

In the Beginning: a GRAFTED Commentary on the Book of Genesis. ISBN: 9798879533194.
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In the Beginning:
GENESIS
A GRAFTED Commentary

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

Robert Keck

By the same author:

GRAFTED: Embracing Torah

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 lovely wife,

Sheri Keck

who continues to follow me in my convoluted quest for Truth

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

Special thanks Sarah Keck (my delightful daughter), who proofed my work for grammatical errors. If you find additional errors, do not blame her for missing something - it is probably because I ignored her advice in certain areas because I liked my gibberish better.

GENESIS:
A GRAFTED Commentary

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Preface

For whatsoever things were written aforetime
were written for our learning, that we through patience
and comfort of the Scriptures might have hope. (Romans 15:4)

Why have I written this work?

I am not a Pastor nor affiliated with any church. I am not a learned, Bible scholar. I do not speak Hebrew and have limited knowledge of the culture during the periods I am writing about. Hardly the qualifications one expects from an author of a Biblical commentary.

Still, this is the *second* most important Bible you will ever read.

I have studied the Word from a dispensationalist perspective for nearly four decades and came to learn (four decades - yes, I am a slow learner) that the Christian church is denying its parishioners the richness of the full faith of Jesus Christ. Paul tells us that the things written before his writings are for our learning (Romans 15:4), yet the church, for the most part. ignores or minimizes the writings of the Old Testament.

Is my decades of reading and studying the reason why this is the *second* most important Bible you will ever read? Not quite.

Christ came to us as "the Word made flesh" (John 1:14), making him the embodiment of Genesis through Malachi. The Old Testament was all he had - it was all the apostles had. The apostles walked in the faith of Christ and we are commanded to do so, also ("He that saith he abideth in him ought himself also so to walk, even as he walked." - 1John 2:6). Christ is throughout the Old Testament (even if he was not physically present) and the Gospels help us to recognize that evidence (evidence that I try to record it this commentary). The *New Testament* supplements the Old Testament, it does not replace it (as if it was in error).

Is my many records of the Messiah in the Torah the reason why this is the *second* most important Bible you will ever read? Not quite.

The *most important* Bible you will ever read will be the one you write yourself (Deuteronomy 31:19)

Abraham, the father of the faith, *obeyed God's voice, and kept His charge, His commandments, His statutes, and His laws* (Genesis 26:5). This was the evidence of his faith. Every believer since (Hebrew or Gentile), has done the same, as all good servants would and should do.

Did you confess Christ as your "Lord" (Romans 10:9-10)? What is the evidence of your declaration? How are we commanded to obey our Lord?

> [3] And hereby we do know that we know him, if we keep his commandments. [4] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. [5] But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. (1John 2:3-5)

Why have I written this work?

- We are commanded to write our own Torah (Deuteronomy 31:19).
- Torah is how Christ walked and he commanded we walk like him.
- Knowing someone is essential to being able to love them. Christ was the Word made flesh (John 1:14). Can we fully know him if we do not know the Word? Do we want to fully know him?

The Church (including you and I) ignore large sections of God's Word at our peril. We are not commanded to believe what someone in a pulpit is telling us about the Word (Christ cautioned his disciples about the same thing concerning the Pharisees - Matthew 23:1-3), we are to go to the Word, ourselves.

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

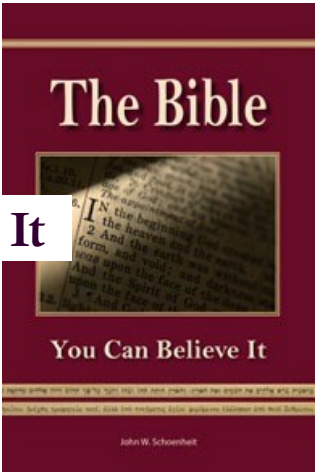
I have sought to examine each Verse and each word of each Verse, within my capabilities, *for my learning*. I have published this commentary with the hope that it will spark a desire in you to do the same, so that you have a springboard for writing your own Torah.

I have used the great work of many that have come before me (study guides, articles, commentaries, websites, et al.) to supplement my own understanding - just as those writers did when they published their works. You can and should do the same. If you read this and do nothing more, satisfied that you now know the Word, you will be guilty of making the same mistake I (and billions of dispensationalists) have made. You can do better.

The most important Bible you will read will be the one you write yourself - on paper and in your heart.

Prologue

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.

Not only do I pray that you believe the Word, but I also pray that, even if you don't, 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 the Law and the Book of Moses.
- The author is Yahweh - 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).

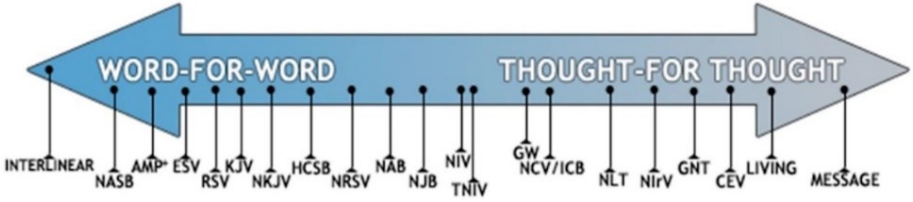
Some things to know about this version of the Torah:

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

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:



different versions. If you can get access to the Greek or Hebrew texts (e.g., an interlinear), 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 interlinear 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 and the CVOT version from *scripture4all.org* (not least because both have pdf versions that are easier to search. Having and using more than one version is a good idea.

Italicized words in the Scriptures denote words added by the King James' translators - ostensively to aid in reading the Scriptures 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 to denote that they added it.

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 added a word or idea and I placed it within brackets inside the Biblical text, because I felt its importance needed more than just a margin note.

For example, Genesis is replete with the Hebrew letters *Aleph Tav* [אֵת]. It is not translatable into Eng-

lish (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 placed it in the Scriptures (in brackets) when it is used, thereafter.

Rather than give every variation of the use of the *Aleph Tav*, I simplified the notations. When the *Aleph Tav* is a separate entry, I added an "[את]" to the Scripture. When the Aleph Tav was incorporated in a word that was already displayed in the Word, I added an "[את]" to the Scripture.

The Word often spells out a number or gives an archaic formula for a number. I may place numbers in 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 Appendix 1, which lists all the commonly used names and their meanings.

You should own and read copies of the Books of Enoch, Jasher, 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 literally mentioned as a reference twice 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 US 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 referenced 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 (an Etymology Dictionary is helpful, also). 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.)

Here is an 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 provided the transliteration of the Hebrew in italics (where I thought it necessary), 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 flight of Jacob) - 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, may 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 written 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 thyself 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.

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

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?)

I give reasons why the title *serpent* is probably a figure of speech and not an actual snake in Chapter 3.

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

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.

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

His best 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 most masterful insights are not included in this work because they pertain to other books of the Old Testament.

Doug Hamp's book series, *Corrupting the Image*, is an in-depth analysis of Satan's ongoing battle to continue to rule this world and to delay or stop the final restoration of Yahweh with mankind 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 influences *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, too.

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 of which 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, when I deemed it necessary, but some alterations 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 this 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 when 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 Torah-based 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 defend their problematic 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 *consensus* 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 (its flesh 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 supposed evolutionary time span of millions of years.
- Trilobites are regularly found fossilized inside fossilized human footprints. Trilobites supposedly became extinct 230 million years before the appearance of man.

Scientific declarations of millions or billions of years are unobservable, so they are faith-based theories and not facts - 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 through Malachi - also called the *Tanakh*) was all they had to learn from.

Even more 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?*

- *Adam and Eve* - Satan will tempt you to sin.
- *Noah* - Mankind can be saved by obeying Yahweh precisely.
- *Isaac* - Obey your father, even to the point of death.
- *Joseph* - unwarranted accusations and imprisonment will lead to elevation by Yahweh.
- *Many, many more.*

[b] Anomalies and Misplaced Fossils; http://storage.cloversites.com/makinglifecountministriesinc/documents/Misplaced%20Fossils.pdf

In some cases, I actually call attention to what he could have learned. His Father would have shared a much greater understanding with him, as he grew, 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 away 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 (as if the earlier books are in error).

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

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website: https://graftedonline.wpcomstaging.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

[ESV] - *Hebrew - English Interlinear*; Crossway

[EWB] - *Companion Bible*; E.W. Bullinger

[FBM] - *Five Books of Moses*; Robert Alter

[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

[OED] - *Online Etymology Dictionary* (*https://www.etymonline.com/*)

[RB] - *Rational Bible*; Dennis Prager

[TCS] - *Torah Commentary: Genesis*; Nahum Sarna

[WOT] - *Old Testament Word Studies*; William Wilson

THE FIRST BOOK OF MOSES, CALLED

GENESIS

1 In the beginning Elohim [אח] 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 [בי-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)



(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 is 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. It is only used three times in the Creation narrative (Genesis 1:1, 21, 27). Everything else was *made* or *formed* from the "created" materials.

"אח" *Aleph Tav* - the first and last letters of the Hebrew alphabet. *Aleph Tav* appears repeatedly in the Hebrew text, but is ignored in the Greek and Latin translations. It is used to denote a specific blessing of Elohim's creation.

It has no literal translation, but it is often meant to emphasize the nature of 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* (תֹּהוּ)] and purpose [*bohū* (בֹּהוּ)]

> 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)

The first use of "was" is not italicized because it is wrongly translated from the

[1] the Aleph-Tav; *https://www.hethathasanear.com/Aleph-Tav.html*

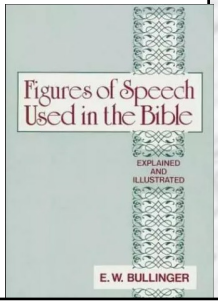
Figure of Speech: PARONOMASIA (Rhyming-Words)

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

Par-o-no-ma'-si-a, from παρά (*para*) *beside*, and ὄνομαζειν (*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.



[FOS] *Figures of Speech Used in the Bible*; E.W. Bullinger

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

4 And Elohim saw [אֹתֹ] 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.

Hebrew *hayah* [H1961] meaning, become / come to pass / became.

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 did not begin until Elohim made light. This gives us two unstated and unknown periods of time: the time between the original Creation and its destruction; and 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" - *towb* / tobe [H2896] good, a good or good thing, a good man or woman:-- beautiful, best, better, bountiful, good (deed, -lier, -liest, -ly, -ness, -s), + pleaseth, pleasure, precious, prosperity, sweet, wealth, welfare, (be) well (-favoured).

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.

"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 six 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.

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

The first day was 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)

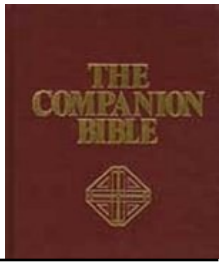
1:6 [Day 2] "firmament" - *raqiya'* / raw-kee'-ah [H7549] an expanse or visible arch of the sky. From r*aqa`* / raw-kah' [H7554], to pound the earth (as a sign of passion); by analogy to expand (by hammering); by implication, to overlay (with thin sheets of metal):--beat, make broad, spread abroad (forth,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

The firmament is described as solid and separates the waters above from the waters below (Verse 7).

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

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).



[EWB] The Companion Bible; E.W. Bullinger

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

- And before the throne there was a sea of glass like unto crystal: and in 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 (COPD - Dry Lungs)



We use humidifiers and dehumidifiers to adjust the level of moisture (in the air in our homes and workplaces) 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 Genesis 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 blocked ultraviolet 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; reduce inflammation; and allow 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).

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

1:8 "Heaven" - *shamayim* / shaw-mah'-yim [8064] meaning to be lofty. It 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 approximately 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 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, which has been corrupted by Satan.

1:11 "kind" - *miyn* / meen [H4327] a sort (i.e., species).

1:12 "after his kind" - Elohim stated that evolution does not take place between species. He also said 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.

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.

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

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 differed from light that Elohim spoke into existence in Verse 3

[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

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 [את־] two great lights; the greater [את־] 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,

(before the formation of the Sun, Moon, and stars), as it was 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 and Moon?

1:14 Elohim did not name the Sun and Moon (probably to de-emphasize the 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 months and seasons (the Hebrew month is from New Moon to New Moon - approximately 28 days. A leap month is added periodically so that Yahweh's feasts (Leviticus 23) 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.

They refer specifically to the appointed times that Yahweh designed (Leviticus 23 and Deuteronomy 16). The *seasons* (*mow'ed* - feast) occur within the proper *seasons* (e.g, spring or fall).

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).

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" (angels of "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.

Elohim makes the land animals (and man) on day six, 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).

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.

21 And Elohim created [אֵת־] 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 [אֵת־] 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.

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

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

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

Thought:

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

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 have understood royalty speaking in this fashion) or, more likely, Elohim was speaking to His "Divine Council" (see Job 1:6; 38:6-7; Psalm 82:1; Psalm 89). [4]

Elohim has created a panel of advisors ("gods" - Psalm 82:1). He was not just spontaneously throwing stuff together, but He is the only one with the power to create (Psalm 89:7). Pagans replicate this dynamic with their profusion of deities that are related by marriage and/or birth.

Jasher 1:1 - The Book of Jasher 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 was 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 man-kind self-awareness and a conscience.

[4] Doctrine and Practices: *The Divine Council*; https://www.youtube.com/watch?v=CUiH-vi8jUw

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

"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 (Hillel II - 360AD)

3946 BC - Biblical timeline (.com)

4977 BC - Johannes Kepler [astronomer] (1609AD)

4600 BC - Roman Empire tradition

4004 BC - Archbishop James Ussher (1722AD)

4000 BC - Sir Isaac Newton [mathematician & physicist]

> **28** And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish [אח־] 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.

3952 BC - Bede the Venerable [English Monk] (708AD)

3929 BC - John Lightfoot [Master, St Catharine's] (1643AD)

3113 BC - Mayan calendar (1300AD)

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 was 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:

29 ¶ And Elohim said, Behold, I have given you [את־] 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, wherein *there is* life, *I have given* [את־] every green herb for meat: and it was so.

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

> "to fill up", from re-, here perhaps an intensive prefix based on the notion of "fill repeatedly," thus "fill completely" (see re-), + -plenir, from Latin plenus "full" (from root *pele- (1) "to fill")." [OED]

"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 formed 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 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 made everything "very good".

Each successive act of the Creation was more sophisticated and produces a 'greater' value:

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

2:1-3 The seventh day is important to Yahweh (the third time He blessed a part of Creation - animals in Genesis 1:22, man in Genesis 1:28, and Sabbath, here) - 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 in Exodus 20:8-11 and Chapter 3 of my book *GRAFTED: Embracing Torah*.

2:2-3 "work" - *mla'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 (indicating financial gain)* as opposed to general labor (e.g., household chores).

"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 (in its natural state) has little value, but its value increases as improvements are made on it (e.g., buildings, roads, orchards, gardens).

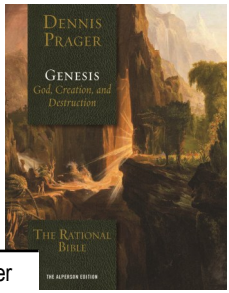
2:4 "generations" - *towldah* / to-led-aw' [H8435] (plural

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.

3 And Elohim blessed [אֹתוֹ] 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,



[RB] Rational Bible: Genesis; Dennis Prager

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.

7 And Yahweh Elohim formed [אח־] 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 [אח־] the man whom he had formed.

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).

2:5-7 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?

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

"Adam" literally means "man".

"soul" - *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): 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 is only given to Man - see "God-breathed" [G2315] (2Timothy 3:16).

2:8 "Eden" - *`Eden* / ay'-den [H5731] the same as 5730 (masculine); Eden, the region of Adam's home:--Eden. [H5730] `eden / ay'-den; pleasure:--delicate, delight, pleasure. 'Garden of Delights'

The Greek translates it as *paradise*. Paradise is always used to designate a place on Earth

Yeshua told the malefactor on the cross, "Verily I say unto thee to day,

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

thou shalt be with me in paradise" (Luke 23:43). Yeshua will reign on Earth, not in Heaven (Zechariah 14:16-17; Revelation 21 and 22).

"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 was sold into slavery in Egypt and helped 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, or any of the other life He made. If other humans were made, 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 was being instructed, in the Garden, by Yahweh so he can be an example to the other humans (as Abraham was, later).

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.

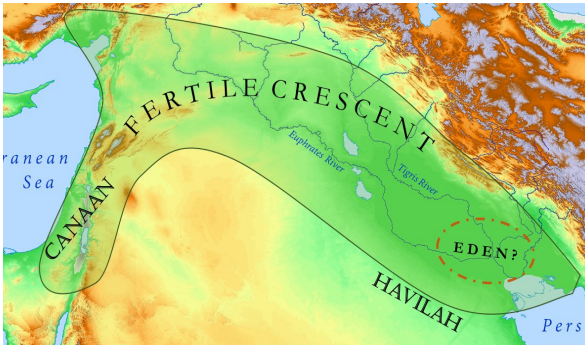
Were the other men made to die?

> Wherefore, as 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).

Elohim would have had to change the other humans so they would die, unless this was how Adam was made, but was changed when he was put in the Garden and he reverted back after the fall.

Eve was formed from Adam. If other women were made before Adam was placed in the Garden, how were they formed and did they have pain in childbirth? If not, were they changed when Adam and Eve sinned (Genesis 3:18).

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



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 [את] 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 [את] 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.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth [את] 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.

2:9 "tree" - *`ets* / ates [H6086]; a tree (from its firmness); hence, wood (plural sticks):--+ carpenter, gallows, 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, the eastern part of the Fertile Crescent (see map on opposite page). See also Genesis 25:18.

2:12 "bdellium" - *bdolach* / bed-o'-lakh) [H916] a (fragrant) gum (perhaps amber or myrrh):--bdellium.

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]) [5]

The Great Rift Valley System stretches from the Middle East [Lebanon] in the north to Mozambique in the south. [6] 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.

[5] Gihon Spring; https://www.askelm.com/TempBook/

[6] Great Rift Valley; https://education.nationalgeographic.org/resource/rift-valley

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 was 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 reinforced to Adam the importance of what Yahweh Elohim was instructing him.

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 Adam and Eve a reprieve from immediate execution or was the sacrifice necessary to cleanse them enough to still interact with Him?

15 And Yahweh Elohim took [את] 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.

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.

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.

Figure of Speech: POLYPTŌTON

(Many Inflections)

The Repetition of the same Part of Speech in different Inflections

Po-lyp'-to-ton. Greek, πολύπτωτον; from πολύς (*polus*), many, and πτωσις (*ptosis*), *a falling*: in grammar, *a case* (from an assumed form πτόω, *ptoσ*, *to fall*).

Hence, *Polyptōton* means with *many cases, i.e.,* a repetition of the same noun in several cases, or of the same verb in several moods or tenses. *With many inflections* is a definition which covers both nouns and verbs.

This figure, therefore, is a repetition of the same word in the same sense, but not in the same form : from the same root, but in some other termination ; as that of case, mood, tense, person, degree, number, gender, etc.

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, [אח־] made he a woman, and brought her unto the man.

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 walked and talked with Elohim directly, that relationship, alone, was 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.

help (n.) + meet (adj.) "proper, appropriate," also "fit (to do something)." [OED]

"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 (thousands?) 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 genus, family, order, and so on, 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.

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 animals 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 this conscious commitment.

Monogamy (one man and one woman) is also the standard that Elohim gives us. Polygamy was 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;

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 [אח־] 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.

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, אח־ 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

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?

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

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. [7] 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 [H2416] 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.

FOS: *Catachresis* - This was 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".

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.

[7] Bright flash of light marks incredible moment life begins: https://www.telegraph.co. uk/science/2016/04/26/bright-flash-of-light-marks-incredible-moment-life-begins-when-sperm-meets-egg/

The snake is assumed to be the angel, Lucifer, but the serpent is not explicitly identified.

Ezekiel 28 speaks to the perfection of the angel that was in the Garden, 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 breastplate - Exodus 28 and 39).

This additional information makes the assumption a pretty good bet. He is generally referred to as "Satan" (H7854 - an opponent; the arch-enemy of good:--adversary, withstand), which is merely a title, or an epithet. His name is only mentioned once in the Bible, because of his great betrayal.

It should be noted that the Word does not record that the Woman was shocked that a snake was talking to her. She would, however, be familiar with other celestial beings that presumably talk since they are often messengers of Yahweh (Abraham's visitors - Genesis 18; Jacob wrestled with and was 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 angels in the past and would not have had cause to doubt the integrity of this one, this time, based on previous interactions. Additionally, she was "innocent", so the designs of the serpent were not comprehensible by her.

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 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 did was ask the Woman to question God's goodness. It emphasized the small negative aspect of Elohim's command rather than the abundant positive aspects. Evil spirits have continued to do this for thousands of years.

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)?

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

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, 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 and ever-lasting life.
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 the objects 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. Its fruits include witchcraft, occultism, astrology, prohibited genetics (see Jasher 4 and Jubilees 7), and more (the works of the flesh - Galatians 5:19-21).

Why Rebel?

What did Satan have to gain by rebelling? Did he not fear retribution for his actions? Did he believe he could defeat Yahweh?

What would victory look like?

The Southern (Confederate) States of America (CSA) rebelled against the United States in the 1860s. The CSA never planned to defeat the entire USA, they fought against a superior force (numerically and industrially) to break away and establish their own homeland.

Satan gained dominion of the Earth (Luke 4:6), and sought to make his tyranny permanent.

If Yahweh knows all and is responsible for everything that happens, then how can Satan be condemned for his rebellion?

Comedian Flip Wilson used to quip, "the Devil made me do it." Unless the angels have free-will, they could quip, "Yahweh made me do it" (see the notes about foreknowledge and free-will at Genesis 22:12).

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

3:3 Yahweh's commandment did not include verbiage about touching 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 that he could boldly deceive her.

3:4 "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 of Yeshua.

3:5 "ye shall be as gods". History is replete with examples of humans wanting to be Godlike. 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.

"eat" - *'akal* / aw-kal' [H398] to eat (literally or figuratively):--X at all, burn up, consume, devour(-er, up), dine, eat(-er, up), feed (with), food, freely, X in...wise(-deed, plenty), (lay) meat.

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.

Eating food literally causes someone to become one with the food since it is digested into the bloodstream and then disseminated throughout all the cells in the body.

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 "spiritual milk". (1Peter 2:2; Hebrews 5:11-14; 1Corinthians 3:2)

"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:

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.

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.

--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, she devoured the new wisdom, and 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 in the hope of making themselves more desirable to women.

"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 abundantly because he did not request something personally beneficial.

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

Knowledge is good and necessary, but it is not the same 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 and 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' [H6491] 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.).

"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), 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 is a good thing (see Genesis 4:25) 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.

> **8** And they heard [אֹתָ֔] 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.

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.

I am 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 the 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 women are not their wives), or 2) the leafy garments were camouflage (ghillie suits?) 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

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

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

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?

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).

> "***I'ruach ha-yom***" literally means "at the appointed time of breathing".
>
> God had breathed the breath of life into Adam, then established a regular schedule of "breathing" into him the instructions of his living.
>
> This is 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 referred 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 2:17. Did fear exist before sin?

Fallen man seldom seeks Yahweh or His wisdom. He does not want to learn that he may be doing wrong and that there are consequences to his wrong behavior. Rather, he rationalizes his behavior - this is the way of man's religion.

"naked" is the same unclean usage as Verse 3:7.

3:11 Yahweh Elohim did not ask, "who told you that you are nude?" Everyone knew this was their condition from when they were created. He was using the same word for "naked" that Adam used. He was 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 who 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 was telling Yahweh Elohim that it was either the woman's fault or His fault for giving him a woman. Not a good defense.

3:13 "The serpent beguiled me, and I did eat." Rightfully or wrongfully, she blamed the serpent.

"beguiled" - *nasha'* / naw-shaw' [H5377] to lead astray, i.e. (mentally) to delude, or (morally) to seduce:--beguile, deceive, X greatly, X utterly.

The apostle Paul referred 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).

The Bible blames Adam alone (Romans 5:12, 14, 15, 17, 19) for the sin in the Garden, so it may be that

> **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.
>
> **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:

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 did not even question the serpent. He knew that it was the "father of lies" (John 8:44). Still, He pronounced a strange verdict.

Did serpents have legs before this time? Was 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". [8]

Satan was described as "perfect in beauty" and "perfect in his ways"

[8] "your previous dignity will be abased" - https://hermeneutics.stackexchange.com/questions/38632/

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.

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.

(Ezekiel 28:12, 15) until iniquity was found in him. He was the greatest of the angels and he was defrocked due to his 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. [9]

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

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

This also was the first mention that evil spirits will produce children with mortal women ("thy seed") - these became the *Nephilim* (giants) of Genesis 6 and the demons of today.

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

"Bruise thy head" indicates a mortal wound, whereas, "Bruise his heel" indicates a 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 that will be imposed on him in the last days by the Christ.

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.

[9] Jewish Encyclopedia: Ashes - https://jewishencyclopedia.com/articles/1944-ashes

"in sorrow thou shalt bring forth children" has several different nuances 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 or no 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

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of

innately desire to mate with one who is stronger, more ambitious, wealthier, taller, smarter, and so on. [10]

No matter how wealthy (for example) a woman is, she will generally seek out a wealthier man. Women tend to lean toward 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.

When choosing 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.

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 (manmade 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)

[10] Psychology Today: Dominant Partners - https://www.psychologytoday.com/us/blog/close-encounters/201505/why-some-us-seek-dominant-partners

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 [אֹתֹ־] 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.

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 as ideal, as they were in the Garden.

"for thy sake" - Hebrew text: *because of you.*

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

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

Q: What did a young Yeshua learn from the Fall?

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.

This was 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.

During the first Passover in Egypt, 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 the meat nor the hide.

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 was talking to another divine being - they are discussing man's ability to operate free will, to decide for himself what is good or evil. He had been instructing Adam on what was *good* - evil was not part of his thought process until Satan's deception of Eve.

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 immortality, or did it only affect 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.

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:

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

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 dined with Abram before journeying on to Lot in Sodom and ate again with Lot - Genesis 18:1 - 19:3), but do they need a Tree of Life to maintain their immortality? Was the presence of Elohim, alone, enough to sustain life and angels need nourishment when they are away from the throne?

Man living forever in a sinful nature was 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 became part of the Covenant with Yahweh [אח־]. Hardship causes us to seek relief - to seek out one

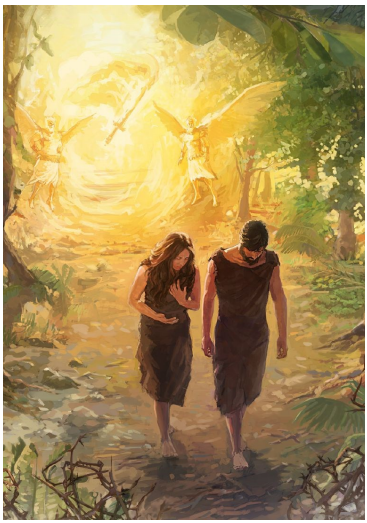
24 So he drove out the man; and he placed at the east of the garden of Eden [את] Cherubims, and a flaming sword which turned every way, to keep [את] the way of the tree of life.

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

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.

Cherubim are scary looking creatures with wings and four faces (Ezekiel 10). The flaming sword emphasizes the *do not touch* aspect of this.





4:1 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 separated Himself from the corruption to prevent His presence from consuming the Earth. 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 was symbolized by the veil in the Temple that separated the holy of holies from the rest of the Temple.

The dominion of the Earth was transferred, by some unnamed process, from Elohim, to Adam, to Satan. He flaunted his ownership

when he was 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 the dominion, Yeshua would have called him out on the lie.

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

"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.).

Knew is often used, in context, to connote sexual relations. It gives new meaning to the Seinfeld colloquialism, *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 certain, + champion, (good-, great, mighty) man.

2 And she again bare his brother [אח־] Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

"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 she bore Seth (their third child - 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 was recorded as the first prophet of Yahweh by the Messiah when Yeshua was 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, herdsmen (Abel) would be needed, also.

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?

The wool of the sheep would be used to make clothes and tents - it would be a 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 was 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 meat offering, and Elohim consumed it with a fire from heaven (see also 1John 3:12).

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

Offering "the fat thereof" speaks to the explicit instructions that Yahweh gave 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 posed in this Verse was asked with the expectation of needing an answer.

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.

Yahweh still conversed with His creation. It appears He was 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, but 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.

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

Cain was not unfamiliar with death since animal sacrifice

> **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.

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 over his actions, not over the consequences of those actions. This could be why Cain was not put to death for murder, which requires intent to take a life. [11]

Still, he knew what he did was wrong, and that was why he hid the dead body in the ground and then lied about it to Yahweh. Cain had 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).

[11] Legal Information Institute: 18 U.S. Code § 1111 - Murder; https://www.law.cornell.edu/uscode/text/18/1111



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

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 [אח־] her mouth to receive [אח־] thy brother's blood from thy hand;

12 When thou tillest [אח־] 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.

4:9 Once again, Yahweh knew what had happened; He asked to see what kind of response He would get from Cain.

Cain, who must not have understood the nature of Yahweh, heard the question and thought Yahweh really did not know, so he lied - and did so in a very derogatory manner.

4:10 This time Yahweh's question was an accusation as He revealed that He knew 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 would 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 appear to have a permanent home. Cain established 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. (2Samuel 24:10-25)

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

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

Some Ancient texts (including the Septuagint, Latin Vulgate, Syriac, and

Arabic Versions) translate Cain's lamentation as, *Is mine iniquity too great to be forgiven*?

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

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

Anyone who slayeth (murdered) Cain would receive a punishment that is seven times worse. This indicates that Abel's death was "invol -untary manslaughter" and that Cain had not intended to murder his brother.

"set a mark upon Cain" - the mark was 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 was.

> 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 an 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).

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

Over time (living close to 1000 years provided plenty of opportunity to produce many children and large extended families), a physical mark may have been needed.

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

Cain appeared to not have wandered for long since he established a city, which implies he stayed in one spot

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

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

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

long enough to settle in one location. The time between his exile and the birth of his son was not recorded so it could have been many years.

4:17 Many wonder, *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 did not appear until Moses was given the Law in the Book of Exodus, or

2) As stated before, Adam and Eve may not have been the only humans created. Adam was taken from where he was made and placed in the Garden (see notes at Genesis 2:8). 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; figuratively, 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* [את] in the record of births, and the many genealogies.

The genealogy of Cain:
Cain (lance / spear / acquire) begets
Enoch (discipline / teacher) begets
Irad (city of witness / fugitive) begets
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 The narrative in these Verses 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 a Verse.

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

Lamech suffered from deteriorating eyesight, and while out hunting with his young son, Tubal-Cain, they were approached by Lamech's great-great-great-grandfather Cain, who Tubal-Cain mistook for an animal (people may still be using animal skins for clothing). Tubal-Cain told Lamech to take the shot, and Cain was killed as a result.

When they discovered their mistake, Lamech was so distraught that 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 were determined to kill him.

4:24 Lamech pled 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.

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 Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

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 [את־] his wife again; and she bare a son, and called [את־] his name Seth: For Elohim, *said*

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 Eve was an *Aleph Tav* blessing and Seth was another, separate blessing. We can conclude that sex (within a committed relationship) is a blessing because there was no other way to produce את־ children.

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;

2 Male and female created he them; and blessed them, and called [אח־] their name Adam [Man], 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:

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

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 was not prayer; it was derision, lawlessness, and idol worship.

5:1-3 Cain is not listed in "the generations" of Adam, despite being the firstborn. This genealogy lists the thirdborn of Adam, Seth - the lineage that survived the Flood.

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

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

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

The Bible was 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)

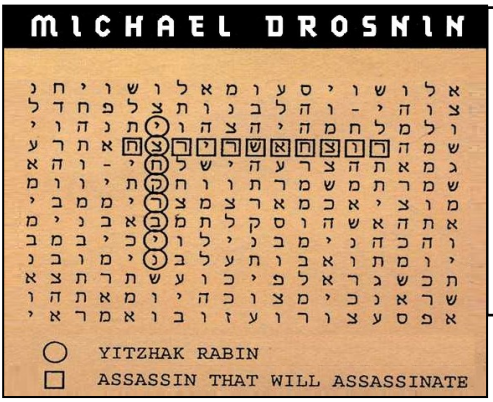
A book entitled *The Bible Code* by Michael Drosnin finds many hidden messages by forming words through reading individual letters backward, vertically, or diagonally. I do not endorse his findings because I believe he forces his version of his

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?



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:

code unto the text to try to show that Scripture predicted future events (e.g., Yitzhak Rabin's assassination [1995AD] in the ancient text?).

King Cyrus is specifically named in the Torah, 150 years before his reign (Isaiah 45:1), but that was spelled out in the prophecy in a normal reading of the text. It did not have to be discerned as if someone was doing a Word Search puzzle.

Some findings are interesting, but one would have to have the original manuscript to verify he had lined up the texts correctly to collaborate 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."

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

5:5 Jubilees 4:30 revisits the promise that Adam would die on 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.

[12] Chuck Missler - Cosmic Codes (2003) https://www.youtube.com/watch?v=WKHdyhmolMw and Knowing God - An Extraterrestrial Message (2013) https://www.youtube.com/watch?v=1QdUhNY6DnY

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.

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:

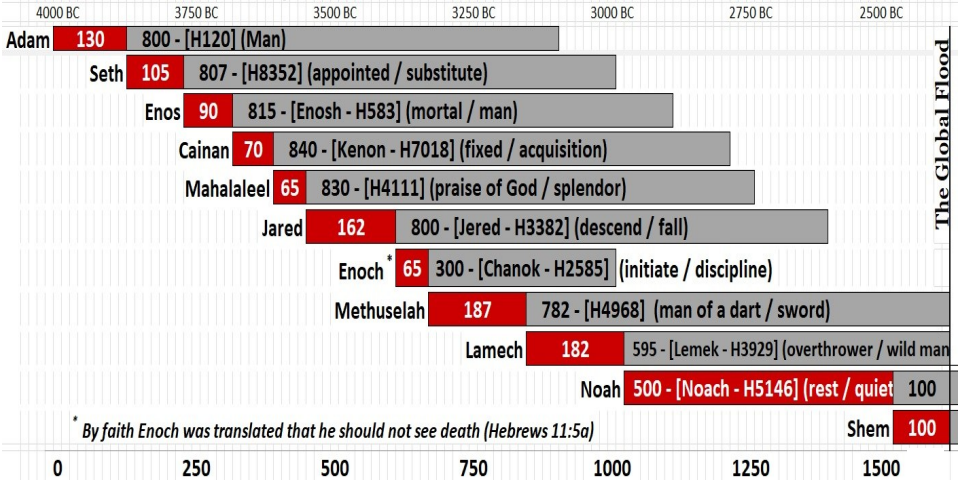
2Peter 3:8 uses this same formula of a thousand days being as one day to Yahweh.

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 took place during the time of Jared (see next Chapter) and the great falling away of man reached its apex during the *reign* of Methuselah.

5:18 Enoch has his own books of the Bible (three total) that are not (but should be) considered canon today, except in Ethiopia where it is one of the books in their Bible. [13] It is believed that the first book (1Enoch) was written by Enoch and saved from destruction by Noah.

[13] Enoch, Ethiopic Book of - https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/enoch-ethiopic-book



The two other books are thought to have been written between 250BC and 70AD. Many parts of the manuscripts are also 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 transgression of the watchers with human women and their siring 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, however it was not until 1906 that an accurate and definitive translation was penned by Anglican scholar Robert Henry Charles (R.H. Charles), precluding it from being a source for the translators of the King James Bible (1611). [14]

5:22 & 24 Only Enoch was 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.

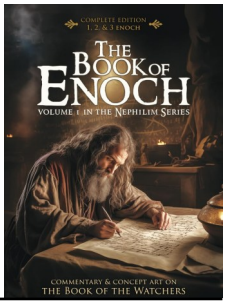
Jasher 3 speaks to the special relationship that Enoch had with Elohim and his instruction at the hands of the archangels. He secluded himself for weeks on end and would then come forth and expound to men what he had learned. All the kings of the Earth sought after his knowledge.

> **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.

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



[14] Alberino, Henry, Rodgers; *The Book of Enoch: Complete Edition*; Relic Press; USA

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.

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

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" - 1Corinthians 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 11:5 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 men would not be tempted to worship these sites. The Elohim of all who have lived is the only one worthy of continual 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 years old. He was 369 years old when Noah was born (Verses 25 and 28). Noah was 600 years old when the Flood began (Gene-sis 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 Floodwaters, 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), 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 emphasized the additional exertion needed to till the ground (i.e., toilsome labor).

5:31 Lamech died five years before the Flood.

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

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 were not literal "sons" as Yeshua was or as we think of the definition. Neither were they ancestors of Seth (which was a popular hypothesis among those that were repulsed by the

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.

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 [אוֹת] the daughters of men that they *were* fair; and they took them wives of all which they chose.

Figure of Speech: HENDIADYS
(Two For One)

Two words used, but one thing meant,.

Hen-dī'-a-dÿs, from *ἐν* (*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.

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 [120] years.

idea of angels impregnating humans [15]). "Sons of God" or "Watchers" are referred to in Job 38:1-7 and Daniel 4 and always refer to angelic beings.

> [3] And Semjâzâ, who was their leader, said to them: "I fear that perhaps ye will not be willing to do this deed, and I alone shall suffer for this great sin." [4] Then all answered him and said: "We all will swear an oath, and bind ourselves mutually by a curse, that we will not give up this plan, but will make this plan a deed." [5] Then they all swore together, and bound themselves mutually by a curse; and together they were two hundred. [6] And they descended on Ardîs [*fugitive*], which is the summit of Mount Hermon [*religious destruction*]; and they called it Mount Hermon, because they had sworn on it and bound themselves mutually by a curse. (1Enoch 6:3-6)

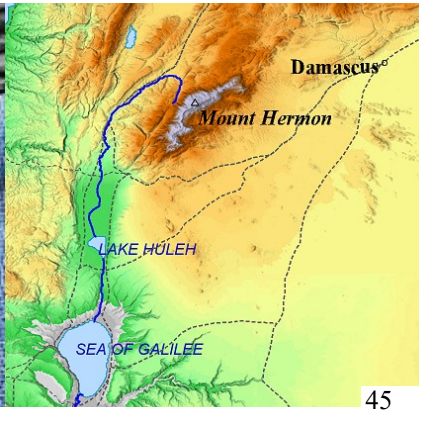
These were some of the watcher angels (the Watchers) who were assigned to the Earth to protect and watch over mankind (1Enoch 15:1-3). They, like Satan, felt slighted at having to be subservient to men (see notes at Genesis 3:1).

6:3 The narrative appears to be out of sequence because many teach that Yahweh limited man's lifespan to only 120 years, but many of the post-Flood patriarchs lived much 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 would destroy man.

The story of the Watchers, their children, and the need to destroy the entire Earth because of their incursion is vital to understand or the rest of the Word will insuffi-

[15] Alberino; *The Book of Enoch: Complete Edition*





ciently 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 to the 120 years. It could also refer to 120 jubilee (50 year period) years, equaling 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.

6:4 "giants" - *nphiyl* / nef-eel' [H5303] properly, a feller, i.e. a bully or tyrant:--giant.

"Feller" - adjective: 1) fierce; ferocious; dreadful; savage. 2) destructive; deadly (Merriam-Webster Dictionary). 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* / ghib-bore' [H1368] intensively powerful; by implication, warrior, tyrant:-- champion, chief, giant, man, mighty (man, one), strong (man), valiant man.

4 There were giants [*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.

"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 (see notes at Genesis 9:24-25).

Man was "created" (*bara*) after the image of God (Genesis 1:27), and men can *produce* children after their own image, but angels could not. 1Enoch 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 *Nephilim* 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 who claim to have been abducted by extra-terrestrials tell simi-

lar 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). Demonic mutations will be a part of that.

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

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

It is generally understood that Satan was the head of all the fallen angels, but he was not punished when the watchers were. Did they act independent of him?



Prometheus tormented by a great Eagle

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

Were they being rebellious against Yahweh *and* Satan?

> [25] Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: [26] And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? (Matthew 12:25-26)

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 told 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 2:9) and corrupted the DNA of mankind, which was "the image of Elohim".

The Watchers also instructed man on how to mix metals, make weapons of war, and genetically alter animals and food, as well as 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)

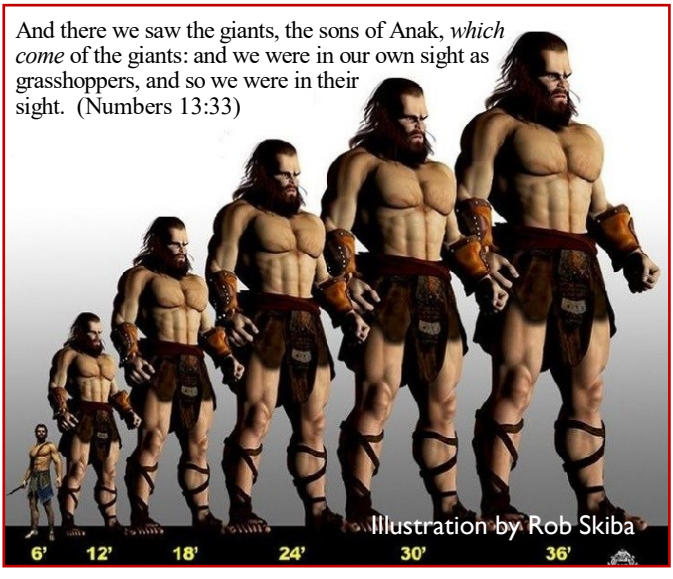
Mankind reveled in this new knowledge and worshipped the angels who gave it to them as gods. They also worshipped the men who were adroit at practicing the forbidden knowledge as gods. This wickedness was the result of Adam and Eve's first venture into partaking of the fruit of the tree of the knowledge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

> **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 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, + displease(-ure), distress, evil((- favouredness), man, thing), + exceedingly, X great, grief(-vous), harm, hurt(-ful), ill (fa-voured), mischief(-vous), misery, naught(-ty), wicked(-ly, -ness, one), wretchedness, wrong. From H7489 - (*ra`a`* / raw-ah') to spoil.

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]



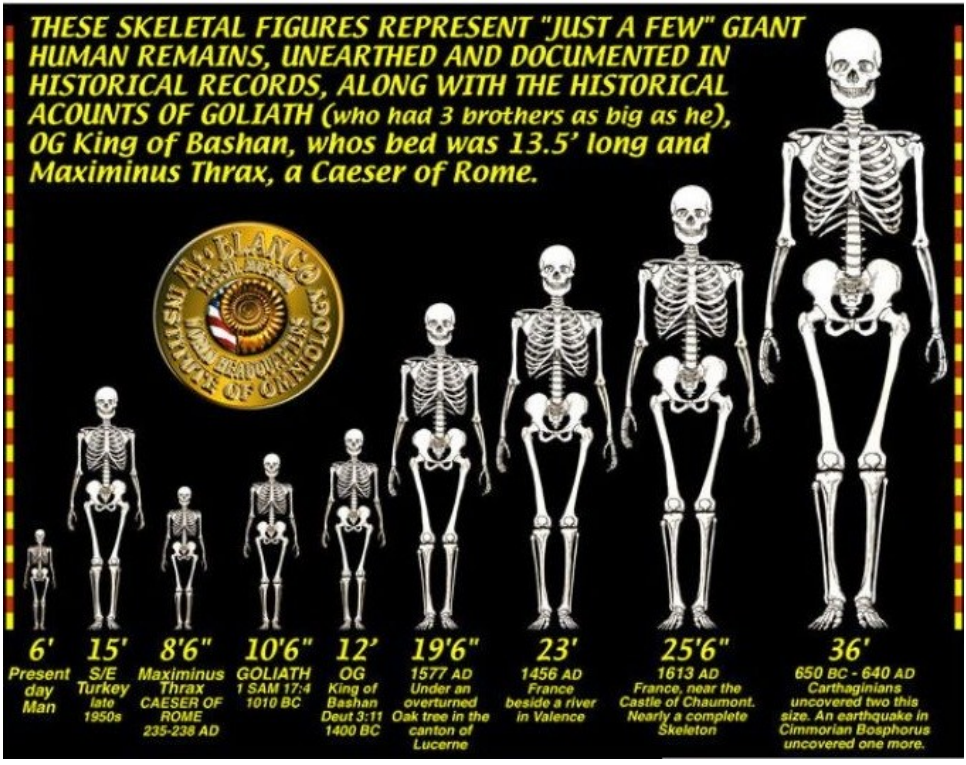
The immense size of the *Nephilim* caused them to consume all of man's abundance and then to consume man, himself, to satisfy their appetites (1Enoch 7:3-6). See also the report of the spies that Moses sent into Canaan (Numbers 13).

The original *Nephilim* killed each other off (presumably because of the limited resources to sustain them) in what the Greeks refer 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 man 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 foreknowledge, wouldn't He have known that man would turn out this way?

Man was the part of Creation that Elohim referred to as making the entire work "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 determined that man must perish for the sake of the Creation before it was completely corrupted and irredeemable. 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 (we will see a similar situation in Sodom and Gomorrah - Genesis 18-19) .

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 [אחֹ] 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.

"Noah found grace in the eyes of Yahweh"

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

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

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 [אה־] upon the earth, and, behold, it was corrupt; for all flesh [אה־] had corrupted his way upon the earth.

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 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 was 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 (Romans 10:9-10).

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 was 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 useful correlative idea of how just a man he was.

The fact that he "walks with Elohim" (the same phrase used to describe Enoch - Verses 5:22 & 24) gives us an indication that Noah was an especially good and obedient 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 [GMOs]?) as was man (mRNA spike proteins and genetically modified DNA?)

and animals (chimeras and hybrids). At present, science has experimented with numerous forms of human-animal hybrids. [16]

It is no coincidence that every ancient culture (even those that had no interaction with each other) made depictions of hybrid humans / animals and worshipped them as gods.

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 below 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 of Libya) to connote strength and leadership, but "lionlike" suggests a genetic mingling of men and beasts, seeking to embrace the brute strength of a lion.

Other such hybrids have been recorded to have been born alive as late as the late fifteenth century. [17]

Marvel and DC Studios are multibillion-dollar media enterprises that fantasize about humans altering their DNA



[16] Human-animal Hybrid Embryo Experiment: Gospel versus Disaster?" - https://www.academia.edu/40040623/Human_animal_Hybrid_Embryo_Experiment_Gospel_versus_Disaster?email_work_card=abstract-read-more

[17] Eugene M. McCarthy, PHD Genetics; "Caprinid-human hybrids" - http://www.macroevolution.net/caprinid-human-hybrids.html

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.

with drugs or animal DNA to make enhancements to man's physical body (e.g., the Hulk, Captain America, Black Panther). These superhuman 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 parts and even growing human organs inside of animals. [18] The mixing of humans and animals will not end well, despite scientists' best intentions.

Transhumanism is man's attempt to enhance sensory reception, physical ability, and cognitive capacity, as well as extend life - indefinitely. In other words, "you will be like God."

Experiments that the Nazis and Japanese did on prisoners were especially evil, but also a natural by-product of evolutionary thought. They believed that some species and/or races are inferior, so they experimented on them to try to devise ways to evolve themselves to be even more superior - often without anesthesia, or any safeguards whatsoever.

Today, what scientists are doing that is not being advertised is the scary stuff that happened before Noah and what Yeshua warned would happen in the end times. [19]

6:13-17 Elohim shared 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 there definitely had not been a flood like the one He was outlining.



[18] 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

[19] Chuck Missler - Transhumanism (2013); https://www.youtube.com/watch?v=xkJe9re-8AI

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

Still, Noah and his grandfather, Methuselah continued 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 were 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 durability 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.

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

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.

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]

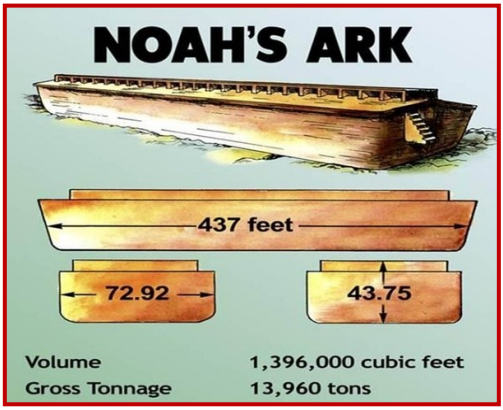
There also appears to be a play on words here in a couple of different ways:

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

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.

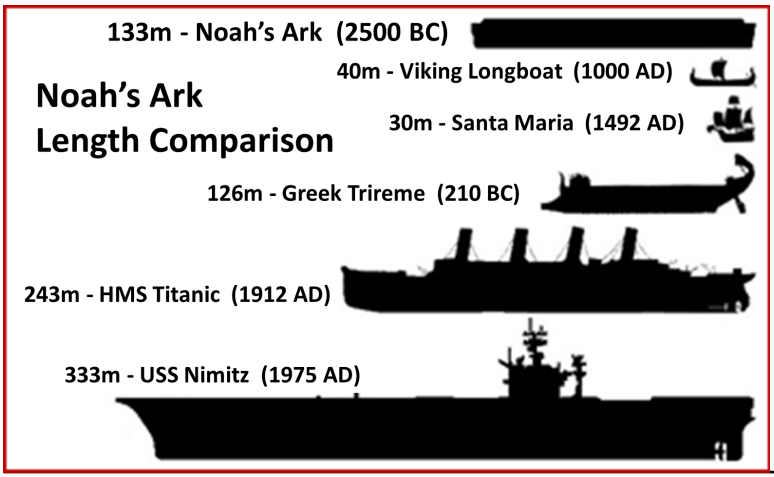


The cubit in ancient Israel is generally believed to be approximately 17.5 inches. [20] This would make the dimensions of the ark 437.5 feet long (nearly 1.5 football fields) by 73 feet wide by 43.75 feet tall (equivalent to a four-story building).

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 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.



[20] Vine's Expository Dictionary of Old and New Testament Words - "Cubit" - http://www.ultimatebiblereferencelibrary.com/Vines_Expositary_Dictionary.pdf

6:16 It was to have three stories and one window. The rains would be so torrential that having numerous port-holes would be dangerous, though a system for collecting rainwater for drinking would have been essential, as would a means of removing human and animal waste.

The ark would have had a *moon pool* (a shaft in it that was open at the bottom but tall enough to be above the waterline - this would keep the ark from taking on water and sinking). The changes in pressure created as the ark rose and fell in the sea would act like a bellows, and help to push out bad air and force in good air. Recirculation of air would have been nearly impossible with only one window (that would have stayed shut during the torrential rains). The shaft would have made removal of waste easier and been a way to procure fish to supplement their diet. [21]

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).

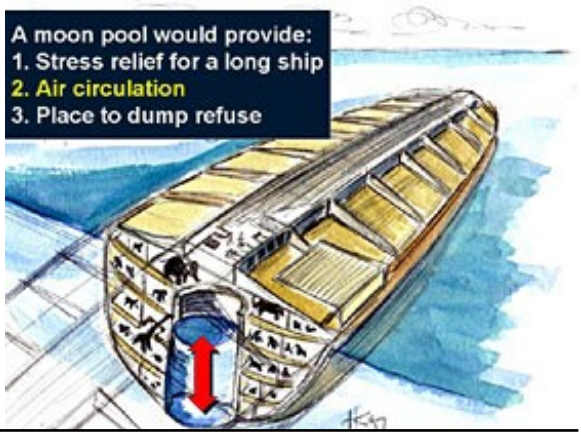
16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring [אח־] 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.

There was no destination to guide the ark to, and Yahweh would determine the direction of its movements.

Noah was not asked to build a boat that he thought was sufficient. He was given specific instructions from Elohim on what he must do in order to be saved. Salvation was achieved by accepting Yahweh's design and the free-will choice of acting in coordination with that design [BBC]. The same still holds true today.

6:17 Yahweh appeared to have given the reason for the big boat after telling Noah to build the big boat.



[21] Ark Survival 101: Lighting and Ventilation; https://arkencounter.com/blog/2017/08/31/ark-survival-101-lighting-and-ventilation/

18 But with thee will I establish [אֹתְּ] 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.

The Flood would "destroy all flesh", but it was a blessing because it will prevent the complete corruption of the Earth.

6:18 It appears that Noah was told this after he had his three sons and they were married (approximately 70 years before the Flood?). This gave Noah a shorter time frame in which to built the ark, but it also gave him three to six 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 that makes provisions for the possibility of a party defaulting. It is a solemn agreement between two (or more) consenting adults with the expectation of a lifelong commitment (e.g., marriage)

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 - many could have had their DNA corrupted by experiments done by evil men who learned forbidden knowledge from the Watchers. These would assuredly need to be destroyed

Not all the animals outside the ark would 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, but His instructions were enough to provide a place for Him to indwell (Genesis 7:1) and to save Noah and his family.

The Garden was the first place where Yahweh dwelt among men

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 [את] him, so did he.

on the earth - a place He designed and made. Thereafter, the Ark, the Tabernacle, and Solomon's Temple were all designed by Yahweh and made by men. Yahweh is not obligated to dwell in the places that we design and we build.

Today, by faith, we can choose to invite the spirit of Yahweh to dwell in us:

> [16] Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? [17] If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1Corinthians 3:16-17)

6:22 Salvation is dependent on faith in the Father and doing "all that Elohim command(s)".

Noah believed the Word given to him by Elohim, but his faith was not enough to save him; he had to pick up a hammer, also. [BBC]

This is still the case today - We confess Yeshua as our Lord, believe that the Father raised him from the dead (Romans 10:9-10), and we evidence our faith by doing all they command (the

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 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 [אתּ] will I destroy from off the face of the earth.

Law - 1John 2:3-6). 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).

> "Grace without works is dead." (James 2:20)

7:1 "come thou . . . into the ark" - Where does Yahweh have to be for Him to tell Noah to *come in* rather than *go in*?

"Righteous" - *tsaddiyq* / tsad-deek' [H6662] just:--just, lawful, righteous (man). see H6663 - *tsadaq* / tsaw-dak' [H6663] 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 (Leviticus 11).

Many are amazed to find out that Noah was commanded to take more than two of certain animals onto 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 shelter inside or the food stored there.

7:4 This reads that *the destruction begins in seven days* and corresponds with Verse 10. Speculation is that either Methuselah died and Noah's family mourned (*Shiva* - see Genesis 23:3) for seven days, or 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 29:27).

"forty days and forty nights" - similar to the expression, "the evening and the morning". This speaks to a specific number of days - in this case, forty (see the note for Verses 7:17-18).

7:5 One of the reasons Noah was called righteous.

7:6-10 A repetition 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 (problematic, at best) in all the references to it in the Word.

7:10 Water is a cleansing agent. Moses was told that when the people become unclean, or impure, washing themselves with water was part of the ritual for restoring the person back to an unpolluted state (repeatedly cited in Leviticus 15).

Water baptism is a visual testimony of a commitment to Christ. It is a first step of discipleship (Acts 8:26-39).

> [20] Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. [21] The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: (1Peter 3:20-21)

> **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.
>
> **11** ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same

7:11 Water beneath the crust of the Earth (Psalms 33:7; 136:6) is under intense pressure. [22] The results are seen in numerous springs that spew forth worldwide. The further underground that the

[22] An Underground Ocean?; https://scitechdaily.com/an-underground-ocean-scientists-discover-water-deep-within-earth/

day were all the fountains of the great deep broken up, and the windows of heaven were opened.



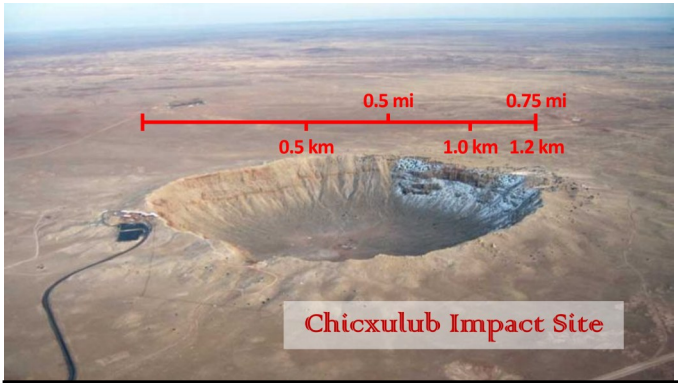
pockets of water reside, the greater the pressure because of the weight of the ground above it.

A large meteor impact in Greenland [23], like the one at Chicxulub Puerto, Mexico (could they have been two chunks of the same meteor?) could have broken up the ice layer around the Earth and 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. [24]

> And on that day, the Lord caused the whole earth to shake, and the sun darkened, and the foundations of the world raged, and the whole earth was moved violently, and the lightning flashed, and the thunder roared, and all the fountains in the earth were broken up, such as was not known to the 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); and Elijah with his contest against the prophets of Ba'al (1Kings 18:18-40).

