

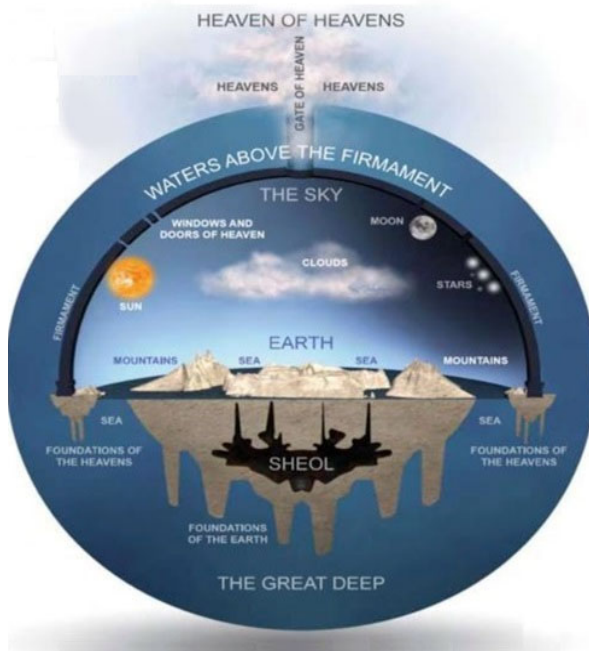
GENESIS

𐤀𐤍𐤁𐤏𐤃𐤁𐤀𐤁𐤏𐤃𐤁𐤀

“In the beginning”



GRAFTED Torah Version edited by robert keck



*Ancient Hebrew Conception of the Universe
(Logos Bible Software)*



GENESIS: a GRAFTED Commentary. ISBN: . Copyright © 2024 by Robert Keek.
All Rights reserved.

Printed in the United States of America. No part of this manuscript may be used or reproduced
in any manner whatsoever without written permission except in the case of brief quotations
embodied in critical articles and reviews.

GENESIS:

A GRAFTED Commentary

(a Personal Study of the Most Important Letter Ever Written to Mankind)

Robert Keck

Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth. (2Timothy 2:15)

Dedicated to my wife,

Sheri Keck

**who continues to follow me in my convoluted quest for
Truth**

. . . and to those who earnestly seek after knowledge.

GENESIS:

A GRAFTED Commentary

Contents

Preface (<i>The Bible - You Can Believe It</i>)	v
Introduction.....	vii

Preface

The Bible - You Can Believe It

It is vital that you believe that the Bible is the unerring Word of Yahweh. The translation you are using has errors in it, but the original Scriptures were “God-Breathed” (2Timothy 3:16-17).

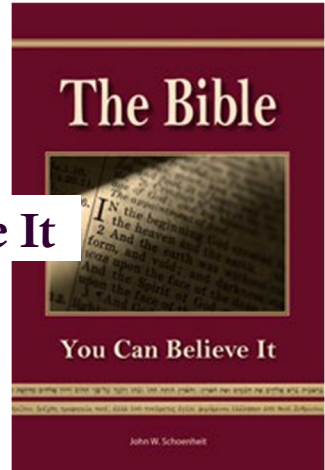
It is the only book He has written and He has made a way for its preservation and for us to seek out and know His Will (2Timothy 2:15).

Reading it without this mindset will not allow you to experience the richness of His Word and it will deprive you of the many blessings He holds in store for those that believe.

Today’s culture wishes for you to renounce the Word. One is constantly assailed with challenges to its authenticity - “It’s a book of fables” or “It was written by chauvinistic, homophobic, men”.

I have found that a small booklet (*The Bible: You Can Believe It!*) written by John Schoenheit is useful in dealing with the many misrepresentations of the Word made by critics.

The following is an excerpt from John’s website (<https://spiritandtruthonline.org/books/>):



This book is a defense of the accuracy and integrity of the Bible. It examines and refutes many of the most common criticisms that have been raised against the Bible. It shows that the biblical text is reliable and the text can be trusted.

Part One: Important Questions that need to be Addressed

- Can we trust the Bible?
- Should we question the Bible?
- Isn’t God so mysterious that there is not much we can know about Him?
- Wasn’t the Bible passed down verbally from generation to generation before it was written?
- Does God talk to men?
- Didn’t the men God spoke to make mistakes?
- Hasn’t the text been copied so many times it is unreliable?

- Didn't the original text have contradictions?
- Aren't some of the books of the Bible lost or missing?
- Don't the Bible and science oppose each other?
- Does archaeology support the Bible?
- Does history support the Bible?
- Do miracles happen?
- Doesn't the Bible contain some false and even harmful teachings?
- Doesn't the hypocrisy in the Christian Church show the Bible is not true?
- Don't Christians disagree about even the most basic Christian truths?

Part Two: Important Points to Keep in Mind

- God is the Bible's sole Author
- The Bible accurately foretells the future
- God will prove Himself
- What the Bible is
- Conclusion

If you struggle with believing that the Bible is the true and unerring Word of truth, then this publication

of the Torah will not benefit you in any meaningful way.

The good thing is, you are not alone in your doubts and fears. Many struggle because they do not understand the language, the customs, and because they have many people in their lives that encourage the doubts and fears.

²³ Jesus said unto him, If thou canst believe, all things are possible to him that believeth. ²⁴ And straightway the father of the child cried out, and said with tears, **Lord, I believe; help thou mine unbelief.** (Mark 9:23-24)

Pray for faith and understanding. Read for wisdom and understanding. You will not be able to overcome the negativity of the critics and your own prejudices unless you get into the Book and read. That is step one in the wonderful journey of understanding the Father, His Will for our lives, and the many blessings and promises He has made for us.

Whereas, I pray that you believe the Word, I also pray that even, if you don't, that you read the Word. A daily dose of Truth can only help you to deal with the increasing insanity of this fallen world.

Introduction

Some things to know about the Torah:

- It is the first five books of the Bible - also known as the Book of Moses.
- The author is Yahweh and He inspired men to record the events of their narratives. Moses was no more a witness to the Creation than Matthew was to the temptations of Christ in the wilderness.
- The Torah is not an exhaustive narrative. Obviously much happened that is not recorded. It is disingenuous to describe a verse as being ‘the first time’ or ‘the only time’ that something happened. It is more accurate to describe it as ‘the first recorded time’

It was said that the life of Yeshua, alone, could not be recorded because, “even the world itself could not contain the books that should be written. Amen.” (John 21:25). How much more is the case for all of history.

- The Torah is not a book of science. Though it contains scientific principles, it is foremost a narrative of Yahweh’s Creation of life and His nurturing of it.

Its conflicts with present scientific theory is less important than what it is saying about the nature of Yahweh and His love for His Creation.

Remember that science changes continually (as it should when new evidences or other discoveries are made) and there are numerous competing scientific theories to interpret what science cannot prove.

One example is the origin of life - Scientists have faith in their theories (which currently cannot be proven) and believers have faith in the Biblical record (which currently cannot be proven).

Unlike science, the Word and the nature of Yahweh has not changed in over 3500 years [approximate time the five Books of Moses were recorded] because Yahweh does not change (Malachi 3:6).

Some things to know about this version of the Torah:

I used the King James Version (KJV). I prefer this version because I have used it for decades and all my study books are for the KJV. I am not

a “KJV only” guy because I have not done the work to evaluate the different versions. If you can get access to the Greek or Hebrew texts, you should be okay with any version you are comfortable using.

If you do not own an interlinear, you should invest in one. They are a word for word transcription of the Scriptures and are invaluable in studying the Word - especially when you don’t read or write the same language that the text was written. The inter-linear records the Hebrew scripture and transliterates the English (word for word) under each word / phrase.

A transliteration is different from a translation - the translators may change the order of words, or even add or change words, to try to have the text sound grammatical in the language it is being translated into.

I used the ESV version interlinear from Crossway. Having and using more than one is a good idea.

Italicized words in the scriptures denote words added by the King

James’ translators - ostensibly to aid in reading the scripture in English. For example, Hebrew (as well as other languages) does not have the verb “to be”, so this was generally added by the translators and italicized.

The Figure of Speech, *Ellipsis*, is the omission of a necessary word that forces the reader to mentally add it, thereby emphasizing what is being said or done. The addition of these italicized words is often doing the work of the *Ellipsis* for us.

Occasionally I will add a word or idea and I placed within brackets because I felt its importance needed more than just a margin note

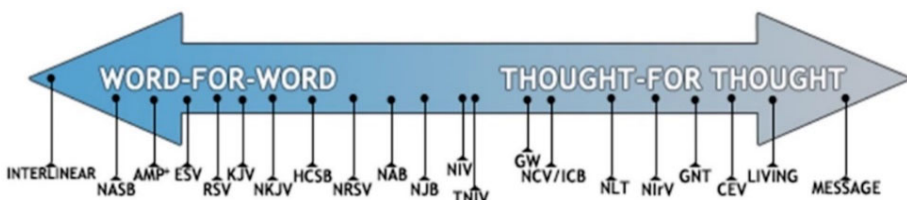
For example, Genesis is replete with the Hebrew letters *Aleph Tav* [אָת]. It is not translatable into English (or many other languages, so the KJV translators ignored all usages of it. I explain its significance at its first usage in Genesis 1:1 and place it in the text (in brackets) when it is used, thereafter.

The Word often spells out a number or gives an archaic formula for a number. I may place numbers in

Going as far left on this chart is considered best practice.

I found this guide to be useful.

It is not an advocacy for any particular version:



brackets when I see there is a special significance to seeing the actual number, or where the Word gives a measurement (e.g., cubits translated into inches or feet).

I have replaced the words “LORD” and “God” with His Hebrew names. The several different names denote the nature and traits of Yahweh when He is interacting with His Creation. I define those differences when they first appear and include them in an appendix lists all the commonly used names and their meanings.

You should own and read copies of the Books of Jasher, Enoch, and Jubilees. You can download pdf versions of these books online. These are not canon, but, in the case of the book of Jasher, it is mentioned as references in the Word and, in some cases, it is not possible to understand the scriptures without reference to them (e.g., see the notes at Genesis 4:23-24).

Yahweh’s people would have known these stories in the same way we ‘know’ stories about George Washington throwing a coin across the Potomac River or cutting down a cherry tree and refusing to lie about it. Did it happen? We don’t really know or care, but we remember it as a sign of the strength and character of the first President.

Think of them in the same way that we understand American folklore. We don’t believe a man (John Henry) single-handedly dug a tunnel through a mountain faster than a machine designed to do that could. We do understand the lesson the story is telling about machines replacing men.

I will reference these books when they shed light on the canon.

I quote extensively from Strong’s Concordance to give definitions for words that may have lost their meaning over many generations. In every case I will use the Strong’s numbering system so you can go back and check for yourself. The numbers will be inside brackets and will have an “H” or “G” designator to delineate between a Hebrew and a Greek word (the Restoration Bible is handy, as it has the Strong’s numbering system throughout the text and the definitions as an appendix - two books in one).

For example, “Heaven” - *shamayim* / shaw-mah'-yim [H8064] from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve).

I do not read or write Hebrew, so I provide the transliteration of the

Hebrew (in italics) as well as the phonetics for pronunciation.

I have used the thoughtful wisdom of many Torah teachers in this work. Many times I quote them because their words are hard to improve upon. This is not an endorsement of any one scholar - being correct in one analysis does not make one correct in all interpretations.

The converse is also true - Someone can be egregiously wrong about nearly everything they have ever said or written on a subject and still be able to produce an occasional pearl of wisdom - some refer to this as "a stopped watch is correct twice a day." If you have never seen an analog watch, this phrase will appear quite baffling.

I found Dennis Prager's *Rational Bible: Genesis* to be very helpful in this project, even though he can belabor a point to absolute befuddlement (as I did when analyzing the death of Sarah). Especially when he is trying to explain some detail that he has gotten so egregiously wrong.

An example would be his interpretation of Ham's affront to his father, Noah, in Genesis 9. Dennis is uncomfortable with the plain language of the narrative and teaches a convoluted interpretation that ignores other clear uses of the troubling conduct elsewhere in the

Word. He also ignores the troubling aspect of Noah cursing Ham's son rather than Ham, himself - the actual transgressor (Ham's son, Canaan, is probably not even born, yet, when he is cursed by Noah).

Despite his claim to believe the Torah, even when he thinks it is 'wrong', I believe that Dennis sometimes argues his own understanding despite what I believe to be obvious errors because of his extensive study into what other historical and famous Torah scholars (famous within the world of Jewish Torah scholars) have written and the great respect he has for them.

I know this sounds pompous of me. I am not saying I am smarter than a guy who has devoted over sixty years to studying the Torah (in the language that it was written!) and the teachings of centuries of Torah scholars. I am saying that he, as well as everyone else, has made mistakes.

Still, Prager's knowledge of the Hebrew language and culture is shared from a Western perspective (the Torah was written from an ancient and "Eastern" mindset) which makes it easier for those of us who have never lived in such a culture to understand. It would be a mistake to not own and read his commentaries.

Finding an error-free commentary to the Bible is a lost cause. This may be a good thing, because it forces one to scrutinize everything writ-

ten and make reasoned interpretations if one wants to be a serious student of the Word.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. - 2Timothy 2:15

If you take my word for the work I have done then you will only 'show yourself approved unto Bob'. If you test my work then you will make it your own.

Christians tend to forget that the "New Testament" did not exist when Paul was writing his letters. The "word of truth" we were commanded to study is the Torah and other "Old Testament" writings (which are quoted over 800 times in the NT).^a

Spoiler alert: I will make (unintentional) mistakes, also. In some cases, the information I will provide sounds outlandish and I may not even try to explain it - It says what it says. If you trust everything I have written without doing your own research, then you are making a grave mistake.

There is a great temptation to make excuses for scripture that we do not understand and/or that does not fit our doctrinal biases.

I want to try to limit citing things as "figurative" because it can lead to discounting all of scripture. I wish to 'take Yahweh at His Word'.

Having said that, Yahweh does use figures of speech to emphasize His Word. When something is literally impossible or its literal meaning does not make sense based on the rest of scripture, it may be a figure of speech or a lack of understanding on our part.

Exodus 31:18 tells us the stone tablets of the Commandments were written "by the finger of God". Since we know Yahweh is Spirit (John 4:24), we know He does not literally have fingers.

The figure of speech, "*Anthropomorphism*" (The ascription of human attributes to supernatural or divine beings), is used by Yahweh to emphasize His personal involvement in the writing of the Commandments.

The "serpent" in Genesis 3 can talk. Other animals have talked in scripture (e.g., Balaam's donkey - Numbers 22:22-31). Serpents don't talk and Yahweh Elohim does not remove its power of speech as one of its curses, however, He does curse it to crawl on its belly which is something serpents already did (or did Yahweh Elohim remove its limbs, also?)

^a Quotations from the Old Testament in the New Testament; <https://www.blueletterbible.org/study/pnt/pnt08.cfm>

I give reasons why the serpent is probably not an actual snake at Chapter 3.

I point out different figures of speech used throughout Genesis, but I found that the inclusion of all I found to be exhausting. E.W. Bullinger's work is exhaustive and much beyond my ability to describe the grammatical licenses used by Yahweh. I include enough to whet your appetite to do further research.

I've also used many of the keen insights of Jon McPherson's website, *Berean Breadcrumbs* (<https://bereanbreadcrumbs.com/>). Jon has studied the Word for many decades, also.

His work focuses on the links between the Old Testament promises and prophecies and the fulfillment of them through Yeshua Hamashiach (Jesus the Christ).

There is more linkage to the Messiah in the Old Testament writings than I had seen or imagined. Unfortunately, many of his keenest insights are not included in this work because they pertain to other books of the Bible.

Doug Hamp's book series, "Corrupting the Image", is an in-depth analysis of Satan's ongoing battle to rule this world and to delay or stop the final restoration of Yahweh with man, through Christ our redeemer.

These books are not an easy read and I was never able to read more than a chapter or two without having to stop and allow the information to digest before I could continue reading. Brain overload is an absolute consequence of reading his works.

I highly recommend these because there is a battle raging in the heavenly and earthly realms that influence everything. Not understanding this and the consequences of Genesis 6 is to ignore the reasons for faith and the need for a redeemer.

There are many good online tools, also.

Definitions of English words are from <https://www.dictionary.com/>, unless otherwise noted.

Definitions of names of people and cities is derived from both the Strong's Concordance and the Abarim Publications website (<https://www.abarim-publications.com/index.html>).

Names of cities and people are often what the people and places came to be known as. This is spelled out in the case of the city of Bela / Zoar (Genesis 19:19-22). It is conjecture in cases where people appear to have been given rather unusual names (e.g., Nimrod - "Rebel")

I used Bible Mapper 5.0 (<https://biblemapper.com/>) to make a majority of the maps for this work. The

software was not overly user-friendly, but I appreciate the final product with most of the maps.

It allowed me to make changes to the maps, where I deemed it necessary, but some ‘fixes’ were beyond the scope of the software and/or the user’s abilities.

What I’m trying to say, in a somewhat lengthy way, is that the maps are not ‘gospel’, so I guess they fit in perfectly with the rest of the work.

The Word gives explicit information concerning some aspects of the Torah’s timeline. It gives implicit information in other aspects. I used Bible Timeline (<http://timeline.biblehistory.com/>) to help me in the many instances where the Word is silent. It has some glaring errors, but it helps reveal how some of the narratives overlap, when a simple reading of the Word might imply that the book is sequential.

119 Ministries (<https://www.119ministries.com/>) has a broad array of video teachings and blogs that I have found both enlightening and useful on countless subjects. Their insights are a great way to start a study of a great number of Biblical topics.

I am not impressed with scientists’ claims concerning how long ago something happened. They have a vested interest in their narrative and do not want to face the scorn of their peers by raising serious questions.

They need a very, very old Earth to justify their theory of evolution and they continually and arbitrarily lengthen the timeline of the ascent of life when the current length of time proves to be inadequate.

Too many scientific oddities exist that argue against the accepted theory of billions of years:^b

- A baleen whale’s fossil was found intact, standing vertically on its tail. How was it able to fossilize without coming apart as the whale decayed (the whale would need to remain intact over thousands of year)?
- Upright, fossilized trees which extend through several layers of strata, have been found in Saint-Etienne, France and other places. These trees bridge a presumed evolutionary time span of millions of years.
- Trilobites are regularly found fossilize inside fossilized Human footprints. Trilobites supposedly became extinct 230 million years before the appearance of man.

^b Anomalies and Misplaced Fossils; <http://storage.cloversites.com/makinglifecountministriesinc/documents/Misplaced%20Fossils.pdf>

Scientific declarations of millions or billions of years are unobservable, so they are faith-based theories and not fact. Much like what I will be sharing.

If you are uncomfortable with what the Word is saying, your problem is with the Author, not me.

If you are uncomfortable about what I am saying about what the Word says, don't disregard everything else that is written. Do your own research and send it me - I want to see it.

Romans 15:4 tells us that the Word was written for our learning:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

When Paul's letter to the Romans was written, there were no 'Gospels' or a "New Testament". The 'Hebrew Bible' (Genesis - Malachi) was all they had to learn from.

Equally important, it was written for the training of a young Yeshua as he grew and learned of his mission. When reading the Torah, we should try to think, "what was Yeshua supposed to learn from this person or story?"

In some cases, I actually call attention to what he could have

learned. His Father would have shared a much greater understanding with him than what I am capable of sharing in this work. Sorry for your luck with that.

We are admonished to walk as Christ walked (1John 2:3-6). Those that claim that the 'Old Testament was done away with after the resurrection of Christ' are doing way with everything that Christ was and replacing it with what they want him to be. There is only one Testament and the "New Testament" is a continuation of God's Word, not a replacement of it.

E.W. Bullinger was a prolific writer of study guides for the Bible. *Figures of Speech Used in the Bible*, *Number in Scripture*, *the Witness of the Stars*, and many, many more should be in every Bible student's research library.

The notes in E.W. Bullinger's *Companion Bible* are also very helpful. The margins are filled with notes corresponding to the Scriptures recorded on the page. In some cases, there is very little of the Bible recorded on a page because of the plethora of notes and citations. I tried to use a similar format with this work (I'm sure he will not be offended).

Bullinger was a dispensationalist, so it is important to match his work up with the Torah. Of course, you must do this with anyone's work in

the Word. We all have biases, whether we want to believe so, or not.

Warning: I use parentheses at an annoying level - I like to share my thoughts and parentheses are the closest thing to a cartoon balloon.

I pray that this work can be a helpful guide in your continued reading and study of the Word. I've written it for myself and I hope others may learn from it, also. I wanted to combine my decades of reading, research, and others' scholarly writings into one narrative and to force myself to fill in the gaps of my understanding at the same time.

I welcome your thoughts on my work because many people over many years have contributed to my journey and I do not believe course corrections are something to be feared.

I ask that you be respectful because I may incorporate your reflections in a future edition or revision if they advance this work and are submitted respectfully. It is always easier to take guidance given from love than from a sarcastic bully. I know a lot about that.

Thanks for taking the time to look through this and please share this with your friends.

Bob

email: Grafted_embracingtorah@yahoo.com

website: <https://graftedonline.wpcosting.com/>

Abbreviations:

- [119] - 119 Ministries (*119ministries.com*)
- [AJ] - *Antiquities of the Jews*; Flavius Josephus
- [AP] - Abarim Publications (<https://www.abarim-publications.com/index.html>)
- [BBC] - Berean Breadcrumbs; Jon McPherson (*bereanbreadcrumbs.com*)
- [BH] - BibleHub Commentaries; (<https://biblehub.com/commentaries/>)
- [DH] - *Corrupting the Image* series; Doug Hamp
- [EWB] - *Companion Bible*; E.W. Bullinger
- [FOS] - *Figures of Speech*; E.W. Bullinger
- [HC] - Hammurabi Code (<https://www.ehammurabi.com/>)
- [MCB] - *Manners and Customs of the Bible*; James Freeman
- [NIS] - *Number in Scripture*; E.W. Bullinger
- [RB] - *Rational Bible*; Dennis Prager
- [WOT] - *Old Testament Word Studies*; William Wilson

THE FIRST BOOK OF MOSES, CALLED

GENESIS

1 In the beginning Elohim [אֱלֹהִים] created the heaven and the earth.

A 30-point juxtaposition of Genesis and Revelation can be found at Appendix 2

1:1 Possibly the most important verse in the Torah. If there is no Creator / God, there is no meaning to life and no afterlife.

“beginning” - *re'shiyth* / ray-sheeth' [H7225] the first, in place, time, order or rank (specifically, a firstfruit):-beginning, chief(-est), first(-fruits, part, time), principal thing.

Be-re'shyit [בִּי-רֵאשִׁית] - in the beginning] contains the Hebrew letters: Bet, Resh, Aleph, Shin, Yod, and Tav (reading right to left as Hebrew is written).

ב ר א ש י ת

(modern block Hebrew)

ת י א ר ב

(ancient Hebrew)

These were pictographic letters with each creating their own word. These words are often compared to our compound words like “good-hearted” or “soft-spoken” only a little more complex. (See Appendix 3)

The word ‘beginning’ here is translated by the individual Hebrew letters thusly;

Bet is Tent / house,

Resh is head / father,

Aleph means leader,

Shin is a set of fangs / teeth meaning piercing,

Yod is a hand / arm, and

Tav is a set of crossed sticks

The full understanding of the word ‘beginning’ is now, “The head of the house of the Father, pierced by the hand, on a cross, to bring the covenant.” [BBC]

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” (Isaiah 46:10)

Elohim - used to denote God as supreme . . . The 'Creator God'. Elohim *IS*, He was not created. If He was, then He would not be Elohim, His creator would be.

“created” - *bara'* / baw-raw' [H1254] (absolutely) to create. This word denotes something new - the ingredients for this did not exist. Only used three times in the Creation narrative (Genesis 1:1, 21, 27). Everything else was 'made' or 'formed' from the “created” materials.

“אֵת” *aleph tav* - the first and last letters of the Hebrew language. Appears repeatedly in the Hebrew, but is ignored in the Greek translations. Always used in conjunction with the Name of God (where applicable).

It has no literal translation, but is often meant to emphasize the nature of the Elohim's covenant with His creation - Creation is a gift to Man. In this instance, think 'Elohim created everything from A to Z'.¹

2 And the earth was [became] without form, and void; and darkness *was* upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.

The Bible begins with the creation of everything, not with the story of the Hebrews. This book is written to every human, not just one race of man.

1:2 FOS: *Paronomasia* (Rhyming Words) - emphasizing that Elohim did not create the earth without form [*tohū* (תְּהוֹ)] and purpose [*bohū* (בְּהוּ)]

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: (Isaiah 45:18a)

There is purpose in all Elohim does - He is not the author of chaos or confusion (1Corinthians 14:33)

First use of “was” is not italicized because it is wrongly translated from the Hebrew *hayah* [H1961] become / come to pass / became.

Figure of Speech: PARONOMASIA (Rhyming-Words)

The Repetition of Words similar in Sound, but not necessarily in Sense.

Par-o-no-ma'-si-a, from *παρά* (*para*) beside, and *ὀνομαζῆν* (*onomazein*) to name, make a name, or a word.

The figure is so-called because one word is *placed alongside of another*, which sounds and seems like a repetition of it. But it is not the same; it is only similar. The meaning may be similar or not, the point is that two words are different in origin and meaning, but are similar in sound or appearance.

Two things are emphasized, and our attention is called to this emphasis by the similarity of sound. Otherwise, we might read the passage, and pass it by unnoticed; but the eye or the ear is at once attracted by the similarity of sound or appearance, and our attention is thus drawn to a solemn or important statement which would otherwise have been unheeded.

¹ the Aleph-Tav; <https://www.hethathasanear.com/Aleph-Tav.html>

3 And Elohim said, Let there be light: and there was light.

4 And Elohim saw [אור] the light, that *it was* good: and Elohim divided the light from the darkness.

5 And Elohim called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Elohim created the Earth (at some point, the Word does not say when) and it became without form - something or someone destroyed it (“An enemy hath done this” - Matthew 13:25-28).

Some claim that Lucifer destroyed it when he was cast to the Earth by Elohim (Ezekiel 28:14-19), but that verbiage is future tense. Likewise, if the Devil destroyed the initial Earth, would Elohim leave him in place to attempt the same thing, again.

“darkness” - [*choshek* / kho-shek' H2822] the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness:--dark(-ness), night, obscurity.

Though this word can be translated as “night”, it connotes something more grim and sinister than a normal night.

The days of Creation do not begin until Elohim makes light. This gives us two unstated and unknown periods of time: the time between the original Creation and its destruction; and secondly, the time between the destruction and the manifestation of light.

1:3 [Day 1] “light” - *'owr* / ore [H216] illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.), morning, sun. [H215] a primitive root; to be (causative, make) luminous (literally and metaphorically): break of day, glorious, kindle, set on fire, shine.

“Let there be light” - The building blocks for light already existed from Elohim’s original creation - nothing new needed to be “created”. He commanded it forth from what already existed.

1:4 Light is good.

1:5 “evening and the morning were the first day” - The Hebrew day starts at sunset and ends at the following sunset because Elohim declared it so. Darkness existed before Elohim formed light.

Put for a full day. The beginning and end of anything is put for the whole of it. [EWB]

“day” - *yowm* / yome [H3117] meaning to be hot (as in the warm hours). Either literal (a 24-hour period) when qualified numerically or figurative (a season or age - e.g., the days of our lives).

Many are uncomfortable with a seven-day creation and argue that each “day” was a thousand years based on Peter’s writings (2Peter 3:8) or billions of years based on

modern evolutionary science.

I believe the first day is a 24-hour period based on the qualified expression “the evening and the morning” (see, also, the note at verse 1:12).

The Fourth Commandment agrees:

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (Exodus 20:11)

1:6 [Day 2] “firmament” - *raqiya* / raw-kee'-ah [H7549] an expanse or visible arch of the sky. From [H7554] - *raqa* / raw-kah' to pound the earth (as a sign of passion); by analogy to expand (by hammering); by implication, to overlay (with thin sheets of metal):--beat, make broad, spread abroad (forth, over, out, into plates), stamp, stretch.

The firmament is described as



6 ¶ And Elohim said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

solid and separates the waters above from the waters below (verse 7). Several verses describe the nature of this separator.

- Hast thou with him spread out the sky [firmament], *which is* strong, *and* as a molten looking glass? (Job 37:18)
- ²¹ Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? ²² *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: (Isaiah 22:21-22)
- And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. (Ezekiel 1:22,26)
- And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. (Ezekiel 1:26; see also, Ezekiel 10:1)
- And before the throne there was a sea of glass like unto crystal: and in

7 And Elohim made [רָקִיעַ] the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And Elohim called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And Elohim said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. (Revelation 4:6)

The Bible states there is a glass / crystal dome between us and the Father in Heaven. See also, the notes concerning the tabernacle at Exodus 26.

Second to oxygen, water is the most vital substance that man needs to sustain life. Water is found in the rivers and oceans, but it is also part of the air we breathe. Clouds are the most obvious sign of water in the air, but humidity effects our ability to breathe.

Our lungs require an adequate amount of moisture (provided through aspiration). Too much results in pneumonia and too little results in Chronic Obstructive Pulmonary Disorder (Dry Lungs)

We use humidifiers and dehumidifiers to adjust the level of moisture, in the air, to make our homes more comfortable and/or to treat these two ailments.

1:7 There was water above the sky and under it. Some refer to the clouds as the water “above the firmament”, but the clouds would be *in* the firmament, not above it, and verse 2:5-6 states there was no rain so there would have been no clouds.

It is speculated that there was a layer of ice (water above) around the Earth that would have more effectively blocked ultra-violet rays and allowed for a greater level of air pressure (replicated in hyperbolic chambers, today, to help the immune cells of the body to kill bacteria; reducing inflammation; and allowing for growth of new blood vessels to provide extra oxygen).² This may account for the longer life-spans before the Flood.

This ice, when shattered, would have fallen and become part of the great flood and/or the ‘ice age’ when Elohim opened the “windows of heaven” (Genesis 7:11).

1:8 “Heaven” - *shamayim* / shawmah'-yim [8064] meaning to be lofty. Can refer to the visible sky where clouds move, as well as the higher ether where celestial bodies move.

1:9 [Day 3] If the mountains were to fill in the trenches of the ocean, the waters would easily cover the entire world to a depth of approxi-

² Early Earth Atmosphere; <https://www.genesispark.com/exhibits/early-earth/atmosphere/>

mately 1.5 miles. The average depth of the ocean is 3700 meters while the average height of the land above sea level is 300 meters.³

1:10 “it was good”. Elohim takes pride in what He has accomplished (see also, verses 4, 12, 18, 21, 25, and 31). The original Creation was a good achievement and must be distinguished from the version of creation that we have today, that has been corrupted by Satan.

1:11 “kind” - *miyn* / *meen* [H4327] a sort, i.e. species.

1:12 “after his kind” - Elohim states that evolution does not take place between species. He also says the tree came before the seed.

If the creation took place over thousands or billions of years, how do plants get the carbon dioxide they need thousands or billions of years before there are animals or humans? The Biblical narrative only has a gap of two days.

1:14-18 [Day 4] “light” - *ma'owr* / *maw-ore'* [H3974] properly, a luminous body or luminary, i.e. (abstractly) light (as an element): figuratively, brightness, i.e., cheerfulness; specifically, a chandelier:--bright, light.

This light differs from light that Elohim speaks into existence in

10 And Elohim called the dry *land* Earth; and the gathering together of the waters called he Seas: and Elohim saw that *it was* good.

11 And Elohim said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and Elohim saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And Elohim said, Let there be lights in the firmament of the heaven to

verse 3 (before the formation of the Sun, Moon, and stars) as it is a more specific type of light.

If the Earth (and the other planets in the solar system) orbits the Sun, what was the Earth doing before the formation of the Sun?

1:14 Elohim does not name the sun and moon, (probably to de-empha-size the major gods worshipped by Pagans), but the Sun, Moon, and stars were formed to be “signs, and for seasons, and for days, and years”.

- The Sun records the days;
- The phases of the Moon record the

³ What is the average elevation of Earth; <https://www.quora.com/What-is-the-average-elevation-of-Earth-above-the-ocean-including-land-area-below-sea-level-What-is-the-atmospheric-pressure-at-that-elevation?share=1>

divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

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

16 And Elohim made [־לָא] two great lights; the greater [־לָא] light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And Elohim set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 And Elohim said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

months and seasons (the Hebrew month is from New Moon to New Moon - approximately 28 days. A leap month is added periodically so the festivals remain in their appointed seasons);

- The stars record the seasons and “declare the glory of God” (Psalm 19:1)

“seasons” - *mow`ed* / mo-ade' [H4150] properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a

definite purpose); appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, (set) time.

Refers specifically to the appointed times that Yahweh designs (Leviticus 23 and Deuteronomy 16).

1:16 “greater” light - *gadowl* / gaw-dole' [H1419] great (in any sense); hence, older; elder(-est), + exceeding(-ly), great (man, matter, thing,-er,-ness), high, long, loud, mighty, more, much, noble, proud thing.

“lesser” light - *qatan* / kaw-tawn' [H6996] abbreviated, i.e. diminutive, literally (in quantity, size or number) or figuratively (in age or importance):--least, less(-er), little (one), small(-est, one, quantity, thing), young(-er, -est).

It appears the Word is saying that the Sun and the Moon give off their own light, though “lesser light” could include reflective light, also.

1:15, 17 The Sun, Moon, and stars are in the firmament.

The Sun, Moon, and stars are referred to as “luminaries” (“light” - *ma'owr* / maw-ore' [H3974]) and their description is detailed in the Book of Enoch, chapters 72-80.

1:20-21 [Day 5] Elohim creates life in aquatic and flying animals. This is the second usage of *bara* (see verse 3). The force that animates animals is completely different from what animates plants.

Thought:

What is the purpose for the animals in a pre-death, pre-sacrificial, vegetarian society?

Elohim makes the land animals (and man) on the next day, but they share the same life processes as the fish and birds.

1:22 Elohim blesses the animals - He did not bless the luminaries or the plants. Elohim has a preference for living beings and He commands the fish and the birds to “be fruitful, and multiply”

1:24-25 [Day 6] Elohim makes the land animals. Repeatedly, He states that they are made after their kind (i.e., “species”) and that this is good.

He later prohibits the mixing of species (Leviticus 19:19). The mixing of species is thought to be one of the evils introduced by the fallen angels of Genesis 6 when they came to Earth and impregnated human women, producing Nephilim (wicked giants).

1:26 “Let us make man” The plural could be the majestic plural (the translation was written in 1611 by order of King James, so they would they would have understood

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

22 And Elohim blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

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

25 And Elohim made [בְּהֵמָה] the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and Elohim saw that *it was good*.

26 ¶ And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the

royalty speaking in this fashion) or Elohim may have been speaking to His ‘Divine Council’ (see Job 1:6; 38:6-7; Psalm 82:1; Psalm 89). 4 Again, the stars are ‘entities’.

Jasher 1:1 This verse is the beginning of the Book of Jasher. Jasher

Creation - Figure of Speech: PARALLELISM

Extended Alternation

- a) Day 1: Separate Light from Dark
- b) Day 2: Separate Water from Sky
- c) Day 3: Separate Land from Water

- a) Day 4: Fill the Light and the Dark
- b) Day 5: Fill the Sky and the Water
- c) Day 6: Fill the Land

air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So Elohim created [-תא] [the] man in his *own* image, in the image of Elohim created he him; male and female created he them.

starts with the creation of man and concludes with the subjugation of the land of Canaan shortly after Joshua’s death.

1:26-27 Elohim states he will make man in verse 26 and He actually creates ‘the man’ in verse 27. Man has the same life animating properties as animals (verse 26), but Elohim creates (*bara*) another force within ‘the man’ that no other creature shares.

This creation is in the image of Elohim, who is Spirit (John 4:24, Colossians 1:15, 1Timothy 1:17, and hundreds of other passages). This spirit is what gives mankind self-awareness and a conscience.

“dominion” - *radah* / raw-daw' [H7287] to tread down, i.e. subjugate; specifically, to crumble off: have dominion, prevail against, reign, (bear, make to) rule,(-r, over).

There is no animal that is equal to mankind. They may be faster, or stronger, but overall, they cannot compete with the reasoning ability given to men. Man is not to be an animal, he holds a preferred status over the animals and therefore was given dominion of the Earth by Elohim (verse 29).

This verse speaks to the lie of Pagan nature worship and environmental extremism. Man is to rule over nature, not to be ruled by nature. This is not a license to abuse nature . . . Man was created for and instructed to “dress” and “keep” the Garden (verse 2:15) - we are to steward everything that Elohim made for us.

1:27 [Approx 3960 BC]

3761 BC - Hebrew calendar (160)

3946 BC - Biblical Timeline

4977 BC - Johannes Kepler [astronomer] (1609)

4600 BC - Roman Empire tradition

4004 BC - Archbishop James Ussher (1722)

Isaiah 43:7	‘Creation’ of Man	1Thessalonians 5:23
Formed (<i>yatsar</i> - H3335) verses 1:26, 2:7	Fashioned out of something which is already created	Body - <i>soma</i> [G4983]
Made (<i>asab</i> - H6213) verses 1:26, 2:7	Substance required to for the formed thing to exist	Soul - <i>psuche</i> [G5590]
Created (<i>bara'</i> - H1254) verses 1:27	Something that did not previously exist, including the ingredients necessary for its existence	Spirit - <i>pnuema</i> [G4151]

4000 BC - Sir Isaac Newton
[mathematician & physicist]
3952 BC - Bede the Venerable
[English Monk] (708)
3929 BC - John Lightfoot
[Master, St Catharine's] (1643)
3113 BC - Mayan calendar (1300)

Based on the narrative of Chapter 2:20-25, Elohim did not make the man and the woman at the same time. This is not a contradiction - Chapter 1 is a summary of the Creation narrative and other chapters give more insight.

1:28 Again, Elohim blesses the new life He has made and commands it to "be fruitful, and multiply".

"replenish" - *male'* / maw-lay') [H4390] to fill or (intransitively) be full of, in a wide application (literally and figuratively): accomplish, confirm, fill, fulfil, (over-) flow, fulness, furnish, replenish, satisfy, set, have wholly.

Some teach that there were many people existing on Earth before Adam and Eve and that something caused their extinction so Adam and Eve needed to fill the Earth a second time (replenish).

When the KJV was being written in the early 1600s, the word replenish meant "to fill up, from re-, here perhaps an intensive prefix based on the notion of "fill repeatedly," thus "fill completely" (see re-), + -

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

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

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth,

plenir, from Latin plenus "full" (from root *pele- (1) "to fill")."⁵

'fill the Earth and subdue the creatures'. Mankind is not an animal and therefore needed to control nature or man would be controlled (and possibly annihilated) by nature.

Subdue is not abuse - Yahweh provides Laws to protect the animals as well, because He loves all His Creation (work animals observe Sabbath, also [Exodus 20:8-11]; not to muzzle a working animal [Deuteronomy 25:4]; and help rescue a beast that is overwhelmed by its burden [Exodus 23:5])

1:29-30 Mankind and animals were initially to subsist off the vegetation. Man and animals did not become carnivores until after the fall of Man in the Garden. This vegetarian diet will be

⁵ Online Etymology Dictionary: replenish; <https://www.etymonline.com/word/replenish>

wherein *there is life, I have given* [תָּרַח] every green herb for meat: and it was so.

31 And Elohim saw [תָּרַח] every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

2 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day Elohim ended his work which he had made; and he rested on the seventh day from all his work which he had made.

reinstated in the end-times when Christ restores the Earth to its original perfection (Isaiah 11).

1:31 The rest of the creation was “good”, but Elohim states that the creation of Mankind was “very good”.

Each successive act of the Creation is more sophisticated and produces a ‘greater’ value:

1. Light is produced.
2. Space for air and living (firmament) is made.
3. Light and air supports the plants’ growth.
4. Plants support the growth of animals and Mankind.
5. Man is created with the Spirit of Elohim.
6. Woman is formed.
7. Shabbot is initiated for man and Yahweh

2:1-3 The seventh day is important to Yahweh (the third time He blesses a part of Creation) - numerous references to seven occur in the Torah and the fourth Commandment instructs us to “remember the sabbath day, to keep it holy” (Exodus 20:8-11; Deuteronomy 5:12-15). The number “seven” is often referred to as the number of ‘spiritual perfection’ [NIS] and almost always refers back to Creation and the One who created it.

The Sabbath is a weekly reminder of all that Elohim had created and made for Mankind - and what they will once again have in the future when Yeshua restores the original Creation.

More detail on the Sabbath, and its observance, can be found at Exodus 20:8-11.

2:2 “work” - *mלא'kah* / mel-aw-kaw' [H4399] properly, deputyship, i.e. ministry; generally, employment (never servile) or work (abstractly or concretely); also property (as the result of labor);-- business, + cattle, + industrious, occupation. In other words, ‘creative work’ as opposed to general labor.

“which he had made” - this phrase is used twice and is unnecessary in both instances. The sentence is complete without either usage of

it, unless the Word is trying to tell us something additional to the point made in the rest of the verse. Its double use would imply so.

The most likely meaning is that creation, in and of itself, is not something meaningful. Something must be 'made' of what Elohim created. To put it another way, creation was only the beginning. To 'make' something of creation is our task as human beings [RB]

Land has value, but its value increases as improvements are made on it (e.g., buildings, roads, orchards, gardens).

2:4 "generations" - *towldah* / to-led-aw' [H8435] (plural only) descent, i.e. family; (figuratively) history:--birth, generations.

This chapter combines two of the names and nature of God: Elohim (the transcendent God of the Creation) and YHWH (the personal God who cares about and for His creation).

2:4-15 Timeline:

- a. Elohim created every plant (verse 5)
- b. Elohim formed man (somewhere - verse 7)
- c. Elohim planted a garden in Eden (verse 8)
- d. Elohim put the man in the garden (verse 15)

3 And Elohim blessed [-בָּרַךְ] the seventh day, and sanctified it: because that in it he had rested from all his work which Elohim created and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that Yahweh Elohim made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for Yahweh Elohim had not caused it to rain upon the earth, and *there was* not a man to till the ground.

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

- e. Elohim instructed on the 'trees' (verses 16-17)
- f. Elohim brought the animals to Adam and he named them (verses 19-20)
- g. Elohim made a help meet for Adam from one of his 'ribs' (verses 21-23)

2:5-7 the story of creation is retold - some details from the first telling are missing and additional details are given as Elohim shares the workings of the making and creation of Mankind. Again, this is not necessarily a contradiction.

2:6 Rainfall is not mentioned until Genesis 7:4. Did it exist or was this mist sufficient?

7 And Yahweh Elohim formed [אָדָם] man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And Yahweh Elohim planted a garden eastward in Eden; and there he put [אָדָם] the man whom he had formed.

2:7 “man” - ‘adam / aw-dawm’ [H120] ruddy i.e., a human being (an individual or the species, mankind):--X another, + hypocrite, + common sort.

The name “Adam” literally means “man”.

“soul” - *nepshesh* / neh'-fesh [H5315] properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): any, appetite, beast, body, breath, creature, life, lust, man, mind, mortally.

Animals were given life, but the Word does not say that Yahweh Elohim ‘breathed into their nostrils the breath of life’. This breath of God is special and only given to Man - see “God-breathed” [G2315] (2Timothy 3:16).

2:8 “Eden” - ‘Eden / ay'-den [H5731] the same as 5730 (mascu-line); Eden, the region of Adam's home:--Eden. [H5730] `eden / ay'-den; pleasure:--

delicate, delight, pleasure. ‘Garden of Delights’

The Hebrew is also translated as “paradise”. Paradise is always used to designate a place on Earth.

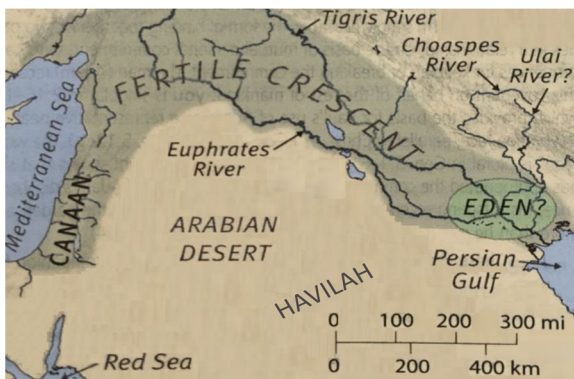
Yeshua tells the malefactor on the cross, ‘Verily I say unto thee to day, thou shalt be with me in paradise.’ (Luke 23:43). Yeshua will reign on Earth, not in Heaven.

“Eden” was a region of land - the Garden was ‘planted’ in part of that region.

Eden. In the cuneiform texts = the plain of Babylonia, known in the Accado-Sumerian as edin = “the fertile plain”, called by its inhabitants Edinu. [EWB]

Man was formed somewhere other than the Garden [many postulate in Egypt, which may be why this region features prominently in the Scriptures - Abram goes to Egypt to escape famine, Joseph is sold into slavery in Egypt and helps the known world escape famine, Elohim plagues Egypt and frees the lineage of Jacob from slavery, and Yeshua’s family goes to Egypt to escape Herod’s murderous designs] and Yahweh Elohim then put him in the Garden - to steward it (verse 2:15).

