye Krakowski: Joel, Amos, Obadiah, Haggai, Zechariah, Malachi, Job 1–2, 32–37, 42:7–17

Adina Luber: Ezra 1, 3–10

Dafna Renbaum: Nahum, Habakkuk, Micah, Hosea, Zephaniah

THE ENGLISH **KOREN TANAKH** TRANSLATION SCHOLARS

We extend heartfelt appreciation to the esteemed scholars of Tanakh who invested many hours reviewing draft translations and providing our translators with valuable corrections, translation guidance, and textual and historical insights. The scholars are listed in alphabetical order, followed by the translations they reviewed.

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As noted above, the footnote style chosen for our initial editions of the new *Koren Tanakh* is one of brief clarification. The Tanakh scholars listed below, in alphabetical order, spent many hours researching and composing richly informative footnotes from which we have drawn and adapted the short footnotes appearing in this Tanakh edition.

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TORAH READINGS FOR SPECIAL DAYS

Rosh Ḥodesh	Numbers 28:1–15, p. 228
Fast Days	Exodus 32:11–14, p. 123 Continues with Exodus 34:1–10, p. 125
Ninth of Av	Shaḥarit: Deuteronomy 4:25–40, p. 251 Minḥa: See Fast Days, above.
Ḥanukka – Day 1	Ashkenazim: Numbers 7:1–17, p. 194 Sepharadim: Numbers 6:22–7:17, p. 194
Ḥanukka – Days 2–7	Read the offering for the respective day, Numbers 7:18–53, p. 195 On Rosh Ḥodesh, read the Rosh Ḥodesh reading from the first Torah scroll, and the Ḥanukka reading from the second Torah scroll.
Ḥanukka – Day 8	Numbers 7:54–8:4, p. 196
Purim	Exodus 17:8–16, p. 104

TORAH READINGS FOR SPECIAL SHABBATOT
(READ FROM THE SECOND TORAH SCROLL)

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Shabbat Ḥanukka	Read the passage for Shabbat Rosh Ḥodesh from the second Torah scroll and for Ḥanukka from the third Torah scroll.
Parashat Shekalim	Exodus 30:11–16, p. 121 If Rosh Ḥodesh falls on Parashat Shekalim, the passage for Rosh Ḥodesh is read from the second Torah scroll and Parashat Shekalim from the third Torah scroll.
Parashat Zakhor	Deuteronomy 25:17–19, p. 278
Parashat Para	Numbers 19:1–22, p. 213
Parashat HaḤodesh	Exodus 12:1–20, p. 95 If Parashat HaḤodesh falls on Rosh Ḥodesh, the passage for Rosh Ḥodesh is read from the second Torah scroll and Parashat HaḤodesh from the third Torah scroll.
Purim on Shabbat (in Walled Cities)	Exodus 17:8–16, p. 104 <i>Haftara</i> : Same as Shabbat Zakhor

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Day 2	Leviticus 22:26–23:44, p. 170 In Israel: <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 229 In the Diaspora: <i>Maftir</i> : Same as Day 1
Day 3	Exodus 13:1–16, p. 97 <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 229
Day 4	Exodus 22:24–23:19, p. 110 (If it falls on a Sunday, Sepharadim read the passage for Day 3.) <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 229
Day 5	Exodus 34:1–26, p. 125 (If it falls on a Monday, Sepharadim read the passage for Day 4.) <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 229
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Rosh HaShana – Day 1	Genesis 21:1–34, p. 29 <i>Maftir</i> : Numbers 29:1–6, p. 229
Day 2	Genesis 22:1–24, p. 30 <i>Maftir</i> : Same as Day 1
Yom Kippur – Shaḥarit	Leviticus 16:1–34, p. 161 <i>Maftir</i> : Numbers 29:7–11, p. 230

Minḥa	Leviticus 18:1–30, p. 163
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Day 6	Israel: Numbers 29:29–31, p. 231 Diaspora: Numbers 29:26–34, p. 231
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Shemini Atzeret (Diaspora)	Deuteronomy 15:19–16:17, p. 267 On Shabbat: Deuteronomy 14:22–16:17, p. 265 <i>Maftir</i> : Numbers 29:35–30:1, p. 231
Simḥat Torah (Israel and Diaspora)	First Torah scroll: Deuteronomy 33:1–34:12, p. 292 Second Torah scroll: Genesis 1:1–2:3, p. 5 Third Torah scroll (<i>Maftir</i>): Numbers 29:35–30:1, p. 231

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(WITH VARIATIONS FOR
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	Sepharadim:	Isaiah 32:5–21, p. 623
	Yemenites:	Isaiah 32:5–16, p. 623
Noah	Ashkenazim:	Isaiah 54:1–55:5, p. 666
	Sepharadim:	Isaiah 54:1–54:10, p. 666
	Yemenites:	Isaiah 54:1–55:3, p. 666
Lekh Lekha	Ashkenazim & Sepharadim:	Isaiah 40:27–41:16, p. 637
	Yemenites:	Isaiah 40:25–41:16, p. 637
Vayera	Ashkenazim & Yemenites:	II Kings 4:1–37, p. 521
	Sepharadim:	II Kings 4:1–23, p. 521
Ḥayei Sara		I Kings 1:1–31, p. 471
Toledot	Ashkenazim & Sepharadim:	Malachi 1:1–2:7, p. 982
	Yemenites:	Malachi 1:1–3:4, p. 982
Vayetze	Ashkenazim:	Hosea 12:13–14:10, p. 910 (some add Joel 2:26–27, p. 917)
	Sepharadim:	Hosea 11:7–12:12 / –13:5, p. 908
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Vayishlah		Obadiah 1:1–21, p. 932 (Minhag Anglia: Hosea 11:7–12:12, p. 908)
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Shemot	Ashkenazim:	Isaiah 27:6–28:13, p. 611, and 29:22–23, p. 617
	Sepharadim:	Jeremiah 1:1–2:3, p. 693
	Yemenites:	Ezekiel 16:1–14, p. 828
Vaera	Ashkenazim & Sepharadim:	Ezekiel 28:25–29:21, p. 855
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	Yemenites:	Isaiah 19:1–25, p. 596
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Yitro	Ashkenazim:	Isaiah 6:1–7:6, p. 573, and 9:5–6, p. 580
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Vayak'hel	Ashkenazim:	I Kings 7:40–50, p. 484
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	Sepharadim:	II Samuel 6:1–19, p. 432
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Tazria		II Kings 4:42–5:19, p. 523
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	Yemenites:	Ezekiel 20:1–15, p. 836
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Behar	Ashkenazim & Sepharadim:	Jeremiah 32:6–27, p. 760
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Behukotai	Ashkenazim & Sepharadim: Yemenites:	Jeremiah 16:19–17:14, p. 731 Ezekiel 34:1–27, p. 865
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Behaalotekha	Ashkenazim & Sepharadim: Yemenites:	Zechariah 2:14–4:7, p. 967 Zechariah 2:14–4:9, p. 967
Shelah		Joshua 2:1–24, p. 303
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Hukat	Ashkenazim & Sepharadim: Yemenites:	Judges 11:1–33, p. 358 Judges 11:1–40, p. 358
Balak		Micah 5:6–6:8, p. 944
Pinhas (before 17 Tamuz)		1 Kings 18:46–19:21, p. 507
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Devarim	Ashkenazim & Sepharadim: Yemenites:	Isaiah 1:1–27, p. 563 Isaiah 1:21–31, p. 565
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Nitzavim (or Nitzavim-Vayelekh)	Ashkenazim & Sepharadim: Yemenites:	Isaiah 61:10–63:9, p. 679 Isaiah 61:9–63:9, p. 679