Something sudden and catastrophic would have been required to produce flash-frozen mammoths that were both still standing and had food in their mouths [25], and animals fossilized at the moment of giving



[23] Jason Daley, Massive Impact Crater Found Under Greenland's Ice; https://www.smithsonianmag.com/smart-news/massive-impact-crater-found-under-greenlands-ice-180970829/

[24] Walter Brown, Fountains of the Great Deep - Hydroplate Theory; https://www.youtube.com/watch?v=xb4s362Hcys and https://hpt.rsr.org/

[25] 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/



birth.[26] These types of phenomenon (along with the ones mentioned in the introduction) could not happen naturally and are lasting evidence of the great Flood.[27]

A further sampling of scientific evidence for a world-wide flood can be found at Appendix 7.

"windows of heaven" - Malachi 3:10 uses the same words to describe the *flood* of abundant blessings available from Yahweh.

7:12 The "rain" lasted forty days and nights. The Flood created by 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.

7:16 Elohim, himself, shut them into the ark. The door was probably very solid and very heavy.

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 and days Christ was in the wilderness).

This is probably the literal number of the days that the waters continued to rise based on the use of "forty days and forty nights" in Verses 4 and 12.

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.
16 And they that went in, went in male and female of all flesh, as Elohim had commanded [את] him: and Yahweh shut him in.
17 And the flood was forty days upon the earth; and the waters increased, and bare up the [־את] 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.

[26] Stunning Fossils: Mother Giving Birth - https://www.newscientist.com/article/dn26975-stunning-fossils-mother-giving-birth/

[27] Anomalies and Misplaced Fossils - http://storage.cloversites.com/makinglifecountministriesinc/documents/Misplaced%20Fossils.pdf

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

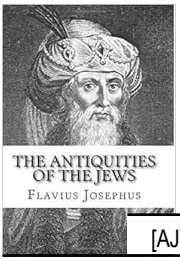
21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

Whenever the Word identifies "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 nowhere to go.

7:19 "prevailed exceedingly" - the Hebrew reads "prevailed very very", to emphasize the depth and breadth of the Flood.

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, showing where the shift in the plates align.

7:20 Fifteen cubits equals 22 feet (6.75 meters) above everything.

The floodwaters 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. [28]

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? - 1Enoch 82:1-3) and protect it from a predicted flood [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 would have descended on the ark and demanded admittance.

The animals still surrounding the ark (the ones not chosen to be ad-

[AJ] *Antiquities of the Jews*; Flavius Josephus

[28] Brian Handwerk - *National Geographic* - Pyramids at Giza; https://www.nationalgeographic.com/history/article/giza-pyramids

mitted to the ark) were probably also trying to get in or on the ark.

Humans and animals with higher intelligence and greater mobility could have survived several weeks, continually seeking higher ground. This accounts for the large fossil beds of similar species.

With the window sealed, none could get inside, but the commotion of the animals and men clamoring over the vessel for days must have been unnerving. The frustrated animals proceeded to attack the frustrated men and drove them off (Jasher 6:16-25).

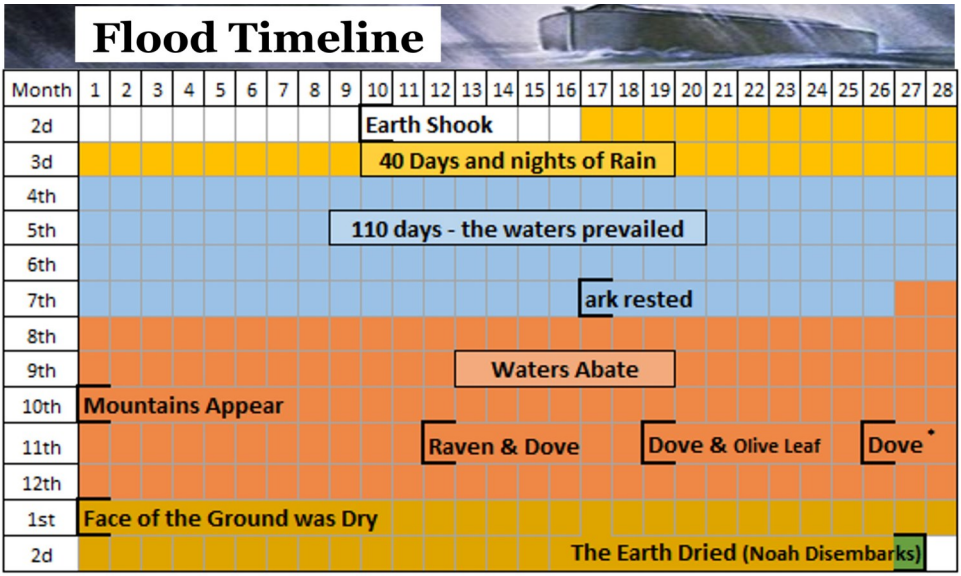
7:22-23 When we choose to be baptized, we symbolically end our old life and begin anew with Yeshua (the living waters - John 7:38) as our Lord and Savior. [BBC]

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was [אֹתָ֔] 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.

7:24 The waters quit raising after forty days, but the slow abatement of the floodwaters meant the Earth remained covered for another 110 days.



*Dove does not return

The Hebrew calendar has twelve months, each with only 28 days (based on the Lunar cycle - see notes at Verse 1:14). 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.

8 And Elohim remembered [אֹתּ] Noah, and [אֵת] every living thing, and [אֵת] all the cattle that *was* with him [אֵת] 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.

8:1 "Elohim remembered Noah" - this expression is used numerous times (e.g., Elohim remembered Israel in their bondage - Exodus 2:24) and means that He was *mindful of* Noah and took action. He did not forget the only eight people He had saved.

"wind" - *ruwach* / roo'-akh [H7307] wind; by resemblance breath, i.e. a sensible (or even violent) exhalation.

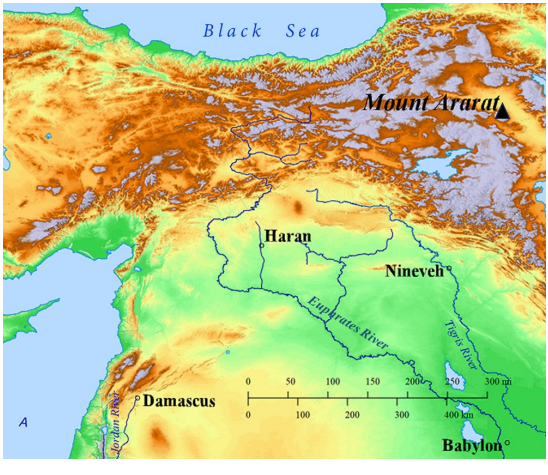
"asswaged" - *shakak* / shawkak' [H7918] to weave (i.e. lay) a trap; figuratively, (through the idea of secreting) to allay (passions; physically, abate a flood):--appease, assuage, make to cease, pacify, set.

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 floodwaters. Part of this would have been the upheaval of the tectonic plates and the new formation of mountains. Noah and his family are a little more than halfway through their ordeal (see chart on previous page).

8:4 Like any large ship, much of the hull was underwater. It would have eventually become shallow enough to run aground, even though it was still completely surrounded by water.





8:6 These were forty days after the mountain tops appear, not the initial forty days of rain.

8:7-8 Noah released 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) - there were only two and we still have them today.

As a scavenger, it could 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 (see 1Enoch 42:2; Matthew 8:20) or food to eat. Doves are neither carnivores nor scavengers.

The raven may have landed on some flotsam or returned to 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 was 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 [את־] the window of the ark which he had made:

7 And he sent forth a [את־] raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a [את־] 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 [את] her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the [את־] 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 [אח־] 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.

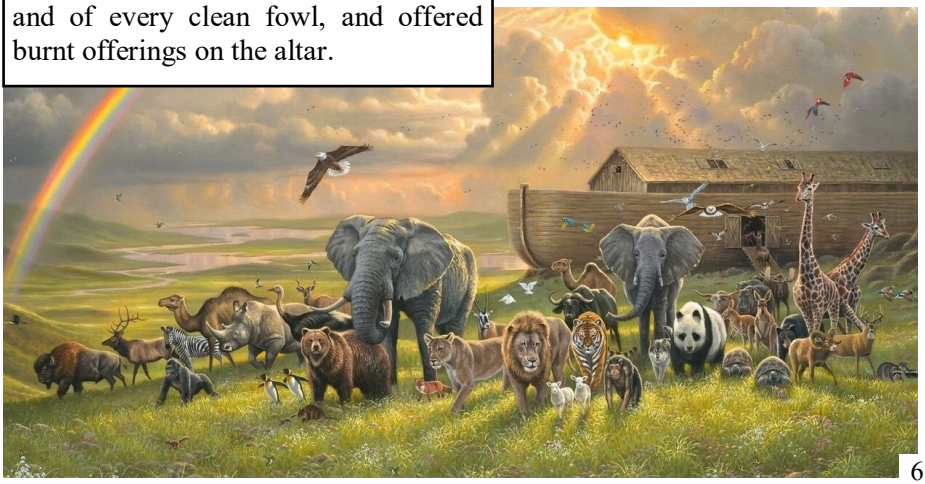
20 ¶ And Noah builded an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

8:13-16 "Six hundredth and first year" - this is referring to Noah's age, not the age of the Earth.

Noah removed the side door and the ground was no longer covered in water, but it was probably still a soggy mess. This was why Elohim waits an additional 55 days before telling Noah to *go forth* from the ark - again, the verbiage tells us the Spirit of Elohim was in the ark with Noah and his family.

8:17 Just like in the Garden, all life was 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: *Anthropoppatheia* (personification) of which 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 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).

21 And Yahweh smelled a sweet savour; and Yahweh said in his heart, I will not again curse [אח־] 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 [אח־] every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Note the FOS: *Polysyndeton* (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]

Figure of Speech: POLYSYNDETON

(Many Ands) - *The repetition of the word "and" at the beginning of successive clauses.*

Pol'-y-syn'-de-ton. Greek, *πολυσύνδετον*, from *πολύς* (*polūs*), *many*, and *σύνδετόν* (*syndeton*), *bound together*; hence, in grammar, it means a conjunction (from *σύν (syn)* and *δεῖν (dein), to bind*).

The word, therefore, means *much bound together* or *many conjunctions*.

To understand the full significance and use of *Polysyndeton*, the student must consider along with it the opposite Figure *Asyndeton* ["no ands"] (the same word syndeton with "a" prefixed, meaning *no*, instead of "poly," meaning *many*)

When He uses "No-ands," He does not ask us to stop and consider the various particulars which are enumerated, but to hasten on to some grand climax.

When He uses "many-ands," there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.

9 And Elohim blessed [אֹתֹ־] Noah and [אֶת] his sons, and said unto them, Be fruitful, and multiply, and replenish [אֹתָ־] the earth.

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 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.

Unknown environmentalists erected a large monument (loosely based on Stonehenge) in Elberton, GA, that came to be known as the Georgia Guidestones. Inscribed in the huge marble slabs were ten "directions that would lead humanity into an *age of reason*." The first *suggestion* was to "maintain humanity under 500 million in perpetual balance with nature."[29]

The current world population is over 8.1B. Any guesses as to how the "elites" plan to reduce the existing human population by 7.6B?

Elitists desire to exert total control over all people, and having a smaller population makes it easier to ensure some folks do not escape their tyrannical designs and oversight.



April 1970 - ZPG Movement


Georgia Guidestones

[29] Georgia Guidestones; https://www.georgiaencyclopedia.org/articles/history-archaeology/georgia-guidestones/

They advise that having children is a drain on a person's time and finances - "you can eat out more and travel if you don't have children". Elohim believes children are an *Aleph Tav* blessing.

It is ironic that the same governments that push for smaller families feign concern that there are too few younger people to support the massive social security systems they constructed. Their solution will be the extermination of those who no longer support their system. The Nazis referred to the unproductive as "useless eaters".

Yahweh promotes life, but man resorts to death.

9:2 FOS: *Synonymia* - "fear of you" and "dread of you" - emphasizing that 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 was told that he will (and must) dominate over the animal kingdom.

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 [אח־] all things.

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 toward each other and to the animals. Elohim later codifies humane treatment of man and animals.

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 *ὄνορα* (*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.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.
5 And surely [אך] 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 [אך] 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 [אך] man.

9:4 Consumption of the blood of the animals was not permitted (see also Deuteronomy 12:23). 1Enoch 7:5 states the *Nephilim* resorted to eating humans and the drinking of blood - Elohim did 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 was 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 proselyte 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 may have also lost their heavenly aura 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 17:11a) [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 (see also Exodus 21:12; Leviticus 24:17; Numbers 35:30-31; Exodus 21:28-28, 32).

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 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 the latter does not add to the overall population for his own protection.

9:8-11 Elohim was 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 children.

Figure of Speech: EPIZEUXIS
(Duplication)
The Repetition of the Same Word in the Same Sense.

Ep'-i-zeux'-is (ἐπιζενξις), from *ἐπί* (*epi*), *upon*, and *ζεύγνυρί* (*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.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And Elohim spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish [את־] my covenant with you, and with your seed after you;

9:9 Elohim mentions His "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). Elohim repeatedly 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 established 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.). [30]

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). [30]

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 [אֹתִ֔] my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

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:

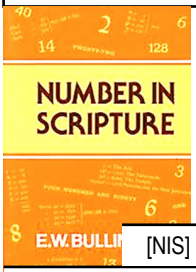
13 I do set [אֹתִ֔] my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember [אֹתִ֔] 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.



Three of the laws are obvious from this chapter. I cannot find why the other four are attributed to Noah, nor why consuming blood (Verse 4 and Leviticus 7:26) is not on the list.

[NIS] *Number in Scripture*; E.W. Bullinger

9:11-17 Elohim promised 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 out of 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 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 (seven [spiritual perfection] times two [established] - NIS). The Covenant was never repealed, but it was enhanced with Abraham and Christ.

[30] *The 7 Noahide Laws: Universal Morality*; https://www.chabad.org/library/article_cdo/aid/62221/jewish/The-7-Noahide-Laws-Universal-Morality.htm

9:18 Why was Canaan the only grandson mentioned? Stay tuned.

9:20-21 "began to be" = was.

Noah began to till the soil again. He made wine from the harvest and became drunk. This incident did 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. [31]

One can speculate that Noah was trying to drown the memories of what they had endured 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 took place (Cush, Mizraim, and Phut) - why was Canaan repeatedly singled out? He appeared to have been the last one born (Genesis 10:6). Why doesn't the Verse read, "Ham, the father of Cush" (his first-born)?

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 [אח] the nakedness of his father, and told his two brethren without.

"nakedness" - *`ervah* / er-vaw' [H6172] nudity, literally (especially the pudenda [genitalia]) or figuratively (disgrace, blemish):--nakedness, shame, unclean(-ness).

"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 referred to Ham having sex with Noah's wife (Ham's mother). Look to the other uses of the phrase when Yahweh was prohibiting incest in the Law:

[31] How long does it take to yield grapes?; https://www.winespectator.com/articles/how-long-does-it-take-a-new-vineyard-to-yield-grapes

23 And Shem and Japheth took [אח־] a garment, and laid *it* upon both their shoulders, and went backward, and covered the [אח־] 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 [את] 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.

Afterward, he told his brothers what he had done. He was either bragging and/or trying to rationalize his act.

9:23 Why were 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 committing the same evil act with their mother. They were each other's witness.

9:24-25 "awoke from his wine" - *yaqats* / yaw-kats' [H3364] to awake (intransitive - a verb that indicates a complete action):--(be) awake(-d).

Noah was very awake, not hung-over when he curses Canaan. The verb indicates that Noah receives revelation. It would be several months before Noah's wife would have evidence of pregnancy.

Noah wakes up and curses his grandson? This only makes sense if Noah's wife became pregnant from the intercourse and has Ham's fourth son. These two verses could be a summation of what occurred over a ten month period of time.

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).

[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 how he was able to do this horrible act without either's consent.

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.

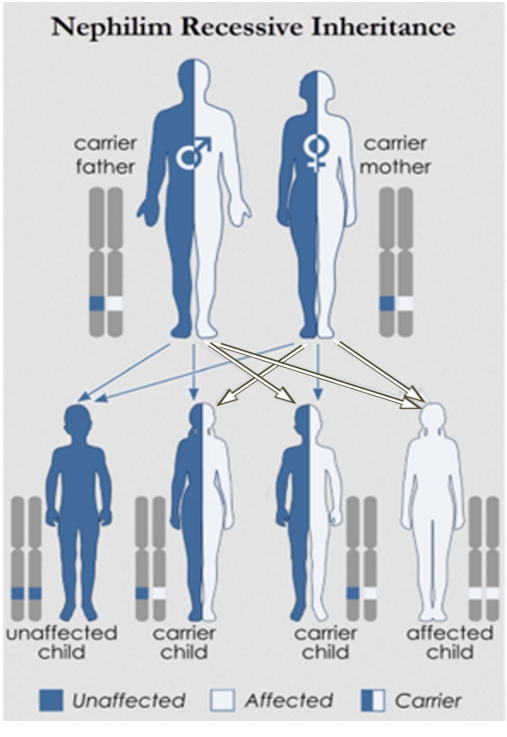
Jasher 5:15-16 states that Noah's wife was Naamah, the daughter of Enoch (a good indication that she may have been pure, though good parents don't always raise good children). This would have made her a great-great aunt of Noah and, since Enoch was *translated* when Noah was four years old, probably 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 onto the ark; 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). [DH]

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 giantism - 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 for 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 thought to be pure. Still, she would have had to have been a carrier for the *Nephilim* trait to manifest itself in Ham's sons.



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.

"servant" - *`ebed* / eh'-bed [H5650] a servant:--X bondage, bondman, (bond-) servant, (man-)servant (causatively) enslave, etc.

"servant of servants" - FOS: *Polyptōton* (Many Inflections).

This curse was 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 did the descendants of Noah start to make servants, or even slaves, of their family members?

It was 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-great grandson) - about 130 years after the Flood. Nimrod (Ham's grandson) became the king of the world, so the subjugation of family does happen rather quickly.

9:25-26 When the institution of slavery was threatened with abolition in the United States, the proponents of this evil often cited these Verses to justify their ownership, use, and abuse of slaves.

The Torah does allow for slavery, but it insists on treating slaves (often, indentured servants) humanely (Exodus 21 and elsewhere). [RB]

9:26 The blessing of Shem was fulfilled in the line of the promised seed. Shem was designated as the chief son in terms of this bloodline. The brothers' descendants will war with the descendants of Shem in the future, but the curse on Canaan will be fulfilled in the days of Joshua.

9:27 The blessing of Japeth may have been fulfilled in the rise of the Western nations (see "The Descendants" map on page 80).

9:28-29 Noah lived 950 years, but his sons lived a little more than half that long, and the lifespans of future generations became much shorter.

10:1 The three genealogies of Noah's sons are often referred to as the Table of Nations (see Appendix 8). 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 seventy 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 These are 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 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 [Azerbaijah], 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].

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, was set apart from his siblings mentioned in Verse 7. His name was also the only child of the sons of Japheth and Ham to be an *Aleph Tav* blessing.

8 And Cush begat [אֶת־] Nimrod: he began to be a mighty one in the earth.
9 He was a mighty hunter before Yahweh: wherefore it is said, Even as Nimrod the mighty hunter before Yahweh.

"began" - *chalal* / 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 H2485) , defile, pollute, (cast as) profane (self), prostitute, stain.



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.

"mighty" - this is the 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 was 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 he became "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 - he later gave them to his firstborn, Cush, who gave them to Nimrod.

10:9 "before" - *paniym* / paw-neem' [H6440] the face (as the part that turns); used in a great variety of applications (literally and figura-

tively); also (with prepositional prefix) as a preposition (before, etc.):-- + accept, a-(be-)fore(-time), against, anger, at, + battle.

"a mighty hunter *in defiance of* Yahweh. He probably began to hunt for sport and not for survival - killed for the pleasure of killing. In 1870 America, the buffalo existed in vast herds, but they were hunted for sport. Passengers of trains would shoot them from out of their windows for the thrill of killing something with no consequences. [32]

10:10-12 The cities of Nimrod:

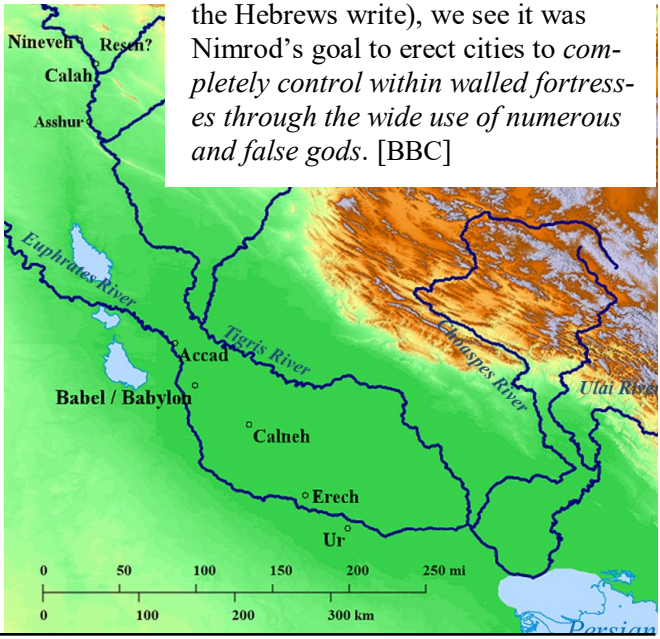
- Babel - gate of the deity / confusion [H894]
- Erech - length / size [H751]
- Accad - to bind / a fortress [H390]
- Calneh - Fortress of Ana [H3641]
- Nineveh - habitation of Ninus

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 [אח־] Nineveh, and the city [אח־] Rehoboth, and [אח־] Calah,
12 And [אח־] Resen between Nineveh and Calah: the same *is* a great city.
13 And Mizraim [Egypt] begat Ludim [Libya], and Anamim, and Lehabim, and Naphtuhim,

Ninus (Nimrod) is the Greek god depicted as a Centaur (human / horse hybrid) [H5210]

- Rehoboth - wide / broad street [H7344] (location unknown) thought to be part of the Nineveh / Calah / Resen triangle.
- 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]



[32] Where the Buffalo No Longer Roamed; https://www.smithsonianmag.com/history/where-the-buffalo-no-longer-roamed-3067904/

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 Girgasite,
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 Gomorrah, 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].

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 proliferation of idol worship and the idea of 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 was that he was "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 was Shem's great-grandson (see the Table of Nations - Appendix 8), so there was something special about Eber's children (Peleg - ancestor of Abraham - and/or Joktan) that is not shared in the Word.

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 definition 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 11:7-9) and/or great earthquakes that topple portions of the tower in Babel (Jasher 9:38).

Jubilees 8 equates the division to the families setting up city / states:

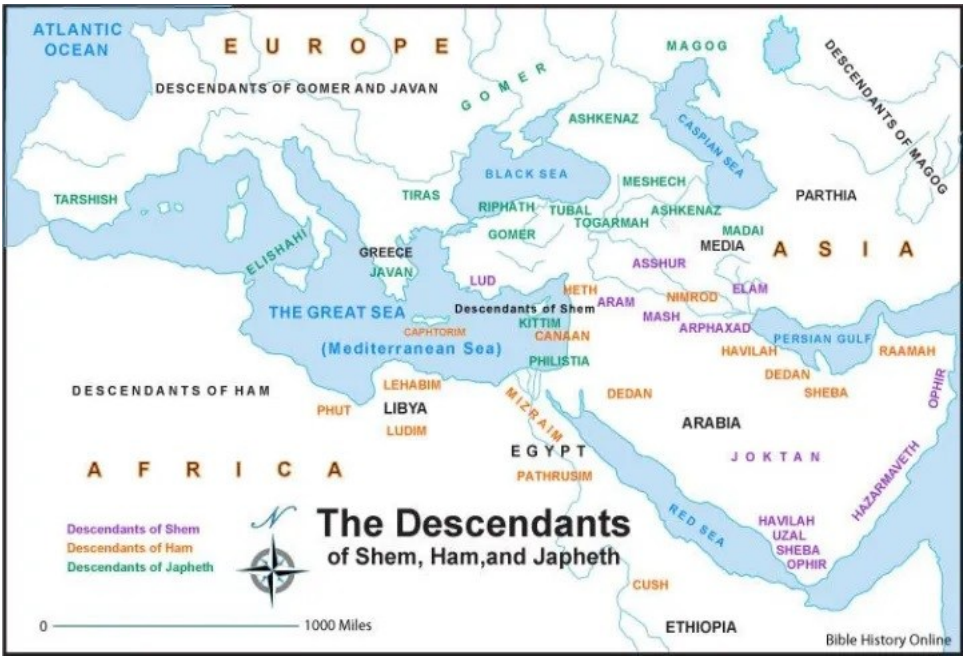
24 And Arphaxad begat Salah; and Salah begat Eber.

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,

[8] And in the sixth year thereof, she bare him a son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg. [9] And they divided (it) secretly amongst themselves, and told it to Noah.

Many claim that the division was the earth splitting - forming new conti-



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.
30 And their dwelling was from Mesha, 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.

nents 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 people 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): "*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 This 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.

11:2 Shinar was in modern-day Iraq, near the Persian Gulf, and northwest of the city of Basra. Shinar and Sumer are the same place, just in different languages.

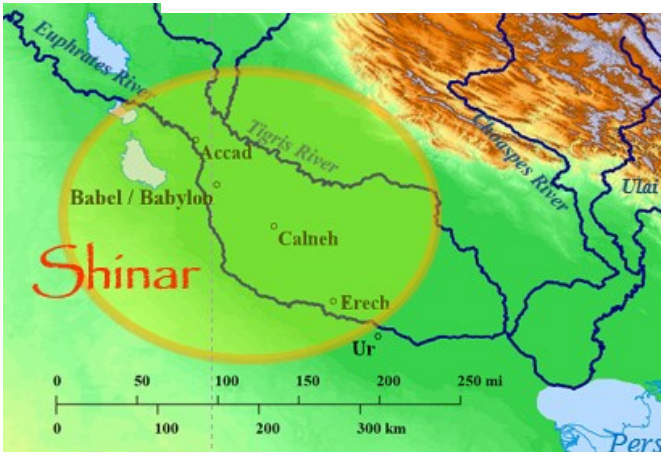
11:2-3 Though he was not mentioned here by name, Nimrod directed the people to build the city and the tower. Enoch was the ruler of all the peoples because of his fervent devotion to Yahweh. Nimrod, however, chose a different path to power and used it, unlike Enoch, for his own gain.

It would have taken someone very strong or charismatic to subjugate nearly all the people. He probably had an abundance of both traits, but he also had help from the spiritual world.

11 And the whole earth was of one language, and of one speech.
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 throughly. And they had brick for stone, and slime had they for morter.

Since Satan's initial attempts to create a race of superior beings (the *Nephilim*) failed, he then began to work with willing humans, who the dispossessed demons 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. Lord Acton's adage, "power corrupts and absolute power corrupt absolutely" could have been written about Nimrod.



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.

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. [33]

"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: P*olyptōton* - "burn them with fire". All bricks there are sun-dried. 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 awestruck 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).

Cartoon characters Bugs Bunny and Daffy Duck both mirthfully refer to their *mighty hunter* nemesis (Elmer Fudd) as a "nimrod".



[33] Douglas Hamp, *Corrupting the Image II* - DouglasHamp.com

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 told Abram He would make his name great and make his descendants a great nation (Genesis 12:1-2). Abraham's name has remained great for over 4000 years, and the once great nation is prophesied to be great once again.

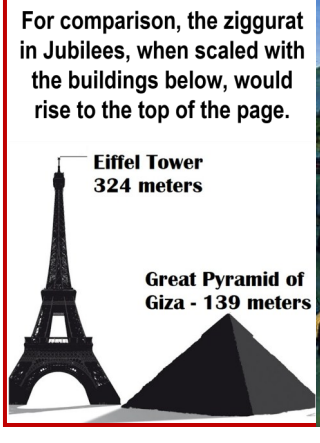
The tower was described as being so high, it took a year to ascend with the bricks and mortar. The continuous stream of transporters was less valuable than the bricks they conveyed - if a man fell from the tower, no one cared, but the loss of a brick caused despair. (Jasher 9:27-28)

The tower was 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 was why it was built in the plains of Shinar instead of atop a mountain.

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).

The story of Gilgamesh is the same tale. A man who was two-thirds 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]





5 And Yahweh came down to see the [אה־] city and the [אח] tower, which the children of men builded.
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.

> [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 was 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. This is a nonstarter, because 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 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. 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 as 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 preoccupied 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 neither communicate nor coordinate with each other.

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 (v. 1)
  b. Settled together in Shinar (v. 2)
    c. Each said to neighbor (v. 3)
      d. Made bricks (v. 3)
        e. Let's build (v. 4)
          f. City and tower built up (v. 4)
          f. Yahweh down to tower (v. 5)
        e. Builded (v. 5)
      d. Stopped building (v. 8)
    c. Cannot understand neighbor (v. 8)
  b. People scattered (v. 8)
a. Called Babel because of confused language (v. 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.
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:
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.

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 its height 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).

11:10-26 The generations of Shem (all the descendants of Shem are *Aleph Tav* blessings):

- Shem - name, honor, and authority [H8035]
- Arphaxad - unknown, but the land he settled was called the land of the Chaldees - this was the land the tribe of Judah was carried off to when Jerusalem was sacked by Babylon [H775]
- Salah - send away, shoot out [H7974]

The Gospel of Luke adds a generation by placing a descendant named Canaan between Arphaxad

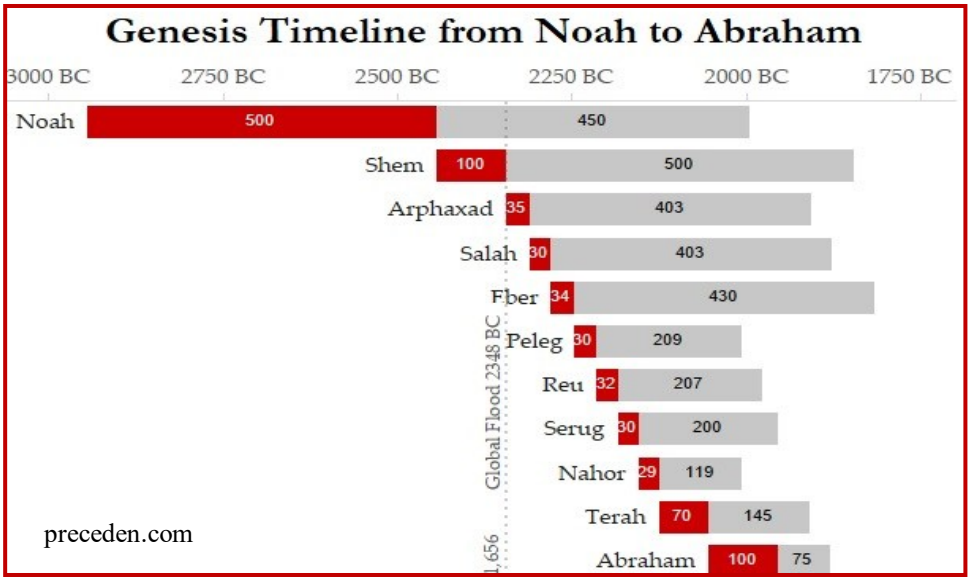
and Salah (Luke 3:36). The genealogy of Luke is probably in error since the lineage in Genesis is more detailed.

- 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]

11:20 Serug was the seventh generation after Noah and was born about 190 years after the Flood. Jubilees 11 tells us about the proclivities of man after Serug's birth:

> [T]he 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

> **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:
> **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.
26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

> 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)

- Nahor - snort or snore [H5152]
  Nahor was 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]

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.

11:26 Jasher (Chapter 8) gives details about the birth and early life of Abram. Terah threw a party to celebrate his birth, and the "wise men and conjurors" of Nimrod's court attended.

When these magicians 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 brutally killed 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.

At age 49, Abram returned to his father's house. Terah was 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. (Chapter 11)

Terah confronted his son, and Abram inferred the larger idol was to blame for the wreckage. Terah replied that the idols are powerless

to commit such acts, and Abram retorted, "Then why do you worship them?"

Terah was furious and complained to Nimrod, forgetting he had supposedly handed over Abram to Nimrod shortly after his birth. Nimrod was furious at Terah for having deceived him decades earlier and ordered 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 untouched 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 told King Nebuchadnezzar that they *know* Yahweh can save them from the fiery furnace, if He desired. They knew because they knew the Book of Jasher in which Yahweh did it once before for Abram.

Nimrod's court was understandably amazed and sought to worship Abram. He was showered him with gold and precious stones.

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.

11:27 The genealogy of Terah and his sons is at Appendix 10.

11:28 "before" - *paniym* / paw-neem' [H6440] person, + please, presence, 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 was a factor in his death, and Abraham, who was somehow tied to his death, had feelings of guilt that caused him to nurture and protect his nephew Lot.

11:29 Abram's younger brother Nahor married the daughter of his older brother Haran. Intermarriage was 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.

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 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 shew thee:

11:30 The first mention of Sarah (Sarai) is that she was barren. Sarah, Rebecca, and Rachel all had 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 was interpreted by the court sages in the same way their earlier warnings of the infant Abram were interpreted. Nimrod again sought the death of Abram.

Abram convinced his father to seek advice from Noah and Shem (who must have lived close to Ur), who tell him to heed Abram's advice and leave Ur (the land of the Chaldees).

Nahor and his family must have traveled with them also (there was probably danger from Nimrod's wrath for any of Terah's family), because both Isaac and Jacob will get brides of the line of Nahor at Haran (see map on page 94).

If Sarai was Terah's daughter from another wife, Sarai would be his *stepdaughter* (the Word never uses the term stepdaughter, stepson, nor any other derivative of the concept), and not referred to as his "daughter in law". It may be that the narrative is more concerned with Sarai's spousal relationship with Abram than with the parental relationship with Terah.

Since Abram's mother stayed with him in the cave and then fled to Noah's home with Abram, Terah must have remarried a woman who already had a young daughter named Sarai. This made Sarai Abram's *stepsister* (not half-sister, as she is commonly characterized), a fact that he failed to share with both Pharaoh and King Abimelech when he told them Sarai was his sister (Genesis 12:11-20; 20:11-12).

12:1 [approximately 2000BC]

Yahweh did not openly converse with many people, but He did with Abram. The nurturing of Noah and Shem have made Abram a rarity in the land of the Chaldees, a fervent

believer in the true Creator of the heaven and earth. He was a rarity in Terah's family and friends, as well.

Though Terah had left Ur, he had not given up the wicked practices of Ur and Yahweh wanted Abram away from the evil influences of his father and this land before Abram was corrupted, also (Matthew 10:37).

Abram was 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 was the first recorded mention of Yahweh's Covenant with Abram. It is mentioned several more times and was formalized in Genesis 15.

Though he was a man of great faith, he will still have moments of doubt (in himself, not Yahweh), and Yahweh will remind him of what He had unconditionally promised Abram.

He does the same for you when you open and read His Word.

Abram did depart Haran at Yahweh's prompting (Hebrews 11:8), but he did not separate from his nephew Lot - probably for the reasons mentioned in the notes at Genesis 11:28.

Yahweh prospered Lot, because of Abram, which finally necessitated 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

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)

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.

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.

long-time friends who despise Yahweh's ways. We are more likely to compromise with sin when family is involved than we would with strangers.

This does not necessarily mean we need to cease all communication (though it might), but there is an obligation to cease participating in sinful and pagan practices engaged in by those close to you.

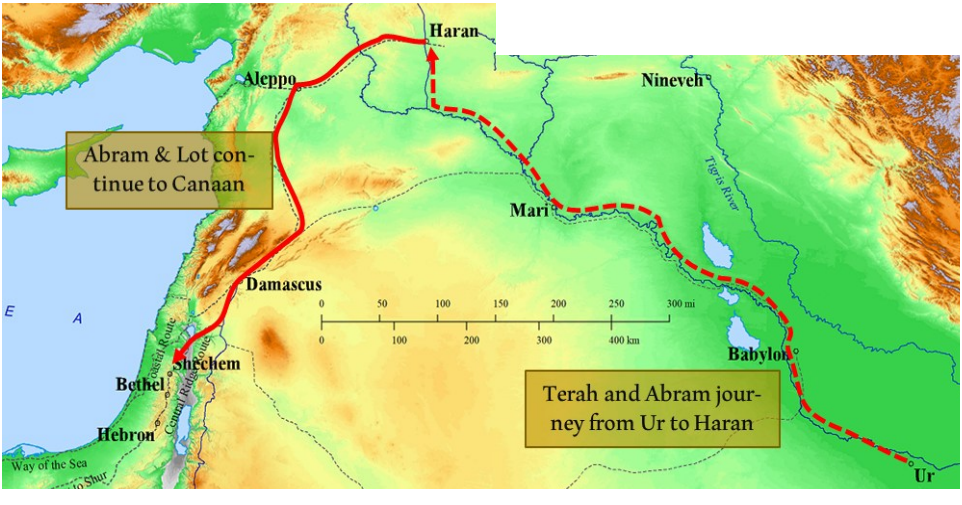
12:2-3 Yahweh has identified the line of Abram as the one who the Messiah will descend from - the Savior of all those who believe. Yahweh promised him sevenfold blessings and greatness. He also guaranteed him the ire of Satan.

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 Abraham what Nimrod failed to do for himself, by his own works.

In his journeys, Abram shared his knowledge of Yahweh and many believed - they prospered under Abram's guidance. Some became committed servants (Jasher 13).

12:4-6 Abram appears to have tentatively adopted his brother's family - of which, only Lot was named.

"Lot" - *Lowt* / lote [H3876] a veil:--covering. Abraham's nephew:--Lot.



The name Lot comes from the verb לוט (*lut*) meaning to wrap closely, envelop. The significance of this definition will become manifest as we witness his dependence on his uncle unfold.

"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.

Terah and Nahor stayed in Haran. The encampment was probably named for his dead son out of respect for Haran's two sons (Lot and Iscah) and possibly out of guilt over being responsible for Haran's death.

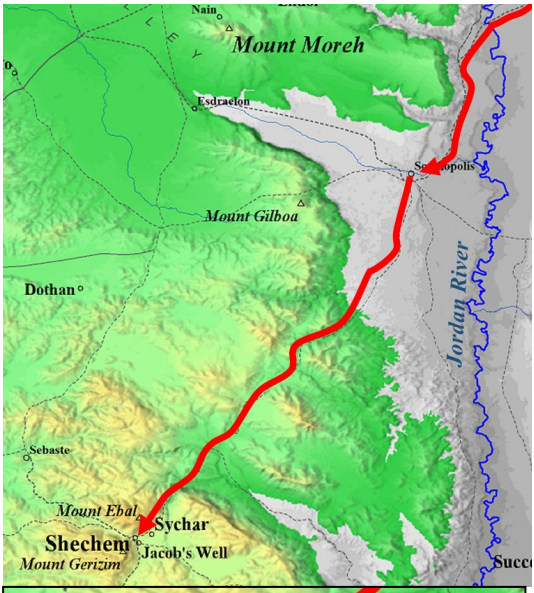
They entered into the land of Canaan and settled in Sichem (Shechem).

"Shechem" - *Shkem* / shek-em'. [H7927] ridge; Shekem, a place in Palestine; the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill.

Shechem was where Jacob / Israel returned to when he fled from his uncle Laban in Haran (over 100 years later). It is between two large hills called Mount Gerizim and Mount Ebal (see photo on page 272).

5 And Abram took [את] Sarai his wife, and [את] Lot his brother's son, and [את] all their substance that they had gathered, and [את] 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.

This was where Yahweh instructed the Israelites to erect a monument after they crossed the Jordan River and finally entered the Promised Land (Deuteronomy 27:4, 12-13).





7 And Yahweh appeared unto Abram, and said, Unto thy seed will I give [אֹתָ֔ה] this land: and there builded he an altar unto Yahweh, who appeared unto him.

Yeshua first declared that he was the promised Messiah to the woman at the well ("Jacob's Well") at Sychar [Shechem] (John 4:3-6).

"plain of Moreh" - Hebrew text: *oak of Moreh*. This appears to be a wooded area outside of Shechem that Abram initially settled in, and is also referred to in Deuteronomy 11:30.

"And the Canaanite *was* then in the land." - this phrase sounds like it was written *after* the Canaanites were removed from the land, and 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 [20th Century Old Testament scholar] 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 knew the value of the land and planted the descendants of the cursed one (Canaan) there, hoping 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 told a parable of an enemy that planted tares (weeds) in the master's field. (Matthew 13:25-30)

12:7 Yahweh "appeared" to Abram? Yahweh told 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 was more substantial than the "normal" conversations Abram had with Yahweh. It may be a vision, similar to the one Abram had in Genesis 15.

Yahweh promises the land to Abram and his descendants (of which, he presently has no children). Abram built an altar to Yahweh in

this land to signify the promise and his belief in that promise.

Noah died in the third year after Abram entered into Canaan (Jasher 13:9). After watching the world descend, once again, into madness, does he know of the promise in the line of Abram? Does Noah 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 man-kind has: to abide in Beth-el [House of God] or Hai [destroyed / heap] [BBC]

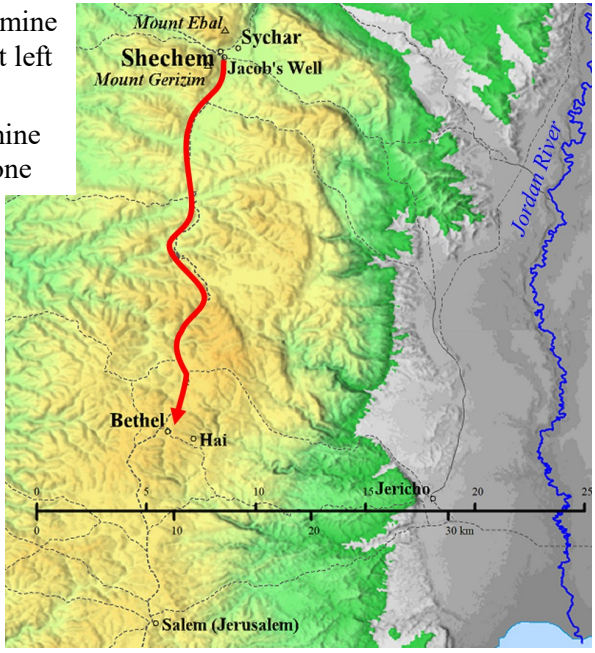
12:9-10 Abram continued to move - possibly because of the great abundance that he and his nephew Lot possessed. The land may have been unable to support both of them and their abundance. When famine struck the land, Abram and Lot left the land for Egypt.

One might surmise that famine cannot be a problem for someone

> **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.

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 instructed Isaac (many years later) to not go into Egypt (Genesis 26:2). Did Abram ignore a similar warning or did he just decide to go on his own without consulting Yahweh first?



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.



Abram was fearful that Sarai's great beauty would induce the Egyptians to kill him so they could take Sarai.

Exactly 1000 years later, this iniquity was done by King David, who had Uriah (a fellow Hebrew and a soldier in David's army) killed so David could procure Uriah's wife Bathsheba (2Samuel 11).

The news today has a profusion of stories of people killing someone so they can take their spouse.

Before entering Egypt, Abram told Sarai to conceal their marriage and claim she was his sister. He was asking his wife to lie and possibly commit adultery to spare Abram from (at this time) an imagined, though possibly, very real threat.

Was this immoral? What were their choices? If Sarai said, "he is my husband." and they killed Abram, she would lose her husband and still end up in Pharaoh's harem. If she lied and no one made her a concubine, have Abram and Sarai hurt anyone?

What was their next move if Sarai was taken and raped by Pharaoh (she surely would not have been a consenting partner)?

Why didn't Abram trust in the protection of Yahweh? The promise of an heir presupposed 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 a normal situation, but what if the circumstances are not normal - as Abram faced in Egypt?

In Nazi Germany, if one told the truth about the whereabouts of Jews, they were contributing to murder. Those who lied were not. [RB]

Even the prophet Samuel lied (by 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 sixty-plus years of age, Sarai's beauty and charm were still such that Pharaoh was 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 (probably a concubine).

"fair" - *yapheh* / yaw-feh' [H3303] beautiful (literally or figuratively):--+ beautiful, beauty, comely, fair(-est, one), + goodly, pleasant. 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.

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 [אהי] plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

Do not suppose this all happened in one day. Sarai would have been assigned to a harem and instructed by the harem 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 bedchambers. 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 divulge why the spirits were plaguing his house and keeping him from her.

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.

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;

She confessed that Abram was her husband and that they lied because of a fear of what the Egyptians might do if they knew they were husband and wife.

12:18-20 Was Pharaoh a moral man that would not have taken Sarai if he knew she was married? It's possible, but doubtful. People with absolute power are generally absolutely corrupt and rationalize their ability to do something as their moral right to do something.

Pharaoh sent 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 was a bribe that included Pharaoh's daughter (from a concubine - Jasher 15:31) Hagar as a servant for Sarai.

13:1 It appears Lot had traveled to Egypt, also, but his wife must not have been such a beauty since there was no mention of anyone taking her for a concubine.

"south" - *Negeb* / neh'-gheb [H5045] to be parched; the south (from its drought); specifically, the Negeb or southern district of Judah.

"Went up (north) . . . into the south (Negev region)".

13:2-5 The famine must have eased because they both moved back to Bethel, where Abram had built an altar. 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 it 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 roaming gangs.

Differentiating grazing lands became problematic for the herdsmen of both groups, which could have led 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

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.

open country; a Perizzite, one of the Canaanitish tribes:--Perizzite, a rustic:--village (as opposed to a walled city).

This was one of the peoples (the Canaanites were as well) who Yahweh told the Israelites He would drive out of the Promised Land when they later went 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 initiated conflict, which the Perizites may have seen as an opportunity.

13:8-9 To restore peace, Abram deferred to his dead brother's son and gave Lot his choice of the land and promised to move to a different area that would not cause conflict.

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 [אח־] lifted up his eyes, and beheld [אח־] all the plain of Jordan, that it *was* well watered every where, before Yahweh destroyed [אח־] Sodom and [אח] 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.

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)

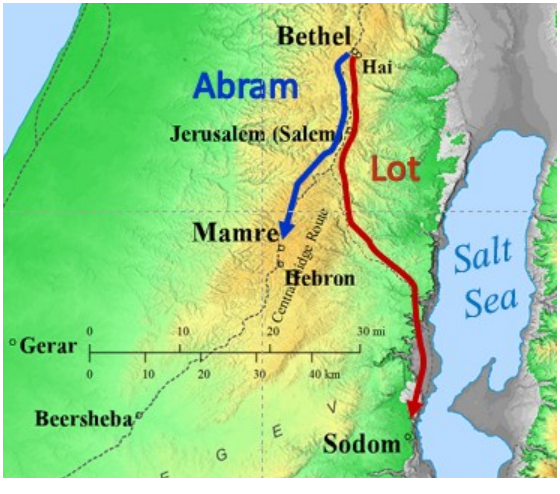
Satan got Lot away from Abram (as he did Eve from Adam) by tempting him to follow his senses rather than Yahweh's servant's example.

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 pitched his tent outside of Sodom, but by Chapter 19, Lot was living inside the city.

13:13 "wicked and sinners" - FOS *Hendiadys* (Two for One) - emphasizing the evil nature of the people.

After living in Babylon for many years, the exceeding wickedness of the sinners of Sodom may not have appeared too abhorrent to Lot.



This was the place he chose 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 waited until after their separation to identify the land that was promised to Abram and his heirs. Lot was never promised any land and now occupied 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.

> As long as the wicked [Lot] was with him [Abram] the word of God would stay away from him (*Tanchuma Vayetzei* 10 - Rabenu Solomon Yitzchaki [Rashi]).

After Abram parted from Lot, Yahweh spoke to Abram more often and at greater length. To walk with Yahweh, it may be necessary to separate ourselves from friends and relatives who cling to the things of the world, to ungodly ways. [BBC]

13:15-16 The land was given to Abram and his descendants forever. This affirms that there is a resurrection since Abraham never had physical claim to any more land than the cave at Machpelah (Genesis 23:17).

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. Still, they always return to the Promised Land.

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 [אתּ־] all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make [אתּ־] thy seed as the dust of the earth: so that if a man can number [אתּ־] the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

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). It is doubtful that He used the United Nations to bring about His Will. Israel, today, is a placeholder in the land for the coming Kingdom.

Once, again, Yahweh promised Abram a son.

13:17 Yahweh was 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

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.

land was an established legal custom in many ancient cultures. [34] [BBC]

This procedure was 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 progeny 4000 years ago.

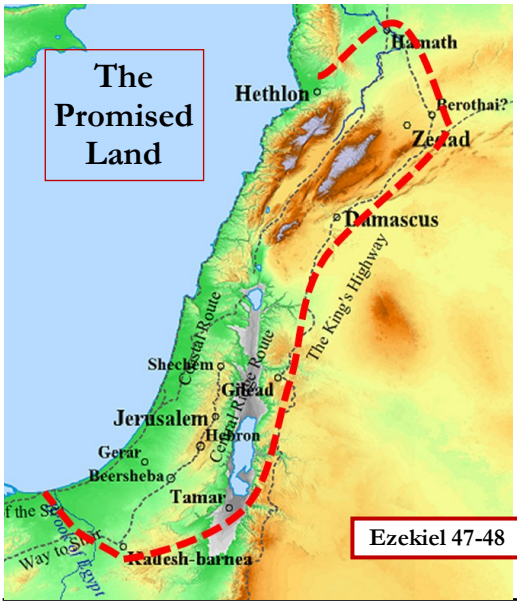
13:18 Abram separated himself 50 kilometers (31 miles) from Lot, which is over a day's journey on horse or camel back.

"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.

This word "plain" is different from the words used to describe the valley of Shinar (*biq`ah* - Genesis 11:2), the valley of the Jordan River (*kikkar* - Verses 10-11), or even the temperament of Jacob's personality (*Tam* - Genesis 25:27). This illustrates the inadequacy of the English language and the need to study the Word (2Timothy 2:15), and not just read the Word.

Abram dwelt in a wooded area that was owned or otherwise associated with Mamre, an Amorite (see Genesis 14:13). Mamre is thought to be the name of a city, but it appears it was an encampment that bears Mamre's name, similar to 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 could not be fulfilled by man's endeavors.



[34] *Chazakah*: Judaic Law's Non-Adverse Possession; https://engagedscholarship.csuohio.edu/cgi/viewcontent.cgi?article=1299&context=clevstlrev

14:1 The kingdoms of the Earth were grouped into regions that were managed by supervisors who reported to Amraphel (Nimrod). With the confusion of languages, kingdoms were breaking away from the one-world empire.

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)

14:2 These are the kings of the breakaway 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, making the Salt Sea larger today.

14:4 Numbers in Scripture often 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 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

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 [אח־] 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 [אח־] the Rephaims in Ashteroth Karnaim, and [אח־] the Zuzims in Ham, and [אח־] the Emims in Shaveh Kiriathaim,

14:5 "Rephaims" - *rapha'* / raw-faw' [H7497] in the sense of invigorating; a giant:--, Rapha, Rephaim(-s).

"Zuzims" - *Zuwziym* / zoo-zeem' [2104] plural, prominent; abundance, wild beast; Zuzites, an aboriginal tribe of Palestine:--Zuzims. From the verb זוז (*zwz*), to move cyclic like a tide (seasonal migrants).

"Emims" - *'Eymiym* / ay-meem' [H368] plural, terrors; fright; dread, fear, horror, idol, terrible, terror. Emim, an early Canaanitish (or Maobitish) tribe:--Emims.

6 And [את־] the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote [את־] all the country of the Amalekites, and also [את־] the Amorites, that dwelt in Hazezon-tamar.

14:6-7 "Horites" - *Choriy* / kho-ree' [H2752] cave-dweller or troglodyte; a Chorite or aboriginal Idumaean:-- Horims, Horites.

The inhabitants of the land included *Nephilim*, cavemen, and a host of other savages. It was an *Aleph Tav* blessing to destroy these malevolent beings.

Defeating the Horites in Mount Seir made it much easier for Esau (Jacob's son) to inhabit Seir many years later (Genesis 36:6-9).

The route that the Mesopotamian kings took was the same area the Israelites wandered in for forty years after the Exodus. It was filled with savages and giants. Once they secured their flank, by subduing the barbarians, the armies turned back North to conquer the Amalekites, 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.

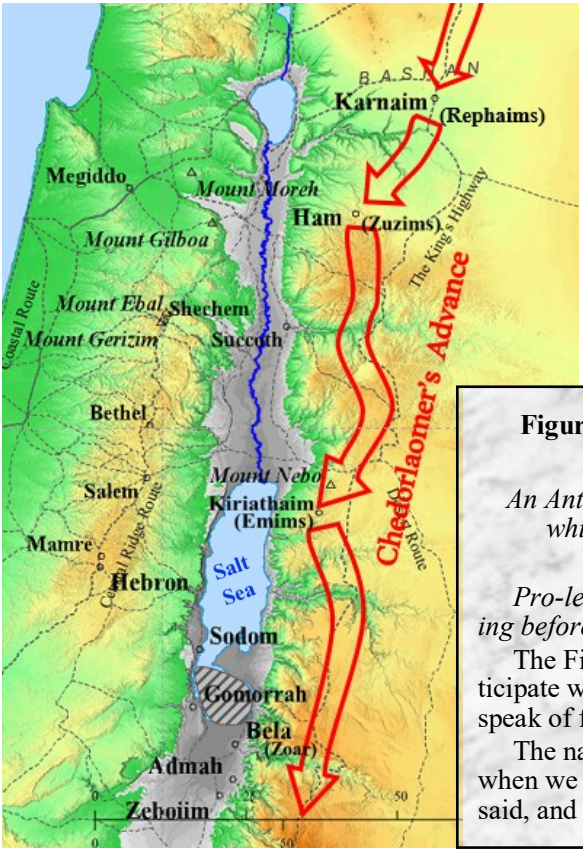


Figure of Speech: PROLEPSIS
(Anticipation)

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 he said, and meet an opponent's objection.

14:8-9 The Word implies the invading armies were outnumbered ("four kings with five"), but they probably outnumbered and triumphed over the kingdoms of the Salt Sea.

14:10 "Slimepits" - *chemar* / khaymawr') [H2564] bitumen (as rising to the surface):--slime(-pit).

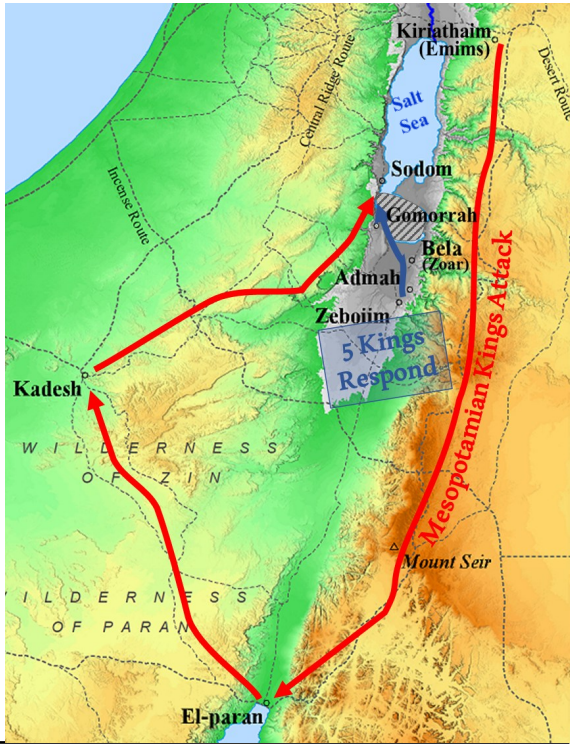
Bitumen is a hydrocarbon similar to petroleum and natural gas. It is found in small lumps and larger masses in the cretaceous limestone on the west side of the Dead Sea. In ancient times, it was exported to Egypt to be used in embalming mummies. [35]

According to Herodotus and other classical writers, the slime was used as mortar with sun-dried bricks (Genesis 11:3). It was also referred to as "pitch" [H3722] (used on Noah's Ark - Genesis 6:14 - and the infant Moses' ark - Exodus 2:3).

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 [אֹתַ] 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.

Various conjectures have been made as to the part played by the flammable nature of bitumen in the destruction of Sodom and Gomorrah.

"and fell there" - *naphal* / naw-fal' [H5307] to fall, in a great variety of



[35] Bible Study Tools: Slime, Slime Pits; https://www.biblestudytools.com/dictionary/slime-slime-pits/

11 And they took [אח־] all the goods of Sodom and Gomorrah, and [אח] all their victuals, and went their way.
12 And they took [אח־] Lot, Abram's brother's son, who dwelt in Sodom, and [אח־] 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 [אח־] trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan [Laish].