Did Yahweh form other men and women, also? He probably did not make just one pair of deer, or bears, or



eagles, or trout, et al. Adam was the only one He created spirit, within.

This is a popular concept and helps explain where Adam and Eve's children get their spouses. Adam is being instructed, in the Garden, by Yahweh so he can be an example to the other humans.

This hypothesis is problematic since the Word states that Adam and Eve were to 'fill the Earth' (Genesis 1:28) with their spirit nature, which was not the nature of others that may have been created.

"by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). Were the other men 'made to die'?

Elohim would have had to change the other humans so they could die and change the other women so they would now have pain in childbirth (Genesis 3:18), unless this was how Adam was made, but was changed when he was put in the Garden and he reverted back after the fall.

Note the three gardens:
(1) Eden, death in sin; (2) Gethsemane, death for sin; (3) Sepulchre, death to sin.
[EWB]

2:9 "tree" - `ets / ates [H6086]; a tree (from its firmness); hence, wood (plural sticks):--+ carpenter, gallows,

9 And out of the ground made Yahweh Elohim to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water [תִּנְחַל] the garden; and from thence it was parted, and became into four heads.

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

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

helve, + pine, plank, staff, stalk, stick, stock, timber, tree, wood.

The two 'named' trees may have been figurative. Trees are not edible, but their fruit may be. Look to the narrative in chapter 3.

Note the three trees: "Knowledge" (2:9), Man's Ruin; "the Cross" (Acts 10:39; 5:30; 1Pet. 2:24), Man's Redemption; "the Tree of Life" (2:9; Rev 2:7; 22:2), Man's Regeneration.
[EWB]

2:10-14 These rivers are probably not in their original locations due to the Flood, but they are spoken of as if the writer knows these locations in their present day.

2:11 Havilah appears to be Arabia, across the Red Sea from Egypt (Genesis 25:18).

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

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And Yahweh Elohim took [אָדָם] the man, and put him into the garden of Eden to dress it and to keep it.

16 And Yahweh Elohim commanded the man, saying, Of every tree of the garden thou mayest freely eat:

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

2:13 Gihon, today, is a spring in Jerusalem - the only spring within the city and would have been the location of Solomon's Temple (as record by Aristeas [285 BC] and Tacitus [70 AD])⁶

The "Great Rift Valley System" stretches from the Middle East [Lebanon] in the north to Mozambique in the south.⁷ This system may have been the original Gihon River.

2:14 Hiddekel is believed to be the Tigris River - Assyria was located within the 'Fertile Crescent' between the Tigris and Euphrates Rivers.

2:15 Man was created with a purpose. He was to tend the garden for it was to be his food supply. Vegetation can grow without assistance from man, but

edible vegetation generally needs to be cultivated.

2:16-17 The Man is instructed that he may "freely" eat of the fruit of all the trees of the garden, save one. See the discussion at Chapter 3:

"freely" eat - '*akal* / aw-kal' [H398] to eat (literally or figuratively): consume, devour(-er, up), dine, eat(-er, up), feed (with), food, freely. Hebrew: "Eating thou mayest eat" [FOS: *Polyptōton*].

"in the day . . . Thou shalt surely die." - Hebrew: "dying thou shalt surely die" [FOS: *Polyptōton*].

These repetitions emphasized and reenforced the importance of what Yahweh Elohim was instructing Adam.

Did this mean the consequences were immediate or that there would be no stopping the inevitable approach of death?

Did Yahweh Elohim's sacrifice of the animal[s] in verse 3:21 give them a reprieve from immediate execution or was the sacrifice necessary to cleanse them enough to still interact with Him?

If the effects of sin caused the immediate extinction of the perpetrator, there would be very little sin in the world (obviously no repeat offenders), but there would also be no free will.

⁶ Gihon Spring; <https://www.askelm.com/TempBook/>

⁷ Great Rift Valley; <https://education.nationalgeographic.org/resource/rift-valley>

The battered woman who tells her husband that she, 'loves him', to avoid another beating is not exercising free-will love and the husband is not the recipient of actual love.

Yahweh does not desire a forced love from His children any more than a parent desires their children's forced love out of fear of reprisal.

2:18 Though we will see that Adam walks and talks with Elohim directly, that relationship, alone, is not sufficient for Mankind. Yahweh is essential, but we also need humans.

"help" - `ezer / ay'-zer [H5828] from 5826; aid:--help. [H5826] `azar / aw-zar' - to surround, i.e. protect or aid:--help, succour.

"meet" - appropriate / fit

"I will make him an help meet for him" - the literal Hebrew reads, "a helper which corresponds of him" or "a helper who is his equal".

2:19 The verse is not stating Elohim created Adam first and then the animals (which would be a contradiction of Chapter 1). The verse describes Elohim presenting the animals He formed earlier, so Adam could name them.

2:20 Imagine generating new titles for hundreds (thou-sands?) of things you have never seen before. Adam would have been naming the parents of all the species (e.g., "wolf") - they would not have separated into

18 ¶ And Yahweh Elohim said, *It is not good that the man should be alone; I will make him an help meet for him.*

19 And out of the ground Yahweh Elohim formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

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

21 And Yahweh Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which Yahweh Elohim had taken from man, [תָּאָר] made he a woman, and brought her unto the man.

genus, family, order, etc., yet (e.g., Labrador, beagle, dingo).

None of the beasts or fowls was sufficient as a "helper" for Adam.

2:21-22 "rib" - *tsela` / tsay-law'* [H6763] a rib (as curved), literally (of the body) or figuratively (of a door, i.e. leaf); hence, a side, literally (of a person) or figuratively (of an object or the sky); architecturally, a (especially floor or ceiling) timber or plank (single or collective, i.e. a flooring):--beam, board, chamber, leaf, plank, rib, side.

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

24 Therefore shall a man leave [ִּטָּא] his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

This could be a literal rib or something else that is curved (e.g., the DNA double-helix)

2:23 “bone” - *`etsem / eh'tsem* [H6106] a bone (as strong); by extension, the body; figuratively, the substance, i.e. (as pron.) selfsame:--body, bone, X life, (self-)same, strength.

“flesh” - *basar / baw-sawr'* [H1320] flesh (from its freshness); by extension, body, person; also (by euphem.) the pudenda of a man:--body, (fat, lean) flesh(-ed), kin.

Adam recognized the special status of what Elohim had now made. Most all the beasts had flesh and bone, because the woman came out of the man, she shared the created image of Elohim.

2:24 Elohim is telling us that marriage is the natural state of a man and a woman - the qualities of each are necessary for the one flesh to be fully functional. Some animals stay together, but they are not capable of consciously making the commitment.

Monogamy (one man and one woman) is also the standard that Elohim gives us. Polygamy is never banned and several of the Bible's notables had multiple wives (e.g., Jacob, David, Solomon), but there is no example in the Word where it worked out well for all involved.

“cleave” - *dabaq / daw-bak'* [H1692] a primitive root; properly, to impinge, i.e. cling or adhere; abide fast, cleave (fast together), be joined (together), keep (fast).

This relationship is also vital because it is the example of the Covenant Yahweh will make with His people (hence, ִּטָּא in verses 22 and 24). See also, Matthew 19:4-6; Mark 10:6-9.

2:25 “naked” - *`arowm / aw-rome'* [H6174] nude, either partially or totally:--naked. see [H6191] “be prudent”

Some are uncomfortable with Eden being a nudist colony and claim “naked” means ‘innocent’. They were, initially, morally innocent . . . and naked.

Clothing is one of the aspects that separates Man and animals, so the initial lack of it appears to denigrate humans, but as Elohim's “very good” creation, they may have had a luminous aura (similar to the light that Elohim manifested) that clothed them.

When Yahweh appeared to Moses, He was a powerful light - so powerful that Moses reflected that light even after leaving the presence of Yahweh (Exodus 34:29-30).

Because of their close relationship with Yahweh Elohim, I believe that the first couple were clothed with 'light' that 'covered' their nakedness. They then lost it when they fell from grace.

Scientists have discovered that human embryos produce a flash of light at the moment of conception.⁸ It may be that we were to maintain that light throughout our life but the fall of Adam altered our nature.

3:1 "serpent" - *nachash* / naw-khash' [H5175 / H5172] properly, to hiss, i.e. whisper a (magic) spell; generally, to prognosticate:--X certainly, divine, enchanter, (use) X enchantment.

"beast" - *chay* / khah'-ee [2416] alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively.

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

FOS: *Catachresis* - This is probably not a literal snake, but rather a charming, subtle, deceitful angel that is called a "serpent" in the same way we might refer to a disgusting person as a 'pig' . . . or a 'snake'.

Satan (this is not a name, but rather a description or title - the word is translated as "adversary") was the greatest of all the angels that Elohim made. Ezekiel 28 speaks to the perfection of Satan who, as the greatest of the cherubim, was a kind of high priest (Based on the precious stones that adorned him, that were similar to ones Aaron wore on his

Figure of Speech: CATACHRESIS (Incongruity)

One word changed for another only remotely connected with it.

Cat-a-chree-sis. Greek, *κατάχρησις*, from *κατά* (*kata*), *against*, and *χρήσθαι* (*chreesthai*), *to use*. Hence, *misuse*.

Catachresis is a figure by which one word is changed for another, and this against or contrary to the ordinary usage and meaning of it. The word that is changed is transferred from its strict and usual signification to another that is only remotely connected with it.

Examples: "a thing is beautiful to the ear"; "the sweet sound of her voice"; "Tree of Life" (Revelation 2:7; 22:2,14)

When the Holy Spirit uses this figure, it is in order to arrest us: and to attract our attention, by the apparent incongruity, and thus fix us on what He says.

The figure does not mislead; it merely acts as spice or condiment does to food.

⁸ Bright flash of light marks incredible moment life begins when sperm meets egg; <https://www.telegraph.co.uk/science/2016/04/26/bright-flash-of-light-marks-incredible-moment-life-begins-when-sperm-meets-egg/>

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

Jubilees 3:17 states that the serpent approached the Woman after seven years and two months had passed.

breastplate - Exodus 28 and 39) and responsible to worship the Most High day and night. (Revelation 4:8)

It should be noted that the Word does not record that the Woman was shocked that a snake is talking to her. She would, however, be familiar with other celestial beings that presumably talk since they are often messengers of God (Abraham's visitors - Genesis 18; Jacob wrestles with and is blessed by one - Genesis 32; Gabriel appears to Mary - Luke 1).

The Book of Jubilees records that all the animals spoke a common language with man and that Elohim "closed the mouth of all the beasts" after Adam and Eve were thrust out of the Garden (Jubilees 3:28).

She would have dealt with Lucifer in the past and would not have had cause to doubt his integrity, this time, based on their previous interactions.

Satan was responsible as overseer of the Garden and to assist the Man in the maintenance of it (Ezekiel 28:18). Being perfect in beauty and full of knowledge, he found it degrading to be a caretaker of a mere human, whom

Thought:

Why did the 'serpent' approach the Woman? Was Adam careless in conveying Yahweh's instructions to her or did he understand that Adam was more drawn to his mate than he was to Yahweh and would do anything to keep from losing her (verse 2:18)?

Elohim had given dominion of the world to, instead of himself. [DH]

He would have also felt slighted by the fact that Elohim stated all His creation was good, but that Man was seen as "very good".

The first thing the serpent does is ask the Woman to question God's goodness. It emphasized the small negative aspect of Elohim's Command, rather than abundant positive aspects. Evil spirits have continued to do this for thousands of years.

3:2 The Woman did not accurately quote Yahweh. He said, "of every tree of the garden thou mayest freely eat", thus she minimized Yahweh's generosity.

"tree" - *`ets / ates* [H6086] a tree (from its firmness); hence, wood (plural sticks) + pine, plank, staff, stalk, stick, stock, timber, tree, wood.

Trees are often used metaphorically to represent the 'firmness' of a people (Psalms 1:1-3; 92:12-14; Nebuchadnezzar - Daniel 4; David - Psalm 52) and/or nations (Judah - Ezekiel 17; Israel Jeremiah 24; Hosea 9).

I contend that “tree” is not used literally here for several reasons:

- 1) If there was a tree in the Garden, and its fruit provided anyone who consumed it “knowledge of good and evil”, what was to stop the animals in the Garden from eating of it and becoming wise?
- 2) The same question can be asked of the “tree of life” in Genesis 3:22.
- 3) Why would Elohim place an enticing tree in the garden that would cause the death of anyone who ate of it? (This sounds like the ‘shiny bombs’ the Soviets would drop on Afghans villages - the children would think they were toys, but they would explode when the children picked them up).

Good and evil are the ‘fruit’ of utilized knowledge (deeds). Good knowledge is the Word of God and results in life.

Evil knowledge replaces the Word with false knowledge. It’s fruits includes witchcraft, occultism, astrology, prohibited genetics (see Jasher 4 and Jubilees 7), and more (the works of the flesh - Galatians 5:19-21)

“fruit” - *priy* / per-ee' [H6529] fruit (literally or figuratively):--bough, ((first-)) fruit((-ful)), reward.

3:3 Yahweh’s commandment did not include verbiage about touch-

3 But of the fruit of the tree which is in the midst of the garden, Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

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

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

ing the fruit. She also minimized the punishment. Elohim stated that, “in the day that thou eatest thereof thou shalt surely die” (verse 2:17). These two misrepresentations of what Yahweh commanded convinced the serpent he could boldly deceive her.

3:4-5 “ye shall not surely die” - Satan is still lying to people today concerning death. The quest for immortality through ‘science’ or mysticism is still rampant, today. People would do better to seek immortality through the sacrifice Yeshua.

“ye shall be as gods”. History is replete with examples of humans wanting to be God-like. Even today, amassing unlimited power is the desire of many and they will do *anything* to achieve it,

“food” - *ma'akal* / mah-ak-awl' [H3978] an eatable (includ. provender, flesh and fruit):--food, fruit, ((bake-)) meat(-s), victual. see H398

“eat” - *'akal* / aw-kal' [H398] to eat (literally or figuratively):--X at all, burn up, consume, devour(-er, up), dine, eat(-

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

er, up), feed (with), food, freely, X in...wise(-deed, plenty), (lay) meat, X quite.

Eating food literally causes someone to become one with the food since it is digested into the blood stream.

Figuratively, “I devoured that book” speaks to the unrelenting commitment of time spent reading the book.

Eating the Word speaks to the commitment to be one with the Word (Jeremiah 15:16; Psalm 119:103). One’s commitment and ability to understand the nuances of the Word determine whether they are ready for the “meat of the Word”, or whether they are unlearned and forced to settle for the ‘spiritual milk’. (1Peter 2:2; Hebrews 5:11-14; 1Corinthians 3:2)

3:5 “gods” (mighty ones) - 'elohiym / el -o-heem' [H430] plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: --angels, X exceeding, God (gods) (-dess, -ly), (very) great, judges, mighty.

3:6 The serpent shared ungodly knowledge with the Woman (this was repeated in Genesis 6 when the “sons of god” came to Earth and cohabited with women). It showed her some kind of sorcery that impressed her and she ‘devoured’ the new wisdom, then shared it with Adam.

“pleasant” - *ta'avah* / tah-av-aw' [H8378] a longing; by implication, a delight (subjectively, satisfaction, objectively, a charm), desire, X exceedingly, X greedily, lust(ing), pleasant.

Images appeal to feelings, that is why television and films can cause powerful emotions. Television commercials often use attractive females to entice male viewers to buy their advertised products.

“wise” - *sakal* / saw-kal' [H7919] to be (causatively, make or act) circumspect and hence, intelligent: expert, instruct, prosper, (deal) prudent(-ly), (give) skill(-ful), teach, (have, make to) understand(-ing), wisdom, wise(-ly), guide wittingly.

Solomon asked Yahweh for wisdom (1Kings 3:5-14) and it “pleased” Yahweh - he blessed Solomon because he did not request something personally beneficial.

His quest for knowledge eventually destroyed him when he sought after the ‘knowledge’ of the false gods of his many wives.

Knowledge is a good and necessary thing, but it is not the same thing as wisdom (ask a college graduate with a degree in gender studies and \$100,000 worth of student loan debt).

Satan promises much, but seldom delivers what it is that we really want or need.

A brilliant comedy concerning this is *Bedazzled* (1967) with Dudley Moore & Peter Cook. Cook [Satan] gives Moore seven wishes in exchange for his soul. Cook literally grants each wish, but the outcomes are always the opposite of what Moore desires - no matter how increasingly intricate the wishes are constructed. ("Julie Andrews!")

3:7 "eyes" - `ayin / ah'-yin [H5869] probably a primitive word; an eye (literally or figuratively); by analogy, a fountain (as the eye of the landscape) face, + favour, fountain, furrow.

"opened" - paqach / paw-kakh' k [H6491] a primitive root; to open (the senses, especially the eyes); figuratively, to be observant:--open.

"knew" - yada` / yaw-dah') [H3045] a primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.).

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

"naked" - `eyrom / ay-rome' [H5903] from 6191; nudity:--naked(-ness). see [H6191] `aram / aw-ram' - a primitive root; properly, to be (or make) bare; but used only in the derivative sense (through the idea perhaps of smoothness) to be cunning (usually in a bad sense):--X very, beware, take crafty (counsel), be prudent, deal subtilly.

This use of "naked" is different from the one in verse 2:29. This usage has a lewd connotation to it.

3:7a reinterpreted - 'the fountains of their lust was released and they were consumed by their overpowering desire for physical intimacy with the other that caused an abandonment of what was proper (an unnatural or ungodly yearning?).'

Whereas sex was a good thing and ordained by Elohim, the serpent may have introduced an aphrodisiac that caused their passion to be an addiction that placed their desire for each other ahead of their desire for Elohim and their purpose in the Garden.

Sin has always been the placing of our appetites (sex, money, fame) before the will of Yahweh. Even good things become bad (wine, work, weight loss) when done to such excess that it hurts you, others, or places Yahweh secondary in your life.

8 And they heard [אָר] the voice of Yahweh Elohim walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of Yahweh Elohim amongst the trees of the garden.

9 And Yahweh Elohim called unto Adam, and said unto him, Where *art* thou?

10 And he said, [אָר] I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

I'm sure this does not adequately explain why the woman was burdened in the way she was in verse 3:16, but, except for the pain in childbirth (a function she was originally created for), the consequences seem to be related to desire for a strong man.

Two explanations for the fig-leaf aprons may have been, 1) covering the bodies lessens the desire (one reason why pornography is a problem. Most men are absolutely drawn to naked women - resulting in a host of bad consequences when the woman is not their wife), or, 2) the leafy garments were camouflage as they tried to hide in the Garden from Yahweh Elohim (verse 8).

3:8 “in the cool of the day” - *ruwach* / roo'-akh [H7307] wind; by resemblance breath, and *yowm* / yome [H3117] to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a

space of time defined by an associated term).

“*T'ruach ha-yom*” literally means “at the appointed time of breathing”.

God had breathed the breath of life into Adam, then establish a regular schedule of “breathing” into him the instructions of his living.

This the point of the Sabbath it is our appointed time for God to breathe life back into our existence. [BBC]

3:9 “Where art thou?” - I assume Yahweh Elohim knew where they were physically. The question refers to where Adam's mind was. This sounds like a heart-wrenching cry from a Father who is witnessing His child bent on a path of self-destruction.

3:10 “afraid” - *yare'* / yaw-ray' [H3372] to fear; morally, to revere; caus. to frighten:--affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), reverence.

Adam was fearful of a moral and just God because of the prohibition Yahweh Elohim had made to Adam in verse 2:16. Did fear exist before sin?

Fallen man seldom seeks Yahweh or His wisdom.

“naked” is the same unclean usage as verse 3:7

3:11 Yahweh Elohim does not ask, ‘who told you that you are nude?’ Everyone knew this was their condition from when they were created. He is using the same word for “naked” that Adam used. He is asking, ‘who told you that you are inappropriately nude?’

“Hast thou eaten of the tree” How many times, as parents, have we confronted a misbehaving child and asked them a similarly, blindingly obvious question?

Generally, when we ask a child that is covered with cookie crumbs whether they ate the ‘forbidden’ cookies, we are not trying to solve a mystery - we want to hear whether they will truthfully respond.

3:12 “The woman whom thou gavest to be with me” - Adam is telling Yahweh Elohim that it is either the woman’s fault or His fault for giving him a woman. Not a good response.

3:13 “The serpent beguiled me, and I did eat.” Rightfully or wrongfully, she blames the serpent.

“beguiled” - *nasha'* / *nawshaw'* [H5377]

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And Yahweh Elohim said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

to lead astray, i.e. (mentally) to delude, or (morally) to seduce:--beguile, deceive, X greatly, X utterly.

The Apostle Paul refers to her beguilement in his second letter to the Corinthians:

² For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. ³ But I fear, lest by any means, as the serpent beguiled [G1818] Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. (2Corinthians 11:2-3)

Satan is still successful at getting believers to add to and to take away

from Yahweh’s Commandments through rituals and denominations (Deuteronomy 4:2).

Q: What did a young Yeshua learn from this?

A: Know the Word and speak it precisely. When Christ was tempted in the wilderness, he began each response with, “It is written” and then accurately quoted scripture. Satan finally left him alone . . . for a season.

14 And Yahweh Elohim said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

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

The Bible blames Adam alone (Romans 5:12, 14, 15, 17, 19) for the sin in the Garden, so it may be that the woman was not adequately instructed by Adam, who was given the original instruction.

Verse 3:6 implies Adam was with her when she sinned - why did he not stop her?

3:14 Yahweh Elohim does not even question the serpent. He knows that it is the “father of lies” (John 8:44). Still, He pronounces a strange verdict.

Did serpents have legs before this time? Is there a species of serpent that eats dust? Yahweh Elohim does not call it a serpent, and even if an evil angel was channeling through a serpent, why would Yahweh Elohim punish the possessed rather than the possessor?

“upon thy belly shalt thou go” is an idiom for “your previous dignity will be abased”.⁹

Satan was described as “perfect in beauty” and “perfect in his ways” (Ezekiel 28:12, 15) until iniquity was found in him. He was the greatest of the angels and he was defrocked due to sin.

“dust” - *`aphar* / aw-fawr' [H6083] dust (as powdered or gray); hence, clay, earth, mud:--ashes, dust, earth, ground, powder, rubbish.

“dust shalt thou eat” is an idiom for ‘you will feel profoundly humiliated’ / ‘your life will be miserable’. In times of great sorrow and pain, Hebrews will rent their clothes and prostrate themselves in the dirt and/or ashes - pouring them on their head in the act of mourning.¹⁰

3:14b reinterpreted - ‘you are in disgrace and for the rest of your life, you will wallow in your miserable humiliation’. (Habakkuk 2:6)

3:15 First mention of the savior who was to be born of a mortal woman (“her seed”). Adam is the father of sinful man - “the last Adam” (Yeshua) is the first fruits of those that are saved (1 Corinthians 15:45-49).

First mention, also, that evil spirits will produce children with mortal women (“thy seed”) - these

⁹ “your previous dignity will be abased” - <https://hermeneutics.stackexchange.com/questions/38632/>

¹⁰ Jewish Encyclopedia: Ashes - <https://jewishencyclopedia.com/articles/1944-ashes>

became the Nephilim (giants) of Genesis 6:4.

“enmity” - *'eybah* / ay-baw' [H342] hostility:--emnity, hatred.

“Bruise they head” - mortal wound. “Bruise his heel” - non-mortal wound. These are in reverse order of their manifestation.

Though Christ died on the cross, he rose again, so the mortal blow that Satan sought to inflict was made null and void. Satan will not recover from the judgment imposed on him in the last days.

3:16 “greatly multiply” - *rabah* / raw-baw [H7235] to increase (in whatever respect):-(bring in) abundance (X -antly), bring up, X continue, enlarge, excel, exceeding(-ly), be full of, (be, make) great(-er, -ly, X -ness), grow up, heap, increase, be long, (be, give, have, make, use) many, (make to) multiply, nourish, plenty(-eous),

Both words are the same Hebrew word (Hebrew: “multiplying I will multiply - FOS: *Polyptōton*), so Yahweh was telling the woman, ‘I will cause abundantly, abundant sorrow - ’

“sorrow” - *'itstsabown* / its-tsaw -bone' [H6093] worrisomeness, i.e. labor or pain:--sorrow, toil.

“in sorrow thou shalt bring forth children” has several different nu-

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

ances and all of them relate to the “sorrow” of childbirth:

- 1) The pain of childbirth is the obvious meaning of this verse. The original design of pregnancy must have had limited pain associated with it.
- 2) The sorrow of raising children outside of paradise. All parents want their children to live better than themselves. Wherever they went, it would not be as miraculous as the Garden was.
- 3) They now had an enemy that would try to hurt their children. Mothers worry about the protection of their children - another reason why they tend to seek a strong, dominant male.

“desire” - *tshuwqah* / tesh-oo-kaw' [H8669] in the original sense of stretching out after; a longing:--desire.

Women are not required to seek out a dominant man, but they innately desire to mate with one that is stronger, more ambitious, wealthier, taller, smarter, etc. ¹¹

¹¹ Psychology Today: Dominant Partners - <https://www.psychologytoday.com/us/blog/close-encounters/201505/why-some-us-seek-dominant-partners>

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

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat [תרס] the herb of the field;

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

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

21 Unto Adam also and to his wife did Yahweh Elohim make coats of skins, and clothed them.

No matter how wealthy (for example) a woman is, she will generally seek out a wealthier man. Women tend towards traits that will provide them (and future children) with security.

“rule” - *mashal* / maw-shal' [H4910] to rule:--(have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule(-ing, -r), have power.

Having chosen a dominant man, the man will tend to dominate. This is one reason why Yahweh holds the man responsible for the marriage and the family. This does not excuse abuse in relationships. Abuse should never be part of any type of relationship.

3:17 Yahweh Elohim provided the sustenance for man in the Garden, and all he had to do was maintain it. Man was being expelled from the Garden and he was going to have to cultivate his own food and the conditions were not going to be ideal, as they were in the Garden.

3:18 Thorns and thistles must have been unknown in the Garden.

3:19 The work in the Garden was significantly easier than what man was going to face from now on.

The first mention that man was actually going to die. He was warned of the ramifications of violating Elohim's Laws (verse 2:17), but it is not clear whether that meant immediate death (which did not happen) or the beginning of corruption that leads to eventual physical death.

Did Elohim's sacrifice of the animals prevent a summary execution? Either way, now Adam knows that the consequence of sin will become an inevitable reality.

3:20 “Eve” - *Chavvah* / khav-vaw' [H2332] life-giver; Chavvah (or Eve), the first woman:--Eve.

3:21 Yahweh Elohim was not impressed with their fashion sense (the fig leaf girdles). This was the first animal sacrifice for the propitiation of sin and the beginning of the consumption of animal flesh.

At Passover, the Israelites were instructed to sacrifice a lamb and eat it with bitter herbs. If a family was too small for an entire lamb, they were to join another family so none would be left over (Exodus 12:3-4)

All of Yahweh's creatures are precious to Him and the sacrifice of an animal is too important for it to be wasted - neither meat nor skin.

When the sacrificial system was set up, after the Exodus, the animals that were slaughtered, were eaten by the Levites. Yahweh does not want random killing of animals to appease Him.

3:22 Yahweh Elohim is talking to another divine being - they are discussing man's ability to operate free will, to decide for himself what is good or evil.

All totalitarian regimes try to replace God-centered morality with human-based laws. This is just one way that men try to be like gods.

Was Man originally supposed to live forever? Were the animals originally supposed to experience death? Did they all need to eat of the Tree of Life on a regular basis to remain in a state of im-

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

mortality or did it only effect beings whom "God breathed into [their] nostrils the breath of life"? (verse 2:7)

I believe the Tree of the Knowledge of Good and Evil is figurative (see notes at the beginning of Chapter 3) and the Tree of Life may be also, but it could have been a real thing.

Man was supposed to eat of the vegetation of the Garden. If he had everlasting life from his creation, why would he ever need to eat? Dying of starvation would not be possible.

Angels can consume food (angels dine with Abram before journeying on to Lot in Sodom and eating again with Lot - Genesis 18:1 - 19:3), but do they need a Tree of Life to maintain their immortality? Is the presence of Elohim,

The Fall - FOS: Parallelism:

(Introversion and Alternation)

- a) *Nachash* (serpent - seeking man's death)
- b) Tree of Knowledge (drawn to it)
- c) Effect on Adam and Eve
- d) Human Provision (man-made aprons)
- e) Enquiry of the Man
 - f) Enquiry of the Woman
 - g) Sentence on the Serpent
 - g) Promise of the Seed
 - f) Sentence on the Woman
- e) Sentence on the Man
- d) Effect on all Mankind
- c) Elohim's provision (animal sacrifice - skins)
- b) Tree of Life (expulsion from it)
- a) Cherubim (preserving life after death in Messiah)

23 Therefore Yahweh Elohim sent him forth from the garden of Eden, to till [כַּמְרֹם] the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden [כַּמְרֹם] Cherubims, and a flaming sword which turned every way, to keep [כַּמְרֹם] the way of the tree of life.

4 And Adam knew [כַּמְרֹם] Eve his wife; and she conceived, and bare [כַּמְרֹם] Cain, and said, I have gotten a man from Yahweh.

alone, enough to sustain life and angels need nourishment when they are away from the throne?

Living forever in a sinful nature is worse than dying and possibly being restored in a new, sinless body at judgment day.

3:23 Adam and Eve were evicted from paradise to the place where Elohim had originally made the man (see comment at verse 2:8). They had to make their way in a less hospitable land than what they had known and await a savior.

Affliction becomes part of the Covenant with Yahweh [כַּמְרֹם]. Hardship causes us to seek relief - to seek out one who can end our suffering (Psalm 119:67, 71). Prosperity can lead one to



think they are their own proficiency (Deuteronomy 8:11-17)

3:24 “Cherubims” - *kruwb* / *ker-oob'* [H3742] uncertain derivation; a cherub or imaginary figure:--cherub, (plural) cherubims.

Scary looking creature with wings and four faces (Ezekiel 10). The flaming sword emphasizes the “do not touch” aspect of this.

4:1 KJV uses the title, “Lord” to refer to YHWH. After the expulsion from the Garden, Yahweh is no longer referred to as “Yahweh Elohim”. The corruption of the Creation has begun under new management and Yahweh separates Himself from the corruption to prevent His presence from consuming the Earth with fire. When Adam lost his spiritual connection, the rest of the creation did, also.

Mount Sinai was blackened by the presence of Yahweh upon it (Exodus 19:18). The heavenly became separated from the earthly by a “veil” to protect the earthly. This is symbolized by the veil in the Temple that separated the holy of holies from the rest of the Temple.

The dominion of the Earth is transferred, by some unnamed process, from the one entrusted with it by Elohim (Adam) to Satan. He flaunts his ownership when he is tempting Yeshua in the wilderness:

⁶ And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. ⁷ If thou therefore wilt worship me, all shall be thine. (Luke 4:6-7)

If the devil had lied about having dominion, Yeshua would have called him out on the lie.

The devil (or a subordinate) must be responsible for animals becoming meat eaters and plants and animals producing toxins that harm man.

“knew” - *yada` / yaw-dah'* [H3045] to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, punishment, etc.).

Often used, in context, to connote sexual relations. - gives new meaning to the Seinfeld phrase, “Yada, yada, yada”

Eve’s response to Cain’s birth appears to indicate that she thought she had given birth to ‘the man’ prophesied in Genesis 3:15. The article “a” does not appear in the Hebrew text.

“man” - *'iysh / eesh* [H376] to be extant; a man as an individual or a male person; often used as an adjunct to a more definite term; a cer-

<p>2 And she again bare his brother [אָבֶל] Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.</p>

tain, + champion, (good-, great, mighty) man.

“Cain” - *Qayin / kah'-yin* [H7014] the same as 7013; *Kajin*, the name of the first child. [H7013] a lance (as striking fast):--spear.

It appears Cain’s name derived from the pain Eve experienced in childbirth. It also denotes ‘acquisition’ - “I have gotten a man from Yahweh”.

4:2 Adam ‘knew’ his wife and she bore Cain (verse 4:1) and he ‘knew’ his wife and bore Seth verse 4:25), but the same verbiage is missing from Abel’s conception. It may be that Eve initially had twins - though it makes the naming of the second-born especially morbid.

“Abel” - *hebel / heh'bel* [H1892] emptiness or vanity; figuratively, something transitory and unsatisfactory; often used as an adverb:--X altogether, vain, vanity.

Abel is recorded as the first prophet of Yahweh by Yeshua when he is chastising the Pharisees (Luke 11:51).

Cain appears to have gone into the family business (keeping a garden), but with the advent of animal sacrifice, herdsman (Abel) would be needed, also.

The wool of the sheep would be used to make clothes and tents - it would be a

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Yahweh.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Yahweh had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And Yahweh said unto Cain, Why art thou wroth? and why is thy countenance fallen?

covering for their bodies. The blood of the sacrificed lambs would be a covering for their spirits - a substitute for the consequences of their sins. This is a fore-shadowing of Yeshua, the Lamb of God. [BBC]

4:3-5 Jasher 1:15-16 explains that Cain did not bring the choicest fruit of his harvest, so Elohim ignored his sacrifice. Abel brought a 'firstling' of his flock, a meet offering, and Elohim consumed it with a fire from heaven. (See also, 1John 3:12)

Figure of Speech: EROTĒSIS (Interrogating)

*The Asking of Questions
Without Waiting for the Answer.*

Er'-ō-tee'-sis. Greek, ἐρώτησις, interrogation (from ἐρωτάν, to ask, to enquire, to question: also to request).

This figure is used when a speaker or writer asks animated questions, but not to obtain information. Instead of making a plain and direct statement, he suddenly changes his style, and puts what he was about to say or could otherwise have said, into the form of a question, without waiting for an answer. Instead of declaring a conviction, or expressing indignation, or vindicating authority, he puts it in the form of a question without expecting any reply.

Grains could be 'sacrificed' to Yahweh (see wave offerings at Exodus 29:24-26; Leviticus 23:9-14), but only blood could atone for sin.

Offering "the fat thereof" speaks to the explicit instructions that Yahweh gives to Moses for offering sacrifices in the wilderness (Exodus 29). Yahweh probably gave these directions to Adam and Eve when He sacrificed the animal that provided the skins for their initial clothing.

It is not enough to pray, sing, or sacrifice if it is not done as the Creator desires - your good intentions are not a substitute for correct actions. Abel's offering was respected - Cain's was not. This is the recorded beginning of Cain's deadly jealousy.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. (Hebrews 11:4)

4:6 "Why art thou wroth?" - FOS: *Erotēsis* (Interrogating). Neither question is asked with the expectation of needing an answer.

Yahweh still conversed with His creation. It appears He is telling Cain, "Don't give me that look".

4:7 Yahweh is not satisfied with good intentions or half-steps. We do right or it is wrong. ‘Do well, for sin is looking for an opening and desires to rule in your heart. You must rule over sin.’

4:8 Jasher 1:18-26 recounts the “talk” (sibling bickering) that Cain and Abel had that led Cain to strike his brother a lethal wound, though it does not address whether it was intended to be a ‘death blow’.

The narrative of their talk and Cain’s remorse resembles the jealousy of Joseph’s brothers and is one of the reasons I enjoyed reading the Book of Jasher. Though it is not canon, Jasher gives color and insight into the scriptures.

Jasher 1:26 - “And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly.”

Cain was not unfamiliar with death since animal sacrifice required the killing of an animal. It is assumed no human had died, yet, and maybe their fight (probably not their first) got out of hand and Abel was struck hard enough, or in a fragile spot, to produce death.

Cain may not have wanted to kill his brother, but Cain had the power

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

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

9 ¶ And Yahweh said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

over his actions, not over the consequences of those actions. This could be why Cain is not put to death for murder, which requires intent to take a life.

Still, he knew what he did was wrong and that is why he hid the dead body in the ground and then lied about it to Yahweh. Cain has a conscience that recognized what he did was wrong, but like a vast majority of people, a conscience alone does not stop us from doing wrong (see also, 1John 3:11-12).

4:9 Once again, Yahweh knows what has happened, He asks to see what kind of response He gets from Cain.

Cain, who must not understand the nature of Yahweh, hears the question and thinks Yahweh really does not know, so he lies . . . and does so in a very derogatory manner.



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

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

12 When thou tillest [תִּפְחֹת] the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto Yahweh, My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the

4:10 This time Yahweh's question is an accusation as He reveals that He knows what Cain did and how Cain tried to cover up his actions.

Abel's blood cried out for justice - Yeshua's blood cries out to mercy.

4:11-12 Since Cain used the ground to bury and hide his crime, the ground will no longer bring forth its fruits, despite his labors.

“fugitive” - *nuwa`* / *noo'-ah* [H5128] to waver, in a great variety of applications, literally and figuratively (as subjoined):--continually, fugitive, X make, to (go) up and down, be gone away, (be) move(-able, -d), be promoted, reel, remove, scatter, set, shake, sift, stagger, to and fro, be vagabond, wag, (make) wander (up and down).

“vagabond” - *nuwd* / *nood* [H5110] ; to nod, i.e. waver; figuratively, to wander, flee, disappear.

Yahweh tells Cain he will be a “wandering wanderer”. Satan is described as such in Job 1:7 - neither appears to have a permanent home. Cain establishes the first recorded city (verse 4:17), but he may not have stayed there since he would need to continually seek out food. Of course, Yahweh could have mitigated Cain's punishment later - He is merciful to the genuinely repentant sinner.

4:13 “punishment” - *`avon* / *aw-vone'* [H5771] perversity, i.e. (moral) evil:--fault, iniquity, mischief, punishment (of iniquity), sin.

Cain may be stating that his sin (guilt) is more than he can bear. Your attitude towards Cain determines whether you believe he is guilt-ridden or he is upset at the punishment - or both.

The Septuagint (Greek OT), Latin Vulgate, Syr.iac and Arabic Versions, as well as other ancient texts, translate Cain's lamentation as, “Is mine iniquity too great to be forgiven?”

4:13-14 Cain now fears reprisal from everyone since the secret of Abel's death is now known. He will have to keep moving and to keep looking over his shoulder to see if someone is after him.

4:15 “slay” - harag / hawrag' [H2026] to smite with deadly intent:--destroy, out of hand, kill, murder(-er), put to (death), make (slaughter), slay(-er).

Anyone who “slays” (murders) Cain will receive a punishment that is seven-times worse. This indicates that Abel’s death was manslaughter and that Cain had not intended to murder his brother.

“set a mark upon Cain” - the mark is not identified, but it is curious that he should need a mark if everyone was descended from Adam and Eve. Everyone alive would know who Cain is.

upon = set a sign for Cain, i.e. gave him a pledge; same word as Genesis 1:14 (signs); Genesis 9:12, 13, 17 (token). [EWB]

An actual marking would be evidence (though not conclusive) that there were other humans made at the same time as Adam and Eve and that Adam and Eve were 'set apart' to tend the Garden and to learn directly from Yahweh (Genesis 2:8).

Yahweh set Abram apart, also, when He told him to leave his family in Ur (Genesis 12:1). Yahweh set him and his descendants apart to be examples and ministers to the nations (Exodus 19:6). Abraham’s “mark” was circumcision.

4:16-17 “Nod” - *Nowd* / node [H5113] the same as 5112; vagran-

earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And Yahweh said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Yahweh set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the presence of Yahweh, and dwelt in the land of Nod, on the east of Eden.

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

cy; Nod, the land of Cain - Nod. see [H5112] nowd / node; exile:--wandering. The land of Cain is named after his wanderings.

Cain appears not to have wandered for long, since he establishes a city, which implies he stayed in one spot long enough to settle the location. The time between his exile and the birth of his son is not indicated so it could have been many years.

4:17 Many ask, “where did Cain get a wife?” There are two probable answers to this question:

- 1) Adam and Eve had more children than are recorded in the Word and Cain married a sister (Jubilees 4:9 records that Cain took his sister, Awan, as his wife) - the prohibition against incest does not appear until after Moses was given the Law in the Exodus, or

18 And unto Enoch was born [אֶחָא] Irad: and Irad begat [אֶחָא] Mehujael: and Mehujael begat [אֶחָא] Methusael: and Methusael begat [אֶחָא] Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah.

2) As stated before (in the comments to Genesis 2:8), Adam and Eve may not have been the only humans created. Adam was taken from where he was made and placed in the Garden. If this was true, then Elohim was directly training Adam to be an example for the other humans still residing in the original location - the same spot that Adam went back to after being evicted from the Garden (Genesis 3:23). If there were others, they may have had daughters, also.

Either interpretation sufficiently answers the question and both create additional questions.

“Enoch” - *Chanowk* / khan-oke' [H2585] from 2596; initiated; Chanok, a pre-flood patriarch:--Enoch. see [H2596] properly, to narrow; fig-

uratively, to initiate or discipline:--dedicate, train up.

4:18 Children are considered a covenantal blessing from Yahweh - I will heretofore refrain from repeatedly using the Aleph Tav [א] in the many genealogies.

The genealogy of Cain:

Cain (lance / spear / acquire) begets

Enoch (discipline / teacher) begets

Irada (city of witness / fugitive) be-

gets

Mehujael (smitten of God) begets

Methusael (man who is of God)

begets

Lamech (overthrower / wild man)

Several of these names are similar to names given to the descendants of Seth, so care must be used to not confuse the genealogies.

4:19-24 This narrative defies understanding, though Bullinger tried to make sense of this declaration:

“I have = continuous present. May be rendered thus: I can kill a man for wounding me, and a young man for hurting me.” [EWB]

One of the reasons I recommend owning and reading the Book of Jasher is that it helps supplement the Word and sometimes provides understanding that is not readily available from a simple reading of the verse.

In this case, Jasher 2:16-36 provides insight.

Lamech suffered from deteriorating eyesight and while out hunting with his son, Tubal-cain, they were approached by Lamech's great-great-great-grandfather, Cain, who Tubal-Cain mistook for an animal. Tubal-Cain told Lamech to take the shot and Cain was killed as a result.

When they discovered their mistake, Lamech was so distraught, he swung his arms wildly in grief and accidentally struck his son - killing him.

4:23 The slain man was Cain and Lamech feared the curse Yahweh promised to impose (his wounding). The young man was his son, Tubal-cain. For this, Lamech's two wives determined to kill him.

4:24 Lamech pleads with his wives concerning the incidents, claiming his eyesight was to blame, not any malice. He claims an even greater curse on anyone who slays him than what Yahweh promised to impose on whoever killed Cain.

Jubilees 4:31 claims that Cain died in the same year that Adam died when Cain's home collapsed and the stones struck him in the head as they fell, mirroring his assault on Abel.

4:25 "Seth" - Sheth / shayth [H8352] put, i.e. substituted; compensation; Sheth, third son of Adam:--Seth, Sheth.

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

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For Elohim, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

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

5 This *is* the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made he him;

4:26 "then began men to call upon (*chalal* / khaw-lal' [H7121]) to wound, to dissolve; figuratively, to profane] the name of the LORD." This is not prayer, it is derision, lawlessness, and idol worship.

5:1-3 Cain is not listed in "the generations" of Adam, despite being the first-born. This genealogy lists the third-born of Adam, Seth - the lineage that survives the Flood.

Adam was created in the likeness of Elohim (verse 5:1) - Seth was begat in the likeness of Adam.

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

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

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

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

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

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

5:2-3 Adam is both a name and a description of the human creature (i.e., “man”).

5:5 Jubilees 4:30 revisits the promise that Adam would die in the day he ate of the tree of the knowledge.

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

Thought:

Genesis 5:3a “And Adam lived an [130] years, and begat *a son* in his own likeness.”

How ‘old’ was Adam when he was created? He obviously was not an infant. Did Elohim create him as a 30-year-old? A 40-year-old?

How does that relate to Adam’s age at his death?

2Peter 3:8 uses this same formula of a thousand days being as one day to Yahweh.

5:3-32 The genealogy of Adam (through Seth):

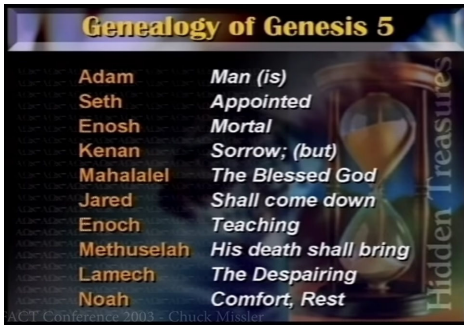
The Bible is so intricately written that many of the verses and ideas play upon themselves - even across the many books. They are not easily discernable through casual reading. It is referred to as the “Bible Code”. This is why the Word says:

It is the glory of God to conceal a thing; but the honour of kings is to search out a matter. (Proverbs 25:2. see also Acts 17:11; Luke 24:24-27)

A book entitled *The Bible Code* by Michael Drosnin finds many hidden messages. I do not endorse his findings because I believe he forces his version of his code unto the text to try to show that scripture predicted future events (e.g., *Hitler* in the ancient text).