Shabbat Shuva (Vayelekh or Haazinu)	Ashkenazim:	Hosea 14:2–10, p. 911, and Joel 2:15–27 p. 915 (some begin at 2:11, p. 915). Some also read Micah 7:18–20, p. 948 (Minhag Anglia reads in the order: Hosea, Micah, Joel.)
	Sepharadim:	Hosea 14:2–10, p. 911, and Micah 7:18–20, p. 948
	Yemenites:	Hosea 14:2–10, p. 911
Haazinu (after Yom Kippur)	Ashkenazim & Sepharadim:	II Samuel 22:1–51, p. 459
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Shabbat Ḥanukka	(1)	Zechariah 2:14–4:7, p. 967 (Yemenites read until 4:9)
	(2)	I Kings 7:40–50, p. 484
Fast Day Minḥa		Isaiah 55:6–56:8, p. 668
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	Yemenites:	Jeremiah 6:16–17, p. 708, and 8:13–9:23, p. 714
Ninth of Av – Minḥa	Ashkenazim: Sepharadim: Yemenites:	Isaiah 55:6–56:8, p. 668 Hosea 14:2–10, p. 911 Hosea 14:2–10, p. 911, and Micah 7:18–20, p. 948
Parashat Shekalim	Ashkenazim & Yemenites: Sepharadim:	II Kings 12:1–17, p. 536 (Minhag Anglia begins at 11:17, p. 536) II Kings 11:17–12:17, p. 536
Parashat Zakhōr	Ashkenazim: Sepharadim & Minhag Anglia: Yemenites:	I Samuel 15:2–34, p. 398 I Samuel 15:1–34, p. 398 I Samuel 14:52–15:33, p. 398
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Parashat HaḤodesh	Ashkenazim: Sepharadim: Yemenites:	Ezekiel 45:16–46:18, p. 885 Ezekiel 45:18–46:15, p. 885 Ezekiel 45:9–46:11, p. 885

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Pesaḥ Day 7		II Samuel 22:1–51, p. 459
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Shavuot Day 2 (Diaspora)		Habakkuk 2:20–3:19, p. 956
Rosh HaShana Day 1		I Samuel 1:1–2:10, p. 379
Rosh HaShana Day 2		Jeremiah 31:1–19, p. 756
Yom Kippur – Shaḥarit		Isaiah 57:14–58:14, p. 671 (Yemenites add 59:20–21, p. 675)
Yom Kippur – Minhā		The Book of Jonah, p. 934 and Micah 7:18–20, p. 948
Sukkot Day 1	Ashkenazim & Sepharadim: Yemenites:	Zechariah 14:1–21, p. 980 Zechariah 13:9–14:21, p. 980
Sukkot Day 2 (Diaspora)	Ashkenazim & Sepharadim: Yemenites:	I Kings 8:2–21, p. 485 I Kings 7:51–8:21, p. 485
Shabbat Ḥol HaMoed Sukkot	Ashkenazim & Sepharadim: Yemenites:	Ezekiel 38:18–39:16, p. 873 Ezekiel 38:1–23, p. 872
Shemini Atzeret (Diaspora)	Ashkenazim: Sepharadim, Yemenites, & Minhag Anglia:	I Kings 8:54–9:1, p. 488 I Kings 8:54–66, p. 488
Simḥat Torah	Ashkenazim: Sepharadim & Yemenites:	Joshua 1:1–18, p. 303 Joshua 1:1–9, p. 303 (Yemenites add 6:27, p. 309)

BLESSINGS BEFORE AND AFTER
READING THE TORAH

Before the Torah is read, the Oleh says:

Barekhu et Adonai hamevorakh.

Cong: Barukh Adonai hamevorakh le'olam va'ed.

Barukh Adonai hamevorakh le'olam va'ed.

Barukh Ata Adonai, Eloheinu Melekh ha'olam,
asher baḥar banu mikol ha'amim

venatan lanu et Torato.

Barukh ata Adonai, noten haTorah.

After the reading, the Oleh says:

Barukh Ata Adonai, Eloheinu Melekh ha'olam,

asher natan lanu Torat emet,

veḥaye' olam nata betokhenu.

Barukh Ata Adonai, noten haTorah.

BLESSINGS BEFORE AND AFTER
READING THE HAFTARAH

Before reading the Haftara, the person called up for Maftir says:

Barukh Ata Adonai, Eloheinu Melekh ha'olam,

asher baḥar binvi'im tovim

veratza vedivreihem hane'emarim be'emet.

Barukh Ata Adonai, haboḥer baTorah uvMoshe avdo,

uvYisra'el amo, uvinvi'ei ha'emet vatzedek.

After the Haftara, the person called up for Maftir says the following blessings:

(Goalenu Adonai Tzevaot shemo,

Kedosh Yisrael.)

Barukh Ata Adonai, Eloheinu Melekh ha'olam,

Tzur kol ha'olamim, tzadik bekol hadorot,

haEl hane'eman, ha'omer veoseh, hamedaber umkayem

shekol devarav emet vatzedek.

Ne'eman ata hu Adonai Eloheinu,

vene'emanim devarekha,

vedavar eḥad midevarekha aḥor lo yashuv reikam,

BLESSINGS BEFORE AND AFTER
READING THE TORAH

Before the Torah is read, the Oleh says:

Bless the LORD, the blessed One.

Cong: Bless the LORD, the blessed One, for ever and all time.

Bless the LORD, the blessed One, for ever and all time.

Blessed are You, LORD our God, King of the Universe,
who has chosen us from all peoples
and has given us His Torah.

Blessed are You, LORD, Giver of the Torah.

After the reading, the Oleh says:

Blessed are You, LORD our God, King of the Universe,
who has given us (His Torah,) the Torah of truth,
planting everlasting life in our midst.

Blessed are You, LORD, Giver of the Torah.

BLESSINGS BEFORE AND AFTER
READING THE HAFTARAH

Before reading the Haftara, the person called up for Maftir says:

Blessed are You, LORD our God, King of the Universe,
who chose good prophets
and was pleased with their words, spoken in truth.

Blessed are You, LORD, who chose the Torah, His servant Moshe,
His people Israel, and the prophets of truth and righteousness.

After the Haftara, the person called up for Maftir says the following blessings:

(As for our redeemer, the LORD of hosts is His name,
the Holy One of Israel.)

Blessed are You, LORD our God, King of the Universe,
Rock of all worlds, righteous for all generations,
the faithful God who says and does, speaks and fulfills,
all of whose words are truth and righteousness.

You are faithful, LORD our God,
and faithful are Your words,
not one of which returns unfulfilled,

ki El melekh ne'eman (veraḥaman) Ata.
Barukh Ata Adonai, haEl hane'eman bekhoh devarav.

Raḥem al Tziyon ki hi beit ḥayeinu,
vela'aluvat nefesh toshiya bimhera veyameinu.
Barukh Ata Adonai mesamei'ah Tziyon bevanei'a.

Samḥeinu Adonai Eloheinu,
be'Eliyahu hanavi avdekha,
uvmalkhut beit David meshiḥekha –
bimhera yavo veyagel libenu.
Al kis'o lo yeshev zar,
velo yinḥalu od aḥerim et kevodo,
ki veshem kodshekha nishbata lo
shelo yikhbeh nero le'olam va'ed.
Barukh Ata Adonai magen David.

On Shabbat, including Shabbat Ḥol HaMo'ed Pesah, say:

Al haTorah ve'al ha'avoda,
ve'al hanevi'im ve'al yom haShabbat hazeh
shenatata lanu Adonai Eloheinu likdusha ve'limnuḥa,
lekhavod ultifaret. –
Al hakol Adonai Eloheinu, anaḥnu modim lakh umvarekhim otakh
yitbarakh shimkha befi kol ḥai,
tamid le'olam vaed.
Barukh Ata Adonai, mekadesh haShabbat. (Amen.)