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* - US President Andrew Jackson.

Lot, who was probably still living just north of Sodom, was in the path the Mesopotamian kings took to return to their homeland. The adage, "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 camp), Eshcol, and Aner appear to have been friends or business partners of Abram. They had a very good relationship with him because they were 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 had to flee to Mamre 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 were all related and probably lived in the same encampment. They associated with Abram for mutual business purposes, not as servants or slaves.

Despite the previous dispute with Lot, Abram took 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 pursued the massive army (Jasher states the Mesopotamian armies began their campaign with 800,000 men that had just vanquished dozens of towns and other territories) so he could rescue Lot and his possessions.

How many "untrained" men did Abram have in his encampment, in addition to the trained men? How many women and children? If Abram had half as many untrained men (who would stay to tend the livestock while Abram pursued the invaders), that would be 160 men. If each of the men (trained and untrained) had a wife and a child, that would equate to over 1300 people.

Think how prosperous Abram must have been to be able to support well over one thousand people on a daily basis.

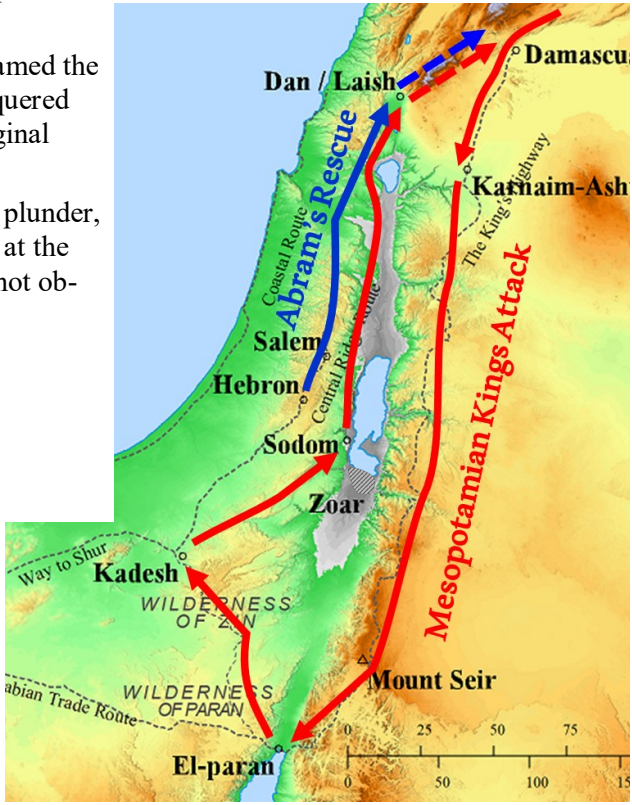
"Dan" - the Danites renamed the city after the Israelites conquered the Promised Land. Its original name was Laish.

14:15 Generally, supplies, plunder, and captives are positioned at the rear of an army so they do not ob-

> **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.

struct 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. Still, Abram defeats them.

One could argue that the defeated forces of the cities of the Salt Sea should have joined Abram in attacking the retreating forces, but if they did, the passages concerning Abram getting all the wealth that was recovered would make no sense.



16 And he brought back [אח־] all the goods, and also brought again [אח־] his brother Lot, and his goods, and [אח־] the women also, and [את] the people.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of [אח־] Chedorlaomer, and of [את] the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

Verse 17 implies the main force of the army must have reeled around to engage Abram's company and attempt to recapture their supplies. Abram, with the help of Yahweh, defeated the larger force, and Chedorlaomer as well.

Hundreds of years later, Gideon also attacked a much larger force of Midianites at night (Judges 7). He had the example of Abram and the promise of Yahweh to be with him in the fight.

This was the second time Abram and Nimrod have encountered each other, and Abram was the victor again.

14:16-17 Lot and his goods return to the Salt Sea area of Sodom, but there was no indication of a reconciliation. Other goods and captives are returned, also, and the king of Sodom (who initially hid in the slime pits) came out to welcome and thank the conquering hero.

"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.

Shaveh is the valley of the plain (meadow) - the *king's dale* (valley). The valley appears to belong to Melchizedek because he "brings forth bread and wine". The host / owner usually serves food, not the guest.

> There is an expression in modern Hebrew, "to reach the Valley of Shaveh", *le-hagi'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. [36]

"King's dale" is mentioned again in 2Samuel 18:18. Absalom (King David's rebellious son) erected a pillar as a memorial because he had "no son to keep [his] name in remembrance."

[36] Abram's Unexpected Test - https://lp.israelbiblicalstudies.com/lp_iibs_dhb_valley_of_shaveh_fb-en.html?cid=69404&commChannel=1

14:18-20 Abram was not the only believer in a monotheistic God, Creator of Heaven and Earth.

King Melchizedek (King of Righteousness) - *Melek* [4428] and *tsedeq* [6664]) of Salem ("peace" - [H8004] - later known as Jerusalem) was 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 [the transliteration of] this name neatly concurs with the Hebrew verb שלם (*shalem*), meaning to be complete, sound, and the familiar noun שלום (*shalom*), meaning peace. [AP]

"possessor" - *qanah* / kaw-naw' [H7069] to erect, i.e. create; by extension, to procure, especially by purchase (causatively, sell); by implication to own:--attain.

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.

Melchizedek appeared to be a priest of the one, true Creator of Heaven and Earth (as was Abram), but he may not have the understanding of Him as Abram did (the use of "El" instead of Elohim - Hagar, the Egyptian handmaid of Sarai, refers to Him similarly - Genesis 16:13).

Polytheism (belief in many gods with different functions) was rampant in the land and, amazingly, we find a man who was a king and a priest that worshipped a sole deity. Still, Yahweh had 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,


Peter Paul Rubens (1625)

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 [את] Abram rich:

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 was 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 traditional 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. The ten percent would have come from Sodom's substance (as well as the other four cities) and been given to the king of Salem.

14:21 The king of Sodom wished to repay Abram for returning the people and riches stolen by the invading army and offered to let him keep the spoils if he would but return the people. Abram could have kept everything and everyone based on the historical customs of war.

14:22-23 Abram identified Melchizedek's "El" as Yahweh. Other faiths may believe in and worship only one deity, but it is not axiomatically 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 *bargain* with Yahweh in exchange for His help? Did his prayer only request help to free Lot but 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 from 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 stated that Aner, Eshcol, and Mamre should get their portion, reaffirming they were independent of Abram's house and business partners and/or friends.

This was the first indication we have that Abram's "confederates" joined him in the rescue of Lot. How many men from their encampment did they bring? What caused them to join Abram in what appeared to be a reckless military venture? The Hebrew text of Verse 13 refers to them as *masters of covenant Abram*. Did Abram's faith and the blessings of Yahweh impress them? He was to be a blessing to all the families of the earth that blessed him (Genesis 12:2 and 22:18).

15:1 "Fear not" - this is 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.

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.

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?

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.

The reward was not just a benefit, but an *exceeding great* one. Abram had refused a reward from the kings of Sodom and Gomorrah, but Yahweh promised him an even greater reward than what the kings could have given him (e.g., salvation).

15:2-3 Abram was unhappy that everything he owned and any additional gifts would go to someone else's family (his steward, Eliezer) upon Abram's death.

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

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.

We all want to leave something to our own children - no man wishes to work his entire life only to have strangers enjoy the fruits of their labors.

Eliezer was one of the gifts that Nimrod gave to Abram after surviving three days in the furnace (Jasher 12:59).

FOS: *Asterismos* (Indicating) - Every time "lo" or "behold" is used (especially by Yahweh), it calls our attention to the gravity of what is being said.

The one thing he desired (Sarai, also) more than riches was an heir. Abram recognized that the miracle of birth required more than just the physical act of sex. Abram and Sarai were presumably doing their part, but Abram complained that Yahweh was not doing His part.

What a great relationship Abram had with Yahweh. He could speak his mind and complain to the Almighty, Creator of the heavens and the earth.

15:4-5 Yahweh assured Abram that he would have a biological child who would be his heir. Curiously, no mention was made that Sarai would be the mother. This omission and Abram's retelling of it to Sarai was probably what led to the decision to use a surrogate mother in Chapter 16.

15:6 "he believed in Yahweh" - this simple phrase is very powerful. Abram was in his mid-80s and was aware of his physical limitations to produce children, but he *believed* "and [Yahweh] counted it to him for righteousness."

"righteousness" - *tsdaqah* / tsed-aw-kaw' [H6666] to be (causatively, make) right (in a moral or forensic sense), (be, do) just(-ice, -ify, -

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.

ify self), (be turn to) righteous(-ness); rightness, 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 32:1, 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 was a potent relationship that few are able to replicate - even in a good marriage. This was why Abram was chosen, why he was considered righteous, and why he *is* our great example.

Righteousness is not bestowed because someone refrains from committing sin. Righteousness is given to one who believes and then acts, based on the Word, to refrain from sin, which is the evidence of their righteous commitment. The distinction sounds negligible, but it is huge.

> **7** And he said unto him, I *am* Yahweh that brought thee out of Ur of the Chaldees, to give thee [אֹתְּ] this land to inherit it.

Many believe in God, but their actions belie their faith. Belief alone 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 faith only** (James 2:19-24), see also Romans 4:3; 4:9-13; and Galatians 3:6-9).

15:7-8 Yahweh, again, told Abram that he would inherit the land (Genesis 13:14-15), and Abram questioned what this would look like. Abram did not question

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?	The Seed
a. Covenant Announced (The Seed) - vs 4-5	The Seed
b. Belief - vs 6	The Seed
a. Covenant Maker (Yahweh) - vs 7	The Land
b. Enquiry (vs 8) "Whereby shall I know?"	The Land
a. Covenant Prepared - vs 9-11	The Land
b. Answer (vs 12-16) "Know of a surety"	The Land
a. Covenant - Solemnized - vs 17-21	

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.

11 And when the fowls came down upon the carcases, Abram [אח] 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.

the promise of his having children, despite being too old to procreate, but the promise of the land was fraught with complications, and not just that it was already inhabited by many, many people.

He was not questioning Yahweh's ability to do what He had promised, but Abram was asking how he would know that it has been accomplished since there was unlikely to be a notarized deed.

15:9-10 Abram recognized that Yahweh's request was part of a legal proceeding that existed at that time:

> 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 was 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.[37]

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, in a typical covenant, 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 was trying to disrupt the Covenant? Abram believed in the promises of Yahweh, but belief alone was 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.

[37] Bizarre Story of Abraham Cutting Animals in Half - https://ready4eternity.com/the-bizarre-story-of-abraham-cutting-animals-in-half/

This event was the same thing that 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: *Polyptōton*. 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 Acts 7:6).

This was an odd revelation to give to Abram after telling him that his heirs would inherit the land and his wealth. Let's break down everything Yahweh told 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]

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 [אֹתִי] that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

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 happened.

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

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

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 [את־] this land, from the river of Egypt unto the great river, the river Euphrates:

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 (specifically, once the land is ruled by Messiah).

- *Slaves are not known for being wealthy*. Abram's great wealth would eventually be stolen by a foreign land that would enslave his progeny. Nevertheless, they will leave their bondage with great abundance (the great wealth the nation stole).

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 regularly lived 100+ years.

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

[*'avon*] is specially connected with idolatry. Used because an idol is nothing and vanity. Hence, *'avon* comes to mean vanity (cp. Job 15. 35. Ps. 10. 7, Prov. 22. 8, &c.). *'Avon* 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; 10:15-16). The Amorites were wicked and occupied part of the land promised to Abram, but their evil had not yet reached a point to 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 led 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 These were the peoples (tribes) who 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).

19 The [את־] Kenites, and [את] the Kenizzites, and [את] the Kadmonites,
20 And [את] the Hittites, and [את] the Perizzites, and [את] the Rephaims,
21 And [את] the Amorites, and [את] the Canaanites, and [את] the Girgashites, and [את] 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

At this time, they were seen as an *Aleph Tav* blessing because they had the example of Abram and they maintained the land. It they were not there, the unmolested wildlife would have multiplied to such an extent that they would have been a serious threat to Abram and his family (see Exodus 23:29-30)

Ten nations - ten signifies the perfection of Divine order, commencing, as it does, an altogether new series of numbers. It is the 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 was infertile, she had 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.

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.

3 And Sarai Abram's wife took [אח־] Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave [את] her to her husband Abram to be his wife.

"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 **Pressed Into Service** or **Messenger** thanks to a Greco-Persian group of terms. [AP]

Though an Egyptian, she embraced the faith of Sarai and Abram.

> And when she saw that she bare no children she took her handmaid Hagar, whom Pharaoh had given her, and she gave her to Abram her husband for a wife. (Jasher 16:24)

Abram must have come to the same conclusion because he did not reprove her for wanting to use a surrogate 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 Israel have prevailed over Amalek if Aaron and Hur had not held Moses' arms up when his arms tired (Exodus 17:8-13)?

Sarai's actions, though logical, were not directed by Yahweh. Did Abram ask Yahweh whether they should use a surrogate, or if Hagar was even the right surrogate to use?

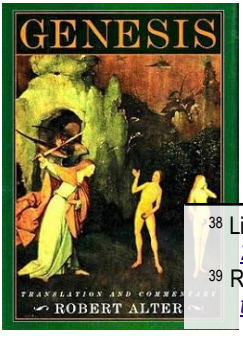
At the heart of Sarai's decision was the knowledge that a wife's inability to produce an heir was considered justification for divorce. [38]

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 had Jacob conceive with her servant, Bilhah, and declared the child "shall [be born] upon my knees". Robert Alter states, "Placing the newborn on someone's knees was a gesture of adoption." [39]

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.



[38] Little Known Facts About Surrogate Mothers; https://jesusway4you.com/2021/08/20/little-known-facts-about-surrogate-mother-ancient-style/

[39] Robert Alter; *Genesis: Translation And Commentary*; https://epdf.pub/genesis-translation-and-commentary867b30b8c140afd5fe479f0e0f807e1a87925.html

The Hebrew text is stating that Hagar was 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 was 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 moral 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.

16:5 Sarai did not think through the consequences of another woman bearing her husband's child. Now that she saw the results of her actions, she wanted Abram to clean up the mess she created - and to blame him for it at the same time.

"Yahweh judge between me and thee." - she was 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.

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.

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.

Jasher 16:31 shares that Sarai's accusation was 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 (but still unfair) indictment.

Abram's prayers are never revealed, so there is no way to know. It is safe to assume that Sarai's prayers for a child included herself as the mother.

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 had a cruel side to her and was willing to use it to get what she wanted. At that point, what she wanted was for Hagar to understand that

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 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 [אֹתִ֖־] 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.

she was meaningless in her master's eyes. The lesson was so vicious that Hagar ran 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, aflict(-ion, self), chasten self, deal hardly with, defile, exercise, force, humble (self), hurt.

Laban later warned 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 was a rare exception - her relationship to Abram was more valuable than she would ever understand.

"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 northeast from invaders. The Walls of the Ruler was a line of fortifications that extended from Pelusium to Heliopolis to control the trade route between Egypt and Canaan. [40]

Hagar had no plan for her flight, except for getting away from Sarai. The angel reminded her of her status as Sarai's maid and instructed 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 did Yahweh's messenger speak to her, but he gave her a personal prophecy.

"Ishmael" - *Yishma`e'l* / yishmaw-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" -

[40] "The Walls of the Ruler" in Egyptian Literature and the Archaeological Record; https://www.jstor.org/stable/25066962

Ishmael was the patriarch of several races and lines (primarily, the Arabs).

Abraham was 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 was trained by Sarai and would have presumably heard Abram speak of Yahweh on numerous occasions, she gives Him a name that was personal to her - "the god that sees me".

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 later settled in this area for a time and the Israelites passed through this land when they wandered 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 was not recorded.

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?

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 [אח־] 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.

17:1-2 Thirteen years elapsed between these Verses and the previous Chapter. Once again, Elohim promised Abram that He would provide him with offspring. How many times, over the

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?

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

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.

many years, had Abram heard 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" - *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.):--

walk as I have shown you and be perfect (see 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 and manifested in His son Yeshua.

17:3 The way that Elohim presented Himself unto Abram appears to be different because Abram fell on his face during this interaction. Other conversations did not mention Abram prostrating himself.



17:4-5 Elohim proclaimed the Covenant again, but in a way that assured Abram that the fulfilling of it was at hand. Elohim was ready to provide the child who Abram and Sarai had been promised.

> "Abraham" - father of a multitude [H85] vs "Abram" - high father [H87]. The fifth letter of Hebrew alphabet (ה = H), put in middle of his name = No. 5, *Grace*. [EWB]

A change of name signals an event of great importance: A cardinal will change their name when elected Pope, a prince may do the

same when coronated king, and a wife often does when entering the covenant of marriage.

17:6 "exceeding fruitful" - The Hebrew text reads, *very, very fruitful*. FOS: *Geminatio* [Doubling - similar to *Epizeuxis*]. Elohim was emphasizing His blessing.

Lots of offspring was a significant blessing in ancient times, 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 plan 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 reiterated His sworn Covenant with Abraham and every generation to follow. This did not mean that every generation would be blessed because all had the ability to reject the promises. One's refusal to accept a promise does not negate the promise, it just leaves it unredeemed.

If I promise you tickets to a ball game if you show up at the stadium, the promise is not negated if you decide to stay home.

17:8 "wherein thou art a stranger" - the Hebrew text reads, *land of your sojournings*. Abraham's constant wanderings were his fulfilling of

6 And I will make thee [אח] exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish [אחר] 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, [אח] the land wherein thou art a stranger, [אח] all the land of Canaan, for an everlasting possession; and I will be their Elohim.

9 ¶ And Elohim said unto Abraham, Thou shalt keep [אחר] my covenant therefore, thou, and thy seed after thee in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy

the *chazakah* (permanent tenure by adverse possession - see the notes at Genesis 13:17).

17:10-14 Circumcision became the physical evidence of man's acceptance of the Covenant. The procedure is performed on an infant on the eighth day by the parents who commit to modeling the Covenant to their children throughout their entire lives (Deuteronomy 11:19).

Tzitzits (tassels - Numbers 15:38-39) are another piece of evidence prescribed 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 com-



seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise [אח] 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.

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 [אח־] flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken [אח־] my covenant.

mandments of the LORD, and do them."

Failure to circumcise one's child is seen as a testament that the parents refuse 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 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 (He does not force you to accept). This does not prohibit children from having themselves circumcised once they become an adult, if they believe and desire to have the procedure performed.

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 extended to all the people within Abraham's sphere of influence (e.g., servants) if they also kept the Covenant - this foreshadowed the blessings on the foreigners who left Egypt with the Israelites (Exodus 12:38, 49) and emphasizes that Elohim is the Elohim of all mankind.

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 forty-year wandering in the wilderness (the practice may have stopped during their enslavement). Once they crossed the Jordan River, Joshua had all the males circumcised. Yahweh then told 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 an evidence of someone who believes and has accepted the Covenant (faith *then* works).

17:15-16 Sarai got a name change, also. She was the only woman in the Torah to be renamed. Additionally, she was finally named as the mother of Abraham's progeny that would 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 was not questioning Elohim, he appeared 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 was not the child of the Covenant, he was still Abraham's child and he wanted 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.

15 ¶ And Elohim said unto Abraham, As for Sarai thy wife, thou shalt not call [אח־] her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless [אה] 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?

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 [אח־] his name Isaac: and I will establish [אח־] my covenant with him for an everlasting covenant, *and* with his seed after him.

17:19-20 "Isaac" - *Yitschaq* / yitskhawk' [H3327] laughter (i.e. mockery); Jitschak (or Isaac).

Elohim emphasized that Isaac was the child of the promise of whom the Covenant will flow through.

He then repeated 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*

20 And as for Ishmael, I have heard thee: Behold, I have blessed [אֹתּ] him, and will make [אֹתּ] him fruitful, and will multiply [אֹתּ] him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But [אֹתּ] 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 [אֹתּ־] Ishmael his son, and [אֹתּ] all that were born in his house, and [אֹתּ] all that were bought with his money, every male among the men of Abraham's house; and circumcised [אֹתּ־] 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 [אֹתּ] 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,

(Doubling). Elohim was again emphasizing His blessing on Ishmael as He did with Abraham at Verse 6.

17:21 Elohim re-emphasized that Isaac was the child of the Covenant. Abraham was a fair and a just man, but he was being repeatedly told that the one child was more favored and that he needed to come to terms with that. Saying something twice establishes the thing. [NIS]

17:23-27 Abraham wasted no time - he circumcised all the males in his house, including servants and slaves.

Abraham is our father of the faith because he believed everything Elohim told him. He quickly acted on everything Elohim told him to do, and he "kept [His] charge, [His] commandments, [His] statutes, and [His] laws" (Genesis 26:5).

18:1-2 Three "men" appeared at Abraham's encampment. One was identified as Yahweh - though this seems implausible since Yahweh later told Moses, "Thou canst not see my face: for there shall no man see me, and live." (Exodus 33:20).

"A messenger of Yahweh" is probably a better description. 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

were the angels that encounter Lot in Sodom in the following chapter.

Angels (messengers) often appeared as humans, and the people they interacted with may have been 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 was mistaking *them* for humans.

The cute statues of childlike angels with wings on your fireplace's mantel are not biblical.

18:3 Abraham may not have initially recognized their divine nature, but he did treat them with great reverence. He has a history of treating the local people respectfully (e.g., the Hethites).

At some point, he did realize their nature (or they informed him of who they were), and Abraham referred to the one messenger as "Yahweh", since this angel presumably spoke for Yahweh. Hebrew scribes replaced this usage of Yahweh with the name "Adonai" (apparently the lead angel).

18:3-5 Abraham sought to show hospitality to the messengers and begged them to allow him to cater to their needs. Though one would think an angel would not need to eat (since they are spiritual beings),

3 And said, My LORDS [Adonai], 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.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures [*seahs*] 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 [אח] dress it.

they did eat with Abraham, and received foot maintenance (do angels bathe?), also. They had another meal, 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 prepared quite a feast. Veal, dairy, bread (three *seahs* of flour is equal to three, 5-pound bags of flour. That's a lot of biscuits!) - there was much more than what he initially told the messengers to expect. "Don't ever promise more than you can deliver, but always deliver more than you promise" (Dr. Lou Holtz - famed, former Notre Dame football coach).

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.

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 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 inflated 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 (in) its mother's milk should be cooked and eaten*.

18:9-10 The visitors asked, "Where is Sarah thy wife?" They probably knew she was listening 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* emphasizing that Sarah would surely have a son in nine months.

"heard" - Hebrew: *listening*. She did not casually hear their conversation, she was actively listening from just inside the tent - as the angel intended.

Abraham was continually told he would have a son, but this was the first recorded time that someone other than Abraham shared this prophecy with Sarah.

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 *ἐκδοχή, 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.

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. On 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; without 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 [is] built upon the ones preceding it. [BBC]

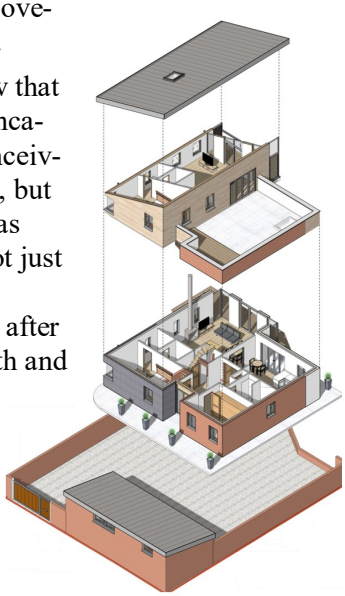
11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord [Adonai] being old also?

"time of life" - this is the nine-month gestation period that women carry children in their womb.

18:11-12 The Word again reminds us that Abraham and Sarah were 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 was still able (not just Ishmael, he "remarried" after Sarah's death and



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.

had six more sons - Genesis 25:1-2). She mockingly muttered to herself - "within herself" - *qereb* / keh'-reb [H7130] the nearest part (i.e., the center, heart, inward midst, bowels).

FOS *Erotēsis* (Interrogating) - She was asking a question that she did not expect to get an answer to.

She inwardly mocked the prophecy, thinking they were no longer capable of performing the sex act because of their advanced age. Compare her response 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 shame for her own inability to conceive and now, after a lengthy period of time, she assumed Abraham must be having his own issues.

18:13-14 Sarah's comments were not audible, but *the messenger* "heard" them, for the angel asked Abraham why she laughed. The angel did not repeat her comments about sex (or the absence thereof) with Abraham, either out of modesty or to spare embarrassment.

FOS *Erotēsis* (Interrogating) - the angel was also engaged in asking questions that he did not expect to get an answer to.

18:15 Sarah denied having laughed out loud (which the angel did not accuse her of doing). She prevaricated about laughing at the prophecy (which she did, even though it was not audible). The angel called 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

Figure of Speech: EROTĒSIS (Interrogating)

The Asking of Questions Without Waiting for or Expecting an 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.

(causatively, make) 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).

Also translated, *Is any thing too wonderful for Yahweh?*

The angel (Gabriel) made a similar proclamation to Mary about nothing being impossible for Elohim when he informed her she was 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, escorted them in the direction they wished to travel so they were 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 increasingly veer away from your destination and could totally miss it if you are walking a great distance).

By this time, Abraham must have known they were heavenly beings, and therefore, incapable of being lost, but kindness, when practiced at all times, becomes a default mannerism, which is helpful in stressful situations, when civility is most needed.

18:17-19 Yahweh's messenger

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 [אח] that which he hath spoken of him.

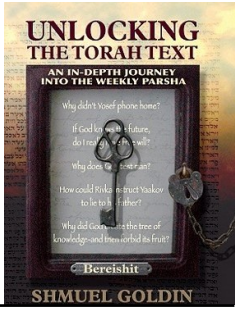
20 And Yahweh said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

asked a question, but it is unclear if he asked it of Yahweh or whether he asked it of his two companions.

Yahweh had given Abraham the Promised Land (Genesis 17:8) and now he was destroying part of it - it could have caused Abraham to question his rights to the land if Yahweh appeared to be randomly ruining parts of the land.

"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 was decided, that because of Abraham's goodness



[41] Shmuel Goldin; *Unlocking the Torah Text: Bereishit (2007); Gefen Publishing House, Ltd., Jerusalem*

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.
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?

and the example he set to those in his camp, they would share the information of 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: *Prosopœpia* - personification. Cities "cry out", emphasizing the dichotomy between cities that are established to protect people and their property and the evil system of laws enacted by these cities that endangered good people.

Surely, Yahweh knew the extent of Sodom and Gomorrah's wickedness and could judge without actually having to go to these cities, but Abraham was told these things so that he would know that Yahweh did 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 showed 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 continued on their mission to Sodom, but the third, the messenger of Yahweh, stayed with Abraham.

Nothing was specifically mentioned of destroying the cities (Sodom was used to refer to all the cities of the plain), but Abraham understood that this would be the case if the messengers found their evil matched the reports against it by its victims. He did not question whether evil should be punished but only whether innocents should share in the punishment.

Figure of Speech: PROSOPŒPIA
(Personification)
Things represented as Persons.

Pros'-ō-po-pœ'-i-a, Greek, *προσωποποιΐα*, from *προσωπον* (*prosopon*), *face* or *person,* and *ποιείν* (*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.

"righteous" - *tsaddiyq* / tsad-deek' [H6662] just:--just, lawful, righteous (man). see H6663 (*tsadaq* / tsaw-dak') 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).

"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* [H6666], moral - Genesis 15:6), but now Abraham was referring to good people as righteous (*tsaddiyq* [H6662], law-abiding). He could not assess anyone's level of righteousness, but he asked the messenger to judge the character of each person in the city (rather than judge the city as a whole) before they took action.

Abraham knew his nephew lived there and assumed Lot was not participating in the wickedness, so he pled for mercy for the city for the sake of his relative (the one he was willing to go to war for) and any others who were not wicked.

18:23-25 Abraham proceeded to argue with the messenger of Yahweh about what constituted justice.

> **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?

This was huge because no other faith records that their most revered forefathers argued against the proclamations of their god(s). Noah did not argue - he built an ark.

It set the precedence that Yahweh is moral and that we can not only expect moral judgments from Him, but also demand moral application of His Power.

Yahweh not only allowed this but He recognized 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 was a significant percentage of the populace. It was a sizable number of people that Abraham argued was not fitting for a righteous judge to sacrifice because of the sins of others.

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 My LORD [Adonai], which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty [45] righteous: wilt thou destroy [אחּ] all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

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 My LORD [Adonai] 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 My LORD [Adonai] be angry, and I will speak yet

18:26 Yahweh agreed with Abraham's assessment.

18:27-28 His first assertion was made boldly, but his second petition was much more humble. He appreciated Yahweh's concession, but Abraham realized that he set the standard too high and he needed to lower the standard if he wanted to save his nephew Lot.

FOS: *Meiosis* - Abraham exalted 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 was said to have personally experienced the evil justice dispensed in Sodom and probably told Abraham - Jasher 19) because he felt the need to keep lowering the threshold.

18:29-32 Amazingly, Abraham continued to query the messenger of Yahweh four more times. He kept lowering the number of the righteous from fifty until he got a commitment to not destroy Sodom and Gomorrah if only ten righteous people were present.

"yet but this once" - he had already broached the subject five times, so he must have been saying, *just one more time*.

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.

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 was a minimum number of good people required to change a bad place?

A combination of mercy and judgment is required to maintain justice in a civil society. 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 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 were presumably, the same angels who left Abraham's encampment earlier. Sodom was 31 miles from Mamre, so you decide if they arrived late on the following day or if they used that angel know-how to cover the distance in very little time.

Lot had great abundance of cattle and servants when he parted ways with Abraham and he had maintained an encampment outside of Sodom, but now he lived in the city.

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.

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;

Did the servants seek other employment (with Abraham?) or were they residents of Sodom now, also?

It was unlikely that Abraham could have gotten word to Lot before the angels appeared, so we must assume that Lot regularly posted himself at the city gate to warn strangers of the dangers that could befall them if they entered and stayed in Sodom.

Lot seemed to be a good but weak man. He bowed to them to show respect - a trait he probably learned from his uncle.

Since it was evening, it was too late in the day for the men (Lot would not be aware that they were angels yet) to find shelter for the night elsewhere.

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.

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.

19:2 Lot offered the strangers ("lords" - this is the plural of Adonai, but the translators failed to capitalize it. Does Lot recognize their divine nature or is he being superlatively respectful? At this time, probably the latter.) hospitality with a hint of caution that they should leave Sodom as soon as possible - hopefully before the city woke up.

They initially refused his offer and opted to sleep in the city street (presumably in the shelter of a building outcropping or other retreat), which would not have been uncommon for people traveling without the means to stay in an inn (if one was even available).

19:3 Lot was adamant that they stay with him and even promised them a meal. Lot knew what happens to visitors in Sodom and he wished to spare these strangers from an evil experience.

One wonders why Lot would settle in Sodom - he initially resided outside the city. What happened to the great wealth, herdsmen, and tents that Lot was said to have possessed (Genesis 12:5 and 13:5-7)?

Have a combination of the wars that carried him away and the city's system of schemes and legal deceptions drained his abundance? He may be reduced to only being able to warn others to not share in his afflictions from the town's people.

Again, the angels ate 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 appeared there was not even one upright person in the city outside of Lot's family.

19:5 What Lot had feared was about to befall the strangers he had tried to protect. The crowd demanded that Lot produce the strangers so they could "know" (*yada* - used in its worst possible sense) them.

19:6-8 Lot bravely confronted the mob when he stepped out of the house and shut 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 understood that the multitude desired to rape men rather than women. Their homosexual violence was obviously common in Sodom. Lot was possibly 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 baffling as to how Lot thought he could disperse this crowd by 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 allowed two of his daughters to marry Sodomites. Were his sons-in-law among the horde outside his home? Verse 19:4 implies they were.

> **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 [אח] 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.
>
> **9** And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

19:9 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 - he was still considered a "sojourner" (transient) and subject to the city's evil tendencies. No laws protected the stranger. In fact, their legal



10 But the men [אח־] put forth their hand, and pulled [אח־] Lot into the house to them, and [אח] shut to the door.
11 And [אח] 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:
13 For we will destroy [אח־] 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.

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) pulled 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 were not mere men.



"blindness" - this is 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 few more hours to live.

19:12-13 The angels needed no more evidence as to the wickedness of Sodom. The destruction of the city is referred to as an *Aleph Tav* blessing - the city was like a cancer that was infecting the entire region and needed to be removed.

The angels had to have been 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 allowed to flee.

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 must have thought his report of impending calamity was crazy. 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? If they had stayed, they would have had evidence that great power was being manifested in the city.

They probably lived nearby and once they knew whose home was being assaulted, they left for fear 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 did not appear to be in a rush to leave Sodom before the imminent destruction. What was he thinking?

- Did he not believe that these angels are capable of destroying an entire city?
- Did he not want to leave what little wealth he had left?

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take [אח־] thy wife, and [אח־] 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 behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

- Did he want to try to appeal to his sons-in-law again for his daughters' sake?

The angels "seized" Lot and his family by the hand and essentially *dragged* them "abroad" (out of the city), ordering them to depart the plains and get up into the mountains so they could escape the coming devastation that will consume the cities and the plains surrounding them.

Figure of Speech: ASYNDETON

(No Ands)

Without Any Conjunctions.

A-syn'-de-ton, Greek, α, negative, *σύνδετον (sundeton), bound together with (*from *δεῖν*, *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.

18 And Lot said unto them, Oh, not so, My LORDS [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 [אחּ] 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.

FOS: *Asyndeton* (Without any Conjunctions) - the emphasis is on getting to the conclusion as quickly as possible.

19:18-20 Lot now understood that the men were supernatural and referred to them as *Adonai*. Still, he sought the easy path rather than follow the advice of those that were spiritually connected (in contrast to his uncle Abraham).

He knew what was coming, but he begged the angels to not have to run so far to escape the fiery judgment. It may be that Lot was wary of any of the primitives who may still live in the mountains, 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).

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 was 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 and his daughters flee from Sodom. Marble relief on the facade of the Milan Cathedral, Lombardy, Italy

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.

Lot convinced 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 was accepted, and he was ordered to quickly flee to Zoar so the destruction can begin.

19:23-25 Lot entered into Zoar, but it does not state who was with him when he arrived - his two unmarried daughters must have been, but his wife may have lagged behind them. After his arrival, fire and brimstone (*sulphur* - gunpowder and matches are made with it) rained down upon Sodom and Gomorrah. The cities and their inhabitants were completely destroyed.

> the LORD [Yahweh] . . . from the LORD [Yahweh]. Heb. Jehovah. Repetition very emphatic. [EWB]

Did a volcano destroy Sodom and Gomorrah in the same way Pompeii was destroyed centuries later? The Jabal al Qiranah volcano sits southeast of the valley of Siddom, so there may have been other, now dormant, volcanos north of this location. Zoar was located between Jabal al Qiranah and the cities of the plain, so it was unlikely to be the source - unless it was heavenly protected.

"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

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow [אח־] 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 [אח־] those cities, and all the plain, and [את] all the inhabitants of the cities, and that which grew upon the ground.
26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

angel would have had to stop or slow a meteor hurtling through space if Lot tarried, and then start it moving again. Seemingly more difficult than igniting a volcano when the time was right.

19:26 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 (79AD) and died instantly - their remains were petrified under several feet of ash and rock.

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.

> "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 did not heed the warnings and lagged behind." [BBC]

Flavius Josephus (a first century historian) claimed 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."[42]

Lot's wife is identified as Ado in the Book of Jasher. Her name was never mentioned in the Torah, but her reckless act is memorialized for all time. Adult children are responsible for the consequences of their decisions.

19:27-28 "stood" before Yahweh - Was this the place where Abraham stood, the previous day, and argued with Yahweh to save Sodom, or was 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 who compare the destruction of Sodom and Gomorrah to the eternal "flames of hell" fail to consider that Abraham saw nothing but smoke on the following day.

It does match the final punishment in the "lake of fire". The unredeemed will be burned up like trash (making their sentence eternal), not *living* eternally in fire and brimstone.[43]

It also matches Yeshua's description of the fires of "hell" (G1067 -

Victims of the volcanic eruption of Mount Vesuvius in Pompeii, 79AD



[42] Flavius Josephus; *Antiquities of the Jews;* 94AD*;* https://archive.org/details/theAntiquitiesOfTheJews_507

[43] Can the Soul Truly Die?; https://edwardfudge.com/2014/01/can-the-soul-truly-die/

Gehenna - *geena* / gheh'-en-nah) valley of (the son of) Hinnom; gehenna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the state of everlasting punishment:--hell) in Mark 9:48.

The Valley of Hinnom (*Gehenna*) was where the ancient, idolatrous Israelites offered their children in sacrifice to the Canaanite god, Molech (2Chronicles 28:3; 33:6; Jeremiah 7:31; 19:2-6). The valley was so desecrated, it was unfit for anything except as the garbage dump for Jerusalem. [44]

As Yeshua spoke of hell, the people would see the valley behind him and understand he spoke of a burning up, not an everlasting torment. The fires burned continually because new trash was constantly thrown in, but the trash would not exist in the flames in perpetuum.

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.

29 ¶ And it came to pass, when Elohim destroyed [את־] the cities of the plain, that Elohim remembered [את־] Abraham, and sent [את־] Lot out of the midst of the overthrow, when he overthrew [את־] 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*

As our world increasingly sinks into more depravity, we will reach the tipping point where humanity is, again, irredeemable through our own efforts and Christ will return to reclaim, redeem and restore his Father's creation.

19:30 Lot and his daughters eventually end up in a cave in the mountains anyway. The people of Zoar probably determined he was in some way responsible for the destruction of their neighboring cities and expelled him. Ironically, it was Lot's pleas to escape to Zoar that probably saved the city.

19:31-32 The daughters have reached puberty and understood how children are conceived. Since Lot had no son to carry on the family name, they believed they needed to have children with their father to continue their lineage.

[44] What Does Gehenna Mean in the Bible?; https://www.crosswalk.com/faith/bible-study/what-gehenna-mean-bible.html

not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make [אח־] our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made [אח־] their father drink wine that night: and the firstborn went in, and lay with [אח־] 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 [אח־] 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 [אח־] 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.

They decided that there were no other men available to be husbands because much of the world they knew was destroyed by fire and the few people they met afterward have ostracized them. Finding husbands would have been difficult, but their young minds concluded it would be impossible.

They believed their father was nearly too old to continue bearing children so, rather than waiting to see if they are wrong concerning their assessment of humanity, they plotted to get their father drunk and conceive using his seed while he was 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 "Moab" - *Mow'ab* / mo-awb [H4124] from a prolonged form of the prepositional prefix m- and [H1]; from (her) father.

She named him "Son of Incest'? Probably not - it is likely the name the Israelites scornfully referred to them as.

19:38 "Ben-ammi" - *Ben-`Ammiy* / 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 (and their children) grew 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. Did Abraham know that Lot was spared? 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.

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.

20 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

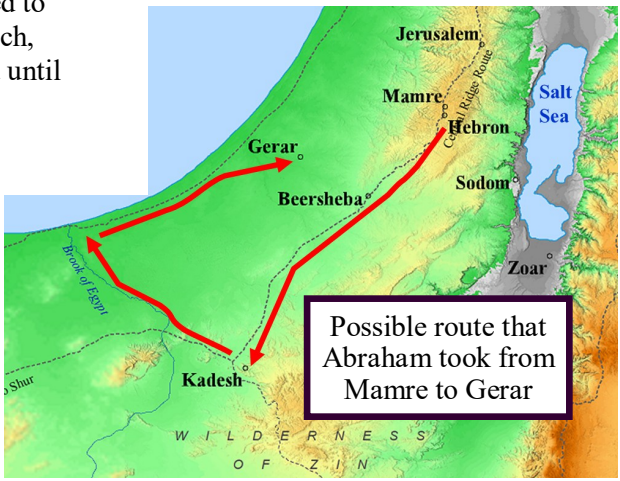
2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took [את־] Sarah.

> 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.

20:1 Abraham journeyed southwest, but probably thought it best not to go into Egypt again and turned back North.

20:2 Abraham again referred to Sarah as his sister, as he did earlier in Egypt (see notes at Genesis 11:29-31 concern-



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, My LORD [Adonai], 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.

ing Abraham and Sarah's familial ties and the notes at Genesis 12:11-13 concerning the morality of lying to evil people). It appears that Abraham was well aware that all throughout this land, husbands of desirable, foreign women could be slain and their wives taken by the murderers with no repercussions.

Sarah was 90 years old and may even have had the beginnings of a baby-bump (depending on how long this journey and Sarah's indoctrination into the king's harem took). She was still appealing enough that the king (who could have had any woman in his kingdom) took 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 a 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 his own daughter and grandchildren.

It seems strange that Sarah would agree to such an arrangement (especially now that she was finally pregnant), as she was again led off to be a concubine of a powerful man. Sarah must understand how foreigners are treated and that her husband's life was in jeopardy. She would have become a concubine either way, so she went 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.

20:3-6 Elohim told Abimelech that he was "a dead man", and he responded by asking if Elohim was capable of slaying an entire nation. Why did the king equate his death with the death of his entire kingdom?

Everyone would have known 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 was a righteous Judge, even to those that are not His chosen people. Abimelech was allowed to argue his innocence to Elohim - He listened and judged him accordingly. The Pharaoh of Exodus would have been wise to have appealed to Elohim rather than oppose Him.

Elohim acknowledged that Abimelech acted "in the integrity of his heart", but that phrase meant two different things to Abimelech and Yahweh.

Abimelech was claiming his heart was pure because he was acting within the culture and laws of his kingdom. Yahweh knows that "[t]he heart was 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 a rationalization of sin. It is generally said after someone has been reproved for doing something contrary to God's Word,

> **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.

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 was a problem with lawlessness in Gerar (Verse 20:11) that forced this situation and Abimelech, as the ruler and lawgiver in the land, may have to pay for this lawlessness 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 had his attention, Elohim gave the king a choice, though it was 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 told his servants what he was about to do and why he was doing it, presumably so they didn't think he was crazy for returning Sarah.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.
10 And Abimelech said unto Abraham, What sawest thou, that thou hast done [אתּ־] 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 [אתּ־] 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 [את] Sarah his wife.
15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

20:9-10 FOS: *Aganactesis* (Indignation). Abimelech repeatedly chastised Abraham ("the [king] doth protest too much, methinks" - Shakespeare) for the ruse, which would have been warranted if Gerar was not like most provinces that wickedly slayed men in order to take their wives.

The *Aleph Tav* tells us it was a blessing that Abraham lied, further testifying to the evil practices of this land. Abraham's son, Isaac, was compelled to tell the same lie (many years later) because it was still unsafe for foreigners.

Sinful people, though, tend to be very self-righteous and loudly proclaim their innocence while projecting their guilt onto their accuser when their shortcomings are 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, was 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.

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.

20:16 Abimelech was not too afraid to speak sarcastically to Sarah in referring to Abraham as her *brother*. In his reproof, he assured 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 and they could have taken weeks or months.

Of course, the "closing up all the wombs" was not part of the threat that was 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".

Though all children are a miracle of Elohim (whether the parents wanted a child or not), there was no question that this child was a special gift.

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.

17 ¶ So Abraham prayed unto Elohim: and Elohim healed [אח־] Abimelech, and [אח] 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 [אח־] 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 [אח־] the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Abraham settled in the land that Abimelech offered and there Sarah gave birth.

21:3 FOS: *Pleonasm* (Redundancy) - "born unto him" and "bare to him". Again, emphasizing the miraculous aspect of this son

Figure of Speech: PLEONASM (Redundancy)

When more Words are used than the Grammar requires.

Ple'-o-nasm. Greek, *πλεονασμός (pleonasmos): 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 [אתו] Isaac being eight days old, as Elohim had commanded [את] him.

5 And Abraham was an hundred years old, when [את] 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 [אתו] Isaac was weaned.

"Isaac" - *Yitschaq* / yits-khawk' [H3327] from H6711; laughter (i.e. mockery); Jitschak (or Isaac), son of Abraham:--Isaac. See H3446.

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 it does not bestow salvation. It was Abraham's pledge that he would raise his son in all the ways of Elohim, as He commanded (Genesis 17:12).

21:5 The number one-hundred (100) signifies what is full. [45] Abraham stated that there was nothing he wanted from Yahweh except a son (Genesis 15:4-5). At 100, Abraham was now *fulfilled*.

Additionally, Abram was 75 when he left Haran (Genesis 12:4), and he was 175 years old when he died (Genesis 25:7-8), so after 100 years, his sojourn in Canaan was *fulfilled*.

21:5-6 Sarah was finally 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 was overjoyed at finally being able to experience the joy of children - at an age when most women were enjoying great-grandchildren!

This was a different type of laughter than what she exhibited when she heard the messengers in Mamre (Genesis 18:12-15).

21:7 She mentioned Abraham's old age but ignored her own agedness - she was feeling youthful in her exuberance. The pregnancy regenerated her to such an extent that she was able to breastfeed her son ("nursing mothers" - women who were producing breast milk from their own recent childbearing - were required when the mother was incapable of producing milk - Exodus 2:7-9).

21:8 Child mortality was often a problem before modern medical breakthroughs. A child who was weaned was considered to be past the dangers of infancy and fully capable of reaching adulthood. The Book of Jasher states Isaac was five years old when he was weaned.

[45] Spiritual Meaning of Hundred; https://www.biblemeanings.info/Words/Number/Hundred.htm

Among the peasant Arabs of Palestine, babies are often nursed for two years, and sometimes for four or even five years. [MCB-19]

Sarah was extremely protective of her son and probably nursed him longer than the normal two years.

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 have been 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)

Though Abraham lived to 175 years of age, he is recorded to have died prior to Shem, Arphaxad, Salah, *and* Eber.

21:9 This part of the narrative may not be chronological. It could be shortly after the birth (Ishmael being 13 years old) which makes better sense with the rest of this Chapter.

If it was during the weaning celebration, was Ishmael displaying not too subtle jealous behavior around Isaac. 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.

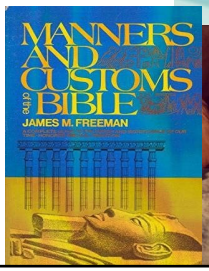
9 ¶ And Sarah saw [אֹתִ֔] the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

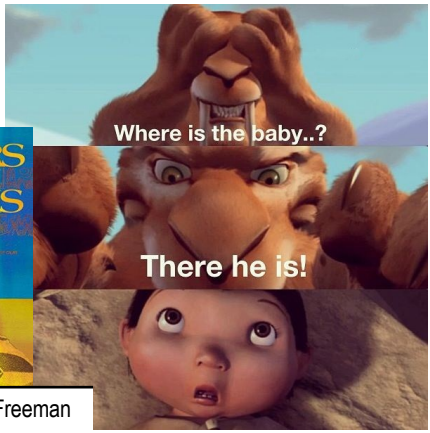
Ishmael was old enough to understand that Isaac would supplant him as heir and young enough to express his displeasure without constraint.

"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 well - examples include Potiphar's wife when she accused Joseph of wanting to rape her (Genesis 39:17) and the Israelites when they "played" at the feet of the Golden Calf (Exodus 32:6).

Ishmael would have been 13-18 at this time and may have been teasing Isaac or playing too rough (a rough game of peek-a-boo? Think *Ice Age*),





[MCB] *Manners and Customs of the Bible*; James Freeman

10 Wherefore she said unto Abraham, Cast out this bondwoman and [את] 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.

13 And also of [את־] the son of the bondwoman will I make a nation, because he *is* thy seed.

but it may have been something more ominous. Isaac had displaced Ishmael as Abraham's heir, and there could have been discernable and even dangerous envy exhibited.

21:10 Sarah was extremely angry; she could not even bring herself to say Hagar's name, nor that of the child (her adopted son for over a dozen years and her husband's actual 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 wanted 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 their problem to Elohim who assured Abraham that Ishmael would be taken care of.

Elohim did not use their names, either. Paul follows Elohim's example (see Galatians 4:29 below).

The apostle Paul spoke to the issues with Abraham's children (Galatians 4:22-31). It demonstrated 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), the Lamb of Yahweh.

Isaac was the child of promise, the child of the freewoman, who was conceived through faith and represented the new Jerusalem that is promised. The lamb that has 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 who 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)

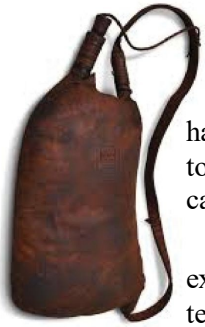
"Seed" is both singular (Isaac) and plural (all of Abraham's progeny) - like the word "sheep", the context determines if it is one or many. We are being told that the Christ will come from Abraham, through the seed of Isaac, not Ishmael.

21:14 Abraham was a wealthy man, but he gave Hagar and his son a little water and a little bread and sent 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 barren.

Abraham may have hoped for a future reconciliation. Had he given them great wealth, they could have made a long journey away from Abraham's home (to Egypt?), and he might never see his son again.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and [את] the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.



The water *bottle* would have been similar to a wineskin and would have had a strap allowing 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!

With little, she would not journey far and would seek work to provide for them both, possibly in what she was trained - as a servant.

Abraham pled 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, told 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)

15 And the water was spent in the bottle, and she cast [אח־] 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 [אח־] her voice, and wept.

17 And Elohim heard [אח־] the voice of the lad; and the angel of Elohim called to Hagar out of heaven, and said

21:15 It is 16.5 miles to Beer-Sheba in a straight line. The Word said she "wandered in the wilderness", so she was probably lost and unaware how close she was to a city or the Besor Brook.

Ishmael was a teenager, 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 (Pharaoh) 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 seemed to have ruined her arrangement with the wealthy couple and she may have taken out her anger with the boy by handling him roughly.

21:16 "Bowshot" - this is 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 bowshots apart, and they are about 150 yards apart." [46]

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 he 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) - Elohim *hears* our prayers.

[46] Bowshot; https://www.sizes.com/units/bowshot.htm



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 (especially gentiles) 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).

21:19 *"Well" - 'er* / be-ayr' [H875] a pit; especially a well:--pit, well.

This was 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 effects of heat and thirst were clouding her brain.

21:20-21 Ishmael prospered because he was a son of Abraham. His prosperity may also be because he kept the instructions Abraham taught him when he believed Ishmael would be his heir. Elohim blessed all that Abraham did because of his complete commitment to doing the Will of Elohim (Genesis 26:5). Others can receive blessings because of their commitment, but ultimately, they must make their own commitment and instruct their own children if they want to continue to be blessed.

unto her, What aileth thee, Hagar? fear not; for Elohim hath heard the voice of the lad where he *is*.

18 Arise, lift up [אֹתוֹ] the lad, and hold him in thine hand; for I will make him a great nation.

19 And Elohim opened [אֹתָהּ] her eyes, and she saw a well of water; and she went, and filled [אֹתָהּ] the bottle with water, and gave [אֹתוֹ] the lad drink.

20 And Elohim was with [אֹתוֹ] the lad; and he grew, and dwelt in the wilderness, and became an archer.

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:

21:22-23 Abraham was now a fixture in Gerar (he has been there since before Isaac's birth, and now it is after the weening), and because of his abundance and influence, Abimelech wanted a *formal*, non-aggression agreement with him that would be binding with Abimelech's descendants, also. It may be that he was 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 invoked the name of Abraham's God, "Elohim", several times and used it to bind Abraham to their agreement.

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 reproved [אֹתָ֔]
Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done [אֹתָ֔] 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 [אֹתָ֔] 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?

21:24 Abraham was 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 informed Abimelech that his people were not acting in accordance with their charter. Water was a valuable commodity, and as strangers to the land, the Philistines would have been envious of Abraham's prosperity and angry that *their* water (water that was not available until Abraham dug a well) 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 townsfolk who had committed violence against Abraham but servants of the king, who presumably would not act without permission or guidance. They violently took the well away from Abraham's herdsmen (see also Exodus 17:8).

21:26 Abimelech feigned ignorance of the deed. Was it possible his servants acted independently? Yes, but it was not very plausible.

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, why didn't he bring 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 (in contract law today, the thing of value is called "consideration" and a contract is not valid without it[47]) to validate 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.

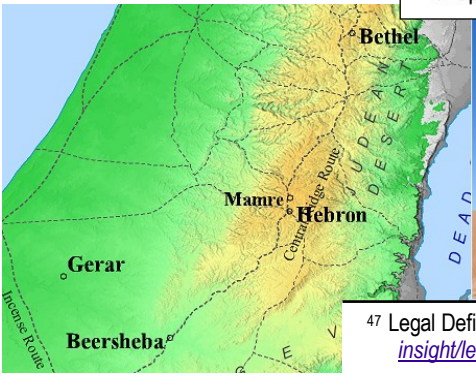
21:31 "Beersheba" - *B'er Sheba`* / be-ayr' sheh'-bah [H884] well of an oath; Beer-Sheba, a place in Palestine.

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)

30 And he said, For *these* [אֵת] seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged [אֵת] this well.
31 Wherefore he called that place Beersheba; because there they sware both of them.
32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.
33 ¶ And *Abraham* planted a grove in Beer-sheba, and called there on the name of Jehovah, the everlasting Elohim.
34 And Abraham sojourned in the Philistines' land many days.

Abraham planned to stay in this spot for the foreseeable future and called on *Jehovah*, the everlasting (*'ōlām* / o-lawm' [H5769] properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity) Elohim in this new prayer spot.

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.





[47] Legal Definition of Valuable Consideration; https://fitterlaw.com/insight/legal-dictionary/define-valuable-consideration/

22 And it came to pass after these things, that [*the*] Elohim did tempt [אתּ] Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

2 And he said, Take now [אתּ] thy son, thine [אתּ] only *son* Isaac, whom [אתּ] thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

22:1 "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 relocated near Abraham, and after many years, they all moved back toward Mamre, north of Hebron.

When Isaac was 37 years old, he and Ishmael (50) got in a boasting contest. Ishmael boasted 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 then boasted that if his father was to take his life as a sacrifice, he would "joyfully accede to it."

The narrative then resembled 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 was then proposed using Isaac's words.

When Elohim called out to Abraham, his response was, *here I am*. A much different response than the one given by Adam and Eve when He called out to them in Eden (Genesis 3:9-10).

22:2 The Hebrew text reads, *please take your son*. It was a request rather than a demand - this makes his acquiescence even more powerful.

Three *Aleph Tavs* - FOS: Epizeuxis (Duplication) - Elohim emphasized that He knew He was asking Abraham to sacrifice the thing he loved most.

This sounds terribly cruel, but the Gentiles regularly sacrificed their children 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") began with the priests impregnating virgins on the altar and climaxed with the killing of infants that were conceived by the priests the previous year - then dipping eggs in the blood of the children (today we dip eggs in colored dyes, most often *red* dye). [48]

Isaac was referred to as Abraham's "only son". Abraham did not correct Elohim. It was understood that Isaac was *the* son of the

[48] Ishtar (Easter); https://www.bibletruth.cc/Body_Easter.htm

promise and that his descendants, not Ishmael's would be the legitimate heirs of the Covenant.

When we confess Yeshua as *Master* and believe Yahweh raised him from the dead (Romans 10:9-10), we graft ourselves into the line of Isaac and the *firstfruits* of salvation (Romans 11).

"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 with the crucifixion of Yeshua 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 - making it only a two day journey. Jerusalem would not be "afar off" on the third day (Verse 4).

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.

3 And Abraham rose up early in the morning, and saddled [אח־] his ass, and took[אח־] two of his young men with him, and [את] Isaac his son, and clave

Mount Ebal and Mount Gerizim are immediately north and 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" (see photo on page 272).

They can also be seen from the eastern 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 midday heat. Travelers will rest their animals during midday and begin again in the late afternoon.



the wood for the burnt offering, and rose up, and went unto the place of which Elohim had told him.

4 Then on the third day Abraham lifted up his eyes, and saw [אֹתוֹ] 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.

> "and" - FOS: *Polysyndeton* (Many Ands), emphasizing the calmness of Abraham's deliberate faith. Each "and" is to be noted, and each act weighed. [EWB]

The *Aleph Tav* is also used profusely throughout this chapter. Each item and each step was a blessing because Abraham was fulfilling the request of Elohim the way that Elohim had requested, despite the loss Abraham would suffer by fulfilling it (see also Psalm 15;4). He even cut the wood for the sacrifice himself.

Today, believers in Elohim and/or Yeshua adhere to their own doctrines and denominations rather than doing what has been requested of them (1John 2:3-7, 24).

He may have also wanted to leave early, before Sarah changed her mind about letting him go. The Book of Jasher states that Abraham lied to her about taking Isaac to where Shem still lived (he would be 527 years old - the Word states he lived another 73 years) to receive instruction in the ways of Elohim as he had received when he was hiding from Nimrod (see the notes at Genesis 11:26).