Some findings are interesting, but one would have to have the original manuscript to verify many of the hidden meanings he finds.

Chuck Missler found an interesting code in the genealogy of Adam by taking the meaning of the names and placing them in a sentence.¹²



“Man is appointed mortal sorrow; [but] the Blessed God shall come down teaching [and] his death will bring the despairing [overthrow of the world] followed by rest.”

Sounds like a summation of the gospels.

Numerous codes, ciphers, acrostics, introversions, sequencing, and other complex cryptics appear throughout the Hebrew scriptures.

Some may be an accidental coincidence due to translation, but the

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

9 ¶ And Enos lived ninety years, and begat Cainan:

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

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

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

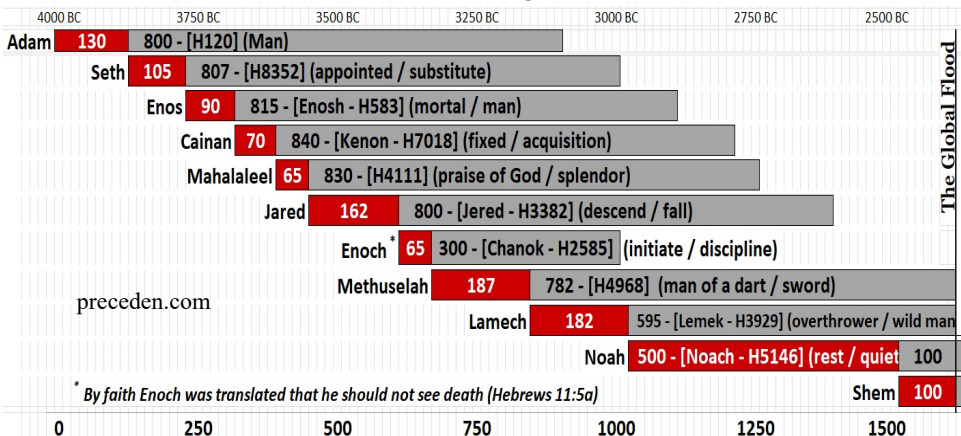
13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

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

hundreds (thousands?) of examples confirm that the Word had one author who employed many scribes over many millennium.

5:9 Care must be taken to keep from confusing this Cainan with Cain’s son of the same name.

5:15-20 The Incursion of the Watchers takes place during the time of Jared (see next chapter) and the great falling away of man reaches its apex during the ‘reign’ of Methusehah.



¹² Chuck Missler - Cosmic Codes (2003) <https://www.youtube.com/watch?v=WKHdyhmoIMw> and Knowing God - An Extraterrestrial Message (2013) <https://www.youtube.com/watch?v=IQdUhNY6DnY>

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

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

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

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

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

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

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with Elohim after he begat Methuselah three hundred years, and begat sons and daughters:

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

24 And Enoch walked with Elohim: and he *was* not; for Elohim took him.

5:18 Enoch has his own ‘books’ of the Bible (three total) that are not considered canon, today, except in Ethiopia. It is believed to have first been written between 250BC and 70AD. Parts of the manuscripts also are quoted in the Dead Sea scrolls.

Only the first book of Enoch is studied as an adjunct to the Scriptures. It

begins its narrative with the creation of the Nephilim (giants) found in Genesis 6. The other two were written much later and are too steeped in mysticism to be considered an aid to understanding the Bible

The book was first translated into English by Richard Laurence in 1821, so it would not have been available to the translators of the King James Bible (1611).

5:22 & 24 Only Enoch is described as ‘walking with Elohim’. The others may have been ‘good’ men, but Enoch’s life was especially righteous. Each of the other descendants are only said to have “lived”. There is no mention of their relationship with Elohim.

Jasher 3 speaks to the special relationship that Enoch had with Elohim and his instruction at the hands of the arch-angels. He secluded himself for weeks on end and would then come forth and expound to men what he had learned. All the kings of the Earth sought after his knowledge.

Enoch was the first human recorded to have seen a vision of the end-times and Judgment Day (Jude 14).

“and he was not” - all the other descendants of Adam “died”, but Enoch is never said to have died.

This is confirmed in the book of Hebrews:

By faith Enoch was translated that he should not see death; and was not found, because Elohim had translated him: for before his translation he had this testimony, that he pleased Elohim. (Hebrews 11:5)

It is unclear whether Enoch 'did not see his own death' (which seems unlikely since the Word states that "all die" - 1 Corinthians 15:22) or whether he was removed from mankind so he would not 'see the deaths of others', especially since the Nephilim were loose upon the Earth during his life and they were very murderous and cannibalistic.

Hebrews states that Enoch "was not found" after Elohim translated (*metatithemi* / met-at-ith'-ay-mee [G3346] to transfer, i.e. (literally) transport) him.

The same was done with Elijah (2Kings 2:9).

Elohim also hid the burial places of Moses, Aaron, and others, so that the sites would not be worshipped. The Elohim of all who have lived is the only one worthy of praise and worship.

5:25 We must not confuse this Lamech with Cain's great-great-great-grandson.

5:27 Methuselah was the oldest man recorded in the Word - 969

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

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

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

years old. He was 369 years old when Noah was born (verses 25 and 28). Noah was 600 years old when the Flood began (Genesis 7:6), so Methuselah died in the year of the Flood.

The Word does not tell us whether Elohim waited until Methuselah's death to unleash the flood waters, or whether Methuselah was another victim of the deluge. Jasher tells us that Elohim waited,

Methuselah took over the role of spiritual teacher from his father, Enoch, though the people grew less enamored with instruction from Elohim (seldom does the son of a preacher garner a larger following than his father). Methuselah also helped Noah preach repentance in the century that preceded the Flood (Jasher 4-5).

The oddness of the numbers of the years makes me believe they are literal. When Yahweh is giving an estimate, it is always a round number. Yahweh tells Abram that his descendant will be in captivity for 400 years (Genesis 15:13)

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which Yahweh hath cursed.

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

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

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

but the actual number of years was 430 (Exodus 12:40).

This is similar to someone driving to a friend's home and the GPS states it

will take 29 minutes to arrive. Generally one would tell the friend they will be there in 30 minutes, not 29.

I discuss how humans may have lived such long lives before the Flood in the notes at Genesis 1:7

5:29 “our work and toil of our hands” - FOS: *Hendiadys* (Two words used, but one thing meant). It emphasizes the additional exertion needed to till the ground. i.e., ‘toilsome labor’

5:31 Lamech dies five years before the Flood.

5:32 Noah's sons are always recorded as Shem, Ham, and Japheth, though chapter 10 implies that Japheth was the oldest (Genesis 10:21) and Shem was the youngest.

Figure of Speech: HENDIADYS

(Two For One)

Two words used, but one thing meant.

Hen-dī'-a-dŷs, from *ēv* (*hen*), *one*, *διά* (*dis*), *by*, *δίς* (*dis*) *two* (from *δύο*, *two*).

Lit., one by means of two.

Two words employed, but only one thing, or idea, intended. One of the two words expresses the thing, and the other (of synonymous, or even different, signification, not a second thing or idea) intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

6:2 “sons of Elohim” - ben / bane [H1121] a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc.

These are not literal ‘sons’ as Yeshua was or as we think of the definition. Neither are they ancestors of Seth (which is a popular hypothesis). “Sons of God” or “Watchers” are referred to in Job 38:1-7 and Daniel 4 and always refer to angelic beings.

These are some (200) of the watcher angels (the Watchers) that were assigned to the Earth to protect and watch over mankind (1Enoch 15:1-3). They, like Satan, felt slighted at having to be subservient to men (see notes at Genesis 3:1)

6:3 The narrative appears to be out of sequence because many teach that Yahweh will limit man’s lifespan to only 120 years, but many of the post-flood patriarchs lived longer than this (as do some people, today). This is probably a reference to the time between His judgment and the execution of His judgment when the Flood will destroy man.

The story of the Watchers, their children, and the need to destroy the

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

2 That the sons of Elohim saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And Yahweh said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

entire Earth because of their incursion is vital to understand or the rest of the Word or it will insufficiently reflect the struggle between the powers, the principalities, the rulers of the darkness, and the spiritual wickedness in high places (Ephesians 6:12).

Man had 120 years to repent and escape punishment (see the notes at verse 18). They refused.

There may be a dual meaning here. The 120 could also refer to jubilee (50) years, which equals 6000 years. Elohim may have foreseen the repeat of the corruption that Yeshua foretold would take place before his return (Matthew 24:37-39; see also, Jude 6-7) - placing the end times around 2040[?] AD.

The Account of the Angelic Incursion and the Flood is detailed in chapters 4 - 6 of the Book of Jasher, chapters 6 - 16 of the first Book of Enoch, and chapter 5 of the Book of Jubilees

4 There were *Nephilim* in the earth in those days; and also after that, when the sons of Elohim came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

6:4 “giants” - *nphiyl* / nef-eel' [H5303] properly, a feller [adjective: 1) fierce; ferocious; dreadful; savage. 2) destructive; deadly], i.e. a bully or tyrant:-- giant.

“Feller” refers to the fallen ones - the word “giant” does not capture the wickedness of the Watchers and their children, which is why the Hebrew word *Nephilim* will be used to describe this corrupted race.

“mighty men” - *gibbowr* / ghibbore' [H1368] intensively powerful; by implication, warrior, tyrant:-- champion, chief, giant, man, mighty (man, one), strong (man), valiant man.

“renown” - *shem* / shame [H8034] (the idea of a conspicuous position); an appellation, as a mark or memorial of individuality; by implication honor, authority, character:--+ base, (in-)fame (-ous), named(-d), renown, report.

They received the praise of men, but they did not do things worthy of praise - they were infamous.

“in those days; and also after that” - *Nephilim* were in the Earth before the Flood and their genetics survived the Flood.

Man was created after the “image of God” (Genesis 1:27), and man can ‘create children after their own image, but angels could not. 1 Enoch 7:1 states the angels “defiled themselves” in the act of creating children.

Some kind of genetic corruption had to have taken place for the women to bear children that were not after their kind. The children may have just been humans devoid of a soul (since their ‘fathers’ could not contribute human chromosomes) as a vehicle for the fallen angels to possess. [DH]

Most people that claim to have been abducted by ‘extra-terrestrials’ tell similar stories of medical experiments to their reproductive organs.

The aliens (most likely devil spirits) may be seeking to replicate (or improve upon) the genetic engineering accomplished by the original Watchers.

Yeshua warns that the end-times will be as the days of Noah, before the flood (Luke 17:26).

6:4-5 1 Enoch goes into detail of the angel incursion, even listing the names of the angels that led the rebellion (1 Enoch 6-10). The angels are brought to justice and none of the other angels would advocate for them because of the severity of the punishment Yahweh exacts upon them (1 Enoch 10; 68; Jubilees 5). They are forced to ask a human (Enoch) to intercede with Elohim for some leniency (1 Enoch 12-16).

This narrative is similar to the Greek story of Prometheus, who was punished for having given man fire from heaven. The Greek story seeks to elicit sympathy for Prometheus for having given man something beneficial.

The Watchers gave mankind a mixture of beneficial and profane knowledge designed to obtain the worship of man, and break their connection with the one, true Creator.

When Elohim created the heavens and the Earth, He tells all His creation to multiply “after their kind” (within their species). The mixing of angel seed with human seed produced a race of giants (Nephilim) that were as tall as cedar trees (i.e., dozens of feet tall - Amos 2:1) and corrupted the DNA of mankind which was “the image of Elohim”.

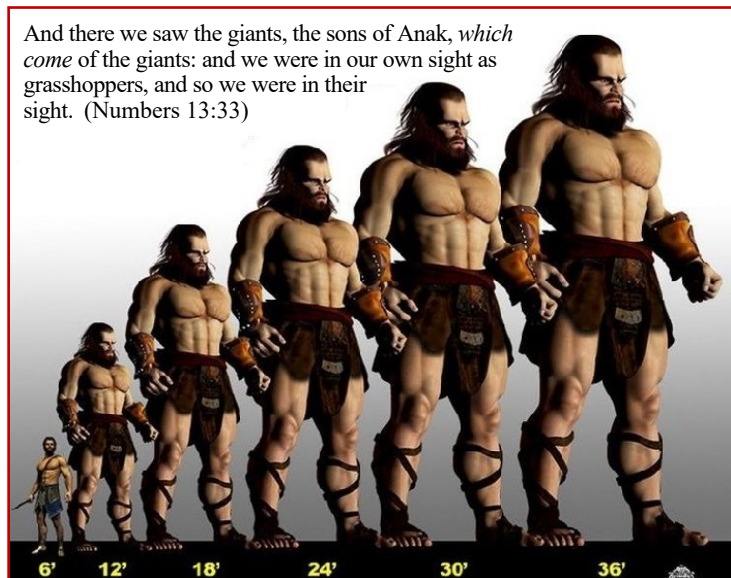
5 ¶ And Yahweh saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

The Watchers also instructed man on how to mix metals, make weapons of war, genetically alter animals and food, astrology, magic, and all other forms of lawlessness (Jasher 4).

The secret *things belong* unto Yahweh, our Elohim: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law. (Deuteronomy 29:29)

Mankind reveled in this new knowledge and worshipped the angels that gave it to them as gods. They also worshipped the men who were adroit at practicing the forbidden knowledge as gods. This wickedness is the result of Adam and Eve’s first venture into partaking of the fruit of the tree of the knowledge of good and evil.

And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. (Numbers 13:33)



The fallen ones wanted to show they were like the Almighty - that they, too, could create new life and were, therefore, worthy of the praise that man bestowed upon Yahweh. Their new species was a corruption of the original, not a new creation.

6:5 “wickedness” - *ra` / rah* [H7451] bad or (as noun) evil (natural or moral): -- adversity, affliction, bad, calamity, + displeasure(-ure), distress, evil((- favouredness), man, thing), + exceedingly, X great, grief(-vous), harm, heavy, hurt(-ful), ill (favoured), mischief(-vous), misery, naught(-ty), noisome, sore, sorrow, trouble, vex, wicked(-ly, -ness, one), worse(-st), wretchedness, wrong. from [H7489 - (*ra`a` / raw-ah*)] to spoil (literally, by breaking to pieces); figuratively, to make (or be) good for nothing, i.e. bad (physically, socially or morally)]

From its root, which indicates its nature as breaking up all that is good or desirable; injurious to all others. In Greek *ponēros*, evil, or *kakos*, bad. Hence especially of moral depravity and corruption, and lewdness. [EWB]

The immense size of the Nephilim caused them to consume all of man's

abundance and then to consume man, himself, to satisfy their appetites (1 Enoch 7:3-6). See also the report of the spies that Moses sent into Canaan (Numbers 13)

The original Nephilim killed each other off (I assume because of the limited resources to sustain them) in what the Greeks referred to as “the Clash of the Titans”, but since they were not part of Elohim's Creation, their souls could not be gathered unto Yahweh.

Their spirits still inhabit the Earth and are known as evil spirits or demons (Enoch 15-16). They continually seek a host that they can possess (the possessed men and the herd of pigs - Matthew 8:28-33).

E.W. Bullinger's work on the Nephilim is included at Appendix 6.

Man no longer was governed by a Godly conscience because they became led by their new knowledge and their new gods that gave them this knowledge. They believed anything was capable or allowed (“Do what thou wilt” - tenet of the Church of Satan).

6:6 “it repented Yahweh “ - FOS: *Anthropopatheia* (Condescension) - Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Yahweh “repented”? If He has perfect fore-knowledge, wouldn't He have known that man would turn out this way?

Man was the only part of Creation that Elohim referred to as “very good” and now He was greatly grieved that He had made him. Imagine the grief of a Godly couple who raise a model child that becomes a serial killer.

6:7-8 Yahweh determines that man must perish for the sake of the Creation before it is completely corrupted. Only Noah found grace in the eyes of Yahweh, but his life was not enough to overcome the combined wickedness of everyone and everything else.

“Grace” - *chen* / *khane* [H2580] graciousness, i.e. subjective (kindness, favor) or objective (beauty):--favour, grace(-ious), pleasant, precious, (well-)favoured.

Grace has always been available to mankind, but they generally spurn the one, true Elohim for gods

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

7 And Yahweh said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of Yahweh.

or doctrines of their own making. The modern doctrine that states we must either live by grace or follow the Law is a dangerous, false doctrine - the two are not opposed to each other.

The Christian doctrine of demanding we choose the Law or choose Grace was never put before us by the Lord.

The Law was never a salvation document. Grace has always been the only way to a right relationship with the Lord, from the beginning through Revelation.

This dynamic was set up for the sole purpose of getting us to believe that, for the Christian, the Bible begins at the book of Matthew. That the OT is obsolete. That the Torah is now abolished. And, that the Jews were ditched by God in favor of

Figure of Speech: ANTHROPOPATHEIA

(Condensation or Personification)

The Ascribing of Human Attributes, etc., to God.

An-thrōp'-o-path-ei'-a. Greek, *ἀνθρωποπάθεια*, from *ἄνθρωπος* (*anthropos*), *man*, and *πάθος* (*pathos*), *affections* and *feelings*, etc. (from *πάσχειν*, *paschein*), *to suffer*).

This figure is used of the ascription of human passions, actions, or attributes to God.

Also known as *Personification*.

9 ¶ These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with Elohim.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before Elohim, and the earth was filled with violence.

12 And Elohim looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

the gentile Church. None of which is so. [BBC]

We receive grace (“unmerited favor”) when we accept the Covenant (marriage pact) offered by the Father - obeying the law is the evidence that we have accepted the Covenant.

Noah is not said to have ‘earned’ grace - it was given to him. We cannot earn it today, either - it is the gift of Yeshua to those who confess and believe.

6:9 “perfect in his generations” - *tamiym / taw-meem'* [H8549] entire (literally, figuratively or morally); also (as noun) integrity, truth:--without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright, whole.

Noah was also a “preacher of righteousness” (2Peter 2:5)

If Noah is being compared with his generation (which, truthfully, is the only way to judge historical people), whose ‘every thought was evil continually’, then it does not give a very descriptive idea of how just a man he was.

The fact that he “walks with Elohim” (the same phrase used to describe Enoch in verses 5:22 & 24) gives us an indication that Noah was an especially good man.

6:11-12 “Corrupt” - *shachath / shaw-khath'* [H7843] a primitive root; to decay, i.e. (causatively) ruin (literally or figuratively):--batter, cast off, corrupt(-er, thing), destroy (-er, -uction), lose, mar, perish, spill, spoiler, X utterly, waste.

The earth was corrupted (polluted to the point of ruin - genetically modified plants?) as was man (genetically modified DNA?) and animals (hybrids). It is no coincidence that every ancient culture made depictions of hybrid humans / animals.

These chimeras (e.g., satyrs, minotaurs, centaurs, sphinx) may have actually existed, which may account for why the animals were also needed to be destroyed in the Flood (the graphic on the previous page is taken from a larger chart produced by Simon E. Davies).

2Samuel 23:20 refers to the slaying of two “lionlike men of Moab”. A strong person within a tribe may be symbolically referred to as “the Lion of Judah” or “the Lion of the Desert” (Omar Mukhtar) to connote strength and leadership, but “lionlike” suggests a genetic mingling of men who sought to embrace the physical power of a lion.

Other such hybrids have been recorded to have been born alive as late as the late fifteenth century.

Marvel Studios is a multi-billion dollar media enterprise that fantasizes about humans altering their DNA with drugs or animal DNA to make enhancements to man’s physical body (e.g., the Hulk, Captain America, Black Panther). These super-human mutants are generally depicted as heroes and necessary to save mankind from a variety of evils. What child doesn’t want to fly like Superman or climb buildings like Spiderman?

Athletes already use steroids and human growth hormones (HGHs) to enhance their speed and strength, despite the side-effects the drugs have. Chances are, there will always be people ready do anything to intensify their abilities.

Scientists are using animal organs and tissues to replace defective body



13 And Elohim said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

parts and even growing human organs inside of animals.¹³ The mixing of humans and animals will not end well, despite scientists' best intentions.

Transhumanism is man's attempts to enhance sensory reception, physical ability, cognitive capacity, and extend life - indefinitely. "... you will be like God."

Experiments that the Nazis and Japanese did on prisoners were especially evil, but also a natural byproduct of evolutionary thought. 'Some species and/or races are inferior - what kinds of things can be done to make ourselves even more superior?' Let's test them on the inferior, first . . . without anesthesia . . . or any safeguards whatever.

What scientists are doing, today, that is not being advertised is the scary stuff that happened before Noah and that Yeshua warned would happen in the end times.¹⁴

6:13-17 Elohim shares His plan with Noah, which must have seemed extraordinary, for the Earth had not experienced any recorded rain (a mist came up from the Earth - Genesis 2:6) and definitely there had not been a flood like the one He was outlining.

Noah does not argue with Elohim as Abram does in Genesis 18:23-33 when He determines to destroy Sodom and Gomorrah. Noah has witnessed the giants and the hybrids and understands how wicked they are. He knew it is only a matter of time until all of mankind (including his family) and the Creation is consumed by this evil.

Still, Noah and his grandfather, Methuselah continue to witness to the people on the Earth, using the words given to them by Elohim, to call man to repentance (Jasher 5:6-9). Oh, and they are also building a really, really big boat.

6:14 "Gopher" - *gopher* / go'-fer [H1613] from an unused root, probably meaning to house in; a kind of tree or wood (as used for building), apparently the cypress:-- gopher.

Gopher wood is not readily translated and is only used this one time. Many Bible translations refer to it as "cypress" because of its du-

¹³ Whatever Happened to the Mouse with the Ear on Its Back? <https://www.newsweek.com/tissue-surgeon-ear-mouse-human-organs-transplant-cell-phones-666082>

¹⁴ Chuck Missler - Transhumanism (2013); <https://www.youtube.com/watch?v=xkJe9re-8AI>

rability and resinous nature. There is also a good argument for it being an Acacia tree, as this was the wood used to build the Ark of the Covenant (Exodus 25:10-13) [BBC]

“Pitch” - *kopher* / ko'-fer) [H3724] properly, a cover, i.e. (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively, a redemption-price:--bribe, camphire, pitch, ransom, satisfaction, sum of money, village.

The pitch is obviously a substance spread on the wood to make the ship water-tight, but *kopher* is the only word for “atonement” in the OT. It is only atonement that can keep the waters of judgment from us. [EWB]

There also appears to be a play on words here, in a couple of different ways:

- Cover the gopher with *kopher*?
- The occupants of the ark are their own village.
- Redemption (ransom) from the coming deluge.

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

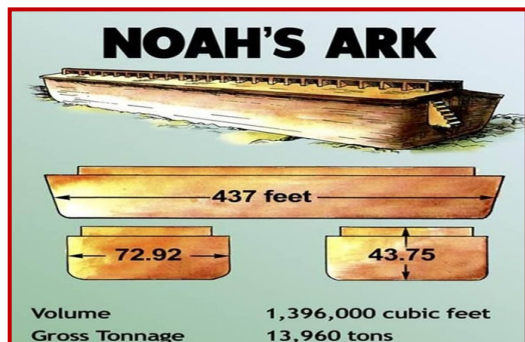
6:15 “Cubit” - '*ammah* / am-maw' [H520] properly, a mother (i.e. unit of measure, or the fore-arm (below the elbow), i.e. a cubit; also a door-base (as a bond of the entrance):--cubit, measure, post.

The cubit is a unit of measure that is marked by the length of the elbow to the tip of the middle finger. Not an exact, universal measurement, but Noah was probably building the ship by himself (his sons are not old enough, yet) so Elohim would have based the measurements off of Noah’s forearm.

The cubit in ancient Israel is generally believed to be approximately 17.5 inches.¹⁵ This would make the dimensions of the ark 437.5 feet long (nearly 1.5 football fields) by 73 feet wide by 43.75 feet tall.

We do not know where Noah built the ark, but these dimensions beg several questions:

- Was it built close to a body of water? Even if it was, Noah still



¹⁵ Vine's Expository Dictionary of Old and New Testament Words - "Cubit" - http://www.ultimatebiblelibrary.com/Vines_Expository_Dictionary.pdf

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

would have been constantly mocked for its immensity.

- Since every thought of the men of the day was continually evil, how often was the work vandalized? Did it have heavenly protection?
- Did anyone help Noah build the ark? Elohim tells Noah about His plans after his three sons are born, so Noah was at least 500 years old and Methuselah at least 869. His sons would not have been any help for 13-14 years or about 85 years before the Flood.

Any servants or craftsmen that would help would expect a place on the ark.

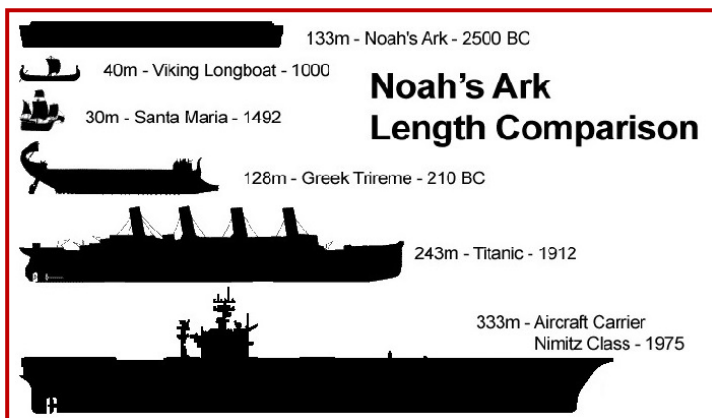
6:16 It was to have three stories and one window. The rains would be so torrential that having numerous portals would be dangerous, though a system for collecting rain-water for drinking would

have been essential as would a means of removing human and animal waste.

I once read that the base of the ark could have had a shaft in it that was open at the bottom, but tall enough to be above the waterline. This would keep the ark from sinking, but the changes in pressure created as the ark rose and fell in the sea would also help to push out bad air and force in good air. Recirculation of air would have been nearly impossible with only one window. The shaft would have made removal of waste easier, also.

An ark (*tebah* / tay-baw' [H8392]) does not need to be steered (see also, Moses' basket - Exodus 2 and the Ark of the Covenant - Exodus 25). There is no destination to guide to, and Yahweh will determine the direction of its movements.

Noah is not asked to build a boat that he thinks is sufficient. He is given specific instructions from Elohim on what he must do in order to be saved. Salvation is achieved by



accepting Yahweh's design and our free-will choice of acting in coordination with that design [BBC]. The same still holds true, today.

6:17 Yahweh appears to give the reason for the big boat after telling Noah to make the big boat.

6:18 It appears that Noah was told after he had his three sons and they were married (approximately 70 years before the Flood?). This gives a shorter time frame in which Noah could have built the ark, but it also gives him 3 - 6 additional helpers (sons and wives).

Yahweh's pronouncement could have come earlier and been prophetic concerning Noah's children and their spouses, giving Noah more time to build the ark alone. This could also be a recording of another of the several times that Elohim spoke to Noah about the Flood. The timing of the conversation is not as important as the content of the conversation. Neither interpretation is contradictory.

"Covenant" - *briyth* / ber-eeth' [H1285] from 1262 (in the sense of cutting); a compact (because made by passing between pieces of flesh): --confederacy, (con-)feder(-ate), covenant, league.

A covenant is not a simple contract which makes provision for the possibly of a party defaulting. It is a solemn agreement between two (or

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

more) consenting adults with the expectation of a life-long commitment (e.g., marriage)

Verse 18 is to be contrasted with verses 9-10. Noah and his sons are 'perfect' - the sons' wives are never described the same way. Their corruption could explain Nephilim traits in humans after the Flood.

6:19-20 These verses are to be contrasted with verse 17. The animals on the ark are chosen "after their kind". This verbiage mirrors how the animals are described in the Creation narrative.

The animals to be destroyed by the Flood in verse 17 have no such verbiage - their DNA was probably corrupted by experiments done by evil men who

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that Elohim commanded him, so did he.

learned forbidden knowledge from the Watchers.

Not all the animals could have been corrupted, but to eliminate all but eight humans and leave the animal kingdom intact would have been untenable for Noah's enormously outnumbered family.

When the Israelites enter into the Promised Land, Moses instructs them that the inhabitants are not to be destroyed all at once, "lest the beasts of the field increase upon thee."

(Deuteronomy 7:22)

6:21 If many of the animals had become carnivores after the expulsion of man from the Garden, they reverted back to vegetarianism for the time they were living in the ark.

Noah and his family, if they previously ate the flesh of sacrifices to Elohim, would have also reverted back to a solely plant-based diet. Sacrificing and roasting flesh on the ark would have driven the carnivores into a frenzy.

One can certainly learn a tremendous amount of knowledge in 600 years, but was Noah knowledgeable about ship-building? The ark is the largest wooden ship ever built and would require very great attention to detail to ensure it could withstand the violence of the coming deluge.

Noah probably knew about animal husbandry, but where would he have gotten the knowledge necessary to know how much provision was needed for every animal that would occupy the ark?

The Word obviously does not record every instruction that Elohim gave to Noah, much like what happens with Moses, later, when he is given the instructions for the tabernacle.

6:22 Salvation is dependent on doing "according to all that Elohim command[s]". This is still the case, today. Yeshua tells us that not one "jot or tittle shall in no wise pass from the law, till all be fulfilled. (Matthew 5:18; Luke 16:17).

Noah's faith was not enough to save him, he had to pick up a hammer, also. [BBC]

"Grace without works is dead." (James 2:20)

Q: What did a young Yeshua learn from this?

A: Know the Father's Will (the Word) and act on it precisely.

"narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:14)

7:1 “Righteous” - *tsaddiyq* / *tsad-deek'* [H6662] just:--just, lawful, righteous (man). see H6663 - *tsa-daq* / *tsaw-dak'* [H6663] a primitive root; to be (causatively, make) right (in a moral or forensic sense):--cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous (-ness).

Yahweh reminds us, again, that Noah was righteous - he did not make himself righteous.

7:2 Clean and unclean animals were already understood to be a thing before they were annotated in the Law by Moses.

Many are amazed to find out that Noah was commanded to take more than two of certain animals unto the ark. He needed more than two of the clean beasts, because he made a sacrifice to Yahweh when they all disembarked after the Flood (Genesis 8:20-21). This would have led to the extinction of many of the clean animals if he had only taken two.

7:3 One might surmise that any multitude of birds could have found their way onto the ark once the waters buried their roosting places, but the ark had only one window and it stayed closed the first forty days during the worst of the storms. The birds could have landed on the ark, but they would have been unable to get to the food stored inside.

7 And Yahweh said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

7:4 This reads that ‘the destruction begins in seven days’ and corresponds with verse 10. Speculation is that Methuselah died and Noah’s family mourned (*Shiva* - Genesis 23:3) for seven days.

Another supposition is that Noah’s sons married their wives immediately before the flood and the seven days were necessary for the couples to “fulfill the [wedding] week” (see Genesis 27:27).

“forty days and forty nights” - like the expression, “the evening and the morning” speak to a specific number of days - in this case, forty (see the note at verses 7:17-18).

5 And Noah did according unto all that Yahweh commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as Elohim had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

7:5 One of the reasons Noah was called righteous.

7:6-10 repeat of some of the earlier information.

7:9 This is not a contradiction of verse 2. It is not saying 'only' two of every animal, but rather that each animal had a mate. This also reiterates Yahweh's preference for monogamy. Polygamy is never banned, but it is never seen as an ideal relationship in all the references to it in the Word.

7:10 Water is a cleansing agent. Moses is told that when the people be-

come unclean, or impure, that washing themselves with water was part of the ritual for restoring the person back to an unpolluted state (repeatedly in Leviticus 15).

7:11 Water beneath the crust of the Earth (Psalms 33:7; 136:6) is under intense pressure. The results are seen in numerous springs that spew forth worldwide. The further underground that the pockets of water reside, the greater the pressure because of the weight of the ground above it.

A large meteor collision in Greenland¹⁶, like the one in Chicxulub, Mexico (could they have been two chunks of the same meteor?) could have broken up the ice layer around the Earth as well as split the crust of the Earth to such a degree that the water underneath would have burst free from their deep basins. This combination of the fountains of the great deep and the sub-zero ice could be responsible for the flood and the ice-age.¹⁷

And on that day, the Lord caused the whole earth to shake, and the sun darkened, and the foundations of the world raged, and the whole earth was moved violently, and the lightning flashed, and the

¹⁶ Jason Daley, Massive Impact Crater Found Under Greenland's Ice; <https://www.smithsonianmag.com/smart-news/massive-impact-crater-found-under-greenlands-ice-180970829/>

¹⁷ Walter Brown, Fountains of the Great Deep - Hydroplate Theory; <https://www.youtube.com/watch?v=xb4s362Hcys> and <https://hpt.rsr.org/>

thunder roared, and all the fountains in the earth were broken up, such as was not known to the inhabitants before; and God did this mighty act, in order to terrify the sons of men, that there might be no more evil upon earth. (Jasher 6:11)

Yahweh rained down judgment on man, at His choosing, in several recorded incidents: Sodom and Gomorrah (Genesis 19:15-25); grievous fire and hail (Exodus 9:22-25); Elijah and the contest with the prophets of Ba'al (Exodus 18:30-39).

Something sudden and catastrophic would have been required to produce flash-frozen Mammoths that were both still standing with food in their mouths¹⁸, and animals fossilized at the moment of giving birth.¹⁹ These types of phenomenon (along with the ones mentioned in the introduction) could not happen naturally and are lasting evidence of the great Flood.²⁰

“windows of heaven” - Malachi 3:10 uses the flood imagery to describe the abundant blessings available from Yahweh.

7:12 The “rains” lasted 40 days and nights. The flood created by

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

the rains lasted nearly a year. The seventeenth day of the second month (verse 7:11) through the first day of the first month (verse 8:13).

7:13-15 Once again, the animals are referred to as “after their kind” unlike the animals that are outside the ark, many of which would have been the ungodly hybrids.

¹⁸ Did the Frozen Mammoths Die in the Flood or in the Ice Age? - <https://www.icr.org/article/did-frozen-mammoths-die-flood-or-ice-age/>

¹⁹ Stunning Fossils: Mother Giving Birth - <https://www.newscientist.com/article/dn26975-stunning-fossils-mother-giving-birth/>

²⁰ Anomalies and Misplaced Fossils - <http://storage.cloversites.com/makinglifecountministriesinc/documents/Misplaced%20Fossils.pdf>

16 And they that went in, went in male and female of all flesh, as Elohim had commanded him: and Yahweh shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

days Christ in the wilderness).

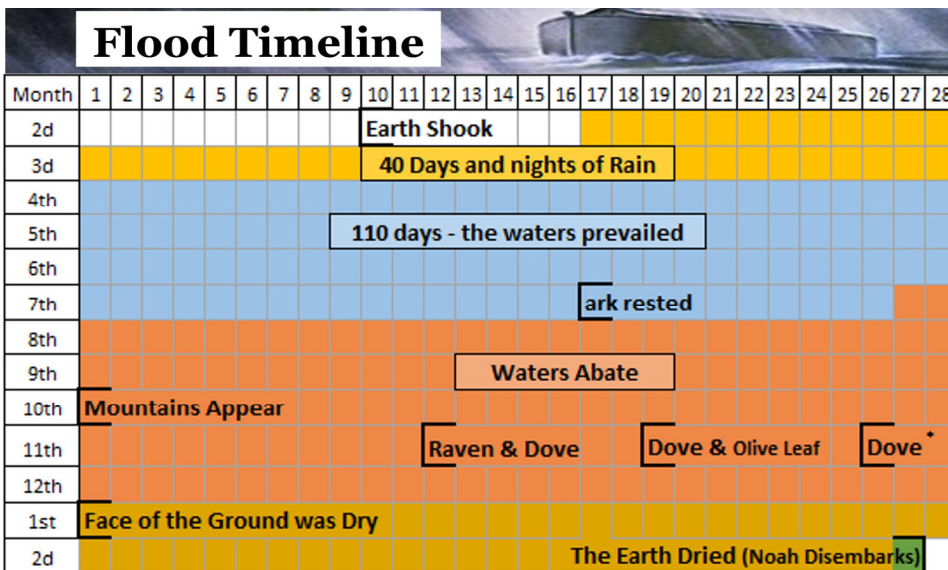
This is probably the literal number of the days that the waters continued to rise based on the use “forty days and forty nights” in verse 4. Whenever the Word uses ‘day and night’, it is being definitive.

The ark “went upon the face of the waters.” It only needed to float and not capsize. It did not need to steer - there was no where to go.

7:19 “prevailed exceedingly” - the Hebrew reads “prevailed very very”, to emphasize the depth and breadth of the Flood.

7:16 Elohim, himself, shuts them into the ark.

7:17-18 “the flood was forty days upon the earth” - the number forty is not always an exact number, but it denotes a time of significance (e.g., the number of years Israel wandered in the wilderness;



* Dove does not return

The Hebrew calendar has twelve months, each with only 28 days. Leap Months are added at different intervals to correct for the seasons. Based on the Scriptures, there is no way I could tell whether there was a Leap Month, so the Abatement could have lasted an additional 28 days.

All the high hills were covered - the great mountains could not have existed, yet. When water vapor condenses into rain droplets, it releases heat in a process referred to as “latent heat of condensation”. If the flood had been high enough to cover Mount Everest, it would have produced a lethal level of heat that would have cooked everyone inside the ark to death.

The great mountains would have been formed by the upheaval that helped produce the Flood. The tectonic plates would have shifted - forced by the violence of the waters escaping their deep basins. Most mountain ranges run generally North and South, as do the great trenches in the ocean.

7:20 Fifteen cubits equals 22 feet (6.75 meters).

The flood waters had to be (at least) 500 feet high! The great pyramid is 481 feet tall - it is reported to have been built 200 years before the flood.²¹

The pyramid is the only structure or terrain feature, from this time, that we have an accurate height for. Josephus writes that “a great pillar” (the great pyramid) was built to store special wisdom (the many writings of Enoch? - 1 Enoch 82:1-3) and protect it from a predicted flood

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

[AJ - 1.2.3]. Isaiah 19:19 also refers to the Great Pyramid as a pillar.

7:21 The ark would have been known to everyone (it was the largest wooden ship ever built), so when the rains continued and the flooding began, thousands of men and women descended on the ark and demanded admittance.

The animals still surrounding the ark (the ones not chosen to be admitted to the ark) were probably also trying to get in the ark. With the window sealed, none could get in, but the commotion of the animals and men clamoring over the vessel must have been unnerving. The frustrated animals proceeded to attack the frustrated men and drive them off (Jasher 6:16-25).

7:22-23 When we choose to be baptized, we symbolically end our old life and begin anew with Yeshua (the living waters - John 7:38) as our Lord and Savior. [BBC]

²¹ Brian Handwerk - *National Geographic* - Pyramids at Giza; <https://www.nationalgeographic.com/history/article/giza-pyramids>

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

8 And Elohim remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and Elohim made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

7:24 The waters quit raising after forty days but the slow abatement of the flood water meant the Earth remained covered for another 110 days.

8:1 “Elohim remembered Noah” - this expression is used numerous times (e.g., Elohim remembers Israel in their

bondage - Exodus 2:24) and means that He was ‘mindful of’ Noah and took action. He doesn’t forget the only eight people He has saved.

“wind” - *ruwach* / roo'-akh [H7307] wind; by resemblance breath, i.e. a sensible (or even violent) exhalation.

“asswaged” - *shakak* / shaw-kak' [H7918] to weave (i.e. lay) a trap; figuratively, (through the idea of secreting) to allay (passions; physically, abate a flood):--appease, assuage, make to cease, pacify, set.

Elohim’s ‘breath’ blew upon the face of the flood and the waters were calmed. The first forty days were very tumultuous - the humans and the animals inside the ark would have been traumatized by it.

8:1-2 The narrative picks up again at the forty day mark when he stopped the rain.

8:3 The land began to break through the flood waters. Part of this may have been the upheaval of the tectonic plates and the new formation of mountains. Noah and his family are less than halfway through their ordeal.

8:4 Like any large ship, much of the hull is underwater. It would have eventually become shallow enough to run aground, even though it was still completely surrounded by water.

8:6 Forty days after the mountain tops appear, not the initial forty days of rain.

8:7-8 Noah releases a raven and a dove. The raven does not return, but we can surmise that it survived the 45 days between its release and Noah opening the ark because ravens are unclean (carnivores and scavengers are unclean) and there were only two. We still have them today.

As a scavenger, it would have found ample 'food' (carrion) floating on the waters. [Job 1:7]

8:9 The dove came back to the window because it could find no place to land [1Enoch 42:2; Matthew 8:20] or food to eat. The raven may have landed on some flotsam or returned to another part of the ark away from the window.

The imagery of the dove and the raven as Yeshua and Satan is not overly subtle - in addition to the verses listed in the previous two comments, the dove (Yeshua) returns to its protector, the raven chooses the fallen Earth and its ghastly remains.

8:11 The 'window' may not have given Noah a view of the area surrounding the ark, this is why he had to rely on the olive twig in the dove's mouth to know the waters were abated.

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And Elohim spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And Yahweh smelled a sweet savour; and Yahweh said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

8:13-16 Noah removes the side door and the ground is no longer covered in water, but it is probably still a soggy mess. This is why Elohim waits an additional 55 days before telling Noah to go forth from the ark - the verbiage tells us Elohim is in the ark with Noah and his family.

8:17 Just like in the Garden, All life is to go into the land and be fruitful and multiply.

8:20 Noah sacrifices to Elohim of all the clean beasts. Despite the ordeal they have been through, they are still alive and Noah shows his appreciation and seeks a propitiation of their sins through the sacrifice.

8:21 Elohim has a sense of smell? This is the FOS: *Anthropopatheia* (personification) where Yahweh is said to smell to emphasize His appreciation of Noah's sacrifice.

Yahweh's heart (personification, again), which is always good, is contrasted with the heart of mankind, which is always evil (Jeremiah 17:9). Remember this when someone is violating the Torah, but exclaims, "God knows my heart." Yes, he does, and He is not impressed. (see also, Matthew 15:18-19 and Mark 7:20-23)

Yahweh vows to never again destroy the Earth, but that does not leave out the possibility that man may destroy it, or at least a large portion of existing life forms [RB].

8:22 “While the earth remaineth” - this implies that the Earth may cease to exist - we know that the earth in its current form will cease to exist when it is purged by fire on the Day of the Lord (2Peter 3:10-13). Man’s ability to destroy all is near impossible. Launching all nuclear weapons would substantially reduce the populations of the higher life forms, but some life would still remain.

Note the FOS: *Polysyn-deton* (Many Ands) seven times in this verse, to emphasize the completeness and perfection of the Covenant. Eight things named in 4 pairs of opposites. Four denotes creative works, and always has reference to the material creation, as pertaining to the earth, and things “under the sun”, and things terrestrial. [EWB]

The seasons are first mentioned here, meaning that they may be more pronounced after the Flood. The climate was probably more temperate before the destruction of the ice canopy.

9:1 This is the same command as was given to Adam and Eve in

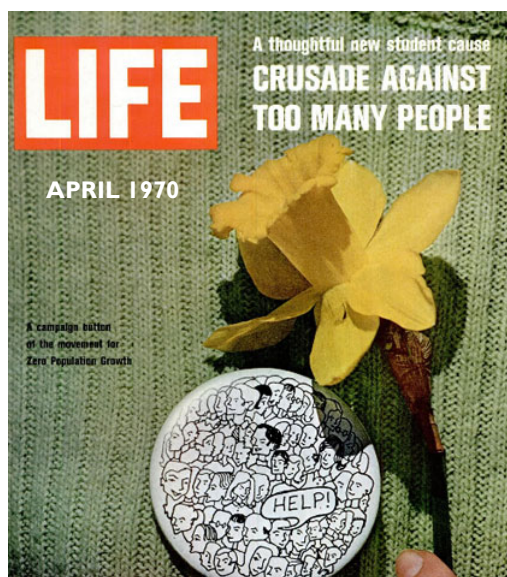
22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9 And Elohim blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

verse 1:28. Elohim prefers life and later, (verse 9:5-6), He condemns anyone who premeditatedly takes it.

Man, today, is preoccupied with the taking of life. Whether it is the barbarous leaders of totalitarian regimes or the fanatical environmental leaders who advocate zero population growth (ZPG) (which Planned Parenthood fits into). Man desires to exert total control over all people and having a smaller population makes it easier to ensure some folks do not escape their oversight.

Man claims that having children is a drain on a person’s time and finances - ‘you can eat out more and travel if you



2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

don't have children'. Elohim believes children are a blessing.

It is ironic that the same governments that push for smaller families are also concerned that there are too few younger people to support the massive social security systems they have constructed. Their solution will be the extermination of those who no longer support their system (the Nazi's referred to them as "useless eaters").

Yahweh promotes life - man resorts to death.

9:2 FOS: *Synonymia* - "fear of you" and "dread of you". Humans and animals living together peaceably would no longer be the norm.