*On Yom Tov and on Shabbat Ḥol HaMo'ed Sukkot, say
(adding on Shabbat the words in parentheses):*

Al haTorah ve'al ha'avoda ve'al hanevi'im,
(ve'al yom haShabbat hazeh) ve'al yom

On Pesah: Ḥag haMatzot hazeh

On Shavuot: Ḥag haShavuot hazeh

On Sukkot: Ḥag haSukkot hazeh

On Shemini Atzeret and Simḥat Torah: haShemini Ḥag ha'Atzeret hazeh

shenatata lanu, Adonai Eloheinu (likdusha velimnuḥa,) lesason ulsimḥa,
lekhavod ultifaret. Al hakol, Adonai Eloheinu,
anaḥnu modim lakh umvarekhim otakh,
yitbarakh shimkha befi kol ḥai,
tamid le'olam vaed.

Barukh Ata Adonai, mekadesh (haShabbat ve)Yisrael vehazemanim. (Amen.)

for You, God, are a faithful (and compassionate) King.
Blessed are You, LORD, faithful in all His words.

Have compassion on Zion for it is the source of our life,
and save the one grieved in spirit swiftly in our days.
Blessed are You, LORD, who makes Zion rejoice in her children.

Grant us joy, LORD our God,
through Eliyahu the prophet Your servant,
and through the kingdom of the house of David Your anointed –
may he soon come and make our hearts glad.
May no stranger sit on his throne,
and may others not continue to inherit his glory,
for You promised him by Your holy name
that his light would never be extinguished.
Blessed are You, LORD, Shield of David.

On Shabbat, including Shabbat Ḥol HaMo'ed Pesah, say:

For the Torah, for Divine worship,
for the prophets, and for this Sabbath day
which You, LORD our God, have given us for holiness and rest,
honor and glory –
for all these we thank and bless You, LORD our God,
and may Your name be blessed by the mouth of all that lives,
continually, for ever and all time.
Blessed are You, LORD, who sanctifies the Sabbath. (Amen.)

*On Yom Tov and on Shabbat Ḥol HaMo'ed Sukkot, say
(adding on Shabbat the words in parentheses):*

For the Torah, for Divine worship, for the prophets,
(for this Sabbath day) and for this day of

On Pesah: the Festival of Matzot

On Shavuot: the Festival of Shavuot

On Sukkot: the Festival of Sukkot

On Shemini Atzeret and Simḥat Torah: the Festival of Shemini Atzeret

which You, LORD our God, have given us (for holiness and rest), for joy and gladness,
honor and glory – for all these we thank and bless You, LORD our God,
and may Your name be blessed by the mouth of all that lives,
continually, for ever and all time.
Blessed are You, LORD, who sanctifies (the Sabbath), Israel and the festivals. (Amen.)