Getting Isaac away from Sarah was difficult because she still doted on her son and gave Abraham endless instructions on protecting her child (who is a grown man).

She accompanied them for a way, and finally, both Abraham and Isaac had to rebuke her to return to the encampment.

The Book of Jasher also identified the two "young men" as Ishmael and Eliezer, Abraham's trusted servant. These two knew what the actual purpose of the trip was and dispute with each other over who would be in line to inherit Abraham's wealth after Isaac is dead.

Satan was stunned that Abraham was doing what Elohim had asked 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.

22:4 The third day draws a parallel to the three days Christ was in the tomb. When Abraham agreed to Elohim's petition, Isaac was as good as dead in Abraham's mind.

22:5 Did Abraham tell the men they would return because he was lying to trick his son, or did he believe that despite what he planned to

do, Elohim would raise Isaac from the dead? The prophecy of Abraham's descendants being as numerous as the sand on the shore could not be fulfilled if Isaac was dead, for he did not have children, yet.

22:6 Another parallel to the crucifixion is that Isaac (the sacrifice) walks up the hill with the wood he is to die on, upon his shoulders.

FOS: *Polysyndeton* (Many Ands), again. Every action is another reminder of what Abraham is about to do.

"Both of them together" - Yeshua prayed to his Father that his disciples may be *one* in him [in purpose] and the Father (John 17:21 - see also John 10:30)

22:7 Something about what was happening did not sit well with Isaac, and he asked, *where is the lamb* for the sacrifice. Generations of believers continued to ask this same question.

"Where is the Lamb?"

22:8 Abraham assuages his son by telling him Elohim would provide a lamb. It would be almost 1900 years before *the* Lamb of Elohim first appeared for mankind.

6 And Abraham took [אח־] the wood of the burnt offering, and laid *it* upon Isaac his son; and he took [אח־] the fire in his hand, and [אח־] a knife; and they went both of them together.

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 [אח־] an altar there, and laid [אח־] the wood in order, and bound [אח־] Isaac his son, and laid [אח] him on the altar upon the wood.

22:9 Abraham was 137. Isaac was 100 years younger and presumably 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 in Gethsemane, 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.



Giandomenico Tiepolo (1750)

10 And Abraham stretched forth [אח־] his hand, and took [אח־] the knife to slay [אח־] his son.

11 And the angel of Yahweh called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

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 [אח־] thy son, [אח־] thine only *son* from me.

FOS: *Polysyndeton* (Many Ands), again! Abraham did not accede to Elohim's request back in Beersheba and then went on to do something else - for three days, 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 stopped 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 vocally gave 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 of the two sons is invoked. [49]

22:12 "for now I know" - does Yahweh have complete foreknowledge (omniscience)? If He does, why put Abraham through this test? It would be pointless, because He already knew, and His statement ("for now I know") would be disingenuous.

[49] Robert Alter; *Genesis: Translation And Commentary*

The Peril to the Sons - FOS**:** Parallelism
Genesis 21 and Genesis 22

- Each of Abraham's sons is threatened with death in the wilderness:
  a. Isaac in the presence (and by the hand) of his father
  b. Ishmael in the presence of his mother.
  a. Abraham's hand holds the knife.
  b. Hagar is enjoined to hold her hand (the literal meaning of the Hebrew) on the lad.
- In each case, an angel intervenes at the critical moment, referring to the son fondly as *na'ar*, "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. [49]

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 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?

An example would be a chess match in which 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 their desired result.

If everything is preordained by Yahweh, then there is no real decision and no free will. How could Yeshua judge us at the Bema? Everyone's legitimate excuse would be, "*God made me do it*." [50]

"thine only *son*" - The second use of the word "son" is italicized - it was added by the translators. Abraham had two sons, but only one was of the promise and born of his beloved Sarah. The Hebrew reads: *You have not kept back your son, your only one from me.*

13 And Abraham lifted up [אח־] 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.

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,

22:13 Yahweh did supply the sacrifice.

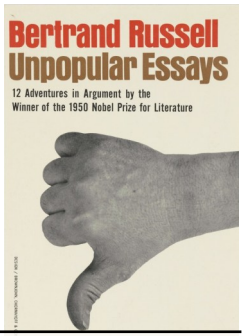
> More symbolism of the Savior to come; three days after Isaac was *condemned* to death, he arose from the altar, alive. Christ arose from the dead three days after he was condemned. [BBC]

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 symbolical 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 themself of something they



[50] Bertrand Russell, *Unpopular Essays*, "An Outline in Intellectual Rubbish" (page 107); https://archive.org/details/in.ernet.dli.2015.462628/page/n105/mode/2up

16 And said, By myself have I sworn, saith Yahweh, for because thou hast done [אֵת־] this thing, and hast not withheld [אֵת־] thy son, [אֵת־] thine only *son*:
17 That in blessing I will bless thee, and in multiplying I will multiply [אֵת־] thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess [אֵת] 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.
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.

greatly desire to a command of Yahweh (e.g., earning income on Sabbath), they emulate Abraham and are worthy of blessings.

Parents regularly, potentially, sacrifice their children by sending them to war (parents know the risk but still hope their child will survive - no one expects a human sacrifice to survive), 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 the immenseness of His promise.

22:18 Yahweh emphasized 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 in every age and should be taught to all people.

22:19 Abraham returned to Beersheba and the encampment he shared with Sarah, but the following chapter makes it sound as if she left him (she died in Hebron), possibly after finding out what really happened on this 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, because, if that event was tied to these previous events, then this narrative ends with her funeral and

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.

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 Haran. 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 became a prominent matriarch.

"it was told Abraham . . . ." - was Abraham just now finding out that his brother has twelve sons? It doesn't sound like the family is too keen on keeping him 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 will not speculate 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

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.

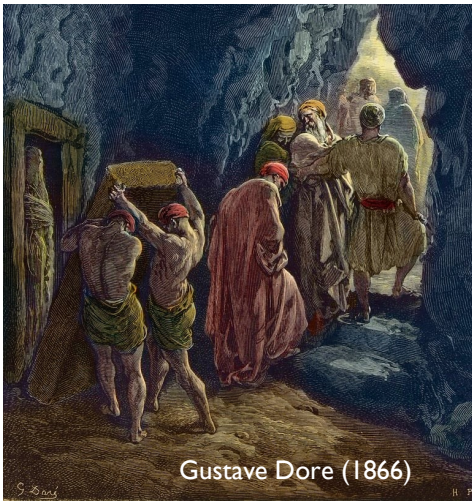
23 And Sarah was an hundred and seven and twenty [127] years old: *these were* the years of the life of Sarah.

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 did Abraham need to "come from somewhere" to mourn Sarah? Where was 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 disguised himself (appearing as an old man), approached Sarah, and told her that Abraham had slaughtered her son as an offering to Yahweh.

Her grief was terrible, and she headed north to find her son and verify what she had been told. At Hebron, Satan appeared again as the old man, and told her that he spoke falsely and that Isaac was still alive. Her terrible grief became overwhelming joy - the shock to her 127 year-old body was too much, and she died.


Gustave Dore (1866)

Abraham and Isaac returned to Beersheba and Sarah was not there. They were told she went north to Hebron (Kirjath-arba - City of the four giants), and when they arrived, they found her dead. They mourned her there - Isaac being especially grief-stricken.

The reason her death was 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 would be 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, 2Samuel 1:18, and 2Timothy 3:8), then this helps ex-

plain why Sarah was not in Beer-sheba when Abraham returned and why she died 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 sought a piece of land for a family burial plot.

"sons of Heth" - *Cheth* / khayth [H2845] terror; Cheth, an aboriginal Canaanite:--Heth.

23:4 Abraham pled his cause. He first needed to ascertain whether the native people would even allow a foreigner to bury their dead among 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 was well-respected by the inhabitants of the land. If he was to chose 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 was respected for his great wealth and for his manners. He (a very wealthy man)

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 [אח־] Abraham, saying unto him,

6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury [אח־] thy dead; none of us shall withhold from thee [אח־] 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 [אח־] 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 [אח־] the cave of Machpelah, which he hath, which *is* in the end of his field; for as much

showed them great respect by humbly bowing prostrate to them.

He did not want to share a sepulcher, he knew exactly what he wanted (the cave of Machpelah), and he wanted the people of Heth to help him get it.

"Ephron" - *`Ephrown* / ef-rone' [H6085] fawn-like; Ephron, the name of a Canaanite and of two places in Palestine [a village and a mountain]:--Ephron, Ephrain.

money as it is worth he shall give it me for a possession of a burying place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered [אח־] 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 [אח־] my dead there.

Though normally translated "fawn-like", it comes from the verb עפר ('aphar - H6080), to be malleable. [AP]

"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 Eve, Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah are all buried in this cave. [51]

Did Abraham believe Adam and Eve were buried there? The Flood completely ravaged the entire earth, so establishing the location of their remains would be implausible.

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 like Abraham, or he could be an ambassador or an overseer of a Hittite territory (Verse 11).

Ephron, if a foreigner, was more likely to sell part of his land than the indigenous people.

It appears the Hethites may have sought out Ephron for this exchange. Abraham pled with them to help, and anyone that gave constructive help to the mighty prince would be in Abraham's debt.

23:10-11 The haggling appeared to have drawn a crowd. Ephron wished to appear generous and offered Abraham what he wished for at no cost.

23:12-13 Again, Abraham prostrated himself 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 the giver) is unenforceable and can be later revoked if it is disputed. [52]

[51] Cave of the Patriarchs (Machpelah); https://hebronfund.org/cave-machpelah-overview/

[52] Six Essential Elements of a Valid Contract; https://docpro.com/blog14/6-essential-elements-of-a-valid-contract-with-examples

Many find out too late that stuff given for free comes with unforeseen strings. Abraham did not make this mistake, and he made his offer in front of many witnesses.

23:14-15 Ephron appeared to be a skillful negotiator. He gave a price (so everyone would know what he believed was the value of the land), then he again claimed he would forego the stated price and *give* the land to Abraham (so everyone would know how much Abraham would be beholden to Ephron).

If Ephron's assessment of the value was inflated (which it probably was), Abraham could not dispute the price (*will you take 350?*) because Ephron had offered to give him the land. Any counterbid would look both foolish and ungrateful.

23:16 The shekel is the name given to the currency of the modern nation of Israel, but in Abraham's time, silver was dispensed by weight, not as coins. One shekel was about 0.4 ounces or 11 grams. [53]

Ephron gave the price of 400 shekels (about ten pounds of silver - over $4000 in today's market value) and Abraham immediately agreed, He counted out the silver in the presence of the people.

Jacob later bought a field in Shechem to build an altar (Genesis 33:19-20). Isaac was not recorded as ever buying any land.

14 And Ephron answered [אח־] 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 [את] thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the [אח־] silver, which he had named in 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 [אח־] 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.

23:17-20 This land was the only piece of land (of all that was promised to Abraham) that was "made sure" to him during his lifetime, and he had to pay for it.

[53] What is a Shekel? https://www.learnreligions.com/shekel-worth-its-weight-in-gold-3977062

24 And Abraham was old, *and* well stricken in age: and Yahweh had blessed [אה־] 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:

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:

24:1-3 Unsaid but alluded to (Verse 24:67) was that Isaac was in a great depression following the death of his mother. Though he was nearly 40, Sarah doted on him his entire life, and he was having trouble coping with her loss.

Abraham sought a wife for Isaac to help remedy his son's grief. He would also seek solace in the embrace of a woman (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 custom, described in this manner, was a nice way of saying, "take my genitals in your hand and swear to the Almighty that you will . . . ."

Since they were (as are we) 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 declare a sacred oath. [BH]

24:3 Abraham seemed to have a good relationship with the people in the land, but he did not believe that they were capable of distancing themselves from their worship of false gods and other 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 many wives (1Kings 11:4).

In Jubilees, Abraham blessed his grandson Jacob and warned 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)

Abraham would have felt the same about getting a wife for his son Isaac.

24:4-7 "my kindred" - the descendants of Shem (Semites), specifically of the lineage of Eber (*Hebrew* means "a descendant of Eber").

As bad as his family was (Yahweh told Abraham to separate himself from them - Genesis 12:1), they were still preferable to what he had witnessed in Canaan. They were also less likely to have the *Nephilim* gene in their DNA 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]

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 [אח־] thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not [אח־] my son thither again.

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 (Genesis 26:5). This was 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.

Abraham's assertion that Yahweh Elohim's angel would accompany Eliezer was presumptuous unless the promise had been made to Abraham prior to this conversation.

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 [את] this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not [את] my son thither again.

9 And the servant put [את] his hand under the thigh of Abraham his master, and sware to him concerning that matter.

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.

The decay of the human genome (3-5% per generation) is a proof of a young existence on earth. Dr John Sanford argues that evolutionary claims of hundreds of thousands of years is counter to the actual evidence observed in genetic mutation. [54]

Evolutionists respond that mutation is a recent problem because ancient tribes did not nurture weak humans and allow them to breed (without assistance, they would die through natural selection before they could reproduce). This is the ideology of euthanizing undesirables - the Nazis referred to them as "useless eaters".

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 was not immediately successful - that the right woman would eventually accompany him on his return.

He repeated that his son was not to go "thither" to Haran. It was better that Eliezer get no wife than for Isaac to live in Haran.

Abraham must know his death was imminent - that he would be dead before Eliezer departs or has time to return. If Abraham was healthy, he would have prevented Eliezer from later returning and then taking Isaac to Haran. Abraham reenforced this command because he knew he would be unable to compel it later.

We also see that when Eliezer returned with Rebekah, he referred to Isaac as "my master" (Verse 65), and not as "my master's son" - Abraham must have been "gathered to his people".

[54] Dr. John Sanford: *Genetic Entropy and the Mystery of the Genome*; https://www.youtube.com/watch?v=eY98io7JH-c

24:10 Eliezer did not make the journey alone. It would have been (and still is today) perilous for a lone person with lots of wealth to journey the trade routes due to bandits. Verse 54 speaks to the "men that were with him".

Eliezer had his choice of gifts and men, no doubt he brought the best gifts and warriors (caravan guards) 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* / nawkhore' [H5152] snorer; Nochor, the name of the grandfather and a brother of Abraham:--Nahor.

Nahor (*snorer*) was "asleep" to Yahweh's instructions? [BBC] - this may be why Isaac was not to go to Nahor if the woman would not leave her family.

Nahor was not an actual city but an encampment that was established by Abraham's younger brother. It was 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.

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*

24:12-14 The trip would have taken several weeks, and Eliezer doubtlessly 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 asked Yahweh Elohim to bless his plans, not for himself but for his master (intercession). When we make

same be she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

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.

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: Camels can drink up to 30 gallons of water in a ten minute sitting. Ten camels equals 300 gallons. With a five-gallon pitcher (about ten pounds of clay holding 40 pounds of water) it could require 60 trips to the troughs - easily two hours of hauling water! Anyone willing to do this for a stranger is a good person - exactly what Eliezer is looking for.

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 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 appeared to be 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 fifty 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 and Asian countries.

24:17 Eliezer was anxious to try his test on this woman, so he ran 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.

24:18-19 She did not enquire as to who he was as she respectfully granted his petition and then volunteered to draw water for his camels.

Contrast this with the woman from Samaria, whom Christ asked for a drink at the well (John 4:7-14).

24:20-21 "drew [water] for all his camels":

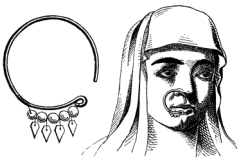
> Depending on their needs, camels can drink up to [30 gallons] of water in a 10-minute sitting. Ten camels [equals] 300 gallons! This was no small feat! With a five-gallon pitcher (about 10 pounds of clay holding 40 pounds of water) each of the 60 trips to troughs was 50 pounds for a total of [as much as] 1.5 tons of water! [BBC]

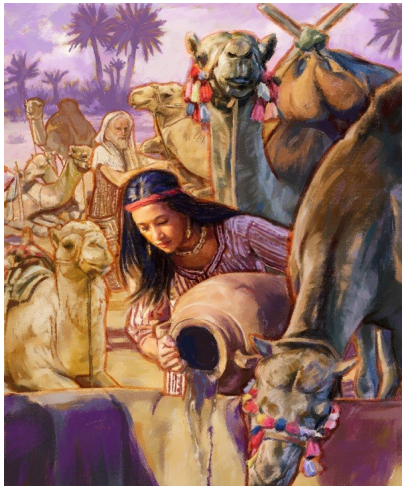
She was diligent in meeting the needs of these strangers, but still, Eliezer continued to assess her worthiness in stunned amazement ("wondering" - *sha'ah* / shaw-aw' [H7583] to stun, i.e. (intransitively) be astonished:--wonder) until she was done drawing enough water for both man and beast.

He may have been worried 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).

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,

24:22-23 She passed Eliezer's test, and he adorned 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





and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter [את] *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

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 [אחי] earring and [את] bracelets upon his sister's hands, and when he heard [אחי] 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.

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 her 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 believed 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 ran home and told her family about the strange, wealthy man at the well who was passing out expensive gifts - who also wanted to lodge with them. No marriage proposal had yet been mentioned.

24:29-31 "Laban" - *Laban* / law-bawn' [H3837] Laban, a Mesopotamian; also a place in the Desert:--Laban. (see H3836 - white; to be (or become) white).

Laban comes across as someone who would 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* the riches, whereas Rebekah displayed kindness *before she saw*.

"Come in, thou blessed of Yahweh" - Just reading these words gave me an uneasy feeling that he had already begun a scheme to separate Eliezer from his riches.

The Word implies he ran to the well after hearing what Rebekah said upon her return. How did 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 must have been prosperous, and the riches of strangers should not have impressed him as much.

> Laban claims for himself that which belongs to his father and offers up flattery and angles to acquire gain without relationship. [BBC]

We learn (especially in later chapters) that Laban was never satisfied and always desired more wealth. He showed himself capable of great iniquity if he thought it would add to his bottom line.

> For the love of money is the root of all evil (1Timothy 6:10a).

Abraham, Isaac, and Jacob all acquired 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 would make sense if Laban wanted to know for himself the amount and

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.

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.

kinds of riches Eliezer had brought with him. But as the pronouns progress into Verse 33, it becomes clear that Eliezer and his men were doing all this.

The difference between Laban and his sister regarding caring for strangers was striking.

24:33 Eliezer has only completed the first part of his mission. He needed to get this family to agree to allow Rebekah to marry an unseen man and to leave with him to complete his charge.

"Business before pleasure". He wanted and needed a commitment from this family as soon as possible - especially because at least one of them was a conniver and could make things difficult if he was allowed time to hatch a scheme.

24:34-35 Eliezer formally introduced himself, invoking the name of Bethuel's uncle Abraham. He then described his master's great riches to whet the appe-

35 And Yahweh hath blessed [אחי] 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.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given [אחי] 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.

tite of Laban, and possibly Rebekah and her mother, if they were able to hear the conversation (they doubtlessly listened from outside of the tent). The women would not have been among the men as they entertained; just as Sarah was not present when Abraham and the angels had a meal (Genesis 18:9-10).

All mothers want their daughters to marry a man who can provide for them - more prosperous is more better.

FOS: *Polysyndeton* (Many Ands) - Verses 35-36 use the word "and" *twelve* times to emphasize 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 described the mission he has been sent upon, first describing the women of Canaan as being unsuitable and that was the reason why he had traveled 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 continued to speak of the instructions that he was given, he invoked 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 concluded the retelling of his instructions by explaining that his mission was concluded once he found the right woman, even if the family refused him.

This was important - the family (i.e., Laban) needed to know that if they demanded too much, Eliezer had permission to leave without the woman, and the family would get nothing.

24:42-44 Eliezer shared his *negotiations* with Yahweh (while traveling to Nahor) on the best way to determine the right woman. Again, he was 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.

This is different from the usage in Verse 16 (*bethulah*) - Every *bethulah* is an *'almah*, but every *'almah* is not a *bethulah*. [EWB]

Eliezer was not referring to her, here, as marriageable, which was how he thought of her when he first saw her. He was not trying to give away how much he desired her (and had from the first moment he saw her) for his master's son. If he showed too much eagerness for the maid, the family would drive a harder bargain.

24:45-47 Eliezer then described his meeting Rebekah at the well and how their conversation and her actions 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, + forebearing, forehead, + (long-) suffering, nose, nostril, snout.

He put a nose ring on her nose. The wearing of a nose ring remained a cus-

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;

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 [אח] her, and said, Whose daughter [אח] *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 [אח־] Yahweh Elohim of my master Abraham, which had led me in the right way to take my [אח־] master's brother's daughter unto his son.

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.

tom 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 shared his belief that Yahweh himself had made all this transpire exactly as he had discussed with Him and that Yahweh should be praised for selecting someone like Rebekah for Isaac.

"blessed Yahweh Elohim of my master Abraham" - Eliezer did 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 who Rebekah is to Nahor, Abraham's brother.

24:49 Eliezer now required an immediate decision. In effect, "say *yes* or I will take all this wealth and look elsewhere". He gave 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 ran the risk of offending Eliezer, who saw the provision of Yahweh in everything that touched his master's life. Offending Eliezer could deny them a hoped for, financial benefit.

The family had agreed to the marriage proposal in theory - they have not agreed; yet, to a time to implement the proposal.



Laban introduces Eliezer to his father - Maarten de Vos (1563)

24:52 Eliezer had been trained to recognize the works of Yahweh in life. Those who expect and look for miracles are more likely to see them than those who do not.

24:53-54 Having settled the matter, the 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 that Eliezer was satisfied that the deal was successfully concluded.

Did Eliezer understand that the mother (name never stated) and Laban would be a problem when it came time to leave (no doubt for different reasons) and gave them gifts to entice them? Nothing was said of Bethuel receiving gifts, but he would have gotten the dowry.

"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 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 could not 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 showed 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).

52 And it came to pass, that, when Abraham's servant heard [אח־] 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.

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.

The admonition was to "send me away unto my master" who was Abraham, and, therefore, they were not sending their daughter *away* with a stranger but *to* a relative.

24:55 If Rebekah was ten, the mother probably did not spend much time in 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

56 And he said unto them, Hinder me not, [אח] 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 [אח־] her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

daughter 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. She figured there would be plenty of time to instruct her daughter until Eliezer arrived.

Laban, presumably, had an entirely different motive. He wanted more time to scam more gifts from these rich servants.

24:56 Eliezer was not willing to see additional conditions, and he played 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 have argued for her to remain for a period of time so she could come to grips with all that was 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. [55]

> Despite never having met her prospective husband, Rebecca assented to marry him. For whatever reasons, Rebecca was open to leaving her home and every-thing 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]

[55] Arranged Marriage and the Bible; https://advocatesfortruth.com/blog/is-arranged-marriage-biblical

24:59-60 Progeny was always a part of a blessing - a family with no children eventually ceased to exist. Extended families were strength, which was important in an age, when 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* / yaw-nak' [H3243] to suck; causatively, to give milk:--milch, nurse(-ing mother).

The family must have given her a former nursemaid or some other servant, also.

24:62-63 "the way of the well Lahai-roi" - a route that led to the well. This was the well that the angel revealed to Hagar after she was expelled from Abraham and Sarah's encampment. The town that grew up around it is called Beer-lahai-roi and is located close to the wilderness of Paran where Ishmael settled.

"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

59 And they sent away [אֹתָ֗]ר Rebekah their sister, and [אֹתָ֙] her nurse, and [אֹתָ֣] Abraham's servant, and [אֹתָ֔] his men.

60 And they blessed [אֹתָ֖]ר Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed [אֹתָ֛] 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 [אֹתָ֥]ר Rebekah, and went his way.

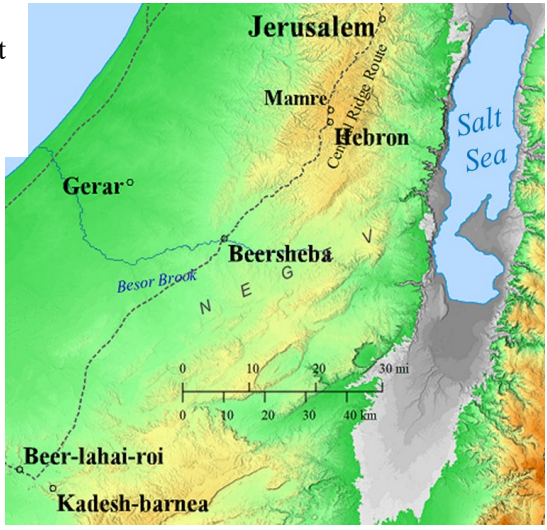
62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

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 [אֶת־] her eyes, and when she saw [אֹתָ֥]ר Isaac, she lighted off the camel.

Isaac chose was "eventide" - sunset being the beginning of a new day. "to muse pensively" suggests he is still mourning his mother.

24:64-65 The present custom of a bride wearing a veil comes from this Verse,



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 [אח] all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took [אח־] Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

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 used a veil to conceal her identity from Judah, her father-in-law, and tricked 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.


James Jacques Joseph Tissot (1909)

Was Isaac upset that Abraham found someone to replace Sarah (Keturah - Genesis 25:1-4)? He should be helping his aged father manage the vast herds of livestock that Abraham had and Isaac was due to inherit.

The only time it was recorded that they are together again (a period of over 30 years) was when Isaac and Ishmael buried 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 former, 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. The betrothal period provided time for a groom to prepare a place for his bride. Isaac already had Sarah's tent.

There was no recorded wedding ceremony, and it did 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 had 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 before consummating the marriage. There were no recorded festivities when Jacob did actually marry Rachel the following week.

The love of Rebekah helped Isaac to overcome his depression following the death of Sarah.

25:1-2 The events of Verses 1-6 take place before Chapter 24 (see the notes at Genesis 24:8).

Genesis identified her as a "wife", but 1Chronicles 1:32 identified her as a concubine. Since there was 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, but the children of concubines generally do not. Keturah's sons got gifts, not an inheritance (Verse 6).

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.

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 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.

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

- 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.

Zebulun takes a wife of the Midianites - as does Moses (Zipporah).

- 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) married a *daughter* of Shuah (Genesis 38:2).

Did Abraham sire six children after the death of Sarah? He had 38 years (age 137 at Sarah's death to age 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 had 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 were popular names with several families having children who bear both names (Cush - Nimrod's dad for one). Sheba's children were never mentioned, and Dedan's children were 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 "grandchildren" is not used in the Word. All the descendants of Keturah are considered her children. Laban also referred 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 signifies an addition by the translators (presumably for clarity). Abraham's years were not as full as Noah's (950 years) or even of Shem and Eber, who were still alive when Abraham died. 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 whom 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).

5 ¶ And Abraham gave [אֹתּ] 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.

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.

"gathered to his people" - this phrase cannot denote that he was buried in a family plot. The cave at Machpelah was not where any of his ancestors were buried (except possibly Adam and Eve - see the notes at Genesis 23:9).

The expression was 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 at the resurrections of the just and the unjust (Daniel 12:2; Luke 14:14; John 5:24-29; Acts 24:15; Revelation 20:4-6, 12-13).

9 And his sons Isaac and Ishmael buried [את] 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 [את] the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that Elohim blessed [את־] his son Isaac; and Isaac dwelt by the well Lahairoi.

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.

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.

We are reminded again 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 contested the ownership with Joseph and his brothers when it was time for Jacob to be buried in the cave.

25:11 Did Yahweh wait until after Abraham's death to bless Isaac? Could 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 had 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 perfection of government or of governmental perfection (see appendix 5). [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), just as Jacob (Israel) will be later in the narrative.

25:17 Ishmael was 137 years old when he died. This Verse provides an indication that Ishmael must

have been a good man (probably because Abraham taught him the ways of Yahweh during the years when he was the only son).

> From the patriarchal period on, the Bible only records the life spans of the heroes of Israel. This notice about Ishmael is exceptional. [TCS]
>
> [Another] 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 This 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.

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 [את־] Isaac:

20 And Isaac was forty years old when he took [את־] Rebekah to wife, the daughter of Bethuel the Syrian of Padan -aram, the sister to Laban the Syrian.

> 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 Yahweh - Genesis 17:19). [RB]
>
> 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 that never set foot outside the Promised Land. [RB]

25:20 This is a quick recap of the union of Isaac and Rebekah, so far.



21 And Isaac intreated Yahweh for his wife, because she *was* barren: and Yahweh was intreated of him, and Rebekah his wife conceived.

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 [את־] 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 conceived. Having heard the stories from his mother about the decades they tried and failed, it could be that Isaac 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 were all seen as initially barren, and their subsequent pregnancies were all attributed to divine intervention.

25:22 Did Rebekah have a place she went to for prayer and meditation, or did she go to Isaac's place?

This is a good sign that she had adopted the faith of her husband. Abraham had to leave his father because Terah was an idol maker and an idol worshipper. We learn later that Rebekah's brother (Laban) worshipped idols and chased after Rebekah's son because he believed Jacob had stolen his idols. She no doubt came from a family of idol worshippers, but she appears to have embraced 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 were 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 got 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 when the kingdom was split in two), 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, stedfastly 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 got a prophecy from Yahweh. The Word has no record that Yahweh was speaking with Isaac, yet.

25:24-26 It will become manifest that they were 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, bring forth, have the charge of, govern, shew, be (warr-) ior, work(-man), yield, use.

Esau was a *doer*.

25:26 "Jacob" - *Ya`aqob* / yah-ak-obe' [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 if tripping up the heels); also to restrain (as if holding by the heel).

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 [אתּ] 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.

Jacob was "He who follows closely" - "to follow at the heel or supplant". [AP]

25:27 This Verse gives the impression that Esau may have been a bit of a wild man. He initially did not embraced agriculture and animal husbandry like his father and his brother.

Isaac's trade required planning and diligent effort to ensure a steady source of food for the family and the large encampment he would have inherited from his father. Hunting could 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]

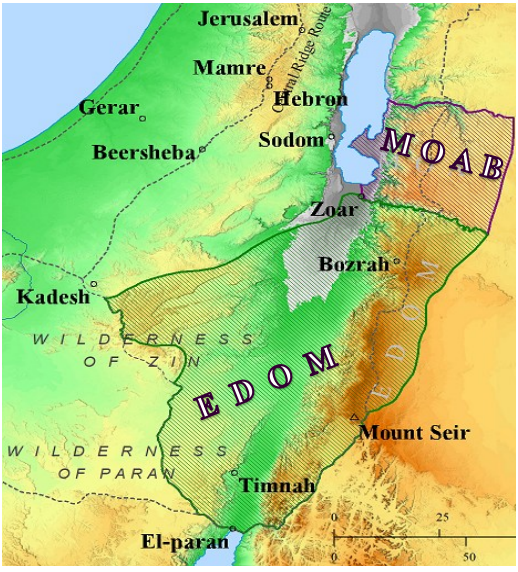
Jacob was a "plain" man - *tam* / tawm [H8535] complete; usually (morally) pious; specifically, gentle, dear:--coupled together, perfect, plain, undefiled, upright.

28 And Isaac loved [אח־] Esau, because he did eat of *his* venison: but Rebekah loved [אח־] 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 [אח־] thy birthright.

Today we demean someone by calling them "plain". This would actually be a laudable term for faithful Hebrews at that time.

25:28 Isaac loved Esau (more than Jacob?) because he liked venison? That is 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. [RB]

"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 was a remarkable request. Esau, as the firstborn, was in line to inherit a double portion of all his father's wealth. Jacob was

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 was equally remarkable. "I am at the point to die" - this statement implied that Esau must have nourishment immediately or the consequence would be fatal. This would sound like youthful hyperbole if Esau wasn't consciously consid-

> **32** And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

ering the pros and cons of selling his birthright.

There is no conceivable way this makes sense without some kind of backstory that is not present here.

Why didn't Esau just ask his mother to make him something? A good mother tends to the needs of her children - even her grown children.

There was much more going on here and we need to go to the Book of Jasher (Chapter 27) for more details

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).

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 sware unto him: and he sold [את־] 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 [את־] *his* birthright.

As Nimrod and two of the guards approached Esau's hiding place, Esau leapt up from his blind 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 was hunting in royal fields and would have been punished if discovered. 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 would be executed for failing to protect the king. [55]

Esau's flight seemingly took him back to Isaac's encampment, where Jacob was making soup - but the retreat wasn't over yet. If the remaining guards were still in pursuit, Esau needed a second wind, some quick nourishment, and be on his way again before he could be captured.

The birthright would have had no profit for him if Nimrod's guards caught up to him.

25:33 Esau could be executed in the very near future, and Jacob used that dilemma to his advantage. He had probably been informed of the prophecy his mother received and now he took steps to make the prophecy a reality.

Of course, if Jacob allowed Nimrod's guards to kill Esau, then Jacob would have acquired the role of firstborn and would be entitled to the birthright and the *entire* inheritance rather than just a double portion.

Jacob gave Esau what he needed to preserve his life in exchange for what Jacob would have received if Esau was killed.

Nevertheless, there was 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 did 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

[55] Failure to Protect the King; https://poe.com/chat/21slg3ld0xg7dyo3o3c

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 disesteem:--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, years later, it came time for his father to bless him.

Because of his foolhardy behavior, Esau 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 did not despise Jacob yet, because he continued 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 narrative will be similar to Abraham's struggles in Gerar.

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 [אח־] all these countries, and I will perform [אח־] the oath which I sware unto Abraham thy father;

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 because Abraham dug many wells, and Isaac would do well to find them so his family, herds, and flocks would have water.

This Abimelech was probably the son of the king who reigned in Gerar when Abraham lived there. It is not uncommon for a father to give his name to a son or 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 did not want him to leave the land that He promised to Abraham.

> Despite the fact that all his human instincts told him they

4 And I will make [אתּ] thy seed to multiply as the stars of heaven, and will give unto thy seed [אח] 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:

> 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]

This is the mindset we should always maintain.

26:4 Again, Yahweh emphasized that the descendants and the faith of Abraham are to be a blessing to all mankind.

26:5 FOS: *Epizeuxis* (Duplication) - "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 and 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 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 Isaac? How did they explain the presence of children and no husband? Rebekah would have to explain what happened to the boys'

father. Did the boys 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 them for the same reason.

26:8 Isaac appeared to be living in the city, for how could Abimelech have seen 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 often laugh with each other, so this had to be something significantly different for Abimelech to have perceived that they were married.

Most versions translate it as:

". . . 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)

> **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.
>
> **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:

". . . Isaac **playing** with his wife Rebekah" (NRS, RHE, RSV, YLT)

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* (Interrogating) - Abimelech did not need or want an answer to his question.

and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with [אח־] thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged [אח־] 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 hundredfold: 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 [אח] 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.

Isaac confessed that he feared being killed by someone wanting Rebekah, and then Abimelech unwittingly confirmed that it was 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 confessed that rape is common practice in Gerar, he was worried about guilt condemning the entire city because of this couple. He surely knew 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 was 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 YHWH. This is also the result of Isaac following the instruction of YHWH. (see parable of the goods seeds - Matthew 13:3-9) [BBC]

Unable to match his ability, the residents of Gerar sought to destroy Isaac's 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 (PA). The land contained 200 thriving greenhouses that were transferred over to the PA, and instead of putting them to use, the Palestinians immediately destroyed them because they had been built by Jews. [57]

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 Isaac's herdsmen recovered became a source of conflict with the locals. They had stopped up Abraham's wells years earlier so no one could use them (even themselves), but when someone (Isaac) was able to open the spring, again, they fought 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 [אח־] 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* (as opposed to, *to take money*) hold the essence of human morality. [58]

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[57] Looters strip Gaza greenhouses; https://www.nbcnews.com/id/wbna9331863

[58] 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.

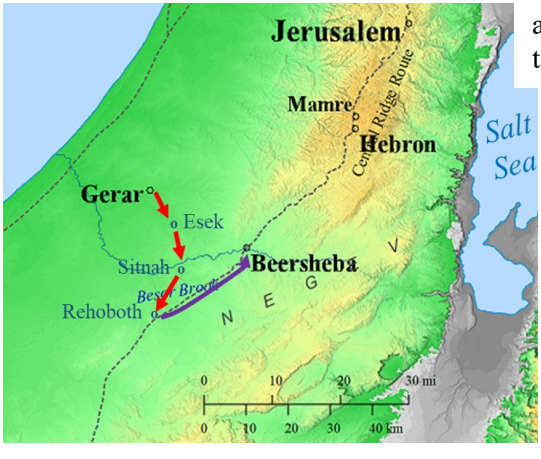
23 And he went up from thence to Beer-sheba.

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 [אח־] 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.

26:21 "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 who could fight (as his father had), he did 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? The sons of *great* men seldom match their father's stature.

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 did not have many recorded 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 did not show up to *chew the fat,* and Isaac knew 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*.

Abimelech ignored Isaac's snide remark (like a good politician would) and changed the direction of the conversation to endear himself to Isaac.

Had 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 Beersheba (purple arrow on the map on the preceding page) 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 went well and Abimelech got a pledge from Isaac (a non-aggression pact). He has heard of the power of Isaac's God and Isaac swearing in His Name was more trustworthy than any signed document. Still, he probably posted scouts to watch the encampment for signs of unusual activity.

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 [אח] me, and have sent me away from you?

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 sware 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 [אח] Shebah: therefore the name of the city *is* Beersheba unto this day.

26:32 This was 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 [H7651] - seven

34 ¶ And Esau was forty years old when he took to wife [את־] Judith the daughter of Beeri the Hittite, and [את־] 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 [את־] 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:

(as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number:-- seven(-fold),-s, (-teen, -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 Jacob 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 before returning to Isaac's encampment. (Jasher 28:18-21)

If Jacob was gone and Esau was periodically giving his father fresh venison, it could explain why Isaac preferred Esau (Genesis 25:28). It also mirrors Jacob's absence in Haran for twenty years.

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 recovered and lived an additional 43 years.

We know that Jacob was prophesied to be the heir to the Covenant (Genesis 25:23), but Esau is shown to be an *Aleph Tav* blessing, also. He would be the one that Isaac and Rebekah rely upon when Jacob went missing for two decades.

> That the Torah refers to Esau as Isaac's "[eldest] son" (*b'no ha-gadol*) rather than his "firstborn" 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 included a prophecy that would be given to Esau to assist him when he took over the family after Isaac's death.

27:5-7 Rebekah heard Isaac's command to Esau and knew the significance of the blessing that was promised. She also believed 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. Isaac was intent on doing it his way.

27:8-10 She decided 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 was pretty detailed for it to be 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.

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.

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 [אֹתְךָ] 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 [אֹתְךָ] thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make [אֹתָם] 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:

27:11-12 Had Jacob shared with his mother about acquiring the birthright from Esau? Would that have helped fuel her desire to deceive her husband?

Jacob was not shy about deceiving his father; his only concern appeared to be getting caught.

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 [אֵת־] goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon [אֶת־] Jacob her younger son:

If he believed he had *legitimately* obtained the birthright, then the blessing should be his by right. Unfortunately for Jacob, he cannot argue this with his father because Esau was taking steps to claim the blessing he forsook. If Jacob asserted his title now, Esau would just deny everything and Jacob would appear childish.

Jacob did not appear to be worried about being cursed after the fact. There was no way to keep the truth of what they were planning to do away from Isaac for very long after the fact. This special blessing was important enough that he and his mother were willing to possibly burn some bridges to ensure Jacob received 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 was sharing Esau's death threat with Jacob, she suddenly talked like she played no part in the deception (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; Isa.64. 11; Lam. 1. 10).

"goodly" - *chemdah* / khem-daw' [H2532] delight:--desire, goodly, pleasant, precious.

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*.

"goodly raiment" - did Isaac give Esau a special garment to signify his future *exalted* position (think Joseph's multicolored 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]

The *Aleph Tav* seems to indicate that this was a very special garment.

It appears Isaac had taken public steps to designate Esau as the heir, materially and spiritually. Esau's selling of the birthright flew in the face of his father's expressed intentions - though, this was 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 some other part of Jacob's body to see if he was hairy?

She was possibly reconstructing an act she had witnessed thousands of times before: Her husband grabbing her sons' hands 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 overly hairy). He had probably done the same thing, the same way, since the twins were toddlers.

16 And she put [את] the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave [את־] the savoury meat and [את־] 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.

27:18-20 The hoax was amazingly crude and subject to be discovered in any number of ways, but Jacob boldly went to his father and played his part like he was vying for an academy award.

The brazenness with which Jacob was 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, ostensively because of his willingness to be a bold deceiver.

Anyone who has spent hours in a deer stand trying to shoot a buck will fully understand Isaac's question.

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.

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.

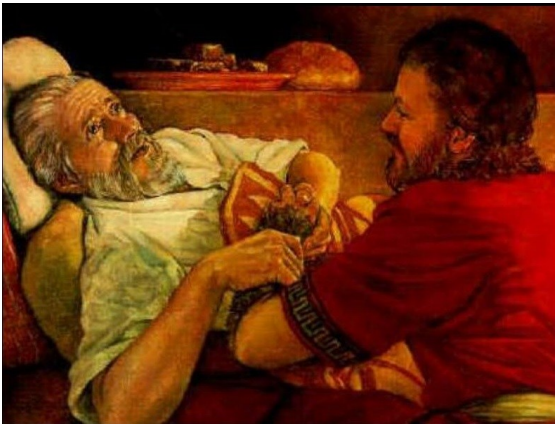
27:21-23 How elaborate were the *hair gloves* that Jacob wore? Isaac had tended the flocks for over 50 years - he should have been able to tell the difference between his son's arms and the pelt of a young goat, unless Esau was bushy like a werewolf.

Why was Isaac able to discount Jacob's voice? I had a college professor who was blind; yet, by the end of the first class, he knew all 23 of us by the sound of our voices. Isaac 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 asked 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 had no qualms about unabashedly lying to his father.

27:25 Isaac now tested his son by eating the meat that had 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 - just hang it back up and let it air out. Clothes, over time (especially work clothes), will retain a lingering essence of the things they continually come into contact with (in this case, Esau and the fields he hunts in). It appears Esau would go hunting in his priestly robes.

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 did not contain any verbiage concerning spiritual favor.

It did contain blessings of the land but not ownership of it. It may be that it was Yahweh's purview to speak to the granting of the land, which He did for both Abraham and Isaac, and He would do for Jacob / Israel in the future.

27:29 Did Rebekah have other children, also? There is 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").

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 [אח־] 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:

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.

Was this standard language that was used in regard to all firstborns? If that is so, then what was 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 was prophetic (Jacob's blessings of his children and Joseph's children was 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 really need to deceive his father? Wouldn't the blessings have remained the same for each son, no matter which son was blessed first?

> This is the same blessing YHWH 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

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing [אח־] Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

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.

> 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 became much more difficult because he tried 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 was separate from the living areas, whenever possible, because of the risk of fire and the oppressive heat during the warmer months. Esau was probably preparing his venison as his father was blessing Jacob, not far away.

27:32 "Firstborn Esau" - Esau was claiming the right to the firstborn blessing, even though he sold it to his brother. He spoke it pointedly, possibly because he was 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 was ready to kill Jacob, but there is no indication that Esau was ever violent to his parents.

When the truth is embarrassing, we tend to not want to admit it. Isaac was either embarrassed that he fell for a clumsy hoax or he was putting on an act because he hoped Esau would believe he fell for a clumsy hoax.

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 firstborn. 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?

Esau was never described as a bad man but he does make bad decisions (like his choice of Canaanite wives) - he was unsuited to oversee 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).

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 could not 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 Jacob. 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]

34 And when Esau heard [אח־] 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.

If this was an ordinary blessing, Isaac could have given Esau an equally good benediction. If it was a special, prophetic blessing, then Yahweh gave Isaac the words to speak for the son that was present at the time. Therefore Isaac could not take back the words because they were from Yahweh (who is not blind). This lends credence to the prophetic nature of this special blessing.

This may be the moment that Isaac realized that the prophecy Rebekah claimed she received was true.

27:34 This was 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 was overwhelming.

Both Esau and Jacob's responses reveal the singular importance this blessing was - both were willing to deceive their father to ensure they got it and Esau wept bitterly when he failed.

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 [אח־] my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

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

27:35-36 Isaac said he was deceived by Jacob and Esau was so angry that he unwittingly admitted to his 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 stated 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 sounded like, *Am I not still your favorite? Give me a super blessing, also*. Of course, this was 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 largest portion, the Bible calls it the *double portion*. Along with that double portion, 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 YHWH. [BBC]

27:37 Again, it sounds like Isaac and Rebekah had 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 had a blessing for each of his sons, as Jacob did for all his sons before he died. The problem was, there is only one birthright blessing, and Isaac refused to revoke his blessing of Jacob, even though he now knew it was obtained deceptively. Again, if the blessing was prophetic, Isaac would have told Jacob the same thing whether he came in first or last).

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 interlinear 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. (ESV)

Some translate it as meaning *receive from*, while others translate it as meaning *away from* (see below). Translating it as "away from" makes Esau's anger more comprehendible.

Edom was located at the south end of the Dead Sea (see map on page 193), stretching a short distance into the Arabian Peninsula. Much of its land was, and still is, an arid and inhospitable land, especially Mount Seir.

27:40 The second part sounded like he will know no rest because he would be plagued by violence. If the land would not support him, Esau would have to resort to pillaging his neighbors and caravans along the trade routes or living a nomadic life, moving with the animals as they migrate.

> shall be the fatness of the earth, and of the dew of heaven from above;
>
> **40** And by thy sword shalt thou live, and shalt serve [את] thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.
>
> **41** ¶ And Esau hated [את־] Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay [את־] my brother Jacob.

Curiously, Isaac gave him a loophole. If Esau got dominion of the land that was given to Jacob, then Esau would no longer be a servant of his brother.

"Thou shalt serve" - Edom was conquered and *served* King David (2Samuel 8:14). "Thou shalt break his yoke" - Edom revolted and set up their own king in the days of King Jehoram of Judah (2Samuel 8:20-22; 2Chronicles 21:8-10).

27:41 The easiest way to get the dominion now (not some time in the distant future) was to slay the next-in-line.

The Hebrew reads right to left

39 וַיַּעַן	יִצְחָק	אָבִיו	וַיֹּאמֶר
then-he-answered	Isaac	father-of-him	and-he-said
אֵלָיו	הִנֵּה	מִשְׁמַנֵּי	הָאָרֶץ	יִהְיֶה
to-him	behold	*from-fatness-of*	the-earth	he-shall-be
מְוֹשָׁבֶךָ	וּמִטַּל	הַשָּׁמַיִם	מֵעָל׃
dwelling-of-you	and-from-dew-of	*the-heaven*	from-above

Away from	***Receive*** 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

42 And these [אח־] words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

He mentally embraced this technicality, with the caveat that he would not force his father to witness a murder, though his mother may live to see it.

> Even at the moment of his greatest anger, Esau cared for his father. He would not kill his brother while Isaac was still alive, knowing the anguish that would cause his father. [RB]

Again, the Apostle Paul described Esau as profane, heathenish, and wicked (Hebrews 12:16). He treated his birthright with scorn and then plotted the murder of the one who held it dear.

The animosity between these two tribes never seems to end. It is not *anti-semitic* hatred, because both groups are descended from Shem (and Abraham), making them both Semites.

King Herod was a descendant of Esau and sought to kill Yeshua, the descendant of Jacob [AJ]. Most of the modern Arab world is descended from Esau. The feud dates all the way back to these two brothers.

27:42-44 Who told Rebekah? How many people did Esau share his desire to snuff out his brother with? Was it shared with Isaac (if not, why Rebekah and not Isaac)?

Flee to Haran for "a few days" - Esau is angry enough to commit murder, and a few days was all it was going to take for him to get over it? The journey to Haran, alone, would take longer than a few days (at least two weeks).

27:45 "He forget that which thou hast done to him" - Unless I am mistaken, the plan was Rebekah's. Was Esau unaware of his mother's involvement in the ruse? Would killing Jacob (her favorite) also be his revenge on his mother?

"Deprived also of you both in one day" - if Esau killed Jacob, then Yahweh would require the life of the murderer (Genesis 9:5-6). Rebekah would lose both sons - one to a criminal act and one to a judicial act. The length of time between a crime and the punishment was a lot shorter then - even as late as 50 years ago.

Same-day accusation, judgment, and execution may be a little too speedy, but endless appeals and long backlogs of cases mark our

failed justice system today. "Justice too long delayed is justice denied." (Martin Luther King Jr.)

27:46 Rebekah and Isaac were both dismayed over Esau's choice of wives from the people of Heth (Genesis 26:34-35). Both would have preferred that Esau follow Abraham's prohibition against Canaanite wives, and Rebekah used this turmoil to prod Isaac into sending Jacob to Haran.

28:1-2 If Isaac was upset with Jacob for the deception that was played upon him, he did not show it. He repeated the Abrahamic prohibition against Canaanite wives and sent Jacob to Padan-aram to get a wife from one of his first cousins.

28:3-4 FOS: *Polysyndeton* (Many Ands) - Multiple blessings. Isaac blessed Jacob again - prosperity and land. He confirmed the earlier, deceitfully received blessing.

28:4 "Thou art a stranger" - Hebrew: "of thy sojournings". After Israel left Egypt and began to take possession of the land, those who sojourned with Israel were able to inherit the land, also. Yahweh's promises and blessings are for all who believe and accept the Covenant.

28:6-9 FOS: *Polysyndeton* (Many Ands) - We are taken through the many steps of Esau's thought process - as if worrying about what his father thinks is something foreign to him.

Esau may have been seeing his status of favorite son waning and might be

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

28 And Isaac called Jacob, and blessed [אח] him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And El Shaddai bless [אח] thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee [אח־] the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit [אח־] the land wherein thou art a stranger, which Elohim gave unto Abraham.

5 And Isaac sent away [אח־] Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed [אח־] Jacob, and sent [אח] him away to Padan-aram, to take him a wife from thence; and that as he blessed [אח]

him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he [Esau] had [אח־] Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

trying to bolster it by belatedly listening to and acting on his father's advice.

Ishmael would have most likely received spiritual instruction from Abraham, but his mother got him an Egyptian wife (Genesis 21:21), so the daughters were probably steeped in Egyptian paganism. Still, Esau did not get another Canaanite wife.

28:10 The narrative here begins a line of events that shape Jacob, but the details behind what is happening are lacking. The Jasher record can appear to conflict with Scripture we have already read. I will be pointing out these incongruencies and sharing from the Jasher narrative to help explain why they are not inconsistent (unless they obviously do conflict).

The first info missing is, *what did Jacob take with him for a dowry*? Eliezer had ten camels laden with treasures and several men along for protection (Genesis 24:10). Jacob appeared to be alone, and he told us in Genesis 32:10 that he brought nothing with him - not even a camel to ride upon.

Why would Isaac send Jacob off alone, penniless, and unprotected? Why would Rebekah, knowing the greed of her brother Laban, agree to such a circumstance? Isaac had inherited the greater portion of Abraham's great wealth and he was sent away from Gerar for having too much abundance (Genesis 26:12 -16). He could have easily provided a generous portion for his son for a dowry.

28:11 "Stones for pillows"? Not only does this sound painful, but it makes no logical sense. Nowhere else in the Word (or even at *MyPillow.com*) does it describe pillows being made of hard substances.

"Stones" - *'eben* / eh'-ben [H68] through the meaning to build; a stone:--+ carbuncle, + mason, + plummet, (chalk-, hail-, head-, sling -)stone(-ny), (divers) weight(-s).

"Pillows" - *mra'ashah* / mer-ah-ash-aw' [H4763] properly, a head-

piece, i.e. (plural for adverbial) at (or as) the head-rest (or pillow):--bolster, head, pillow.

Jacob built a headboard to protect his head. The next question is, *from what*? In all of Abraham's and Isaac's travels, they are never mentioned as having to set up a defensive position, but this is what it appears Jacob has done. He has taken precautions against a real or perceived threat.

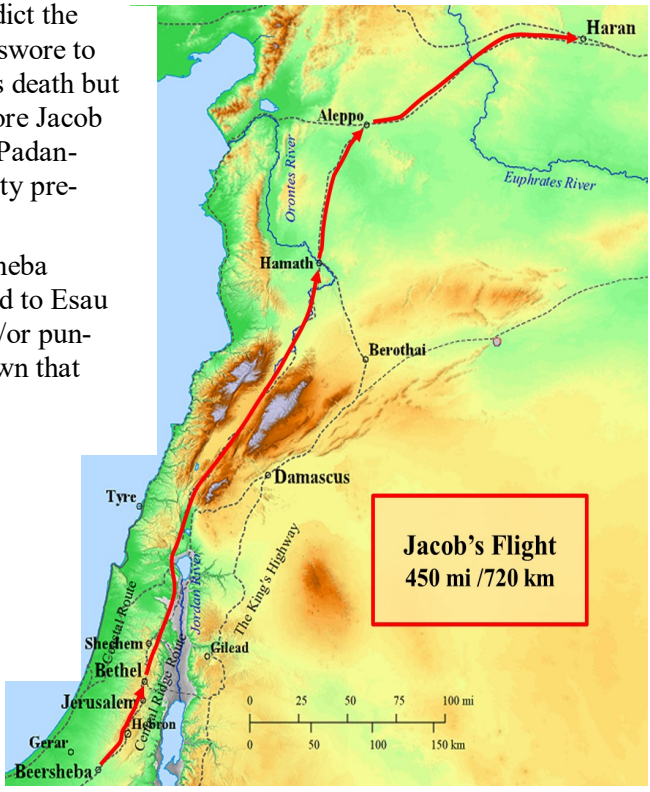
Jasher 29:31-41 reports that Esau told Eliphaz (his 13-year-old son) to pursue Jacob, slay him in the mountainous country between Beersheba and Haran, and bring all the treasure Jacob had with him back to Esau. It would then appear that Jacob had been killed by bandits enroute to Haran.

This appears to contradict the earlier Verse where Esau swore to murder Jacob after Isaac's death but this pledge was made before Jacob was commanded to go to Padan-aram and a new opportunity presented itself.

Killing Jacob in Beersheba would have been attributed to Esau and bring him a curse and/or punishment, but if it was known that Esau was in Seir (where he removed himself to because he was vexed with both his father and mother) when Jacob was killed during his journey, then the blame would hopefully pass to some unknown bandit.

Eliphaz was accompanied by ten of his uncles (Canaanite brothers of Esau's wives) and they descended upon Jacob on the road. Jacob pled for his life and the teenager had his heart softened by Yahweh. Jacob was allowed to live, but they took all his possessions, except for his walking staff and returned to Esau who was "indignant" that his son failed.

This helps explain why Jacob arrives in Haran with nothing and why he built a *pillowed*, defensive position along his route (Jacob may have been concerned that Eliphaz might change his mind and returned to finish the task he was given).



The story is also problematic because, with Jacob still alive, he could report the attempt on his life to Isaac - bad news for Esau. There was also the problem of Isaac and Rebekah not sending additional treasure so Jacob could secure a wife, or even bodyguards to ensure another attempt was not made.

The story does work if Eliphaz heard his father talk of Jacob's treachery and wanting to kill him, causing the son to act on his own to bring about his father's desire.

When Jacob entreated for his life, Eliphaz (deciding he did not want to personally kill his uncle) may have threatened to finish the job if Jacob ever came back, thus everyone (including Esau) would think that Jacob had died at the hands of bandits enroute to Haran.

This would help reconcile that Isaac did not send his son penniless and alone on a 550-mile trek to Haran to get a wife. Jacob *became* alone and penniless once Eliphaz plundered him.

Eliphaz may have thought that Jacob probably would not survive the rest of the trip (500 miles) alone and on foot, thereby he would not be guilty of shedding Jacob's blood (criminal negligence versus murder - much like what Joseph's brothers thought when they sold Joseph to slavers).



This helps explain why Jacob did not turn back to Beersheba after the attack, why he was not sought after for twenty years, why additional dowery was not sent, and why Esau came with 400 men when Jacob did return - Esau may have thought Jacob was killed and felt responsible because his son had bragged about it when he returned with all of Jacob's treasure.

After twenty years of everyone thinking Jacob was dead (and possibly being seen as a likely suspect), Esau went to meet Jacob to ensure nothing did happen to him on the return trip (Genesis 32:6).

It also helps explain how Laban was able to indenture Jacob for 20 years. A fearful Jacob was not ready to return, and Laban exploited Jacob's limited options.

The Scots claim their "Stone of Destiny" (used in the coronation of kings for over 700 years) was the stone used by Jacob as a pillow. [59]

> The heads of the "Geological Survey of Great Britain" unanimously declared that "no stone of that kind was to be found in any part of the Holy Land whence it traditionally comes". Prof. Ramsey also pronounced it as being "not known to oc-

[59] Historic UK: The Stone of Destiny; https://www.historic-uk.com/HistoryUK/HistoryofScotland/The-Stone-of-Destiny/

cur in Egypt or in the rocks around Bethel". [EWB]

28:12-14 This was the first recorded time that Yahweh revealed Himself to Jacob. All the instruction Jacob received was abstract, but this was a concrete connection with the Yahweh of his father and grandfather and it came at a very welcome time following Eliphaz's attack.