Man was not given dominion of the Earth, again (verse 1:28), but he

is told that he will (and must) dominate over the animal kingdom.

9:3 Animals are now food? I believe a strong argument can be made that man ate animals before the flood. All life is important to Elohim, so the sacrifice of an animal and the wasting of the burnt flesh would be odious to Him.

Man and animals would have had to maintain a vegetarian diet for nearly a year. With the resumption of animal sacrifice, consumption of their flesh would begin, again, but it sounds like Elohim is permitting the eating of livestock separate from the sacrifice.

Man, however, is capable of great cruelty towards each other and to the animals. Elohim later codifies humane treatment of man and animals.

9:4 Consumption of the blood of the animals is not permitted. 1Enoch 7:5 states the Nephilim resorted to cannibalism and the drink-

Figure of Speech: SYNONYMIA
(Synonymous Words)

The Repetition of Words similar in Sense, but different in Sound and Origin.

Syn-o-nym-i-a, from *σύν* (sun), *together with*, and *ὄνομα* (*onoma*), *a name*.

The Figure of *Synonymia* is a repetition of words different in sound and origin, but similar in shades of meaning for the purpose of enhancing the force and fire of the passage.

Synonymia, when employed by man, is often an unnecessary and vain repetition of empty words; but, when used by the Holy Spirit, it causes the mind to look again and again at the subject. Man may use it to expose his unhappy vanity: but Yahweh uses it to emphasize His wisdom, power, or purpose.

ing of blood - Elohim does not want to see a repeat of this wickedness.

Drinking some of the blood (or consuming part of a raw organ) is a rite of passage for many hunters after their first kill - Elohim detests it. It is also one of the four big 'no-nos' from Acts 15:20, when it was decided how to treat the new pagan converts to the faith. The new converts had to stop this practice immediately and they would learn the rest of the Torah over time by attending Synagogue.

Blood sacrifice empowers the fallen angels, also, which is why so many pagan religions require human sacrifice - especially child sacrifice. These angels would have lost their heavenly aura, also, and therefore seek to fill the void of Elohim's presence with the life of other beings ("for the life of the flesh is in the blood" - Leviticus 17:11) [DH]

9:5-6 Man may take the life of an animal for food, but man is not to take the life of another man. Neither is an animal permitted to take the life of a man. Any man or animal that does is to be put to death.

People who denounce the death penalty refuse to see it for what it is. First, it is a commandment of Elohim for certain crimes; second, it is ethical since the victim of the murderer (generally, an innocent) was given a death sentence by the

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of Elohim made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

culprit; and third, it is not just to have the family of the victim suffer their loss and support the murderer with room and board for the rest of their life (even if it is a miserable life).

Man is to judge man and beast. He is also responsible for executing a guilty party. Animals are incapable of formulating the necessary intent to murder, but that is not an issue - the taking of human life is a serious matter. [RB]

When someone exclaims, "only God can judge me", they are repudiating His command that we judge each other according to His Word. They are probably also announcing that they are (and probably have been) violating the Torah and want to continue to do so without any Earthly consequences.

9:7 Once again, Elohim tells the survivors to be 'fruitful and multiply'. The animals do not need such guidance - they will multiply on their own and will overpower man if he does not add to the overall population for his own protection.

8 ¶ And Elohim spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood;

9:8-11 Elohim is not going to leave Noah's family to their own devices. He repeats the covenant He made with Adam. If they continue to acknowledge Him as Elohim in their words and their actions, then He will bless their crops, herds, and their children.

9:9 Elohim mentions "covenant" seven times [the number of spiritual perfection - NIS] between verses 9 - 17.

FOS: *Epizeuxis* (Duplication) - "I, behold' I" (the same as Genesis 6:17).

Figure of Speech: EPIZEUXIS

(Duplication)

The Repetition of the Same Word in the Same Sense.

Ep'-i-zeux'-is (ἐπιζευξις), from ἐπί (epi), upon, and ζεύγνυμι (zeugnumi), to yoke, or join closely together. The intervening words thus form the yoke which joins the repeated words.

It is a powerful way of emphasizing a particular word, by thus marking it and calling attention to it.

Elohim emphatically states that His Covenant is underscored by His promise - Noah's promises or actions are not required to make the Covenant binding.

The Hebrew Talmud proclaims that Elohim establishes what is known as, "the Noahide Laws" as a part of the covenant he makes with Noah. These laws are to be followed by all mankind (Noah and his family were all of mankind at that time), unlike the Law of Moses, which applied to only the Israelites and the believing strangers

that left Egypt with them (Exodus 12:49, et al.).

NOAHIDE LAWS

1. Do not profane Elohim's Oneness - do not practice idolatry.
2. Do not curse your Creator.
3. Do not murder (verse 6).
4. Do not eat a limb of a still-living animal (verse 4). [Some cultures did this to preserve the rest of the meat for a future meal. It is obviously cruel to the animal].
5. Do not steal.
6. Harness and channel the human libido. Incest, adultery, rape and homosexual relations are forbidden (the subject of verses 24-25, but not spoken to Noah).
7. Establish courts of law and ensure justice (verse 5).²³

²³ The 7 Noahide Laws: Universal Morality; https://www.chabad.org/library/article_cdo/aid/62221/jewish/The-7-Noahide-Laws-Universal-Morality.htm



Three of the laws are obvious from this chapter. I cannot find why the other four are attributed to Noah, nor why consuming blood (Leviticus 7:26) is not on the list.

9:11-17 Elohim promises to never destroy the Earth by Flood, again, and the rainbow would be the memorial for all of this promise.

Part of this is that Elohim wants people to love Him willingly. The story of the Flood has survived for thousands of years, though the reasons for it are not so readily remembered. If man was always fearful that Elohim might decide to flood the world again, then the adherence to His Word may be coerced rather than free-will.

The rainbow does not mark the location of a pot of gold, but of something much more valuable. It is to be a reminder of the everlasting

neither shall there any more be a flood to destroy the earth.

12 And Elohim said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I

ing Covenant that Elohim made with man and the commitment each has made to the other.

Unfortunately, man has made it a celebratory symbol of his desire to openly violate Torah with prohibited sexual practices.

The expression, “everlasting covenant”, occurs fourteen times in the Word (7 [spiritual perfection] times 2 [established]). The Covenant is never repealed, but it is enhanced with Abraham and Christ

bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between Elohim and every living creature of all flesh that *is* upon the earth.

17 And Elohim said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began *to be* an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

9:20-21 “began to be” = was.

Noah begins to till the soil again. He makes wine from the harvest and becomes drunk. This incident does not take place immediately after leaving the

ark (as some teach) since it takes up to three years for viable grapes to grow - the first harvest only produces sour berries.²⁴

One can speculate that Noah was trying to drown the memories of what they had endures two years earlier, or it could just be that Noah had not had alcohol in several years and he no longer knew his body’s tolerance level.

“uncovered” - *galah* / *gaw-law*' [H1540] to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal:--+ advertise, appear, bewray, uncover.

Noah, in a drunken state, probably stripped down and went to his tent to sleep it off.

9:22 “Ham, the father of Canaan, saw the nakedness of his father”. Ham had three children before this event takes place (Cush, Mizraim, and Phut) - why is Canaan repeatedly singled out? He appears to have been the last one born (verse 10:6). Why doesn’t the verse read, “Ham, the father of Cush” (his firstborn - Genesis 10:6)?

“nakedness” - *ervah* / *er-vaw*' [H6172] nudity, literally (especially the pudenda [genitalia]) or figuratively (disgrace, blemish):-- nakedness, shame, unclean(-ness).

²⁴ How long does it take to yield grapes?; <https://www.winespectator.com/articles/how-long-does-it-take-a-new-vineyard-to-yeild-grapes>

“saw the nakedness of his father” - this is an idiom. It does not mean that Ham saw his father in the nude (which was probably a common occurrence since the family probably bathed in a common area.

The phrase refers to Ham having sex with Noah’s wife (Ham’s mother). Look to the other uses of the phrase when Yahweh is prohibiting incest in the Law:

⁶ None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

⁷ **The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover:** she *is* thy mother; thou shalt not uncover her nakedness. ⁸ **The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.**

¹⁴ Thou shalt not uncover **the nakedness of thy father's brother**, thou shalt not approach to his wife: she *is* thine aunt.

16 Thou shalt not uncover **the nakedness of thy brother's wife:** it *is* thy brother's nakedness. (Leviticus 18:6-8,14,16)

Ham took advantage of his father’s inebriation to have sex with his mother, who may have been inebriated, herself. It would explain

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

how he was able to do this horrible act without either's consent.

Afterwards, he told his brothers what he had done. He was either bragging or trying to rationalize his act.

9:23 Why are the brothers acting in this strange way? Only one was necessary to throw a cover over their mother. They may have acted in this way, in unison, to avoid the charge of doing the same evil act with their mother. They were each other’s witness.

9:24-25 “awoke from his wine” - *ya-qats* / yaw-kats' [H3364] to awake (intransitive - a verb that indicates a complete action):--(be) awake(-d).

Noah is very awake, not hungover when he curses Canaan. The verb indicates that Noah receives revelation.

Noah wakes up and curses his grandson? This only makes sense if Noah’s wife becomes pregnant from the intercourse and has Ham’s fourth son.

In the notes to Genesis 6:18, I remarked that the sons were alluded to as 'righteous', but their wives were not mentioned in the text. They belonged to the pool of people that were described as "corrupted" (Genesis 6:12).

The Word never gives the name of Noah's wife (nor the wives of Noah's three sons). Though woman was created to be equal with man, Elohim holds the man responsible for family and therefore the Word generally depicts the lineage of the men.

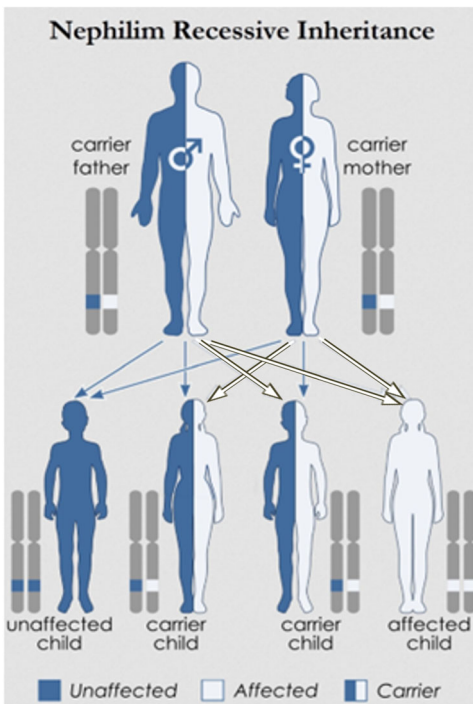
Jasher 5:15-16 states that Noah's wife was Naamah, the daughter of Enoch (a good indication that she may have been pure - though good parents don't always raise good children). This would have made her a great-great aunt of Noah and since Enoch was translated when Noah was four-years old, probably significantly older than Noah, also.

Jubilees reports that her name was Emzarâh, the daughter of Râkêl, Noah's uncle (making her a first cousin - Jubilees 4:32). This seems more likely than the account in Jasher.

The wives and possibly two of the sons (the Nephilim traits would not have manifested themselves until the second generation unless the sons also possessed the recessive genes) would have brought corrupted (recessive) DNA into the ark and therefore there was the possibility that the corruption could have passed on to some of the children (depending on which genes found dominance in the children).²⁵

When the sons of Noah started having families, did they recognize Nephilim traits in their children? Did Ham's sons have six fingers and toes (a trait associated with gigantism - 2Samuel 21:20 - also, see the relief of Nimrod at Genesis 10).

Ham's first son was Cush, the father of Nimrod - a man who 'became' Nephilim (see the notes at verse 10:8). If after three attempts to have a 'normal' child failed, he may have become desperate enough to impregnate the only woman he 'knew' to be pure. Still, she would



²⁵ Douglas Hamp, *Corrupting the Image*; DouglasHamp.com

have had to have been a carrier for the Nephilim trait to have manifest itself in the first generation.

“servant” - *`ebed* / eh'-bed [H5650] a servant:--X bondage, bondman, (bond-) servant, (man-) servant (causatively) enslave, etc.

“servant of servants” - FOS: *Pol-yptōton* (Many Inflections).

This curse is odd, since we do not know how many years elapse between the Flood and the birth of Ham’s fourth child. How soon after the flood do the descendants of Noah start to make servants, or even slaves, of their family members?

It is also odd since it cannot possibly be Canaan’s fault that his father had sex with his mother / grandmother. The corruption of DNA may have progressed to a point that incest was beginning to produce deformities and Noah was acknowledging a defect.

Jubilees 11 speaks of the beginnings of nations and wars; captivity and slavery; and idol and demon worship after the birth of Serug (Noah’s great, great, great, great grandson) - about 130 years after the flood. Nimrod (Ham’s grandson) becomes the king of the world, so the subjugation of family does happen rather quickly.

26 And he said, Blessed *be* Yahweh Elohim of Shem; and Canaan shall be his servant.

27 Elohim shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

9:25-26 When the institution of black slavery was threatened in the United States, the proponents of this evil often cited these verses to justify their ownership, use, and abuse of African slaves.

The Torah does allow for slavery, but it insisted on treating slaves (often, indentured servants) humanely (Exodus 21 and elsewhere). [RB]

9:26 The blessing of Shem is fulfilled in the line of the promised seed. Shem is designated as the chief son in terms of the bloodline. The brothers’ descendants will war with the descendants of Shem in the future, but the curse on Canaan will be fulfilled during the days of Joshua.

9:27 The blessing of Japheth may have been fulfilled in the rise of the Western nations (see “The Descendants” map).

9:28-29 Noah lived 950 years, but his sons lived little more than half that long and the lifespans of future generations became much shorter.

10

Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer [Turkey], and Magog [Ukraine], and Madai [Iran], and Javan [Greece], and Tubal [Turkey], and Meshech [Armenia], and Tiras [Bulgaria].

3 And the sons of Gomer; Ashkenaz [Azerbaijan], and Riphath [Turkey], and Togarmah [Turkey].

4 And the sons of Javan; Elishah [Sicily], and Tarshish [Tarsus], Kittim [Cyprus], and Dodanim [Rhodes?].

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush [Ethiopia], and Mizraim [Egypt], and Phut [Libya], and Canaan.

7 And the sons of Cush; Seba, and Havilah [Arabia], and Sabtah, and Raamah [Oman], and Sabtecha: and the sons of Raamah; Sheba, and Dedan [Arabia].

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

10:1 The three genealogies of Noah's sons is often referred to as the "Table of Nations" (see Appendix 7). It depicts Yahweh as the God of all people, something that no other religion in antiquity portrayed. All ancient gods

were the benefactors of a specific region or peoples. [RB]

There are 70 names mentioned (the Table of Nations) and they are assigned a separate, distinct language at the Tower of Babel [BBC]. Pharaoh's throne was reportedly 70 steps high - one for each of the languages of the world (Jasher 48:43-47) and no one was to rule Egypt unless they could speak all seventy.

10:2-4 Only the next generation of Gomer and Javan is given. The grandchildren of Gomer and Javan are never mentioned.

The descendants of Japheth are thought to have migrated to Asia and Europe after the confounding of the languages at Babel. The lands where they settled are mentioned throughout Ezekiel 38, where they are seen as enemies in the days around the Babylonian conquest.

10:5 Not literal islands (though some are), but the people inhabited different areas and built nations to protect themselves from the other nations. They understandably congregated together based on language.

10:6 The descendants of Ham are thought to have migrated to Africa and Arabia after the confounding of languages at Babel.

10:7-8 Notice how Nimrod, in verse 8, is set apart from his siblings mentioned in verse 7.

“began” - *chahal* / *khaw-lal'* [H2490] properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from 2485), defile, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

“mighty” - same word used to describe the Nephilim in Genesis 6:4.

The name “Nimrod” is defined in the Bible Dictionary meaning “rebellion”. Since Mr and Mrs Cush probably didn't decide to name their child “rebellion”, it is probably a title or moniker that was used for him after he broke with the God of Noah and sought to displace Elohim.

Nimrod ‘began’ a process that allowed himself to take on and/or enhance Nephilim traits in his genes and become “mighty”.

The book of Jasher (chapter 7) tells us that Nimrod became powerful when he donned the skins that Yahweh Elohim had first made for Adam and Eve (the skins had been passed down through the generations and Ham took them from the ark and hid them - later giving them to his first-born, Cush, who gave them to Nimrod).

9 He was a mighty hunter before Yahweh: wherefore it is said, Even as Nimrod the mighty hunter before Yahweh.

10:9 “before” - *paniym* / *paw-neem'* [H6440] the face (as the part that turns); used in a great variety of applications (literally and figuratively); also (with prepositional prefix) as a preposition (before, etc.):--+ accept, a-(be-) fore(-time), against, anger, X as (long as), at, + battle.

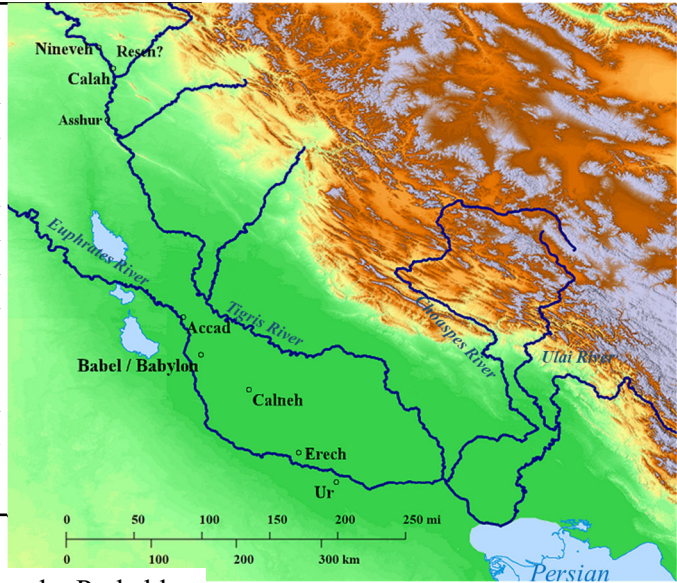


Gilgamesh (Nimrod) relief in the Louvre Museum in Paris shows him with six fingers on his right hand. Notice his size in relation to the adult lion he is holding.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.



“in defiance of” Yahweh. Probably began to hunt for ‘sport’ and not for survival - killed for the pleasure of killing. In America, the buffalo existed in enormous herds, but they were hunted for sport. Passengers of trains would shoot them from out of their windows for no reason.

10:10-12 The cities of Nimrod:

- Babel - gate of the deity / confusion [H894]
- Erech - length / size [H751]
- Accad - to bind / a fortress [H390]
- Calneh - Fortress of Ana [H3641]
- Nineveh - habitation of Ninus (Nimrod) - Ninus is the Greek god depicted as a Centaur (human / horse hybrid) [H5210]
- Rehoboth - wide / broad street [H7344]

- Calah - to be complete / mature [H3625]
- Resen - bridle [H7449]

Reading this back, right to left (as the Hebrews write), we see it was Nimrod’s goal to erect cities to ‘completely control within walled fortresses through the wide use of numerous and false gods.’ [BBC]

Compare this with Yeshua’s admonition, “wide is the gate, and broad is the way, that leadeth to destruction.” (Matthew 7:13-14)

Nimrod was pivotal to the creation of idol worship and the one-world government. Satan uses this blueprint repeatedly to bring the nations closer to unity . . . under his reign. More concerning Nimrod is shared at Genesis 11.

10:21 The first thing said of Shem is that he is “the father of all the children of Eber”. Grandson or any derivative of that term is never used in the Torah. All progeny, no matter how many generations separate them, are referred to as “sons”.

Eber is Shem’s great-grandson (see “Table of Nations” chart at verse 1), so there is something special about Eber’s children: Peleg (ancestor of Abraham) and/or Joktan that is not shared in the Word.

13 And Mizraim begat Ludim [Libya], and Anamim, and Lehabim, and Naph-tuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim [Crete].

15 ¶ And Canaan begat Sidon [Lebanon] his firstborn, and Heth [Syria],

16 And the Jebusite, and the Amorite, and the Girgashite,

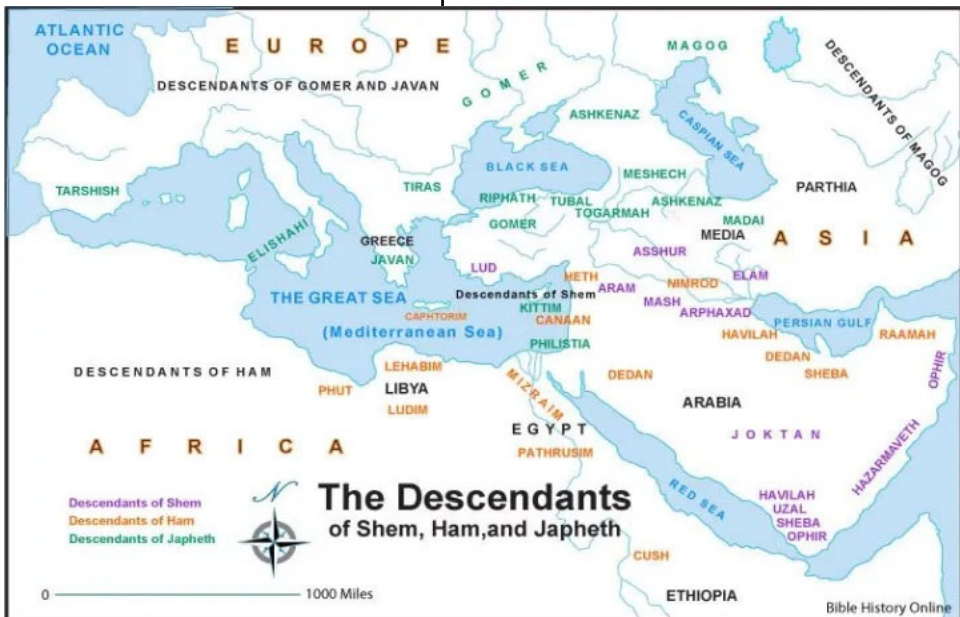
17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gommorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.



22 The children of Shem; Elam [Iran], and Asshur [Iraq], and Arphaxad [Kuwait], and Lud [Turkey], and Aram [Syria].

23 And the children of Aram; Uz [Chaldee], and Hul, and Gether, and Mash [Jordan].

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth [Yemen], and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba [Yemen],

29 And Ophir [Oman], and Havilah [Yemen], and Jobab: all these *were* the sons of Joktan.

10:22 The descendants of Shem are thought to have migrated to the area of Eden (Iraq / Iran) after the confounding of the languages at Babel.

- Elam (Iran) - hidden
- Asshur (Assyria) - to be straight, honest (not the same man listed in Genesis 10:11)
- Arphaxad (Ur) - light / border of the Chaldees
- Lud - bending / twisted
- Aram (Syria) - elevated, citadel - John uses this to refer to the "New Jerusalem" (Revelation 21)

The translations of these names, today, is speculative based on their origins in dead languages

10:25 "in his days was the earth divided" - Peleg's name literally means "earthquake [H6389] and is derived from the Hebrew word meaning to "split" or "divide" [H6385].

This would be in relation to Yahweh "confusing" the tongues of man, causing them to divide into separate nations based upon language (Genesis 11) and/or great earthquakes that topple portions of the tower in Babel.

Many claim that the division was the earth splitting - forming new continents as they separated and drifted away from each other (the theory of Pangea). This theory is improbable since the continents are not 'afloat' - they have always been connected to each other by the ocean floor.

10:26-29 By this time, there must be hundreds of thousands (millions?) of people descended from Noah. It seems odd that Joktan (great, great, great grandson of Noah) should have his family's names transcribed when none of the other of his generation did.

The Christ-line does not even pass through Joktan (the line passes through his brother - Peleg), making it even more unusual to list all the children.

The sons' actual names (who names their child, "village of death"?) may have been substituted with the lands and/or cities they founded or with a prominent attribute of the person:

- Almodad - immeasurable (*forever*)
- Sheleph - extract, drawn out (*removed*)
- Hazarmaveth - village of death (*hell / damnation*)
- Jerah - moon, wander (*path / way*)
- Hadoram - exalted, noble (*grace*)
- Uzal - vanish, going away (*expiration / death*)
- Diklah - palm tree (*tree*)
- Obal - bare, not covered (*exposing*)
- Abimael - God is Father (*the Savior*)
- Sheba - oath (*promise of*)
- Ophir - wealth, abundance (*abundant life*)
- Havilah - circular (*the world*)
- Jobab - howler, cry out shrilly (*announcing*)

The names of the children of Joktan translate as (read right to left, as in Hebrew):

30 And their dwelling was from Me-sha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

11 And the whole earth was of one language, and of one speech.

'announcing to the world, abundant life by the promise of a savior who will die on a tree, but his grace will lead to the removal of hell / damnation, forever.' [BBC]

10:30 The region is along Southern Arabia and encompasses Oman and Yemen.

11:1 The narrative starts before the divisions recorded in Chapter 10.

It can be argued that the one language was Hebrew since Yahweh spoke to man in a language they could understand and it was the language of Abraham, Isaac, and Jacob. It could also be argued that the one language was lost during the confusion and Yahweh chose the language of Eber to communicate with His chosen people.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

11:2 Shinar is in modern day Iraq, near the Persian Gulf, Northeast of the city of Basra. Shinar and Sumer are the same place, just in different languages. [BBC]

11:2-3 Though he is not mentioned here by name, Nimrod directed the people to build the city and the tower. Enoch was the ruler of all the peoples because of his fervent devotion to Yahweh, Nimrod, however, chose a different path to power, and used it, unlike Enoch, for his own gain.

It would have taken someone very strong or charismatic to subjugate nearly all the people. He probably had an abundance of both these, but he also had help from the spiritual world.

Since Satan's initial attempts to create a race of superior beings (the Nephilim) failed, he then began to work with willing humans, that his fallen ones could possess. Because of Noah's curse, Satan would have targeted the line of Ham and fed into their jealousy.

We read in Genesis 10:8 that Nimrod "began to be a mighty one" - he did something to take on (or enhance) Nephilim powers and characteristics. The adage that "power corrupts and absolute power corrupt absolutely" could have been written about Nimrod.

He was great in battle and helped his brethren defeat their enemies - but it was not enough. Just as Satan promised Yeshua all the kingdoms of the world if he would just bow down and worship him (Matthew 4:8-9 and Luke 4:5-7), he would have promised Nimrod rulership and worship of the entire world. Jasher states Nimrod was exceedingly wicked.

From Revelation, we know that Satan, the dragon with seven heads and ten horns, will give his power, throne and great authority to the Beast who shares the same features (Revelation 13:1-2).

Satan and the Beast share the same qualities because they become one in power, one in purpose and one in authority. Satan will only transfer these resources to someone if it serves his purpose and furthers his kingdom.

This merging of roles and transference of power to the Beast discussed in Revelation is not the first time that Satan melded with a man.²⁶

“throughly” - *srephah* / ser-ay-faw' [H8316] cremation:--burning. see [H8313] (*saraph* / saw-raf') a primitive root; to be (causatively, set) on fire:--(cause to, make a) burn((-ing), up).

FOS: *Polyptōton* - “burn them with fire”. All bricks there are sundried. Only once spoken of as burnt -- as being a. strange thing (Genesis 11:3) [EWB]

11:3-4 Nimrod sought to rule the entire world and his advisors recommended building a great tower so that their enemies would be so awe-struck that they would never dare attack and scatter the inhabitants. (Jasher 9:21 and Psalm 2:1-5)

The ten northern tribes of Israel were defeated and carried away into Assyria. They did not return to the Promised Land and assimilated into the local culture, losing their identity (1Chronicles 5 and 2Kings 17).

“let us make us a name” - They accomplished the opposite. The tower is seen as a failure and Nimrod’s name is synonymous with someone who is “a foolish or inept person; doofus” (dictionary.com).

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Cartoon character Bugs Bunny laughingly refers to his hunter nemesis (Elmer Fudd) as a “nimrod”.

Many throughout history have sought fame and immortality, but very, very few are remembered beyond the span of their lives. Many people seek fame, today, but few actually achieve it - many of them are forgotten even before their death. [RB]

Yahweh tells Abram He will make his name great and make his descendants a great nation (Genesis 12:1-2). Abra-



²⁶ Douglas Hamp, *Corrupting the Image II* - DouglasHamp.com

5 And Yahweh came down to see the city and the tower, which the children of men builded.

ham's name has remained great for over 4000 years and the once great nation is prophesied to be great once again.

The tower is described as being so high, it took a year to ascend with the bricks and mortar. The continuous stream of transporters was less valuable than the bricks they conveyed - if a man fell from the tower, no one cared, but the loss of a brick caused despair. (Jasher 9:27-28)

The tower is reported to have been 2757 meters tall (Jubilees 10:21). This is 8.5 times taller than the Eiffel Tower or seven times as large as the Empire State Building. If the base was big enough, they could have built an extremely tall ziggurat. This is why it was built in the plains of Shinar.

The plan was to invade heaven (once the tower was tall enough), depose Yahweh, and install Nimrod as their new god. (Jasher 9:25-26). Babel means "gate of the deity" - Yahweh wittily changes its name to its homonym, meaning "confusion" (verse 11:9)

For comparison, the ziggurat in Jubilees, when scaled with the buildings below, would rise to the top of the page.



The story of Gilgamesh is the same tale. A man who is two-third's god (0.666%?) becomes the evil ruler of the known world and seeks to kill the perpetrator of the Flood. The tale is told over several cultures with different versions of Nimrod (Psalms 2:1-5) because of the confusion of the languages [BBC]

¹⁰ The name of the LORD is a strong tower: the righteous runneth into it, and is safe. ¹¹ The rich man's wealth is his strong city, and as an high wall in his own conceit. (Proverbs 18:10-11)

11:5 The tower may have been tall to man, but Yahweh had to *come down* in order to see it.

Though the consensus is that the tower is of enormous stature, Bullinger argues the tower was tall, but not exceedingly higher than other ziggurats of the time:

"may reach" - (this is italicized in verse 4, therefore it was added by the translators) - No Ellipsis [omitted words] here. Heb. "and its top with the heavens", i.e., with the Zodiac depicted on it, as in ancient temples of Denderah and Esneh in Egypt [EWB]

11:6-7 notice the contrast between the confusion of languages at Babel with the miracle of the Apostles speaking in tongues so “every man heard them speak in his own language” on Pentecost (Acts 2). Yahweh seeks unity of faith in His Word, not in cultures or religion. [BBC]

Man sees unity and compromise as a good thing. Even ‘scientists’ want us to believe that consensus is good so we should not question them (all good science begins with questioning the status quo).

The churches have sought unity through ecumenical councils, but there is no compromising with true faith. Compromising the truth of Torah with a worldly religion is to ‘legitimize’ error and enable sin. Anything that deviates from Torah is a false doctrine.

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the

6 And Yahweh said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

commandments of the LORD your God which I command you. (Deuteronomy 4:2)

And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them. (Deuteronomy 28:14)

All calls for unity are always presupposed on the assumption that the unity will be based on the proponent of unity's own values. Since man generally cannot agree on what standards are correct, violence always becomes necessary to enforce the agreed upon orthodoxy.

The Nations Scattered - FOS: Parallelism

(Introversion and Alternation)

The Repetition of similar, synonymous, or opposite Thoughts or Words in parallel or successive Lines.

The elements of Chapter 11 story build up and then decline in an equal but inverted fashion:

- a. All one language (vs 1)
- b. Settled together in Shinar (vs 2)
- c. Each said to neighbor (vs 3)
- d. Made bricks (vs 3)
- e. Let's build (vs 4)
- f. City & tower built up (vs 4)
- f. Yahweh Down to tower (vs 5)
- e. Builded (vs 5)
- d. Stopped building (vs 8)
- c. Cannot understand neighbor (vs 8)
- b. People scattered (vs 8)
- a. Called Babel because of confused language (vs 9)

8 So Yahweh scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because Yahweh did there confound the language of all the earth: and from thence did Yahweh scatter them abroad upon the face of all the earth.

Customarily, one person brutally rises above all the others and their sole will becomes the 'agreed upon orthodoxy'.

A one-world government is only as good and moral and the people running it. Nimrod introduced idol worship and later became the subject of worship as a god (it is not known if he was deified before or after his death - the Romans and the Egyptians often deified their living leaders. Nimrod was leading the people to sin and transgression.

Only Christ (who always did his Father's Will) is capable of leading a just, one-world government.

Satan tried to use the common language to get man to worship him as the one, true god. With the confusion of languages, there are now hundreds of false gods, resulting in endless religious wars.

Yahweh plans to restore us all to one language in the future when we all consent to call on His name and serve Him (Zephaniah 3:9).

"nothing will be restrained from them, which they have imagined to do" - In the movie, Jurassic Park, Jeff Goldblum (as Dr. Ian Malcom) states, "your scientists were so pre-occupied with whether they could, that they didn't stop to think if they should." Technology without the morality of Yahweh's Torah can be dangerous [RB]

Destroying the tower would not have stopped their evil intents - they would have built another, stronger tower. A longer term solution was necessary. Yahweh confused their language so they could not communicate nor coordinate with each other.

11:8-9 The people could no longer understand each other and struck out in frustration. They formed themselves into communities of similar language and left Babel to escape the hostilities that had broken out. (Jasher 9:32-37)

Tongues confounded in judgment (Genesis 11:9).
Given in grace (Acts 2:4).
United in glory (Revelation 7:9). [EWB]

Nimrod still reigned as king of the land, but he had significantly fewer subjects. Yahweh also strikes against the tower, reducing it by two-thirds through earthquakes and fire. (Jasher 9:38)

Jasher records that the death of Peleg occurs shortly after the confusion of languages (Jasher 10:1), which may be why his name is associated with the dividing of the earth (verse 10:25).

Looking at the timeline, we see that Abraham was alive during the Tower debacle and the confusion of language. Jasher provides many details concerning the conflicts between Abraham and Nimrod and the battles between their seeds.

11:10-27 The generations of Shem

- Shem - name. honor, authority [H8035]
- Arphaxad - unknown, but the land he settled is called the land of the Chaldees - this is the land the tribe of Judah is carried off to when Jerusalem is sacked by Babylon [H775]

10 ¶ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

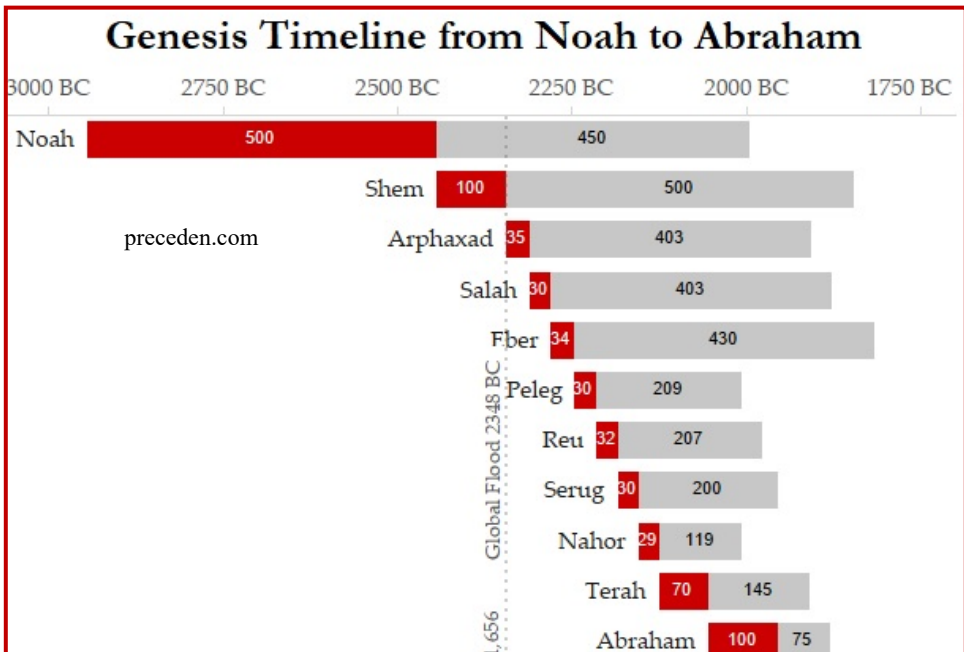
12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

- Salah - send away, shoot out [H7974]

The Gospel of Luke adds a generation by placing a descendant named Canaan between Arphaxad and Salah (Luke 3:36). The genealogy of Luke is probably in error since the lineage in Genesis is more detailed.



15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

- Eber (Heber) - to cross over [H5677] The land where he settles is named Eber (Heber) and is where the word "Hebrew" derives.
- Peleg - to split, divide [H6389]
- Reu - an associate, friend [H7466]
- Serug - intertwine, wrap together [H8286]
- Nahor - snort or snore [H5152] Nahor is the name of both Abram's grandfather and brother
- Terah - breather, wanderer [H8646]

Terah was a maker of wood and stone idols. He was also prominent in the court of Nimrod.

- Abram - high father [H87]

The Gospel of Luke adds a generation by placing a descendant named Canaan between Arphaxad and Salah (Luke 3:36). The genealogy of Luke is probably in error since the lineage in Genesis is more detailed.

11:20 Serug is the seventh generation after Noah and was born about 190 years after the Flood. Jubilees 11 tells us that in the time after his birth:

the sons of Noah [broad term for all of his descendants] began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals began to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all began to do evil, and to acquire arms, and to teach their sons war, and they began to capture

cities, and to sell male and female slaves.

[T]hey made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra [a slight, unreal, or superficial likeness or semblance], and malignant spirits assisted and seduced them into committing transgression and uncleanness. (Jubilees 11:2-3)

11:26 Jasher (chapter 8) gives details about the birth and early life of Abram. Terah throws a party to celebrate his birth and the “wise men and conjurors” of Nimrod’s court attended.

When they departed, it was after dark and they witnessed signs in the heavens that they interpreted to mean that Abram would grow up and his seed would possess all the land and slay all its kings - including Nimrod.

They informed Nimrod the next day and he demanded Terah hand over the child. Terah tricked him by handing over a newborn from a servant and Nimrod kills the infant himself.

Abram was initially hidden in a cave and then was secreted off to live with Noah (who was still alive) and Shem. They taught him the ways of Yahweh.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

At age 49, Abram returns to his father’s house. Terah is still a prominent maker of idols and Jasher relates a humorous story of Abram smashing all the idols in their home with an axe and putting the axe in the hand of one of the larger idols, as if it had destroyed all the other idols. (Jasher 11)

Terah confronts his son and Abram infers the larger idol is to blame. Terah explains the idols are powerless to commit such acts and Abram retorts, “then why do you worship them?”

Terah is furious and complains to Nimrod, obviously forgetting he had supposedly handed over Abram to Nimrod shortly after his birth. Nimrod is furious at Terah for having deceived him decades earlier and orders both Abram and Terah’s eldest son, Haran (whom Terah falsely accused of having hatched the original plot - Terah was afraid of Nimrod’s anger because of the earlier deception) to be bound and thrown in the furnace.

The guards that threw them in perished from the great heat emitted by the furnace, as did Haran (Genesis 11:28), but Abram and his clothes were un-

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son

touched by the flames and he walked around in the midst of the furnace for three days before he was released. (Jasher 12)

This story directly relates to the story of Shadrach, Meshach, and Abednego in Daniel 3. They tell King Nebuchadnezzar that they *know* Yahweh can save them from the fiery furnace, if He desires. They know, because they know the book of Jasher where Yahweh did it once before for Abram.

Nimrod's court was understandably amazed and sought to worship Abram, showering him with gold and precious stones.

11:28 “before” - *paniym* / paw-neem' [H6440] person, + please, pres-

ence, prospect, was purposed, by reason of, by implication, to face.

It is not saying Haran died earlier than his father (which he did), it is saying he died because of and in front of his father.

Jubilees 12 states Haran died as a result of a fire set by Abram that destroyed Terah's gods. It appears fire is a factor in his death and Abraham has feelings of guilt that cause him to nurture and protect his nephew, Lot.

11:29 Abram younger brother, Nahor, married the daughter of his older brother, Haran. Inter-marriage is common, but it probably did not come with the problems associated with it, today. Inbreeding, over time, suffers from a loss of biological and genetic information that will then produce defective offspring. Yahweh eventually prohibits the practice.

11:30 The first mention of Sarah is that she is barren. Sarah, Rebecca, and Rachel all have children much later in life, giving the impression that the nation of Israel was only possible through repeated, divine intervention. [RB]

11:31 Jasher 12 reveals that Nimrod had another nightmare concerning Abram that is interpreted by the court sages in the same way their earlier warnings of the infant

Abram were interpreted. Nimrod again seeks the death of Abram.

Abram convinces his father to seek advice from Noah and Shem, who tell him to heed Abram's advice and leave Ur (the land of the Chaldees).

If Sarai was Terah's daughter from another wife, Sarai would not be referred to as his "daughter in law".

Since Abram's mother stayed with him in the cave and then fled to Noah's home with Abram, Terah remarried a woman who already had a young daughter named Sarai. This made Sarai Abram's step-sister (not half-sister, as she is commonly characterized), a fact that he failed to share with Pharaoh and King Abimelech when he told them Sarai was his sister (Genesis 12:11-20; 20:11-12).

This would make Sarai the step-daughter of Terah, but the Word never uses the terms step-daughter, step-son, nor any other derivative of the concept. It may be that the narrative is more concerned with Sarai's spousal relationship with Abram than with the parental relationship with Terah.

12:1 [approximately 2000BC] Yahweh does not openly converse with many people, but He does with

Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

12 Now Yahweh had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will

Abram. The nurturing of Noah and Shem have made Abram a rarity in the land of Nimrod, as well as Terah's family and friends.

Though Terah has left Ur, he has not given up the wicked practices of Ur and Yahweh wants Abram away from the evil influences of his father and this land before Abram is corrupted, also (Matthew 10:37).

Abram is commanded to get away from his kindred and go to an unknown land and face unknown hazards, based on the Word of an unseen God.

This is the first recorded mention of Yahweh's Covenant with Abram. It is mentioned several more times and is formalized in Genesis 15. Though he is a man of great faith, he will still have moments of doubt (in himself, not Yahweh) and Yahweh will remind him of what He has unconditionally promised Abram.

shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

He does the same for you when you open and read His book.

Abram does embark at Yahweh's prompting (Hebrews 11:8), but he does not separate from his nephew, Lot - probably for the reasons mentioned in the notes at Genesis 11:28.

Yahweh prospers Lot, because of Abram, which will finally necessitate

the split from this last vestige of Abram's family (Genesis 13:5-12)

We, also, are to separate ourselves from evil people and practices that could keep us from committing ourselves to Yahweh and His ways - even if it means distancing ourselves from family and long-time friends. We are more likely to compromise with sin when family is involved than we would with strangers.

12:2-3 Yahweh has identified the line of Abram as the one that the Messiah will descend from - the Savior of all those that believe. Yahweh promises him seven-fold blessings and greatness. He also guaranteed him the ire of Satan.

Over 4000 years later, Abraham

is still revered by Christians, Jews, and Muslims - a vast majority of the world's current population. Yahweh accomplished in Abra-

History of Abraham - FOS: Parallelism

(Inversions and Alternations)

The physical and spiritual elements of Abram's life from Chapters 12 - 22 mirror each other in their results

- a. Abram's call - Promise of Seed (12:1-3)
- b. Sojourn in Canaan (12:4-9)
- c. Sojourn in Egypt - Denial of Sarai (12:10-20)
- d. Separation of Lot (13:1-13)
- e. Manifestation of the Land (13:14-18)
- f. War on Sodom - Rescue of Lot (14:1-24)
- g. Covenant made. (15)
- h. Sarai's plan (16)
- g. Covenant repeated. (17:1-14)
- h. Sarah's blessing (17:15-27)
- g. Covenant renewed. (18:1-15)
- f. Destruction of Sodom - Rescue of Lot (18:16 - 19:38)
- e. Sojourn in Gerar - Denial of Sarah (20:1-18)
- d. Manifestation of the Seed (21:1-8)
- c. Separation of Ishmael (21:9-21)
- b. Sojourn to Mamre (21:22-34)
- a. Abraham's Trial - Blessing of Seed (22:1-19)

ham what Nimrod had failed to do for himself, by his own works.

In his journeys, Abram shares his knowledge of Yahweh and many believe - they prosper under Abram's guidance. Some become committed servants (Jasher 13).

12:4-6 Abram appears to have 'adopted' his brother's family, of which, only Lot ([H3876] a veil-covering) is named.

"and the souls that they had gotten in Haran" - Abram had wealth and wealthy people acquire servants and slaves. If Abram was a good and fair employer, the people he hired to tend his flocks would have left Haran, also, to remain with him.

They enter into the land of Canaan and settle in Sichem [Shechem]. "Shechem" - *Shkem* / shekem' [H7927] ridge; Shekem, a place in Palestine; the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill.