TORAH

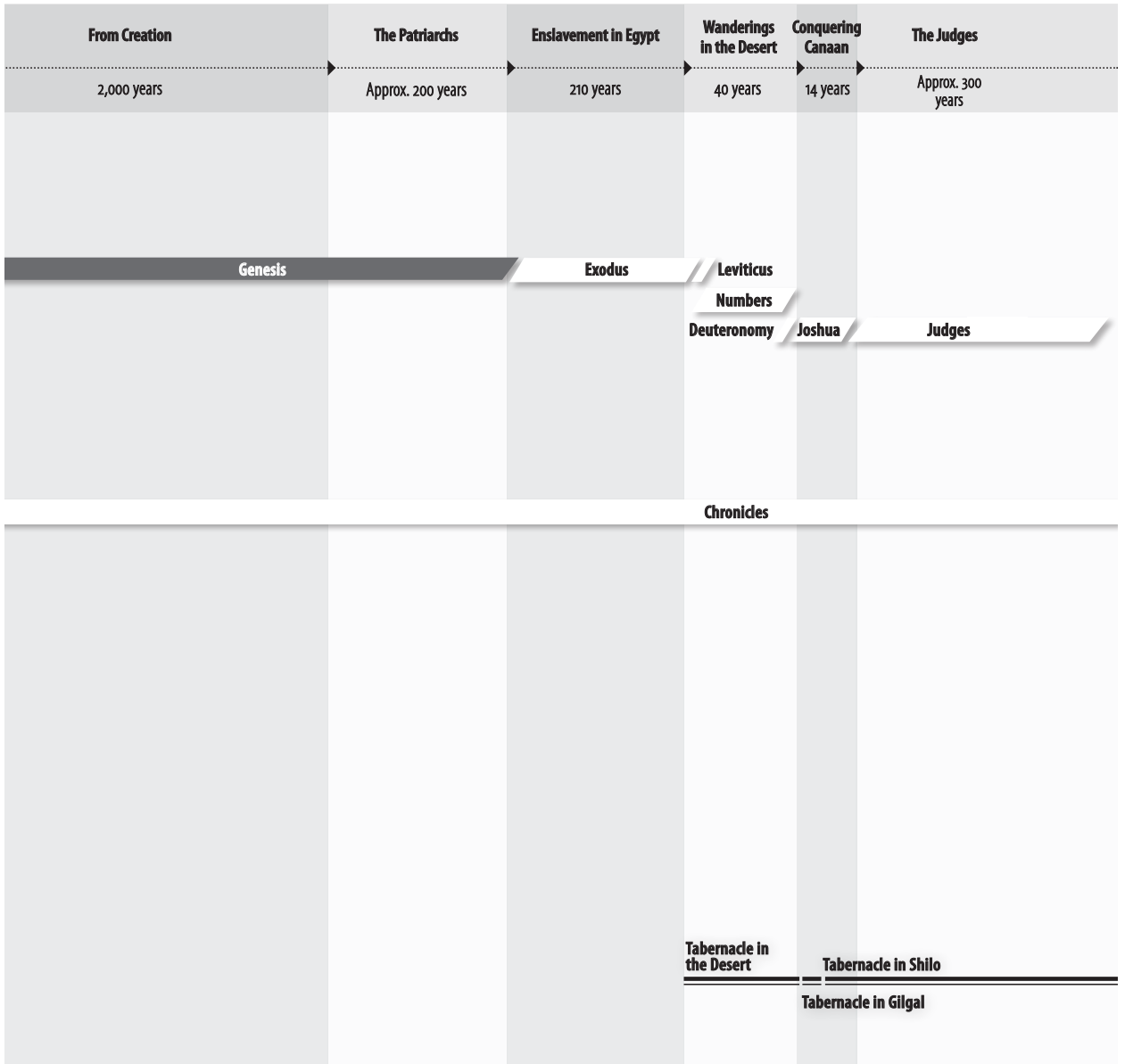
GENESIS / BERESHIT

EXODUS / SHEMOT

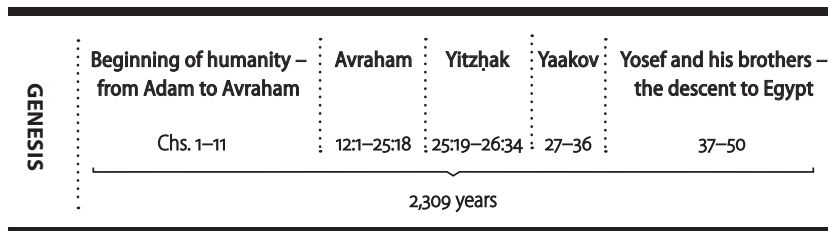
LEVITICUS / VAYIKRA

NUMBERS / BEMIDBAR

DEUTERONOMY / DEVARIM



GENESIS/BERESHIT



- 1 ¹ When God began creating heaven and earth, the earth was void and desolate, BERESHIT
2 there was darkness on the face of the deep, and the spirit of God moved
3 over the waters. God said, “Let there be light.” And there was light. God
4 saw the light: it was good; and God separated the light from the darkness.
5 And God called the light “day,” and the darkness He called “night.” There
was evening, and there was morning – one day.
- 6 Then God said, “Let an expanse stretch through the water; let it separate
7 water from water.” So God made the expanse, and it separated the water
8 beneath the expanse from the water above. And so it was. God called the
expanse “heavens.” There was evening, and there was morning – a second
day.
- 9 Then God said, “Let the water beneath the heavens be gathered to one
10 place, and let dry ground appear.” And so it was. God called the dry ground
“earth,” and the gathered waters He called “seas.” And God saw: it was
good.
- 11 Then God said, “Let the earth produce vegetation: seed-bearing plants
and trees of all the kinds on earth that grow seed-bearing fruit.” And so it
12 was. The earth produced vegetation: plants bearing seeds, each of its kind,
and trees bearing fruit containing seeds, each of its kind. And God saw:
13 it was good. There was evening, and there was morning – a third day.
- 14 Then God said, “Let there be lights in the heavens’ expanse to separate day
15 from night and to serve for signs and seasons, days and years. They shall be
lights in the heavens’ expanse, shining upon the earth.” And so it was.
- 16 God made the two great lights – the greater light to rule by day and the
17 lesser light to rule by night – and the stars. God set them in the heavens’
18 expanse to shine upon the earth, to rule by day and by night and to separate
19 light from darkness. And God saw that it was good. There was evening,
and there was morning – a fourth day.
- 20 Then God said, “Let the water teem with swarms of living creatures, and
21 let birds fly over the earth across the heavens’ expanse.” So God created the
great sea creatures, and all the kinds of crawling, living things that swarm
in the water, and all the kinds of winged, flying creatures. And God saw
22 that it was good. God blessed them, saying: “Be fertile and multiply and
23 fill the waters of the seas, and let flying creatures multiply on earth.” There
was evening, and there was morning – a fifth day.
- 24 Then God said, “Let the land produce every kind of living thing: all the
different species of cattle, crawling things and wild animals of the earth.”
25 And so it was. God made the different kinds of wild animals of the earth,
and cattle, and all the species of creature that creep upon land. And God
saw that it was good.

26 Then God said, “Let us make humankind in our image, our likeness, that they may rule over the fish of the sea and the flying creatures of the heavens, the cattle and all the earth, and every living creature that moves upon the earth.”

27 So God created humankind in His image:
 in the image of God He created him;
 male and female He created them.

28 God blessed them, saying, “Be fertile and multiply. Fill the earth and subdue it. Rule over the fish of the sea, and the flying creatures of the heavens, and every living thing that moves upon the earth.”

29 Then God said, “I give you all these seed-bearing plants on the face of the earth and every tree with seed-bearing fruit. They shall be yours to eat.

30 And to all the beasts of the earth and birds of the heavens and everything that crawls over the earth and has within it living spirit – I give every green plant for food.” And so it was.

31 Then God saw all that He had made: and it was very good.

There was evening, and there was morning – the sixth day.

2 ¹
 2 So the heavens and the earth were finished, and all their vast array. On the seventh day God finished the work that He had done, and on the seventh day He rested from all the work that He had done. God blessed the seventh day and sanctified it, because on it He rested from all His work, from all that God had created and done.

4 This is the story of the heavens and the earth when they were created, on the day the LORD God made earth and heaven. No shrub of the field yet grew on earth, and no plant had yet sprouted, for the LORD God had not yet brought rain upon the earth, and there was no one to work the land.

6 A mist would rise up from the earth and water all the face of the land.

7 Then the LORD God formed man from the dust of the land¹ and breathed the breath of life into his nostrils, and the man became a living being. The LORD God planted a garden in Eden, in the east, and there he put the man He had formed. And from the land, the LORD God caused all kinds of trees to grow, pleasant to look at and good to eat from, and the Tree of Life stood in the middle of the garden, and the Tree of Knowledge of good and evil.

10 A river flows from Eden to water this garden, and from there divides into
 11 four headwaters. The name of the first is Pishon. It surrounds the land of
 12 H̄avila, where there is gold. And the gold of that land is good; bdellium
 13 and rock crystal are there also. The name of the second river is Giḥon; it
 14 is the one that surrounds the land of Kush. The name of the third river

1 | The Hebrew *adam* (man) resonates with *adama* (land).

is the Tigris, and it flows to the east of Assyria. The fourth river is the Euphrates.

15 The LORD God took the man and placed him in the Garden of Eden to
16 work it and safeguard it. And the LORD God commanded the man: “You
17 are free to eat from any tree in the garden. But the Tree of Knowledge of
good and evil – you may not eat from that, for on the day you eat of it,
you shall die.”

18 Then the LORD God said, “It is not good for man to be alone. I will make a
19 fitting partner for him.” The LORD God formed all the wild animals, and all the
birds of the heavens, out of the land. He brought them to the man to see what
he would call them, and whatever he called each living thing, that became its
20 name. So the man gave names to all the animals, the birds of the heavens, and
all the wild creatures. But he found no fitting partner for himself.

21 Then the LORD God made the man fall into a deep sleep, and while he
22 was sleeping He took one of his ribs and closed the flesh in its place. And
the LORD God built the rib He had taken from the man into a woman. He
23 brought her to the man. And the man said:

“This, at last
is bone of my bones
and flesh of my flesh.
This shall be called Woman,
for from Man was this one taken.”²

24 That is why a man leaves his father and mother and cleaves to his wife and
25 they become one flesh. The man and his wife were both naked, but they
were not ashamed.

3 1 The serpent was the slyest of all the wild animals the LORD God had made.
“Did God say,” it asked the woman, “that you must not eat from any tree in
the garden?”

2 The woman told the serpent, “We may eat the fruit of the trees in the garden,
3 but God did say, ‘You must not eat fruit from the tree in the middle of the
garden, and you must not touch it, or you will die.’”

4 But the serpent told the woman, “You will not die; God knows that on
5 the day you eat from it your eyes will be opened, and you will be like God,
knowing good and evil.”

6 The woman saw that the tree was ripe for eating, enticing to the eyes, and
desirable too for granting insight. She took some of its fruit and ate, and she
7 gave some to her husband and he too ate. The eyes of both of them were
opened, and they realized that they were naked. So they sewed fig leaves
together and made coverings for themselves.

2 | *Isha* (woman) resonates with *ish* (man).

- 8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid from the LORD God among the trees
9 of the garden. The LORD God called to the man: “Where are you?”
- 10 He answered, “I heard Your voice in the garden, and I was afraid, because I was naked. So I hid.”
- 11 “Who told you,” God asked, “that you were naked? Have you eaten from the tree from which I commanded you not to eat?”
- 12 The man said, “The woman You put here with me – she gave me fruit from the tree and I ate.”
- 13 Then the LORD God said to the woman, “What is this you have done?”
The woman said, “The serpent beguiled me and I ate.”
- 14 And the LORD God said to the serpent,
“Because you have done this,
you are accursed
more than all the animals
and all wild beasts.
You will creep on your belly
and dust will you eat
all the days of your life.
- 15 I will plant hostility
between you and the woman,
between your children and hers.
And man will strike your head,
and you will strike his heel.”
- 16 To the woman He said,
“I will make your pain in pregnancy
searingly great;
in sorrow will you bear children.
You will long for your husband,
but he will rule over you.”
- 17 To Adam³ He said, “Because you listened to your wife and ate of the tree from which I commanded you not to eat –
cursed will be the land on your account.
By painful toil you will eat from it
all the days of your life.
- 18 It will sprout thorns and thistles for you,
and you shall eat plants of the field.