"Grandfather" does not appear as a term used by the Biblical translators, either. Abraham was the grandfather of Jacob, but he is also the *father* of our faith (Romans 4:1).

"ladder" - *cullam* / sool-lawm' [H5551] a stair-case:--ladder. see [H5549] (*calal* / saw-lal') to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam):-- cast up, exalt (self), extol, make plain, raise up.

"ladder" - to pile up like terraces; a. way cast up, stairway. This occurs only here. (compare Isaiah 35:8-10; 57:14; 62:10) [EWB]

> We think of angels as residing in heaven and therefore descending to earth. Yet the Torah does not say that the angels were going "down and up," but "up and down." The reason may be found in the Hebrew word for angel, *malach*, which means "messenger." The angels of the Torah are divine messengers in human form, like the three men who appeared to Abraham in Genesis 18. Therefore, the angels are described here as going "up and down." [RB]

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of Elohim ascending and descending on it.

13 And, behold, Yahweh stood above it, and said, I *am* Yahweh Elohim of Abraham thy father, and the Elohim of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

What a huge blessing to be able to witness the spiritual realm. He was learning there was more going on than he could see with his earthly vision.

When a Syrian regiment surrounded Dothan, Elisha prayed that his servant's



Michael Leopold Lucas Willmann (1691)

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which [אֵת] I have spoken to thee of.

eyes would be opened, and the servant was then able to see vast numbers of spiritual horses and chariots of fire protecting them (2Kings 6:15-17).

Christ also told his disciple Nathanial upon their first meeting, "thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1:50-51)

Once again, the presence of Yahweh was a vision, for no man can look upon His face and live (Exodus 33:20).

28:13-15 FOS: *Polysyndeton* (Many Ands) - Emphasis on the many blessings Yahweh Elohim will bestow on Jacob and his future progeny.

Jacob was finally given the promise of the land from the One who is the actual Owner. Jacob was promised lots of progeny and Yahweh's protection. The last promise was probably the foremost on Jacob's mind at that time.

28:14 Ultimately, his "seed" through which all the families of the earth will be blessed is Christ.

28:15 "[I] will keep thee in all places whither thou goest, and . . . I will not leave thee, until I have done that which I have spoken to thee of." What does the promise of heavenly protection look like, and why isn't this a promise for all believers?

Jacob should expect protection from death for the time being, but what about suffering? Which of Yahweh's prophets was free from suffering? Isaiah was sawn in half, Jonah was swallowed by a whale, Amos was tortured and killed, Habakkuk was stoned to death, nearly all of the apostles were tortured and killed - even Christ was tortured and crucified.

For Yahweh to protect just one person from all pain and suffering, he would have to continually intervene in human affairs and nature, thereby robbing people of their freedom (even to be complete fools) and making the laws of nature unreliable.

The number of interventions would grow exponentially with every person we would want to receive complete protection.

People living a stress-free life are not necessarily more favored by Yahweh any more than suffering people are less favored.

God chooses certain people for specific divine roles and protects them until that role is carried out. Jacob was one such person. [Rabbi Moses ben Maimon / Maimonides - RB]

28:16 FOS: *Ecphonesis* (Exclamation) - "Surely . . . I knew it not" - Jacob was deeply moved by the vision that had been shared with him. He had gone from dreadful fear of death to rapturous awe of Yahweh and other spiritual beings.

Most ancient religions identified their gods with a people or a place. Yahweh transcends all this - He is the Elohim of all the Earth and the Yahweh of all who believe and obey. His abode is in Heaven, but He can manifest His Essence wherever He desires (e.g., the Ark of the Covenant, the Tabernacle, Mount Sinai, Solomon's Temple). Jacob was still wrestling with this concept.

28:17 Was the place a portal between the heavenly and the profane? Probably not. Elisha saw actual heavenly beings, whereas Jacob saw a vision.

"House of Elohim" - This "house" is the place where God meets the unworthy in grace. It was so with David (1Chronicles 22:1). It is so for us. Our "place of worship" is where God manifests Himself to us in grace. "The God of all grace" is emphatically "the God of Jacob" (Psalm 146:5). [EWB]

16 ¶ And Jacob awaked out of his sleep, and he said, Surely Yahweh is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of Elohim, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took [אֹתָ֨] the stone that he had put *for* his pillows, and set it up *for* [אֹתָ] a pillar, and poured oil upon the top of it.

28:18-19 "pillar" - *matstsebah* / mats-tsay-baw' [H4676] something stationed, i.e. a column or (memorial stone); by analogy, an idol:--garrison, (standing) image, pillar.

Jacob had been promised the protection of Yahweh, therefore, he no longer needed the protection of the defensive position he built. He stood the stone up on its end as a pillar or a memorial (not an idol, which was forbidden).

Monuments or memorials have been man's way of preserving their history. The Egyptian pyramids, the arc de 'Triumph in Paris, Mount Rushmore, or

Figure of Speech: ECPHONESIS (Exclamation)

An Expression of Feeling by way of Exclamation.

Ec'-phō-nee'-sis. Greek, *ἐκφώνησις*, *a crying out*, *an exclamation*, from *ἐκ* (*ek*), *out*, and *φωνεῖν* (*phonein*), *to speak*, from *φωνή* (*phōnee*), *voice or sound*.

The figure is used when, through feeling, we change our mode of speech; and, instead of merely making a statement, express it by an *exclamation*. So that *Ecphonesis* is an outburst of words, prompted by emotion, and is not used as though any reply were expected.

19 And he called [אֹתוֹ] the name of that place Beth-el: but the name of that city *was called* Luz at the first.

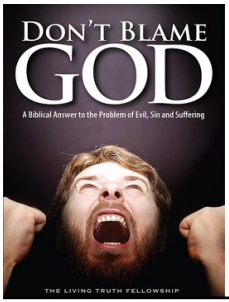
20 And Jacob vowed a vow, saying, If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall Yahweh be my Elohim:



the thousands of commemorative plaques throughout the world that are inscribed with some historical tidbit were placed to inform future generations of something the past and present generation thought was noteworthy.

The anointing of the stone by Jacob was doubtlessly designed as a solemn act of consecration of this stone to its monumental purposes - just as subsequently, Moses, by command of God, anointed the Tabernacle and its furniture (Numbers 7:1). This act of the Patriarch is not to be conflated with the idolatrous practice, common among heathens, of pouring oil upon stones and worshiping them. [MCB - 49]



"Messiah", in Hebrew, means the anointed one. He is the "precious corner stone, a sure foundation" (Isaiah 28:16). [BBC]

"Beth-el" - *Beyth-'El* / bayth-ale' [H1008] house of God; Beth-El, a place in Palestine:--Beth-el. Ancient place and seat of worship in Ephraim on border of Benjamin.

"Luz" - *Luwz* / looz [H3870] (as growing there); Luz, the name of two places in Palestine:--Luz. see [H3869] - (luwz / looz) of foreign origin; some kind of nut-tree, perhaps the almond:--hazel.

28:20-21 Jacob made a bargain with Elohim. How many people have made similar bargains expecting to *bind* God to their desires? "If you help me win the lottery, I will give half to charity" or "If you cure my cancer, I will know you are God".

How many people who died in the Holocaust made a similar pledge? Were they less worthy than Jacob? Should they have disavowed Yahweh when they were in the gas chamber?

Bad things happen to good people because there is a war waging in the spiritual realm, and wars are generally indiscriminate concerning who gets hurt or killed as part of the collateral damage associated with the conflict. [60]

[60] Mark Graeser, John Lynn, and John Schoenheit; *Don't Blame God,* 7th Ed. (2013); Chap 9; https://www.spiritandtruthonline.org/wp-content/uploads/2021/08/Dont-Blame-God.pdf

The two Abimelechs recognized that Abraham and Isaac were blessed by Yahweh because of their great abundance. Laban later realized he was blessed with multitudes of flocks because of Yahweh's affinity for Jacob. The Patriarchs (including Job and David, also) were blessed by Yahweh with great wealth, but their faith was such that the wealth did not eclipse their relationship with the Almighty. When they did stumble, it was not because of their wealth.

Great wealth or health is not guaranteed to the believer, despite the claims of "prosperity pastors". If this is the case, then the converse would have to be true, also - *the person with cancer must not be loved by Yahweh*.

Just because Jacob made this pledge does not mean we should seek to emulate him in trying to bind Yahweh to our desires. Despite his bargain, Jacob knew little peace in his life. Many years later, he revealed to Pharaoh, "few and evil have the days of the years of my life been" (Genesis 47:9).

He followed Yahweh and his laws, no matter the circumstances in his life. We should follow his example, not his novice remarks as he began to live out his faith.

28:22 "of all that thou shalt give me I will surely give the tenth unto thee." - Tithe - *ma`aser* / mah-as-ayr' [H4643] a tenth; especially a tithe:-- tenth (part), tithe(-ing).

> **22** And this stone, which I have set *for* a pillar, shall be Elohim's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Abraham probably shared with his grandsons the memory of his rescue of his nephew Lot and his giving the tenth part of the spoils to "the priest of the most high God" (Genesis 14:18-20). Jacob wanted to emulate the great man that found such favor with Yahweh.

With the later introduction of the Levitical priesthood, the tithe would become a requirement to support the priests and the tabernacle:

> [30] And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.
>
> [32] And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. (Leviticus 27:30, 32)
>
> Honour the LORD with thy substance, and with the firstfruits of all thine increase: (Proverbs 3:9)

What is tithing? Is it required? How can we do it today?

> The Bible explains that tithing is an important part of faith for those who follow God and that your tithe should be money you set aside first. That's why "giving" is the first category you'll see when you open your EveryDollar budget - because when you tithe before making a

29 Then Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled [אח־] the stone from the well's mouth, and watered [אח־] the sheep, and put [אח־] the stone again upon the well's mouth in his place.

plan with the rest of your money, you're making it a priority instead of an afterthought. You're giving your firstfruits instead of your leftovers.

Tithing isn't for God's benefit. He doesn't need our money. Instead, tithing is meant for our benefit because sacrificing a portion of our income reminds us to rely on God to meet our needs. Plus it makes us more aware of the needs of others too.

In fact, supporting the needs of pastors and the work of the local church is one of the main purposes of tithing. Tithing helps your local church actively be the church by helping others [you can also tithe to charities if you do not belong to a local church].

Giving encourages a grateful and generous spirit and can help steer us away from being greedy or loving money too much. Plus, being outrageously generous is a blast![61]

29:1 "Jacob went" - Hebrew: *Jacob lifted his feet*. This is often translated as *carried his feet*. One's feet carry them to their destination, but Jacob *carried* his feet. Two possible meanings to this idiom are:

- *Jacob was reluctant to leave the place where he got the vision, so he had to "lift" his feet to get them moving*, or
- *Jacob was light-footed from the joy of the heavenly message he had just received*.[62]

The idiom draws attention to Jacob's frame of mind after the vision he received.

29:2 The wives of Issac, Jacob, and Moses are all introduced to us at the *watering hole*.

The stone over the well served several purposes. It kept out many impurities, hindered evaporation in warmer climates, and kept animals or children from falling in.

29:3 This described the normal day's schedule - the flocks were all gathered before the stone was rolled away. It was returned over the top of the well once the sheep were all sated.

[61] Dave Ramsey; Tithes and Offerings: Your Questions Answered; https://www.ramseysolutions.com/budgeting/daves-advice-on-tithing-and-giving

[62] Jacob Lifted His Feet; https://www.sefaria.org/sheets/281320?lang=bi

Depending on the size of the well's opening, the covering could be extremely heavy. It might have required all the women tending flocks to pool their strength to remove the covering.

29:4-6 Jacob was not sure he was in the right place. More than one encampment could be supported by a robust well.

Laban was the grandson of Nahor. In Verse 12, the translators have Jacob calling himself the "brother" of Laban rather than his nephew. Since the Word uses few descriptive words to identify family relationships, care must be taken.

29:7 Jacob had knowledge of animal husbandry that he learned from his father, but that expertise was not offered to the women at the well, *until* Jacob was told his cousin Rachel was approaching.

This sounds more like Jacob was trying to run off the other women so he could be alone with Rachel.

29:8 "they roll the stone from the well's mouth" - it took more than one person to remove the stone.

29:9-10 Jacob was very strong - it appeared that he rolled the stone away from the mouth of the well without assistance.

Jacob was always depicted as a timid man because he lived in tents, made soup, and was "plain" (see the notes at Genesis 25:27). His mother liked him best (sorry, Tommy) so he is thought of as a *momma's boy*.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye [אח־] Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll [אח־] the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw [אח־] Rachel the daughter of Laban his mother's brother, and [אח־] the sheep of Laban his mother's brother, that Jacob went near, and rolled [אח־] the stone from the well's mouth, and watered [אח־] the flock of Laban his mother's brother.

Not only was Jacob extremely strong but he was also a man of strong faith, a fine archer and a mighty warrior (Genesis 48:22; Jasher 37-40). He was not the mild, underachiever that he is commonly portrayed as.

The resurrected Christ is a fountain of living waters - his resurrection witnessed

11 And Jacob kissed Rachel, and lifted up [אח־] his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard [אח־] the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

by the rolling away of the stone that sealed his sepulcher:

> [37] In the last day, that great *day* of the feast [Sukkot / Simchat Beit Hashoavah - Water libation ceremony], Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [38] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. [39] (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) (John 7:37-39)

> [2] And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. [3] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? [4] And when they looked, they saw that the stone was rolled away: for it was very great. (Mark 16:2-4)

29:11-12 The stress of the near-death experience he had during his journey caused an emotional outpouring.

> Very relieved to be in the land of his relatives, while a kiss was a common greeting among relatives it was not a good thing for an unmarried woman to be kissed by a man. [BBC]

Especially one she had never met, before.

29:13 FOS: *Polyptōton* (Many Ands) - emphasizes all Laban did to welcome the kin of his very rich relatives. Remembering the great wealth Eliezer brought as a dowery for his sister, Laban anticipated something similar when his nephew arrived.

Did Rebekah warn Jacob about the kind of deceiver her brother was? Jacob shared about his misfortune during the journey - Laban immediately began scheming about how to capitalize on his cousin's hardship.

29:14 Laban probably tried to verify Jacob's story and waited to see who responded to the events. If either Isaac's or Esau's agents arrived, he could demand and receive a reward when he handed over Jacob.

While waiting, Laban could have received news that Jacob was reported as *dead*. Since Jacob was a good worker, Laban may have impressed on Jacob the need to continue that ruse so Esau would not try to find him - and so Laban could continue to use Jacob as a productive worker.

29:15 Laban put his nephew to work - few people had the luxury of taking vacations. When there was work that needed to be done, everyone pitched in. Jacob must have been getting antsy because Laban finally decided to pay Jacob for the work he was doing with the livestock.

29:16-17 Jasher describes the daughters as twins with Leah being born first. If true (does it matter if it was or not?), then ironically, the older twin used deception to steal what should have rightly belonged to the younger - an inversion of the Jacob / Esau deception.

"Leah" - *Le'ah* / lay-aw' [H3812] weary; Leah, a wife of Jacob:--Leah. see [H3811] (*la'ah* / law-aw') to tire; (figuratively) to be (or make) disgusted:--faint, grieve, lothe, (be, make) weary.

Etymology: From a cognate word meaning "wild cow". From the verb לאה (la'a), to be weary or grieved. [AP]

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

"Rachel" - *Rachel* / raw-khale' [H7354] Rachel, a wife of Jacob:--Rachel. see [H7353] (*rachel* / raw-kale') to journey; a ewe (the females being the predominant element of a flock) (as a good traveller):--ewe, sheep.

Did Laban really name his daughters "wild cow" and "ewe"? Was this another example of a common *nickname* being inserted for the actual name?

"tender eyed" - *rak* / rak [H7390] tender (literally or figuratively); by implication, weak:--faint((-hearted), soft, tender ((-hearted), one), weak.

This is also defined as "delicate". Some have translated Leah as having "weak" (or lazy) eyes (NIV) while others describe them as delicate or "lovely" eyes (NAB).

This may be a case of which the Word was trying to find something nice to say about Leah's appearance. Being alluded to as a "wild cow" may have meant she was big-boned and unfeminine looking. In contrast, Rachel was described as "beautiful (outward appearance) and well favored (Hebrew: *mar'eh* / mar-eh' [H4758] countenance - *inward beauty*)".

18 And Jacob loved [אֹתָ֖]ה Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.
19 And Laban said, *It is* better that I give [אֹתָ]ה her to thee, than that I should give her to another man: abide with me.
20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to [אֹתָ]ה her.
21 ¶ And Jacob said unto Laban, Give *me* [אֹתָ֖]ה my wife, for my days are fulfilled, that I may go in unto her.

Joseph (Jacob's future son), as the head slave and overseer of Potiphar's house was described as "goodly and well favoured (*mar'eh*)" (Genesis 39:6).

A lazy eye, alone, would not have dissuaded men from wanting to marry the eligible Leah for so long a period of time. She was not beautiful, like her sister, and her countenance probably suffered from envy of her sister's beauty.

29:18 Given a choice between a woman who is built for work and one that is alluringly built, a man will tend to go for the beauty queen.

Under the Code of Hammurabi (which, if not used in Haran, would have influenced whatever laws they did use), a shepherd could work for six years for the maiden's father to pay for her dowry. [63]

Sheep herders today make $48,000 a year. [64] Working for seven years meant Jacob was paying a $336,000 dowry - not including the surplus of sheep that Laban realized because of Jacob's management.

29:19 Family members were always preferred, though Laban's endorsement of the match was less than enthusiastic.

> It is still customary among many Eastern tribes to give the preference in marriage to a cousin. It is expected that a man will marry his cousin. He is not compelled to do it, but he has the right, and she is not allowed to marry any other without his consent. [MCB - 55]

29:20 Many marriages today can be characterized as, "the couple meet, fall in love, get married, and get divorced". This entire process very often takes place in less than a year.

Jacob knew what he wanted and made a serious commitment of time and labor - believing that what was at the end of that time was worth more than those intervening years of his life.

29:21-22 Jacob was betrothed to Rachel, when the deal was struck, seven years earlier (contrast this with Rebekah's betrothal that appeared to have been as short as a few weeks), and he began *paying* the dowry with his service. This

[63] Women in Babylonia Under the Hammurabi Law Code; http://www.womenintheancientworld.com/hammurabilawcode.htm
[64] Glassdoor - Sheep Farmer Salaries; https://www.glassdoor.com/Salaries/sheep-farmer-salary-SRCH_KO0,12.htm

made Rachel his wife, but the marriage was yet to be consummated.

> When the agreement had been entered into, it was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation. [65]

The husband would use this *engagement* time to complete a home (or an extra room off his parents' home) for his new wife and future children.

If the betrothed woman was discovered having consensual sex with another man, it was considered adultery, not premarital sex, and could be punishable by death (Leviticus 20:10).

When Mary (Yeshua's mother) was found to be with child (by the Holy Spirit) during her betrothal to Joseph, she could have been stoned to death, but, by this time, Yahweh had allowed for divorce to be an alternative punishment (Matthew 19:8). After being visited in a dream, Joseph agreed to accept the shame of *admitting* that he had slept with his wife before the proper time (even though he had not).

This was the first recorded time that festivities were a part of the marriage compact. No mention was made of a ceremony yet.

22 And Laban gathered together [אֵת־] all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took [אֵת־] Leah his daughter, and brought [אֹתָ] her to him; and he went in unto her.

A religious ceremony at Haran would have ended up being a pagan ritual since Laban was a worshipper of false gods made of wood and stone (Genesis 31:30), so it was probably best if there was no ceremony.

As cheap and deceitful as Laban was, it should have raised some suspicion with Jacob when his future father-in-law wanted to spend money on a feast for everyone at the encampment.

29:23 The reason for the feast was now obvious. In seven years, Laban had been unable to find a husband for Leah and he needed Jacob to be very drunk so he did not notice that he was consummating a marriage with the wrong sister.

One of the problems with abuse of alcohol is the failure to discern facts in evidence, truth versus lies, or right from wrong.

In the Book of Jasher, all the guests appeared to know about the deception before Jacob did - they chanted a version of Leah's name (something that Jacob did not recognize) during the festivities. (Jasher 31:7)

29:24 Laban was wealthy enough to give his daughters each a maidservant,

[65] Jewish Encyclopedia; *Betrothal*; https://www.jewishencyclopedia.com/articles/3229-betrothal

24 And Laban gave unto his daughter Leah [אח־] Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

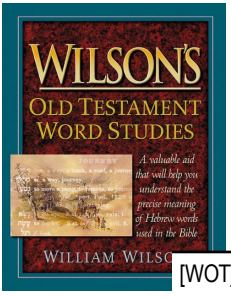
though his greed caused him to never be satisfied with what he had - eventually leading to his financial decline.

"Zilpah" - *Zilpah* / zil-paw [H2153] apparently meaning to trickle, as myrrh; fragrant dropping; Zilpah, Leah's maid. She eventually becomes a surrogate mother for Leah and bears Jacob two sons, Gad and Asher.

29:25 "beguiled" - *ramah* / raw-maw' [H7411] to hurl; specifically, to shoot; figuratively, to delude or betray (as if causing to fall):--beguile.

"beguiled" - to deceive, to cause to fall, to trip up [WOT]. This is very similar to the meaning of Jacob's name (see notes at Genesis 25:26).

Jacob's anger was probably so great that Laban should have been fearful of physical harm. Rachel had been his betrothed wife for seven years, and now he had been deceived into committing adultery with another woman by his wife's father!



Leah, also, was subject to death, for her deception. Jacob had neither given a vow, nor promised any dowry to indicate he desired Leah. She was capable of stopping the deception but chose not to.

29:26 "It must not be so done in our country, to give the younger before the firstborn."

> This ancient custom still exists in India, and is sometimes observed in Egypt. It also prevailed in old imperial Germany. In India it is considered disgraceful in the extreme, and according to the Gentoo [Hindu] law a crime, for a father to permit a younger daughter to get married before the elder, or for a younger son to be married while his elder brother remains single.
>
> If the eldest daughter be deformed, or blind, or deaf, or dumb, then the younger may be married first. If a father have an opportunity to marry one of his younger daughters advantageously, he will first do all he can to get the elder one married, and until this can be done the younger cannot be married. (MCB - 58)

If this was the custom of these people, why was Jacob just now hearing about it? Wouldn't Rachel have known about it and mentioned it to her husband at some point during the seven years? Was it the

custom in their country to marry people to strangers without their consent?

Where was Rachel in all of this? Why wasn't she sounding an alarm and trying to intervene to stop Jacob from going in unto her sister? Laban must have had her bound and carried off to prevent her from giving away the deception.

If the sisters had ever been close, this would have caused an irreparable breach. They spent the rest of their lives competing against each other for the affection of their shared husband.

29:27 Jacob could have bargained aside the *prohibition* (had he known about it), but Laban wanted more - he wanted seven more years of service from his nephew because of his ability to increase Laban's herds.

Laban was a shrewd but devious bargainer. He knew Jacob had few alternatives, and none of them would get him the woman he loved.

29:28 What must that have been like? Husbands and wives are not to deny each other physical pleasure (1Corinthians 7:4), but sex can often be used as a manipulative weapon in marriage.

Leah would have tried to repair the breach in trust, but Jacob would have been a lackluster partner, thinking about the wife he should have been with and feeling like he was cheating on Rachel.

27 Fulfil her week, and we will give thee [אח־] this [Rachel] also for the service which thou shalt serve with me yet seven other years.
28 And Jacob did so, and fulfilled her week: and he gave him [אח־] Rachel his daughter to wife also.
29 And Laban gave to Rachel his daughter [אח־] Bilhah his handmaid to be her maid.

After Leah's week, Jacob was finally able to go in to his beloved Rachel. She would have tried to make Jacob forget her rival, but he could not completely ignore Leah who was owed some of his attention, also.

This story speaks to the antiquity of the Torah. Yahweh would make marrying sisters unlawful in the Torah given to Moses (Leviticus 18:18). If the Word was later edited, the Jews would have found a way to rewrite the story so a patriarch would not violate Yahweh's Law.

Did Laban have another feast for his second daughter? Probably not. There was nothing to gain from getting Jacob drunk a second time, and the lascivious comments by the other men would have led to fights (of course, Jacob would probably hear those comments for years afterward - men are pigs). Laban would have been happy to not spend the additional money.

29:29 "Bilhah" - *Bilhah* / bil-haw' [H1090] timid; Bilhah, the name of one of Jacob's concubines; also of a place in

30 And he went in also unto Rachel, and he loved also [אח־] Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when Yahweh saw that Leah *was* hated, he opened [אח־] her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name [אח] Reuben: for she said, Surely Yahweh hath looked upon my affliction; now therefore my husband will love me.

Palestine:--Bilhah, see [H1089] (*balahh* / baw-lah') to palpitate; hence, (causatively) to terrify:--trouble.

The name Bilhah is spelled identical to (albeit pronounced slightly different as) the feminine noun בלהה (*ballaha*), meaning terror or calamity. [AP]

She eventually became a surrogate mother for Rachel and bore Jacob two sons, Dan and Naphtali.

29:30 No husband in the Bible loved multiple wives equally.

The Bible permits polygamy. But in almost every instance, it depicts a polygamous marriage as an unhappy marriage. The Bible assumes this is almost always the case. Deuteronomy 21:15 begins: "If a man has two wives, one loved and the other unloved [literally, *hated*]" [RB]

Jacob had known Leah for seven years and had probably developed a familial bond with her since he planned to marry her sister, but he did not love her. The embarrassing deception (everyone in the encampment knew how Laban and Leah had duped Jacob) also made their relationship strained.

29:31 Rachel, on the other hand, must have hated her sister for her participation in the treachery committed against Jacob and herself. She would have sought to limit the amount of intimate time that Jacob would spend with Leah.

Yahweh did not assign consequences for Leah's role in the fraud, but Rachel's treatment of Leah seemed to have brought about bad ramifications for Rachel.

29:32 "Reuben" - *R'uwben* / reh-oo -bane' [H7205] from the imperative of 7200 and 1121; see ye a son; Reuben, a son of Jacob:--Reuben.

"Yahweh hath *looked upon*"

Leah conceived first despite Rachel monopolizing Jacob's affections. Both Sarah and Rebekah were concerned about not having children (initially), but Leah planned to capitalize on her fertility and her sister's barrenness.

Wives knew their relationship with their husband could be legally ended if they failed to produce a male heir. The most famous example was England's King Henry VIII. He had six wives - three of the marriages were annulled; one wife died in childbirth; one was beheaded;

then, finally, Henry died without his sixth wife conceiving a male child.

29:33-35 Three more sons! Rachel must have been livid over her sister's ability to conceive. Leah was sure that at some point, Jacob would prefer the mother of his children over the beautiful Rachel. She failed to consider that Jacob ended up working fourteen years to get Rachel for his wife - he never committed to even one day for Leah.

"Simeon" - *Shim`own* / shimone' [H8095] hearing; Shimon, one of Jacob's sons, also the tribe descended from him:--Simeon.

"*heard* I was hated"

29:34 "Levi" - *Leviy* / lay-vee' [H3878] attached; Levi, a son of Jacob:--Levi.

"my husband be *joined* unto me"

Leah was still hopeful that her husband would show her the same affection that he lavished on Rachel - possibly even supplanting her sister because of the bounty of sons she had produced.

29:35 "Judah" - *Yhuwdah* / yehhoo-daw' [H3063] celebrated; Jehudah (or Judah), the name of five Israelites; also of the tribe descended from the first, and of its territory: --Judah.

"Now will I *praise* Yahweh"

"and left bearing" - temporarily.

33 And she conceived again, and bare a son; and said, Because Yahweh hath heard that I *was* hated, he hath therefore given me this *son* also: and [אח־] she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise [אח־] Yahweh: therefore she called his name Judah; and left bearing.

30 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

30:1 Another matriarch suffered from infertility.

> A race [of people] that piously looked upon children as "an heritage from the Lord" (Psalm 127:3), seeing in them sources of strength as well as of blessing, very naturally looked upon the opposite state of childlessness as a grave misfortune. The wife who presented her husband with no such tangible blessings or supporters felt that her aim in life had been missed. [66]

The Word assures the childless that their lives are indeed precious and that Elohim will profoundly compensate

[66] Jewish Encyclopedia; *Barrenness*; https://www.jewishencyclopedia.com/articles/3229-betrothal

2 And Jacob's anger was kindled against Rachel: and he said, *Am* I in Elohim's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid [אחֹ] Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, Elohim hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

them (Isaiah 56:4-5) - though it is a comfort to everyone except the wife that is barren. [RB]

This was a competition and Rachel had fallen very far behind the leader. Despite his initial feelings over her deception at the marriage, how can Jacob not be showing some fondness for the mother of his four sons (including the firstborn)?

"Give me children, or else I die" - The inverse of her statement ended up being her reality. Jacob giving her children eventually led to her death (while giving birth to her second son - Genesis 35:16-20).

30:2 Rachel lashed out at her husband and he retorted angrily - after all, he was doing his part and Leah's sons were the proof that he was not the problem.

One of the most hurtful things a believer can say to another is, *Your suffering is God's Will* - think of Job's wife and friends.

30:3 Rachel did as Sarah did when she could not conceive. She used a surrogate (see the notes at Genesis 16:1-4). Surely Jacob would have known of the problems Abraham and Sarah suffered from using a surrogate.

"have children by her" - Hebrew: *be built up*, which in the Hebrew sounds similar to "children". [ESV]

30:4 Bilhah was given to Jacob "to wife". She was not a wife but performed a wifely function of bearing children for the infertile wife.

Did Bilhah conceive quickly, as Hagar had done, or did Rachel have to continually share her husband with the concubine (as well as her detested sister)?

30:5-6 Dan was considered a child of Jacob in every bit the same way as his four brothers from Leah. Adoption was a strong bond. Under Roman law, an adopted child had an equal status with natural children, though the reasons for their adoption often made them *preferred* to a natural child. [67] The adopted child was *chosen*, whereas the natural born child came *as-is*.

[67] *Roman Law Relating to the New Testament*; https://rsc.byu.edu/new-testament-history-culture-society/roman-law-relating-new-testament

"Dan" - *Dan* / dawn [H1835] judge; Dan, one of the sons of Jacob; also the tribe descended from him, and its territory; likewise a place in Palestine colonized by them:--Dan.

"Elohim hath *judged* me"

30:7-8 "I have prevailed" - though she knew she was Jacob's beloved wife, there was always the fear that at some point, Jacob could embrace Leah over her because of Leah's ability to produce sons. She believed she had nullified this fear by producing her own sons through a surrogate.

"Naphtali" - *Naphtaliy* / naf-taw-lee' [H5321] my wrestling; Naphtali, a son of Jacob, with the tribe descended from him, and its territory:--Naphtali. see H6617.

"With great *wrestlings* have I wrestled with my sister"

The two sons from Rachel's maid (Bilhah) are not *Aleph Tav* blessings but the two sons of Leah's maid (Zilpah) are.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took [אחר] Zilpah her maid, and gave her [אח] Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called [אחר] his name Gad.

30:9-11 Leah's role as sole childbearer had now been compromised, and the affection she craved (and was possibly starting to get because of her sons) was also compromised.

How many children did Rachel plan to have through this surrogate? Leah had to take action to change the dynamics back to where they were more favorable for her.

FOS: *Paronomasia* (Rhyming-Words)

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

The names of Jacob's sons (in the Hebrew) sound like what the mother is thinking or experiencing after the birth (except for Benjamin - Jacob changes his name from what Rachel named him - Verse 33:18) [e.g., naming a son "Don" because he was born at dawn]

29:32 *Reuben* means *See, a son* // 29:33 *Simeon* sounds like the Hebrew for *heard* // 29:34 *Levi* sounds like the Hebrew for *attached* // 29:35 *Judah* sounds like the Hebrew for *praise* // 30:3 *be built up*, which sounds like the Hebrew for *children* // 30:6 *Dan* sounds like the Hebrew for *judged* // 30:8 *Naphtali* sounds like the Hebrew for *wrestling* // 30:11 *Gad* sounds like the Hebrew for *good fortune* // 30:13 *Asher* sounds like the Hebrew for *happy* // 30:18 *Issachar* sounds like the Hebrew for *wages* or hire // 30:20 *Zebulun* sounds like the Hebrew for *gift* [68]

[68] Hebrew-English Interlinear ESV Old Testament (2013); Blair, Thom, Editor

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called [אחי] his name Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought [אח] them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

Though her intimate time with Jacob was probably severely limited, she sacrificed what little she had to allow Zilpah to bring about more children for her husband.

Rachel requesting a surrogate made sense because of her barrenness, but Jacob's response to Leah's request should have been, *Really?* Why complicate the relationships he already had, unless he preferred to go in to Zilpah ("to trickle, as myrrh; fragrant dropping") rather than Leah.

"Gad" - *Gad* / gawd [H1410] Gad, a son of Jacob, including his tribe and its territory; also a prophet:--Gad. see H1413 (*gadad* / gaw-dad') to crowd; also to gash (as if by pressing into):--assemble (selves by troops), gather (selves together, self in troops).

"A *troop* cometh"

"A troop cometh" - Leah planned to produce as many children through Zilpah as needed to maintain an advantage over Rachel.

The name Gad indicates a fortune for which a troublesome, invasive effort is made. There are plenty of words to indicate treasure or felicity, but Leah, who named the son of her maid, chose a name associated with plunder, גד Gad. [AP]

30:12-13 "Asher" - *'Asher* / aw-share' [H836] happy; Asher, a son of Jacob, and the tribe descended from him, with its territory; also a place in Palestine:--Asher. see H833 ("to be straight (used in the widest sense, especially to be level, right, happy").

"*Happy* am I, for the daughters will call me blessed"

The verb אשר (*'ashar*) covers a decisive progression or a setting right, and is often applied to describe happiness and prosperity (*right on!*). Apparently, the Canaanites found *progressing* so pleasing that they adored a goddess with the feminine variant of this name: אשרה (*Asherah*, 1 Kings 15:13), often referred to by the plural אשרות (*Asheroth*, Judges 3:7). [AP]

30:14 It appears both Leah and Rachel have been taught about the 'magical' qualities of mandrakes - Reuben had obviously been taught the same superstition by Leah or Zilpah.

The act of the son *giving a gift to his mother* is the *Aleph Tav* blessing (the same in the following Verse), not the actual mandrakes.

"Mandrakes" - genus of six species of hallucinogen-

ic plants in the nightshade family native to the Mediterranean region. The plants are particularly noted for their potent roots, which somewhat resemble the human form and have a long history of use in religious and superstitious practices.

In ancient times it was used as a narcotic and an aphrodisiac, and it was also believed to have certain magical powers [for] healing, inducing love, facilitating pregnancy, and providing soothing sleep. Mandrake is still used occasionally in homeopathic and folk medicine and has applications in modern witchcraft and occult practices. [69]

the root easily form[s], by pinching it, into the shape of a man. Hence its name; also supposed to be and used as a "love-philtre" [love-potion]. Arab - "apples of Satan". [EWB]

Rachel was desperate to become pregnant and was willing to try mystical charms to achieve her goal.

30:15 Leah made an astounding accusation - she was the one who underhandedly took Rachel's husband. Rachel, as the favored wife, no doubt restricted access to their shared husband, so Leah used guilt and a bribe to get an extra evening with Jacob.

> **15** And she said unto her, *Is it* a small matter that thou hast taken [אח־] my husband? and wouldest thou take away [אח־] my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.
>
> **16** And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

"he shall lie with thee" - *sha-kab* / shaw-kab' [H7901] to lie down (for rest, sexual connection, decease or any other purpose):--X at all, cast down, ((lover-)) lay (self) (down), (make to) lie (down, down to sleep, still with), lodge, ravish, take rest, sleep, stay.

Rachel trivialized Leah's longings as nothing more than a base, physical urge. Still, she was willing to share Jacob to get the magical potential of the mandrakes, hoping to end her infertility.

30:16 Leah took no chances and went out to the fields to meet Jacob before he could come back and settle in with Ra-



"Magical" Mandrakes

[69] Britannica Dictionary: *Mandrake*; https://www.britannica.com/plant/mandrake-Mandragora-genus

17 And Elohim hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, Elohim hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, Elohim hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called [אחר] his name Zebulun.

chel. She felt the need to explain why he "must come in unto [her]" - did Jacob have to honor their bargain?

He did honor it to the extent that he slept with Leah, but the Word uses the same verbiage (*lie* / *lay*) that Rachel used to diminish the act. Of course, how excited should Jacob have been to learn that his affection was purchased for some vegetables - pagan-ritual vegetables, to boot?

30:17-18 These two Verses are confusing because Leah *purchased* Jacob for herself for one night and it says she conceived, but the next Verse states that Leah gave her "maiden" ([H8198] - a female slave (as a member of the household):--(bond-, hand-)maid(-en, -servant), wench, bondwoman, woman-servant) to Jacob, implying that Zilpah slept with him - or was she stating *she* was a slave to Elohim, or Jacob, or both.

It may be saying that she appealed to Elohim by claiming she gave herself to her husband without using talismans or potions and asked Him to bless her with another son.

Leah appeared to be more in line with the faith of Jacob than Rachel was. Rachel was not above using charms (mandrakes) and even stole her father's idols (Genesis 31:19).

It may be that she acknowledged the spiritual blessings that Jacob continually received or it could be a stratagem to woo Jacob away from Rachel. Still the Christ-line passes through a son of Leah (Judah) and the family of priests are directed to be of the line of Levi. Neither of these come from the sons of Jacob's favorite wife.

"Issachar" - *Yissaskar* / yis-saw-kawr' (strictly yis-saws-kawr') [H3485] from 5375 and 7939; he will bring a reward; *Jissaskar*, a son of Jacob:--Issachar.

"Elohim hath *given me* my hire"

30:19-20 Leah conceived again and bore a sixth son! Jacob may not love Leah, but Elohim did. Still, she did not give up hope that Jacob would desire the mother of his many sons.

"dowry" - *zebed* / zeh'-bed [H2065] a gift:--dowry. It appears Leah used this word for "gift" because it resembles the name she gave her son.

"Zebulun" - *Zbuwluwn* / zeb-oo-loon' [H2074] from 2082; habitation; Zebulon, a son of Jacob; also his territory and tribe:--Zebulun. see [H2082] (*zabal* / zaw-bal') to inclose, i.e. to reside:--dwell with.

"now will my husband
dwell with me"

The name Zebulun is related to the verb, זבל (*zabal*), meaning to exalt or honor: The verb *zabal* means to exalt or honor and occurs only once in the Bible. The noun, זבל (*zebul*) occurs five times and refers to some lofty abode, which is designed to honor the occupant: "Glorious Dwelling Place". [AP]

30:21 Rachel must have been distraught to find out that Leah was pregnant with a seventh child - possibly another son.

"Dinah" - *Diynah* / dee-naw' [H1783] justice; Dinah, the daughter of Jacob:--Dinah.

The name Dinah is the feminine form of Dan and both come from the verb, דין (din), meaning to judge or plead. Was Leah mocking the son of Rachel's maidservant?

Jasher 28:27-28 reports that the Leah and Rachel's mother was named Adinah (who was, also, initially barren), and it could be she was named such to honor her.

30:22 "Elohim remembered Rachel" - this is the same verbiage as

21 And afterwards she bare a daughter, and called [אח־] her name Dinah.
22 ¶ And Elohim remembered [אח־] Rachel, and Elohim hearkened to her, and opened [אח־] her womb.
23 And she conceived, and bare a son; and said, Elohim hath taken away [אח־] my reproach:
24 And she called [אח־] his name Joseph; and said, Yahweh shall add to me another son.

when Noah had been in the midst of the Flood for 40 days (Genesis 8:1). He *marked* or *was mindful of* Rachel and her prayers.

30:23-24 She was blessed to have finally given birth, but she was still waging war with her sister and felt she needed to bear more sons to ensure she did not lose the affection of her husband to the one who had produced six sons so far.

"Joseph" - *Yowceph* / yo-safe' [H3130] future of 3254; let him add (or perhaps simply active participle adding); Joseph, the name of seven Israelites:--Joseph. see [H3254] (*yacaph* / yaw-saf') to add or augment (often adverbial, to continue to do a thing):--add, + conceive again, continue, exceed.

"Yahweh shall *add to me another*"

She essentially named her firstborn, *you are not enough*.

> Yosef means, "to add" and Asaf, to take away, This was a prophetic name for Joseph, because in a few years Joseph would be taken away from his

25 ¶ And it came to pass, when Rachel had born [את־] Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* [את־] my wives and [את] my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that Yahweh hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

father, and then many years after that added back in. [BBC]

30:25-26 It appears everything that took place between Jacob's marriage to Leah (Genesis 29:21-23) and this Verse happened during the seven years he served after being given Rachel.

Jacob had eleven sons and one daughter (seven of which come from Leah) during these seven years. Joseph is often depicted as being considerably younger than his other brothers, but he was only six to seven years younger than Reuben, the eldest, and possibly only a year younger than Zebulun.

Jacob spoke to his father-in-law as if he was Laban's indentured servant. He was a free man and he had *purchased* his wives with the fourteen years of service he had performed. He should be able to pack up and leave any time he wanted.

He knew, though, the character of Laban, and Jacob resided in the midst of Laban's clan. Jacob feared that without Laban's blessing, he could have his wife and children taken from him by force from Laban and his kin.

30:27-28 "learned by experience" - *nachash* / naw-khash' [H5172] to hiss, i.e. whisper a (magic) spell; generally, to prognosticate:--X certainly, divine, enchanter, (use) X enchantment, learn by experience, X indeed, diligently observe.

Laban was a snake (think the Garden of Eden and Eve [BBC]). It was believed his idols could answer direct questions - did they tell him of Yahweh's blessings (see notes at Genesis 31:19)?

Laban could also do the math - eleven young sons will grow up to be eleven young men, capable of doing considerable work. Still, Laban was seeing much increase from the labors of Jacob, so keeping him working was preferable to the future labor of the children. He could always take custody of the children later, through another of his fictional customs.

30:28 Using the wives and children as hostages would not give him the willing, diligent worker he had come to rely upon, so he asked Jacob to *name his price*. He could (and would - several times) change those wages when it suited him.

30:29-30 Jacob reiterated Laban's words for emphasis. He wanted Laban to know that he knew that Laban's wealth was a result of spiritual blessing from the Yahweh of Jacob, not Laban's gods or idols.

Jacob was at least in his mid-50s (Genesis 26:34), and he needed to provide for his family's future.

30:31 Laban was a skilled, but sleazy negotiator. He wanted Jacob to name his price so he knew the most Jacob was asking for and could then haggle him down further.

It would be like selling a car and the prospective buyer says, "What is the least you will take?" If you say, "$5000", they then reply with, "Will you take $4000?" They don't want to know what is *the least you will take* - they want to know where they can begin to haggle from.

Laban would prefer to pay in coin. Silver or gold does not appreciate in value as much as livestock that grows immensely with good stewardship. Besides, he was a skillful thief and could later figure out a way to separate Jacob from his money - he had gotten the better of Jacob before.

30:31-32 Jacob did not want silver or gold - he, too, knew Laban's nature. He wanted something that could not be easily hidden, if taken.

30:33 Jacob proclaimed that he should be counted as a thief if any of his herds were not speckled or spotted. Unspoken was that the converse would also be true, for Laban would not be able to hide such odd-looking sheep and goats among his herds.

30:34-36 Laban immediately saw a sudden but unscrupulous opportunity. He delayed Jacob's inventory long enough for his sons to steal all the

29 And he [Jacob] said unto him, Thou knowest [אח] how I have served thee, [אח] and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and Yahweh hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he [Laban] said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the [אח־] he goats that were ringstraked and spotted, and all the [אח] she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

speckled livestock that should have been Jacob's, and he sent them away - probably to be sold to a distant buyer.

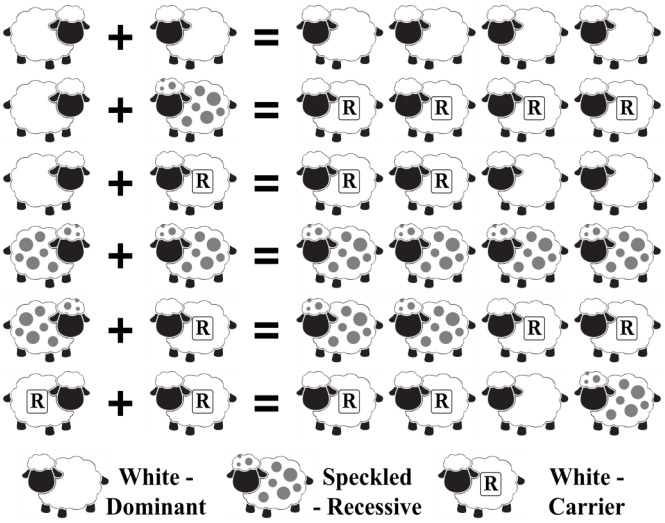
30:37-39 Did Jacob anticipate this? He had tended Laban's herds for over fourteen years - he knew how many sheep and goats should have been his.

The Word does not record an angry confrontation that should have followed the theft. It just states that Jacob started to take steps to *make* the flocks speckled and spotted.

I am no expert on animal husbandry, but I am pretty sure that the genetics of an animal's offspring is not determined by what the parents are looking at when they copulate.

> If a sheep inherits the gene for white pattern from either or both parents, it will be white. That is because the white gene is "dominant" over all the other genes . . . A white sheep may be carrying one of the other genes in the series (most often "self colour") and on average will pass it on to half its lambs. If one of these white "carrier" sheep mates with another white "carrier" sheep, and if the offspring happen to inherit the coloured gene from both parents, the result is coloured lambs. [70]

The watering troughs were a common location for the animals to mate since they were all gathered



[70] Genetics of Coloured Sheep; https://www.colouredsheep.org.nz/genetics-of-coloured-sheep/

together in close quarters, and the males would do what males do while waiting for their turn at the trough.

Jacob claimed that Elohim gave all of Laban's flocks to himself (Genesis 31:9-12) in retribution for Laban's unethical dealings with Jacob.

Rather than just make all the cattle spotted overnight - which would have caused everyone to freak out and probably overreact, possibly causing the death of Jacob - Elohim gave Jacob a plan for supernaturally changing Laban's flocks (doing it naturally was possible, but many more generations would have been necessary) over a short period of time and made Jacob a partner in his own increase.

The increase would then happen gradually so that Jacob could afford to hire servants to manage and protect the increase from Laban and his family. The size of Jacob's increase (and Laban's decrease) would not be obvious at first, but would be hard to reverse, once discovered.

30:40 Jacob did know about animal husbandry and genetics, and he would not let Laban's unspotted animals mate with the females, giving the herds a greater possibility of passing on recessive genes by using only Jacob's speckled male animals.

38 And he set [את] the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid [את] the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

30:41-42 Jacob, like any competent animal breeder, did not allow his animals to breed with feebler animals. He did allow Laban's flocks to breed with them, giving the impression (without close inspection) that Laban still had a large number of animals.

30:43 Jacob was able to carry out this deception in plain sight, and he became quite wealthy as a result of Laban's apparent lack of interest in what Jacob was doing.

31 And he heard [אח־] the words of Laban's sons, saying, Jacob hath taken away [אח] all that *was* our father's; and of *that* which *was* our father's hath he gotten [אח] all this glory.

2 And Jacob beheld the [אח־] countenance of Laban, and, behold, it *was* not toward him as before.

31:1 The pretense would not have been able to be maintained indefinitely.

We don't know how many sheep Laban had at the beginning of this agreement, but for every 100 females, Jacob could have produced an average of 6400 lambs over a six year period of time. Since Laban had praised Jacob for the earlier increase, He could have started with many thousands.

Multiply that number by 64!

The herds would have been several hundred-thousand strong - most of which would have been speckled. Laban's sons (presumably the ones who stole Jacob's animals in Verses 30:35-36) were now accusing Jacob of what their father and they had actually been guilty of: dishonest gain.

"taken away all" - the sons were not saying that Jacob had *taken* everything that was Laban's, but rather that the increase that Jacob had produced should belong to their father and that Jacob failing to *give* the increase to Laban's flocks amounted to theft. Laban ominously inferred the same thing when he pursued Jacob (Verse 43) with the intent to plunder what was Jacob's.

The tenth Commandment addresses the lust for other people's belongings and the destructive nature of envy:

> Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's. (Exodus 20:17)

Laban had counted on Jacob to remain being a pushover, so he did not supervise what Jacob was doing with the flocks. He also could have instructed his sons to learn the animal husbandry skills that his son-in-law seemed to benefit from.

Laban could have prevented the transference of his flocks through oversight, but his energies were spent scheming rather than producing.

31:2 Laban had acted like an agreeable father-in-law because he believed that Jacob could be counted on to produce wealth for Laban. Once Laban learned that was no longer the case, he became antagonistic toward his son-in-law because he had been bested at his own game by someone he considered to be a sucker.

Both the sons words and Laban's behavior are *Aleph Tav* blessings because they help convince Jacob to leave Haran and return to the land of the Covenant.

Laban was now dangerous, because his desire for wealth was stymied by his inability to produce it himself, and his prosperity-producing chump of a son-in-law turned out to not be the pushover Laban thought he was. If he was unable to figure out a pretense for confiscating Jacob's herds, he was going to have to resort to violence to get what he thought he should have.

31:3 Yahweh recognized the signs of impending conflict and told Jacob it was time to return to his family's home and assured him that Jacob still had His protection.

31:4 Jacob called his wives out to the flocks rather than talking to them when he returned. Laban probably had informers (local herdsmen and/or servants) within Jacob's camp - Zilpah and Bilhah were not invited either. Jacob did not want the word of what he planned to do to get out before his plan was ready to execute, and he wanted his wives' assent.

Though all societies of the time were male-dominated, Jacob brought his wives into the decision-making process before he executed his plans.

3 And Yahweh said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.
4 And Jacob sent and called Rachel and Leah to the field unto his flock,
5 And said unto them, I see your [אח־] father's countenance, that it *is* not toward me as before; but the Elohim of my father hath been with me.
6 And ye know that with all my power I have [אח־] served your father.
7 And your father hath deceived me, and changed [אח־] my wages ten times; but Elohim suffered him not to hurt me.

31:5-13 Jacob explained the situation that they were now in. Though they had been living with or around him for twenty years (surely they both took an interest in him even before their marriages), they were probably never told about how Elohim was abundantly blessing his management of the flocks. Had the women known and mentioned it to anyone else, the transfer of flocks would have been discovered sooner.

He may not have told them about the numerous times their father had swindled him (and them as well since the thefts affected his whole family), either, because Laban was their father and life would have been even more unpleasant if they were forced to choose between their husband and their father.

He admitted that even though he worked diligently, their wealth was not the result of his actions, solely. He also shared that the idea of going back to his

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus Elohim hath taken away [אֵת־] the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

11 And the angel of Elohim spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen [אֵת] all that Laban doeth unto thee.

13 I *am* the El of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

homeland (after twenty years) was not his idea - in case they started to balk at having to leave their home and family.

In the Army, we cautioned our infantry buddies about marrying a local girl (local to the Post we were stationed at). Everything was great until the soldier got orders to transfer to a different assignment at a different Post, and the wife now had to leave their family and friends. Most wives made the move, but life was unpleasant for the soldier for a significant period of time. Some, though, refused to make the move, resulting in a divorce.

31:7 "hurt" - *ra`a`* / raw-ah' [H7489] properly, to spoil (literally, by breaking to pieces); figuratively, to make (or be) good for nothing, i.e. bad (physically, socially or morally):--afflict, + displease, (be, bring, do) evil (doer, entreat, man), do harm, (do) hurt, (behave self, deal) ill, X indeed, do mischief, punish, still, vex, (do) wicked (doer, -ly), be (deal, do) worse.

Elohim did not allow Laban to financially or physically cause lasting harm to Jacob. The word is closely related to the word for shepherd (*ra`ah* / raw-aw' [H7462] - to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend): companion, keep company with, devour, eat up, evil entreat).

31:11-13 Jacob referred to the angel as the messenger of the Most High God but said that the angel referred to itself as the god of the area of Bethel. The wives may still be struggling with monotheism, and Jacob was trying to explain in a way they would understand.

We know that Rachel later stole her father's idols (Verse 31:19). She

must have believed they had power and wished to have the benefit of them, as well as the protection of Elohim. This was very common among polytheists who embraced Elohim - they wanted to add El to what they already worshipped, not replace what they already idolized.

31:14-16 Rachel and Leah, surprisingly, were in agreement with Jacob's plans. They knew their father and his insatiable desire for riches would not stop him from ruining them, also.

Since all the children were still minors, if something were to happen to Jacob, Laban would inherit everything and be guardian - able to dispose of all their property without their input or consent.

> Now Jacob's *mohar* [dowry - H4119] for his wives had been paid in labor to Laban, not in cash, so the charge was irrelevant unless the practice in Paddan-aram at least, was to return ultimately the whole or a significant part of the mohar to the daughters, presumably as a kind of insurance fund for them in case of the death of their husband. In later centuries a girl's father apparently often kept the mohar intact, as a kind of trust fund for her use in a time of trouble. [71]

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which Elohim hath taken from our father, that *is* our's, and our children's: now then, whatsoever Elohim hath said unto thee, do.

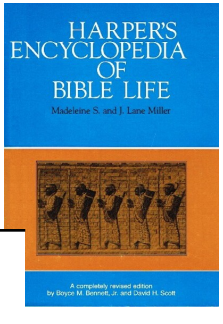
17 ¶ Then Jacob rose up, and set [אח־] his sons and [אח] his wives upon camels;

18 And he carried away [אח־] all his cattle, and [אח] all his goods which he had gotten, the cattle of his getting,

As much as they hated each other, they loved and trusted Jacob more than their own father. They witnessed what their father was unable to produce and what the Elohim of Jacob was able to produce, so they chose Jacob and Elohim.

31:17-19 Jacob chose a time when Laban would be gone from Haran. His tents must have been close to Laban's because Rachel stole Laban's idols, and she presumably would not have traveled very far, in the midst of their clandestine escape, to carry out this bit of subterfuge.

The idols were thought to be able to answer questions asked of them, through the life force of a firstborn child that was sacrificially slain to give the effi-



[71] *Harper's Encyclopedia of Bible Life*: Marriage; 3d Ed. [1978]; Harper & Row Publishers; San Francisco, CA

which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear [אח־] his sheep: and Rachel had stolen [אח־] the images that *were* her father's.

20 And Jacob stole away [אח־] unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over [אח־] the river, and set [אח־] his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took [אח־] his brethren with him, and pursued after him seven days' journey; and they overtook [אח] him in the mount Gilead.

gy power (Jasher 31:40-43). Did Laban slay his firstborn to inspirit his idols?

Rachel believed in their power and stole them so her father. Did she want to use their power or to deny her father from asking the images where Jacob was going.

31:20 "stole away unawares to Laban" - Hebrew: *stole the heart of Laban*. Many interpretations are possible and they probably are all concurrently valid:

1) *Jacob's took all the spotted animals* - Jacob's flocks would be a significant portion of the overall herds - Laban had not figured out how to confiscate the speckled and spotted animals yet.
2) *Jacob took Laban's children and grandchildren* - Laban's future. Our children are our legacy, so leaving with his wives stole a familial bond.
3) *Jacob was Laban's best worker* - Laban counted on keeping Jacob in his employ for the foreseeable future - good help is hard to find.
4) *Rachel took the objects of his faith.*

31:21 Traveling with so many animals and possessions would have been problematic, especially when they crossed the Euphrates River (even though it would not be as deep and wide as it would be further downstream toward the Persian Gulf).

"mount Gilead" - Hebrew: *hill country of the Gilead*. Though it is also mentioned in Judges 7:3, there is no known mountain with this name.

"Gilead" - *Gil`ad* / ghil-awd' [H1568] Gilad, a region East of the Jordan; also the name of three Israelites:--Gilead, Gileadite. see H1567 - (*Gal`ed* / gal-ade') heap of testimony; Galed, a memorial cairn East of the Jordan:--Galeed.

31:22-23 Laban knew about his idols being stolen, so he either traveled to his encampment first and discovered the theft, or the person that told him about Jacob's escape also mentioned the missing idols.

Jacob had a three-day head start, but Laban traveled the same distance in seven days that it took Jacob to traverse in ten days. Laban was tenacious in his pursuit.

31:24 Elohim knew Laban's evil intentions once he was able to overtake Jacob, so He intervened in a dream to threaten Laban. The threat was only tentatively received.

31:25 The Word states Laban pitched his tent in the hill country of Gilead, but this was 400 miles (sixteen days for a camel) away. Either both camps were pushing their animals to their limits (twice their normal rate - which was possible because Jacob was trying to escape) or the region of Gilead was larger in Jacob's day.