Shechem is where Jacob / Israel returns to when he flees from his Uncle Laban in Haran (the land Abram departed from). It is be-

4 So Abram departed, as Yahweh had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

tween two large hills called mount Gerizim and mount Ebal, which is where Israel crosses the Jordan River when they finally enter the Promised Land (Deuteronomy 27:4, 12-13).

Yeshua first announces that he is the promised Messiah to the woman at the well ("Jacob's Well") at Sychar [Shechem] (John 4:3-6).

The "plain of Moreh" has the hill that Abraham will be asked travel to and sacrifice his son, Isaac, in Genesis 22.



7 And Yahweh appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Yahweh, who appeared unto him.

“the Canaanite was then in the land” - this phrase makes it appear that this section (at the very least) was written later than the time of Moses (who is generally acknowledged as the writer of the first five books of the Bible), because the Canaanites were still in the land during the time of Moses.

Some scholars (even some who believe that the Torah was written much later than Moses), believe that this verse only sets up the contrast between the Canaanites having the land and the land being promised to Abram’s seed.

The point of the notation, as Gerhard von Rad has seen, is to introduce a certain tension with the immediately following promise that the land will be given to Abram’s offspring. [RB]

Satan knows the value of the land and plants the descendants of the cursed one (Canaan) there to prevent Yahweh’s people from claiming the land.

The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Gen. 12. 6) “the Canaanite was then (i.e. already) in the land.” [EWB]

Yeshua tells a parable of an enemy that plants tares [weeds] in the master’s field (Matthew 13:25-30)

12:7 Yahweh “appeared” to Abram? Yahweh tells Moses, “Thou canst not see my face: for there shall no man see me, and live” (Exodus 33:20).

“appeared” - *ra’ah* / raw-aw’ [H7200] to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):--advise self, appear, approve, behold, X certainly, consider, discern.

This is more substantial than the ‘normal’ conversations Abram has with Yahweh. It may be a vision, similar to the one Abram has in Genesis 15.

Yahweh promises the land to Abram and his descendants (of which, he presently has no children). Abram builds an altar to Yahweh in this land to signify the promise and his belief in the promise.

Noah dies in the third year after Abram enters into Canaan (Jasher 13:9). After watching the world degrade, once again, into madness, does he know of the promise in the line of Abraham? Does he continue to have conversations with Yahweh?

12:8 “Bethel” - *Beyth-'El* / bayth-ale' [H1008] house of God; Beth-El, a place in Palestine:--Beth-el.

“Hai” - `Ay / ah'ee [H5857] a ruin (as if overturned):--heap, a place in Palestine.

Look at the choices mankind has: to abide in Bethel [House of God] or [destroyed / heap] [BBC]

12:9-10 Abram continues to move, possibly because of the great abundance that he and his nephew (Lot) possess. The land is unable to support both of them and their abundance. When famine strikes the land, Abram and Lot (Genesis 13:1) leave the land for Egypt.

One might surmise that famine cannot be a problem for someone with large herds of sheep and cattle, but it would be cruel to allow large numbers of the animals to starve if there is grazing land elsewhere.

12:11-13 We are not told that Abram was instructed to go to Egypt, but we do know that He instructs Isaac (many years later) to not go into Egypt (Genesis 26:2). Did Abram ignore a similar warning or just decide to go on his own without consulting Yahweh first?

Abram is fearful that Sarai's great beauty will cause the Egyptians to kill him so they could take Sarai as their wife. This injustice was used by King David, who killed Uriah to

8 And 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 builded an altar unto Yahweh, and called upon the name of Yahweh.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

obtain his wife Bathsheba. The news, today, has a plethora of stories of people killing someone so they can marry their spouse.

Before entering the land, he tells his wife to conceal their marriage and claim she is Abram's sister (rather than his half-sister). He is asking his wife to lie and possibly commit adultery to spare Abram from (at this time) an imagined, though possibly very realistic, threat.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And Yahweh plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

Is this immoral? What are their choices? If Sarai says, 'he is my husband', and they kill Abram, she loses her husband and still ends up in Pharaoh's harem. If she lies and no one makes her a concubine, have Abram and Sarai hurt anyone? What was their next move if Sarai is taken and raped by Pharaoh (she would not have been a consenting partner)?

Why didn't Abram trust in the protection of Yahweh? The promise of an heir presupposes that Yahweh will keep Abram alive long enough for Sarai to conceive. Still, walking into a deadly situation without taking precautions is a way of negating the blessings promised (as would be committing suicide).

"Honesty is the best policy" sounds good in normal circumstances, but what if the circumstances are not normal - as

in Egypt? In Nazi Germany, if one told the truth about the whereabouts of Jews, they were contributing to murder. Those that lied were not. [RB]

Even the prophet Samuel lies (through omission) to King Saul (1Samuel 16:1-4) after being coached by Yahweh to do so. We do not owe fidelity to would-be murderers.

12:14-15 Even at 60+ years of age, Sarai's beauty and charm was still such that Pharaoh is notified of her upon their arrival and he (a man who could have any woman in Egypt) takes her to be one of his wives (concubines).

"fair" - *yapheh* / yaw-feh' [H3303] beautiful (literally or figuratively):--+ beautiful, beauty, comely, fair(-est, one), + goodly, pleasant, well. Sarai was "very fair".

12:16 Pharaoh gives his new 'brother-in-law' an abundance of gifts. This speaks to the wealth that Abram possessed before entering Egypt. If he was of moderate means, Pharaoh would not have had to bestow so much wealth to impress him.

12:17 Jasher 15 gives details about the plagues suffered by Pharaoh and his court because of his taking of Sarai. It relates that both Abram and Sarai prayed for protection, but

that it was Sarai's prayers, specifically (not Abram's), that brought the angel that produced great discomfort to Pharaoh's house.

Abram benefitted from Sarai's prayers, also, even as we can benefit from the fervent prayers of our spouses, families, and friends.

Do not suppose this all happened in one day. Sarai would have been assigned to a harem and instructed by a Eunuch or another concubine in the ways to behave before Pharaoh.

There would have been a lengthy ritual of cleansing and she would have been assessed for diseases and demeanor. The plagues on Pharaoh's house would have increased over time, as would have Abram and Sarai's anxiety over their dilemma. The attacks physically discomforted Pharaoh when Sarai was finally brought to his bed chambers. Jasher speaks to an angel present to prevent Pharaoh from defiling Sarai.

Though he could not see the angel, Pharaoh surmised the attacks on him were spiritual and on account of Sarai - he begged for her to 'come clean' on why the spirits were plaguing his house and keeping him from her. She confesses that Abram is her husband and that they lied because of a fear of what the Egyptians might do.

12:18-20 Was Pharaoh a moral man that would not have taken

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

Sarai if he knew she was married? Possible, but doubtful. People with absolute power are generally absolutely corrupt and rationalize their capacity to do something as their moral right to do something

Pharaoh sends Abram and Sarai away from Egypt, with even more than he had already given to Abram (a shadow of what will happen in Exodus after the tenth plague). It is a bribe that includes Pharaoh's own daughter (from a concubine), Hagar, as a servant for Sarai.

13:1 It appears Abram's nephew, Lot, had travelled to Egypt, also, but his wife must not have been such a beauty since there is no mention of anyone taking her for a concubine.

2 And Abram was very rich in cattle, in silver, and in gold.

3 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;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of Yahweh.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

13:2-5 The famine must have eased because they both moved back to Shechem, where they had settled initially. They would not have moved to a land that could not support both of their large herds of cattle.

Did Abram build an altar in Egypt? The slaughtering of cattle for sacrifice was abhorrent to the Egyptians in the time of Moses, and may have been as early as the time of Abraham.

What was special about the altar at Bethel? Abram surely talked to Yahweh when there was no altar around. The altar was Abram's way of evidencing that Yahweh was special.

Do you have a special place or a special time of day that is reserved for special time with the Father? How are you evidencing His prominence in your life if you treat your time with Him no different than the time you spend with others. This is one of the reasons for keeping Sabbath.

13:6-7 Living together (or within close proximity) was normal because of the ties of family and the protection that large groups provided from gangs.

Differentiating grazing lands became problematic for the herdsmen of both groups which could have lead to hostilities (which was common throughout history - range 'wars' accompanied by violence occurred often in the American West, though today they are generally settled through legal disputes.

"Perizzite" - *Prizziy* / per-iz-zee' [H6522] inhabitant of the open country; a Perizzite, one of the Canaanitish tribes:--Perizzite, a rustic:--village (as opposed to a walled city).

This is one of the peoples (the Canaanites are as well) that Yahweh tells the Israelites He will drive out of the Promised Land when they go to possess it (Exodus 33:1-2).

According to Jasher, the inhabitants of the land complained to Abram about Lot's cattle grazing on their lands. This led to arguments between Abram and Lot.

The people of the region were doubtlessly problematic, so tension between Abram's company and Lot's crew could have invited conflict with the inhabitants who may have seen an opportunity.

13:8-9 To restore peace, Abram defers to his dead brother's son and gives Lot his choice of the land and promises to move to a different area that will not cause conflict.

13:10-11 The land that Lot chose appeared to be very lush, comparable to the Garden of Eden (which neither had ever seen) and the fertile lands they saw in Egypt. The language is similar to Eve seeing the fruit of the tree, "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired . . ." (Genesis 3:6)

Satan gets Lot away from Abram (as he did Eve from Adam) by tempting him to follow his senses rather than Yahweh's servant's example.

The tenor of the language ("separate" - sever, sunder, out of joint [H6504]) indicates that the split was not amicable.

13:12 Lot may have been tired of the nomadic life and longed for the city life he knew from Babylon. Initially, Lot pitches his tent outside of Sodom, but by chapter 19, Lot is living inside the city.

13:13 "wicked and sinners" - FOS *Hendiadys* (Two for One) - emphasizing the evil nature of the peoples.

After living in Babylon for many years, the exceeding wickedness

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

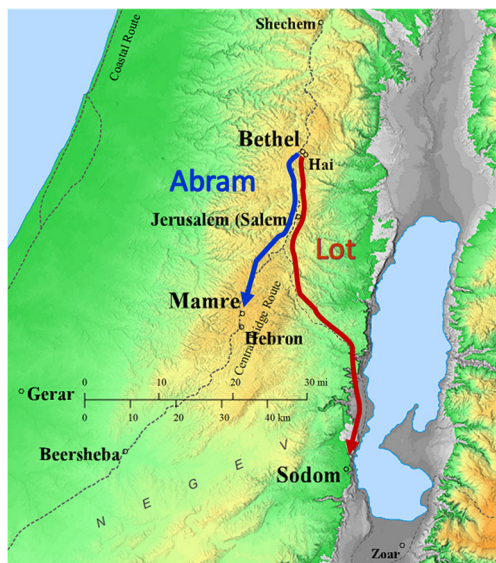
10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before Yahweh destroyed Sodom and Gomorrah, *even* as the garden of Yahweh, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before Yahweh exceedingly.

sinners of Sodom may not have appeared too abhorrent to Lot.



14 ¶ And Yahweh said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

This is the place he chooses to raise his four daughters - If he was a decent man, he compromised his morals in the hope of prospering financially. [RB]

13:14 It appears Yahweh was displeased with Lot, also. He waits until after their separation to identify the land that is promised to Abram and his heirs. Lot is never promised any land and now occupies land within sight of Abram. Lot would have been even more difficult to live with if he knew his seed would be

displaced by Abram's descendants.

Rashi (Rabenu Solomon Yitzchaki) states that after Abram parted from "the wicked one" (Lot), God spoke to Abram more often and at greater length [RB].

To walk with Yahweh, it may be necessary to separate ourselves from friends and relatives that cling to the things of the world, to ungodly ways. [BBC]

13:15-16 The land is given to Abram and his descendants forever. This affirms that there is a resurrection since Abraham never possessed more than the cave at Machpelah (Genesis 23).

The Hebrews were enslaved in Egypt for over 400 years; enslaved in Babylon for 70 years; and exiled from the land for nearly 1900 years, yet they always return to the promised land.

The current State of Israel is not to be confused with the Kingdom promised by Yahweh in the end times (Ezekiel 37:21-25; 47-48; Jeremiah 32:37-40; Micah 4:6-7). He does not use the United Nations to bring about His Will. Israel, today, is a placeholder in the land for the coming Kingdom.



Once, again, Yahweh promises Abram a son.

13:17 Yahweh is commanding Abram to legally acquire the land through a procedure known as *chazakah* (permanent tenure by adverse possession). By satisfying the elements of *chazakah*, the possessor becomes the owner of the property in place of the true owner. Walking the perimeter of a tract of land was an established legal custom in many ancient cultures.²⁸ [BBC]

This procedure is also used by conquering nations to validate their claim on lands acquired in battle.

The Jewish settlements on the West Bank are viewed as acts of adverse possession by the World (despite Israel defeating the Arab armies that attacked *them!*), but Yahweh gave these lands to Abram and his descendants 4000 years ago.

13:18 Abram separates himself 50 kilometers (31 miles) from Lot, which is a substantial distance on horse or camel back.

“plain” - 'elown / ay-lone' [H436] an oak or other strong tree:--plain. See also [H356] - 'Eylown / ay-lone'; oak-grove; Elon, the name of a place in Palestine, and also of one Hittite.

Abram dwelt in a wooded area that is owned or otherwise associated with Mamre, an Amorite (see

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto Yahweh.

14 And it came to pass in the days of Amraphel [Nimrod] king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

Genesis 14:13). Mamre is thought to be the name of a city, but it appears it is an encampment that bears Mamre's name, as does the settlement in Haran (Genesis 29:4)

Abram builds another altar in honor of Yahweh, who has protected him and has made him great promises - promises that have not and can not be fulfilled by man's endeavors.

14:1 The kingdoms of the Earth were grouped into regions that were managed by supervisors, who reported to Nimrod. With the confusion of languages, kingdoms were breaking away from the one-world government.

King Chedorlaomer (overall sovereign of this region) asked these other kings to assist him in subduing the southern kingdoms that had revolted from his reign. (Jasher 16:1-6)

²⁸ Chazakah: Judaic Law's Non-Adverse Possession; <https://engagedscholarship.csuohio.edu/cgi/viewcontent.cgi?article=1299&context=clevstlrev>

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and She-meber king of Zeboiim, and the king of Bela, which is Zoar.

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

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kir-iathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

14:2 These are the kings of the break-away kingdoms.

14:3 The Salt Sea (Dead Sea) has enlarged in the centuries since this battle - which makes sense since it is a 'dead sea' - the waters coming in have no way to exit.

14:4 Numbers in Scripture generally have spiritual significance.

Twelve is a perfect number, signifying perfection of government, or of governmental perfection. It is found as

a multiple in all that has to do with rule. [NIS]

Thirteen has come down to us as a number of ill-omen. Every occurrence of the number thirteen, and likewise of every multiple of it, stamps that with which it stands in connection with rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea. [NIS]

14:5 Rephaims" - *rapha'* / raw-faw' [H7497] in the sense of invigorating; a giant:--giant, Rapha, Rephaim(-s).

"Zuzims" - *Zuwziym* / zoo-zeem' [2104] plural, prominent; abundance, wild beast; Zuzites, an aboriginal tribe of Palestine:--Zuzims.

"Emims" - *'Eymiym* / ay-meem' [H368] plural, terrors; fright; dread, fear, horror, idol, terrible, terror. Emim, an early Canaanitish (or Maobitish) tribe:--Emims.

14:6-7 "Horites" - *Choriy* / kho-ree' [2752] cave-dweller or troglodyte; a Chorite or aboriginal Idumaeon:--Horims, Horites.

The inhabitants of the land included Nephilim, cavemen, and a host of other savages.

The route that the Mesopotamian Kings took is the same area the Israelites wandered for forty years after the Exodus. It is filled with savages and giants. Once they secured their flank, by subduing the inhabitants of

Figure of Speech: PROLEPSIS

(Anticipation)

An Anticipation of some future Time which cannot yet be enjoyed: but has to be deferred

Pro-leep-sis, Greek, πρόληψις, a taking beforehand, anticipation.

The Figure is so called when we anticipate what is going to be done, and speak of future things as present.

The name is also given to the Figure when we anticipate what is going to be said, and meet an opponent's objection.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

these areas, the armies turned back North to conquer the Amorites, Sodom and Gomorrah.

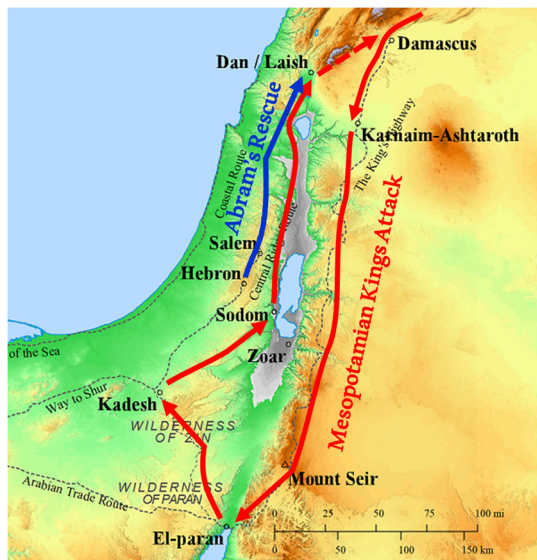
FOS: *Prolepsis* (Anticipation) - The Amalekites do not yet exit, but adding their future occupation of this land emphasizes the wickedness of inhabitants.

14:8-9 The Word implies the invading armies were outnumbered (“four kings with five”), but they triumph over the kingdoms of the Salt Sea.

14:10 “Slimepits” - Bitumen pits. Bitumen is a hydrocarbon similar to petroleum and natural gas. It is found in small lumps and larger masses in the cretaceous limestone on the west side of the Dead Sea. In ancient times it was exported to Egypt to be used in embalming mummies.²⁹

According to Herodotus and other classical writers the slime [H2564] was used as mortar with sun-dried bricks (Genesis 11:3). It is also referred to as “pitch” [H3722] (used on Noah’s Ark - Genesis 6:14 - and the infant Moses’ ark - Exodus 2:3).

Various conjectures have been made as to the part played by bitumen in the destruction of Sodom and Gomorrah.



²⁹ Bible Study Tools: Slime, Slime Pits; <https://www.biblestudytools.com/dictionary/slime-slime-pits/>

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan [Laish].

And “fell” there - *naphal* / naw-fal' [H5307] to fall, in a great variety of applications (intransitive or causative, literal or figurative):-- cast (down, self, (lots), out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), fell(-ing), fugitive, overthrow, overwhelm, perish, slay, smite out, X surely, throw down.

The kings either threw themselves into the pits to escape or they were killed there. If they died, a newly designated king of Sodom was the one that met Abram in verse 17.

14:11-12 To the victor belong the spoils (Andrew Jackson).

Lot, who is probably still living just North of Sodom, is in the path the Mesopotamian Kings take to return to their

homeland. “An army travels on its stomach” (Frederick the Great) was as true then as it is today. Lot’s herds would have been a welcomed supplement to the Army’s Quartermaster.

Mamre (the person, not the city), Eshcol, and Aner appear to be friends or business partners of Abram. They have a very good relationship with Abram because they are willing to pursue and fight against a vastly superior army at the request of Abram.

14:13-14 The armies must have bypassed the city of Hebron on their return to the North (the Central Mountains would have given them protection on their flank) because someone who escaped the battle has to tell Abram that his nephew has been captured.

“Confederate” - *ba'al* / bah'-al [H1167] a master; hence, a husband, or (figuratively) owner (often used with another noun in modifications of this latter sense):--+ archer, captain, chief man, + confederate.

Mamre, Eshcol, and Aner are all related and probably all live in the same encampment. They associate with Abram for mutual business purposes, not as servants or slaves.

Despite the previous dispute with Lot, Abram takes 318 “trained” men (Abram would have

men who could fight, as well as do other chores. Weakness would invite bandits to descend on his camp) and he pursues the massive army (Jasher states the armies began their campaign with 800,000 men) that has just vanquished dozens of cities and other communities, so he can rescue Lot and his possessions.

How many ‘untrained’ men did Abraham have in his encampment? How many women and children? Think how prosperous Abraham must have been to be able to support 600 - 800 people on a daily basis.

“Dan” - the Danites renamed the city after the Israelites conquered the Promised Land. Its original name is Laish.

14:15 Generally, supplies, plunder, and captives are at the rear of an army so they do not obstruct the movement of the fighting forces. A somewhat large contingent of soldiers (a rear guard) would march with them to protect the supply train. This force would have been much larger than Abram’s small band, yet he defeats them.

One could argue that defeated forces of the Salt Sea would have joined Abram in attacking the retreating forces, but then the passages concerning Abram getting all the wealth that was recovered would make no sense.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

Verse 17 states the main force of the army must have reeled around to engage Abram’s company and attempt to recapture their takings. Abram, with the help of Yahweh, defeated the larger force as well.

Hundreds of years later, Gideon also attacks a much larger force of Midianites at night (Judges 7). He has the example of Abram and the promise of Yahweh to be with him in the fight.

This is the second time Abram and Nimrod have encountered each other and Abram is the victor, again.

14:16-17 Lot and his goods return to the Salt Sea area of Sodom, but there is no indication of a reconciliation. Other goods and captives are returned, also, and the King of Sodom (who initially hid in the slime pits) comes out to welcome and thank the conquering hero.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high El.

19 And he blessed him, and said, Blessed *be* Abram of the most high El, possessor of heaven and earth:

20 And blessed be the most high El, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

”Shaveh” - *Shaveh* / shaw-vay'
[H7740] plain; Shaveh, a place in Palestine:--Shaveh. see [H7737 - *shavah*]; properly, to level, i.e. equalize; figuratively, to resemble; by implication, to adjust (i.e. counterbalance), countervail, (be, make) equal, be (make, a-)like, make plain.

The word “plain” means a wooded area and Shaveh is the valley of the plain (meadow) - the ‘king’s valley’. The valley appears to belong to Melchizedek because he ‘brings forth bread’ and wine’. The owner usually serves food, not the guest.

There is an expression in modern Hebrew, “to reach the Valley of Shaveh”, *lehagi'a le'Emek Shaven*, (להגיע לעמק שווה), meaning “to reach a compromise”, referring to this valley.

The Hebrew makes it apparent that it is here, in this valley, that Abram was tempted to compromise his principles, his

integrity - his faith. While Melchizedek blessed Abram in the name of God Most High, the King of Sodom tempted him with spoils.³⁰

“King’s dale” is mentioned again in 2Samuel 18:18. Absalom (King David’s rebellious son) erects a pillar as a memorial because he has “no son to keep [his] name in remembrance.”

14:18-20 Abram is not the only believer in a monotheistic God, Creator of Heaven and Earth.

King Melchizedek (King of Righteousness) - Melek [4428] and tsedek [6664] of Salem (“peace” - [H8004] - later known as Jerusalem) is a priest of “El” ('el / ale [H410] shortened from Elohiym - strength; as adjective, mighty; especially the Almighty (but used also of any deity):--God (god), X goodly, X great, idol, might(-y one), power, strong.

Originally, the name Salem probably had to do with a Ugaritic [Amorite] god, but transliterated this name neatly concurs with the Hebrew verb שלם (shalem) meaning to be complete, sound, and the familiar noun שלום (shalom), meaning peace:

“possessor” - *qanah* / kaw-naw'
[H7069] to erect, i.e. create; by extension, to procure, especially by

³⁰ Abram's Unexpected Test - https://ip.israelbiblicalstudies.com/ip_iibs_dhb_valley_of_shaveh_fb-en.html?cid=69404&commChannel=1

purchase (causatively, sell); by implication to own:--attain.

Melchizedek appears to be a priest of the one, true Creator of Heaven and Earth (as is Abram), but he may not have the understanding of Him as Abram does (the use of “El” instead of Elohim - Hagar, the Egyptian hand-maid of Sarai, refers to Him similarly in Genesis 16:13).

Polytheism (belief in many gods with different functions) is rampant in the land and, amazingly, we find a man who is a king and a priest that worships a sole deity. Still, Yahweh has invested His energies into Abram and his coming seed to be the emissaries of Himself.

Yeshua is referred to, several times, as “an high priest after the order of Melchizedek” (Psalm 110:4; Hebrews 5:5-6, 9-10; 6:20; 7:17, 21). Yeshua (of the tribe of Judah) is a priest in heaven and is therefore not bound by the restriction that earthly priests must be Levites of the lineage of Aaron (Exodus 28:43).

Abram gives tithes (ten-percent) to the King of Salem, but he rebukes the King of Sodom (verses 22-23) - the Sodomite is probably a major reason why the people of his city are so exceedingly wicked.

Where did the tithe that Abram gave to Melchizedek come from? The ten-percent could not have come out of his own pocket. If that was the case, it would not be a tithe since Abram’s existing wealth did not qualify as increase to tithe from (see more on tithing in the notes at Genesis 28:22).

Jasher 16 states that Abram tithed of the spoils from his victory. If Abram returned all the captured people and possessions from the five kingdoms, part of this would have included the citizens and property of Salem. Did Abram give Melchizedek his people and goods plus an additional ten percent?

The ten-percent would have come from of Sodom’s substance (as well as the other three cities) and given to the



21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto Yahweh, the most high El, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

king of Salem. Since the king of Sodom offers Abram all the goods in the next verse, he probably is not upset with this gift (resulting in him not getting everything back - of course, he would have nothing if Abram had not defeated Chedorlaomer).

14:21 The King of Sodom wishes to repay Abram for returning the people and riches stolen by the invading army and offers to let him keep the spoils if he will but return the people (Abram could have kept everything and everyone based on the laws of war back then).

14:22-23 Abram identifies Melchizedek's "El" as Yahweh. Other faiths may believe in one deity, but it is not the God of the Bible (e.g., Islam's Allah).

"I have lift up mine hand unto Yahweh, the most high El" - He swore an oath to Yahweh. Did Abram make 'a deal' with Yahweh in exchange for His help? Did his prayer only request help to free Lot and Yahweh went further and destroyed the invaders, thereby freeing every captive and all the treasure?

We already know Abram was wealthy, so he did not need the additional riches. Abram was concerned that people would mistaken how he had acquired his wealth (from the bounty of Yahweh, not Sodom). Abram also did not want the King of Sodom believing that he owed the King an obligation.

14:24 Abram did use some of the resources to cover his costs of the deployment (feeding the "young men") He also states that Aner, Eshcol, and Mamre get their portion, reaffirming they were independent of Abram's house and business partners and/or friends.

15:1 “Fear not” - probably the most common utterance made by Yahweh and/or His angels when they appear to man.

“vision” - *machazeh* / makh-az-eh' [H4236] to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of:--behold, look, prophesy, provide, see.

Man, in his fallen state, cannot look upon Yahweh and survive the revelation (Exodus 33:20), therefore, Yahweh reveals Himself in a vision to Abram.

The “Armor of God” in Ephesians 6 includes “the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” (Ephesians 6:16)

“reward” - *sakar* / saw-kawr' [H7939] payment of contract; concretely, salary, fare, maintenance; by implication, compensation, benefit:--hire, price, reward(-ed), wages, worth.

Not just a benefit, but an ‘exceeding great’ one. Abram had refused a reward from the kings of Sodom and Gomorrah, but Yahweh promises him an even greater reward than

15 After these things the word of Yahweh came unto Abram in a vision, saying, Fear not, Abram:

I am thy shield, and thy exceeding great reward.

2 And Abram said, Yahweh, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

what the kings could have given him (e.g., salvation).

15:2-3 FOS: *Asterismos* (Indicating) - Every time “Lo” or “Behold” is used (especially by Yahweh) is calls our attention to the gravity of what is being said.

Abram is unhappy that everything he owns and any additional gifts will go to someone else’s family (his steward, Eliezer) upon Abram’s death. We all want to leave something to our own children - no man wishes to work his entire life only to have others enjoy the fruits of their labors.

Figure of Speech: ASTERISMOS

(Indicating)

The Calling Attention to by making a Star or Mark

As-ter-is-mos. Greek, *ἀστερισμός*, a calling of attention to a thing by making an asterisk.

Hence the figure is used when we employ (not an asterisk) but some word, which answers the same purpose, in directing the eye and the heart to some particular point or subject, such as “Lo!” or “Behold!”

The word “behold” is not a mere interjection, but is really a verb, telling us actually to look and see, and observe and note attentively.

4 And, behold, the word of Yahweh *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in Yahweh; and he counted it to him for righteousness.

Eliezer is one of the gifts that Nimrod gave to Abram after surviving his time in the furnace (Jasher 12:59)

The one thing he desires (Sarai, also) more than the riches is an heir. Abram recognizes that the miracle of birth requires more than just the physical act of sex. Abram and Sarai are presumably doing their part, but Abram complains that Yahweh is not doing His part.

What a great relationship Abram has with Yahweh. He can speak his mind and complain to the Almighty, Creator of the heavens and the Earth.

15:4-5 Yahweh assures Abram that he will have a biological child(ren) who will be his heir(s). Curiously, no mention is made that Sarai will be the moth-

er. This omission and Abram's retelling of it to Sarai is probably what leads to the decision to use a surrogate mother in chapter 16.

15:6 "he believed in Yahweh" - this simple phrase is very powerful. Abram is in his mid-80s and is aware of his physical limitations to produce children, but he believed "and [Yahweh] counted it to him for righteousness."

"righteousness" - *tsdaqah* / tse-daw-kaw' [H6666] to be (causatively, make) right (in a moral or forensic sense), (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness); rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity):--justice, right(-eous).

This was positive imputed righteousness (because he believed concerning [Yahweh]). It was more than forensic righteousness, which was negative or non-imputation of sin (Psalms. 82:1, 2). This was the consequence of the Gospel preached to Abram. [EWB]

Abram believed in Yahweh, not just His words. He believed and acted according to his faith in Yahweh. This is a po-

The Covenant - FOS: *Parallelism*

The Seed and The Land (Repeated Alternation.)

- | | | |
|---|---|----------|
| a. Covenant Maker (The Word of Yahweh) - vs 1 | } | The Seed |
| b. Enquiry (vs 2-3) "What wilt Thou give?" | | |
| a. Covenant Announced (The Seed) - vs 4-5 | } | The Land |
| b. Belief - vs 6 | | |
| a. Covenant Maker (Yahweh) - vs 7 | } | |
| b. Enquiry (vs 8) "Whereby shall I know?" | | |
| a. Covenant Prepared - vs 9-11 | } | |
| b. Answer (vs 12-16) "Know of a surety" | | |

tent relationship that few are able to replicate . . . even in a good marriage. This is why Abram was chosen; why he is considered righteous; and why he is our great example.

Righteousness is not ‘imputed’ because someone refrains from committing sin. One that believes and acts on the Word refrains from sin, which is the evidence of their righteous commitment. The distinction sounds negligible, but it is huge.

Many believe in God, but their actions belie their faith. Belief is not sufficient for righteousness.

¹⁹ Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ²⁰ But wilt thou know, O vain man, that faith without works is dead? ²¹ Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? ²² Seest thou how faith wrought with his works, and by works was faith made perfect? ²³ And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ²⁴ Ye see then how that by works a man is justified, and not by

7 And he said unto him, I *am* Yahweh that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, my Sovereign Yahweh, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

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

faith only (James 2:19-24). See, also: Romans 4:3; 4:9-13; and Galatians 3:6-9).

15:7-8 Yahweh, again, tells Abram that he will inherit the land (Genesis 13:14) and Abram questions what this will look like. Abram does not question the promise of his having children, despite being too old to procreate, but the promise of the land is fraught with complications, and not just that it is already inhabited by many, many people.

He is not questioning Yahweh’s ability to do what He has promised, but Abram is asking how he will know that it has been accomplished since there is unlikely to be a notarized deed.

15:9-10 Abram recognizes that Yahweh’s request is part of legal proceeding that existed at the time:

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

This was a well known rite in the ancient Near East in which animals were cut in half. The two parties who were to be bound by a covenant walked between the halves of the animals. The idea is that just as the animals were cut in half so shall it be done to the one who violates the covenant. The covenant ceremony is also referenced [in] Jeremiah 34:18-20.³¹

Covenants were/are not mere promises (contracts can be reneged upon without stigma - many have provisions and remedies included for the breaking of them), therefore blood was shed and an oath was sworn to the parties' gods to seal the commitment.

15:11 Scavengers are symbolic of evil and death. Is the Word telling us that

Satan is trying to disrupt the covenant? Abram believed in the promises of Yahweh, but belief alone is not enough ("faith without works . . ."), we must be ready to fight against the devil's attempts to steal our blessings (Armor of God - Ephesians 6:10-18) [BBC]

15:12-15 "deep sleep" - *tardemah / tar-day-maw'* [H8639] a lethargy or (by implication) trance:--deep sleep. to stun, i.e. stupefy (with sleep or death):--(be fast a-, be in a deep, cast into a dead, that) sleep(-er, -eth).

This is the same as Adam experienced when Elohim took from his side and made Eve (Genesis 2:21).

"horror" - *'eymah / ay-maw'* [H367] or (shortened) *remah* {*ay-maw'*} fright; concrete, an idol (as a bugbear [demon]):--dread, fear, frightful, horror, idol, terrible, terror.

"darkness" - *chashekah / khash-ay-kaw'* [H2825] darkness; figuratively, misery:--darkness.

"Know of a surety" - FOS: *Pol-yptōton*. Hebrew: knowing, thou shalt know

Yahweh relays that Abram's seed will become slaves for 400 years, causing a dreadful misery to envelope the 'sleeping' Abram (see also, Acts 7:6).

³¹ Bizarre Story of Abraham Cutting Animals in Half - <https://ready4eternity.com/the-bizarre-story-of-abraham-cutting-animals-in-half/>

This is an odd revelation to give to Abram after telling him that his heirs will inherit the land and his wealth. Let's break down everything Yahweh is telling Abram:

- Your descendants will be slaves in a foreign land (Egypt) for 400 years. This appears to be a contradiction in the Word because Israel was in bondage for 430 years (Exodus 12:40-41).

(Yahweh gave Abram a round number in prospect, and the Torah provided the precise number of years in retrospect. If the Torah was written by men, an editor would have 'corrected' this seemingly glaring contradiction.) [RB]

It is also believed that the 400 years is more accurately translated as 'four generations' or 'four lifetimes' (see the notes at verse 16).

- Abram will die peacefully at a good, old age. Why share the slavery vision with Abram when he will not be affected by it, or presumably cannot intercede for his heirs?

Abraham would have shared this revelation with his son, Isaac, who would have shared it with Jacob and Esau, and on and on. No generation would have known they were the ones to be enslaved until it hap-

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

pened. Knowing that this was prophesied and that Yahweh would end it would have been some comfort to a future, enslaved generation.

- There is an afterlife for the righteous. (the promise of the land did not take place in Abram's lifetime - he will need to be brought back to life when the land is finally in possession of Abram's descendants).
- Slaves are not known for being wealthy. Abram's great wealth would eventually be stolen by a foreign land that enslaved his progeny. Nevertheless, they will leave their bondage with great abundance.

15:16 "generation" - dowr / dore [H1755] properly, a revolution of time, i.e. an age or generation; also a dwelling: --age, , generation, (n-)ever, posterity.

This is more properly translated as 'four lifetimes'. At this time, people lived 100+ years. [RB]

"iniquity" - `avon / aw-vone' [H5771] perversity, i.e. (moral) evil:-- fault, iniquity, mischief, punishment (of iniquity), sin.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day Yahweh made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Specially connected with idolatry. Used because an idol is nothing and vanity. Hence, 'avon comes to mean vanity (cp. Job 15. :n. Ps. 10. i. Prov. 22. 8, &c.) and is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such. [EWB]

The Amorites were the descendants of one of the sons of the cursed Canaan (Genesis 9:21-22; 10:16). The Amorites were wicked and occupied part of the land promised to Abram, but their evil had not, yet, reached a point where Yahweh was ready to examine and annihilate them.

15:17 “furnace” - *tannuwr* / tan-noor' [H8574] a fire-pot:--furnace, oven, lamp.

“lamp” - *lappiyd* / lap-peed' [H3940] to shine; a flambeau, lamp or flame:--(fire-)brand, (burning) lamp, lightning, torch.

These are not two beings - these are two adjectives describing the same entity: Yahweh. Yahweh leads His people through the wilderness as a pillar of a cloud by day, and by night in a pillar of fire (Exodus 13:21-22; see also Isaiah 4:5 and Numbers 9:16).

15:18 “made” - *karath* / kaw-rath' [H3772] to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces.

The understanding was that the breaker of such a covenant would be cut in two, like the animals.

The English reads that Yahweh made a covenant, but the Hebrew reads that Yahweh ‘cut’ a covenant - hence the animals cut in two and Yahweh passing through them.

Unlike later covenants, these first two covenants [Noah and Abram’s] are unconditional on God’s part: they demand nothing additional of human beings.

The notion of a covenant between God and man was revolutionary because all other cultures and religions believed that the gods acted capriciously and that

the world was therefore completely erratic and unpredictable. When God covenanted with Noah and Abram, He pledged to be dependable and trustworthy, thereby creating for the first time immutable spiritual and moral laws. [RB]

Before this it was "I will". From now on it is "I have".

15:19-21 The peoples (tribes) that resided in this land - they were given to Abram, also. "in thee shall all the families of the earth be blessed" (Genesis 12:2-3)

Ten nations - ten signifies the perfection of Divine order, commencing, as it does, an altogether new series of numbers. Completeness of order, marking the entire round of anything. [NIS]

16:1-2 When Abram shared the vision with Sarai, she must have noticed her omission from the promise. Since she is infertile, she has her handmaid (the one Pharaoh gave her, mentioned in the notes at Genesis 12:20) act as a surrogate to help bring about the prophecy.

"Hagar" - The name Hagar could mean **Flight** thanks to a very rare Semitic verb, **The Sojourner / The Dragged Away One** thanks to more common ones, or either

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

16 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, Yahweh hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Pressed Into Service or Messenger thanks to a Greco-Persian group of terms. [AP]

Abram must have come to the same conclusion, because he does not reprove her and insist they wait for Yahweh to perform a miracle.

Many times, we may be required to take action to bring about a promise from Yahweh. Would Abram have received the covenant had he not left Chaldees? Would Noah have been spared if he had not built the ark? Sarah's actions, though logical, were not directed by Yahweh. Did Abram ask Yahweh whether they

³² Little Known Facts About Surrogate Mothers; <https://jesusway4you.com/2021/08/20/little-known-facts-about-surrogate-mother-ancient-style/>

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

should use a surrogate, or even if Hagar was the right surrogate?

At the heart of her decision was the knowledge that a wife's inability to produce an heir was considered justification for divorce.³²

This must have been a concern for Sarai, since she was barren. Using a surrogate to provide a child for an infertile couple was an established custom at this time and was even written into the Hammurabi Code of Babylon [HC #138].

Later (Genesis 30:3), Rachel has Jacob conceive with her servant, Bilhah, and declares the child "shall [be born] upon my knees" Robert Alter states, "Placing the newborn on some-one's knees was a gesture of adoption."³³

Jasher 16:26 has Sarah using the same "upon my knees" expression.

16:3 "Wife" - *'ishshah* / ish-shaw' [H802] a woman:--(adulter)ess, each, every, female, X many, + none, one, + together, wife, woman. Often unexpressed in English.

The Hebrew states that Hagar is given to Abram "for wife" (not, "to be his wife") or 'to woman' (to perform a womanly act of bearing a child). The next verses clearly express that she is a concubine and still a servant. Concubines and surrogacy were commonplace in this age, so there was no reason to elevate Hagar to the status of "his wife" to appease any community standards.

16:4 Though only a concubine, Hagar knew she was now more vital than her mistress, since she bore Abram's heir and Sarai could not. In much of world history (and still in some cultures, today) a woman's worth was marked by her ability to bear children, especially male children.

Questions:

Elohim promised Abram a son. Sarah and Abram forced the issue by using a surrogate. At that time, did they believe the prophecy was now fulfilled?

Did Abram teach Ishmael the 'charges, commandments, statutes, and laws of Yahweh' (Genesis 18:19 and 26:5) before knowing about Isaac?

Did any of the lessons stick?

³³ Genesis: Translation And Commentary by Robert Alter; <https://epdf.pub/genesis-translation-and-commentary867b30b8c140afd5fe479f0e0f807e1a87925.html>

16:5 Sarai did not think though the consequences of another woman bearing her husband's child. Now that she sees the results of her actions she wants Abram to clean up the mess she created - and blame him for it at the same time.

"Yahweh judge between me and thee." - She is accusing Abram of being more guilty for the new state of affairs because he acted on her recommendation. Her recommendation did not change the status quo, but his action of impregnating Hagar, based upon Sarai's recommendation, did change it - dramatically.

Jasher 16:31 shares that Sarai's accusation is based on Abram praying to Yahweh for a child, but neglecting to include her, as the mother, in the prayers - this would make it a more understandable indictment, but still unfair. Abram's prayers are never revealed, so there is no way to know. It is safe to assume that Sarai's prayers included herself.

16:6 Conceiving a child with Hagar should have produced some form of commitment from Abram since her seed was his flesh and blood, but he caved to the demands of his wife to spare himself the drama in the home. Of course, his caving to her demand to inseminate Hagar started this chain of events.

Sarai appears very domineering. We begin to see that Sarai has a cruel side to her and is willing to

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: Yahweh judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 ¶ And the angel of Yahweh found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt

use it to get what she wants. Right now, what she wants is for Hagar to understand that she is meaningless in her masters' eyes. The lesson is so vicious that Hagar runs away - toward Egypt.

"hardly" - *'anah* / aw-naw' [H6031] the idea of looking down or browbeating; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):--abase self, afflict (-ion, self), chasten self, deal hardly with, defile, exercise, force, humble (self), hurt.

Laban later warns Jacob to never treat his daughters (Jacob's wives) cruelly [*anah* - Genesis 31:50]

16:7-9 There are few references of Yahweh communicating with gentiles. This Egyptian servant is a rare exception - her relationship to Abram is more valuable than she will ever understand.

thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of Yahweh said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of Yahweh said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of Yahweh said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because Yahweh hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of Yahweh that spake unto her, Thou El seest me: for she said, Have I also here looked after him that seeth me?

“Shur” - *Shuwr* / shoor [H7793]

Shur, a region of the Desert:--Shur.

The same as [H7791] - a wall (as going about):--wall.

The Egyptians built a wall to defend their frontier on the north-east from the desert tribes. The “Walls of the Ruler”, a line of fortifications extended from Pelusium to Heliopolis to control the trade route between Egypt and Canaan.³⁴

Hagar has no plan for her flight, except for getting away from Sarai. The angel reminds her of her status as Sarai’s maid and instructs her to return to that position. This instruction would be for the benefit of Abram, also, who would not have to worry about his son in a strange land.

16:10-12 Not only does Yahweh’s messenger speak to her, he gives her a personal prophecy.

“Ishmael” - *Yishma`e'l* / yish-maw-ale' [H3458] God will hear; the name of Abraham's oldest son.

“I will multiply thy seed exceedingly” and “he shall dwell in the presence of all his brethren” - Ishmael is the patriarch of several races and lines, primarily, the Arabs.

Abraham is the true father of both the Arabs and the Israelites, therefore both peoples are from the line of Shem, meaning they are both Semites. [BBC]

Islam is a religion that includes Egyptians, Persians, and others from the line of Ham - ‘Arab’ is a family line that does not.

16:13 Though Hagar would have presumably heard Abram speak of Yahweh on numerous occasions, she gives Him a name that is personal to her - ‘the god that sees me’.

³⁴ "The Walls of the Ruler" in Egyptian Literature and the Archaeological Record; <https://www.jstor.org/stable/25066962>

16:14 “Beer-lahai-roi” - *B'er la-Chay Ro'iy* / be-ayr' lakh-ah'ee ro-ee' [H883] well of a living (One) my Seer; a place in the Desert.

Isaac will later settle in this area for a time and the Israelites will pass through this land when they wander in the wilderness for forty years.

16:15 Abram honored the word given to Hagar in the desert and named his son Ishmael. He may have been given a similar revelation, but it is not recorded.

17:1-2 Thirteen years elapse between these verses and the previous. Once again, Elohim promises Abram that He will provide him with offspring. How many times, over the many years, did Abram hear the same promise?

“walk before me” - *halak* / haw-lak' [H1980] to walk (in a great variety of applications, literally and figuratively):--(all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on

“before” - *paniyim* / paw-neem' [H6440] the face (as the part that turns); used in a great variety of applications (literally and figuratively); also (with prepositional pre-

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six [86] years old, when Hagar bare Ishmael to Abram.

17 And when Abram was ninety years old and nine [99], the Yahweh appeared to

Abram, and said unto him, I *am* the Almighty El [*El Shaddai*]; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

fix) as a preposition (before, etc.):--

‘walk as I have shown you and be perfect’ (see also, 1John 2:6)

“perfect” - *tamiym* / taw-meem' [H8549] entire (literally, figuratively or morally); also (as noun) integrity, truth: --without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole.

What would Abram have been shown as a standard for him to follow to be ‘without blemish’? Elohim shared His Word and His Will (which are the same thing) with Abram. The same Word that would be put in writing at Mount Sinai.