3 | The Hebrew *adam* can be read, depending on usage, as a common noun (man; cf. 2:7) or as a proper name.

- 19 By the sweat of your brow will you eat bread
 until you return to the land,
 for from there you were taken.
 You are dust, and
 you will return to dust.”
- 20 Then the man named his wife Hava, for she would become the mother of
 21 all life.⁴ Then the LORD God made garments of skins for Adam and his
 wife and clothed them.
- 22 The LORD God then said, “Now that man has become like one of us,
 knowing good and evil, he must not be allowed to reach out his hand and
 23 take also from the Tree of Life, eat, and live forever.” So the LORD God
 sent him away from the Garden of Eden to work the land from which he
 24 had been taken. He drove out the man, and east of the Garden of Eden
 He placed the cherubim and the flaming, whirling sword to guard the way
 to the Tree of Life.
- 4 1 The man knew⁵ his wife Hava, and she conceived and gave birth to Kayin.
 2 She said, “With the LORD’s help I have made a man.”⁶ Later, she gave birth
 to his brother Hevel.⁷ Hevel became a shepherd, while Kayin was a worker
 of the land.
- 3 Time passed, and Kayin brought fruit of the land as an offering to the
 4 LORD. Hevel too brought an offering: fat portions from the firstborn of
 5 his flock. The LORD looked favorably on Hevel and his offering, but upon
 Kayin and his offering He did not look with favor. Kayin became very
 angry, and his face downcast.
- 6 The LORD said to Kayin:
 “Why are you angry;
 why is your face downcast?
 7 If you act well,
 will you not be uplifted?
 If you fail to act well,
 sin is crouching at the door;
 it longs to have you,
 but you must rule over it.”
- 8 Then Kayin said to his brother Hevel⁸ –
 and when they were in the field, Kayin rose up against his brother Hevel
 and killed him.

4 | The name Hava resonates with *hai* (life).

5 | A euphemism for sexual relations.

6 | The name Kayin resonates with *kaniti* (I have made).

7 | *Hevel* means “breath” and carries connotations of transience.

8 | It is not specified what Kayin told Hevel.

- 9 The LORD asked Kayin, “Where is your brother, Hevel?”
 “I do not know,” he said. “Am I my brother’s keeper?”
- 10 He said, “What is it you have done? The voice of your brother’s blood
 11 cries out to Me from the land! Now you are cursed, more so than the land⁹
 that has opened its mouth to receive your brother’s blood from your hand.
 12 When you work the land, it will no longer grant you its powers. You will
 be a fugitive wanderer over the land.”
- 13 Kayin said to the LORD, “My sin is more than I can bear. You have banished
 14 me today from the face of the land, and from Your face too I will be
 hidden. I will be a fugitive wanderer over the land, and whoever finds me
 15 will kill me.” The LORD said to him, “Whoever then kills Kayin will suffer
 vengeance seven times over.” Then the LORD put a mark on Kayin so that
 none who found him would kill him.
- 16 So Kayin departed from the LORD’s presence and lived in the land of Nod,¹⁰
 17 east of Eden. Kayin knew his wife, and she conceived and gave birth to
 18 H̄anokh. He built a city, naming it H̄anokh after his son. H̄anokh had a
 son Irad, and Irad had a son Meḥuyael. Meḥiyael had a son Metushael, and
 Metushael had a son Lemekh.
- 19 Lemekh married two women, one named Ada and the other Tzila. Ada
 20 gave birth to Yaval. He was the ancestor of those who live in tents and raise
 21 livestock. His brother’s name was Yuval. He was the ancestor of all those who
 22 play the lyre and the pipe. Tzila, too, had a son, Tuval-Kayin, who forged all
 kinds of bronze and iron tools. Tuval-Kayin’s sister was Naama.
- 23 Lemekh said to his wives:
 “Ada and Tzila, listen to my voice;
 wives of Lemekh, heed my words.
 I killed a man for wounding me,
 killed a boy for bruising me.
- 24 If Kayin will be avenged seven times,
 then Lemekh, seventy-seven.”
- 25 Adam knew his wife again, and she gave birth to a son and named him Shet,
 “because God has granted¹¹ me another child in place of Hevel,” for Kayin
 26 had killed him. And Shet too had a son, and named him Enosh. That was
 when people began to pray in the name of the LORD.
- 5 1 This is the book of Adam’s descendants:
 On the day God created humankind,
 He made them in the likeness of God.
 2 Male and female He created them,

9 | Cf. 3:17.

10 | “Land of Nod” bears the simultaneous meaning “land of wandering.”

11 | The name Shet resonates with *shat* (granted).

and on the day they were created,

He blessed them and called them Humankind.¹²

3 Adam lived one hundred and thirty years and then had a son in his own
4 likeness and image, and named him Shet. After Shet was born, Adam lived
5 eight hundred years and had other sons and daughters. Altogether Adam
lived nine hundred and thirty years, and then he died.

6 Shet lived one hundred and five years and then had a son, Enosh. After
7 Enosh was born, Shet lived eight hundred and seven years and had other
8 sons and daughters. Altogether, Shet lived nine hundred and twelve years,
and then he died.

9 Enosh lived ninety years and then had a son, Keinan. After Keinan was
10 born, Enosh lived eight hundred and fifteen years and had other sons and
11 daughters. Altogether, Enosh lived nine hundred and five years, and then
he died.

12 Keinan lived seventy years and had a son, Mahalalel. After Mahalalel was
13 born, Keinan lived eight hundred and forty years and had other sons and
14 daughters. Altogether, Keinan lived nine hundred and ten years, and then
he died.

15 Mahalalel lived sixty-five years and had a son, Yered. After Yered was
16 born, Mahalalel lived eight hundred and thirty years and had other sons
17 and daughters. Altogether, Mahalalel lived eight hundred and ninety-five
years, and then he died.

18 Yered lived one hundred and sixty-two years and had a son, Ḥanokh. After
19 Ḥanokh was born, Yered lived eight hundred years and had other sons and
20 daughters. Altogether, Yered lived nine hundred and sixty-two years, and
then he died.

21 Ḥanokh lived sixty-five years and had a son, Metushelah. Ḥanokh walked
22 faithfully with God for three hundred years after Metushelah was born,
23 and had other sons and daughters. Altogether, Ḥanokh lived for three
24 hundred and sixty-five years. Ḥanokh walked faithfully with God and then
he was no more, for God took him.

25 Metushelah lived one hundred and eighty-seven years and had a son,
26 Lemekh. After Lemekh was born, Metushelah lived seven hundred and
27 eighty-two years and had other sons and daughters. Altogether, Metushelah
lived nine hundred and sixty-nine years, and then he died.

28 Lemekh lived one hundred and eighty-two years and had a son. He named
29 him Noah, saying, “This one will bring us comfort¹³ after all our labor and
30 the sorrow of our hands on the land the LORD has cursed.” After Noah

12 | Hebrew *adam*.

13 | *Noah* resonates with *yenaḥamenu* (will bring us comfort).

was born, Lemekh lived five hundred and ninety-five years and had other
 31 sons and daughters. Altogether, Lemekh lived seven hundred and seventy-
 seven years, and then he died.

32 After Noah was five hundred years old, Noah had three sons: Shem, Ham,
 6 1 and Yefet. Humans began to multiply on earth, and daughters were born to
 2 them. When the sons of God¹⁴ saw that the daughters of man were lovely,
 3 they began to take whomever they chose to be wives to them. Then the
 LORD said, “My spirit will not forever judge man; he is of flesh. His life
 shall be but one hundred and twenty years.”

4 In those days the Neflim¹⁵ were on earth, and later also, for the sons of
 God had gone to the daughters of man and had children with them. These
 were the heroes of old, men of legends.