When Moses and the Israelites left Egypt, they maintained a rapid rate of travel for four weeks (Exodus 16:1) interspersed with five encampments and a Red Sea crossing,

It appears that Laban overtook them at night, so they set up their tents across a valley from Jacob's large camp. The terrain and the configuration of Jacob's camp would have been unfamiliar, so Laban would not have wanted to take action against Jacob until it was

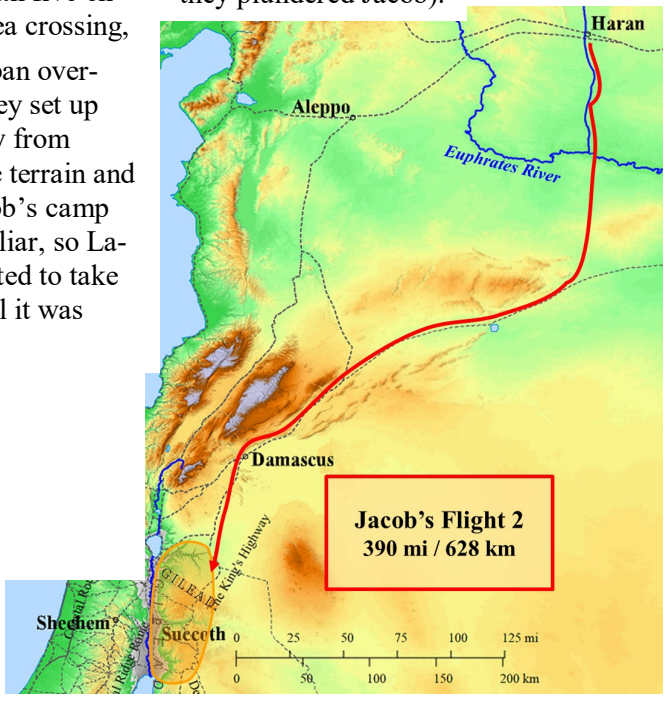
24 And Elohim came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 ¶ Then Laban overtook [אחר] Jacob. Now Jacob had pitched his [אחר] tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

light - not least of all because night conflicts could cause extensive unintended bloodshed (Judges 7:20-22; 2Chronicles 20:22-24).

"Brethren" - *'ach* / awkh [H251] a brother (used in the widest sense of literal relationship and metaphorical affinity or resemblance (like 1)):--another, brother(-ly); kindred, like, other.

Think, "Band of Brothers" - they were not necessarily family, but, certainly members of the encampment that Laban enticed to go with him (probably offering a portion of the spoils when they plundered Jacob).



26 And Laban said to Jacob, What hast thou done, that thou hast stolen away [אח־] unawares to me, and carried away [אח־] my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from [אח] me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the Elohim of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen [אח־] my gods?

31:26-27 Who was he kidding? His daughters (Jacob's wives) were not restrained and were not pleading to their father to be rescued.

He kept adding to the things he would have done in a farewell celebration, as if he was trying to convince himself, also.

Laban had other plans for his encounter with Jacob, but he was taking the threat from Elohim seriously - for now.

It was obvious that Jacob did not kidnap his own wives and children, but Laban was helplessly struggling to bring charges against Jacob without violating the heavenly threat. He wanted the bounty that was spread out before him, but he was unable to formulate a valid, legal charge against Jacob.

He was not above making a false charge against his son-in-law, so he could take action against him, but he needed to be mindful of the spiritual peril his false words could put him in.

He was also mindful of the kinsmen he brought with him. He may not have shared his dream with them (would they have continued to help if he had?), and they were probably getting agitated with Laban and his lack of action. Laban appeared to be "damned if he does (take action) and damned if he doesn't".

31:27-28 Laban was finally reduced to chastising Jacob over the etiquette of leaving Haran the way he did. Hardly a charge that would have legitimized his seizing of Jacob's livestock (the original reason for the pursuit).

31:29 Laban was sounding a little goofy, so he admitted that he was not saying and doing what he wanted to say and do because of the dream he had.

31:30 Afraid that he might have overstepped the limitations Elohim placed on him, Laban offered up an excuse for Jacob's flight, but he follows it up with an accusation concerning the theft of his idols.

FOS: *Polyptōton* (Many Inflections) - "thou sore longedst" - Hebrew: *longing thou hast longed*.

31:29-30 "The Elohim of your father" versus "my gods" - Laban, no doubt, wanted his gods so he could ask them whether or not he needed to fear the Elohim of Jacob's father (most polytheists believe their local gods are more powerful than the gods of foreigners - of course, neither one of them was *local* at that point). He was not taking any chances until he retrieved his idols.

31:31 Jacob answered the question asked in Verse 27. Any conflict with Laban and the inhabitants back at the Haran encampment would have produced casualties and other unintended collateral damage. Even if he would have defeated Laban, Jacob would have still lost because he would have had the blood of his wives' father and/or other family members on his hands.

He faced the same dilemma now if Laban got violent.

31:32 Jacob was in a strong position with respect to his father-in-law, and then he jeopardized it by making an ostentatious proclamation. People often make exaggerated claims when they *know*, without a doubt, that they are in the right and believe the accusations against them are wholly without merit.

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force [אח־] thy daughters from me.
32 With whomsoever thou findest [אח־] thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

Jacob's sons made a similar proclamation when confronted with an accusation of stealing Pharaoh's silver cup while in Egypt (Genesis 44:7-9). They effectively condemned their brother Benjamin to death.

Jephthah, a judge of Israel, made an ill-advised vow that if Yahweh would give him victory in battle with the Ammonites, he would sacrifice the first thing that came out the door of his house when he returned. After the victory, his daughter (his only child) was the first to come out the door to greet him upon his return (Judges 11:30-35). Fear not, he doesn't kill her, but she was assigned as a tabernacle attendant - similar to being a nun. See also, King Saul's oath (1Samuel 14:24-45).

The Code of Hammurabi mandated death for anyone who stole any "property of a god" - stealing the god itself probably carried the same punishment. [HC #6 and #9] Jacob was acknowledging the code that was likely used in Haran.

31:33-34 Laban only went into five tents. Did he assume he would not find them and did a quick search as a show?

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken [את־] the images, and put them in the camel's furniture, and sat upon them. And Laban searched [את־] all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not [את־] the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched [את־] all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

"searched" - *mashash* / maw-shash' [H4959] to feel of; by implication, to grope:--feel, grope, search.

Laban was doing a more thorough search of Rachel's tent - was he told she was seen entering the tent where he kept his idols or did he do the same in Jacob and Leah's tents?

The "brethren" may have searched other tents, but the idea of Laban's men debasing Jacob's men by rifling through their possessions would have been a catalyst for violence. Laban would not want to risk that yet.

31:35 Laban, a prolific liar, believed everyone lied to him, but menstruation was so repulsive to Laban that he did not care to discover if she was lying or not.

The consequences of Laban finding the idols with Rachel would have been immense. Laban could have demanded his daughter's death (based on the law and Jacob's prior urging) unless Jacob would agree to:

- give Laban all his livestock, or
- return to Haran and serve Laban another twenty years, or
- anything!

31:36-41 Jacob finally lost his temper, and castigated Laban. He had been wanting to unload for many years and began to lambast Laban with his grievances from the last twenty years.

"Twenty" - a number signifying "disappointed expectancy". [NIS]



Bartolome Esteban Murillo (1667)

31:39-40 Jacob addressed the extremes he faced, presumably while Laban and his brethren were safe and comfortable back in their encampment.

Shepherds often slept in the doorway of an enclosure if there was no gate - nothing could get to the sheep and the sheep could not get out (see drawing below). Yeshua referred to himself as the door to the sheepfold - the shepherd (John 10:1-9).

FOS: *Metonymy* (Change of Noun) - Effect. "drought" for the effects of the unrelenting heat and "frost" for the unrelenting cold. Both effects produced many sleepless nights.

Laban had obviously never shown Jacob any gratitude for his conscientious labor during the decades he worked for him. His thoughts of Jacob involved conniving rather than appreciativeness. Every good manager knows that employee retention is improved with consistent acknowledgment of good work.

31:42 Laban's admission of Elohim's admonition may be what gave Jacob the courage to confront Laban. Jacob probably was not comfortable doing this in previous situations because Laban was the father of his wives. Forcing them to choose sides may not have ended with the result he wanted, so it was best not to push it.

Without the [אח־] affliction, would Jacob have ever left Haran? Would he have stayed if life was good and Laban was kind?

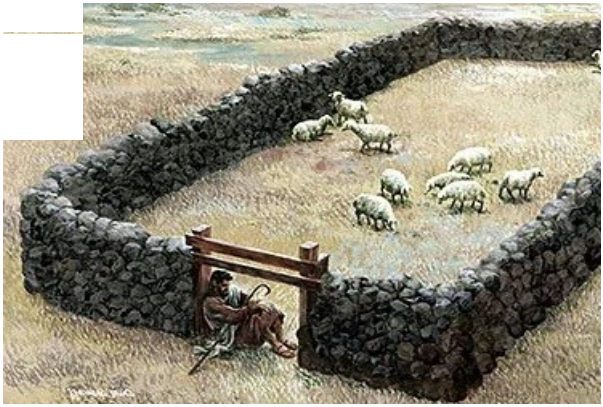
38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed [אח־] my wages ten times.

42 Except the Elohim of my father, the Elohim of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. Elohim hath seen [אח־] mine affliction and [אח] the labour of my hands, and rebuked *thee* yester-night.



43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

31:43 The first part of Laban's statement was chilling - Laban laid claim to *all* that Jacob possessed. The servants Jacob had acquired would have come from among Laban's people, so if they were forced to fight against him, they likely would have abandoned Jacob.

When Laban first met Jacob, he addressed him as his *brother* (no doubt something similar to, "nephew", but the Torah predates the use of this title), but now he addressed him as he would an indentured servant, who forfeited any wives or children, if they are provided by the master (Exodus 21:2-4).

No legitimate case can be made for indentured servitude. Jacob paid a sizable "bride service" (through extended labor) for both wives and bargained for his compensation after fulfilling the earlier arrangement. Neither of these were done by indentured servants, but Laban never let facts get between him and what he wanted.

Jacob would have once again been alone and penniless if not for the intervention of Elohim.

Four hundred years later, Pharaoh chased after the Israelites to reclaim what he thought was stolen. That ended in more severe consequences than Laban suffered.

Rather than admit that he feared the retribution of Jacob's God, Laban tried to pass himself off as a caring father and grandfather.

31:44 The speaker is not identified, but it seems that Laban asked for a covenant to be *cut* between the two of them based on what appears to be a continuation of the previous Verse. It seems out of character for him to propose a covenant, so it may be Jacob talking here, wanting more than a pinky promise from his deceitful father-in-law.

31:45-46 Jacob and his "brethren" (the same word [*'ach*] used to describe the men accompanying Laban - here meaning the men Jacob had hired to help tend the massive herds he had produced over the years) set up a stone memorial similar to the one he erected during his journey to Haran. (see Genesis 28:18-20).

31:47-48 "*Jegarsahadutha*" - "heap of the testimony" [H3026] versus "Galeed" - "witness-pile" [H1567].

31:49 "Mizpah" - *Mitspah* / mits-paw' [H4709] the name of two places in Palestine:--Mitspah. see [H4708] - (an observatory, especially for military purposes:--watch tower).

Mizpah is now located in the hill country of Gilead, but either the site was misidentified or the timeframe for both parties' travel to Mizpah was incorrectly stated.

31:50 Laban appeared to be threatening Jacob. The man who cheated his younger daughter on her wedding day, the man who *forced* multiple wives on Jacob, and the man who had fully intended to abduct his daughters away from their husband and plunder their wealth for his benefit was telling Jacob not to acquire any more wives or afflict ("browbeat, abase, or defile") his daughters. The audacity of this guy was amazing.

He even invoked Elohim's name to try to claim some measure of legitimacy with Jacob after decades of unethical behavior.

31:51-53 Laban claimed credit for the stone memorial that Jacob set up - he was obsessed with his self-importance.

47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah; for he said, Yahweh watch between me and thee, when we are absent one from another.

50 If thou shalt afflict [את־] my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, Elohim *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over [את־] this heap to thee, and that thou shalt not pass over [את־] this heap and [את־] this pillar unto me, for harm.

53 The Elohim of Abraham, and the Elohim of Nahor, the Elohim of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

They swore a type of non-aggression pact, asking the God of Jacob and the gods of Laban to witness the pact - and presumably to punish the violator of the peace.

31:54 A sacrifice was made (by Jacob, of course), and a meal was made from the sacrificed animal.

In ancient Biblical times a "covenant ("*b'rit*")" was sealed with a meal - these covenants were common in ancient Biblical times. The bond was sealed by both parties vowing, often by oath, that each, having equal privileges and responsibilities would carry out their assigned roles.

Covenants, as illustrated in the Book of Genesis, had several common elements. There were usually promises or commitments which were made, to which the parties bound themselves.

There was often a sacrifice made, followed by a meal, which partook of some of the sacrifice. There was also a memorial, some kind of physical token of the oath, which served to remind the parties of their commitments.

There was also a curse attached to the one who broke the covenant which he had made and there was always a sense of solemnity in the making of a covenant, for it was a serious step of commitment. [72]

Jasher 31:54-63 relates that following their covenantal feast, Laban sent one of his sons to Esau to decry how Laban had been wronged by Jacob, who, he claimed, had stolen his wealth and daughters, and that Esau should do what he thought proper. He made it sound similar to how Esau had been *wronged* by Jacob to inflame old hatreds. He even told Esau where Jacob was and what direction he was traveling.

If Esau were to take revenge after all these years, Laban could then claim guardianship of the widows and their wealth (or at least as much as he could weasel out of Esau - any portion of which would have been more than he now had). Additionally, he would be able to add eleven new men to his compound that he could employ as laborers when they were old enough.

Laban thought he was safe from the curse of the covenant he had just sworn because his son violated the oath, not him, but Elohim was not mocked and "smote him" (Jasher 36:7).

The part of the Jasher narrative following the feast was plausible based on what we know of Laban and his character, but the rest of the narrative, leading to Esau "embracing, kissing, and weeping upon the neck of Jacob" (Genesis 33:4) does not conform with an Esau who was riled up to the point he was again ready to kill his brother - or maybe Laban's scheme had the opposite effect (see notes at Genesis 32:6).

[72] Biblical Covenants & Meals; http://www.pray4zion.org/BiblicalCovenantsandMeals.html

31:55 Neither "grandson" nor "granddaughter" is a title that is used in the Torah (or anywhere else in the Bible). Laban kissed his daughters and his grandchildren - Jacob was snubbed.

32:1-2 "Angels" - *mal'ak* / mal-awk' [H4397] to dispatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):--ambassador, angel, king, messenger.

"met" - *paga'* / paw-gah' [H6293] to impinge, by accident or violence, or (figuratively) by importunity:--come (betwixt), cause to entreat, fall (upon), lay, light (upon), meet (together), pray, reach, run.

The angels were not there specifically to meet Jacob, but he was again given spiritual sight so that he could witness the divine works of Elohim. They appear to be waiting to be given a message or a mission. They have to wait somewhere, why not wait by the Jabbok River (most references place Mahanaim close to were Jacob crossed the Jabbok)?

Possibly their mission was just to be seen by Jacob, so he would know he was not alone, and to help allay any fears he had about a possible confrontation with Esau.

"Mahanaim" - *Machanayim* / makh-an-ah'-yim [H4266] dual of

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed [אח] them: and Laban departed, and returned unto his place.

Verse 31:55 is Verse 32:1 in the Hebrew Bible. All the Verses in chapter 32 are one number greater than the corresponding Verse in the Christian translation.

32 And Jacob went on his way, and the angels of Elohim met him.
2 And when Jacob saw them, he said, This *is* Elohim's host: and he called the name of that place Mahanaim.
3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

[H4264 - encampment]; double camp; Machanajim, a place in Palestine:--Mahanaim.

The angels were in one area, and Jacob built his encampment close by - two camps.

32:3 Jacob appeared to be taking an easterly route to Hebron (based on the river crossing in Verse 22) which took him close to Edom.

The distance to Seir is over 150 miles away as the crow flies. Taking terrain into account, Jacob's messengers would need six days to reach Esau. They would be able to travel faster than the main body because they would not have flocks or young children with them.

4 And he commanded [אח] them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided [אחי] the people that *was* with him, and [אח] the flocks, and [אח] herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

32:4-5 Jacob instructed them to use deferential language toward his brother, referring to him as "lord" and to Jacob as "thy servant".

Though he didn't appear intent upon traveling through Seir, he did not want his brother to mistaken reports of a large caravan (or *army* - rumors could definitely inflate Jacob's size and intentions) as Jacob coming against his brother. He was announcing his intention of passing peacefully through neighboring territories.

He would have sent out similar reports to every large encampment or city they passed by for the same reason.

32:6 The messengers return (how long after they were sent?) to report that Esau was enroute with 400 men. Did they see Esau's forces enroute and immediately returned to warn Jacob? If so, it would seem that Laban's son reached Esau earlier and gave a report on Jacob's movements.

If they did arrive at Esau's encampment and gave him Jacob's greetings, why did Esau let them leave to warn Jacob if he had murderous retribution in mind?

32:7-8 Jacob immediately feared the worst (Abraham defeated Nimrod's armies with only 318 "trained" men - Genesis 14:14-16). He would have had trained men like his grandfather, but they would have been sufficient to repulse a band of raiders or other bandits, not a large company of fighting men. Even if they defeated Esau, how would he explain to his father that he had killed his brother.

Jacob divided his assembly into two groups and prepared to cross the Jabbok River to place a natural obstacle between himself and his brother's forces. This crossing would place him on the South side of the Jabbok, unless his had crossed it earlier while traveling to Hebron and now was recrossing the river in a defensive move.

His hope was that he could delay his brother long enough, by sacrificing one group, so that the other group could flee.

32:9 Jacob did what he believed he could do to weather the assault he suspected was coming, then he reached out to Elohim to ask Him for protection.

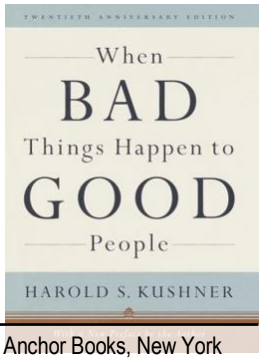
Elohim expects us to do what we can before He steps in - if one falls in a river, they should tread water (if that's all they can do) while they ask for help. If we don't care enough to preserve our own lives, why should He? We don't recognize what is miraculous if we don't act to our limits.

Jacob then reminded Yahweh that it was *His idea* for Jacob to return to Canaan and that He had promised that "He would be with him".

32:10-12 Jacob's situation mirrors his earlier trauma when he was accosted by his nephew Eliphaz (Genesis 28:11-22) and he *bargained* with Yahweh for protection.

> Once again, Jacob prays. But this time, because he is twenty years older and wiser, he offers a very different prayer than he did [then].
>
> In other words, Jacob's prayer no longer tries to make a deal with God, nor does it present God with a long list of demands-food, clothing, prosperity, a safe return. It acknowledges that there is no currency in which God can be paid for blessing and helping us. Jacob's mature prayer says simply, "God, I have no claims on You and nothing to offer You. You have already given me more than I had any right to expect. There is only one reason for my turning to You now-because I need You. I am scared; I have to face up to something hard tomorrow, and I am not sure I can do it alone, without You. God, you once gave me reason to believe that I was capable of making something of my life. If You meant it, then You had better help me now, because I can't handle this alone."
>
> Jacob doesn't ask God to make Esau go away, to cripple Esau's strength or magically erase his memory. Jacob asks God only to make him less afraid, by letting him know that He is at his side, so that whatever the next day might bring, he will be able to handle it because he won't have to face it alone. [73]

9 ¶ And Jacob said, O Elohim of my father Abraham, and Elohim of my father Isaac, Yahweh which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:
10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for



[73] Harold S. Kushner; When Bad Things Happen to Good People; pp 166-168; Anchor Books, New York

with my staff I passed over [אֹתִי] this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear [אִירָא] him, lest he will come and smite me, *and* the mother with the children.

12 And thou saidst, I will surely do thee good, and make [אֵיטִיב] thy seed as the sand of the sea, which cannot be numbered for multitude.

32:10 We can all say (and should constantly repeat) the first half of this Verse. None of us are worthy. "Grace" is defined as *unmerited favor*. We do not earn grace.

> [8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: [9] Not of works, lest any man should boast. (Ephesians 2:8-9)

It is much more impactful in the Hebrew: *I am small beyond all of the deeds of steadfast love and beyond all of the faithfulness that you have done with your servant*.

"Bands" - (*machaneh* / makh-an-eh') [H4264] an encampment (of travellers or troops); hence, an army:-- army, band, battle, camp, company, drove, host, tents.

He also acknowledged the beneficence of Yahweh by comparing his impoverished status when he first crossed over this tributary of the Jordan River to the two large bands (encampments) now spread out before him.

> Prophetic that the sons of Jacob will become the two camps of Judah and Ephraim [after the death of King Solomon] (see Ezekiel 37:16-19). [BBC]

"this Jordan" - *Yarden* / yar-dane' [H3383] a descender; Jarden, the principal river of Palestine:--Jordan.

Jacob did not face the Jordan River, yet. The Jabbok is a tributary of the Jordan.

32:11-12 He was asking for the courage to face what was coming. He knew he should not run away - it would have been a betrayal of his trust in Yahweh's command to return to his home.

We are never promised freedom from tribulation - Yahweh helps us through trouble (Psalm 34:17-18). Those have been taught that there is no suffering if one's faith is strong enough fail to recognize the evidence of scripture. No one has ever



Giovanni Benedetto Castiglione (1632)

lived without affliction - even Christ and the Apostles were all tortured and killed (except John who died in prison).

Why did Jacob feel the need to remind Yahweh of His promises? The fact that Jacob, a man who conversed with Yahweh and witnessed spiritual happenings, had fears and doubts should be a comfort to us.

Did Jacob fear he may have done something that negated the promises of Yahweh? Abraham put himself in a dangerous position when he went to Egypt (presumably without Yahweh's consent). The apostle Paul was warned, by the spirit, *five* times not to go to Jerusalem (Acts 20:22-23; 21:4, 9, 10-13), but he went and suffered many consequences.

> [Jacob's doubts show] that even if God did appear to us, we would soon again have doubts. People imagine that God could make His existence so clear, our faith would never again falter. As the case of Jacob makes clear, that is simply not so. In order for us to never doubt God - His existence, His goodness, or His trustworthiness - God would have to make His presence apparent at all times. But if God did that, the word "faith" would become meaningless; we would have virtually no free choice - who would disobey God in His presence? [RB]

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;
14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,
15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

32:13-15 Jacob was fearful but also acted courageously, the two cannot be mutually exclusive. He knew it would be pointless to try to flee, unless he was willing to abandon his family and his livestock. The animals and the children would not allow him to flee fast enough to keep Esau from overtaking him.

> Courage is doing what you're afraid to do. There can be no courage unless you are scared. (Captain Eddie Rickenbacker - Medal of Honor recipient, WWI)

The gift consisted of 580 animals that were "at his hand". Imagine each animal as a parking space - the parking lot of a Wal-Mart Supercenter typically has 800 spaces. His belongings must have been massive if this was just a gift!

Later, the Law will require anyone who steals or defrauds another by swearing falsely to acknowledge their guilt and make restitution at 120% (Leviticus 6:2-5). The size of Jacob's gift sounds like it was a precursor to this law [BBC].

32:16-19 The grouping of animals consisted of five droves, and since it would

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded [אח־] the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he [אח־] the second, and [אח־] the third, and [אח־] all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find [אח] him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took [אח־] his two wives, and [אח] his two womenservants, and [אח] his eleven sons, and passed over [אח] the ford Jabbok.

be nearly impossible for one servant to guide each drove, Jacob probably sent a dozen servants with the gift for Esau. He would have needed many more to guide the rest of his flocks and herds. Jacob was very, very wealthy.

Having lived with Laban for twenty years, Jacob hoped his brother would be swayed by the spectacle of massive waves of gifts. He knew nothing of his brother's status, but if he was still an ardent hunter, he would probably have little time (or desire) to raise livestock and amass wealth.

The ground they were traversing must have been hilly, because Jacob assumed Esau would not be able to see all the droves at the same time. The effect would be that Esau would keep coming upon presents that appear to be limitless.

32:20 Murder is not a crime of passion. If it was, then Jacob's plan had a chance to work.

> [Murder is committed when] a person of sound mind and discretion kills any human creature . . . without any warrant, justification, or excuse in law, with malice aforethought, express or implied, that is, with a deliberate purpose or a design or determination distinctly formed in the mind before the commission of the act. [74]

If Esau, after over twenty years, was intent on obtaining revenge, no amount of gifts would save Jacob. Of course, he had to try something, and his options were limited.

32:21-23 Jacob must have gotten word that Esau had approached the Jabbok closer to the Jordan, because he sent the gifts over the river, and later that night, his wives,

[74] Black's Law Dictionary: Murder; https://thelawdictionary.org/murder/

children, and everything else he possessed.

32:24 Jacob needed to be alone. He knew Esau was not close enough to attack his family yet, so he probably wanted to take some time to commune with the Father, which would have been impossible with the immediate noise of the animals and the worried questions his family was probably assaulting him with.

Being alone when communing with the Father or the Messiah is important. Christ even kept his disciples at a distance when he spoke with his Father (Matthew 26:36; Mark 14:32). The Pharisees on the other hand, made grand prayers with flowery words for the purpose of being admired of the people. (Matthew 6:5-7; 23:2-14)

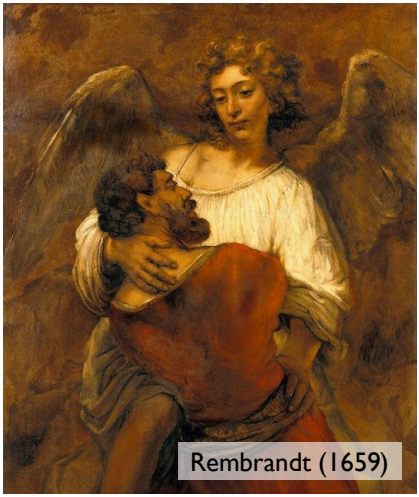
He did not have a way out of his dilemma, but he knew someone who could find a way *through* his trouble, and he wanted to spend some quiet time with Him. That did not happen because he was attacked by a strange "man". He was not known for instigating violence, so the stranger must have provoked Jacob to the point of personal combat.

"man" - *'iysh* / eesh [H376] a man as an individual or a male person; often used as an adjunct to a more definite term:--also, another, any (man), a certain, + champion, consent, each, every (one), fellow, (foot-, husband-)man, (good-, great, mighty) man.

23 And he took them, and sent them over [אֹתָ֖] the brook, and sent over [אֹתָ֖] that he had.
24 ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
25 And when he [the man] saw that he prevailed not against him [Jacob], he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

32:25-26 At some point, Jacob realized he was "wrestling" with an angel, but continued the scuffle . . . even after getting his hip dislocated (the Hebrew reads that the angel *dislocated the hip socket*).

"Touch" - *naga`* / naw-gah' [H5060] properly, to touch, i.e. lay the hand upon (for any purpose); by implication, to reach (figuratively, to arrive, acquire);


Rembrandt (1659)

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with Elohim and with men, and hast prevailed.

violently, to strike (punish, defeat, destroy, etc.):--beat, (X be able to) bring (down), cast, come (nigh), draw near (nigh), reach (up), smite, strike, touch.

Jacob was no wuss - he knew angels were messengers from Yahweh and despite his injury, he refused to concede unless the angel blessed him. At this point (what did he have to lose?), Esau was closing upon his camp, and the situation looked very grim - a spiritual blessing would have given him more hope.

The imagery here is strange. Jacob was preparing for a confrontation with his brother and ended up in a totally separate confrontation with a stranger. Jacob was not a young man anymore, but instead of resting before the coming fight with Esau, he expended himself in a spiritual and physical clash.

What was the *message* the angel was communicating to Jacob?

- was it to take Jacob's mind off of the coming confrontation with his brother?
- was it to show him that he could be victorious in impossible situations?
- was it to show him that he was stronger than he thought?
- or was Yahweh communicating to us, through Jacob, that life has many trials and that we need to face them, even when we are fearful.

An angel appeared to Shadrach, Meshach, and Abednego in the fiery furnace to strengthen them in an especially dreadful situation. (Daniel 3:23-28)

An angel gave Daniel protection when he was cast into the lion's den. (Daniel 6:22)

Yeshua knew (because of his knowledge of the Word) that he would face extreme trials, torture, and a painful execution. He feared the coming showdown and begged his Father to find another way to redeem mankind (Luke 22:41-44). An angel appeared to strengthen him, also.

32:27-28 The angel did not know Jacob's name? Of course he did - he was emphasizing the change that was taking place at the instruction of Yahweh.

"Israel" - *Yisra'el* / yis-raw-ale' [H3478] from [H8280 - to prevail:--have power] and [H410 - strength; mighty; especially the Almighty:--God]; he will rule as God; Jisrael, a symbolical name of Jacob; also (typically) of his posterity: --Israel.

> "Israel means **He Retains God**, or slightly more elaborate: **He Has Become a Receptacle In Which God Can Be Received And Retained**. This most primary Biblical concept

was obviously revisited in the story of the manger in which the Word was received. [AP]

"a prince hast thou power" - *sarah* / saw-raw' [H8280] to prevail:--have power (as a prince). Hebrew: *struggled with God*.

Throughout his life, Jacob struggled with spiritual and human trials and had kept his faith. Elohim gave him a new name as an acknowledgment of this and to assure him that he would be strengthened through his faith.

> Why did God create humans with the capacity to think, reason, and challenge if He did not want or expect them to use those God-given abilities - in general and with regard to Him?
>
> How could a thinking and feeling human being never struggle with God? How can one personally experience unjust suffering - or observe the unjust suffering of others - and not struggle with God? Or get frustrated or angry with God? [RB]
>
> [23] Awake, why sleepest thou, O Lord? arise, cast us not off for ever. [24] Wherefore hidest thou thy face, and forgettest our affliction and our oppression? (Psalm 44:23-24)

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen Elohim face to face, and my life is preserved.

32:29 After Israel learned the significance of his new name, he asked the angel what its name was, as if that had any real significance with every else that was transpiring. The angel did not want him to lose sight of the importance of this moment, so he did not answer him, but he did bless him (see also Judges 13:17-18).

Giving his name could have also resulted in Jacob (or his progeny when the story was repeated) worshipping a specific angel - a form of idolatry.

Moses also asks the name of the divine presence at the burning bush and Elohim responds with "I AM THAT I AM". He wanted Moses to know that His name was not as important as who He was. "Say unto the children of Israel, I AM hath sent me unto you." (Exodus 3:14)

32:30 "Peniel" - *Pniylel* or *Pnuw'el* / pen-oo-ale' [H6439] from [H6437 - to turn; to face, i.e. appear, look, etc.] and [H410 - strength; mighty; especially the Almighty:--God]; face of God; Penuel or Peniel, a place East of Jordan.

31 And as he passed over [אֹתֹ] Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* [אֹתֹ] the sinew [sciatic nerve] which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Israel claimed to have seen Elohim, face-to-face, which we know is impossible (Exodus 33:20). His statement was pure assumption on his part, based on the meaning of his new name and the relationship he has had with the Almighty.

32:31 Peniel and Penuel are the same place (see the earlier definition).

"He halted upon his thigh" - *tsala`* / tsaw-lah' [H6760] probably to curve; to limp (as if one-sided):--halt.

Even after forcing his hip back into its socket (a procedure shepherds would know because dislocation of joints happens to animals and humans), he would have had trouble walking. Israel limped to the ford so he could cross the Jabbok and face his brother.

32:32 "Sinew" - *giyd* / gheed [H1517] probably from 1464; a thong (as compressing); by analogy, a tendon:--sinew.

> To this day, kosher butchers remove the sciatic nerve from meat. This practice is an example of the centrality of physical signs and rituals in the Torah and in Jewish tradition. As I understand it, the Torah's laws - ritual and moral - have three primary purposes (some of the laws fit into all three categories, but each fits into at least one):
>
> 1. To produce a moral individual.
> 2. To bring holiness into one's life.
> 3. To preserve Jewish national memory.
>
> The removal of the sciatic nerve falls into the third category. These laws of national memory are a major reason Jews, unlike other nations and religions from the ancient world, have survived for more than three thousand years. A nation without a memory will cease to exist. [RB]

This Verse appears to have been added later to lend a spiritual significance to the tradition of removing the sciatic nerve (which is, by definition, not a tendon or sinew ["muscle"]). The Torah never mandates the removal of the nerve or any tendon as part of its dietary laws.

The preservation of Hebrew national identity is important (as it is for any nation), but this Verse does not sound like something that Moses wrote as he was moved by the holy spirit (2Peter 1:21).

33:1-2 Jacob was prioritizing his family members. The handmaids would understand that their status was less than that of a wife, but Leah and some of her older children must have been crushed by the affront.

After bearing six sons for Jacob, she was placed ahead of Rachel, with the understanding that if Esau began to strike down Jacob's family, she and her sons would be sacrificed to allow Rachel and Joseph time to escape.

Leah's sons (the first four, at least) would probably recognize what Jacob was doing and resented him for disrespecting their mother and envied Rachel and Joseph for their preeminence.

33:3 Jacob went before them all. If Esau had murderous intent, perhaps he would be satisfied with Jacob's death and spare the women and children.

> The Hebrew verb denotes the full-length proneness of the body as a symbol of submission to a superior authority.
>
> There is a measure of irony in the situation, for it is the exact reversal of the blessing that Jacob extracted from his father: "Be master over your brothers, And let your mother's sons bow to you" (Genesis 27:29). [TCS]

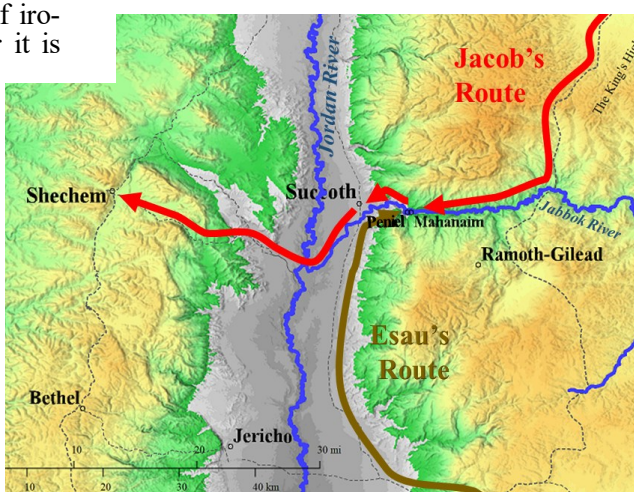
33 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided [אח־] the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put [אח־] the handmaids and [את] their children foremost, and [את] Leah and her children after, and [את] Rachel and [את] Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

Jacob repeatedly abased himself before Esau, in full view of his family, Esau, and his brother's entourage. Jacob deceived his father and brother in secret - he openly and publicly appealed for redemption.

Seven is always spiritually significant. [NIS]



4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up [אח־] his eyes, and saw [אח־] the women and [אח] the children; and said, Who *are* those with thee? And he said, The children which Elohim hath graciously given [אח־] thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

33:4 FOS: *Polysyndeton* (Many Ands) - emphasizing Esau's many acts that testify to the end of the former enmity and resentment.

Revisiting the discussion from the notes at Genesis 28:11, I contend that Esau was actually relieved that Jacob was alive.

There are only two reasons for Esau to arrive with 400 men. One would have been to finally complete his revenge, but he could have done this at any time in the past twenty years.

The other reason was to ensure his brother returned safely, especially if his uncle Laban sent a messenger seeking Jacob's death (notes at Genesis 31:54). Jacob could be in danger from another attempt by Laban, and Esau was determined to protect his brother - and clear his name of any guilt that may have attached to him because of Jacob's mistakenly inferred death.

Esau can no longer be a suspect in a murder that had never been committed.

Life appeared to have been good to Esau. He accumulated his own fortune (Verse 9) over the previous twenty years, he had access to their father and mother while Jacob was in hiding, and now his brother, who mocked him so many years ago, had returned from obscurity and was openly begging Esau's forgiveness.

He recognized, before Jacob did, that none of this was ever necessary and let himself get swept away by the emotion of the reunion.

33:5 This was another indication that Esau thought Jacob had been dead. If Jacob was in contact with his family during the past two decades, Esau would have known about the wives and children (at least some of them).

33:6-7 The mothers and the children would have not been instructed to pay such honors to Esau. They had just been told that Esau was coming to murder Jacob, but when the opposite of the violence they had expected occurred, they take their cue from Jacob and presented themselves before Esau.

33:8 Esau may not have stopped to hear the messages of the servants guiding the gifts that Jacob sent before him, because he was focused on getting to Jacob before something could happen to him.

It appears Jacob was paying a bribe (which he was), but it is better thought of as restitution for his previous fraud.

33:9 Notice the difference in speech between Esau and Jacob. Jacob referred to himself as "thy servant" and referred to Esau as "my lord" - Esau referred to Jacob as "my brother". Esau had put the past behind him - Jacob had not.

Esau had to be impressed by the vastness of Jacob's herds and flocks. He had none with him to show off his wealth, but he let Jacob know that he had done well for himself, by refusing the gift.

33:10-11 What had just been a heart-warming reunion was now descending into utter creepiness. No one wants to be compared to being like Elohim (unless they are a pagan ruler).

Jacob was effectively saying, "I once took your blessing, but now I give you a blessing." Jacob was trying to make atonement for his deceit. [RB]

> The giving of presents is far more common in the East, and has more significance, than with us. Hardly any transaction of importance can take place without a gift.
>
> A refusal to receive a present is, throughout the East, interpreted as an evidence of enmity. Hence Jacob's anxiety that Esau should accept the gift he offered. [MCB - 64]

8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of Elohim, and thou wast pleased with me.

11 Take, I pray thee, [אֹתִי] my blessing that is brought to thee; because Elohim hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

33:12 Jacob's caravan was ready to move since they had anticipated having to flee if Esau came with evil intent. Esau volunteered to lead Jacob's throng - something that would be helpful since Jacob had been gone twenty years. They could chit-chat later, once the caravan stopped and the tents were raised for the evening.

33:13-14 Jacob must have assumed that Esau was still unlearned about animal

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

husbandry because he lied about the consequences of the flocks being driven too fast. Yes, the flocks and children require a slower pace, but, "all the flock will die"? Hyperbole is an indicator of a lie.

If Esau truly had enough flocks, then he knew about the stamina of the animals and that Jacob was prevaricating to conceal his motives. It was also his first clue that Jacob did not want his brother traveling with them.

33:15-16 Esau then proposed that he leave men to help protect Jacob's caravan (a wise and helpful gesture - why travel with 400 if less would have been sufficient? Esau knew the land, its people, and potential threats), but Jacob declined that offer, also.

It is safe to assume that Esau was not ignorant to the unspoken messages that Jacob was sending. Esau obviously concluded that Jacob did not want to be around Esau and that he was lying about coming to Seir.

Esau understood that Jacob would be anxious to see their parents, so the lie about going to Seir was unnecessary. Esau does not force the issue and was probably happy to be on his way, if this was how Jacob was going to act around him after being absent so long.

33:17 "Succoth" - *Cukkowth* / sook -kohth' [H5523] booths; Succoth, the name of a place in Egypt and of three in Palestine:-- Succoth. [from where we get the transliteration, "Sukkot" - the festival of booths]

"House" - *bayith* / bah'-yith [H1004] a house (in the greatest variation of applications, especially family, etc.):--court, daughter, door, + dungeon, family, + forth of, X great as would contain, hangings, home (born).

"House" is not necessarily a structure. It is often used to denote family (e.g., Noah's family - "all thy house" - Genesis 7:1 and "all the house of Israel" - Exodus 40:38).

Jacob built something a little more substantial at Succoth, even so far as building stables for his cattle,

though it could be that it was the time of year when the animals birthed their young, and he did not want to continue his journey until the newborns were ready to sojourn.

He may have also wanted to tarry on the east side of the Jordan to ensure that Esau continued to Seir and did not return (or leave scouts) to witness Jacob in his lie as he crossed the Jordan. Esau would have known soon enough, but Jacob would have felt less anxious if Esau returned all the way to Seir and disbanded his men first.

33:18 Shechem is a city, a region, and a person - Shalem appears to be a suburb of Shechem. No record exists of its exact location.

"Shalem" - *Shalem* / shaw-lame' [H8004] the peaceful; Shalem, an early name of Jerusalem:--Salem. see [H8003 - complete (literally or figuratively); especially friendly, peaceable, perfect(-ed), quiet]

This could be Jerusalem (or Salem as it was initially called), and Hamor could be a son, or other relative, of Melchizedek, but this is problematic because of its distance from Shechem. It is probably a city with a similar name

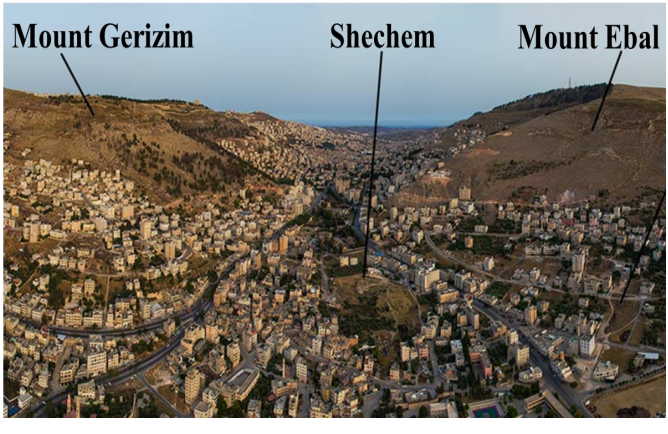
18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent [אֹהֶל] before the city.

(e.g., 23 cities share the name Columbus within separate states in America).

"Shechem" - *Shkem* / shek-em' [H7927] ridge; Shekem, a place in Palestine:--Shechem. see [H7926 - the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill]

Shechem was where Abram settled when he initially entered the land of Canaan (Genesis 12:6). It is between two large hills called Mount Gerizim and Mount Ebal, which was where Israel crossed the Jordan River when they finally entered the Promised Land (Deuteronomy 27:4, 12-13).

These two mountains were prominent in Deuteronomy 26 when Moses commanded that once Israel crossed the Jordan River, the people were to be split into two groups, one upon each mountain. Two altars were built, and the entire Law (not just the Ten Commandments) were to be written in stone. This was accomplished by Joshua in Joshua 8.



19 And he bought a [אחז] parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

34 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

A Covenant was made with Elohim at Mount Sinai - a second Covenant was made with the children of the unfaithful generation (who all died in the wilderness) at Mount Gerizim and Mount Ebal after they crossed the Jordan into the Promised Land. (Joshua 8:30-35)

33:19 Jacob was the second of the patriarchs recorded to have bought property in the land promised to Abraham.

It is surmised that he bought it so he could stop traveling long enough for Rachel to give birth to her second child and allow it to grow old enough to be weaned.

"Hundred pieces [Hebrew: *qesitah*] of money":

> the kesitah (Genesis 33:19; Joshua 24:32; Job 42:11), seems to be an archaic weight and the origin of its name and its metrological value are not known. [75]

33:20 "El-elohe-Israel" - *'El 'elohey Yisra'el* / ale el-o-hay' yis-raw-ale') [H415] from [H410 - 'El] and [H430 - 'Elohiym] and [H3478 - Yisra'el]; the mighty god of Jisra-el; El-Elohi-Jisrael, the title given to a consecrated spot by Jacob:--El-elohe-israel.

> This Hebrew phrase means "El, God of Israel." [RB]

34:1 Living with eleven brothers (did any of the *wives* bear other daughters? They were rarely recorded, unless their life would have a significant impact on Yahweh's people - as Dinah's would in the next Verses) and traveling much of their time had to be frustrating for a young woman.

> She understandably wanted to meet and befriend other women [now that they were settled]. Nevertheless, in many traditional cultures, it was (and still is to this day) risky for an unmarried young woman to venture out on her own. [RB]

"to see" - *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,

[75] Jewish Virtual Library: Weights in the Bible; https://www.jewishvirtuallibrary.org/weights-measures-and-coins-of-the-biblical-and-talmudic-periods

discern, (make to) enjoy, have experience, gaze, take heed, look (on, one another, one on another, one upon another, out, up, upon),

This Hebrew word is also used as the name of a "bird of prey (probably the vulture, from its sharp sight) [H7201]". Like saying someone who has great vision is "eagle-eyed".

Josephus stated that the people of Shechem were celebrating a festival. [AJ - 1.21.1] Obviously, it was a pagan festival, but it may have included ritual sexual practices for fertility or harvest abundance and Dinah was in the wrong place at the wrong time.

34:2 Using the chronology of Genesis, Leah had four sons (Genesis 29:32-35), Zilpah then had two sons (30:9-13), Leah had two more sons (30:17-20), then she bore Dinah (30:21) - all between Leah's marriage and the end of the seven years Jacob served for Rachel - the point where Jacob and Laban bargained for Jacob to serve an additional six years (Genesis 30:25-34).

Nine children in seven years, though there would have been some overlap between Leah and Zilpah's pregnancies (Bilhah's two children and Rachel's first pregnancy would have been interspersed in this timeline also). This means that depending on how long Jacob was encamped, Dinah would have been a child between six and eight when she was raped by Shechem.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw [אֹתָ֖]ּ her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved [אֹתָ֣-] the damsel, and spake kindly unto the damsel.

"he took [H3947 - *laqach* - seized] her and lay [H7901 - *shakab* - lay sexually] with her and defiled [H6031: *'anah* - ravished] her."

This was another example of how foreign women were treated in Canaan and why Abram and Isaac both felt the need to lie about their relationship with their wives.

34:3 "and his soul clave" - the Hebrew reads *she is clinging*. Did she bond with her attacker (similar to an incident of *Stockholm Syndrome*)? Did she understand that she was now tarnished as a potential bride with anyone else? Did she cling to him as her only hope for marriage? Was she fearful to return to her father because he might think she was complicit?

It implies that Shechem fell in love with the child after he raped (Hebrew: *humiliated*) her.

"clave" - *dabaq* / daw-bak' [H1692] to impinge, i.e. cling or adhere; figuratively, to catch by pursuit:--abide fast, cleave (fast together).

"spake kindly" - *leb* / labe [H3820] the heart; also used (figuratively) very widely for the feelings, the will and

4 And Shechem spake unto his father Hamor, saying, Get me [את־] this damsel to wife.

5 And Jacob heard that he had defiled [את־] Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

even the intellect; likewise for the centre of anything:--+ care for, comfortably, consent.

The Canaanite women celebrating in the festival would expect to have sexual relations with one or more men as part of the festival - they were willing participants. Dinah was curious and wanted "to see" what was going on but would not have been amenable to the rituals.

After raping Dinah, Shechem spoke to her kindly from his heart. Did he later understand that she was not a participant and sought to comfort her? Did he understand his actions may cause conflict with her wealthy and powerful family?

34:4 We don't know the laws of the land of Shechem, but under the Code of Hammurabi (used in Babylon and Assyria but of influence throughout the ancient world), there was no law against the rape of an unbetroth virgin. [76] Especially when she was a foreigner. Of course, that did not stop family members from avenging a rape.

> Although most societies had laws against raping women of their own tribe or clan, there was rarely, if ever, an explicit prohibition against raping women of other clans [hence the propensity, even through modern times, of soldiers raping women in conquered territories]. Thus Shechem would not necessarily think that he had done anything morally wrong in violating a foreign woman, but he would surely recognize that Dinah's clan would view his behavior as inexcusable.
>
> The idea that people owe decent behavior to members of other groups was one of the Torah's radical moral innovations. Indeed, the commandment to love the stranger is the most frequently repeated commandment in the Torah. [RB]

Shechem was enamored with Dinah, though he may have only wanted to appease Jacob's family. It is certain that he would not have wanted her for his only wife. The expression "to wife" is generally used for surrogates and concubines.

34:5-7 The sons were probably the *adolescent* sons. The soft life of a teenager is a modern invention. Children were put to work as soon as their bodies were capable.

[76] James Reynolds; *Sex Morals and the Law in Ancient Egypt and Babylon*; https://archive.org/details/jstor-1133281/page/n5/mode/2up

Jacob's sons were in the field learning their father's trade.

Using the same timeline from the notes at Verse 2, Reuben would have been thirteen to fifteen years of age, with Simeon, Levi, and Judah being younger still but all being older than ten years old.

To put the following narrative in perspective, young boys were able to join the Imperial Roman Army if they met height and strength requirements. The minimum age was thought to be thirteen, but the British Museum reports there was no minimum age. [77]

Jacob did not need to consult his sons (or his wives) concerning family matters, but this was probably an unfortunate opportunity to teach his children about the people in the land they were living in.

Jacob's sons were grieved [H6087 - *`atsab* - to carve, hence (in a bad sense) to worry, pain or anger] and wroth [H2734 - *charah* - to burn or be kindled with anger]. They were "cut to the quick" (hurt deeply and emotionally) and burning with anger. Leah's children had always been treated as second class - now their sister was treated with no class. Their pent up anger was about to erupt.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune [את־] with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with [את] Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with [את] them, saying, The soul of my son Shechem longeth for your daughter: I pray you give [את] her him to wife.

9 And make ye marriages with us, *and* give [את] your daughters unto us, and take [את] our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

34:8-10 Hamor did not need to reach out to Jacob since his son had not committed a crime under their law, but we will see that Hamor had plans for Jacob and his abundant wealth.

He tried to sell Jacob's family on the good intentions of his son and the financial benefits of becoming part of the community through inter-marrying with the people of Shechem (Jacob must have other daughters, also). Of course, Jacob became wealthy before coming to Shechem, so the offer of riches would not impress Jacob or his sons.

> For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and

[77] Imperial Roman Army - Recruitment; http://militaryhistoryvisualized.com/imperial-roman-army-recruitment/

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me [את־] the damsel to wife.

13 And the sons of Jacob answered [את־] Shechem and [את] Hamor his father deceitfully, and said, because he had defiled [את] Dinah their sister:

> pierced themselves through with many sorrows (1Timothy 6:10).

Jacob's faith kept him grounded on what was important - his wealth was just a *tool*, not a goal. Laban and Hamor were both ambitious to acquire wealth - no amount can ever satisfy the lover of money itself.

Ayn Rand brilliantly captures this dichotomy in a discourse given by Francisco d'Anconia in her novel *Atlas Shrugged*.

> Money is only a tool. It will take you wherever you wish, but it will not replace you as the driver. It will give you the means for the satisfaction of your desires, but it will not provide you with desires. Money is the scourge of the men who attempt to reverse the law of causality - the men who seek to replace the mind by seizing the products of the mind.
>
> Money will not purchase happiness for the man who has no concept of what he wants: money will not give him a code of values. [78]

Becoming *one* with the people of Shechem would have had the same destructive consequences that Lot suffered when he became one with Sodom by marrying his daughters to the Sodomites.

> The effect of the joining of Jacob, Israel's, family with that of the Hivites (King Hamor and his family) would have been to reunite that which God had divided and separated; it would have united the blessed line of Shem (Jacob's line) with the accursed line of Ham (King Hamor's line). Satan would have liked nothing better. [BBC]

34:11-12 Hamor's son (the rapist) was part of the negotiations and promised a blank check if they would give him Dinah "to wife". There's that unfortunate use of words, again.

Would Jacob's sons have been as angry if he pled for Dinah to be his wife rather than a concubine?

34:13-17 "Deceitfully" - the sons have inherited (or learned by example?) their father's willingness to use deception to achieve their desired goal.

[78] Ayn Rand; Atlas Shrugged - Chapter 2-2, The Aristocracy of Pull; *https://epdf.pub/queue/atlas-shrugged-ayn-rand-pdf-5ecce119858c5.html*

The sons proposed that the men of Shechem accept the Covenant of Abraham through circumcision. This is an example where the act does not make one right with Yahweh, but rather, being right with Yahweh comes first and then is evidenced through the act of adult circumcision (see notes at Genesis 17:10-14).

Hamor and Shechem did not know the spiritual significance of the act and did not care to know. To them, it was simply a physical requirement to be completed to get a physical reward.

What would have been the result if the town of Shechem had embraced Yahweh and His Ways?

What happened to Jacob? His sons were speaking for the family and making commitments that Jacob would be bound by. Was he so upset that he was afraid to speak? Was he contemplating what having to move again would do to the pregnant Rachel?

Jacob's silence was an acceptance of the conditions the sons proposed.

34:18-19 "Young man" - *na`ar* / nah'-ar [H5288] (concretely) a boy (as active), from the age of infancy to adolescence; by implication, a servant; babe, boy, child, lad, servant, young (man).

14 And they said unto them, We cannot do this thing, to give [את־] our sister to one that is uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give [את־] our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take[את־] our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

Shechem may not have been much older than Dinah.

Hamor and Shechem had to be thinking, "That's it? That's all we need to do?" If the Hebrews had done it to themselves, how bad could it be?

Shechem had the procedure done immediately ("a leader leads by example" - Sun Tzu) - to convince the town folk to do it, also, and so that he could go in unto Dinah again with little delay.

He was described as "more honourable than all the house of his father", but we will see, in the next few Verses, that his father had little honor, so the whole family must be unprincipled. If some-

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take [אֹתָ֨] their daughters to us for wives, and let us give them [אֶת] our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

one said a person was more honorable than Al Capone, you might wonder if they were setting the bar too low for the compliment to mean anything.

As an adolescent, Shechem's character was still developing. Experience and his father's guidance would shape him into the man Hamor believed he needed to be to rule their kingdom. Unfortunately, we will see that Hamor's example would have corrupted the youth.

34:20-22 Jacob did not have enough daughters for all the men in the city (many of whom were, no doubt, already married), so what was the incentive for all the men to snip off part of their genitalia?

34:23 "Shall not their cattle and their substance and every beast of their's be our's?" - Part of the sins of Sodom and Gomorrah were their schemes to rob strangers of their wealth, using their laws and the courts to facilitate their theft.

It appears Hamor had his own version of legalized larceny ready to implement, but he needed to break up the cohesiveness of Jacob's family first. Shechem was complicit, also, as he was selling the plan with his father.

34:24 Though, Sodom had four people (Lot and his family) who were not worthy of death, everyone in Shechem appeared to be willing to defraud Jacob and his family. This type of widespread depravity was what led to Yahweh's command to kill all the inhabitants of Canaan when the Israelites reentered the Promised land, after leaving Egypt (Deuteronomy 13:15-16; 20:16-17).

34:25 Since all of the men were circumcised at about the same time, they would not have witnessed the temporary side effects of the proce-

dure in any one else until they were all suffering from the effects also.

> In the immediate hours and days after the surgery, you'll likely experience swelling and bruising on and around the penis. This is to be expected.
>
> Recovery from adult circumcision typically takes two to three weeks. You may need to request a week off from work. Some people will not be able to return to normal activities for longer. [79]

The sons of Jacob would have been familiar with the debilitating effects of adult circumcision since they would have seen the fatiguing effects on the men who chose to serve as menservants in Jacob's encampment and were, therefore, circumcised while they were adults.

It is hard to believe that only two sons (Simeon and Levi) were able to kill all the men of the city, even if they were all incapacitated, but that is what the Word says, and they are the only two chastised by Jacob in Verse 30 and on his deathbed (Genesis 49:5-7).

Did Elohim assist Levi and Simeon in defeating the Canaanites (see Joshua 24:11-12)? The repeated use of the *Aleph Tav* in relation to this conflict suggests He may have.

> **26** And they slew [את] Hamor and [את] Shechem his son with the edge of the sword, and took [־את] Dinah out of Shechem's house, and went out.

> It is interesting that Levi became priests and Temple tenders. The two primary jobs of Levi would be as butchers of sacrificial animals, and as armed guards of the Temple and its grounds - bloody and violent jobs. [BBC]

34:26 Dinah was still in Hamor's house. Had Jacob not agreed to Hamor's proposal, Jacob would have had to use violence to get his daughter back. Simeon and Levi set the conditions for the violence to be successful.

See also, Deuteronomy 13:13-17.

34:27-29 FOS: *Polysyndeton* (Many Ands) - Emphasizing the complete sacking of the city. This was an early example of a "scorched earth" strategy.

The sons were sending a message to all the neighboring cities to not attempt

Figure of Speech: REPETITIO
(Repetition)
Repetition of the same Word or Words irregularly in the same Passage.

This name is generally given as an alternative to the figure of *Geminatio* or *Epizeuxis*.

A word or words are repeated, not in immediate succession, as in *Epizeuxis*; not at the beginning, middle, or end of sentences (as in those just treated); not at definite intervals; but frequently in the same passage and irregularly for the sake of emphasizing and calling attention to it.