3 And Abram fell on his face: and Elohim talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a Elohim unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their Elohim.

9 ¶ And Elohim said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

17:3 The way that Elohim presents Himself unto Abram appears to be different, because Abram falls on his face during this interaction. Other conversations do not mention Abram prostrating himself.

17:4-5 Elohim proclaims the covenant again, but in a way that assures Abram that the fulfilling of it is at hand. Elohim is ready to provide the child that Abram and Sarai have been promised.

“Abraham” - father of a multitude [H85] vs “Abram” - high father [H87]. The fifth letter of Hebrew alphabet (א = H), put in middle of his name = No. 5, Grace. [EWB]

A change of name signals an event of great importance: A cardinal often changes their name when elected Pope; a prince often does when coronated king; and a wife often does when entering the covenant of marriage. [RB]

17:6 “exceeding fruitful” - The Hebrew reads, “very, very fruitful”. FOS: *Geminatio* [see Epizeuxis - Duplication]. Elohim is emphasizing His blessing.

Lots of off-spring was a significant blessing in ancient times (the inability to conceive children was grounds for divorce), but Abraham was being promised even more.

His offspring became the Israelites, the Arabians, the Midianites, and the Ishmaelites.

Though kings were not part of Elohim’s plans for Israel (1Samuel 8:4-22), He knew that His people would desire to be like all the other nations and would appoint kings over themselves.

17:7-9 Elohim reiterates His sworn covenant with Abraham and every generation to follow. This does not mean that every generation will be blessed, because all have the ability

to reject the promises. One's refusal to accept a promise does not negate the promise, it just leaves it unredeemed.

17:8 "wherein thou art a stranger" - Hebrew reads, 'land of your sojournings'. Abrahams constant wanderings are his fulfilling of the *chazakah* (permanent tenure by adverse possession). See the notes at Genesis 13:17

17:10-14 Circumcision becomes the physical evidence of man's acceptance of the covenant. The procedure is performed on an infant on the eighth day because the parents are responsible for modeling the covenant to their children throughout their entire lives (Deuteronomy 11:19).

Tzitzits (tassels - Numbers 15:38-39) are another evidence proscribed by the Word. A circumcised child can later reject the covenant, once grown, but the tassels are a daily commitment that the believer will "remember all the commandments of the LORD, and do them."

Failure to circumcise one's child is a testament that the parent refuses to raise their child to be obedient to the Word and Will of Yahweh (Proverbs 22:6). Many Jewish parents in Nazi Germany and the Soviet Union refused to circumcise their

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

sons to avoid the later persecution of their children by the government.

The blessings of Yahweh are only promised to those who claim the blessings of Yahweh. This does not prohibit the child from having themselves circumcised once they become an adult, if they desire.

17:12 "he that is eight days old" The number eight often refers to 'a new beginning'.

the seventh day was the day of completion and rest, so eight, as the eighth day, was over and above this perfect completion, and was indeed the first of a new series [NIS]

17:12-13 Elohim's covenant extends to all the people within Abraham's sphere of influence (e.g., servants) if they also keep the covenant - this foreshadows the blessings on the foreigners who

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And Elohim said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

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

leave Egypt with the Israelites (Exodus 12:38, 49).

Elohim has always sought a relationship with committed believers, no matter their lineage.

17:14 “that soul shall be cut off from his people” - circumcision is not only a physical commitment to the Covenant, it is also a requirement to participate in a Passover seder (Exodus 12:43-49), the most widely enacted ritual of the faith, after Shabbot.

Being excommunicated from a tribe could be a death sentence, since there is

strength in numbers. Enemies and other miscreants are not deterred from attacking stragglers and outcasts.

Children were not circumcised during the 40-year wandering in the Wilderness. Once they crossed the Jordan River, Joshua had all the males circumcised. Yahweh then tells Joshua, “This day have I rolled away the reproach of Egypt from off you” (Joshua 5:9).

Being circumcised does not make someone a believer, but circumcision is the evidence of someone who believes and has accepted the Covenant.

17:15-16 Sarai gets her name changed, also. She is the only woman in the Torah to be renamed. Additionally, She is finally named as the mother of Abraham’s progeny that will inherit Elohim’s promises.

“Sarah” - female noble:--lady, princess, queen [8283] vs “Sarai” - dominative, controlling [H8297].

The fifth letter of Hebrew alphabet (ה = H), put in her name = No. 5, Grace. Same as Abraham [EWB]

17:17 Abraham is not questioning Elohim, he appears to be joyfully acknowledging the impossibility of the obvious . . . but for the intervention of Elohim (see John 8:56; Romans 4:16-25).

17:18 Though Ishmael is not the child of the Covenant, he is still Abraham's child and he wants the best for both of his sons. Abraham may have been reminding Elohim of the earlier promise made to Hagar and presumably communicated to Abram..

17:19-20 "Isaac" - *Yitschaq* / yitskhawk' [H3327] laughter (i.e. motherly); Jitschak (or Isaac).

Elohim emphasizes that Isaac is the child of the promise of whom the covenant will flow through.

He then repeats some of the prophecy He gave to Hagar about Ishmael from before he was born, as if to say, 'I have not forgotten and I will do what I said I would do.'

"exceedingly" - The Hebrew reads, "very, very fruitful". FOS: *Geminatio* [see Epizeuxis - Duplication]. Elohim is again emphasizing His blessing on Ishmael as He did with Abraham at verse 6.

17:21 Elohim re-emphasizes that Isaac is the child of the Covenant. Abraham is a fair and a just man, but he is being repeatedly told that the one child is more favored and that he needs to come to terms with that.

17:23-27 Abraham wastes no time - he circumcises all the males in his house, including servants and slaves.

Abraham is the father of the faith because he believes in everything Elohim tells him, he quickly acts on everything that Elohim tells him to do, and he "kept [His] charge, [His] commandments, [His] statutes, and [His] laws" (Genesis 25:6).

18 And Abraham said unto Elohim, O that Ishmael might live before thee!

19 And Elohim said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

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

22 And he left off talking with him, and Elohim went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as Elohim had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

18 And Yahweh appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My LORDS, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

18:1-2 Three “men” appear at Abraham’s encampment. One is identified as Yahweh - though this seems implausible since Yahweh later tells Moses, “Thou canst not see my face: for there shall no man see me, and live.” (Exodus 33:20).

It is probably better described as a messenger of Yahweh. Ambassadors are granted a sovereign’s authority to interact and speak as the sovereign, based on the limited scope entrusted to them. The other two are the angels that encounter Lot in Sodom in the following chapter.

Angels (messengers) often appear as humans and the people they interact with may be unaware of their spiritual nature. The image of a spiritual being with wings is only mentioned in terms of cherubim who have four faces and four wings. No one is mistaking them for humans.

18:3 Abraham may not initially recognize their divine nature, but he does treat them with great reverence. At some point, he does realize their nature (or they inform him of who they are) and Abraham refers to the one messenger as “Yahweh”, since he presumably speaks for Yahweh. Hebrew scribes replaced this usage of Yahweh with the name “Adonai”.

Yeshua chastised the Scribes and the Pharisees for making changes to the Law of God (Matthew 22:2-7).

18:3-5 Abraham seeks to show hospitality to the messengers and begs them to allow him to cater to their needs. Though one would think an angel would not need to eat (since they are a spiritual being) they appear capable of eating. They receive foot maintenance and have a meal at Abraham’s encampment and again, later, at Lot’s home in Sodom.

Christ also ate food after his resurrection (Luke 24:30, 41-43; Acts 10:41)

18:6-8 Abraham prepares quite a feast. Veal, dairy, bread - much more than what he initially told the messengers to expect. “A good host delivers more than he promises.” [RB]

FOS: *Synecdochē* (or Transfer - of the Species): The exchange of one idea for another. “Bread” is used to mean “meal” or “feast”.

Jews have a problem with this menu since they teach that meat and dairy must not be served together based on Yahweh’s later instruction to Moses (Exodus 23:16; 34:26; Deuteronomy 14:21). Abraham obviously lived before Moses wrote down the Law, but even if he was ignorant of this prohibition, the angels would not have been and would have refused the meal if such a prohibition existed.

More will be reported in the notes at Exodus 23:16, but suffice it to say the Hebrews have misunderstood the prohibition to “not seethe a kid in his mother's milk.” Their teaching that no meat may be consumed with dairy is a blatant overreach. A better understanding is no animal still reliant on its mother’s milk should be cooked and eaten.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

18:9-10 The visitors ask, “Where is Sarah thy wife?” They probably knew she was in the tent - I will speculate that they wanted to perk up her ears so she would pay attention to what was about to be said.

“certainly return” - Hebrew: returning, I will return. FOS: *Polyptōton*.

Figure of Speech: SYNECDOCHE (Transfer)

The exchange of one idea for another associated idea.

Syn-ek'-do-kee, Greek, *συνεκδοχή*, from *σύν* (*sun*), together with, and *έκδοχή*, a receiving from.

The Figure of *Synecdoché* is when one word receives something from another which is internally associated with it by the connection of two ideas. The difference between *Metonymy* and *Synecdoché* lies in that, *Metonymy*, the exchange is made between two related nouns ; while in *Synecdoche*, the exchange is made between two associated ideas.

Synecdoché of the Species is where a species is put for the genus.

11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord [Adonai] being old also?

“heard” - Hebrew: “listening”. She did not casually hear their conversation, she was listening from just inside the tent - as the angels intended.

Abraham was continually told he would have a son, but this is the first recorded time that someone other than Abraham shared this prophecy with her.

Notice how each of God’s promises build upon earlier promises. And, how each covenant is built upon earlier covenants. A new promise or new covenant doesn’t replace or countermand an earlier one; it simply takes the sum of the earlier ones to the next level.

When one builds a house, it starts with preparing the ground. Over that prepared ground a foundation is built. One can no longer see the ground under the foundation, but it’s still there. Upon that foundation the first floor is built. One can no longer see the foundation, but it’s still there. Upon the first floor, the 2nd floor is built, and so on.

Without the ground you can’t have a foundation; with-

out the foundation you can’t have the 1st floor; without the 1st floor you can’t have the 2nd. If you could remove the prepared ground from under the foundation, the building would collapse. If you could remove the foundation from under the first floor, the building would fall. If you could slide the 1st floor out from underneath the 2nd floor, the building would instantly become rubble.

Each portion of the structure of the house is dependent on the other; leave one out, or remove one, and the house is destroyed. This is how God’s covenants work. The New Covenant, the Covenant of Jesus Christ, is not a covenant that replaces the earlier ones, nor does it stand-alone. The New Covenant is dependent on ALL the earlier ones, and it is the fulfillment of all the earlier ones...each covenant built upon the ones preceding it. [BBC]

“time of life” - nine month gestation period that women carry children in their womb.

18:11-12 The Word again reminds us that Abraham and Sarah are old. It is emphasizing their inability to produce children and emphasizing Yahweh’s gift of the covenantal child.

We know that Sarah was incapable of conceiving children, but Abraham still was (not just Ishmael, he 'remarries' after Sarah's death and has six more sons - Genesis 25:1-2). She mockingly mutters to herself - "within herself" - *qereb* / keh'-reb [H7130] the nearest part, i.e. the center, heart, inward midst, bowels.

FOS *Erotēsis* (Interrogating) - She is asking a question that she does not expect to get an answer to.

She inwardly mocks the prophecy, thinking they are no longer capable of performing the sex act because of their advanced age. Compare with Abraham falling prone and laughing for joy at the same prophecy (Genesis 17:17)

Sarah, however, may have stopped having sex with Abraham after he impregnated Hagar out of jealousy or out of the shame for her own inability to conceive and now, after a lengthy period of time, she assumes Abraham must be having his own issues.

18:13-14 Sarah's comments were not audible, but Yahweh 'heard' them, for the angel asks Abraham why she laughed. The angel does not repeat her comments about sex (or the absence, thereof) with Abraham, either out of modesty or to spare embarrassment.

13 And Yahweh said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for Yahweh? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

FOS *Erotēsis* (Interrogating) - the angel is also engaged in asking questions that he does not expect to get an answer to.

18:15 Sarah denies having laughed out loud (which she did not do - though the angel did not accuse her of laughing out loud). She lied about laughing at the prophecy (which she did, even though it was not audible). The angel calls her out on her quibbling.

"too hard" - *pala'* / paw-law'
[H6381] properly, perhaps to separate, i.e. distinguish (literally or figuratively); by implication, to be (causatively, make)

Figure of Speech: EROTĒSIS (Interrogating)

The Asking of Questions Without Waiting for or Expecting an Answer.

Er'-ō-tee'-sis. Greek, ἐρώτησις, *interrogation* (from ἐρωτάω, *to ask, to enquire, to question: also to request*).

This figure is used when a speaker or writer asks animated questions, but not to obtain information. Instead of making a plain and direct statement, he suddenly changes his style, and puts what he was about to say or could otherwise have said, into the form of a question, without waiting for an answer. Instead of declaring a conviction, or expressing indignation, or vindicating authority, he puts it in the form of a question without expecting any reply.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And Yahweh said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of Yahweh, to do justice and judgment; that Yahweh may bring upon Abraham that which he hath spoken of him.

20 And Yahweh said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

great, difficult, wonderful:--accomplish, (be too) hard, hidden, (be, do, do a, shew) marvelous(-ly, -els, things, work), miracles, perform, (be, great, make) wonderful(-ers, -ly, things, works), wondrous (things, works, -ly).

The angel (Gabriel) makes a similar proclamation to Mary when he informs her she is to be the mother of the Christ (Luke 1:26-37).

18:16 The angels said what they needed to say and did not desire any more back-and-forth with Sarah, so they left to begin their next mission.

Abraham, always the good host, escorts them in the direction they wish to travel so they are not as likely to get misoriented and lost (the first part of the journey is the most important - if you start a long journey heading in the wrong direction, even by a small degree, you will continue to walk a greater distance away from your destination).

By this time, Abraham must know they are heavenly beings, and therefore, incapable of being lost, but kindness, when practiced at all times, becomes a default mannerism, which is helpful in stressful situation when civility is most needed.

18:17-19 Yahweh's messenger asks a question, but it is unclear if he is asking it of Yahweh or whether he is asking it of his two companions.

"all the nations of the earth" - The Covenant of Yahweh is to be a blessing for all who believe, not just the descendants of Abraham (repeated at Genesis 22:18).

18:20-21 It is decided, that because of Abraham's goodness and the example he sets to those in his camp, to share the coming wrath with Abraham.

"Sodom" - *Cdom* / sed-ome' [H5467] to scorch; burnt (i.e. volcanic or bituminous) district; Sedom, a place near the Dead Sea.

"Gomorrah" - *Amorah* / am-o-raw' [H6017] a (ruined) heap; Amorah, a place in Palestine.

It is thought that their original names were Sedom (“Secret”) and Ghamorah (“Rebellion”) and that after they were incinerated by Yahweh, a play on words was used to refer to them as what they became.

FOS: *Prosopæpia* - personification. Cities ‘cry out’

Surely, Yahweh knows the extent of wickedness of Sodom and Gomorrah and can judge without actually having to go to these cities, but Abraham is told these things so that he knows that Yahweh does not judge capriciously.

Jasher 18-19 gives details of the wickedness of the people: their cruelty and torture of strangers and even town folks who show kindness to strangers.

“go down” - When Yahweh ‘goes down’ or ‘comes down’, it is to examine and judge. (e.g., Babel’s Tower - Genesis 11:7 and Egypt - Exodus 3:8)

18:22-23 Two of the angels continue on their mission to Sodom, but the third, the messenger of Yahweh, stays with Abraham.

Nothing is specifically mentioned of destroying the cities (Sodom is used to refer to all the cities of the plain), but Abraham understood that this would be the case if the messenger found their

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

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

evil matched the reports against it by its victims. He does not question whether evil should be punished, but only whether innocents should share in the punishment.

“righteous” - *tsidqah* / tsid-kaw' [H6665] beneficence - corresponding to H6666 - (*tsdaqah* / tsed-aw-kaw') rightness (abstractly, subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity);-- justice, moderately, right(-eous) (act, -ly, -ness).

“wicked” - *rasha`* / raw-shaw' [H7563] morally wrong; concretely, an (actively) bad person:--+ condemned, guilty, ungodly, wicked (man), that did wrong.

Yahweh declared that Abram was righteous (*tsdaqah* - Genesis 15:6), but Abraham is referring to good people as righteous (*tsidqah*). He cannot assess

Figure of Speech: PROSOPŒPIA
(Personification)

Things represented as Persons.

Pros'-ō-po-pæ'-i-a, Greek, *προσωποποιία*, from *προσωπον* (*prosopon*), *face* or *person*, and *ποιεῖν* (*poiein*), *to make*.

The Figure of *Personification* is a figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas.

24 Peradventure there be fifty [50] righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

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

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto Yahweh, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty [45] righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

anyone's level of righteousness, but he asks the messenger to identify them.

Abraham knows his nephew lives there and assumes Lot is not participating in the wickedness, so he pleads for mercy for the city for the sake of his relative (the one he was willing to war for) and any others who are not wicked.

18:23-25 Abraham proceeds to argue with the messenger of Yahweh about what constitutes justice. This is huge because no other faith records that their most revered forefathers argue against

the proclamations of their god(s). Noah did not argue - he built an ark.

It sets the precedence that Yahweh is moral and that we cannot only expect moral judgments from Him, but that we can demand moral application of His Power.

Yahweh not only allows this, but He recognizes that in any healthy relationship, there will be disagreements and it is best to air them. Yahweh later changed the name of Abraham's grandson, Jacob, to Israel ("struggles with God") to memorialize and maybe even encourage our struggle with our faith and our Creator.

It does not mention the size of Sodom's population, so I do not know if fifty people is a significant percentage of the populace, but it is a sizable number of people that Abraham argues is not fitting for a righteous judge to sacrifice because of the sins of others.

18:26 Yahweh agrees with Abraham's assessment.

18:27-28 His first assertion is made boldly, but his second petition is much more humble. He appreciates Yahweh's concession, but Abraham realizes that he set the standard too high and he needs to lower the standard if he wants to save his nephew, Lot.

FOS: *Meiosis* - Abraham exalts Yahweh by lessening his own status

We can assume that Abraham was aware of the evils committed in Sodom and the wickedness of nearly every resident (Eliezer is said to have personally experienced the evil justice dispensed in Sodom and probably told Abraham - Jasher 19) because he feels the need to keep lowering the threshold.

18:29-32 Amazingly, Abraham continues to query the messenger of Yahweh four more times. He keeps lowering the number of the righteous from fifty until he gets a commitment to not destroy Sodom and Gomorrah if only ten righteous people are present.

“yet but this once” - he has already broached the subject five times, so he must be saying, ‘just one more time’.

18:33 Does the angel leave to end the discussion before Abraham starts to ask, ‘nine?’, ‘eight?’ . . . or does Abraham stop on his own because he understands that there is a minimum number of good people required to change a bad place [RB].

A combination of mercy and judgment is required to maintain justice and a civil society.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not Yahweh be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto Yahweh: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not Yahweh be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And Yahweh went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

The absence of mercy condemns a culture to the full weight of the law without consideration of the human frailties that exist in all of us.

The absence of judgment condemns a nation to an ever increasing level of

Figure of Speech: MEIOSIS

(A Be-Littleing)

A be-littleing of one thing to magnify another.

Mei-ō-sis. Greek, *μείωσις*, a lessening, or diminution: from *μειόω* (*mei-o-ō*), to make smaller.

The Figure of *Meiosis* diminishes one thing in order to increase *another* thing.

It is used for the purpose of emphasis; to call our attention, not to the smallness of the thing thus lessened, but to the importance of that which is put in contrast with it.

19 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing

them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

iniquity that exists in all of us unless it is checked by judgment.

Maybe Abraham thought there were at least four other people besides Lot and his family (Lot, his wife, and his four daughters made six) that were upright enough to stave off the pronounced judgment.

He was wrong.

19:1 These are presumably, the same angels that left Abraham's encampment earlier. Sodom is 50 kilometers (31 miles) from Mamre so you decide if they arrived the following day or they used that angel know-how to cover the distance in very little time.

Lot had great abundance when he parted ways with Abraham and maintained an encampment outside of Sod-

om. A combination of the wars that carried him away and the deceptive ways of the Sodomites must have drained his substance and he now lived in the city.

There is no chance Abraham can get word to Lot before the angels appear, so we must assume that Lot regularly posts himself at the city gate to warn strangers of the dangers that can befall them if they enter and stay in Sodom.

Lot seems to be a good, but weak, man. He bows to them to show respect - a trait he probably learned from his uncle.

Since it is evening, it is too late in the day for the men (Lot would not be aware that they are angels, yet) to find shelter for the night elsewhere.

19:2 Lot offers the strangers ("lords" - again a sign of respect as he wishes to serve them) hospitality with a hint of caution that they should leave Sodom as soon as possible . . . hopefully before the city wakes up.

They initially refuse his offer and opt to sleep in the city street (presumably in the shelter of a building out-cropping or other retreat), which would not have been uncommon for people travelling without means to stay in an inn (if one was even available).

19:3 Lot is adamant that they stay with him and even promises a meal. Lot knows what happens to visitors in Sodom and he wishes to spare these strangers from an evil fate.

One wonders why Lot would settle in Sodom - he initially resided outside the city. Have the inhabitants 'stolen' Lot's abundance through their legal deceptions? He may be reduced to warning others to not share his afflictions from the town's people.

Again, the angels eat food.

19:4 Lot's guests were seen and the word of their presence was spread throughout the city. The 'entire' male population of Sodom surrounded Lot's home. It appears there was not even one upright person in the city outside of Lot's family.

19:5 What Lot had feared was now about to befall the strangers he had tried to protect. The crowd demands that Lot produce the strangers so they can "know" (rape) them.

19:6-8 Lot bravely confronts the mob when he steps out of the house and shuts the door behind himself. Of course, he may have shut the door so his wife and daughters could not hear his proposal to offer his virgin daughters to satisfy their sexual desires rather than the strangers.

This sounds horrific for a father to suggest, but it appears that Lot un-

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

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.

derstood that the multitude desired to rape men rather than women. Their homosexual violence was obviously common in Sodom. Lot was apparently trying to buy some time with his 'offer', but it is puzzling as to what that would have accomplished - the strangers could not escape out a back door because the crowd had "compassed the house round".

It is also unfathomable how Lot thought he could disperse this crowd by

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

appealing to his custom of kindness to strangers since the custom of the people of Sodom was to torture and kill strangers.

Finally, It is also unclear why Lot would live among (and raise a family in) a city filled with people that he knew were this wicked. He even allows two of his daughters to marry Sodomites. Were his sons-in-law among the horde outside his home? Verse 19:4 implies they were.

19:9 The mob resented his pleas and now stated they planned to rape and kill Lot and his family, also (no doubt as an example for anyone else who might

stand up to the mob), as they began an assault upon Lot and his home.

Obviously, living in the city did not confer a status of ‘resident’ on Lot and his family. They were still seen as strangers and subject to the city’s evil tendencies. No laws protected the stranger. In fact, their legal system made it lawful to abuse and rob strangers.

The Torah emphasizes kindness to strangers and Yahweh states that His Law is to apply equally to the Israelites and the strangers that sojourned with them, when they left Egypt (Exodus 12:49; Leviticus 24:22; Numbers 15:15-16; et al.)

19:10-11 The “men” (angels) pull Lot back into the house and struck the men outside with blindness so that they could not organize an assault on Lot’s home. This may have been Lot’s first indication that his guests are angels.

“blindness” - sometimes translated as ‘dazzling blindness’, implying a blinding flash of light that would have caused a temporary blindness - like when someone turns on a light in a dark room. It didn’t matter if it was permanent or not, because the men of Sodom only had a couple more hours to live.

19:12-13 The angels needed no more evidence as to the wickedness of Sodom, but they were impressed

by Lot's actions that imperiled his family in order to protect strangers in his home. The destruction would come after Lot and his family were able to flee.

What happened to the great wealth, herdsmen, and tents that Lot was said to have possessed (Genesis 12:5 and 13:7)? Have the men of Sodom, through their system of schemes and laws, separated Lot from his livelihood?

19:14 "Mocked" - *tsachaq* / *tsawkhak'* [H6711] to laugh outright (in merriment or scorn); by implication, to sport:--laugh, mock, play, make sport.

Lot spoke to his two sons-in-law but they thought his pronouncements were either crazy or scornful of the men who lost their vision. Noah faced the same ridicule and disbelief when he pronounced a coming destruction that had never happened before.

Had they been outside of Lot's home, initially, (verse 4 - "all the people from every quarter") and left before the men were struck blind or they would have had evidence that great power was being manifested in the city.

They probably lived nearby and once they knew who's home was being assaulted, they left for fear

13 For we will destroy this place, because the cry of them is waxen great before the face of Yahweh; and Yahweh hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for Yahweh will destroy this city. But he seemed as one that mocked unto his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; Yahweh being merciful unto him: and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not be-

that the mob would know they were related to Lot and might suffer the same fate as Lot.

19:15-17 "morning arose" - first light. As soon as it was visible outside, the angels pressed Lot and his family to be on their way.

Despite the warning of the angels, Lot does not appear to be in a rush to leave Sodom before the imminent destruction. What is he thinking?

hind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Adonai:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

- Does he not believe that these angels are capable of destroying an entire city?
- Does he not want to leave what little wealth he has left?
- Does he want to try to appeal to his sons-in-law again for his daughters' sake?

The angels take Lot and his family by the hand and 'drag' them out of the city, ordering them to depart the plains and get up into the mountains so they

can escape the devastation that will consume the cities and the plains surrounding them.

FOS: *Asyndeton* (Without any Conjunctions) - Emphasis is on getting to the conclusion as quickly as possible.

19:18-20 Lot understands that the 'men' are supernatural and refers to them as Adonai - "my lords", but he still seeks the easy path rather than follow the advise of those that are spiritually connected (i.e., Abraham and the angels).

He knows what is coming, but he begs the angels to not have to run so far to escape the fiery judgment. It may be that Lot was wary of any peoples that live in the mountains, also, and asked the angels to spare Zoar ([H6820] "little"; a place East of the Jordan) so his family could flee there.

Zoar was originally named "Bela" (Genesis 14:2) - *Bela` / beh'-lah* [H1106] the name of a place; to make away with (specifically by swallowing); generally, to destroy:--cover, destroy, devour, eat up, be at end, spend up, swallow down (up).

Figure of Speech: ASYNDETON

(No Ands)

Without Any Conjunctions.

A-syn'-de-ton, Greek, α, negative, σύνδετον (*sundeton*), bound together with (from δέιν, *dein*, to bind).

When *Asyndeton* is used, we are not detained over the separate statements, and asked to consider each in detail, but we are hurried on over the various matters that are mentioned, as though they were of no account, in comparison with the great climax to which they lead up, and which alone we are thus asked by this figure to emphasize.

Figure of Speech: EPITRECHON

(Running Along)

Parenthetic Addition by way of Statement thrown in, not complete in itself.

Ep'-i-tre-chon, from ἐπί (epi), upon, and τρέχειν (trechein, to run : to run over or along, to overrun.

The figure is so-called because the sentence, more or less short, is rapidly thrown in as an explanatory remark.

The Word hereafter refers to it as Zoar because of Lot's assessment of it - he calls it Zoar twice (FOS: *Epitrechon* - Parenthetical Addition) as if to convince the angels that the town is inconsequential. The residents may have given it the more ominous name of Bela to frighten off the wild people of the hills to their East.

Chapter 14 spoke to the savages that occupied the highlands of Moab and Edom (obviously, they were not referred to as Moab and Edom until much later).

Lot convinces the angels to spare Zoar as a town too small to be as deserving of destruction as Sodom and Gomorrah.

19:21-22 His offer is accepted and he is ordered to quickly flee to Zoar so the destruction can begin.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

24 Then Yahweh rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

19:23-25 Lot entered into Zoar, but it does not say who was with him when he arrived - his two, unmarried daughter must have been, but his wife may have lagged behind them. After his arrival, fire and brimstone ('sulfur') rained down upon Sodom and Gomorrah. The cities and their inhabitants are completely destroyed.

the LORD [Yahweh] . . .
from the LORD [Yahweh].
Heb. Jehovah. Repetition
very emphatic. [EWB]



Lot and his daughters flee from Sodom.
Marble relief on the facade of the Milan Cathedral,
Duomo di Santa Maria Nascente, Milan, Lombardy, Italy

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

Did a volcano destroy Sodom and Gomorrah in the same way Pompeii was destroyed centuries later? The Jabal al Qirana volcano sits southeast of the valley of Siddom, so there may have been other, now dormant, volcanos north of this location (Zoar is between Jabal al Qirana and the cities of the plain, so it is unlikely to be the source).

“rained brimstone and fire” could have meant a meteorite, also, but a volcano is a better candidate. The angel told Lot, “I cannot do any thing till thou be come thither.” The angel would have had to stop or slow a meteor hurtling through space if Lot tarried and then start it moving again. More difficult than igniting a volcano when the time was right.

19:26 I have never seen what I consider a reasonable explanation for this verse. What could cause someone to turn into a pillar of salt?

Did she ‘turn back’, instead of merely looking back . . . Possibly to try to

convince her other two daughters to join them? Was she close enough to the conflagration to be ‘burnt up’? The people of Pompeii were victims of the volcanic eruption of Mount Vesuvius (70AD) and died instantly - their remains ‘petrified’ under several feet of ash and rock.

“The Hebrew term “looking back” is an idiom; it simply means to dally or to hesitate. What appears to have actually happened is that Lot’s wife didn’t heed the warnings and lagged behind.” [BBC]

Flavius Josephus (a first century historian) claims to have seen the pillar of salt that was Lot’s wife:

“Lot’s wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for I have seen it, and it remains at this day.”³⁵

Lot’s wife is identified as Ado in the Book of Jasher. Her name is never mentioned in the Torah, but her reckless act is memorialized for all time.



³⁵ Flavius Josephus; *Antiquities of the Jews*; 94AD; https://archive.org/details/theAntiquitiesOfTheJews_507

19:27-28 “stood” before Yahweh - Is this the place where Abraham stood, the previous day, and argued with Yahweh to save Sodom, or is this the place where Abraham regularly stood before Yahweh (e.g., morning prayers)? Having a place reserved for prayer, devoid of the distractions of life and work, is a good way to develop a relationship with Yahweh.

Those that compare the destruction of Sodom and Gomorrah to the ‘flames of hell’ fail to consider that Abraham saw nothing but smoke on the following day.

19:29 Lot was lucky to have a righteous uncle in Abraham. If not for being related, he and his family would probably have been consumed, also. (James 5:16)

FOS: *Epizeuxis* (Duplication) - Emphasizing that Yahweh ‘overthrew’ the cities. He told Noah that we are to police ourselves using His Laws (Genesis 9:5-6), but there was no one to bring the cities of the plain back into compliance, so Yahweh executed judgment Himself.

19:30 Lot and his daughters eventually end up in a cave in the mountains, anyway. The people of Zoar probably determine he is in some way responsible for the destruction of their neighboring cities and expel him. Ironically, it is Lot’s pleas to escape to Zoar that probably saved the city.

27 ¶ And Abraham gat up early in the morning to the place where he stood before Yahweh:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

19:31-32 The daughters have reached puberty and understand how children are conceived. Since Lot has no son, they believe they will need to have children with Lot to carry on the family lineage.

They decide that this is a problem because much of the world they knew was destroyed by fire and the few people they met afterward have ostracized them. Finding husbands would be difficult, but

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

their young minds concluded it would be impossible.

They believe their father is nearly too old to continue bearing children so, rather than waiting to see if they are wrong concerning their assessment of humanity, they plot to get their father drunk and conceive using his seed while he is still able.

19:33-36 Lot and his family had to flee from Sodom, so they must have only been able to carry few possessions.

They probably did not have enough gold and/or silver to bribe the people of Zoar to let them stay, but they did have enough to purchase enough wine for Lot to get drunk, at least twice.

The daughters understood that their father would never condone such behavior, so they got him inebriated first, so he was unaware of their actions - initially. Eventually they would be unable to hide their pregnancies.

The Torah never condemns the use of alcohol, but the abuse of alcohol (drunkenness) is always seen as a precursor for trouble (e.g., Noah and Ham, Lot and his daughters, Jacob and Leah)

19:37-38 “Moab” - *Mow'ab* / mo-awb [H4124] from a prolonged form of the prepositional prefix *m-* and [H1]; from (her) father.

She names him ‘Son of Incest’? Probably not - it is likely the name the Israelites referred to them as.

“Ben-ammi” - *Ben-`Ammy* / ben-am-mee' [H1151] from [H1121] (Ben - “son”) and [H5971] (Am - “tribe”) with pronomial suffix; son of my people.

“Ammon” - *`Ammown* / am-mone' [H5983] tribal, i.e. inbred; Ammon, a son of Lot.

Again, the child was not named “Inbred”, but the Israelites would use a play on the actual name to refer to their enemies mockingly.

The children grow to become mighty nations, themselves. The nation of Israel, though related to these two peoples, would never be able to coexist and would continually war with them.

Yahweh expressly prohibits Israel from inter-marrying with the children of Lot for ten generations (Deuteronomy 23:3).

Abraham and Lot are never recorded to have ever interacted again. Was Lot ashamed of his failures and refused to seek out Abraham for help? Did the children of Ammon and Moab perpetually resent that Abraham appeared to have abandoned their patriarch, Lot? This feud does not end until the end times.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. (Daniel 9:41)

Yahweh will allow the descendants of Lot and Esau a special protection.

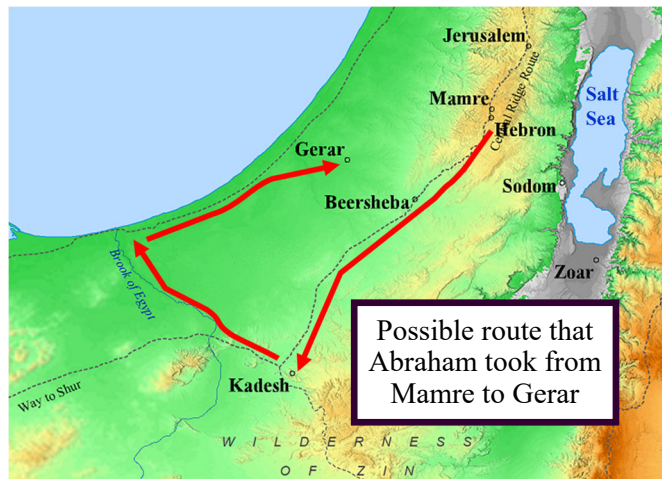
20 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

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

20:1 See map below. Abraham journeyed Southwest, but probably thought it best not to go into Egypt, again, and turned back North

20:2 Abraham again refers to Sarah as his sister, as he did earlier in Egypt (see notes at Genesis 11:29-31 concerning Abraham and Sarah's familial ties). It appears that Abraham was well aware that all throughout this land, husbands of desirable, foreign women could be slain and their wives taken for themselves.

Sarah is now 90 years old and may even have developed a 'baby-bump' (depending on how long this journey and Sarah's 'indoctrination' takes), yet she is still appealing enough



3 But Elohim came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

6 And Elohim said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

that the king (who could have any woman) takes her for himself.

Of course, Abimelech may have just been wanting to ally himself with the very wealthy Abraham by marrying one of his family members. Many treaties throughout history have involved members of the ruling family marrying someone from a royal family they were conducting the treaty with.

Peace treaties were thought to be stronger, in this way, because a king would not want to invade his neighbor and potentially endanger their daughter and grandchildren.

It seems strange that Sarah would agree to such arrangements (especially now that she is pregnant), as she is again led off to be a concubine of a powerful man. Sarah must understand how foreigners are treated and that her husband's life is in jeopardy. She would become a concubine either way, so she goes along with the ruse to spare her husband from a 'known' danger.

One has to wonder what danger Sarah would face when it was finally revealed that she was already pregnant - and not by the king.

Was Abraham too fear-ridden? Many hundreds of years, later, King David will have the husband (a fellow Israeli and a soldier in David's army) of Bathsheba killed so he could take Uriah's wife for himself. This kind of outrage still happens, today. Abraham was probably being prudent for good reason.

20:3-6 Elohim says Abimelech is "a dead man", but he responds by asking if Elohim is capable of slaying an entire nation.

Everyone would know about Sodom and Gomorrah - did Elohim liken Abimelech's punishment to what was suffered by the cities of the plain or was the closing of the wombs (verses 20:17-18) alluded to

by Elohim, but not recorded in this passage?

Once again, the Torah reinforces that Elohim is a righteous Judge, even to those that are not His chosen people. Abimelech is allowed to argue his innocence to Elohim - He listens and judges him accordingly. The Pharaoh of Exodus would have been wise to have appealed to Elohim rather than oppose Him.

Elohim acknowledges that Abimelech acted “in the integrity of his heart”, but that phrase means two different things to Abimelech and Yahweh.

Abimelech is claiming his heart was pure because he was acting within the culture and laws of his kingdom. Yahweh knows that “The heart is deceitful above all things, and desperately wicked” (Jeremiah 17:9. See also Mark 7:21 and Romans 1:21).

The expression, “God knows my heart”, is always an excuse to sin. It is generally said after someone is reproved for doing something contrary to God’s Word and they have no intention of changing their conduct. If your actions follow the Law of Yahweh, then there is no reason to make excuses.

Abraham recognized that there is a problem with lawlessness in Gerar (verse 20:11) that has forced this situation and Abimelech,

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee,

as the ruler and law-giver in the land, may have to pay for that with his life.

20:6-7 Elohim did not ‘force’ the king to return Sarah. He intervened only enough to make Abimelech aware of the situation, and when He has his attention, Elohim gives the king a choice, though it is not much of a choice. Give Sarah back to Abraham and be blessed by the prophet, or keep Sarah and die, along with his entire house. Abimelech chose wisely.

20:8 Abimelech first tells his servants what he is about to do and why he is doing it, presumably so they don’t think he is crazy for returning Sarah.

20:9-10 FOS: *Aganactesis* (Indignation). Abimelech repeatedly chastises Abraham (“the [king] doth protest too much, methinks” - Shakespeare) for the ruse, which would be warranted if Gerar

Figure of Speech: AGANACTESIS
(Indignation)

An Expression of feeling by way of Indignation.

Ag'-an-ak-tee-sis. Greek, *ἐπί* physical pain and irritation; hence vexation, indignation.

The figure is used when an exclamation proceeds from the deep feeling of indignation.

that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of Elohim is not in this place; and they will slay me for my wife's sake.

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.

13 And it came to pass, when Elohim caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

was not like most areas in the land that did wickedly slay men in order to take their wives.

The narrative does not tell us either way, though we can assume that since Abraham's son, Isaac, is compelled to tell the same lie (many years later) that it is unsafe for foreigners.

Weak people, though, tend to be very self-righteous and loudly proclaim their innocence and project their guilt onto their accuser when their transgression is revealed.

20:11-13 Abraham and Sarah (who agreed with Abraham that the deception was necessary) had either seen evidence of or heard stories about Gerar's wicked treatment of strangers.

Abraham's defense, however, is rather disingenuous, 'I lied, but technically, in an obscure and legalistic way, I didn't'.

20:14-15 Abimelech restored Sarah to Abraham and also 'bribed' Abraham to lift the curse. Elohim told him Abraham would pray for him, but Abimelech wanted to ensure it was a really good prayer.

20:16 Abimelech is not too afraid to speak sarcastically to Sarah in referring to Abraham as her 'brother'. In his reproof, he assures her that all will see her as Abraham's wife (the Word often refers to a husband as the wife's head or 'covering' - 1Corinthians 11) and not as an object they can attain by force.

20:17-18 How did they know that all the women had become barren? Again, the taking of Sarah and her presentation in the king's bedchamber would not have taken place in one day - ritual preparations would have had to be observed.

Of course the 'closing up all the wombs' was not part of the threat that is recorded in the discussion between Elohim and Abimelech. It could be that this was done and then reversed without anyone's notice, except for the folks reading this narrative at a much later date.

21:1-2 FOS: *Pleonasm* (Redundancy) - "he has said" and "he had spoken" (x2).

Though all children are a miracle of Elohim (whether the parents wanted a child or not), there is no question that this child is a special gift.

Abraham settled in the land that Abimelech offered and there Sarah gave birth.

21:3 FOS: *Pleonasm* (redundancy) - "born unto him" and "bare to

17 ¶ So Abraham prayed unto Elohim: and Elohim healed Abimelech, and his wife, and his maidservants; and they bare *children*.

18 For Yahweh had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

21 And Yahweh visited Sarah as he had said, and Yahweh did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which Elohim had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

him". Again, emphasizing the miraculous aspect of this son

"Isaac" - *Yitschaq* / yits-khawk' [H3327] from H6711; laughter (i.e. mockery); Jitschak (or Isaac), son of Abraham:--Isaac. See H3446.

Figure of Speech: PLEONASM
(Redundancy)

When more Words are used than the Grammar requires.

Ple'-o-nasm. Greek, πλεονασμός (pleonasmus): from πλεονάζειν (pleonazein), to be more than enough.

The figure is so called when there appears to be a redundancy of words in a sentence; and the sense is grammatically complete without them.

What is said is immediately after put in another or opposite way to make it impossible for the sense to be missed; and thus to emphasize it.

4 And Abraham circumcised his son Isaac being eight days old, as Elohim had commanded him. [Gen 17:12]

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, Elohim hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

21:4 Abraham had faith unto righteousness (Genesis 15:6; Romans 4:3; James 2:23) before he was circumcised. Circumcision is an evidence of our faith (Romans 4:9-11), but does not bestow salvation. It is Abraham's pledge that he will raise his son in all the ways of Elohim.

21:5 The number one-hundred (100) signifies what is full.³⁵ Abraham stated that there was nothing he wanted from Yahweh except a son (Genesis 15:2-3). At 100, Abraham is now 'fulfilled'.

Abram was 75 when he leaves Haran (Genesis 12:4) and he is 175 when he dies (Genesis 25:7-8), so his sojourn in Canaan was 'fulfilled'.

21:5-6 Sarah has finally been rescued from the shame of childlessness. Women in this culture (as well as some in our

modern era) could be divorced because of their inability to bear children. She is overjoyed at finally being able to experience the joy of children . . . at an age when most women are enjoying great-grandchildren!

This is a different type of laughter than what she exhibited when she heard the messengers in Mamre (Genesis 18:12-15).

21:7 She mentions Abraham's old age, but ignores her own agedness - she is feeling youthful in her exuberance. The pregnancy has regenerated her to such an extent that she is able to breast-feed her son.

21:8 Child mortality was always a problem before modern medical breakthroughs. A child that was weaned was considered to be past the dangers of infancy and fully capable of reaching adulthood. The Book of Jasher states his age as five years-old when he was weaned.

Among the peasant Arabs of Palestine, babies are often nursed for two years, and sometimes for four or even five years. [MCB-19]

Parents would celebrate a child's birth once they felt confident the child would survive [RB]

Shem (Noah's son - age 492), Eber (Abraham's great-great-great-great grandfather - age 352). The lives of the descendants of Eber are recorded to be significantly shorter

than Eber and his ancestors), Terah (Abraham's father), Nahor (Abraham's brother) and Abimelech are all reported to have attended. (Jasher 11:4-5)

Abraham is recorded to have died prior to Shem, Arphaxad, Salah, and Eber.

21:9 Was such a party given for Ishmael when he was weaned? Older children are always jealous of the attention their parents give to younger siblings. They get all the attention until a new baby arrives. Ishmael was old enough to understand that Isaac would supplant him as heir and young enough to express his displeasure without constraint

“mocking” - *tsachaq* / tsaw-khak' [H6711] to laugh outright (in merriment or scorn); by implication, to sport:--laugh, mock, play, make sport.

This is the same Hebrew word used to describe the way Sarai laughed at the messengers' pronouncement of a child at Mamre. It can have sexual connotations as when used by Potiphor's wife when she accused Joseph of wanting to rape her and the Israelites when they 'played' at the feet of the Golden calf (Exodus 32:6).

Ishmael would have been 16-18 at this time and may have been teasing Isaac or playing too rough, but it may have been something more

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 ¶ And Elohim said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

ominous. Isaac had displaced Ishmael as Abraham's heir and there could have been discernable and even dangerous jealousy exhibited.

21:10 Sarah was extremely angry, she could not even bring herself to say Hagar's name, nor that of the child (Abraham's son).

Sarah convinced Abraham to impregnate Hagar so as to provide them with a legal heir. Ishmael went from being the legal heir, to being a joint heir, and now she wants to deny him of any part of Abraham's life or inheritance.

She could cast out Hagar, since the bondwoman was her servant, but Sarah had no authority to evict Ishmael because he was Abraham's son. [BBC]

21:11-13 Sarah's demands must have culminated in a fight between the two, but Sarah was adamant - Abraham took

13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it*

their problem to Elohim who assured Abraham that Ishmael would be taken care of.