5 The LORD saw how great man’s wickedness was upon the earth, and that his
 6 thoughts constantly inclined toward evil. Then the LORD regretted that He
 7 had made man on earth, and His heart was touched with sorrow. The LORD
 said, “I will erase My creation, humankind, from the face of the land – man,
 even animals and creeping things, even birds of the heavens – for I regret
 8 having made them.” But Noah found favor in the LORD’s sight.

NOAH 9 This is the story of Noah. Noah was a righteous man, a person of integrity
 10 in his generation; Noah walked with God. And Noah had three sons: Shem,
 Ham, and Yefet.

11 The earth had become corrupt in God’s sight, full of violence. And when
 12 God saw how corrupt the earth had become, all flesh corrupting its ways
 13 upon the earth, God said to Noah, “The end of all flesh has come before
 Me, for the earth is full of violence because of them. I am about to destroy
 14 them, along with all the earth. So make yourself an ark of cypress wood.
 15 Make it with compartments and coat it in pitch inside and out. This is
 how you shall make it: the ark shall be three hundred cubits long, fifty
 16 cubits wide, and thirty cubits high. Make a window for the ark, and taper
 the latter to within a cubit of the top.¹⁶ Put a door in the side of the ark
 17 and make lower, middle, and upper decks. And I – I am about to bring
 floodwaters over the earth to destroy all flesh that has within it the breath
 18 of life under the heavens. Everything on earth will die. But I will establish
 My covenant with you, and you will enter the ark – you, your sons, your
 19 wife, and your sons’ wives with you. And you shall take two of each living
 20 creature, male and female, into the ark to keep alive with you. Of every
 21 kind of bird, animal, and wild beast, bring two to keep alive. As for you,
 take all the food to be eaten and store it: it will be for food for you and for
 22 them.” Noah did so: all that God commanded him, he fulfilled.

14 | Opinions vary regarding the meaning and proper translation of this phrase.

15 | Apparently giants (see Num. 13:33).

16 | That is, the ark should slant upward, becoming narrower as it approaches the top.

7 1 Then the LORD said to Noah, “Enter the ark, you and all your household,
 for I have seen you alone to be righteous before Me in this generation.
 2 Take seven and seven of every pure animal, seven pairs, and two of every
 3 animal that is not pure, of each kind a pair. Also take seven pairs of each
 4 kind of bird, male and female, to keep their kind alive across the earth. For
 in seven days’ time I will send rain on the earth for forty days and forty
 nights, and I will wipe from the face of the earth every living creature I
 5 have made.” Noah did all that the LORD commanded him.

6 Noah was six hundred years old when the floodwaters came upon the
 7 earth. Noah, with his sons, his wife, and his sons’ wives, came into the
 8 ark to escape the waters of the flood. The pure animals, the animals that
 9 were not pure, the birds, and all that walked the earth came two by two
 to Noah into the ark, male and female, as God had commanded Noah.
 10 Thus, after seven days the floodwaters came upon the earth. In the six
 11 hundredth year of Noah’s life, in the second month, on the seventeenth
 of the month – on that day, all the wellsprings of the great deep burst, and
 heavens’ floodgates opened.

12 The rain fell on the earth for forty days and forty nights. On that very day,
 13 Noah, his sons, Shem, Ham, and Yefet, Noah’s wife, and his sons’ three
 14 wives entered the ark. With them came every kind of wild beast, every
 kind of animal, every creeping, crawling creature of the land, every kind
 15 of flying creature, every bird, and each winged thing. They came to Noah,
 16 to the ark, two by two, of all flesh that had within it the breath of life. They
 came, male and female of all flesh, as God had commanded him. Then the
 LORD shut him in.

17 For forty days the flood came upon the earth. The waters swelled, lifting the
 18 ark so that it rose above the land. The waters surged, swelling enormously
 19 on the earth, and the ark began to drift on the surface of the water. The
 waters surged ever more, until all the high mountains beneath all the
 20 heavens were covered. Fifteen cubits above them the waters surged
 21 as the mountains were covered. All flesh that moved upon the earth
 perished – birds, animals, wild beasts, and all the creatures that swarm
 22 on the earth, and all humankind. Everything on dry land that had breath
 23 of life in its nostrils died. Every living thing on the face of the earth was
 wiped out: from humans to animals, from creeping creatures to winged
 birds of the heavens, all were wiped from the earth. Only Noah and those
 24 with him in the ark survived. For one hundred fifty days, the waters surged
 over the earth.

8 1 Then God remembered Noah and all the wild beasts and animals with
 him in the ark. God sent a wind over the earth, and the waters began to
 2 subside. The wellsprings of the deep and heavens’ floodgates closed, and
 3 the heavens’ rains were reined in. The water steadily receded from the
 4 earth, and by the end of one hundred fifty days, the water had abated. In

- the seventh month, on the seventeenth day of the month, the ark came to
 5 rest on the mountains of Ararat. The water continued to abate until the
 tenth month, and on the first day of the tenth month, the mountaintops
 became visible.
- 6 After forty days Noah opened the window he had made in the ark and
 7 sent a raven forth. It flew to and fro until the water on the earth had dried.
 8 After that he sent forth a dove to see whether the water had subsided from
 9 the face of the land. But the dove found no resting place to plant its foot,
 and so it returned to him, to the ark, for water still covered the face of the
 earth completely. He reached out his hand and brought the dove back to
 him, into the ark.
- 10 Then he waited another seven days, and again he sent the dove forth from
 11 the ark. The dove came back to him in the evening – and in its beak was
 a freshly picked olive leaf. Noah knew then that the water had subsided
 from the earth.
- 12 He waited another seven days and again sent forth the dove – and it
 returned to him no more.
- 13 So it was that, by the first day of the first month of Noah’s six hundred and
 14 first year, the water on the earth dried up. Noah removed the covering of
 the ark and saw that the face of the land was dry. By the twenty-seventh
 day of the second month, the earth had dried completely.
- 15 Then God said to Noah, “Leave the ark – you, and your wife, your sons,
 16 and your sons’ wives with you. And every living thing with you – birds,
 17 animals, and all wild beasts that walk the earth – bring them out with you.
 Let them swarm again on the earth and be fertile and multiply upon it.”
- 18 So Noah came out with his sons, his wife, and his sons’ wives. Every beast,
 19 creeping thing, winged creature, everything that creeps across the earth,
 emerged from the ark by families.
- 20 Then Noah built an altar to the LORD and, taking of each of the kinds of
 21 pure animals and pure birds, sacrificed burnt offerings on the altar. The
 LORD smelled the fragrant aroma and said in His heart, “Never again will I
 curse the land because of man;¹⁷ the devisings of the human heart are evil
 22 from its youth. And never again will I destroy all life as I have done. As
 long as earth and time endure – sowing time and harvest, cold and heat,
 summer, winter, day, and night will not cease.”
- 9 1 Then God blessed Noah and his sons, saying to them, “Be fertile, multiply,
 2 fill the earth. Fear and dread of you shall fall upon all beasts of the earth,
 upon all winged creatures of the heavens, upon all that creeps upon the
 3 land and all fish of the sea. Into your hand they are given. Every moving

17 | Cf. 3:17, 5:29.

4 thing that lives shall be food for you; I allow them all to you, like green
5 plants. But flesh with its lifeblood still in it you may not eat. And for your
own lifeblood I will demand account; I will demand it from every wild
beast. For human life I will demand account, of every man toward his
fellow man:

6 “One who sheds the blood of man –
by man shall his blood be shed,
for in God’s image
man was made.

7 “As for you, be fertile and multiply, abound on earth and become many
on it.”