[79] Kimberly Hunter; *Getting Circumcised as an Adult: Recovery Timeline*; https://www.healthline.com/health/adult-circumcision

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took [את־] their sheep, and [את] their oxen, and [את] their asses, and that which *was* in the city, and that which *was* in [את] the field,

29 And all [את] their wealth, and all [את] their little ones, and [את] their wives took they captive, and spoiled even all that *was* [את] in the house.

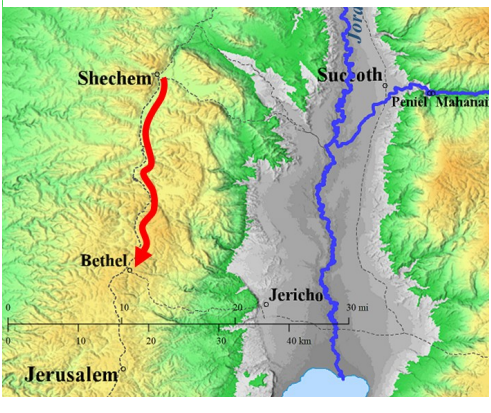
30 And Jacob said to Simeon and Levi, Ye have troubled [את] me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with [את־] our sister as with an harlot?

to retaliate and trouble Jacob or they would be ruined, also.

Nothing in or around the city of Shechem was left behind so that it could not be used by another armed force against Jacob and his house.

34:30 FOS: *Repetitio* (Repetition) - "I", "me", "my" are emphasizing Jacob's concern for *his* safety.



Jacob confronted only Simeon and Levi for the killings, which reinforces that only these two massacred all the males in the city.

Instead of censuring his sons for having committing evil, Jacob complained they had endangered his household. In short, Jacob responded not with moral outrage but with pragmatic rebuke.

34:31 FOS: *Erotēsis* (Interrogating) - the sons responded in anger, but their question was never answered.

They equated being a concubine to being a prostitute, which seems odd since four of the brothers were born of concubines (Zilpah and Bilhah).

The sons' successful application of overwhelming violence led to more violence in the resolution of future problems. It became an easy option.

The cruelty with which the sons imprisoned and sold their brother (Chapter 37) was actually mild compared to this slaughter and the later battles fought around Shechem (Jasher 37-40; see notes at Genesis 37:1). A habit of violence numbs the conscience to its effects on oneself and others.

Still, despite the apparent hopelessness of a situation, sometimes the only viable option is to fight, even when faced with overwhelming numbers of adversaries (e.g., Abraham vs Nimrod - Genesis 14:14 -16; Samson vs the Philistines - Judges 15-16; Gideon vs the Midianites - Judges 7-8).

35:1 "Beth-el" - House of God

Jacob had the first bit of peace he had known since fleeing from Laban and the encounter with Esau, only to have it ripped away by the actions of his sons.

Elohim wanted to alleviate the fears of Jacob, as well as the towns neighboring Shechem, so He told Jacob to move south to Bethel and build an altar.

This was the area where Abram first settled and built an altar to Yahweh, after entering Canaan. (Genesis 12:8).

Elohim was having him return to the site of their first encounter, when Jacob was fleeing from Esau and received a vision (Genesis 28:18). He wanted him to build a proper altar to replace the pillar he erected as a remembrance of the earlier troubles he faced, to reinforce Elohim's promise of protection.

> Gratitude must be continually fed (unlike resentment, which lives on naturally), and physical reminders are essential
>
> The Torah is filled with commandments consisting of physical reminders (e.g., Passover meal; Sukkot booths; weekly Sabbath).
>
> Every good trait must be taught, and no trait is more essential to goodness than gratitude. That's why good parents repeatedly remind their children over and over to say, "Thank you". [RB]

35 And Elohim said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto Elohim, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away [אח־] the strange gods that *are* among you, and be clean, and change your garments:

Elohim often gave detailed instructions to the Israelites (e.g., the Tabernacle and the Temple) on how to praise Him, because when they used their own imagination, disaster followed (think golden calf - see notes at Exodus 32:1-6).

35:2-3 Jacob was enlightening his household on why they were moving and the importance of doing what Elohim instructed.

"all that were with him" - this would include all his family, the servants, and

3 And let us arise, and go up to Bethel; and I will make there an altar unto Elohim, who answered [אֹתִ] me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob [אֶת־] all the strange gods which *were* in their hand, and [אֶת] *all their* earrings which *were* in their ears; and Jacob hid [אֹתָ] them under the oak which *was* by Shechem.

all the captives from Shechem. The blessings of Elohim are for all who believe and do His Word. It was true of Abraham's family and servants, it was clearly stated several times when Israel escaped from Egypt (Exodus 12:49), and it was reiterated by Christ (Matthew 8:5-13) and Paul (Romans 9:6-8; 10:12).

> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Romans 1:16)

The captives, though not willing servants, were being given a chance at salvation - one they never would have received by living in Shechem.

There may have been idols taken in the plundering of Shechem that were kept because they were made with precious metals or stones. We also do not know whether Rachel has ever disposed of her father's idols yet, but Josephus states that Jacob found them at this time and buried them with the idols taken from Shechem. [AJ 1-21-3]

"be clean, and change your garments" - this was the first instance of ceremonial cleansing in the Word. This will be spoken of, often, as another physical reminder to keep the Law. Sin is "transgression of the law" (1John 3:4) and makes one, *unclean*.

35:4 "earring" - *nexem* / neh'-zem [H5141] a nose-ring:--earring, jewel. This is the same word used for the jewelry Eliezer adorns Rebekah with at their first meeting (Genesis 24:22).

Not all jewelry is idolatrous, but the items worn by the Shechemite women must have been talismans adorned with pagan symbols [RB]

The jewelry worn by the captives was not an *Aleph Tav* blessing - the removal and disposal of it was a blessing.

Jacob buried them under a tree (Hebrew: *terebinth - pistacia terebinthus*, a turpentine-tree. [80] Oak trees are not native to the Middle East) instead of in the open so they could not be accidently unearthed by a farmer or a home builder.



[80] Abram lived among the terebinths in Mamre (Genesis 13:18) and David fought Goliath in the "valley of Elah" (valley of the terebinths - 1Samuel 17:19).

35:5 The neighboring cities had to be relieved that the especially violent Semites were moving away - and taking their powerful God with them. They understood that the two boys could not have massacred all the men of the city without spiritual assistance. Now their only fear was, *will they ever return?*

35:6 The many uses of "Luz" and "Bethel" seem to indicate that they were neighboring cities that grew and overlapped. Today, someone may say they are from "New York City", but a neighbor might say they were from "Queens". Both are the same area (Queens being a more specific title of a place within the general area called New York City), but an individual's preference would determine what they called it.

35:7 Jacob did what Elohim asked him to do, the way Elohim told him.

35:8 Was Rebekah living in Bethel? Was she living in and moving with Jacob's encampment? Did she leave her aging husband to reunite with her favorite son that she thought was dead for twenty years? Verse 27 tells us that Jacob "came to his father in Mamre", but his mother is not mentioned.

Was Rebekah already dead? If so, for how long? Did she ever see Jacob again after he fled to Haran? Was this the price she paid for her role in the deception of Isaac - to never see her favorite son again? Did Deborah, now free from the responsibility of caring for Rebekah, leave Mamre to care for her former mistress's favorite son and his family?

5 And they journeyed: and the terror of Elohim was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: because there Elohim appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

The Word tells us of the death of Deborah (her name was not mentioned when she was first spoken of - Genesis 24:59), Rebekah's nurse, but no mention was made of the death of Rebekah, until Jacob was making his sons swear to bury him in the cave of Machpelah (Genesis 49:31).

"Allon-bachuth" - *'Allown-Bakuwth* / al-lone'-baw-kooth' [H439] oak of weeping; Allon-Bakuth, a monumental tree:--Allon-bachuth.

> The death of Deborah is almost a metaphor for the death of any family ties or relationship between Israel and Haran - the land of the Euphrates and Tigris Rivers. [BBC]

9 ¶ And Elohim appeared unto Jacob again, when he came out of Padan-aram, and blessed [אֹתּ] him.

10 And Elohim said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called [אֹתּ־] his name Israel.

11 And Elohim said unto him, I *am* El Shaddai: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And [אֹתּ] the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give [אֹתּ־] the land.

13 And Elohim went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked [אֹתּ] with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where Elohim spake with him, Beth-el.

Gad and Naphtali were reported to have gone to Haran to get wives (Jasher 45:9), but Jacob could not have been happy about this. Terah (Abraham's father) was reported to have remarried late in life and had a son (Zoba) - Jacob got a wife for Benjamin of Zoba's granddaughters. Yahweh greatly prospered Zoba's son (Aram) so that they had to leave Haran for larger grazing lands - and hopefully the evil practices of Laban.

After this point, the progeny of Israel never returned to Abraham's extended family for wives or any familial relationship. Whenever they met again in the future, there was conflict and death.

35:9-13 Elohim repeated the Covenantal blessing for His faithful servant Jacob, as He had done for his father Isaac (Genesis 26:3-5), and his grandfather, Abraham (Genesis 17:6).

35:11 "El Shaddai":

> To a Hebrew audience that hears God introduce Himself as El Shaddai, they would have understood He was identifying as "My Destroyer", "[Our] House Spirit", "Self-Sufficient One", "the Rain-Maker" and "Source of Food For Babies", all at once. [AP]

Elohim never meant for Israel to be ruled by a king (1Samuel 8:7), but He knew they would eventually desire to be like the other nations (see Deuteronomy 17:14-20 and 1Samuel 8).

35:14-15 Jacob repeated what he had done decades earlier after he witnessed the heavenly staircase (Genesis 28:12-18). Someone must have knocked down his original pillar.

35:16-19 In the movie, *Joseph* (1995), the pregnant Rachel chides Jacob for paying too much for the field at Shechem, believing he did so to have a place for her to finish her pregnancy and give birth in relative comfort and calm.

Instead, she gave birth while they were fleeing Shechem and her labour was hard [severe]. Did Jacob hold resentment against his older sons, believing them to be partially responsible for the death of his beloved wife?

35:17 The midwife saw the awful toll the delivery was having on Rachel and tried to encourage her.

35:18 These are the names of Rachel's second son:

- "Ben-oni" - *Ben-'Owniy* / ben-o-nee' [H1126] son of my sorrow; Ben-Oni, the original name of Benjamin:--Ben-oni.

The word rendered "sorrow" (אֹן) is a *Homonym*, the other meaning being "strength" [EWB]. Also translated as "son of my strength" or "vigor" [AP].

- "Benjamin" - *Binyamiyn* / bin-yaw-mene' [H1144] son of (the) right hand; Binjamin, youngest son of Jacob; also the tribe descended from him, and its territory:--Benja-min. Also translated as "son of strength".

16 ¶ And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.

Benjamin's original name could have been a source of despair for the child as he grew and came to learn that his mother died giving him life - and that Rachel possibly blamed him for *taking her strength* and causing her death.

The change in the name points to Jacob's love of Rachel and her status as his "right-hand" (*an help meet for him* - Genesis 2:20).

> All things considered, it seems most likely that when Rachel dies, Jacob doesn't simply rename the boy. Instead he respectfully amplifies the name that his wife had given him. **This Son Is My Progeny** [Progeny is Strength - it reads that she gave *all* her strength to have this son] (Ben-oni) becomes This Son *Is* Strength (Benjamin). [AP]

It has also been translated to mean, "Son of the South". Benjamin alone, of Jacob's children, was born in Canaan. [RB]

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

35:19-20 "Bethlehem" - *Beyth Lechem* / bayth leh'-khem [H1035] house of bread; Beth- Lechem, a place in Palestine:--Beth-lehem.

Bethlehem is immediately south of Jerusalem and was prophesied to be the birthplace of the coming Messiah (Micah 5:2). Yeshua referred to himself as "the bread of life" (John 6:30-51). The *bread of life* from the *house of bread*.

Rachel's grave is mentioned in 1Samuel 10:2 as a known landmark. It was outside of Bethlehem until the city's expansion, in the 20th century, brought it within the city proper.

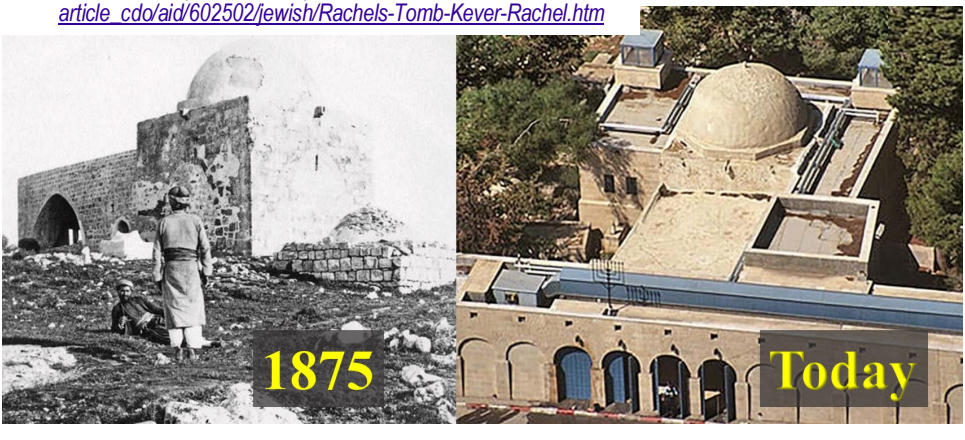
In the Fifth century, a dome was placed over the site. In 1841, walls and a shelter were added. In 1948, Jordan refused to allow access for the Jews to visit the site, but after Israel's victory in the Six-Day War (1967), Bethlehem became the property of Israel and the tomb was accessible again.

Bethlehem was ceded to the Palestinian Authority as part of the Peace Accords of the 1990s, but Israel retained the land containing the tomb.

Sadly, unremitting violence against visitors necessitated Israel building a *fortress* around the tomb (complete with guard towers and barbed wire). A bulletproof bus and an army escort are required to visit the site. [81]

There are many speculative theories about why Jacob did not bury Rachel in the cave at Machpelah, despite Leah being buried there at a later date, and Jacob making Joseph swear that he would bury him there after his death.

[81] Rachel's Tomb (Kever Rachel); https://www.chabad.org/library/article_cdo/aid/602502/jewish/Rachels-Tomb-Kever-Rachel.htm



The one that makes the most sense to me, is that Elohim instructed him (though not recorded in the Word) to bury her there.

It may be that Elohim had a preference for Leah - Jacob loved Rachel more, but she may have remained too steeped in her pagan upbringing. The Christ-line and the family of priests all flow through Leah, not Rachel.

The gravesite became a source of comfort to troubled travelers (e.g., Joseph when he was sold into Egypt and the tribe of Judah when they were carried into captivity by Babylon).

"unto this day" - this phrase was probably added by later scribes. Moses never entered into the Promised Land so he would not have seen that the pillar was still there.

35:21 "Tower of Edar" - *Migdal-`Eder* / mig-dal'-ay'-der [H4029] tower of a flock; Migdal-Eder, a place in Palestine:--Migdal-eder, tower of the flock.

> The tower appeared to serve two purposes: one as a sentinel for earlier warning if invaders approached Jerusalem from the South, and the other as a means to watch over the flocks of the city, the bottom part of the tower being used to birth lambs and tradition holds that Priests used it to check lambs for blemishes before they were sent to the Temple for sacrifice.
>
> This gave rise to the Christian tradition that Yeshua was born in this tower - an unblemished lamb, fit for sacrifice. It is also a place that the shepherds would have known and been comfortable entering to see and worship the Messiah, after being informed by the angels of his birth. [82]

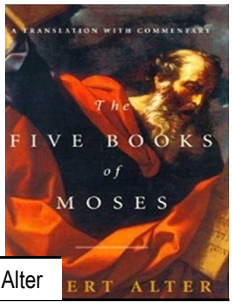
21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

35:22 Reuben, as firstborn, was entitled to his father's concubines upon the death of Jacob, but there is no mention of Jacob even being sick. This was a huge breech of propriety, and it appears Reuben wanted Jacob to know he did it.

> The Talmud saw in the story an intention on the part of Reuben to defile the slavegirl of his mother's dead rival, Rachel, and so to make her sexually taboo to Jacob. [FBM]

With Rachel gone, Leah should



[FBM] *The Five Books of Moses*; Robert Alter

[82] Migdal Edar, *The True Story Behind The Birthplace of Jesus*; https://fotet.org/migdal-edar-the-true-story-behind-the-birthplace-of-jesus/

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:
24 The sons of Rachel; Joseph, and Benjamin:
25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:
26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.
27 ¶ And Jacob came unto Isaac [אח] his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.
28 And the days of Isaac were an hundred and fourscore [180] years.

have become Jacob's favorite wife - Reuben, by defiling Bilhah, made it a surety. Zilpah was still Leah's servant and subject to her dictates.

This incident is reported with little fanfare (Reuben was finally condemned for it when Jacob was near death decades later), but may have had more sinister overtones. The favoritism of Joseph had been manifest for some time, and they surely knew the story of Jacob (the younger) getting the blessing that should have gone to Esau (the elder).

> It was customary that a leader who vanquished another leader - or a son who took over leadership from his father (presumably because of the father's death) - also took possession of that leader's concubines. [Fornication with] the former leader's concubines by the new leader was an affirmation and validation of that new leader's status and authority [David's son, Absalom, in the midst of overthrowing his father's kingdom, was tricked into delaying his pursuit of David so that he could publicly defile his father's concubines. The delay gave David time to escape his son's coup (2Samuel 16:21-22)].
>
> This entire episode between Reuben and Bilhah represented a clearly understood challenge to Jacob's authority as leader of Israel. [BBC]

35:23-26 After the sisters married Jacob, whenever Leah and Rachel are mentioned together, Rachel is always mentioned first, despite being the younger and the *second* wife.

Whenever the sons of these two matriarchs are mentioned, Leah's sons are mentioned before Rachel's. Of course, this could be simple chronology.

35:27-28 Jacob finally reunited with his father. Isaac was never mention in any consequential way after his son was married, except in death. Abraham, also, was eclipsed after Isaac took Rebekah as his wife.

The Word is subtly telling us that marriage and children are important factors in the continuation and the advancement of the Covenant.

Of course, the Covenant is still relevant in the life of a single person and the lives of a childless couple, but it is vital that it be passed on to each new generation by parents who seek the best for their children, or the result will be ever increasing numbers of the lawless and a return to the "days of Noah" (Matthew 24:35-39; Luke 17:26-30), when few are saved.

The Word implies that Isaac died shortly after Jacob *came unto him*, but we will see that Isaac was alive and *came unto* Jacob to comfort him when Joseph was thought to have been killed (see notes at Genesis 37:35).

Jacob was 60 years younger than Isaac. So, when Isaac died at 180, Jacob would have been 120.

35:29 FOS: *Synonymia* (Synonymous Words) - four references to the death of Isaac, emphasizing the solemnity of the event.

The phrase "gathered to his kin" was previously used in recounting Abraham's death (see the notes at Genesis 25:8). Now Isaac joined his deceased relatives in the afterlife.

Approximately 20+ years have elapsed between their reunion by the banks of the Jabbok and the death of their father, but it appears Esau has moved his family to the vicinity of

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried [אֹתֹו] him.

36 Now these *are* the generations of Esau, who *is* Edom.

Mamre and the brothers are coexisting during Isaac's final days.

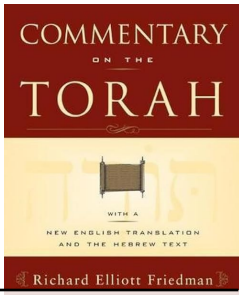
Though the Torah appears to portray Esau as a decent individual, our judgment of good and bad is not Yahweh's.

> *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, [3] And I hated Esau (Malachi 1:2b-3a, see also Romans 9:13).

Still, the Word mentions Esau first, and not just because he was firstborn. Isaac is always cited before Ishmael (Abraham's firstborn).

> This seems rather to be a sign of recognition, compassion, and compensation to Esau for his displacement by Jacob. [83]

36:1 It seems odd that an entire chapter was devoted to Esau and his lineage, but we are reminded that Yahweh is the Yahweh of all mankind. Though Esau's descendants will wage war against Israel in the future, the Word forbade



[83] Richard Elliot Friedman; Commentary on the Torah; https://zlib.pub/download/commentary-on-the-torah-60bd227vk7r0?hash=e60d1efdb49035d631b877b424d564c4

2 Esau took [את־] his wives of the daughters of Canaan; [את־] Adah the daughter of Elon the Hittite, and [את] Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
3 And [את] Bashemath Ishmael's daughter, sister of Nebajoth.
4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;
5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.
6 And Esau took [את־] his wives, and [את] his sons, and [את] his daughters, and [את] all the persons of his house, and [את] his cattle, and [את] all his beasts, and [את] all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.
7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.
8 Thus dwelt Esau in mount Seir: Esau *is* Edom.

Israel from "hating the Edomite; for he is thy brother" (Deuteronomy 23:7).

This entire chapter is substantially repeated at 1Chronicles 1:35-54.

36:2 Esau's Canaanite wives: Adah was also known as Bashemath and Aholibamah was also known as Judith (Genesis 26:34).

The Hittites and the Hivites are two of the seven nations that Israel was commanded to "smite and utterly destroy them" when they return to the Promised Land (Deuteronomy 7:1-6).

36:3 Esau's third wife (Ishmael's daughter) was also named Bashemath, but was known as Mahalath, also (Genesis 28:9).

36:4-43 The children were *Aleph Tav* blessings. I will not be adding the [את־] for each child. All the grandchildren (with the exception of Amalek - Verse 12) are *not* identified as *Aleph Tav* blessings.

36:6-8 FOS: *Polysyndeton* (Many Ands) - this is emphasizing Esau's great abundance - all of which was an *Aleph Tav* blessing.

Esau separated himself from his brother because their prosperity was such that the land could not support them both. Esau could have demanded that Jacob separate himself to a different location since he had been a resident of Canaan decades longer than his brother. Esau had also lived in Seir, previously (Genesis 32:3; 33:16), so he moved to where he was comfortable.

> A rather ironic situation is developing: all of Esau's sons were born inside the Promised Land, while Jacob's sons (Benjamin being the only exception) were born outside the Promised Land.
>
> Esau's sons were born in Canaan, Jacob's born in Mesopotamia. Yet, in re-

vealing his full character, Esau took his family and removed them from the blessing of the Promised Land, while Jacob took his family and brought them INTO the blessing of the Promised Land. [BBC]

36:11 Eliphaz is thought to be a contemporary of Job and one of the "friends" mentioned (Eliphaz the Temanite - Job 2:11).

36:12 Jewish tradition holds that Timna was attracted to the beliefs of the Patriarchs, but all three dissuaded her from converting to their faith. She then decided to become a concubine to Esau's son (Eliphaz - the son that nearly murdered Jacob - see notes at Genesis 28:11), which was as close as she would ever come to being a part of the Patriarchs. Their son was Amalek, who produced a race of people so bent on the destruction of Israel that Yahweh Elohim commanded Israel to "blot out the remembrance of Amalek from under heaven" (Deuteronomy 25:19).

The tradition holds that if the Patriarchs had just realized her earnestness and allowed her to join them, it would have prevented much future suffering (Exodus 17:16). [84]

9 ¶ And these *are* the generations of Esau the father of the Edomites in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of

Of course, if Timna was ten years old when she approached Abraham in his old age, she would have been much older than Eliphaz when he was old enough to marry. It is possible but not probable.

Still, the lesson about denying gentiles to genuinely embrace Torah and faith in Yahweh is what is important about this tradition.

The "sons" of Adah were her sons and grandsons.

36:15 "Dukes" - '*alluwph* / al-loof' [H441] or (shortened) talluph {al-loof'} familiar; a friend, also gentle; hence, a

Haman, a descendant of Amalek, convinced Persian King Ahasuerus to slaughter all the Jews in his kingdom. Queen Esther outwitted Haman and saved the Jewish people (Book of Esther).

[84] Timna, concubine of Eliphaz: Midrash and Aggadah; https://jwa.org/encyclopedia/article/timna-concubine-of-eliphaz-midrash-and-aggadah

Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.

bullock (as being tame; applied, although masculine, to a cow); and so, a chieftain (as notable, like neat cattle):--captain, duke, (chief) friend, governor, guide, ox.

Since the Word was translated by royal decree of King James in the early 1600s, the title "duke" would have been understood by the English people of that age:

1. (in Continental Europe) The male ruler of a duchy; the sovereign of a small state.
2. A British nobleman holding the highest hereditary title outside the royal family, ranking immediately below a prince and above a marquis; a member of the highest rank of the British peerage.

36:20-23 The Horites were cave-dwellers (troglodytes) - some of the folks Lot was worried about when the angel told him to flee to the mountains (Genesis 14:6).

"Seir" - *Se`iyr* / say-eer' [H8165] rough; Seir, a mountain of Idumaea [Edom] and its aboriginal occupants, also one in Palestine:--Seir. see [H8163] (sa'iyr) shaggy; as noun, a he-goat; by analogy, a faun:--devil, goat, hairy, kid, satyr.

> Seir is sometimes used as an alternative term for a goat, as in Seir *La'Azazel* (לעזאזל שעיר - scapegoat). Seir means "Prince" in Ancient Egyptian, a name used by the Egyptians to refer the god of the dead known to the Greeks as Osiris. The term "Seir" was also used by the Egyptians to refer to the constellation Orion, which was considered to be a representation of the god Osiris in the heavens. Seir (or Seere) is the *prince of Hell* in demonology. [BBC]

Why is the Word giving us the lineage of the pagan Horites? Was Esau's progeny taking wives of the heathens? Timna (a Horite) was concubine to Eliphaz (Verse 12) who gave birth to the dreaded Amalek.

Esau's descendants are polluting their lineage by intermarrying with nonbelieving Gentiles.

36:23 "Alvan" - *`Alvan* / al-vawn' [H5935] or sAlyan {al-yawn'}; from 5927; lofty; Alvan or Aljan, an Idumaean:--Alian, Alvan. see [H5927] (*`alah* / aw-law') to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative (as follow):--arise (up), (cause to) ascend up, at once, break (the day) (up), bring (up), (cause to) burn.

The Hebrew pronunciation of this name is *Al-lah*.

> In pre-Islamic times, some Arab Christians made pilgrimage to the Kaaba, a pagan temple honoring Allah as 'God the Creator'. "The Kaaba" is a building at the center of Islam's most sacred mosque, Al-Masjid al-Haram, in Mecca, Al-Hejaz, Saudi Arabia. It is the most sacred site in Islam. (Marshall Hodgson 1922 - 1968). [BBC]

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found [אחי] the mules [hot springs?] in the wilderness, as he fed the asses of Zibeon his father.

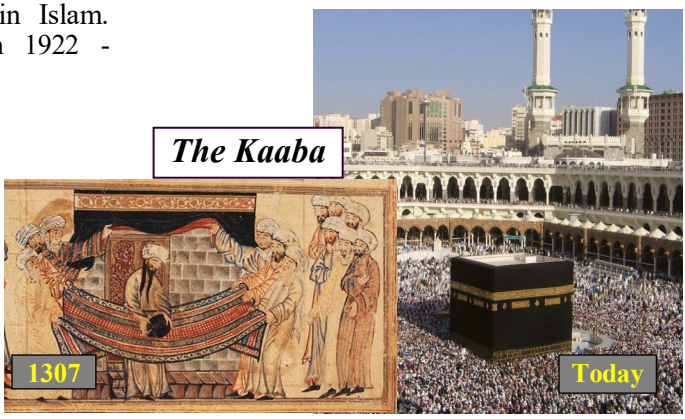
36:24 Anah was being singled out for a reason but one that is hard to ascertain. Finding mules in the wilderness hardly seems like something noteworthy that Yahweh would need to record for His people.

"mules" - *yem* / yame [H3222] a warm spring:--mule.

Did he "find" (*matsa'* / maw-tsaw' [H4672] to come forth to, i.e. appear or exist) mules? The Rabbinical interpretation is that Anah (mentioned with a note of reprobation) discovered and adopted the way of producing mules (i.e., mating donkeys with horses), contrary to the Mosaic Law (Leviticus 19:19). [WOT and TCS]

Anah produced mules (mated donkeys and horses) in the wilderness when he was pasturing the asses.

Since this word is only used here and there is another word meaning mules



25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.
28 The children of Dishan *are* these; Uz, and Aran.
29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.
31 ¶ And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

(*pered* / peh'-red [6505] a mule) used in every other instance, this word is probably not the animal. It is also believed that horses did not exist in the land at this time, making the cross-breeding improbable by Anah.

Older translations (the Chaldees and the Samaritan) translate it as *giants* with an association to the Emims ("terrors") mentioned in Genesis 14:5. [BH]

Anah found giants [Nephilim] in the wilderness when he was pasturing the asses.

This would be significant. Did Esau and his family learn to coexist with the *Nephilim*? Could these be the ancestors of the giants the spies see when they do a reconnaissance of the Promised Land? (Numbers 13:28, 32-33)

Newer translations (including the Vulgate) translate it as hot springs (important for their medicinal qualities). In the Hebrew, it would have sounded like *he found the mules when he fed the asses* since the word for "hot springs" is a homonym for the word for mules, thereby being a play on words.

Anah found hot springs in the wilderness when he was pasturing the asses.

This is the version used by most modern translators - especially since they are generally uncomfortable with addressing the concept of *Nephilim*.

The Book of Jasher (36:29-35) states that while Anah was feeding the asses, chimera (hybrids - half animal / half human) came out of the forest, attacked Anah, and rode away on his donkeys.

36:31 "Before there reigned" - Yahweh told Abraham (Genesis 17:6), Isaac (Genesis 26:3), and Jacob (Genesis 35:11) that "kings would come from their loins". This would not happen for over 500 years (1Samuel 10:24).

37:1 Isaac lived for approximately 35 years after Jacob left Haran, but his days of leading the Covenant appear to have ended much earlier. Yahweh invested His energy in Jacob and his family.

Instead of living among his wives' kinfolk, Jacob separated himself from the evil influences of Abraham's extended family at the behest of Yahweh.

The evil of the Canaanites was presumedly greater, but then it was easier to recognize (most would run from a red demon with horns, a tail, and a pitchfork. This is why Satan conceals himself as an "angel of light" - 2Corinthians 11:14) and guard against. Friends and family have a greater impact on our lives (for both good and bad) than does a stranger. Our guard, around family, is more relaxed.

> The first Governing Dynamic of YHWH is that of division, separation, and election; and this is His device to achieve His goal of perfecting humanity and bringing mankind into unity with Himself.
>
> A word that we hear often in the Church is "sanctification". Sanctification is the act of YHWH dividing, separating, and electing people for His pur-

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.
33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
34 And Jobab died, and Husham of the land of Temani reigned in his stead.
35 And Husham died, and Hadad the son of Bedad, who smote [את־] Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his stead.
37 And Samlah died, and Saul of Reboboth *by* the river [Euphrates] reigned in his stead.
38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.
39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Kenaz, duke Teman, duke Mibzar,
43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

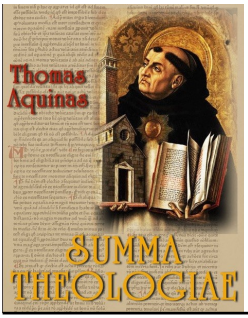
37 And Jacob dwelt in the land wherein [את] his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with [אח־] his brethren; and the lad *was* with [אח־] the sons of Bilhah, and with [אח] the sons of Zilpah, his father's wives: and Joseph brought unto his father [אח־] their evil report.

> poses. Sanctification is the setting apart of human beings for Himself.
>
> A set-apart person of YHWH has been granted a holy status; a status that is above common. Common is the status of the world; holy is the status of those set apart for YHWH. At this point in the Torah, ISRAEL is now painted as a separate people, but certainly not yet attaining the status of a nation. [BBC]

At this point, the Book of Jasher relates that Jacob resettled back in Shechem (which had somewhat repopulated), on the land he purchased from Hamor, but the Amorites of the neighboring towns feared that the sons of Jacob would attack Shechem again and themselves, so they all came out against Jacob and his family (Jasher 37 - 40).

After Jacob prayed for strength and stamina, his sons (except for Joseph and Benjamin - Jasher 41:5) and their servants meet and defeat the armies of Tapnach,



Gaash, Shiloh, Chazar, Sarton, Bethchoran, and Othnaymah (15,000 fighting men).

Though greatly outnumbered, they defeated each army and laid waste to each city. The characterization of the battles sound like a melding of the carnage of John Wick and the incredible feats of comic book superheroes. The bloodshed is prolific and Jacob's sons are able to leap 30 and 40 feet up onto city walls, shriek so loud that their opponents are dazed into immobilization, and fight almost continuously for several days, despite their numerous wounds (and other *superpowers*). Judah was especially ferocious in his fighting.

Even Jacob (at 90 years of age) fought tirelessly with his sword and bow (Jasher 38:5-6,46; 39:32,36,44-48,58-59 - see also Genesis 48:22).

The Canaanite kings across the Jordan listened in despair to the battles, and the king of Hebron convinced them all to make peace with the Hebrews.

37:2 Joseph was in the field with his four brothers from the concubines (Dan, Naphtali, Gad, and Asher). The other (older) brothers may have been tending other flocks in other fields.

Now that Rachel, and possibly Leah (see below), has died, it ap-

[85] St. Thomas Aquinas; *The Summa Theologiæ* (1274) - Chapter 154, The Parts of Lust; https://www.newadvent.org/summa/3154.htm#article12

pears Bilhah and Zilpah have been elevated to the status of "wives". Leah, however is the only *wife* reported to be buried with Jacob.

"Evil" - *ra`* / rah [H7451] bad or (as noun) evil (natural or moral):-- adversity, affliction, bad, calamity, + displease(-ure), distress, evil((-favouredness), man, thing), + exceedingly.

The behavior and/or work ethic of the brothers was beyond *bad* (Thomas Aquinas states the brothers were copulating with the cattle - a sin punishable by death [85]), and Joseph informed his father. Joseph was a dutiful son, but he was also a snitch. We all know that *snitches get stitches*.

Jasher 41:1 states that Jacob relocated to Hebron (which had to cause some consternation to the locals) but continued to use the pastures at Shechem. It also states that Leah died while they are there (41:2). She was 51 and Jacob was 106.

37:3 As was discussed in the notes at Verses 30:25-26, all the children, with the exception of Benjamin, were born within a short period of time. Jacob was not significantly older when Joseph was born than he was when the other ten sons were born.

"Old age" is italicized in the interlinear meaning it was not an exact transliteration of the Hebrew, but rather a best guess. Something about Joseph made him special in

3 Now Israel loved [אֹתֹ־] Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved [אֹתֹ] him more than all his brethren, they hated [אֹתֹ] him, and could not speak peaceably unto him.

his father's eyes (being the son of the wife he loved was probably enough). Jacob had a special tunic made for Joseph designating him as the heir of the Covenant.

Reuben should have been the heir, but he had defiled one of Jacob's concubines (Genesis 35:22), dishonoring his father. Simeon and Levi were the perpetrators of the massacre at Shechem (Genesis 34:25-26). Jacob would have found reasons to disqualify the others sons, also, so he could elevate Rachel's son.

Jacob's brother, Esau, would have probably had a similar tunic, as Isaac's favorite and designated heir, and it was probably the one Jacob wore when he deceived Isaac into giving him the Covenantal blessing (Genesis 27:15). Jacob would have envied his brother greatly, but had somehow forgotten the negative effects that a special tunic can have on siblings.

37:4 Instead of examining why Joseph was preferred and imitating him, they envied his status and shunned him. They hated him because they did not do right by their father ("evil report"), and Joseph was presumably learning the ways of Yahweh from his father (spec-

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated [את] him yet the more.
6 And he said unto them, Hear, I pray you, this dream which I have dreamed:
7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.
8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated [את] him yet the more for his dreams, and for his words.
9 ¶ And he dreamed yet another dream, and [he - את] told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

ial tunic). Had any of them expressed interest in the God of the Covenant?

The best way to resolve differences is through communication, but the brothers are now angrily incapable of speaking to Joseph.

King David's son Absalom was enraged at his half-brother, Amnon, for having raped his full sister. Absalom did not speak to Ammon, "neither good nor bad", for two years because he had defiled Tamar. Then he arranged for his servants to murder him (2Samuel 13:6-29).

37:5-8 "Dreamed a dream" - FOS: *Polyptōton* (Many Inflections) - emphasizing the special nature of this dream.

Joseph's dream came from Yahweh, but he was too immature to understand that not all visions are for all people. He sounded braggadocious to his brothers as he related his dream, adding to their contempt.

> Note that the brothers did not dismiss Joseph or his dreams; they took them seriously and hated Joseph both for having them and for boasting about them. Though Jews have never boasted about their belief they are God's Chosen People [Deuteronomy 7:6-7] (there is nothing to boast about - it is not a claim of superiority, and it has led to unspeakable suffering), the brothers' reactions to Joseph foreshadowed much of the world's reactions to the Jews' belief in being the Chosen People. [RB]

37:9-11 Joseph did not learn from his first dream - or he enjoyed needling his brothers.

Jasher states that Joseph was impressed by his brothers' strength in combat and praised their skills, but he fancied himself as greater than them (Jasher 41:6-9). He had the appearance of being arrogant and foolish.

Both dreams did not seem to need a skilled interpreter. Jacob and the brothers fully understood the implications of these dreams, if they were prophetic. Bilhah may

be the moon ("mother") since she probably took over raising Joseph and Benjamin when Rachel died.

> The dreams associated with Joseph - both the two recorded here and the four dreams he later interpreted - came in pairs, the second reinforcing the first to demonstrate their seriousness. In the ancient world, not every dream was taken as a divine message. But if a dream recurred (usually in more than one form), it was presumed to be an omen. [RB]

Jacob rebuked Joseph - though his favorite and his designated heir, Jacob did not intend for himself or his sons to worship Joseph. Still, Jacob knew about visions, having had several himself, and could not completely dismiss Joseph's dreams.

The brothers did worse than dismiss Joseph's words; they let them add to their hatred.

37:12 Because of the earlier warfare (fearing the threat of possible revenge from the locals) and the multitude of Jacob's livestock, all of the brothers (except for Joseph and Benjamin) were tasked with tending the herds in Shechem.

Did Jacob understand the level of animosity and want to separate the brothers from Joseph "a few days, until thy brother(s) fury turn away", as Rebekah did with him after Jacob stole the blessing from Esau (Genesis 27:44)? That ended in a prolonged separation also.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed [אח־] the saying.

12 ¶ And his brethren went to feed [אח־] their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it [אח־] be well with thy brethren, and [אח] well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

37:13 It seems strange that Jacob would send out his favorite son, alone, to travel to Shechem (nearly 50 miles away and the scene of two massacres). Did Jacob know he would wear the multicolored robe? That would mark him as *important* and a target for kidnapping or revenge by the inhabitants.

Surely Jacob sent an escort, also.

37:14 Jacob was over 100, and making this trip just for information would tax his body, so he sent an agent - he knew he would get an accurate assessment from Joseph.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek [אחי] my brethren: tell me, I pray thee, where they feed *their flocks*.

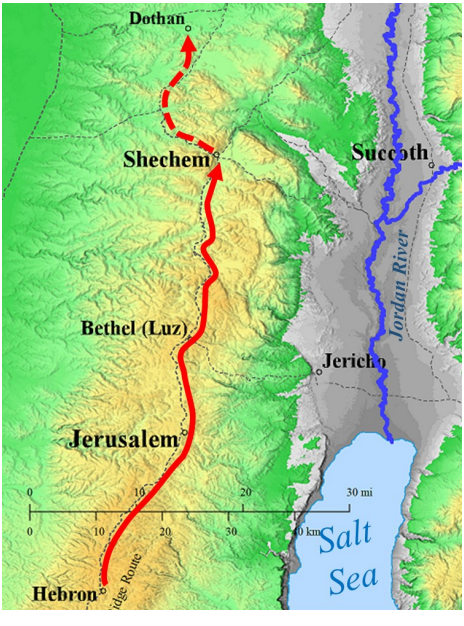
17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw [את] him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

Still, Jacob must have been blind to the level of hostility the brothers felt for Joseph - there was no way this would go well.

37:15-17 Joseph was very dutiful. After traveling 50 miles (a two-day journey), he could have gone back to Hebron and truthfully told his father that he could not find his brothers. Instead, he diligently traveled an additional fifteen miles and sought them.



Many speculate that this *man* was an angel, because Joseph gave few details, yet the man knew who Joseph was talking about and where they went. Of course, the Torah may have only recorded the salient points of the conversation.

It would seem strange that an angel would steer a believer in the direction of harm and calamity, but oftentimes, affliction is necessary to bring us back and/or closer to Yahweh (Psalm 119:67,71).

37:18 This was not the first time they had talked about hurting their brother. They had probably spent years talking and laughing about injuring or killing him as a way of releasing the tension of their pent-up hostility.

Now they were 65 miles from home, still mildly aggressive from the wars they had recently fought (that Joseph had not fought in), and the braggart Joseph showed up wearing his ornamental robe - the jesting they were prone to do suddenly became deadly serious.

37:19 "dreamer" - *ba`al* / bah'-al [H1167] a master; hence, a husband, or (figuratively) owner (often

used with another noun in modifications of this latter sense) - same as Ba`al / bah'-al [H1168] Baal, a Phoenician deity:--Baal

Their remark can also be interpreted as: "this god of dreams" or "this master of dreams".

37:20 They must have believed Joseph's dreams - if they thought his dreams were nonsense, why would they want to kill him to negate the dreams? Of course, in their anger, they neglected to remember it was Yahweh who gave Joseph the dreams, so they were plotting to kill one of His messengers.

FOS: *Polysyndeton* (Many Ands) - emphasizing the deliberateness of their plans. They had thought about doing this and maybe joked about it repeatedly in the past - Reuben now realized his brother's fantasies were about to be realized.

37:21-22 Reuben, as the eldest, would be the most accountable to his father for the actions of his brothers.

The death of Joseph could have restored him to the first in line for the inheritance, unless Jacob then invested all his energies into Benjamin (the only remaining child of his beloved Rachel) - which would be a strong possibility (and what eventually happened) - so he would have had to be prepared to murder a second brother if his goal was to restore his *birthright*.

> **20** Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.
> **21** And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.
> **22** And Reuben said unto them, Shed no blood, *but* cast him into [אֹתוֹ] this pit that *is* in the wilderness, and lay no hand upon him; that he might rid [אֹתוֹ] him out of their hands, to deliver him to his father again.

He was already in the doghouse for having slept with Bilhah, so saving Joseph could restore much of the credibility he lost from that rebellious act without having to shed innocent blood.

He may also be the only one of the ten concerned about the consequence of murdering their brother. They all had to know it was wrong, but Reuben looked as if he was the only one not being carried away by this barbaric obsession. He had to be careful in how he opposed this ugly mob - mobs are often uncontrollable and capable of doing evil that the individuals alone would never consider. [86]

[86] Mob Theory: The Psychology Behind Behaviour of a Huge Crowd; https://www.psychologs.com/mob-theory-the-psychology-behind-behaviour-of-a-huge-crowd/

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript [את־] Joseph out of [את־] his coat, [את־] *his* coat of *many* colours that *was* on him;
24 And they took him, and cast [את] him into a pit: and the pit *was* empty, *there was* no water in it.
25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

37:23-24 The "robe of ornamentations" was a symbol of Joseph's superior position over them - stripping it off Joseph debased him and made him no better than them.

> Only now do we learn that Joseph has the bad judgment to wear on his errand the garment that was the extravagant token of his father's favoritism. Thus he provokes the brothers' anger, and they strip him - not part of their original plan - and thus take hold of what will be made into the false evidence of his death as their plan changes. [87]

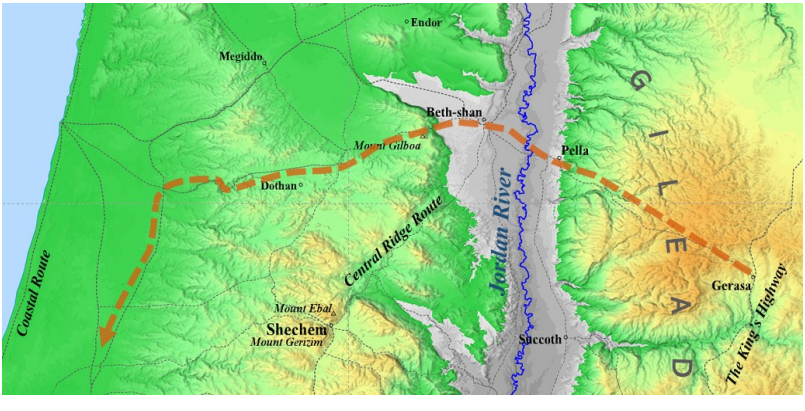
"pit" - *bowr* / bore [H953] a pit hole (especially one used as a cistern or a prison):--cistern, dungeon, fountain, pit, well.

This is not just a hole in the ground, because it emphasizes that there was no water in it. A cistern was used to imprison the prophet Jeremiah (Jeremiah 38:6; see also Psalms 40:2).

If Jacob sent men with Jacob, the brothers either killed them or made them swear an oath of secrecy under penalty of death. Of course, the best way to ensure a secret is kept is to kill the witness.

37:25 The reality of what they have done now sinks in. Their bloodlust had subsided and they sat down to eat and contemplated what their next move should be.

[87] Robert Alter; *Genesis: Translation And Commentary*



If they let Joseph go, he would tell their father what they had done. They could claim it was a brotherly prank, but Jacob would not see it as such. They could be cursed by their father, but they would surely face retribution from Joseph once he inherited their father's estate.

Satisfied that the brothers were not going to kill Joseph, Reuben left the group - his excuse may have been to check the herds, but he planned to sneak back, unnoticed by his brothers, and help Joseph escape (Verse 29).

The main trade route from Gilead to Egypt did not go through Dothan and down the coast. The Ishmaelites would have taken the King's Highway (east of the Jordan River) or, after crossing the Jordan, the Central Ridge route, which would not have taken them past Dothan but would have taken them in the vicinity of Jacob's encampment in Hebron.

This caravan was lost or was being supernaturally influenced to go this route, leading to Joseph's *rescue* from his brutal brothers.

37:26-27 Despite being fourth in the order of birth, Judah took charge and recommended a third option. Murdering Joseph (or leaving him to die in the cistern) or releasing him to tell their father were both unattractive alternatives.

26 And Judah said unto his brethren, What profit *is it* if we slay [אתי] our brother, and conceal [אתי] his blood?
27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

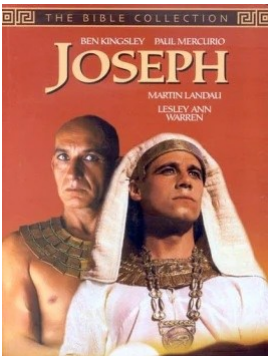
A Judas [Judah] sold Joseph, and a Judas sold Christ (Matthew 26:14-16). [EWB]

Slaves do not normally escape their captivity and often die from their oppressive labors. Joseph's blood would not be on the hands of the brothers (in a literal sense). Even if he did escape, Joseph would be fearful of returning to Canaan, knowing what cruelty his brothers would have shown they were capable of.

There was the additional benefit of receiving an immediate profit from Joseph's disappearance and possible demise.

Yeshua was sold out by one of his disciples for thirty pieces of silver (Matthew 26:15)

The events concerning Joseph's sale into Egyptian slavery would have happened approximately ten years before Isaac's death - shortly after the battles fought around Shechem. An excellent depiction of Joseph's struggles and ultimate victory can be seen in the TV miniseries, *Joseph* (1995), with Paul Mercurio, Ben Kingsley, and Martin Landau.



28 Then there passed by Midianites merchantmen; and they drew and lifted up [את־] Joseph out of the pit, and sold [את־] Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought [את־] Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent [את־] his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

37:28 The narrative, here, becomes confusing.

Ishmaelites (descendants of Abraham through Hagar - Genesis 25:12-16) are not the same as Midianites (descendants of Abraham through Keturah - Genesis 25:2-4).

The Word states that the brothers agreed to sell Joseph to the Ishmaelites, but that the Midianites "drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites."

Did the brothers mistakenly think the approaching caravan was Ishmaelites when they were actually Midianites? Did the Midianites later sell Joseph to a caravan of Ishmaelites (who were also traveling to Egypt) for twenty pieces of silver?

Jasher states that the brothers were discussing selling Joseph and did not notice Midianite traders who approached the cistern, hoping to get a drink of water and discovered Joseph inside. As they pulled him out, the brothers saw what was happening and confronted the Midianites to get their "rebellious servant" back.

Yahweh inspired the Midianites to persuade the brothers to sell them the "comely" youth, thereby rescuing him from his murderous brothers.

The Midianites then travel to Egypt alongside a group of Ishmaelites and listen to Joseph's story. They begin to feel guilty about having purchased the youth, but they paid for him, so they convinced the Ishmaelites to purchase Joseph for what they paid for him (Jasher 42:5-53).

The Torah states that "the Midianites sold [Joseph] into Egypt", which was literally what they did by selling him to other traders who then sold him *into* Egypt to Potiphar.

37:29-30 Reuben was not part of the sale because he returned to the cistern, intent on releasing Joseph, and found it empty.

Jasher states that after the brothers told Reuben what they did, they felt guilty (apparently not guilty enough to pursue the caravan and get Joseph back) about the effect it would have on their father, and each swore (a covenant?) to never divulge the truth. The penalty for doing so would be death at the hands of the other brothers (Jasher 43:3-9).

Joseph's flight into Egypt to escape his brothers and grow strong absence from them mirrored Israel's

flight into Egypt to escape the famine and the demonic Canaanites and grow strong. Just as Shechem's neighbors eventually attacked Jacob to preclude an attack they feared was imminent, the people of the region would have banded together, again and again, to stop Israel from growing larger and stronger.

Yahweh needed Jacob's descendants to grow to a size sufficient to capture the Promised Land, but the inhabitants were not likely to allow that to happen inside their land. Self-preservation would have required the Canaanites to attack them repeatedly to ensure they could not overwhelm the native population.

37:31 The brothers agree upon a plan to deceive their father.

> There is a touch of subtle irony here since years before, a kid and the garment of his brother had played key roles in Jacob's deception of his father, as told in Genesis 27:9,15,16. Now his own sons deceive him through the instrumentality of a kid and their brother's garment. [TCS]

37:32 If they had actually found the coat along the road, they would not have all abandoned the livestock to bring word to their father. Jasher states that Issachar developed the plan and Naphtali went ahead of the brothers and delivered the bloodied coat to Jacob (Jasher 43:10 -15).

> **31** And they took [אֵת־] Joseph's coat, and killed a kid of the goats, and dipped [אֵת־] the coat in the blood;
> **32** And they sent [אֵת־] the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.
> **33** And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.
> **34** And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

Prager states that the use of "thy son's" rather than "our brother's" evidenced their continued contempt for Joseph. It may also have been that they were overwhelmed by what they had done to one of their own and they could not personalize it for fear of breaking down, themselves.

37:33-34 FOS: *Polysyndeton* (Many Ands) - emphasizing the successive steps in Jacob's grief.

> Jacob quickly moved through three stages of escalating horror: First, he realized he was looking at the tunic that belonged to Joseph, covered in blood; from that, he concluded Joseph had been killed; and finally, he inferred Joseph's death was terror-filled and torturous. [RB]

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for [אתו] him.

36 And the Midianites sold [אתו־] him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Jacob sent Joseph to check on his brothers without an escort and he blamed himself for the loss of his son.

> Rending the clothes as a token of grief is a very ancient custom, and is often referred to in the Bible (See Joshua 7:6; 1 Samuel 4:12; 2 Samuel 1:11; 3:31; 13:31; 2 Kings 2:12; 18:37; 19:1; Ezra 9:3; Job 1:20) [and of 'dramatic' outrage - Matthew 26:65].
>
> Sackcloth is also frequently mentioned. It was generally made of the hair of goats or of camels, and was coarse and black. It was used for straining liquids, for sacks, and for mourning garments. When used for mourning it was sometimes worn next to the skin, which it must have chafed by its harshness. In Revelation 6:12, in the darkness accompanying an earthquake, the sun is said to have become as "black as sackcloth of hair." [MCB - 70]

37:35 Jasher states that after Jacob's actions and extended wailing, he laid in the dirt for many days, comatose, except for his tears. Judah is recorded to have cushioned his father's head and wiped his tears - another indication of Judah's changing role as the heir of the Covenant. Isaac (150 years old) came to comfort his son, also.

All were fearful that Jacob would lie in that spot until he perished, preferring to be dead, also, since he was convinced Joseph was dead.

Finally, Jacob revived and sent his sons out to find Joseph's body so it could be properly buried. He also instructed them to capture the first carnivore they come across (praying that Yahweh would cause the animal that devoured his son to cross their path) so he could kill it and exact revenge.

Of course, they found no body, but the wolf they found and brought back spoke to Jacob (Yah-weh having "opened" its mouth) and it pled for its life, stating it had also lost a son and was looking for its cub when captured by Jacob's sons (Jasher 43:36-47).

37:36 Once again, the Midianites sold Joseph *into* Egypt (by way of the Ishmaelites).

38:1 Judah could not endure the grieving of his father (which he was partially responsible for), so he left the family encampment and ended up in Adullam ("refuge"), where he befriended a local man named Hirah ("wax pale - in the sense of splendor").

38:2 The Canaanite's name was "Shuah", not the daughter (see Verse 12). Shuah was a son of Abraham through Keturah (Genesis 25:2). Though he was of the lineage of Shem through Abraham, he could also be referred to as a Canaanite.

Think in terms of a native of Ohio being called a Buckeye. If they move to Indiana and live there a long time, they may now easily be referred to as either a Hoosier or a Buckeye.

Abraham had warned Isaac and his two sons (Esau did not heed his advice) against taking a Canaanite wife, but the daughter of Shuah would have some of Abraham's genetic material making her only a partial Canaanite..

Zebulun also took a wife of a descendant of Midian, son of Abraham through Keturah.

The connection with Haran was essentially broken, so Yahweh may have anticipated the need for wives

38 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called [אח־] his name Er.

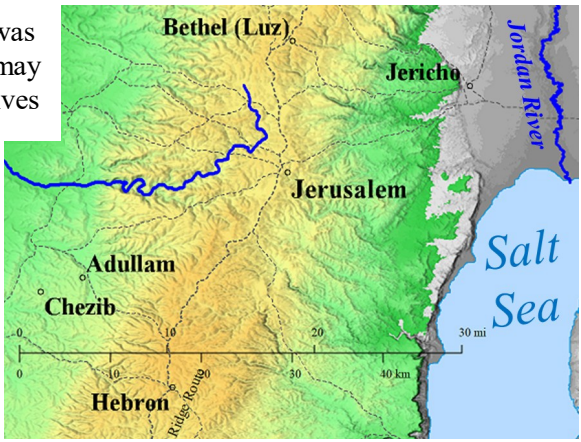
for Jacob's many sons - which may be why Abraham sired so many children so late in his life.

According to Jasher, it appears that only Simeon (who married Dinah, after Shechem), Judah, Asher, and Zebulun marry Semite women. The rest of the brothers marry Canaanites and Moabites.

Moses, exiled into a strange land, also married a progeny of Abraham and Keturah (Exodus 2:16-21).

38:3 "Er" - `Er / ayr [H6147] watchful; Er, the name of two Israelites:--Er.

> It's doubtful that a Hebrew audience would render this name [Watching or Watcher]. Perhaps Er was a bit of a bouncy



4 And she conceived again, and bare a son; and she called [אח־] his name Onan.
5 And she yet again conceived, and bare a son; and called [אח־] his name Shelah: and he was at Chezib, when she bare [אח] him.
6 And Judah took a wife for Er his firstborn, whose name *was* Tamar.

kid and his name indeed has to do with the verb, עור meaning to be aroused (and not being watchful). There are several names that are thought to mean Wild Ass (Arad, Arod) and it's much more probable that Er was known as just that. [AP]

38:4 "Onan" - *'Ownan* / o-nawn' [H209] strong; vigorous; Onan, a son of Judah:--Onan.

From the root און (*'wn*), to experience much trouble or have a surplus of vigor or wealth and specifically of reproductive powers. [AP]

38:5 "Shelah" - *Shelah* / shay-law' [H7956] request; Shelah, the name of a postdiluvian patriarch [great-grandson of Noah] and of an Israelite:--Shelah.