Elohim did not use their names, either. [RB]

The Apostle Paul speaks to the issues with Abraham's children (Galatians 4:22-31) as it shows the differences between living by faith and creating our own salvation through works.

Ishmael was the child of a bondwoman and was Abram and Sarai's attempt to bring about Yahweh's blessings through their own works. He represents the Covenant of the sacrificial system that existed, but had been replaced by the new Covenant through the sacrifice of Yeshua, the seed of Isaac, and the Lamb of Yahweh.

Isaac was the child of promise, the child of the freewoman, that was conceived through faith and represents the new Jerusalem that is promised. The lamb that is risen is the High Priest in Heaven. Faith in him is the path to salvation, not the continuation of the limitations of the old Covenant.

Those that have carved out their own salvation through their own doctrines

and works (the seed of Ishmael) continue to persecute the children of faith. "Cast out the bondwoman and her son for they will not be heirs with the freewoman." (Galatians 4:29-30)

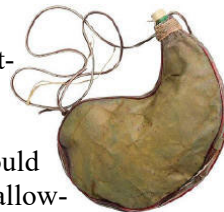
"Seed" is both singular (Isaac) and plural (all of Abraham's progeny) - like the word "sheep", the context determines if it is one or many. We are being told that the Christ will come from Abraham, through the seed of Isaac, not Ishmael.

21:14 Abraham is a wealthy man, but he gives Hagar and his son a little water and a little bread, and sends them away on foot.

This was probably done at Sarah's behest. Two verses earlier, Elohim told Abraham to 'hearken unto the voice of Sarah'. She probably demanded Abraham send them off with nothing as revenge for Hagar's posturing when she was pregnant and Sarah was unable.

Abraham may have hoped for a future reconciliation. Had he given them great wealth, they could have made a long journey away (Egypt?) and he would never see his son again.

The water 'bottle' would have been similar to a wine skin and would have had a strap allowing for it to be easily carried, like a canteen or a Camelback.



Not a lot of water for an extended trip across harsh terrain - for two people!

Abraham probably never meant for Hagar and his son to move very far away from him. Had he given them much, she could have gone anywhere (probably Egypt). With little, she would seek work as quickly as possible in what she was trained - servant.

Abraham pleads for Yahweh's blessings on Ishmael when he is informed that Sarah would bear the covenantal child (Genesis 17:18) and goes to visit him on at least two occasions (Jasher 21). He still cared for his firstborn.

Compare man's provision (a bottle) with God's (a well) (verse 19) [EWB]

For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Jeremiah 2:13

Christ, the seed of Abraham, tells the Samaritan woman at Jacob's well, "whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14), for he is the 'fountain of living water' (John 7:39; Isaiah 12:3)

21:15 It is 16.5 miles to Beer-Sheba in a straight-line. The Word said she

on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 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.

"wandered in the wilderness" so she was probably lost and unaware how close she was to a city or the Besor Brook.

Ishmael was 16-18 years old, but he succumbed to the effects of thirst first. He was "cast" under a shrub to escape the heat of the Sun.

"Cast" - *shalak* / shaw-lak [H7993] to throw out, down or away (literally or figuratively):--adventure, cast (away, down, forth, off, out), hurl, throw.

She was told by her father (Pharoah) that, "it is better for thee my daughter to be a handmaid in this man's house than to be mistress in my house" (Jasher 15:32), but this child had ruined her arrangement with the wealthy couple.

21:16 "Bowshot" - the distance an archer could effectively shoot an arrow. "Modern bowhunters generally shoot game at a distance of 50 yards or less. The guard towers of the Great Wall of China are said to be spaced two bow-

17 And Elohim heard the voice of the lad; and the angel of Elohim called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for Elohim hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And Elohim opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

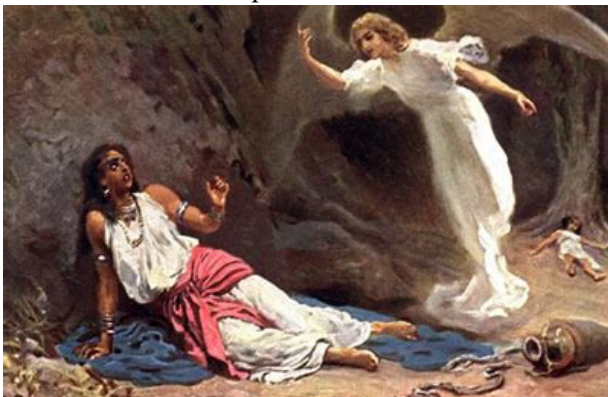
20 And Elohim was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

shots apart, and they are about 150 yards apart.”³⁶

The word, “him” is italicized and indicates that it was added by the translators. She could not be both “against him” and a bowshot away.

She was both unable to leave her son and look for water, and she was unable to comfort her child as it died. She was a conflicted woman, but she had an asset that she did not realize the value of.

21:17-18 She saw the child as a liability in the world she understood, but Elohim was not going to let a son of Abraham die such a pitiful death.



“Elohim heard the voice of the lad” - FOS: *Anthropopatheia* (Personification). Hagar was given a prophecy about her son and now she doubted. Her cries were not answered - Ishmael’s were. Did he appeal to Elohim in a way taught to him by his father, Abraham?

“What aileth thee, Hagar?” - FOS: *Erotēsis* (Interrogating) - rhetorical questions.

The Word does not record many people who are visited by Elohim or one of His messengers (angels), but Hagar, an Egyptian is visited twice by angels (Genesis 16:7-13 and here) [RB]

21:19 “Well”-’er / be-ayr’ [H875] a pit; especially a well:--pit, well.

Probably a pit with water in it since a well or a spring would probably have had evidence of civilization around it. She probably missed it earlier because the heat and thirst was clouding her brain.

21:20-21 Ishmael prospers because he is a son of Abraham. His prosperity may also be because he keeps the instructions Abraham taught him when he believed Ishmael would be his heir. Elohim blesses all that

³⁶ Bowshot; <https://www.sizes.com/units/bowshot.htm>

Abraham does because of his complete commitment to doing the Will of Elohim (Genesis 26:5). Others can receive blessings because of our commitment, but ultimately, they must make their own commitment and instruct their own children if they want to continue to be blessed.

21:22-23 Abraham is now a fixture in Gerar (he has been there since before Isaac's birth and it is now after the weening), and because of his abundance and influence, Abimelech wants a 'formal', non-aggression agreement with him that will be binding with Abimelech's descendants, also. It may be that he is old (one reason why he might have been enticed by the beauty of a 90-year-old Sarah) and ready to pass the crown on to his son.

Abimelech invokes the name of Abraham's God, "Elohim", several times and uses it to bind Abraham to their agreement.

21:24 Abraham is not offended at being asked to swear to deal truthfully since he perpetrated a deadly ruse against Abimelech at their first meeting.

21:25 Having concluded their peace agreement, Abraham informs Abimelech that his people are not acting in accordance with their accord. Water is a valuable commod-

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, Elohim *is* with thee in all that thou doest:

23 Now therefore swear unto me here by Elohim that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

ity, and as strangers to the land, the Philistines would have been envious of Abraham's prosperity and angry that 'their' water was helping make Abraham even more prosperous.

"servant" - `ebed / eh'-bed [H5650]
a servant:--X bondage, bondman, (bond -)servant, (man-)servant.

These were not just simple town-folk that had committed violence against Abraham, but servants of the king, who presumably do not act without permission or guidance. They violently took the well away from Abraham's herdsmen (see also, Exodus 17:8).

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

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

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beersheba; because there they sware both of them.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

21:26 Abimelech feigns ignorance of the deed. Is it possible his servants acted independently? Yes, but it is not probable.

21:27 This word “covenant” is the same one used when referring to the covenant Yahweh made with Abraham. Animals were given to Abimelech to cut in two like in Genesis 15:10-17. If the king had come to secure a covenant,

he should have brought his own animals to slaughter.

This covenant is inferior to the one with Yahweh because the cutting of circumcision is more personal.

21:28-29 It does not say how many animals were cut in two to perform the covenant, but apparently seven lambs were brought forward that were not cleaved in half.

Abimelech was puzzled by a deviation to the ritual and questioned Abraham about it.

21:30 Abraham was emphasizing his claim to the contested well. Not only has he spoken his claim, but he has given Abimelech something of value to substantiate his claim.

If it had not been Abraham’s well, he probably would have moved on and dug for water elsewhere. He is saying the well was his, it has value to Abraham, and he is giving the king something of value to show he values the well.

Abraham was paying the king to get his property back. Like paying a lawyer in a contractual dispute to get what you should already have had.

21:31 “Beersheba” - *B'er Sheba* / be-ayr' sheh'-bah [H884] well of an oath; Beer-Sheba, a place in Palestine.

21:33 “grove” - *'eshel* / ay'-shel [H815] from a root of uncertain signification; a tamarisk tree; by extension, a grove of any kind:--grove, tree. (See note with photo)

Abraham planned to stay in this spot for the foreseeable future and proclaimed Yahweh, the everlasting Elohim as both in praise and an invitation to join him.

22:1 “tempt” - *nacah* / naw-saw') [H5254] to test; by implication, to attempt:--adventure, assay, prove, tempt, try.

The Book of Jasher (chapter 22) records that, at some point, Ishmael and his family relocate near Abraham and after many years, they all move back towards Mamre, north of Hebron.

When Isaac is 37 years old, he and Ishmael (50) get in a boasting contest. Ishmael boasts that he was thirteen when their father circumcised him (suggesting he was old enough to know what was going on, unlike the 8-day old Isaac) and he acceded willingly.

Isaac boasts that if his father was to take his life as a sacrifice, he would “joyfully accede to it.”

33 ¶ And *Abraham* planted a grove in Beer-sheba, and called there on the name of Yahweh, the everlasting Elohim.

34 And Abraham sojourned in the Philistines' land many days.

22 And it came to pass after these things, that [the] Elohim did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and

The narrative then resembles the beginning of the book of Job, with Yahweh bragging to Satan about how ‘there was no one like Abraham in all the Earth.’ A test is then proposed using Isaac’s words.

When Elohim calls out to Abraham, his response is, “here I am”. Much different than the response of Adam and Eve when He called out to them in Eden (Genesis 3:9-10).

22:2 This sounds terribly cruel, but the gentiles regularly sacrificed their chil-



A tamarisk tree is a slow growing tree taking close to 400 years to grow to full height. Its evergreen leaves collect water vapor from the moisture in the air during the night, and when the sun radiates its heat, the droplets evaporate and produce a cooling system.

offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and

dren to their idols. It sounds as if Elohim is asking, ‘do you love Me as much as the gentiles love their gods?’ [RB]

The festival of Ishtar (where we get the word “easter”) was highlighted by the killing of infants that were conceived by the priests on the altar the previous year, and dipping eggs in the blood.³⁷

“Moriah” - *Mowriyah* / mo-ree-yaw’) or Moriyah {mo-ree-yaw’}; [H4179] seen of Jah; Place of Reverence of Yah; Morijah, a hill in Palestine:--Moriah.

The Temple Mount in Jerusalem is referred to as ‘Mount Moriah’, and may be where Abraham was told to go (it fits a pattern that is later repeated at the crucifixion on Golgotha).



There are problems with this location, though. Beersheba to Jerusalem is 45 miles. The average distance a camel can walk is 25 miles - a two day journey. Jerusalem would not be “afar off” on the third day.

There is also the problem of Jerusalem being a large city (large enough to have a king - Melchizedek). The optics of a man sacrificing his grown son in the midst of a large city is troublesome.

Mount Ebal and Mount Gerizim, are just South of Shechem and seem a better fit for the location. They are 72 miles from Beersheba (a three day journey) and both are prominent enough to be seen “afar off”.

They can also be seen from the western side of the Jordan River. Before the Israelites cross the river into the Promised Land, Moses admonishes them:

And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. (Deuteronomy 11:29)

22:3 Abraham does not procrastinate - he begins early in the morning (as all travelers do in this region) to get ahead of the mid-day heat. Travelers will rest their animals during mid-day and begin again in the late afternoon.

³⁷ Ishtar (Easter); https://www.bibletruth.cc/Body_Easter.htm

“and” - FOS: *Polysyndeton* (Many Ands), emphasizing the calmness of Abraham's deliberate faith. Each “and” is to be noted, and each act weighed. [EWB]

He may have also wanted to leave before Sarah changes her mind about letting him go. The Book of Jasher states that Abraham lies to her about taking Isaac to where Shem still lives (he would be 527 years old and the Word says he died at 600), because she still doted on her son, giving Abraham endless instructions on protecting her child (who is a grown man).

She accompanies them for a way and finally, both Abraham and Isaac have to rebuke her to return to the encampment.

The Book of Jasher also identifies the two “young men” as Ishmael and Eliezer, Abraham’s trusted servant. These two know what the actual purpose of the trip is and dispute with each other over who will be in line to inherit Abraham’s wealth after Isaac is dead.

Satan is stunned that Abraham will do what Elohim has commanded and tries to dissuade both Abraham and Isaac (at separate times) from continuing. He even erects obstacles in the land to deter them. Each time, Abraham rebukes him and Satan departs.

“Where is the Lamb?”

went unto the place of which Elohim had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

22:4 The third day draws a parallel to the three days Christ was in the tomb. When Abraham agreed to Elohim’s demand, Isaac was as good as dead in Abraham’s mind.

22:5 Does Abraham tell the men they will return because he is lying to trick his son, or does he believe that despite what he plans to do, Elohim will raise Isaac from the dead (the prophecy of Abraham’s descendants being as numerous as the sand on the shore cannot be fulfilled if Isaac is dead, for he does not have children, yet)?

22:6 Another parallel to the crucifixion, Isaac (the sacrifice) walks up the hill with the wood he is to die on, upon his back.

FOS: *Polysyndeton* (Many Ands), again. Every action is another reminder of what Abraham is about to do.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And Abraham said, My son, Elohim will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which Elohim had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of Yahweh called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

“Both of them together” - “I and my Father are one [in purpose]” (John 10:30)

22:7 Something about what is happening does not sit well with Isaac and he asks, “where is the lamb” for the sacrifice. Generations of believers continued to ask this question.

22:8 Abraham assuages his son by telling him Elohim will provide a lamb. It will be almost 1900 years before the Lamb of Elohim redeems mankind.

22:9 Abraham is 137. Isaac is 100 years younger and able to easily resist his father’s plan if he so desired, but he willingly submits to his father’s will, even as Yeshua would do 2000 years later (“not my will, but Yours be done” - Luke 22:42), . The Book of Jasher (23:63) states they both wept bitterly as they prepared to do the sacrifice.

FOS: *Polysyndeton* (Many Ands), again! Abraham did not accede to Yahweh and then went on to something else - he was constantly confronted with the decision he had made and the consequence of it. His faith was tested repeatedly throughout the journey and the preparations.

22:10-11 Abraham was fully disposed to slay his son, and in the moment he was preparing to thrust the knife into Isaac, the angel of Yahweh stops him.

Not “an angel” of Yahweh, but “the angel” of Yahweh - possibly Gabriel, known to be the great messenger of Yahweh.

He does not appear, he calls out from heaven. This is the same as when the Israelites hear the voice of Elohim at Mount Sinai as He orally



gives them His Ten Commandments (Exodus 20:1-22).

"This is nearly identical with the calling-out to Hagar in Genesis 21:17. In fact, a whole configuration of parallels between the two stories is invoked.

- Each of Abraham's sons is threatened with death in the wilderness, one in the presence of his mother, the other in the presence (and by the hand) of his father.
- In each case, an angel intervenes at the critical moment, referring to the son fondly as *na'ar*, 'lad.'
- At the center of the story, Abraham's hand holds the knife; Hagar is enjoined to 'hold her hand (the literal meaning of the Hebrew) on the lad.
- In the end, each of the sons is promised to become pro-genitor of a great people, the threat to Abraham's continuity having been averted" (Robert Alter)." [RB]

22:12 "for now I know" - Does Yahweh have complete foreknowledge? If He does, why put Abraham through this 'test'?

Everyone has "foreknowledge" to some extent. A parent of a four-year old can place a plate of brownies and a plate of broccoli in front

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest Elohim, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

of their child and 'know' which plate the child will eat from.

The more you know about someone or something, the better you are at predicting what they will do. Could it be that Yahweh Elohim is infinitely wiser than us and can influence so many different things at the same time, in order to bring about His Will without subverting our free-will?

Like a chess match where one player is vastly superior to the other - it doesn't matter what moves the novice makes, the master can maneuver their pieces to bring about the desired result.

If everything is preordained by Yahweh, then how could Yeshua judge us at the Bema? Everyone's excuse would be, "God made me do it."

22:13 Yahweh did supply the sacrifice.

More symbolism of the Savior to come; Three days after Isaac was 'condemned' to

Q: What did Yeshua learn from this?

A: Though he had his own will (Luke 22:42), the child that 'the Father loveth' would be asked to willingly lay down his life at the behest of his Father.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Yahweh it shall be seen.

15 ¶ And the angel of Yahweh called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith Yahweh, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

death, he arose from the altar, alive. Christ arose from the dead three days after he was condemned. [BBC]

The doctrine of substitution is on full display.

22:14 “Jehovah-jireh” - *Yhovah yireh / yeh-ho-vaw' yir-eh'* [H3070] Jehovah will see (to it); Jehovah-Jireh, a symbolic name for Mount Moriah

22:15-17 “called . . . the second time” - the first time was for substitution; the

second was for revelation.

When one deprives themselves of something they love to a command of Yahweh (e.g., earning income on Sabbath), they emulate Abraham and are worthy of blessings. [RB]

Parents regularly, potentially (parents know the risk, but still hope their child will survive - no one expects a human sacrifice to survive), sacrifice their children by sending them to war, though it is hoped the war is a just one and, therefore, morally necessary. [RB]

Moses would later record a prohibition against ‘passing seed through the fire to Molech’ (child sacrifice - Leviticus 18:21)

FOS: *Polyptōton* (Many Inflections) - “blessing I will bless thee”; “multiplying I will multiply thy seed”; “stars” and “sand”. Yahweh is emphasizing His emphasis of His promise (see what I did there?).

22:18 Yahweh emphasizes that the descendants and the faith of Abraham are to be a blessing to all mankind. This is why the lessons of the Torah are relevant to all and should be taught to all people. [RB]

22:19 Abraham returns to Beersheba and the encampment he shares with Sarah, but the following chapter makes it sound as if she left him, possibly after finding out what really happened on the journey.

22:20-24 “It came to pass after these things” - Since the Torah is not always chronological, “these things” could include Sarah’s death, recorded in the next chapter because the narrative ends with her funeral and starts anew with the getting of a bride (Rebekah) for Isaac.

The rest of the chapter gives a listing of Abraham’s relatives back in Harran. Since very few of these people appear a second time in the Word, the obvious purpose of this section is to introduce us to Rebekah, who becomes a prominent matriarch.

“it was told Abraham” - Is Abraham just now finding out that his brother has twelve sons. It doesn’t sound like the family is too keen on keeping up-to-date or sharing baby photos.

Because many of these names have uncertain definitions, trying to construct a phrase from the definitions of the names (as was done, elsewhere) is pointless. They were included for a reason, but I’ve not found anyone who even speculates on the purpose.

Milcah - queen / counsel (rare)

Nahor - snort vigorously / scorched

Huz - consultation(?)

Buz - disrespect:--contempt(-
uously), despised, shamed

Kemuel - God’s rising / God’s grain

Aram - the highland / citadel

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Chesed - uncertain meaning / increase?
(Arabic)

Hazo - seer / vision

Pildash - uncertain derivation / fiery
iron?

Jidlaph - tearful / he drips

Bethuel - man of God / destroyed of God

Rebekah - tied / secured - ensnared by
beauty

Reumah - raised

Tebah - massacre (who names their child
this?)

Gaham - to burn / flame

Thahash - a (clean) animal with fur,
probably a species of antelope

Maachah - oppression / squeezer

Again, these names may have been how they were known to the people, just as Soviet dictator Ioseb Dzhugashvili was known as Stalin (“Steel”) because of his iron-will and strength as the USSR’s leader.

23 And Sarah was an hundred and seven and twenty [127] years old: *these were* the years of

the life of Sarah.

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

23:2 Why does Abraham need to ‘come from somewhere’ to mourn Sarah? Where is Isaac in all of this?

Jasher (chapter 23) continues its narrative following Isaac being unbound and the ram sacrificed: After Satan’s failed attempts to stop Abraham and Isaac, he disguises himself (appearing as an old man), approaches Sarah, and tells her that Abraham sacrificed her son as an offering to Yahweh.

Her grief is terrible and she goes to Hebron seeking information to verify what she had been told. Satan appears again, as the old man, and tells her that he spoke falsely and that Isaac was alive. Her terrible grief becomes overwhelming joy, and the shock to her 127 year-old body is too much and she dies.

Abraham and Isaac return to Beersheba and Sarah is not there. They are told she went North to Hebron (Kirjath

-arba - City of the four giants) and when they arrive, they find her dead. They mourned her there - Isaac being especially grief-stricken.

The reason her death is mentioned immediately after the event on Mount Moriah could be that they were connected. It could also be that it is the next significant, recordable, event after Mount Moriah (large gaps of their lives are unrecorded).

Many speculate that Abraham and Sarah were estranged because she found out what Abraham had been prepared to do to her only son. While this is understandable, being alone at her age would be a dangerous undertaking.

If the Jasher story is to be believed (and I will admit that much of the Jasher narrative is beyond fanciful, but there is still a considerable amount that must be based on historical facts or the Word probably would not refer to it as a source (Joshua 10:13 and 2Samuel 1:18), then this helps explain why Sarah is not at Beersheba when Abraham returns and why she dies in Hebron, away from her home and husband.



23:3 Abraham “stood up” because he finished a “sitting shiva” (he sat and mourned seven days; receiving visitors and condolences) after her burial. [RB] Wherever she was placed was temporary, because Abraham now seeks a piece of land for a family burial plot.

“sons of Heth” - *Cheth* / khayth [H2845] terror; Cheth, an aboriginal Canaanite:--Heth.

23:4 Abraham pleads his cause. He first needs to ascertain whether the native people will even allow a foreigner to bury their dead amongst the natives.

It was typical of that day that foreigners could NOT purchase land. Land was everything; for a family to lose its land was a catastrophe. For a family to sell its land to a foreigner was an abomination. Yet, it did occur and it was legal. [BBC]

23:5-6 Abraham is well-respected by the inhabitants of the land. If he was to choose to bury his beloved wife in one of their sepulchers, that would enhance the status of the person owning the burial place.

23:7-9 Abraham is respected for his great wealth and for his manners. He (a very wealthy man) shows them great respect by bowing to them.

He does not want to share a sepulcher, he knows exactly what he

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 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.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you.

wants (the cave of Machpelah) and he wants the people of Heth to help him get it.

“Machpelah” - *Makpelah* / mak-pay-law' [H4375] a fold; Makpelah, a place in Palestine. See [3717] - (kaphal / kaw-fal') to fold together; figuratively, to repeat:--double.

Four “doubles” are said to be buried there - tradition holds that Adam and

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in

Eve, Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah are all buried in this cave.³⁸

The “sons of Heth” are often referred to as Hittites, but the Hittite kingdom is North and West of Hebron. Ephron is identified as a Hittite and not a ‘son of Heth’ so he may be a foreigner, also. He

may be an ambassador or an overseer of a Hittite territory (verse 11).

Ephron, if a foreigner, is more likely to sell part of his land than the indigenous people.

It appears the Hethites may have summoned Ephron (“fawn-like”) to this exchange. Abraham pled with them to help and anyone giving constructive help to the ‘great man’ would be in Abraham’s debt.

23:10-11 The haggling appears to have drawn a crowd. Ephron wishes to appear generous and offers Abraham what he wishes at no cost.

23:12-13 Again, Abraham bows (prostrates himself) down in respect. The humility of this great man must have been impressive to the people.

A ‘gift’ of land, without “consideration” [something of benefit to giver] is unenforceable and can be later revoked, if it is disputed.³⁹

Many find out too late that stuff given for free comes with unforeseen strings. Abraham does not make this mistake and he makes his offer in front of many witnesses.

23:16 The shekel is the name given to the currency of Israel, today, but in Abraham’s time, silver was dispense by weight, not as coins. One shekel is about .4 ounces or 11 grams.⁴⁰

³⁸ Cave of the Patriarchs (Machpelah); <https://hebronfund.org/cave-machpelah-overview/>

³⁹ Six Essential Elements of a Valid Contract; <https://docpro.com/blog14/6-essential-elements-of-a-valid-contract-with-examples>

⁴⁰ What is a Shekel? <https://www.learnreligions.com/shekel-worth-its-weight-in-gold-3977062>

Ephron gives a price of 400 shekels (about ten pounds of silver - over \$4000 at today's market value). Abraham agrees and immediately counts out the silver in the presence of the people.

Jacob later buys a field in Shechem to build an altar (Genesis 39:19-20). Isaac is not recorded as ever buying any land.

23:17-20 This land is the only piece of land (that was promised to Abraham) that was "made sure" to him during his lifetime and he had to pay for it.

24:1-3 Unsaid, but alluded to in verse 24:67, is that Isaac is in a great depression following the death of his mother. Though he is nearly 40, Sarah doted on him his entire life and he is having trouble coping with her loss.

Abraham seeks a wife for Isaac to help remedy his grief, even as he seeks solace in the embrace of a concubine, Keturah (Genesis 25:1).

The servant is not named, but it is believed to be Eliezer based on Abraham's description of him in Genesis 15:2.

"hand under my thigh" - to be honest, whenever I read this, I think of Harpo of the Marx Brothers.

the audience of the sons of Heth, four hundred shekels [10lbs] of silver, current *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

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

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

24 And Abraham was old, and well stricken in age: and Yahweh had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

The custom, described in this manner, is a nice way of saying, 'take my



3 And I will make thee swear by Yahweh, the Elohim of heaven, and the Elohim of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶ Yahweh Elohim of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

genitals in your hand and swear to the Almighty that you will”

Since we are prohibited from making images or idols of heavenly things (Exodus 20:4), they would swear an oath upon the sign of the Covenant (the circumcised penis) in the same way we place a hand on the Bible and make a sacred oath. [BH]

24:3 Abraham seems to have a good relationship with the people in the land, but he does not believe that they are ca-

pable of distancing themselves from their worship of false gods and wicked practices. Family members have great influence on us (good and bad) - even King Solomon, wisest man to ever live, was led astray by his wives (1Kings 11:4).

In Jubilees, Abraham blesses his grandson, Jacob, and warns him:

Be thou on thy guard, my son Jacob, that thou takest not a wife from among all the seed of the daughters of Canaan, for all its seed is to be rooted out of the land; for on account of the sin of Ham and the transgression of Canaan also all his seed will be destroyed from the earth, and none will be left and escape of them on the day of judgment. (Jubilees 20:21)

He would have felt the same about getting a wife for his son, Isaac.

24:4-7 “my kindred” - Descendants of Shem (Semites), specifically of the lineage of Eber (Hebrew).

As bad as his family was (Yahweh tells Abraham to separate himself from them - Genesis 12:1), they are still preferable to what he has witnessed in Canaan. They were also less likely to have the Nephilim gene in their code.

The bridegroom does not make choice of his bride; the parents negotiate this

important business between themselves, and the young people are expected to acquiesce in the arrangement.

In this instance Abraham sends a trusty servant hundreds of miles away to select for his son a wife whom he never saw.

Hagar chose a wife for Ishmael (Gen. 21:21). Isaac gave command to Jacob on this important subject (Gen. 28:1). Judah selected a wife for Er (Gen. 38:6).

Young men who chose wives for themselves without parental mediation usually afflicted their parents in so doing (Gen. 26:35; 27:46). The sons, however, had sometimes the privilege of suggesting their personal preferences to their parents. Thus Shechem did (Gen. 34:4) and also Samson (Judg. 14:2) [MCB - 30]

The wife would have to be willing to leave her family because the influence of her family's traditions would be counter to the Covenant and living among them could cause Isaac to stray from the 'charges, commandments, statutes, and laws' of Yahweh. This is why Abraham was initially told to leave his father and brother (Genesis 12:1)

It may be that Yahweh instructed Abraham to take a wife from his family because Rebekah was His choice.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

Abraham's assertion that Yahweh's angel would accompany Eliezer is presumptuous unless the promise had been made to Abraham, first.

The prohibition of marrying close family members did not exist at this time. The genetic problems identified with limiting the gene pool to immediate family members must not have been a problem until much later. The Bible's constraints in Leviticus have had to become even more restrictive in our modern laws as our genetic code continues to degenerate.

24:7 If an angel from Yahweh was going along (though maybe not physically visible) then it must have been to ensure the right woman would return with Eliezer to Canaan.

24:8 Abraham must have been instructing his servant that he should not be discouraged if his mission is not immediately successful - that the right woman would eventually accompany him on his return.

He repeats that his son is not to go "thither" to Haran. It is better that Eliezer get no wife than for Isaac to live in Haran.

10 ¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

12 And he said, O Yahweh Elohim of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

24:10 Eliezer did not make the journey alone. It would have been (and still is today) perilous for a lone man with lots of wealth to journey the trade routes due to bandits. Verse 24:54 speaks to the “men that were with him”.

Eliezer had his choice of gifts and men, no doubt bringing the best gifts and ‘warriors’ that had shown themselves to be valiant in Abraham’s rescue mission of the captive Lot from Nimrod’s armies.

“city of Nahor”: “City” - `iyr / eer [H5892] a city (a place guarded by waking or a watch) in the widest sense (even of a mere encampment or post):--Ai (from margin), city, court (from margin), town.

“Nahor” - *Nachowr* / naw-khore' [H5152] snorer; Nochor, the name of the grandfather and a brother of Abraham:--Nahor.

Nahor (‘snorer’) was ‘asleep’ to Yahweh’s instructions? [BBC] - this is why Isaac was not to go to Nahor if the woman would not leave her family.

Nahor is not an actual city, but an encampment that was headed by Abraham’s younger brother. It is probably located close to Haran, where Abraham, Lot and Terah settled after leaving Ur.

24:11 Strenuous work (like carrying large clay pitchers of water) is normally avoided during the heat of the day. Drawing water was considered ‘women’s work’ (especially daughters) so it made sense to be by the well in the evening.

24:12-14 The trip probably took many days and Eliezer doubtless spent a lot of that time trying to figure out how he was to find a good woman for Isaac. Since it is impossible to know much about a person at first sight, he devised a way to be able to tell if someone was kindhearted.

He asks Yahweh Elohim to bless his plans, not for himself but for his master (intercession). When we make plans and then ask Yahweh to bless them, there can be trouble since Yahweh was not consulted first. He may have other plans and not approve of the one you have a preference for.

The test is a monumental one:

If it took ten minutes for each [of the ten] camels to drink, a full watering would take at least an hour and forty minutes. This is a woman who would have to be quite generous with her time [and effort] on behalf of a stranger, indicating a person of particular kindness.

Here, as elsewhere in the Torah, decent treatment of the stranger is considered a paramount expression of goodness. [RB]

Compare Eliezer wanting a woman to water his camels with Jacob, himself, watering a woman's flock (Genesis 29:10)

24:15 He had not finished his prayer when Rebekah, Nahor's granddaughter, came to the well.

24:16 Beautiful is always a bonus - all things being equal, men prefer beautiful (e.g., Rachel vs Leah). Still, beauty is in the eye of the beholder, and Isaac was not present.

"virgin" - *bthuwlah* / beth-oo-law' [H1330] to separate; a virgin (from her privacy); sometimes (by

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

continuation) a bride; also (figuratively) a city or state:--maid, virgin.

Bthuwlah in the Hebrew is "maiden" - which is why the Word explains that "neither had any man known her".

There is no way for Eliezer to know whether she had been with a man, before, but since Jasher (24:40) states she was ten years-old, it would have been a reasonable assumption.

A woman who reached puberty was considered old enough to be a wife and mother, though the family may have wanted to wait some time after that initial milestone. Less than sixty years ago, it was still legal, in some States in America, for a woman of twelve to marry and child brides are still acceptable in many Middle Eastern countries.

24:17 Eliezer is anxious to try his test on this woman, so he runs up to her - he must have been some distance from the well based on his need to run to her before she could get away.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether Yahweh had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24:18-19 She does not enquire as to who he is, and respectfully grants his petition and then volunteers to draw water for the camels.

Contrast this with the woman from Samaria, whom Christ asks for a drink at the well (John 4:7-14)

24:20-21 “drew [water] for all his camels” -

Depending on their needs, camels can drink up to [30 gallons] of water in a 10-minute sitting. Ten camels [equals] 300 gallons! This was no small feat! With a five-gallon pitcher (about 10 pounds of clay hold-

ing 40 pounds of water) each of the 60 trips to troughs was 50 pounds for a total of [as much as] 1.5 tons of water! [BBC]

She is diligent in meeting the needs of these strangers, but still, Eliezer continues to assess her worthiness (“wondering” - gazed in astonishment) until she is done drawing enough water for both man and beast. It may have been that she could have quit early, or demanded payment to finish the job (hauling ‘1.5 tons of water’? - I, personally would have demanded a payment before I began).

24:22-23 She passes Eliezer’s test and he adorns her with an earring (the Hebrew word, *nexem* [H5141], could mean a nose-ring) costing over \$400

and two bracelets, costing over \$8000, each,

at today’s gold prices. Quite a nice gift for carrying water for about two hours.

Eliezer was told to find a wife ‘in the place where Abraham’s kinsmen resided’. He was not directed to literally find a relative, so he asked to meet her father before he even knew who she was. He was so impressed with beauty and her kindness and care for strangers that he believed she could be a good wife for Isaac.



24:24-27 When he found out she was related to Abraham's brother, he thanked Yahweh Elohim for helping him to quickly resolve his master's commission to him. He had successfully found a suitable wife in Abraham's country, and of Abraham's kindred. Now he had to convince her to go with him . . . and the family to let her go.

24:28 Rebekah runs home to tell her family about the strange, wealthy man at the well that was passing out expensive gifts - who also want to lodge with them. No marriage proposal has yet been mentioned.

24:29-31 This is the first time we meet Laban and he comes across as someone who will say anything and do anything to make a quick dollar (shekel?). He saw the nice gifts his sister had received and ran to the well to see if he could get some, too.

Laban imitated kindness "when he saw" - Rebekah displayed kindness 'before she saw'.

"Laban" - *Laban* / law-bawn'
[H3837] Laban, a Mesopotamian; also a place in the Desert:--Laban. (see H3836 - white; to be (or become) white)

"Come in, thou blessed of Yahweh . . ." Just reading these words gives me an uneasy feeling that he has already begun a scheme to separate Eliezer from his riches.

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

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

26 And the man bowed down his head, and worshipped Yahweh.

27 And he said, Blessed *be* Yahweh Elohim of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, Yahweh led me to the house of my master's brethren.

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

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of Yahweh; wherefore standest thou without? for I have prepared the house, and room for the camels.

The Word implies he ran to the well after hearing what Rebekah says upon her return. How does he have time to "prepare the house, and room for the camels"? He lied or he told a servant to do it. If they had servants then Bethuel's family would have been well-off

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And Yahweh hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

and the riches of strangers should not have impressed him as much.

Laban claims for himself that which belongs to his father, offers up flattery and angles to acquire gain without relationship. [BBC]

We learn (especially in later chapters) that Laban is never satisfied and always desires more wealth. He shows himself capable of great iniquity if it will add to his bottom-line.

For the love of money is the root of all evil (1 Timothy 6:10a)

Abraham, Isaac, and Jacob all acquire great wealth through the blessings of Yahweh because they loved Him, not the wealth.

24:32 The use of pronouns, here, makes it seem that Laban ungirded and

fed the camels, which makes sense if Laban wanted to know for himself the amount and kinds of riches Eliezer brought with him. But, as the pronouns progress into verse 33, it becomes clear that Eliezer and his men are doing all this.

The difference between the Laban and his sister is striking.

24:33 Eliezer has only completed the first half of his mission. He needs to get this family to agree to allow Rebekah to leave with him to complete the second half.

“Business before pleasure”. He wants and needs a commitment from this family as soon as possible - especially because at least one of them is a conniver and could make things difficult if he is allowed time to hatch a scam.

24:34-35 Eliezer formally introduces himself, invoking the name of Bethuel’s uncle, Abraham. He then describes his master’s great riches to whet the appetite of Laban, and possibly Rebekah and her mother, if they are able to hear the conversation.

All mothers want their daughters to marry a man that can provide for them - more prosperous is more better.

FOS: *Polysyndeton* - Verses 35-36 use the word “and” twelve times to describe Abraham’s abundant wealth.

“Twelve” is a perfect number, signifying governmental perfection. Twelve is derived from multiplying three (‘complete’) and four (‘earth’ or ‘material creation’) - ‘abundance of earthly wealth. [NIS]

24:36-38 Eliezer now describes the mission he has been sent upon, first describing the women of Canaan as being unsuitable and the reason why he had travelled so far just to find a wife.

24:39-41 “before whom I walk” - *halak* / haw-lak' [H1980] to walk (in a great variety of applications, literally and figuratively):--(all) along, apace, behave (self), come, (on) continually, be conversant, + follow. Abraham habitually walked in the presence of and in the ways of Yahweh.

As he continues to speak of the instructions that he was given, he invokes the name of Yahweh to relay the image of a holy mission and that his meeting Rebekah at the well was arranged by the Most High.

He concludes the retelling of his instructions by explaining that his mission is concluded once he finds the right woman, even if the family refuses him.

This is important - if the family (i.e., “Laban”) demand too much, Eliezer has permission to leave without the woman and the family will get nothing.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, Yahweh, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O Yahweh Elohim of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

24:42-44 Eliezer shares his 'negotiations' with Yahweh on how to determine the right woman. Again, he is invoking Yahweh to give the sense that He had a hand in choosing Rebekah.

“virgin” - *almah* / al-maw'
[H5959] a lass (as veiled or private):--
damsel, maid, virgin.

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom Yahweh hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped Yahweh, and blessed Yahweh Elohim of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

Different from the usage in verse 16 (*bethulah*) - Every *bethulah* is an '*almah*', but every '*almah*' is not a *bethulah*. [EWB]

Eliezer is not referring to her, here, as marriageable, which is how he thought of her when he first saw her. He is not trying to give away how much he desires her (and has from the first

moment he saw her) for his master's son. If he shows too much eagerness for the maid, the family will drive a harder bargain.

24:45-47 Eliezer then describes his meeting Rebekah at the well and how their interactions mirrored what he had asked Yahweh to show him.

“face” - '*aph* / af [H639] properly, the nose or nostril; hence, the face, and occasionally a person; also (from the rapid breathing in passion) ire:--anger(-gry), + before, countenance, face, + forbearing, forehead, + (long-)suffering, nose, nostril, snout.

He put a nose-ring on her nose. The wearing of a nose-ring remained a custom for quite some time. Psalm 11:22 likens an indiscrete woman to a pig with a golden nose-ring. The Talmud prohibited women from wearing nose-rings on the Sabbath, in public.

24:48 Eliezer shares his belief that Yahweh, himself, had made all this transpire exactly as he had ‘discussed’ with Him and that He should be praised for selecting someone like Rebekah for Isaac.

“blessed Yahweh Elohim of my master Abraham” - Eliezer does not address Him as his personal Yahweh Elohim, but rather that of his master. Did Eliezer still worship idols or did he invoke Abraham because of his relationship to Bethuel?

The Word never uses the term, “granddaughter”, which is what Rebekah is to Nahor, Abraham’s brother.

24:49 Eliezer now requires an immediate decision. In effect, ‘say “yes” or I will take all this wealth and look elsewhere’. He gives the family no time to make conditions on Eliezer’s ‘holy’ quest.

24:50-51 If Laban and Bethuel (notice the son’s name is listed first) denied Yahweh had a hand in this matter, they run the risk of offending Eliezer, who sees the provision of Yahweh in everything that touches his master’s life. Offending Eliezer could deny them a hoped for, financial benefit.

The family has agreed to the marriage proposal in theory - they have not agree, yet, to a time to implement the proposal.

24:52 Eliezer has been trained to recognize the works of Yahweh in life. Those that expect and look for miracles are more likely to see them than those who do not.

24:53-54 Having settled the matter, a dowry was likely paid (not mentioned, but it would have been part of the discussions) and gifts were given to the future bride and her family. The meal signified (in the eyes of Eliezer) that the deal was successfully concluded.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from Yahweh: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as Yahweh hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped Yahweh, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

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

Did Eliezer understand that the mother (name never specified) and Laban would be a problem when it came time to leave (no doubt for different reasons)? Nothing is said of Bethuel receiving gifts.

“The men that were with him” - Eliezer did not make the journey alone, which would have been unsafe since bandits would target a caravan with no security. This information should be

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing Yahweh hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

compared to Isaac's son (Jacob), who appeared to make the same trip, unaccompanied, to obtain a wife from Haran (Genesis 28-29).

The next morning, Eliezer cannot just take Rebekah and leave - he had arrived less than a day before and was still a stranger. Though the matter was accepted the night before, he shows the family great reverence (another trait he learned from Abraham) by asking permission to leave. Their permission would hopefully preclude a change of heart and possibly even a pursuit to retrieve their daughter (again, compare to Jacob and his wives in a similar situation - Genesis 31).

The admonition is to, "send me away unto my master," who is Abraham, and therefore they are not sending their daughter away with a stranger, but to a relative.

24:55 If Rebekah is ten, the mother probably has not much time coaching her daughter on being a wife and mother. She would know things just from living in the family encampment and helping with child-birthing and raising - mothers did not go off to hospitals. She no doubt assumed her daughter(s) would marry a local man and have a normal betrothal period.

Normally, as it gets closer to a wedding, parents 'remember' more advice to share with the young couple. The very, very short betrothal has caught her unprepared, figuring there had been plenty of time to instruct her daughter until Eliezer arrived.

Laban, presumably, has an entirely different motive. He wants more time to scam more gifts from these rich servants.

24:56 Eliezer is not willing to see additional conditions and he plays his 'Yahweh card'. Having gotten them to earlier agree that this match is from Yahweh (verse 50), they cannot now appear to be hindering the Will of Yahweh.

24:57-58 If Rebekah was apprehensive about leaving, the family could argue for her to remain for a period of time so she could come to grips with all that is about to befall her. Eliezer would then be the disrespectful one if he argued to leave immediately.

Arranged marriages are not always done without consulting the couple and it appears that Bethuel was giving his daughter the potential to refuse the conditions or possibly even the union.⁴¹

Despite never having met her prospective husband, Rebecca assented to marry him. For whatever reasons, Rebecca was open to leaving her home and everything and everyone she had known.

We cannot know for certain why she agreed to leave, but three possibilities suggest themselves. One, the servant did a remarkable job. Two, Rebecca was not unhappy to leave Laban and her parents. Three, between a future primarily consisting of watering camels and the wealth promised by this marriage proposal, the latter was far more appealing. [RB]

The bride of Isaac as well as the bride of Christ must be will[ing] to leave behind all that she knows [the ways of the world] and go into a land (way of living) that will be shown to her (Torah). She must have a servant's heart and a hospitable nature. She must be led by the Holy Spirit to follow the instructions and what will be revealed to her. [BBC]

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

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

24:59-60 Progeny is always a part of a blessing, a family with no children eventually ceases to exist. Extended families are strength, which is important in an age, where too often, 'might makes right'. Nahor's family lives in an encampment that bears his name for the security it offers.

24:61 "and her damsels" - verse 59 only mentions a "nurse" (*yanaq* / *yawnak'* [H3243] to suck; causatively, to give milk:--milch, nurse(-ing mother).

The family must have given her her former nurse-maid or some other servant, also.

24:62-63 "meditate" - *suwach* / *soo'-akh* [H7742] to muse pensively:--meditate.

Abraham had taught Isaac to set apart a time of day and place to commune with Yahweh. The time Isaac

⁴¹ Arranged Marriage and the Bible; <https://advocatesfortruth.com/blog/is-arranged-marriage-biblical>

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

choose was “eventide” - sunset being the beginning of a new day. “to muse pensively” suggests he is still mourning his mother.

“the way of the well Lahai-roi” - a route that leads to the well. This is the well that Hagar used after she was expelled from Abraham and Sarah’s encampment and is located close to the Wilderness of Paran where Ishmael settled.

24:64-65 The present custom of a bride wearing a veil comes from this verse, though it was not an accessory worn by women in this region in that day. [BBC]

Of course, the next usage of a veil is Tamar, who uses a veil to conceal her

identity from Judah, her father-in-law, and trick him into thinking she was a prostitute, thereby becoming pregnant by him. (Genesis 38:14-15).

24:66 Did Isaac even know that his father had sent for a bride? After the incident at Mount Moriah, the Word does not share anything about Abraham and Isaac interacting or living together.

The only time it is recorded that they are together (a period of over 30 years, again, is when Isaac and Ishmael bury Abraham in the cave at Machpelah (Genesis 25:9).

24:67 Isaac was using his mother’s tent for his abode. Everything around him reminded him of his once, constant companion.