8
9 Then God said to Noah and to his sons with him: “I – I am about to
10 establish My covenant with you and your descendants after you, and with
every living creature that is with you – the birds, the animals, and all the
wild beasts of earth that are with you, everything that left the ark, every
11 living creature on earth. I will establish My covenant with you, that never
again may all life be destroyed by the waters of a flood; never again will
there be a flood to destroy the earth.”

12 God said, “This is the sign of the covenant I am making between Me and
you – and every living creature with you – for all generations to come.
13 I have laid down My bow in the clouds to be the sign of the covenant
14 between Me and the earth. Whenever I bring clouds over the earth and the
15 rainbow appears in the clouds, I will remember My covenant that binds
Me and you and every living creature of all flesh so that never again will
16 the waters become a flood to destroy all life. The rainbow will be there in
the cloud, and I will see it, remembering the eternal covenant between
17 God and every living creature, all flesh upon the earth.” So said God to Noah:
“This is the sign of the covenant that I have established between Me and all
flesh that is on earth.”

18 Noah’s sons who came out from the ark were Shem, Ham, and Yefet. Ham
19 was the father of Kanaan.¹⁸ These three were Noah’s sons; and from them
20 all the world branched out. Noah began to be a man of the land, and he
21 planted a vineyard. He drank some of the wine, became drunk, and lay
22 uncovered in his tent. Ham, father of Kanaan, saw his father’s nakedness
23 and told his two brothers who were outside. Shem and Yefet then took
a cloak and put it over both their shoulders. They walked backward and
covered their father’s nakedness, averting their faces so as not to see the
24 nakedness of their father. Noah woke from his wine and realized what his
25 youngest son had done to him. He said,

18 | The ancestor of the Canaanites, whose land would ultimately be given to Israel, descendants of Shem.

“Cursed be Kenaan!
 The lowest of slaves
 shall he be to his brothers.”

26 Then he said,

“Blessed be the LORD, God of Shem;
 Kenaan shall be his slave.

27 May God enlarge Yefet,
 and let him dwell in the tents of Shem;
 Kenaan shall be his slave.”

28 After the flood Noah lived three hundred and fifty years. Noah lived a total
 29 of nine hundred and fifty years, and he died.

10 1 These are the descendants of Noah’s sons, Shem, H̄am, and Yefet; after
 2 the flood, children were born to them.¹⁹ Yefet’s sons were Gomer, Magog,
 3 Madai, Yavan, Tual, Meshekh, and Tiras. Gomer’s sons were Ashkenaz,
 4 Rifat, and Togarma. Yavan’s sons were Elisha, Tarshish, Kitim, and
 5 Dodanim. From these the seagoing nations spread out to their territories,
 each with its own language, by their clans and their nations.

6 H̄am’s sons were Kush, Mitzrayim,²⁰ Put, and Kenaan. Kush’s sons were
 7 Seva, H̄avila, Savta, Raama, and Savtekha. Raama’s sons were Sheva and
 8 Dedan. Kush was the father of Nimrod, the first mighty warrior on earth.
 9 He was a mighty hunter before the LORD, which is why people still say,
 “Like Nimrod, a mighty hunter before the LORD.”

10 His kingdom began with Babylon, Erekh, Akad, and Kalneh in the land
 11 of Shinar. From that land, Ashur went out and built Nineveh, Rehovot Ir,
 12 Kalah, and Resen between Nineveh and Kalah; that is the great city. Mitz-
 13 rayim fathered the Ludim, Anamim, Lehavim and Naftuḥim, Patrusim,
 14 Kasluḥim – from whom the Philistines descended – and the Kaftorim.

15, 16 Kenaan fathered Tzidon, his firstborn, and H̄et, and the Jebusites, Amor-
 17, 18 ites, and Gargashites, the Hivites, Arkites, and Sinites, the Arvadites,
 Zemarites, and Hamatites. Later, the Canaanite families were dispersed.

19 The Canaanite borders were from Sidon toward Gerar near Aza, and
 toward Sedom, Amora, Adma, and Tzevoyim, near Lasha.

20 These were the descendants of H̄am, by their clans and their languages,
 with their lands and their nations.

21 Sons were also born to Shem. The older brother of Yefet, he was the ancestor
 22 of all the sons of Ever. Shem’s sons were Elam, Ashur, Arpakhshad, Lud,
 23 and Aram. Aram’s sons were Utz, H̄ul, Geter, and Mash. Arpakhshad was
 24

19 | The following are the eponymous ancestors of various nations.

20 | In this translation, H̄am’s son is rendered “Mitzrayim,” while the nation is called
 “Egypt”; see introduction.

- 25 the father of Shelaḥ, and Shelaḥ was the father of Ever. To Ever, two sons were born. One was named Peleg, for in his time the earth was divided.²¹
- 26 His brother was named Yoktan. Yoktan was the father of Almodad, Shelef,
 27, 28 Ḥatzarmavet, Yeraḥ, Hadoram, Uzal, Dikla, Oval, Avimael, Sheva, Ofir,
 29 Ḥavila, and Yovav; all these were Yoktan's sons. Their settlements extended
 30 Ḥavila, and Yovav; all these were Yoktan's sons. Their settlements extended
 31 from Mesha toward Sefar, in the eastern hill country. These were the descendants of Shem, by their clans and their languages, with their lands and their nations.
- 32 These, then, are the clans of the sons of Noah, by their lines, in their nations. And from these, the nations spread out across the earth after the flood.
- 11 ¹ The whole world spoke the same language, the same words. And as the
 2 people migrated from the east they found a valley in the land of Shinar and
 3 settled there. They said to each other, "Come, let us make bricks, let us
 4 bake them thoroughly." They used bricks for stone and tar for mortar. And they said, "Come, let us build ourselves a city and a tower that reaches the heavens, and make a name for ourselves. Otherwise we will be scattered across the face of the earth."
- 5 But the LORD came down to see the city and the tower being built by the
 6 children of men. The LORD said, "If, as one people with one language, they have begun to do this, nothing they plan to do will be impossible
 7 for them. Let us go down and confuse their language so that one will
 8 not understand the speech of another." From there the LORD scattered
 9 them all over the earth, and they abandoned the building of the city. That is why it was called Bavel, because it was there that the LORD confused²² the language of all the earth; and from there the LORD scattered them all across the face of the earth.
- 10 These are the descendants of Shem. When Shem was one hundred years old,
 11 he had a son, Arpakhshad, two years after the flood. After Arpakhshad was born, Shem lived five hundred years and had other sons and daughters.
- 12 When Arpakhshad was thirty-five years old, he had a son, Shelaḥ. After
 13 Shelaḥ was born, Arpakhshad lived four hundred and three years and had other sons and daughters.
- 14 When Shelaḥ was thirty years old, he had a son, Ever. After Ever was
 15 born, Shelaḥ lived four hundred and three years and had other sons and daughters.
- 16 Ever lived thirty-four years and then had a son, Peleg. After Peleg was
 17 born, Ever lived four hundred and thirty years and had other sons and daughters.

21 | Peleg evokes the Hebrew *niflega* (divided). This is often understood to refer to the dispersion recounted in 11:1–9.

22 | The name Bavel (Babylon) resonates with *balal* (confused).