Wives had their own compartment or even a separate tent (no doubt Leah and Rachel had separate tents) because they could not sleep with their husband when they were menstruating.

There is no recorded wedding ceremony and it does not seem to be a custom during this time. “The preliminaries referring to dowry and similar financial matters being satisfactorily arranged, the man took his wife.” [MCB - 40]

Laban has a lush feast for the wedding of Jacob and Rachel, but it appears that it was only intended to get Jacob drunk so he would not realize Leah had been switched for

Rachel. There was no recorded festivities when he does actually marry Rachel the following week.

The love of Rebekah helps Isaac to overcome his depression following the death of Sarah.

25:1-2 Genesis identifies her as a “wife”, but 1Chronicles 1:32 identifies her as a concubine. Since there is no mention of her being buried with Abraham in the cave at Machpelah, she was probably a concubine.

“Keturah” - *Qtuwrah* / ket-oo-raw' [H6989] perfumed; Keturah, a wife of Abraham:--Keturah. (see [H6999] - to smoke, i.e. turn into fragrance by fire (especially as an act of worship):--burn (incense, sacrifice) (upon), (altar for) incense, kindle, offer (incense, a sacrifice).

Did she give up (sacrifice) her chance of being a wife, in order to be the concubine of a great man? The children of wives get inheritance, the children of concubine generally didn't. Keturah's sons got gifts, not an inheritance (verse 6).

Jasher 26:1 refers to her as being “from the land of Canaan”. If the Canaanite women were not fit to be a wife for his son, then he probably would not have made one his wife.

25:2 With the exception of Midian and Shuah, these sons of Abraham

25 Then again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

are only mentioned here and at 1Chronicles - the only thing we know about them is that they were sons of Abraham.

- Zimran - *Zimran* / zim-rawn' [H2175] musical; from 2167 [to touch the strings or parts of a musical instrument, i.e. play upon it; to make music, accompanied by the voice; hence to celebrate in song and music:--give praise, sing forth praises, psalms]; a son of Abraham by Keturah.
- Jokshan - *Yoqshan* / yok-shawn' [H3370] insidious; from H3369 [to ensnare]; an Arabian patriarch.
- Medan - *Mdan* / med-awn' [H4091] the same as H4090 [discord, strife]; Medan, a son of Abraham.
- Midian - *Midyan* / mid-yawn' [H4080] the same as H4079 [brawling, contention(-ous)]; Midjan, a son of Abraham; also his country and (collectively) his descendants:--Midian, Midianite.

Moses' father-in-law (Jethro) was a Midianite.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoch, and Abida, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

- Ishbak - *Yishbaq* / yish-bawk' [H3435] he will leave [abandon]; Jishbak, a son of Abraham.
- Shuah - *Shuwach* / shoo'-akh [H7744] dell; from H7743 [to sink, literally or figuratively:--bow down, incline, humble]; a son of Abraham.

Judah (Jacob's fourth son) marries a daughter of Shuah (Genesis 38)

Did Abraham sire six children after the death of Sarah? He had 38 years (age 137 at Sarah's death to 175 at his death) in which to accomplish this. Sarah mocked Abraham at 99 as being too old to perform (Genesis 18:12), but he was able to impregnate her after the angels visited his encampment and prophesied that Sarah would give birth in nine months. It appears he had some vigor left, well into his old age.

It is difficult to believe that Sarah would allow a Canaanite woman to be

repeatedly impregnated by her husband while she was still alive. Hagar bearing just one child was more than Sarah could tolerate.

These few verses appear odd given that the narrative of Isaac and Rebekah has just begun and the verses are followed by Abraham's death. I believe this information will be important when it becomes time for Jacob to find wives for his sons.

25:3 Sheba and Dedan are popular names with several families having children that bear both names (Cush - Nimrod's dad for one). Sheba's children are never mentioned and Dedan's children are only mentioned in this verse.

25:4 These sons of Midian are never mentioned again (though an important descendant will be identified as Jethro, Moses' father-in-law - Exodus 3:1). "Ephah" is also a Hebrew unit of dry measure, equal to about a bushel (35 liters).

"All these were the children of Keturah" - the term "grandchild" or "grand-children" is not used in the Word. All the descendants of Keturah are considered her children. Laban refers to his grandchildren (Jacob's children) as his children (Genesis 31:43).

25:5-6 These sons and their descendants (including Ishmael) were sent away from the favored son (Isaac). They also got gifts, but

Isaac got a majority of Abraham's wealth. This may have led to the future animosity between the Hebrews and the peoples in Canaan.

The children of the concubines are likened unto 'tares', sown after Isaac, the 'good seed', the child of the Covenant (see the parable of the tares, Matthew 13) [EWB]

25:7-8 Abraham is said to have died "in a good old age . . . full of years". The phrase "of years" is italicized in the KJV and signify an addition by the translators (presumably for clarity). Abrahams years are not as full as Noah's (950 years) or even of Shem and Eber, who are still alive when Abraham dies. The Word is saying Abraham's life was 'fully' satisfying.

"Full" - *sabea* / saw-bay'-ah [H7649] satiated (in a pleasant or disagreeable sense):--full (of), satisfied (with).

He had a wife that he loved, he had many children who honored him, he prospered in business, he was respected by all who knew him, and he walked and talked with the Creator of Heaven and Earth. Our lives would be fully satisfying, also, if we could match his (see note at Genesis 21:5).

"gathered to his people" - can not denote that he was buried in a family plot. The cave at Machpelah is not where any of his ancestors were bur-

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen [175] years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

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

ied (except possibly Adam and Eve - see the notes at Genesis 23:9).

The expression is also used of Aaron (Numbers 20:26), who died in the wilderness, and Moses (Deuteronomy 32:50), who died on Mount Hor and was buried by Yahweh out of the sight of everyone.

The phrase must refer to an afterlife where the spirits of the departed go and sleep until the resurrection. Death is often referred to as "sleep" (Psalm 13:3; Matthew 9:24; John 11:11) because there is an expectation that it is temporary and the person will get up again.

25:9-10 It is never expressed whether Ishmael resented Isaac for losing his birthright; for Isaac being named as sole heir; or for being cast out of Abraham's encampment because of Isaac.

If he did, Ishmael was able to put it aside long enough to honor their father at his burial.

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

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

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

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

We are reminded, again, in detail, about the purchase of the burial site. The ownership of the site is never a matter of dispute in the Torah, but in the book of Jasher (chapter 58), the sons of Esau contest the ownership with Joseph and his brothers when it is time for Jacob to be buried in the cave.

25:11 Did Yahweh wait until after Abraham's death to bless Isaac? Can He not bless more than one person at a time? This is probably referring to the

abundance of flocks and herds that Isaac inherited upon the death of Abraham.

25:12-16 Ishmael has twelve sons as Yahweh had foretold to Abraham when he had asked Him to bless his firstborn son, also (Genesis 17:18-20).

Twelve is a perfect number, signifying governmental perfection. It is found as a multiple in all that has to do with rule. The sun which "rules" the day, and the moon and stars which "govern" the night, do so by their passage through the twelve signs of the Zodiac which completes the great circle of the heavens of 360 (12 x 30) degrees or divisions, and thus govern the year. [NIS]

Abraham's brother, Nahor, was blessed with twelve sons (eight from his wife, Milcah, and four from his concubine, Reumah - Genesis 22:20-24) even as Jacob (Israel) will later in the narrative.

25:17 Ishmael is 137 when he dies.

This verse provides two more indications Ishmael must have been a good man. One is that despite his not being an Israelite, beginning with Abraham, the Hebrew Bible, which otherwise "only records the lifespans of the heroes of Israel" (Sarna), gives Ishmael's age at death. The

second indication is the use of the phrase "gathered to his kin," which, aside from Ishmael, is used in the Torah to describe the deaths of only Abraham, Isaac, Jacob, Moses, and Aaron. [RB]

25:19 Now begins a very condensed narrative of Isaac's life. His journeys and exploits get very little coverage. He is commonly known as the "unknown patriarch".

Isaac was overshadowed by his father Abraham and his son Jacob. However, references in the book of Amos to the "shrines of Isaac" and the "house of Isaac" (see Amos 7:9, 16) suggest that a more extensive account of his life may have once existed.

One interesting difference is that, unlike both his father and son, whose names were changed - Abram to Abraham and Jacob to Israel - Isaac's name was never changed (perhaps because it was uniquely bestowed before his birth by God - Genesis 17:19).

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated Yahweh for his wife, because she *was* barren: and Yahweh was intreated of him, and Rebekah his wife conceived.

Other differences:

- Unlike other males of the period, Isaac remained monogamous throughout his life.
- He was the only patriarch to engage in agriculture, (Genesis 26:12).
- He was the only patriarch never to set foot outside the Promised Land. [RB]

25:20 A quick recap of the union of Isaac and Rebekah.



22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of Yahweh.

23 And Yahweh said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

25:21 They have been married for twenty years when Rebekah finally conceives. Having heard the stories from his mother about the decades they tried and failed, it could be that he entreated Yahweh early on and did not seek to use a surrogate as his father and son both did.

“intreated” - *`athar / aw-thar'* [H6279] to burn incense in worship, i.e. intercede (reciprocally, listen to prayer): --intreat, (make) pray(-er).

pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (James 5:16)

Sarah, Rebekah, and Rachel all are seen as initially barren and their subsequent pregnancies are all attributed to divine intervention.

25:22 Did Rebekah have a place she went to for prayer and meditation, or does she go to Isaac's place?

This is a good sign that she has adopted the faith of her husband. Abra-

ham had to leave his father because Terah was an idol maker and an idol worshipper. We learn later that Rebekah's brother (Laban) worships idols and chases after Rebekah's son because he believes Jacob has stolen his idols. She no doubt came from a family of idol worshippers, but she goes after the God of Abraham and Isaac.

“struggled” - *ratsats / raw-tsats'* [H7533] to crack in pieces, literally or figuratively:--break, bruise, crush, discourage, oppress, struggle together.

These two are wailing on each other, even in the womb. Rebekah must have been beside herself, having to put up with their grappling for several months.

25:23 She gets an interesting prophecy:

- 1) “Two nations are in thy womb”: The twelve tribes of Israel considered themselves ‘one nation’ (until after the death of King Solomon), but these two will not be able to live together.
- 2) “the one people shall be stronger than the other people”: Will the older or the younger be stronger? It is not specified.

“stronger” - *'amats / aw-mats'* [H553] to be alert, physically (on foot) or mentally (in courage):--

confirm, be courageous (of good courage, steadfastly minded, strong, stronger), establish, fortify.

Physically or mentally stronger?
Stronger in faith?

“the elder shall serve the younger”: Did she share this with Isaac? The ‘Blessing Deception’ of Chapter 27 seems to indicate she may not have, or he refused to believe it.

Rebekah gets a prophecy from Yahweh. The Word has yet to record that Yahweh is speaking with Isaac.

25:24-25 Definitely not identical twins

“Esau” - *‘Esav / ay-sawv’* [H6215] rough (i.e. sensibly felt); Esav, a son of Isaac, including his posterity:--Esau. see [H6213] (*‘asah / aw-saw’* - to do or make, in the broadest sense; accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, have the charge of, commit, deal (with), govern, serve, set, shew, be (warr-)ior, work(-man), yield, use.

Esau is a “doer”.

25:26 “Jacob” - *Ya`aqob / yah-akobe’* [H3290] heel-catcher (i.e. supplanter); Jaakob, the Israelitish patriarch:--Jacob. see [H6117] (*‘aqab / aw-kab’*; to seize by the heel; figuratively, to circumvent (as

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

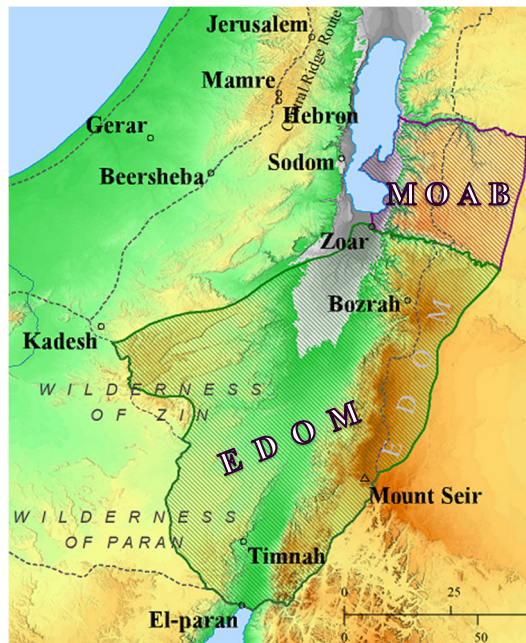
26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

if tripping up the heels); also to restrain (as if holding by the heel)).

Jacob is “He who follows closely” - “to follow at the heel or supplant”. [AP]

25:27 This verse gives the impression that Esau may be a bit of a wild man. He may not have embraced agriculture and animal husbandry like his father and his brother. Isaac’s trade requires planning and diligent effort to ensure a



28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

29 And Jacob sod [boiled] pottage: and Esau came from the field, and he *was faint*:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am faint*: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

steady source of food for the family and the large encampment he would have inherited from his father. Hunting can be nomadic, especially if one must follow the game as it migrates.

The language used to describe Esau is recognizably the same that was used for Nimrod (Genesis 10:9) [BBC]

Jacob was a “plain” man - *tam / tawm* [H8535] complete; usually (morally) pious; specifically, gentle, dear:--coupled together, perfect, plain, undefiled, upright.

Today we demean someone by calling them, “plain”. This would actually be a laudable term to faithful Hebrews at that time.

25:28 Isaac loved Esau (more than Jacob?) because he liked venison? Kind of a strange criteria for ranking your children.

Abraham was told that Isaac was the child of the Covenant and he trained his son in the ways of Yahweh. Was Isaac

not doing the same with his children? Did Abraham live close by and help train one or more of the children (as he had been trained by Shem, instead of his father Terah). Abraham died when the twins were 15 years old.

Rebekah loved Jacob (more than Esau?). Because he was around more? Because he was following in his father’s footsteps? Because he was preferred by Yahweh?

25:29-30 Jacob was making lentil soup when Esau returned from hunting (it appears he was unsuccessful) and was famished to the point of feeling faint.

Esau actually said, “Give me some of the red, red stuff.” The Torah offers a play on words here: The Hebrew word for “red” (*adom*) sounds like Edom which was the place where Esau’s descendants would settle. [BR]

“Edom” - '*Edom / ed-ome*' [H123] red (see Gen. 25:25); Edom, the elder twin-brother of Jacob; hence the region (Idumaea) occupied by him:--Edom, Edomites, *Idumea*. see [H122] (*'adom / aw-dome*) rosy:--red, ruddy.

25:31 This is a remarkable request. Esau, as the firstborn, is in line to inherit a double portion of all his father’s wealth. Jacob is demanding he give it up for a bowl of soup.

Birthright: Great respect was paid by the household to the firstborn son. He had headship over his brothers; he succeeded to the father's official authority; He had a special claim to the father's benediction; in him was the progenitorship of the Messiah; the domestic priesthood belonged to him.

Under the Mosaic law he received a double portion of the father's goods. This birthright could be transferred to another for a consideration, or withheld by the father for cause. [MCB - 41]

25:32 FOS: *Brachylogia* (Short Speech) - Brevity of Speech or Writing. Esau's responses are not recorded, but we hear them in our minds when we read the text.

Esau's response is equally remarkable. "I am at the point to die." This statement implies that Esau must have nourishment immediately or the consequence is fatal. This would sound like youthful hyperbole if Esau wasn't consciously considering the pros and cons of selling his birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

There is no conceivable way this makes sense without some kind of backstory that is not present here.

Why doesn't Esau just ask his mother to make him something? A good mother tends to the needs of their children.

There is much more going on here and we need to go to the Book of Jasher , chapter 27

Shortly after Abraham's death, Esau (who is now 15 - 16 years old) was hunting when Nimrod and his bodyguards appeared in the same field. Esau concealed himself and at a certain point, many of the bodyguards separated themselves from the king (large groups would spook the game, making hunting difficult).

As Nimrod and two guards approached Esau's hiding place, he leapt

Figure of Speech: BRACHYLOGIA

(Short Speech)

Brevity of Speech or Writing

Brach-y-lo'-gi-a, Greek (*βραχυλογία* from *βραχς*, *brachus*, *short*, and *λόγος*, *logos*, *discourse*). It means brevity of speech or writing, and is used of an *Ellipsis*, in which words are omitted chiefly for the sake of brevity; which words may easily be supplied from the nature of the subject.

Gen. XXV. 32. - "And Esau said. Behold, I *am* at the point to die; and what profit shall this birthright do to me?" There must be supplied, the *thought*, if not the *words*: - "*I will sell it.*" So with the next verse. "And Jacob said. Swear to me this day [*that thou wilt sell it me*]; and he sware unto him: and he sold his birthright unto Jacob."

33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

up and killed Nimrod (fulfilling the prophecy that was made about Abraham and his progeny at his birth - Jasher 8:1-4; 12:45-53) and the two guards.

Why would Esau want to kill Nimrod? Maybe he had heard the stories of how Nimrod sought to kill his grandfather shortly after his birth and/or of Abraham being thrown in the furnace and wanted to avenge his grandfather.

The other guards then came together to pursue Esau who fled, presumably in the direction of Isaac's encampment. The guards would need to capture and/or kill the king's assassin or they, themselves, would be executed for failing to protect the king.

Esau's flight seemingly takes him back to Isaac's encampment, where Jacob is making soup - but the retreat isn't over, yet. If the remaining guards are still in pursuit, Esau needs a second wind, some quick nourishment, and be on his way, again, before he can be captured.

The birthright would have no profit for him if Nimrod's guards caught up to him.

25:33 His brother could be executed in the very near future and Jacob uses Esau's dilemma to his advantage. He has probably been informed of the prophecy his mother received and now takes steps to make the prophecy a reality.

Of course, if Jacob allowed Nimrod's guards to kill Esau, then Jacob would assume the role of first-born and be entitled to the birthright and the entire inheritance rather than just a double portion.

Jacob gives Esau what he needs to preserve his life in exchange for what Jacob would have received if Esau was killed.

Nevertheless, There is nothing except Esau's character to maintain this bargain and he might not feel obligated to honor this arrangement in the future - of course, two chapters later, he does not.

25:34 FOS: *Polysyndeton* - four "ands" marking the deliberateness of Esau's acts, and their solemn significance.

Esau "went his way". If he was faint and hungry, why wouldn't he just eat the pottage and then take a nap? This is just another reason to believe that the book of Jasher helps provide the backstory to this very crazy narrative.

"Esau despised his birthright." - *bazah / baw-zaw'* [H959] to dises-

teem:--despise, disdain, contemn(-ptible), + think to scorn.

He treated his birthright with contempt. He still valued the birthright and tried to claim its benefits when it came time for his father to bless him.

Because of his foolhardy behavior, he showed reckless contempt for both his life and the honor he should have as the firstborn.

Lest there *be* any fornicator, or profane [permitted to be trodden, by implication unhallowed] person, as Esau, who for one morsel of meat sold his birthright. (Hebrews 12:16)

He doesn't despise Jacob, yet, because he will continue to act as if he did not barter away his birthright.

26:1 Since the Word is not always in chronological order, the author does not want this famine confused with the earlier one (the "first famine" - first in the history of the world? First since Yahweh identified Abraham as the patriarch of the Christ-line?), especially since this event will be similar to the first event.

Isaac was born in the vicinity of Gerar and his father lived there for many years, so Isaac would know of the people, their customs, and the land. The last one is important be-

26 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And Yahweh appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

cause Abraham dug many wells and Isaac would do well to find them so his family, herds and flocks could have water.

This Abimelech was probably the son of the king that reigned in Gerar when Abraham lived there. It is not uncommon for a king to take his father's name to invoke the respect that was accorded the earlier king.

26:2-3 Isaac may have been contemplating continuing his journey down into Egypt. Yahweh does not want him to leave the land that He promised to Abraham.

Despite the fact that all his human instincts told him they must go elsewhere or perish from starvation, God told him to stay in the land God had set aside for Abraham and his descendants. That God would take him THROUGH the trouble, not out of it. [BBC]

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

This is the mindset we should always maintain.

26:4 Again, Yahweh emphasizes that the descendants and the faith of Abraham are to be a blessing to all mankind.

26:5 “My” repeated five times for emphasis. Yahweh’s charge, His commandments, His statutes, and His laws existed before Moses wrote them down.

- *voice*, to be heard & believed (Rom. 10:17).
- *charge*, to be observed.
- *commandments*, to be obeyed.
- *statutes*, i.e. decrees, to be acknowledged.
- *laws*, i.e. instructions to be followed. [EWB]

Abraham believed in Yahweh’s and His promises and he acted as directed. Christians want to separate faith from actions and this is contrary to submitting to a higher authority.

¹⁷ Even so faith, if it hath not works, is dead, being alone. ¹⁸ Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. ¹⁹ Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ²⁰

But wilt thou know, O vain man, that faith without works is dead? ²¹ Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? ²² Seest thou how faith wrought with his works, and by works was faith made perfect? ²³ And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ²⁴ Ye see then how that by works a man is justified, and not by faith only.

²⁶ For as the body without the spirit is dead, so faith without works is dead also. (James 2:17-24,26)

26:6 Did Jacob and Esau dwell with him? How did they explain the presence of children and no husband? Rebekah would have to explain what happened to the boys’ father. Did they lie about their relationship to her, also?

26:7 Isaac must have known of his father’s ruses in Egypt (Genesis 12:11-13) and in Gerar (Genesis

20:2) and he probably copied it for the same reason.

26:8 Isaac appears to be living in the city, for how could Abimelech see them from his window if they were outside the city?

“sporting” - *tsachaq* / tsaw-khak' [H6711] to laugh outright (in merriment or scorn); by implication, to sport:--laugh, mock, play, make sport. See also, [H6712] *tschoq* / tsekh-oke' (from 6711); laughter (in pleasure or derision):--laugh(-ed to scorn).

The same word used of Ishmael mocking (*tsachaq*) Isaac at the weening celebration (Genesis 21:9).

Brothers and sisters laugh with each other, so this had to be something significantly different for Abimelech to perceive they were married.

Most versions translate it as caressing:

“... Isaac **caressing** Rebekah” (NIV, AMP, CJB, EWB, GW, HCSB, NASB, NLT, OJB, WEB)

“... Isaac **sporting** Rebekah” (KJV, ASV, JPS Tanakh, JUB, TYN)

“... Isaac **laughing** with his wife Rebekah” (CEB, ESV)

“... Isaac **fondling** his wife Rebekah” (NAB, LEB, MSG, NRSV)

“... Isaac **playing** with his wife Rebekah” (NRS, RHE, RSV, YLT)

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

Nearly all the translators seem to agree that “laughing” (the actual meaning of *tsachaq* is too bland to describe what is happening. “Caressing” even seems too mild for Abimelech to come to the conclusion he did.

It may have been better translated as: ‘And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window at the residence next to him, and saw, and behold, Isaac was fondling Rebekah, his wife, and they laughed with aroused pleasure.’

Did Abimelech know that Isaac was Abraham’s son? Surely he knew of the earlier incident and would not want to repeat it with someone favored by Abraham’s God.

26:9-10 FOS: *Erotēsis* (Interro-gating) - Abimelech did not need or want an answer to his question

Isaac confesses that he feared being killed by someone wanting Rebekah and then Abimelech unwittingly con-

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundred-fold: and Yahweh blessed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

firms that it is routine for the men to take women against their will. Abraham and Isaac both knew that the people of the land were wicked and capable of great evil against foreigners.

Abimelech must have learned that Isaac was the son of Abraham because even though he confesses that 'rape' is common practice in Gerar, he is worried about guilt condemning the entire city because of this couple . . . Who's God punished the royal court because of the earlier incident with Abraham and Sarah.

Outside the cities, Isaac and Rebekah had the protection of their encampment, but inside the cities, they were at the mercy of the capricious laws and wicked customs of the residents. Lot learned this lesson too late.

26:11 Abimelech's confrontation with Isaac probably revealed his identity and relationship to Abraham - the king would not want to suffer the same fate as his father.

26:12-15 Despite there being a famine in the land (verse 1), Isaac is able to dramatically increase the size of his herds and flocks.

The reaping of hundred fold during a famine is a witness to the Hand of YHVH. This is also the result of Isaac following the instruction of YHVH. (see parable of the goods seeds - Matthew 13:3-9) [BBC]

Unable to match his ability, the residents of Gerar seek to destroy his prosperity.

Water is an extremely valuable asset (especially in a famine), but since the Philistines did not have great numbers of animals, they resorted to denying water to those who had found the water and dug the wells.

Palestinians (Philistines), today still destroy what they cannot match. In 2005, Israeli land was

ceded to the Palestinian Authority. The land contained 200 thriving greenhouses that were transferred over to the PA and instead of putting them to use, the people immediately destroyed them because they had been built by Jews.⁴³

26:16 Isaac's dramatic growth of possessions not only made the Philistines envious, it probably threatened the local infrastructure that could not sustain the city and Isaac's encampment.

Just as Abram and Lot had to separate because of both their large holdings (among other reasons), Isaac was ordered to depart from around the city. Staying close by could have led to Isaac's ruin, just as staying close to Sodom ruined Lot.

26:17-20 The Word does not tell us what Abraham named those wells, initially, but Isaac knew them and tried to reclaim them. He paid homage to his deceased father by initially using the original names.

The first one they recovered became a source of conflict with the locals. They stopped up the wells so no one can use them (even themselves), but when someone (Isaac) is able to open the spring, again, they fight to claim the now usable well.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's: and he called the name of the well Esek; because they strove with him.

“Esek” - `eseq / ay'sek [H6230]
strife:--Esek.

Most men throughout history have thought of wealth as a static quantity - to be seized, begged, inherited, shared, looted or obtained as a favor. Instead of envying Isaac, they would have done better for themselves and future generations to have emulated Isaac.

As a nation, Americans were the first to understand that wealth has to be created. The words 'to make money' hold the essence of human morality.⁴⁴

⁴³ Looters strip Gaza greenhouses; <https://www.nbcnews.com/id/wbna9331863>

⁴⁴ Ayn Rand; Atlas Shrugged - Chapter 2-2, The Aristocracy of Pull; <https://epdf.pub/queue/atlas-shrugged-ayn-rand-pdf-5ecce119858c5.html>

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Yahweh hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And Yahweh appeared unto him the same night, and said, I *am* the Elohim of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of Yahweh, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

26:21 “Sitnah” - *Sitnan* / sit-naw' [H7856] the name of a well in Pal:-- Sitnah. see [H7855] - opposition (by letter):--accusation.

26:22 Though Isaac probably had trained servants that could fight (as his father had), he does not resort to conflict unless he is forced to (as his father was).

“Rehoboth” - *Rchoboth* / rekh-o-both' [H7344] streets; Rechoboth, a place in Assyria and one in Palestine:-- Rehoboth. See also, [7337] - to broaden (intransitive or transitive, literal or figurative):--be an en-(make) large(-ing), make room, make (open) wide.

26:23 Did he move shortly after digging the well at Rehoboth? Did he go to Beer-sheba to establish another well because his flocks and herds were too numerous for just one well?

26:24 Elohim is with Isaac, “and will bless [him], and multiply [his] seed for my servant Abraham's sake”. Why not for Isaac's sake? Is Isaac not as committed as his father was?

26:25 We do not read much about Isaac communing with Yahweh or building altars and sacrificing to Elohim. There are no great trials recorded in the Word. A life of ease makes one complacent.

Isaac does not have many instances of Yahweh communicating with him (unlike his father and his son, Jacob). Maybe this was a wake-up call and Isaac recommitted himself.

26:26-27 Abimelech does not show up to ‘chew the fat’ and Isaac knows it. You can almost hear Isaac complaining, “what do you want, now?”

26:28-29 FOS: *Polyptōton* (Many Inflections) - “saw certainly” - Hebrew: ‘seeing, we saw’.

Has the king heard of the strife caused by the herdsmen? No doubt he has heard the stories of Abraham defeating the very numerous Mesopotamian armies with the help of his God.

Abimelech had sent Isaac away, but now the move back to Beer-sheba (purple arrow) may have been seen as the first step in a campaign to strike back against the people who have strove against Isaac and the king wished to diffuse the situation. ‘We don’t want any trouble with you or your God.’

26:30-31 The negotiations go well and Abimelech gets an oath from Isaac (a non-aggression pact). He has heard of the power of Isaac’s God and Isaac swearing in His Name is more trustworthy than any signed document. Still, he probably posted scouts to watch the encampment for signs of unusual activity.

26:32 This is probably the well mentioned in verse 25 - the task of digging the well was completed.

26:33 “Shebah” - *Shib`ah* / *shib-aw'* [H7656] seven(-th); Shebah, a well in Palestine:--Shebah. see

28 And they said, We saw certainly that Yahweh was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of Yahweh.

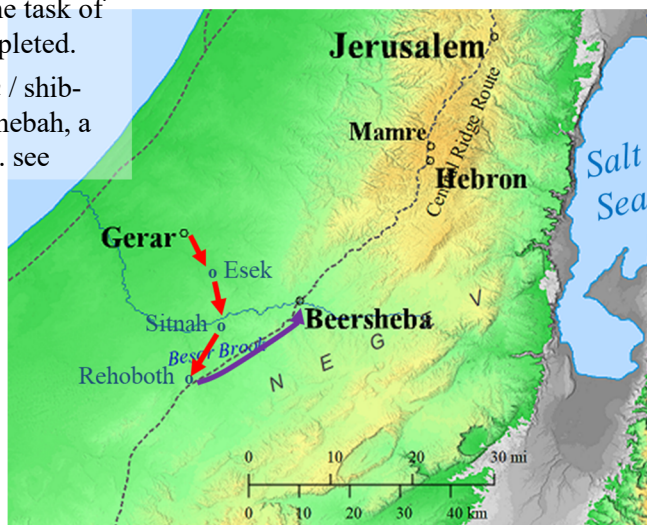
30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

[H7651] - seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefi-



34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

27 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

nite number:--(+ by) seven(-fold),-s, (-teen, -teenth), -th, times).

“Beer-sheba” - Well of the Oath, Well of Seven. Was it the seventh well they dug (of which, only four are mentioned)?

Bullinger refers to the number 7 in the scriptures as, “the great number of spiritual perfection.” [NIS]

26:34-35 Esau and his twin were old enough to be masqueraded as servants in the earlier deception - if they had

joined Isaac and Rebekah in their journey.

Jasher states that Esau would leave for months at a time on hunting expeditions, but that Jacob was sent to the home of Shem to learn the ways of Yahweh. He stayed several decades until Shem’s death. (Jasher 28:18-21)

If Jacob was gone and Esau was periodically giving his father fresh venison, it could explain why Isaac ‘preferred’ Esau

When Esau was at Isaac’s encampment, his wives openly worshipped their idols and acted wickedly, causing much grief for Isaac and Rebecca (Jasher 29:14-15)

27:1-2 Isaac thought he was close to death - at this point, he was approximately the same age as his brother Ishmael, when he died. Isaac later recovers and lived an additional 43 years.

That the Torah refers to Esau as Isaac’s “[eldest] son” (*b’no ha-gadol*) rather than his “first-born” strongly suggests the Torah views the sale of the birthright as valid. [RB]

27:3-4 “That my soul may bless thee” - *nephesh* / neh'-fesh [H5315] properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental).

This is not someone casually saying, “God bless you” after a sneeze. Isaac will impart everything from within him to his son. This blessing includes a prophecy that would be given to Esau to assist him when he takes over the family at Isaac’s death.

27:5-7 Rebekah heard Isaac’s command to Esau and knows the significance of the blessing that is promised. She also knows that giving the blessing to Esau would be counter to the prophecy she was given before the birth of the twins.

Doubtlessly, she shared the prophecy with her husband - they may have even argued about it. Jacob is intent on doing this his way

27:8-10 She decides to take matters into her own hands. She may have already had a plan in her head based on her knowledge of Isaac. Her ruse is pretty detailed for it to being something she suddenly thought up.

If her husband was not going to do the ‘right thing’, then she would trick him into fulfilling the prophecy she received.

27:11-12 Had Jacob shared with his mother about getting the birthright from Esau? Would that have helped fuel her desire to deceive her husband?

Jacob is not shy about deceiving his father, his only concern appears to be getting caught.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before Yahweh before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

If he believed he had obtained the birthright, then the blessing should be his by right. It seems obvious, though, that he cannot argue this with his father because Esau is taking steps to claim the blessing he forsook. If he asserted his title, now, Esau would just deny everything and Jacob would sound childish.

Jacob does not appear to be worried about being cursed after the fact. There is no way to keep the truth of what they are planning away from Isaac for very

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

long, after the fact. This special blessing is important enough that he (and his mother) are willing to possibly ‘burn some bridges’ to ensure Jacob receives it.

27:13 I’m not sure that curses can be transferred to a different party. I’m not sure, either, that she was prepared to receive the transfer of any curse. When she is sharing Esau’s death threat with Jacob, she suddenly talked like she played no part in the ‘fraud’ (verse 45).

27:14 Surely, Esau learned to “make savoury meat, such as [he] love[d]”

from Rebekah, who had been doing it from before the twins were born.

A young goat would be necessary because older sheep and cattle are fatty - their days generally consist of grazing and sleeping. Venison has much less fat because animals in the wild are more active, more lean.

27:15 FOS: *Metonymy* (Change of Noun - of the Adjunct), put for the things desired or coveted (see also, 2 Chron. 36:10).

“goodly” - *chemdah* / *khem-daw* [H2532] delight:--desire, goodly, pleasant, precious.

“goodly raiment” - did Isaac give Esau a special garment to signify his ‘exalted’ position (think Joseph’s multi-colored robe)?

All raiment in the East to this day marks the social rank and position of the wearer. Among the Bedouins, the chief and his eldest son wear a distinctive garment. This accounts for Jacob's desire here, and his act with Joseph (Genesis 37:3). Being the garment of the firstborn it doubtless denoted also his official and priestly position. [EWB]

It appears Isaac had taken public steps to designate Esau as the heir, materially and spiritually.

Figure of Speech: METONYMY

(Change of Noun)

The Change of one Noun for another Related Noun

Me-ton'-y-my. Greek, *Μετωνυμία*, from *μετά* (*meta*), indicating *change*, and *ὄνομα* (*onoma*), a name; or, in grammar, a noun.

Metonymy is a figure by which one name or noun is used instead of another, to which it stands in a certain relation.

Metonymy is of four kinds : viz., of the *Cause*, of the *Effect*, of the *Subject*, and of the *Adjunct*.

His selling of the birthright flies in the face of his father's expressed intentions (though this is another case of Yahweh refusing to bless our desires when they do not line up with His Will).

27:16 This seems oddly precise. How did she 'know' Isaac wouldn't rub Jacob's arm or other part of his body to see if he was hairy?

She was possibly reconstructing an act she witnessed thousands of times before: Her husband grabbing her sons' hand to pull them forward and reaching behind their necks to pull them down far enough so he could kiss their forehead (presumably Esau's forehead was not hairy). He had probably done the same thing, the same way, since the twins were toddlers.

27:18-20 The hoax is amazingly crude and subject to be discovered in any number of ways, but Jacob boldly goes in to his father and plays his part like he was vying for an academy award.

The brazenness with which Jacob is able to lie to his father - even invoking the name of Yahweh Elohim in the lie - is very unsettling. Jacob will be haunted by numerous deceptions throughout his life, ostensibly because of his willingness to be a deceiver.

Anyone who has spent hours in a deer-stand trying to shoot a buck will fully understand Isaac's question.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because Yahweh thy Elohim brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

27:21-23 How elaborate were the 'hair gloves' that Jacob wore? Esau must have been bushy like a werewolf if his hands were similar to the pelt of a young goat.

Why was Isaac able to discount Jacob's voice? I had a college professor that was blind, yet, by the end of the first class, he knew all 23 of us by the

24 And he said, *Art thou my very son Esau?* And he said, *I am.*

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

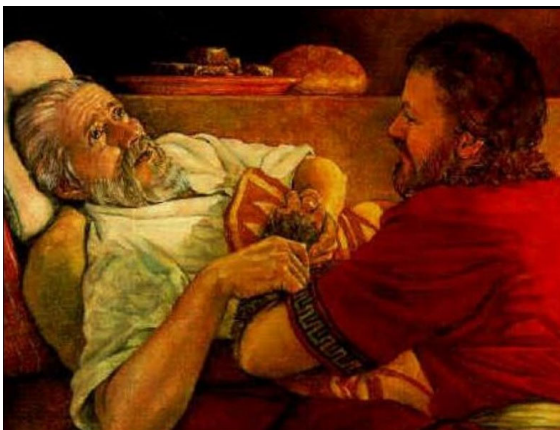
26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which Yahweh hath blessed:

28 Therefore Elohim give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

sound of our voices. Jacob had been listening to the sound of his sons' voices for decades.

Perhaps he refused to believe that his son was capable of so monstrous a deception. There is also the possibility that this rather amateurish hoax did not fool Isaac, but he may have used it as the excuse to bypass his oldest son (see notes at verses 32-40) without having to come out and admit that his 'favorite' son was not worthy.



27:24 Isaac asks him squarely, "Are you my son, Esau?" An inexperienced liar can often give themselves away by a nervous tic or a cracking of the voice. Jacob is so convinced in the rightness of his goal that he has no qualms about unabashedly lying to his father.

27:25 Isaac now tests his son by eating the meat that has been prepared for him. My wife and I both cook, but if our grown children come over for supper, they can tell which parent made the meal by its taste (or whether we got it from the store and are trying to pass it off as something we made).

27:26-27 Like a college student in a dorm, laundry is not always a priority - hang it back up and let it air-out. Clothes, over time, (especially work clothes) will maintain a lingering essence of the things they continually come into contact with. In this case, Esau and the fields he hunts in.

27:28-29 The blessing.

FOS: *Metonymy* (Change of Noun - of the Cause) - corn and wine (specific) for food and drink (general).

The Covenant was supposed to pass down from Abraham to Isaac and on to

their descendants, but the blessing does not contain any verbiage concerning spiritual favor.

It does contain blessings of the land, but not ownership of it. It may be that it is Yahweh's purview to speak to the granting of the land, which He did for both Abraham and Isaac, and will do for Jacob / Israel.

27:29 Did Rebekah have other children, also? No reason why she could not have (they did enjoy 'sporting'). The plural is used twice, though "mother's sons" could be in regard to children and grandchildren (since grandchildren is a term not used in the Torah as all progeny are referred to as "children").

Is this "boilerplate" language that is used in regard to all first-borns? If that is so, then what is special about this blessing? It must be a bigger deal and tied to some kind of prophetic revelation, because Yahweh does not always bless what we command that He bless.

If this blessing is prophetic, also (Jacob's blessings of his children and Joseph's children is obviously prophetic because he prophesied events that came to fruition long after Moses' death - Genesis 48:10 - 49:28. see, also, Hebrews 11:20), then did Jacob need to deceive his father? Wouldn't the blessings have remained the same for each son, no matter which son was blessed first?

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

This is the same blessing YHVH gave Abraham, this blessing is like a man who sets up a will, signs a power of attorney, and then dies sometime later. While things have long ago been decided, no transfer of wealth or authority have yet taken place. Jacob went through all these contortions and pulled off all of these hurtful deceptions only to receive that which never could have been denied him anyway, because the Lord had already determined it. [BBC]

Jacob's life becomes much more difficult because he tries to force Yahweh's Will. It did not work out so well for Abraham and Sarah (Ishmael) or Rachel (mandrakes - Genesis 30:14-18), either.

27:30-31 The cooking area is separate from the living areas, whenever possible, because of the risk of fire and the oppressive heat during the warmer

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

months. Esau was probably preparing his venison as his father was blessing Jacob, not far away.

27:32 “firstborn Esau” - Esau is claiming the right to the firstborn blessing, even though he sold it to his brother. He speaks it specifically, possibly because he is concerned his father may have heard about the arrangement he made with Jacob.

27:33 FOS: *Polyptōton* (Many Inflections) - “trembled very exceedingly”. Hebrew: ‘trembled a great trembling’. Isaac was very uncomfortable.

“Isaac trembled very exceedingly” - was he scared of what Esau might do to him? Esau killed Nimrod (notes at Genesis 25:29-34 - though that could have been in self-defense) and we find that this incident makes him so angry that he plots to kill Jacob.

There is no indication that Esau was ever violent to his parents - he was just

unsuited to helm the covenant with Yahweh. Jacob was the “righteous (“plain”) man” (Genesis 25:27), the one who studied the instructions of Yahweh while Esau preferred to go hunting (Jasher 28:18).

Esau’s choice in wives was a clear sign he would not carry on the legacy of Abraham and Isaac. [RB]

Did Isaac want to give the ‘birthright blessing’ to Esau? As the second son, Isaac got the blessing from his father, despite Ishmael being the first-born. Therefore, he knew it could, and maybe should, be done.

Maybe he “trembled exceedingly” because he finally had to face the fact that he had failed his firstborn in nurturing his spiritual life. How often do we shudder because we could not connect with a loved one in ways that really matter?

Jacob was the obvious choice to helm the Covenant, which would have been difficult if he was going to have to submit to Esau. Jacob was essential to the continuation of the faithful line of Abraham.

“he shall be blessed” - implies the blessing cannot be reversed

In the ancient world, blessings were generally believed to be irrevocable. Isaac believed he could not fix the error by simply taking back his blessing to Ja-

cob. On the other hand, it is plausible, though less likely, that Isaac was pretending the blessing could not be revoked.

By way of illustration, let us Imagine some servant overheard Isaac promising to give Esau the blessing, and the servant then acted in the same deceptive manner as Jacob. Would Isaac say he couldn't withdraw the blessing from the servant? I do not know the answer, but I doubt such a blessing would be regarded as irrevocable. [RB]

If this was an 'ordinary' blessing, Isaac could have given Esau an equally good blessing. I think this lends credence to the prophetic nature of these special blessings.

27:34 This is the first time that Esau realized that the selling of his birthright had consequences. He obviously never intended to be held to the bargain, but fate had disrupted his plan and his grief is overwhelming.

Both Esau and Jacob's responses show the singular importance this blessing was - both were willing to deceive their father to ensure they got it and Esau weeps bitterly when he fails.

27:35-36 Isaac says he was deceived by Jacob and Esau is so angry that he unwittingly admits to his

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

father that Jacob got the birthright from him, earlier, thereby admitting that Jacob should have gotten the blessing that he got while also arguing that Jacob stole the blessing that Jacob should have and did receive.

After referring to Esau as a "profane person", the Apostle Paul states that he could have reclaimed his birthright through repentance, but chose to try to finagle it through his tears (Hebrews 12:16-17).

His plea sounds like, 'Am I not still your favorite? Give me a super blessing, also'. Of course, this is not possible, because the birthright blessing gave the bearer a double portion of the inheritance.

[Esau] denounced his eternal responsibility for earthly comfort. The blessing was what Esau was after. The firstborn didn't get everything, just the

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

largest portion, the Bible calls it the Double portion. Along with that double portion [or two-thirds in the case of Esau and Jacob], he gets the right of leadership over the clan. Money, power and influence was what Esau equated to being blessed and not the bothersome covenant with YHVH. [BBC]

27:37 Again, it sounds like Isaac and Rebekah have more children than just the twins.

Both sons cannot be lord over each other so Isaac asks what would Esau have him say or do.

27:38 Isaac would have a blessing for each of his sons, as Jacob did for all his sons before he died. The problem is, there is only one birth-right blessing and Isaac refuses to revoke his blessing of Jacob, even though he knows it was obtained deceptively (again, if the blessing was prophetic, Isaac would have told Jacob the same thing whether he came in first or tenth).

27:39 This part of the blessing sounds the same as what Jacob received. There is only one problem, there appears to be two viable ways to translate this verse and both ways are supported by many translations.

The Hebrew reads:

“Then he, Isaac his father, said unto him, behold from the fatness of the Earth shall be your dwelling and from the dew of heaven, above.” (the Hebrew language and a Hebrew Interlinear would read from right to left)

Some translate it as meaning ‘receive from’, while others translate it as meaning ‘away from’. Translating it as “away from” makes Esau’s anger more comprehensible.

The Hebrew reads right to left			
וַיֹּאמֶר	אָבִיו	יִצְחָק	וַיַּעַן ³⁹
and-he-said	father-of-him	Isaac	then-he-answered
יְהִי־	הָאָרֶץ	מִשְׁמַנִּי	הִנֵּה
he-shall-be	the-earth	from-fatness-of	behold
מֵעַל:	הַשָּׁמַיִם	וּמֵטֶל	מִדְּוַלְךָ
from-above	the-heaven	and-from-dew-of	dwelling-of-you
<i>Away</i> from		<i>Receive</i> from	
AMP, BSB, CEV, CSB, ESV, GNT, HCSB, ISV, LSB, MSB, NAB, NASB, NIV, NLT, RSV		ABT, ASV, BST, ERV, JPS, KJV, LSV, WEB, WBT, YLT	