- 18 Peleg lived thirty years and then had a son, Reu. After Reu was born, Peleg
19 lived two hundred and nine years and had other sons and daughters.
- 20 Reu lived thirty-two years and then had a son, Serug. After Serug was born,
21 Reu lived two hundred and seven years and had other sons and daughters.
- 22 Serug lived thirty years and then had a son, Naḥor. After Naḥor was born,
23 Serug lived two hundred years and had other sons and daughters.
- 24 Naḥor lived twenty-nine years and then had a son, Teraḥ. After Teraḥ was
25 born, Naḥor lived one hundred and nineteen years and had other sons
and daughters.
- 26 Teraḥ lived seventy years and fathered Avram, Naḥor, and Haran. These
27 are the descendants of Teraḥ. Teraḥ was the father of Avram, Naḥor, and
28 Haran, and Haran had a son, Lot. While his father Teraḥ was still alive,
29 Haran died in the land of his birth, Ur Kasdim. Avram and Naḥor married;
the name of Avram’s wife was Sarai, and the name of Naḥor’s wife was
30 Milka. She was the daughter of Haran, father of Milka and Yiska. And Sarai
was barren – she had no child.
- 31 Teraḥ took his son Avram, and his grandson Lot, son of Haran, and his
daughter-in-law Sarai, his son Avram’s wife, and together they set out from
Ur Kasdim to go to the land of Canaan. But when they arrived at Ḥaran,
32 they settled there. Teraḥ lived two hundred and five years, and he died in
Ḥaran.

LEKH LEKHA

- 12 1 The LORD said to Avram, “Go – from your land, your birthplace, and your
2 father’s house – to the land that I will show you. I will make you a great
3 nation, and I will bless you and make your name great. You will become a
4 blessing. And I will bless those who bless you, and those who curse you I
will curse. And through you, all the families of the earth will be blessed.”
- 4 So Avram went, as the LORD had told him, and with him went Lot. Avram
5 was seventy-five years old when he left Ḥaran. Avram took Sarai his wife,
and Lot his nephew, and all the wealth they had acquired and the people
they had gathered in Ḥaran. They set out to go to the land of Canaan, and
6 they entered the land of Canaan. Avram traveled through the land to the
region of Shekhem, to the Oak of Moreh. The Canaanites were then in
the land.
- 7 Then the LORD appeared to Avram and said, “To your descendants I will
give this land.” There he built an altar to the LORD, who had appeared to
8 him. And from there he moved on to the hills east of Beit El, and pitched
his tent with Beit El to the west and Ai to the east. There he built an altar
9 to the LORD and called on the name of the LORD. Then Avram journeyed
on, traveling toward the Negev.
- 10 There was a famine in the land. Avram went down to Egypt to stay there
11 for a while because the famine in the land was severe. And as his arrival in

Egypt drew close, he said to Sarai his wife, “I know what a beautiful woman
 12 you are. When the Egyptians see you, they will say, ‘She is his wife’; they
 13 will kill me and keep you alive. Please, say you are my sister. Then I will
 be treated well for your sake, and because of you my life will be spared.”

14 When Avram came to Egypt, the Egyptians saw the woman, saw that she
 15 was very beautiful indeed. And when Pharaoh’s officials saw her, they
 praised her to Pharaoh, and the woman was taken into Pharaoh’s palace.
 16 He treated Avram well for her sake: he acquired flocks, herds, donkeys,
 17 male and female servants, she-donkeys, and camels. But the LORD struck
 Pharaoh and his household with terrible afflictions because of Avram’s
 wife Sarai.

18 Pharaoh summoned Avram and said, “What have you done to me? Why
 19 did you not tell me she was your wife? Why did you say ‘She is my sister,’
 20 so that I took her as a wife? Now – here is your wife. Take her. Go.” Pharaoh
 gave orders to his men about him, and they sent him on his way, together
 with his wife and all that he had.

13 1 Then Avram went up from Egypt to the Negev with his wife and all he had,
 2 and with him went Lot. And Avram had become very wealthy in cattle,
 3 silver, and gold. From the Negev he continued on his journey to Beit El,
 4 to the site between Beit El and Ai where his tent had previously been, and
 where he had first made an altar. There Avram called on the name of the
 5 LORD. Lot, who went with Avram, had flocks, herds, and tents as well,
 6 and the land could not support them living together; so many were their
 7 possessions that they were unable to live side by side. A dispute broke out
 between Avram’s herdsmen and those of Lot; and the Canaanites and the
 8 Perizzites were then too living in the land. Avram said to Lot, “Please, let
 there be no friction between me and you, and between my herdsmen and
 9 yours, for we are brothers. The whole land lies before you; please separate
 yourself from me. If you go to the left, I will go to the right; if you go to
 the right, I will go to the left.”

10 Lot raised his eyes and saw that the whole plain of the Jordan up to Tzoar
 was well watered. It was like the garden of the LORD, like the land of Egypt;
 11 this was before the LORD destroyed Sedom and Amora.²³ So Lot chose
 for himself the entire plain of the Jordan. He traveled eastward, and the
 12 two men separated. Avram settled in the land of Canaan while Lot settled
 13 in the cities of the plain, pitching his tent near Sedom. But the people of
 Sedom were evil, great sinners against the LORD.

14 After Lot had separated from him, the LORD said to Avram, “Raise your
 eyes and look around from where you are to the north, south, east, and
 15 west. All the land you see I will give to you and your descendants forever.
 16 I will make your descendants like the dust of the earth: if anyone could

23 | See chapter 19.

17 count the dust of the earth, then could your descendants be counted. Get
up and walk through the length and breadth of the land, for to you shall I
18 give it.” So Avram took his tent and came to settle by the Oaks of Mamre,
in Hebron. There he built an altar to the LORD.

14 1 In the days of Amrafel, king of Shinar, Aryokh, king of Elasar, Kedorlaomer,
2 king of Eilam, and Tidal, king of Goyim, they all waged war against Bera,
king of Sedom, Birsha, king of Amora, Shinav, king of Adma, and Shemever,
3 king of Tzevoyim, and the king of Bela – that is, Tzoar. These had all come
4 together in Siddim Valley – now the Dead Sea; for twelve years they had
5 served Kedorlaomer, but in the thirteenth year they had rebelled. In the
fourteenth year Kedorlaomer and his allied kings came and defeated the
Refaim in Ashterot Karnayim, the Zuzim in Ham, the Eimim in Shaveh
6 Kiryatayim,²⁴ and the Horites in the hill country of Se’ir as far as Eil Paran
7 by the wilderness. Then they swung back and came to Ein Mishpat – that
is, Kadesh – conquering the whole territory of the Amalekites, as well as
8 the Amorites living in Hatzetzon Tamar. Then the kings of Sedom, Amora,
Adma, Tzevoyim, and Bela – that is, Tzoar – marched out and drew up
9 their battle lines in Siddim Valley against Kedorlaomer, king of Eilam,
Tidal, king of Goyim, Amrafel, king of Shinar, and Aryokh, king of Elasar:
four kings battling five.

10 The Siddim Valley was riddled with tar pits, and when the kings of Sedom
and Amora tried to flee, they fell into them. The others fled to the moun-
11 tains. The victors seized all the possessions of Sedom and Amora and all
the food, and they left, taking with them – since he had been living in
12 Sedom – Avram’s nephew, Lot, and his possessions.

13 A fugitive came and reported this to Avram the Hebrew, who was then
living near the Oaks of Mamre the Amorite, a kinsman of Avram’s allies,
14 Eshkol and Aner. When Avram heard that his own kinsman had been taken
captive, he marshaled the three hundred eighteen trained men born in his
15 household, and went in pursuit as far as Dan. He divided his forces against
the captors at night and defeated them, pursuing them to Hova, north of
16 Damascus. He recovered all the plunder, as well as his kinsman Lot and
his possessions, the women, and the other survivors as well.

17 When he returned from defeating Kedorlaomer and the kings with him,
the king of Sedom came out to greet him at Shaveh Valley – that is, the
18 Valley of the King. And Malki Tzedek, king of Shalem, offered bread and
19 wine. He was a priest of God Most High, and he blessed Avram, saying:

“Blessed be Avram by God Most High,
Maker of heaven and earth,
20 and blessed be God Most High
who delivered your foes into your hand.”

24 | Concerning these peoples, see Deuteronomy 2:10–11, 20.