The name Shelah is related to the name Saul, and thus translates this form of the name Shelah with **Prayer**. From a linguistic point of view this may or may not be correct, and Prayer may be the original meaning of the name Shelah, but to a Hebrew audience, especially non-linguists, the name Shelah looks like it means Prosperity. [AP]

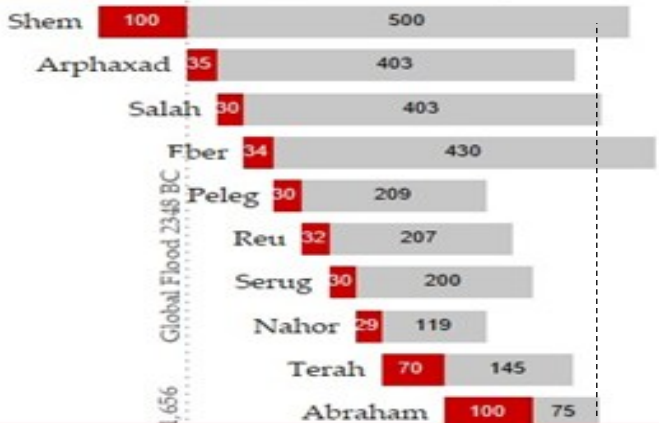
"Chezib" - *Kziyb* / kez-eeb' [H3580] falsified; Kezib, a place in Palestine:--Chezib. Southeast of Adullam.

38:6 "Tamar" - *Tamar* / taw-mawr' [H8559] Tamar, the name of three women and a place:--Tamar. see [H8558] - to be erect; a palm tree:--palm (tree).

The name Tamar means **Palm**, or **Palm Tree**. But that probably reminded the original audience far less of the familiar Arecaceae, and much more of a freely moving exchange of goods, services and ideas [at the well where the market took place]. The name Tamar means **Free Market**. [AP]

Jasher 45:23 states that Tamar was the daughter of Elam, a son of Shem. Abraham was of the lineage of Arphaxad, the son of Shem. It is implying that Tamar was not a Canaanite woman. Did Judah know this or even care?

Shem lived 600 years and was still alive when Abraham died.



The Word does not tell us how long Elam lived. Tamar may have been the daughter of his very, very old age, but it is more likely that Jasher, like the Torah, does not use the title, "granddaughter" or "great, great, great, great granddaughter".

38:7 "Wicked" - Hebrew: Evil in the sight of Yahweh.

The Word does not tell us what Er did that was so wicked. Jasher states that he "spilled his seed" (possibly because the Torah tells us [in the Hebrew] that both brothers were *evil in the sight of Yahweh* and *Yahweh killed him*), which was what his brother Onan will be guilty of in Verse 9.

Er probably did not choose his bride, the choice being his father's prerogative. We can assume Judah would not choose a repulsive looking bride for his son (especially since Judah, himself, will go in unto her later - Verses 15-18), so Er may have been repulsed for other, "wicked" reasons (e.g., he preferred men to women). Homosexuality is cited as *wicked* throughout the Word (Sodom, Genesis 19; Leviticus 18:7, 14,22; 20:13; Romans 1:26-32; 1Corinthians 6:9-11; 1Timothy 1:10-11; Jude 1:7).

"Yahweh slew him" - We know that Satan is the author of death (John 8:44; Hebrews 2:14; 1Corinthians 14:33) and that Yahweh told Noah that man was to execute men guilty of capitol offenses (see the

7 And Er, Judah's firstborn, was wicked in the sight of Yahweh; and Yahweh slew him.

notes at Genesis 9:6). So it is odd that Yahweh would personally execute someone.

Yahweh is often referred to as "killing" or "slaying" someone when it was the victim's fault for placing themselves outside Yahweh's protection through their lawless behavior. Without that protection, they become easier targets for Satan's bloodlust.

The Torah seldom speaks to the actions of this spiritual murderer and often attributes his misdeeds to Yahweh. It could be the FOS *Metonymy,* in which one name or noun is changed for another, to which it stands in a certain relation.

> The New Testament is very clear that the Devil, not God, is the source of evil and of much human suffering. For example, it is the Devil who holds the power of death, which God specifically calls an "enemy" (1 Cor. 15:26; see also, Hebrews 2:14; 1John 3:8).
>
> In the Old Testament, the Hebrew people recognized the existence of a spirit realm. They knew that some spirits did horrible things, but believed they were sent by God to do His work. Thus King Saul's attendants said to him, "… See, an evil spirit from God is tormenting you" (1 Sam. 16:15). Nowhere is there set forth the truth about two spiritual kingdoms at war with each other.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and [אח] raise up seed to thy brother.

> It seems clear that without the power to fight the Devil, people were better off not knowing about him. In His abounding love, God "took the blame" for good and evil, telling His people that if they believed and obeyed Him, they would be blessed, but if they disobeyed Him, He would afflict them. [88]

After the Fall of Man and the expulsion from the Garden, Satan is seldom referred to, and only then, his actions have been interpretated by modern Christians as the result of the *permission* of Yahweh (e.g., Job 1:12, 2:2:6). Yeshua would reveal the truth about Satan and the spiritual war waging around us, that man was (and is) not equipped to fight without the power of Christ in their lives.

Just as the Covenant was never changed, but rather *progressively enhanced*, the nature of Yahweh was never changed, but was progressively revealed until Christ revealed the fullness of the truth of the Father.

> [17] For the law was given by Moses, but grace and **truth** came by Jesus Christ. [18] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, **he hath declared him**. (empha-sis added - John 1:17-18)

38:8 Judah was referring to what has come to be known as *Yibbum*, or levirate marriage.

> [5] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. [6] And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. (Deuteronomy 25:5-6)

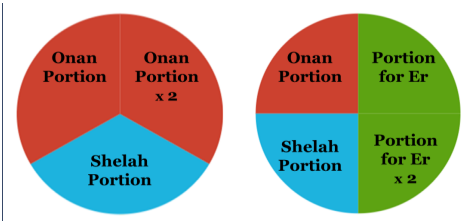
The first son born to the levirate marriage was given the dead brother's name and was treated as the son of the deceased brother (any subsequent children would be the father's) so that the dead son's lineage would continue. A man could refuse to marry his brother's widow (the *Chalitzah* Alternative), but this was considered shameful (Deuteronomy 25:7-10). [89]

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[88] Graeser, Lynn, and Schoenheit; *Don't Blame God,* 7th Ed. (2013); Chap 4

[89] Levirate Marriage: Yibbum and Chalitzah; https://www.chabad.org/library/article_cdo/aid/558049/jewish/Levirate-Marriage-Yibbum-and-Chalitzah.htm#The

38:9 After the death of Er, Judah's inheritance would have been split between the two surviving brothers, with Onan getting the *double portion* as the new firstborn. If Onan had a son with Tamar, the inheritance would have been split three ways again, but the first son would have been entitled to the double portion. Onan's inheritance would have gone from 67%, back to 25% -



a significant reason for not wanting to impregnate Tamar.

In this way, he was cheating Tamar (the value of having children), his dead brother, and his father, who would want both their names carried on to the next generation.

38:10 See the notes at Verse 7

Apparently Satan knew the Christ-line was to flow through Judah - if all of Judah's sons die, then the prophecy of "the seed" could be rendered void.

38:11 Shelah must not have been old enough to get married (generally 13 years old for boys), which was a relief for Judah because he viewed her as a widow maker. This gave him time to figure out an alternative to *Yibbum*.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased Yahweh: wherefore he slew [את] him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

Asking her to return to her father's house would have been an indication that Judah did not plan to have Tamar marry his only remaining son.

38:12 "In the process of time" - indicates an extended amount of time.

> The Torah mentions the death of Judah's wife to let the reader know Judah's subsequent behavior takes place only once he is again an unmarried man. This Verse also notes that this was "A long time afterward" - long enough for Shelah to have reached marriageable age. [RB]

Timnath was twelve miles northwest of Adullam.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

38:14 FOS: *Polysyndeton* - emphasizing the deliberateness of each action. Similarly, Tamar *knew* that Judah was not going to give Shelah to her, and her prospect for life was a prolonged, lonely widowhood. "Widows and orphans" are always identified as the most vulnerable of peoples in the Word (Exodus 22:24; Job 22:9; Isaiah 9:17; James 1:27).

She made an audacious plan to deceive her father-in-law into impregnating her. It was recklessly bold because so many things could have gone wrong - any of which would have foiled the entire plot and led to retribution by Judah:

- Judah could have not passed by her
- The townsfolk could have run her off
- Judah could have recognized her
- He may have objected to using a prostitute
- He might not have left a "pledge" (she needed evidence of his identity for the second part of her plan - Verses 24-26)
- His seed may not have joined with her egg

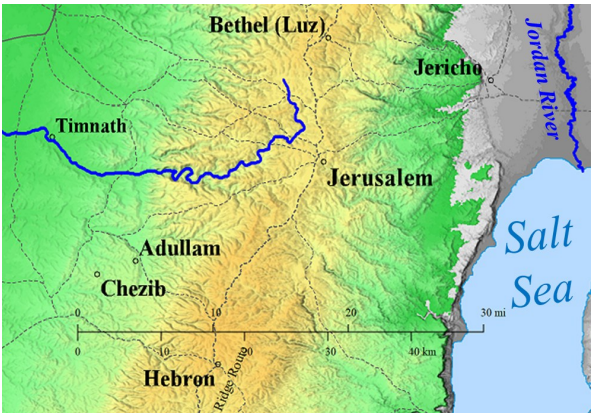
"Open place" - Hebrew: *Enaim*. *Enaim* is a proper dual form of the noun עין (ayin), meaning eye or fountain: (Two) Fountains or (Two) Eyes. [AP]

The Hebrew makes it appear that this was a town that was on the route to Timnath - the KJV and other Western translations make it appear that Tamar had taken up a position near Timnath's fountain or spring.

38:15 The veil had a different meaning when Rebekah donned one (Genesis 24:65).

Did Judah think she was a "temple prostitute"? This is a universal title and does not reflect that an actual house of worship was necessary. If so, he had fallen from the faith of his father.

Worship of Ba'al, at the time, often mixed erotic practices with the worship of their gods, especially



in fertility rituals. Some forms of this practice have continued up to the present day, especially by those wanting to destroy traditional Judeo -Christian values.[90]

Outside their temple and/or their worship service, the prostitute would continue their trade to raise money for the priests and their sanctuary.

38:16 As will become apparent, she needed something to identify the father of the child she hoped to bear because her life would depend upon it. She would not be able to hide the hoped-for pregnancy, and since she was "betrothed" to Shelah by levirate custom (Judah's refusal to give his last son to her does not change her status), she would be subject to death for having committed adultery.

38:17 If Judah's herds are numerous (he would have learned the trade from his very successful father), then a kid would be a relatively small price for him to pay.

"Pledge" - *`arabown* / ar-aw-bone' [H6162] (in the sense of exchange); a pawn (given as security):--pledge. see H6148 (*`arab* / aw-rab') to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange).

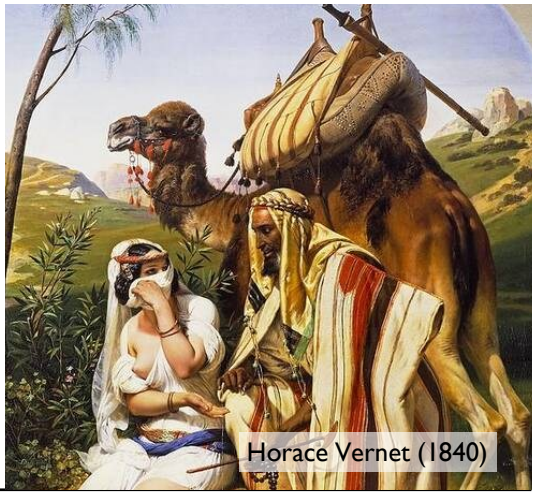
16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

38:18 Tamar asks for quite a bit. It may be that she assumed Judah would haggle with her - he didn't, assuming he would get his possessions back the next day when he delivered the kid (the sheep would have been much more valuable to an actual harlot than the items Tamar had asked for so Judah would not fear losing his personal items in this transaction).

The seal was a cylinder seal attached to a cord and usually worn around the neck. Rolled


Horace Vernet (1840)

[90] Prostitutes in the Temple: What are drag queens doing in church? https://www.theamericanconservative.com/prostitutes-in-the-temple/

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent [אח־] the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are, am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

over documents incised in clay, it would be the means of affixing a kind of self-notarized signature. It is less clear that the staff had a legal function, though of course in political contexts it is a symbol of authority. Tamar's stipulated pledge, then, is an extravagant one: taking the instruments of Judah's legal identity and social standing is something like taking a person's driver's license and credit cards in modern society. [FBM]

38:20-22 "Harlot" - *qdeshah* / ked-ay-shaw' [H6948] a female devotee (i.e. prostitute):--harlot, whore. a devotee (by prostitution) to licentious idolatry.

Judah must have been embarrassed by his tryst, because he sent his friend, Hirah, to pay off the prostitute and redeem his goods. The Adullamite found no harlot and was informed that there were none in their city.

38:23 Though his items are personal in nature, he would rather part with them than be shamed by continuing to hunt for the harlot.

38:24 Judah, without investigation, was assigning a heinous punishment for Tamar that even the Hammurabi Code did not entertain (except in the case of a son sleeping with his mother - [HC #157]).

38:25-26 Judah acknowledged his wrong and was bound, by the Hammurabi Code, to release her from the levirate commitment so that she can marry outside of Judah's house.

If a man has chosen a bride for his son and his son has not known her, (and) he himself has had

intercourse with her, he will weigh out for her half a mina of silver; and also whatever she brought from her father's estate he will restore to her and the husband she wishes may marry her. [HC #156]

Judah's statement "She hath been more righteous than I" was setting the bar fairly low. Judah helped plunder Shechem, initiated selling Joseph into slavery, deceived his father (causing unending sorrow), and assimilated into a Canaanite community. He will not come into his own as a righteous man until many years later.

For her part, Tamar was guilty of adultery with her father-in-law since she was betrothed to Shelah. Under the Mosaic Law, she would have been put to death (Leviticus 20:12).

Yahweh is able to work with flawed individuals to bring about His good will. In this case, it was the continuation of the line that would eventually bear the Messiah.

38:27-30 In ancient times, there was great importance placed on the firstborn. This has been especially true among monarchies throughout the ages. The firstborn was always designated to succeed the father to the throne (except in cases of severe disability).

The midwife must have known the child was not ready to be delivered, or else she would not have

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

wasted time on placing the ribbon on the child. She was ensuring she would know which child was first to be born.

"Pharez" - *Perets* / peh'-rets [H6557] Perets, the name of two Israelites:--Perez, Pharez. see [H6556] (*perets* / peh'-rets - a break (literally or figuratively):--breach, breaking forth (in), X forth, gap. ("this breach be upon thee: therefore his name was called Pharez")

"Zarah" - *Zerach* / zeh'-rakh [H2226] Zerach, the name of three Israelites, also of an Idumaean and an Ethiopian prince:--Zarah, Zerah. see [H2225] (*zerach* / zeh'-rakh - a rising of light:--rising.

According to Prager, "by having twins, both Er and Onan now had sons to replace them, which was the purpose of *yibbum*". This was not how Tamar or the Word saw it since neither child bore a

39 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

dead son's name (1Chronicles 2:5-6) and the actual father was the one that was listed in the genealogies, not Er or Onan.

Pharez was the second born, but he was the child of the Covenant, for eventually, King David and the Christ would be born from his progeny (Luke 3:33).

Yahweh is not bound by man's obsession with the firstborn:

- Abraham was not the firstborn
- Isaac was not the firstborn
- Jacob was not the firstborn
- Judah and David were not firstborns
- Yahweh even refers to Yeshua as his second born (Exodus 4:22)

> The Messiah thus stems from a strange and non-indigenous line: He will be the descendant of both a Canaanite [Midianite] woman (Tamar) and a Moabite woman (Ruth), two nations that were historic enemies of Israel. This is one of the moral lessons of the Torah: moral values matter more than national identity. [RB]

39:1 This appears to be a contradiction of Genesis 37:36, which states that the Midianites sold Joseph "into" Egypt. Prager states a more accurate translation is that "Joseph was sold *toward* Egypt", which they did if they sold Joseph to the Ishmaelites, who, in turn, were heading into Egypt.

FOS: *Repetitio* (Repetition) - "Egyptian" is used three times in Verses 1-5 to emphasize that Potiphar was a native Egyptian.

Egypt was not always ruled by Egyptians. They were ruled by Canaanites (of the line of Shem) during the Hyksos ("shepherd kings" or "captive shepherds") dynasty, lasting over 100 years. These kings' names were Semitic in origin. [91] They are best known for introducing the chariot to ancient Egypt.



[91] Britannica; Hyksos: Egyptian dynasty; https://www.britannica.com/topic/Hyksos-Egyptian-dynasty

Based on whichever dates one uses (the dynasties are not consistent among historians), the Hyksos dynasty could have been pre-Joseph - making the later naming of him as regent of Egypt more credible - or post-Joseph (descendants of Joseph's sons?) - making the overthrow of the Hyksos dynasty the catalyst for enslaving all the Semites in the land.

"Potiphar" - *Powtiyphar* / po-tee -far' [H6318] of Egyptian derivation: Potiphar, an Egyptian. Coptic: He Whom The Ra Gave. This pattern is quite common and is strongly comparable to Biblical names like Nathaniel (Gift of El) and Zebadiah (Yah Has Given).

Potiphar, as the "captain of the guard", was head of the Egyptian police and personally responsible for the safety of the Pharaoh, making him a very important man in Egypt. The phrase "of the guard" is italicized in the Hebrew and may have been added - it is also translated as "Executioners" - *tabbach* / tab -bawkh' [H2876] properly, a butcher; hence, a lifeguardsman ["member of a body of soldiers assigned to guard the British monarch" - Merriam-Webster] (because he may act as an executioner).

> Literally, "captain of the executioners." He was responsible for the safekeeping of state prisoners, and for the execution of sentence upon them. In cases of treason, he sometimes executed the sentence himself. He was the official guardian of the person of the king - the chief of his body-guard [MCB-71]

39:2 How is a slave "prosperous"? *tsalach* / tsaw-lakh' [H6743] to push forward, in various senses (literal or figurative, transitive or intransitive):-- break out, come (mightily), go over, be good, be meet, be profitable, (cause to, effect, make to, send) prosper.

A man of status, like Potiphar, would own many slaves. Only the most trusted and beneficial slaves would be *in the house* of the master.

The word "was" is not italicized in this verse. The Hebrew language does not have the verb "to be", so the translators added "is", "were", "was", and others, as necessary, and italicized them to show they were added. The three, unitalicized uses actually mean "became" (see the note at Genesis 1:2). *Yahweh became with Joseph and Joseph became a prosperous man; and Joseph became in the house*.

Joseph was seen as arrogant when he was in his father's house because of the preferred status he had with Jacob. It is difficult for Yahweh to work with arrogant people because they seldom recognize a need for anyone greater than themselves.

2 And Yahweh was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that Yahweh *was* [אח] with him, and that Yahweh made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served [אח] him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made [אח] him overseer in his house, and over all that he had, that Yahweh blessed [אח־] the Egyptian's house for Joseph's sake; and the blessing of Yahweh was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

Through affliction, Joseph was learning humility (Psalm 119:71, 75) and to rely on the God of his father - something he was probably taught to do but never acted on because his father sustained and protected him in all things.

39:3-4 Potiphar saw that Joseph was blessed in his work but not by one of the Egyptian gods - he recognized Joseph's God but not as the Creator of all and over all of the world. Polytheists believe that other gods exist, other than the ones they worship, but that they are not as powerful as their own gods.

Joseph's god appeared to be powerful enough to prosper his work (much to Potiphar's liking) but not powerful enough to keep Joseph from being a slave. Because of the observable increase, Joseph was put in charge of all of Potiphar's property.

39:5-6 "He left all that he had" - Potiphar may have had reservations about placing *all he had* in the care of a foreigner, so making Joseph the overseer may have been an experiment to see if the young man was mete for the position. Since the blessings continued (and possibly increased), he left Joseph in charge.

Potiphar prospered because of the labors of one beloved of Yahweh, just as Laban did because of the labors of Jacob. Joseph was later dealt with unfairly by Potiphar, even as Jacob was by Laban.

"He knew not ought he had" - Potiphar trusted Joseph to such a degree, that he did not worry about anything to do with his house and fields. He may not have bothered to number his livestock or his harvests because of continual increase under Joseph's care.

Because of the Egyptian dietary customs, he may have had an Egyptian, who was not accountable to Joseph, plan and prepare meals.

"Goodly" - *to'ar* / to'-ar [H8389] outline, i.e. figure or appearance:--+ beautiful, X comely, countenance, fair, X favoured, form, X goodly, X resemble, visage.

"Well favoured" - *mar'eh* / mar-eh' [H4758] an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision:--X apparently, appearance(-reth), X as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to).

Joseph was "beautiful and well favored", as was his mother, Rachel (Genesis 29:17). The Hebrew reads that he was *beautiful of form and beautiful of appearance*. A beautiful person may be unappealing because of a distasteful demeanor. Joseph was the "total package".

> Literally translated, this Verse states Joseph was "well-built and good to look at." Both Sarah and Rachel were described this way, but this is the only time the Torah used these words to describe a man - probably because Joseph is the only male in the Bible whose looks played a significant role in the fate that befell him. [RB]

39:7 The Book of Jasher states that Potiphar's wife (Zelicah) was consumed by her desire to have sex with Joseph - to the point that she became ill from depression by his continuous refusals.

She spoke of it often with her friends and even threatened Joseph's life if he would not lie with her. (Jasher 44:15-53)

7 ¶ And it came to pass after these things, that his master's wife cast [אתּ] her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* [את] with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* [אתּ] his wife: how then can I do this great wickedness, and sin against Elohim?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

39:8-10 "But he refused":

> Every word or group of words in the Torah has a corresponding musical notation - known as *trope* - which indicates how that word should be chanted. The Hebrew word for "refused," *va'yi'ma'en*, is marked by the longest musical note in the trope (*shalshelet*). When chanted, a part of the word is chanted over and over as if it read, "and he ***refu - u - u - u - sed***." The most plausible explanation is Joseph rebuffed Mrs. Potiphar's advances over and over (see Verse 10). [RB]

Va'yi'ma'en is used two other times in Genesis: when Jacob refuses to be consoled after hearing of Joseph's death (Genesis 37:35) and when Jacob refuses to switch the position of his hands when

blessing Manassas and Ephraim (Genesis 48:19). [92]

The chastity of Joseph shames the unchastity of Reuben, who defiled Bilhah, his father's concubine (Genesis 35:22). [EWB]

Joseph's appeals to Zelicah about the goodness of Potiphar and his need to respect him were unmoving because she was already determined to disrespect her husband by sleeping with his servant.

Joseph also appealed to the need to be respectful of Elohim. He called upon the universal, creator title of the Father (which she would not have been impressed by) and stated the adultery would be a sin against Elohim, also.

Joseph was an eighteen year-old man who was repeatedly seduced by a beautiful and desperately eager woman (a powerful man like Potiphar would have had his choice of beauties), yet he had the presence of mind and willpower to refrain from sin - repeatedly. Amazing!

> God spoke to [Abraham, Isaac, and Jacob] at critical junctures of their lives. He commanded, taught, instructed and reassured them. The patriarchs not only knew of God's existence through firsthand experience, they were also keenly aware of His personal relationship with them.
>
> Suddenly, vis-a-vis Yosef (Joseph), *God stops talking.*
>
> Even Yosef's dreams, and others' dreams which he interprets, are substantially different from those of his predecessors. At no point, in the dreams of the Yosef story, does God appear or even speak.
>
> How does Yosef react to God's apparent absence and resounding silence? Astoundingly, he responds by bringing God into the picture over and over again. [93]

1. When Potiphar's wife repeatedly seduced him, Joseph declares: "Shall I perpetrate this great evil, and sin against Elohim?" (Verse 9).

2. In prison, confronted with the troubled dreams of the butler and the baker, Joseph states: "Do not interpretations belong to Elohim?" (Genesis 40:8).

3. When pulled from the prison, the most powerful ruler of the civilized world asked Joseph for help, saying: "I have heard say of thee, that thou canst understand a dream to interpret it." Joseph replied, "It is not in me: Elohim shall give Pharaoh an answer of peace" (Genesis 41:14-16). Joseph again refuses to accept the talent as his own.

4. When Joseph revealed himself to his brothers, he stated (several times) "Elohim did send me before you to preserve life" (Verses 45:5-7; 50:20) and "Elohim hath made me lord of all Egypt". (Verses 45:8-9)

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[92] Mi Yodeya; Vayimaen (ויאמן) Connection; https://judaism.stackexchange.com/questions/132590/vayimaen- - ויאמן connection

[93] Shmuel Goldin; *Unlocking the Torah Text: Bereishit*

> Joseph is a *tzaddik* (particularly righteous) because he is the first of our ancestors to maintain his faith while living in a non-prophetic era - an era when God is silent. [93]

In a world in which God is silent, in a world in which God appears absent, Joseph sees God everywhere (Rabbi Ian Pear).

39:11-12 Zelicah was ready to rape Joseph to get what she wanted. Jasher 44:53 states she had ahold of his garment in one hand and held a sword (dagger?) in the other, requiring him to flee. Like many rapes, she fantasized about making love, but instead, she resorted to violence to subjugate the victim.

Why didn't Joseph say something to Potiphar before it escalated to such a degree? Obviously, she would have turned it around and accused him of doing what she had done. Potiphar would have had to choose between his wife and a slave and few countries in the history of the world gave any legitimacy to the testimony of a slave.

Joseph, while continuing to do his master's will (to the best of his abilities) must have lived in fear the whole time she was entreating him, knowing that, eventually, there would come a time when he would be wrongfully accused and face death for a crime he did not commit.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

Yeshua faced the same dilemma when he began his ministry. He knew, from the Word, that he would be arrested and tortuously executed for a crime he did not commit, yet he also did his Father's will daily, even though he knew that his service would lead inexorably to his death.

39:13-15 Did she fear Joseph would finally tell her husband . . .

> The laws of Egypt in relation to public morals and particularly to adultery were harsh and cruel.
>
> A married woman convicted of adultery was punished by slitting the nose, for the reason that that feature was the most conspicuous and the loss there-

[93] Shmuel Goldin; *Ibid.*

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which [אח] thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard [־אח] the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

> of would be most severely felt and be the greatest detriment to personal charms. [94]

. . . or did she finally conclude that Joseph would never acquiesce to her desires and choose to have him killed rather than have him around as a constant reminder of her frustration?

"He hath brought in an Hebrew" - Was she playing on xenophobia, or were Hebrews known to be especially sexual? If this was during the Hyksos dynasty, she could be calling on prejudice of the foreign, semitic (probably despotic) rulers without naming them directly.

Despots feel they can do whatever they want, because they are better than the masses who must be controlled with rules - those rules don't apply to the rulers because they are the elites and are above the rules. She might have implied Joseph became *power-mad* because of the position Potiphar had given him - just like the Hyksos rulers.

"Mock us" - this is the same word used to describe Isaac and Rebekah's frolicking in Gerar (Genesis 26:8).

She "cried with a loud voice" - Hebrew law stated that if a betrothed woman (in a city) did not cry out, then she was not deemed to have been raped (Deuteronomy 22:23-24). Egypt may have had a similar custom.

39:16-19 Potiphar was referred to as "his [Joseph's] lord" rather than as Zelicah's husband. She could not take action against Joseph because he was Potiphar's slave. She had to wait for her husband and convince him to execute Joseph.

When the Pharisees arrested Yeshua, they could not execute him themselves (per Roman law), but rather, they had to take him to the Romans and convince Pilate to do it.

Zelicah recounts her narrative of Joseph's alleged crime. She even has Joseph's garment as evidence.

After the Flood, Shem and Japheth use a garment to *cover* the sin of their brother, Ham (Genesis 9:23) - Zelicah uses a garment to *cover* her sin. [EWB]

Her testimony resulted in Potiphar's "wrath being kindled".

The account in Jasher has Potiphar's men trying to beat a confession out of Joseph when Potiphar's

[94] James Bronson Reynolds; *Sex Morals and the Law in Ancient Egypt and Babylon* (1914); https://scholarlycommons.law.northwestern.edu/cgi/viewcontent.cgi?article=1277&context=jclc

son (a toddler) entered the room and (with the assistance of Yahweh) began to speak in a loud voice, chastising the men and declaring his mother to be a liar.

Because of the supernatural nature of the young child's testimony, Potiphar decided to bring Joseph before a tribunal of priests who judged the case. (Jasher 44:62-76)

The Jasher narrative is interesting, entertaining, and quite fanciful. It creates more questions than it answers, so let's return to the KJV narrative:

Potiphar's "wrath was kindled". The obvious question is, *at whom*?

Did he believe her? Did she have a history of inappropriate behavior? Had he heard rumors of her fantasies about Joseph (her friends may have been gossipy)? This theme is addressed admirably in the *Joseph* movie.

39:20 He obviously did not believe his wife. As "captain of the guard" (executioner? - see notes at Verse 1), he could, *and should have*, put Joseph to death if he believed Joseph had actually tried to rape his wife.

He still could have done it, even if he believed Joseph was innocent, to save his wife's (and by extension, his own) honor. Others would undoubtedly snicker childishly about the scandalous occurrences.

Why did he show leniency?

20 And Joseph's master took [את] him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

Prisons were not common in this era, generally the person committing rape, or murder or any other malicious crime was executed swiftly.

Joseph was bought for a [substantial] price. Potiphar wanted either:

a) time to figure out what really went on; or

b) to separate the mem-ory of the situation so he could return Joseph to service; or

c) to sell Joseph to regain his money. [BBC]

Since Potiphar was forced to so *something* (based on his wife's accusations), he put Joseph in the prison that Potiphar was responsible for (Genesis 41:10) and probably instructed the keeper of the prison to let Joseph help manage the place (Verses 21-23).

Managing the prison was probably tiresome, but now he had a trusted and efficient man running the operations. Potiphar probably hoped that after several years he could bring Joseph back into his home's service and get a renewal of the blessings that flowed from Joseph's labors and his special relationship with the Hebrew God. He would obviously need to replace Mrs. Potiphar to make that happen.

It must have been extremely terrifying to have been sold into slavery in a foreign land. Now he was wrongly im-

21 ¶ But Yahweh was [אה־] with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand [אה] all the prisoners that *were* in the prison; and [אה] whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to [אה־] any thing *that was* under his hand; because Yahweh was [אה] with him, and *that* which he did, Yahweh made *it* to prosper.

40 And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

prisoned. How did he stay sane and positive?

Before being sold into slavery, Jacob had been teaching Joseph the family history and the details of the Covenant with Yahweh. He wanted Rachel's son to carry on the Covenant.

From this, Joseph would have learned about his father's trials - the flight to Haran (including the encounter with Esau's son that robbed him of everything he had - Genesis 28:10-22) and Laban's deception with Leah that cost Jacob seven years of his life (Genesis 29:23-30). Jacob's example would have been Joseph's strength through his afflictions.

39:21-23 "Showed mercy" - Hebrew: *steadfast love*.

The keeper of the prison recognized the value of a prisoner with Joseph's skills. Potiphar may have enlightened the keeper when Joseph was committed (so as to stave off any brutality that often accompanied ancient prisons [95]

Just as was the case with Potiphar's household, the prison community was blessed by Yahweh for Joseph's sake. Joseph was placed in charge of all things within the prison, and the work prospered.

40:1 "Butler" - *shaqah* / shawkaw' [H8248] to quaff, i.e. (causatively) to irrigate or furnish a potion to:--cause to (give, give to, let, make to) drink.

Though translated "butler" in the Joseph narrative, the same Hebrew word is translated "cup-bearer" throughout the rest of the KJV Bible (1Kings 10:5; 2Chronicles 9:4; Nehemiah 1:11).

> [Historically the cup-bearer was] an officer of high rank at ancient oriental courts, whose duty it was to serve the wine at the king's table. On account of the constant fear of plots and intrigues, a person must be regarded as thoroughly trustworthy to hold this po-

[95] Sophie Dunne; *Here's What It Was Like For Criminals In Ancient Egypt*; https://www.grunge.com/488817/heres-what-it-was-like-for-criminals-in-ancient-egypt/

sition. He must guard against poison in the king's cup, and was sometimes required to swallow some of the wine before serving it. [96]

During the exile of the Kingdom of Judah to Babylon, Nehemiah (a Jew) rose within the Persian palace to the position of cup-bearer to King Artaxerxes (Nehemiah 2:1). The trust he had with the king eventually led to a royal edict allowing the Jews to return to Jerusalem and the funds needed to rebuild the Temple.

The baker was similarly responsible that the bread eaten by the Pharaoh was untainted.

40:2-3 We are not told of the offense committed by these two men, but it must have been serious since they were the "chiefs" of their respective staffs (bosses tend to be able to blame an underling for errors - even when they are committed by the boss).

40:3-4 Potiphar put them in the prison that also housed Joseph - putting him in charge of the important prisoners. This was another indication that Potiphar did not think Joseph was guilty of the earlier accusations.

"they continued a season in ward" - *season*: *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).

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put [אתּ] them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

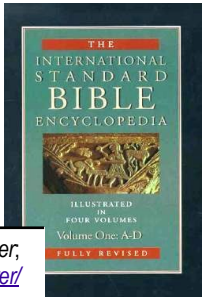
4 And the captain of the guard charged [אתּ־] Joseph with them, and he served [אתּ] them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

It is generally thought they were in prison for a short period of time, but they may have spent weeks or months in the prison before they had their dreams.

40:5-7 "Dreamed a dream" - FOS: *Polyptōton* (Many Inflections) - emphasizing that they each had a significant or important dream. It was noteworthy that their dreams both happened in the same night because a single dream would normally not have aroused more than casual curiosity.

They tried to interpret their own dreams because when they shared them with



[96] International Standard Bible Encyclopedia - *Cupbearer*; https://www.biblestudytools.com/dictionary/cupbearer/

6 And Joseph came in unto them in the morning, and looked upon [אֹתָם] them, and, behold, they *were* sad.

7 And he asked [אֹתְּ] Pharaoh's officers that *were* [אִתּוֹ] with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?

8 And they said unto him, We have dreamed a dream, and *there is* [אֵין] no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to Elohim? tell me *them*, I pray you.

each other, they found that they had similar themes. They were obviously very bothered by their inability to interpret what appeared to be simple and similar dreams because they were "sad" when Joseph greets them the following morning.

"Wherefore look ye so sadly to day?" - few people are happy to be in prison. They must have looked more agitated than normal

"They were sad" - *za`aph* / zaw-af' [H2196] to boil up, (figuratively) to be peevish or angry:--fret, sad, worse liking, be wroth, vexed.

"Look ye so sadly" - *ra`* / rah [H7451] bad or (as noun) evil (natural or moral):-- adversity, affliction, bad, calamity, + displease(-ure), distress, evil((- favouredness), man, thing), + exceedingly, X great, grief(-vous), vous), misery, naught(-ty), noisome, sad(-ly), sorrow, trouble, vex, wicked(-ly, -ness, one), wretchedness, wrong.

> In ancient Egyptian times, the dream world existed between the land of the living and the world on the other side, a world inhabited by deities and the spirits of the dead. Dreams were communications from those entities. Dreams . . . required the specialized understanding of a professional dream "interpreter."
>
> The Ancient Egyptians believed so strongly about the power of dreams to foretell the future and offer advice, that they had rituals to incubate their dreams. In some cases, they would actually bring their dreams to a special oracle who would study it and then go to sleep and have a dream about their dream. [97]
>
> A dream without an accompanying interpretation is like a diagnosis without a prognosis. [98]

40:8 "Do not interpretations belong to Elohim?" - Despite all that had happened to him (many people lose their faith in a Supreme Being when they are subjected to intense tribulation), Joseph still looked to Elohim for answers and was not shy about letting people know that.

[97] Stephen Aizenstat, Ph.D.; *Here's What These Ancient Cultures Believed About Dreams*; https://dreamtending.com/blog/what-do-dreams-mean-ancient-cultures/

[98] Victor P. Hamilton; *The Book of Genesis: Chapters 18-50* (1995); Grand Rapids MI

40:9-11 The two royal prisoners believed that their dreams contained a significant message and were willing to do nearly anything to get an interpretation - even sharing it with another prisoner.

The chief cup-bearer shared his dream with Joseph.

> Scholars have noted this dream involves units of three. The vine has three branches. Three verbs are used to describe the growth of the vine and the branches: "budded", "out came", and "ripened." Three times in Verse 11 the cupbearer mentions Pharaoh and three times the cup. And in Verse 11, the cupbearer cites himself three times: "I took", "I pressed", "I placed." [RB]

> Three is the symbol of the cube, or solid contents (x3). Three, therefore, stands for that which is solid, real, substantial, complete, and entire. All things that are specially complete are stamped with this number three (e.g., three kingdoms embrace our ideas of matter - mineral, vegetable, and animal). [NIS]

40:12-15 The interpretation was very favorable. "Pharaoh shall lift up thine head" is similar to the parable Christ relayed about attending a wedding and abasing oneself by taking a seat in the lowest room - when the host recognizes you, he then insists you move closer to the ceremony, lifting you up in the sight of everyone.

> Joseph, in the quiet confidence that his interpretation would prove correct, begs the chief butler to remember him and endeavor to procure his release.

9 And the chief butler told [אֹתֹ֨] his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took [אֹתֹ֨] the grapes, and pressed [אֹתָ֜] them into Pharaoh's cup, and I gave [אֹתֹ֨] the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh lift up [אֶת־] thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.



Mariano Barbasán (1882)

14 But think on me when it shall be well [אֹתְךָ] with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put [אֹתִי] me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat [אֹתָם] them out of the basket upon my head.

> "I was stolen away" - he assures him that he was not a criminal, and that his enslavement was an act of wrongful violence.
>
> "I have done nothing." - he pleads innocence, and claims liberation, not as an unmerited favor, but as a right.
>
> Joseph does not reflect upon his brethren that sold him; nor does he reflect on the wrong done him by his mistress and his master, but mildly states his own innocence. When we are called on to clear ourselves, we should carefully avoid, as much as may be, speaking ill of others. Let us be content to prove ourselves innocent, and not upbraid others with their guilt. [BH - 40:14]

No doubt, Joseph had been praying for release from the prison, but he also sought help from anyone who might be able to influence the people in charge.

> Pray as though everything depended on God. Work as though everything depended on you. (Augustine 354 - 430AD)

"Dungeon" - *bowr* / bore [H953] a pit hole (especially one used as a cistern or a prison):--cistern, dungeon, fountain, pit, well.

Joseph was, once again, in a pit - same word used for where his brothers cast him before selling him into slavery (Genesis 37:24).

40:16-17 "When the chief baker saw" - This indicates that the baker was initially resistant to believing this young man could access the power of a god.

Neither the kitchen nor the bakery would be attached to Pharaoh's house because of the heat they generate. Being in a separate building, servants would have to carry the foodstuffs in baskets to the main living quarters - in baskets, on top of their heads (see photo).



Offering scene from tomb of Ti, 5th dynasty, Egypt's Old Kingdom

"Meats" is almost always substituted for the generic "food" in the Bible. In this case, "bakemeats" probably refers to pastries.

Instead of the butler handing the wine to Pharaoh, the baker's goods are taken by birds.

40:18-20 The interpretation begins the same (e.g., three days, lifting the baker's head), but the baker's head is not lifted in praise, it is lifted "from off thee" (i.e., beheaded) and his body was to be hung on a tree (or impaled on a pike) as a warning to others.

The Mosaic Law called for people "worthy of death" to be displayed on a tree, also (though not beheaded - Deuteronomy 21:23).

> This mirrors the two [malefactors] that were crucified with Yeshua - one denying Messiah to his demise and the other accepting and being lifted to glory (Luke 23:39-43). [BBC]

There are three *Aleph Tav* blessings in this verse. What was about to take place could not have been a blessing for the baker, but the gruesomeness of the punishment was a blessing because the entire incident was irrevocably etched in the mind of the cupbearer. Two years would pass before the cupbearer would tell Pharaoh about the interpreter of his prophetic dream.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

19 Yet within three days shall Pharaoh lift up [את־] thy head from off thee, and shall hang [את] thee on a tree; and the birds shall eat [את־] thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* [את־] Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the [את־] head of the chief butler and [את the head] of the chief baker among his servants.

21 And he restored [את־] the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged [את] the chief baker: as Joseph had interpreted to them.

40:20 Only two birthdays are mentioned in the Bible (Pharaoh's and King Herod's). Both occasions are known, predominantly, because of the death of a figure in the narrative (the baker and John the Baptist).

At the time, only Pharaoh's birthday was celebrated. It was not until the middle of the 20th century that the concept of celebrating birthdays evolved into what we have today. [99]

40:21-22 Everything happened just as Joseph had foretold, because Elohim gave him the words to speak.

How often did Joseph get these messages? Was Elohim training him for the most important message of his life?

[99] How Your Ancestors Celebrated Birthdays; https://www.familytree.com/blog/how-your-ancestors-celebrated-birthdays/

23 Yet did not the chief butler remember [אח־] Joseph, but forgat him.

Noah got a message from Elohim, and he spent over 100 years sharing it, but in the end, only eight people chose to believe it (see notes at Genesis 6:13).

40:23 "Did not remember" - "forgot" - FOS: *Pleonasm* (Redundancy) - emphasizing the butler's (willful?) neglect.

> The cupbearer's behavior reflected people's tendency to make generous promises to those who help them when they are in distress but then quickly forget them when their situation improves. That people have short memories is a cliche for good reason. [RB]
>
> The short memories of the American voters is what keeps our politicians in office (American Humorist Will Rogers).

Of course, the cup-bearer's memory may not have been short - he may have been hoping that Pharaoh's memory was short. How likely was the cup-bearer to approach the Pharaoh and say, "Remember that time when I really screwed up and you threw me in prison . . . ?"

The cup-bearer probably wished he could forget that period of time and definitely would not want to remind others of it. Of course, the cup-bearer was probably familiar with the tendency of all prisoners to declare they are *innocent*. He probably thought of Joseph as a fine (maybe, lucky) interpreter who was just another convict looking to beat his rap.

The Narrative of the Butler and the Baker foreshadow the last supper of Yeshua

Genesis 41	*Luke 22*
• Cup-bearer = wine Baker = bread	• Christ took the cup = blood Christ broke bread = body

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul (Leviticus 17:11)

• Cup-bearer = lived (Verse 20-21) Baker = hanged (Verse 22) Joseph - remember me (Verse 14)	• Saved by his blood (Romans 5:9) Christ crucified (Romans 8:5-13) Christ - do in remembrance of me

41:1 Two years pass and Joseph was still in the prison - unjustly. Had he given up hope, or was he continuing to work with others to change his situation? It must have been difficult to continue to pray to a *silent* God when your request had not been acted on in over two years.

> If God seems slow in responding, it is because He is preparing a better gift. God withholds what you are not yet ready for. Pray always and do not lose heart. (Augustine)

When he first arrived in Egypt, Joseph was not ready for the responsibility he was about to assume. Over the years of his captivity, he had learned to manage people and property at an ever larger scale. He was finally ready to receive the answer to his prayers . . . and much, much more!

41:2-4 "Kine" - *parah* / paw-raw' [H6510] feminine of 6499; a heifer:--cow, heifer, kine.

The dream depicted representations of two important Egyptian gods (Apis and Isis), implying special significance to Pharaoh. The fact that he identified them as female

41 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

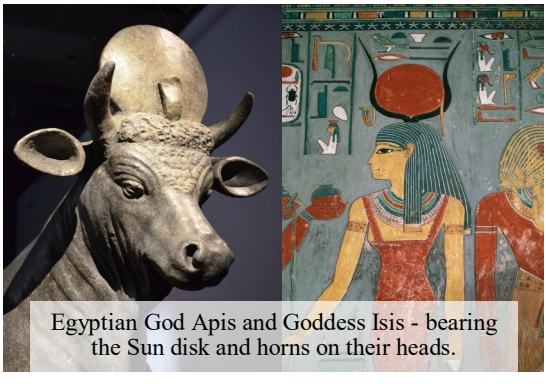
2 And, behold, there came up out of the river seven well favoured kine and [אח] fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the [אח] seven well favoured and [אח] fat kine. So Pharaoh awoke.

emphasized Isis (sister and wife of Osiris, the mother of Horus).

> In ancient Egyptian religion, [Apis was a] sacred bull deity worshipped at Memphis. Like other bull deities, Apis was probably at first a fertility god concerned with the propagation of grain and herds, but he became associated with Ptah [creator-god and maker of things], the paramount deity of the Memphite area, and also with Osiris and Sokaris, gods of the dead and of the underworld.
>
> As Apis-Atum he was associated with the solar cult and



Egyptian God Apis and Goddess Isis - bearing the Sun disk and horns on their heads.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, [אח] rank and good.
6 And, behold, seven thin ears and blasted with the east wind sprung up after them.
7 And the seven thin ears devoured the [אח] seven rank and [אח] full ears. And Pharaoh awoke, and, behold, *it was* a dream.

was often represented with the sun-disk between his horns. [100]

[Isis was] one of the most important goddesses of ancient Egypt. Her name is the Greek form of an ancient Egyptian word for "throne." She is still revered by pagans today.

As [a] mourner, she was a principal deity in rites connected with the dead; as [a] magical healer, she cured the sick and brought the deceased to life; and as [a] mother, she was a role model for all women.

She was most often represented as a beautiful woman wearing a sheath dress and either the hieroglyphic sign of the throne or a solar disk and cow's horns on her head. Occasionally she was represented as a scorpion, a bird, a sow, or a cow. [101]

"Meadow" - *'achuw* / aw'-khoo [H260] of uncertain (perhaps Egyptian) derivation; a bulrush or any marshy grass (particularly that along the Nile):--flag, meadow.

The scrawny cows ate the fat cows - the imagery startled Pharaoh and he awoke.

41:5-7 "Ears of corn" - *shibbol* / shib-bole [H7641] or (feminine) shibboleth {shib-bo'-leth}; a stream (as flowing); also an ear of grain (as growing out); by analogy, a branch: --branch, channel, ear (of corn), ((water-)) flood, Shibboleth.

It's probably not corn. Hebrew: "ears of grain". The description ("flowing") sounds like wheat (Triticum Compositum).

The Egyptian wheat, Triticum Compositum, has six or seven ears on one head; so that it presented its usual appearance in this re-

Definition: SHIBBOLETH (noun)

1. a peculiarity of pronunciation, behavior, mode of dress, etc., that distinguishes a particular class or set of persons.
2. a slogan; catchword.
3. a common saying or belief with little current meaning or truth (e.g., "dressed to the nines").

Judges 12:4-6 tells the story of the Ephraimites, who, after they were routed by the men of Gilead, tried to retreat by sneaking across a ford of the Jordan River that was held by their enemy. The Gileadites, wary of the ploy, asked every soldier who tried to cross if he was an Ephraimite. When the soldier said "no", he was asked to say *shibbōleth* (which means "stream" in Hebrew). Gileadites pronounced the word "shibboleth", but Ephramites said "sibboleth". Anyone who didn't pronounce the initial *sh* was killed on the spot. Forty-two thousand died.

[100] Apis: Egyptian god; https://www.britannica.com/topic/Apis-Egyptian-deity

[101] Isis: Egyptian goddess; https://www.britannica.com/topic/Isis-Egyptian-goddess

spect in Pharaoh's dream (American Tract Society Bible Dictionary).

"east wind" - Had it said here "South", it would have meant nothing, but East conveys the nature of the wind, especially as evil was supposed to come from the East and good from the West, as in other countries. [EWB]

"Rank" - *bariy'* / baw-ree' [H1277] fatted or plump:--fat ((fleshed), -ter), fed, firm, plenteous, rank.

This time, the dream is associated with the Egyptian god Serapis (a melding of the gods Apis and Osiris - he is almost always depicted with a basket of grain on his head [102]), again implying special significance.

Cows eating cows is strange, but how does grain "devour" other grain? Again, the imagery startled Pharaoh and he woke up with a sense of dread.

41:8 Though the details were different, the structure of the dreams were the same. It was an obvious message, but the interpretation was not apparent. Since it was repeated in the same night, that signified that it was an important message.

"Magician" - *chartom* / khar-tome' [H2748] a horoscopist (as

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for [אח־] all the magicians of Egypt, and [אח־] all the wise men thereof: and Pharaoh told them [אח־] his dream; but *there was* none that could interpret [אח] them unto Pharaoh.

drawing magical lines or circles):--magician.

"Wise man" - *chakam* / khaw-kawm' [H2450] wise, (i.e. intelligent, skilful or artful):--cunning (man), subtil, ((un-)), wise((hearted), man).

The priests were divided into four classes, and five priests chosen from them were the king's councilors [EWB].

Pharaoh had called for *all* the magicians and *all* the wise men, not just the designated court officials. This dream had him exceptionally concerned.

These dreams were so rich in detail and in clear, if undefined, symbolism [that] it is hard to imagine none of Pharaoh's "wise men" and "magicians" were able to offer some interpretation. It is likely they tried. The problem was none were able to interpret the dreams to Pharaoh's satisfaction. [RB]



Bust of Serapis at the Louvre.

[102] Serapis: God of Fertility and the Afterlife that United Greeks and Egyptians; https://www.ancient-origins.net/myths-legends-africa/serapis-god-fertility-and-afterlife-united-greeks-and-egyptians-004084

9 ¶ Then spake the chief butler unto [אח־] Pharaoh, saying, I do remember [אח־] my faults this day:

10 Pharaoh was wroth with [אח] his servants, and put me in ward in the captain of the guard's house, *both* [אח] me and [אח] the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a [אח] young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us [אח־] our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; [אח] me he restored unto mine office, and [אח] him he hanged.

14 ¶ Then Pharaoh sent and called [אח־] Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

Babylonian King Nebuchadnezzar was troubled by dreams, also, but he doubted the abilities of his "wise men". Instead of telling them his dream, he instructed them to describe his dream and then give the interpretation, or be cut to pieces. When all had failed and they were all sentenced to execution, the Hebrew captive Daniel was able to do all the king asked after given a vision by Elohim (Daniel 2).

41:9-13 As mentioned earlier, the cup-bearer ("butler") was a trusted servant and would always be by the side of the Pharaoh. He could have stayed silent, but seeing the dread that Pharaoh was exhibiting, he dredged up his misdeeds to help explain how he came across a young Hebrew man who was able to interpret dreams.

"Captain of the guard" - Potiphar (Genesis 37:36). The cup-bearer was in Potiphar's prison that was administered by Joseph - Potiphar's former servant. The cup-bearer may have been advancing that Potiphar could verify his statements.

41:14 As a trusted servant, Pharaoh would give thought to his cup-bearer's words. A wise man would seldom speak unless he was addressed first by the king, thereby giving emphasis to any unsolicited advice.

Potiphar would have been by Pharaoh's side and may have verified the cup-bearer's record of events. This is possibly another reason for Pharaoh to seek the help of this foreign prisoner.

Since the dream appeared to be important, and his normal advisors were incapable of explaining Pharaoh's vision, he called for Joseph to be brought before him.

> Contrary to the custom of the Hebrews and other Orientals, the Egyptians shaved closely, only allowing the beard to grow as a sign of mourning; thus reversing the custom of the Hebrews, who shaved as a token of mourning.

Joseph, while in prison, allowed his beard to grow; now that he is released he shaves, according to the Egyptian custom, as it would have been a disgrace for him to appear with a beard in the presence of the king. (MCB-77)

41:15 "Dreamed a dream" - FOS: *Polyptōton* (Many inflections) - Emphasizing the significant nature of the dream.

41:16 Joseph gave Elohim the credit for his ability to decipher dreams, but then he made a profound statement that Elohim shall give Pharaoh an interpretation. How did he know what Elohim would do? Bad things can result from our trying to make Elohim go along with what we want, rather than what He wants.

Elohim (through a vision?), no doubt, communicated this to Joseph so that he would not fear standing before the king.

Pharaoh did not seem to be upset that this foreign God was repeatedly being spoken of as superior to the Egyptians gods, of which Pharaoh was purported to be "Rah on Earth".

41:17-21 Pharaoh told Joseph his dream about the cows. He conveyed more details than the earlier telling. The lean cows were now the worst he has ever seen, and they still appeared to be starving even after eating the large, well-favoured cows.

41:22-24 The dream about the grain was essentially the same.

None could interpret, or none could interpret to Pharaoh's satisfaction?

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* [את] none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to [את] interpret it.

16 And Joseph answered [את־] Pharaoh, saying, *It is* not in me: Elohim shall give Pharaoh an answer of [את־] peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first [את] seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the [את] seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: [אה] Elohim hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: What Elohim *is* about to do he sheweth unto [אה־] Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume [אה־] the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by Elohim, and Elohim will shortly bring it to pass.

41:25-28 Joseph does not tell Pharaoh, "This is the interpretation"; he immediately acknowledged the source of the interpretation - "Elohim hath shewed Pharaoh . . . ."

> And Joseph was then clothed with the spirit of God before the king, and he knew all the things that would befall the king from that day forward, and he knew the proper interpretation of the king's dream, and he spoke before the king. (Jasher 48:52)

The number 7 is the biblical number of "spiritual perfection" [NIS] and show completeness in a divine plan (e.g., the seven days of Creation). The seven years of plenty and the seven years of famine are both part of a divine plan - the purposes of the plan will become apparent throughout the narrative of the Torah and the Book of Joshua.

41:29-31 Joseph, having given the meaning of the cows and the grain, reinterpreted the dream as the message from Elohim was intended.

The added detail that Pharaoh gave to Joseph supported the declaration that the famine was to be all-consuming.


Reginald Arthur (1894)

41:32 Joseph again credited Elohim with the interpretation and the inevitability of prophecy.

The number 2 is the biblical number of division or of establishment [NIS]. (Deuteronomy 17:6, 19:15; Matthew 18:16-18)

41:33-36 Joseph went from giving an interpretation to giving advice.

> Clearly, Joseph was now a man of great confidence. He was just released from prison and was already comfortable advising the god-king of Egypt. His confidence, in turn, was a testament to his certainty that his interpretations and advice came from God. [RB]

The lessons he learned from his father and the experiences he has had administering Potiphar's home and the prison have helped prepare him for this meeting and the monumental task ahead.

41:37 Obviously, Pharaoh preferred Joseph's interpretation over what his magicians had offered, but how did the court diviners see being humiliated by a foreign slave as being good? It was probably the same as the "yes-men" in today's business world agreeing with anything the boss thinks or says.

41:38-40 Pharaoh had been told what the next fourteen years will offer (based on a dream), and he committed his country and the people to implementing Joseph's plan based on the interpretation.

He then makes the man who gave him the interpretation the second most powerful man in Egypt. The Hebrew emphasizes that Joseph was the only proper choice. It reads: *You, you, shall be over my house*.

This is quite a monumental decision that hardly seemed warranted by the facts given. What was his evidence that "there is none so discreet and wise as thou"?

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of [אח־] the land of Egypt in the seven plenteous years.

35 And let them gather [אח־] all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of Elohim *is*?

39 And Pharaoh said unto Joseph, Forasmuch as Elohim hath shewed [אח] thee [אח־] all this, *there is* none so discreet and wise as thou *art*:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set [אח] thee over all the land of Egypt.

42 And Pharaoh took off [אח־] his ring from his hand, and put [אח] it upon Joseph's hand, and arrayed [אח] him in vestures of fine linen, and put a gold chain about his neck;

43 And he made [אח] him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made [אח] him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up [אח־] his hand or [אח] foot in all the land of Egypt.

"discreet" - *biyn* / bene [H995] to separate mentally (or distinguish), i.e. (generally) understand:--attend, consider, be cunning, discern, eloquent, feel, inform, instruct, perceive, be prudent, wise(-ly, man).

There is none so *discerning and wise*.

The Book of Jasher states there was more to Joseph's interpretation that gave the Pharaoh immediate grounds for believing that Joseph was able to accurately foretell the future.

Joseph foresaw that Pharaoh's wife was on the "stool of delivery", ready to give birth (information that few would have been privy to - especially a prisoner) and that their two-year-old son would die at the same time that she gave birth. It happened as Joseph had foretold (Jasher 48:62-66).

Only after these events take place does Pharaoh assemble all his court and declare Joseph to be regent of the land (second-in-command).

41:41-44 Pharaoh's ring was a signet ring - similar but more elaborate than the one Judah gave to Tamar as a pledge (Genesis 38:18). With this ring, Joseph could literally sign anything in the name of the Pharaoh, and it was as binding as if the Pharaoh had signed it himself

FOS: P*olysyndeton* (Many Ands) - emphasizing each act of Pharaoh's investiture of Joseph. He did not just proclaim Joseph as regent, he personally evidenced that Joseph was his chosen counselor. Joseph was bedecked in garments and jewelry befitting an esteemed representative of Pharaoh.

"Bow the knee" - *'abrek* / abrake' [H86] probably an Egyptian word meaning kneel:--bow the knee. A command still used in Egypt to make camels kneel - *Abrek* is [also] a Sumerian title = "The Seer". This would demand prostration. [EWB]

41:44 This was an exaggeration, as the Pharaohs did not have absolute authority over the Egyptians up to this time. Ironically, he would obtain it through Joseph's management of the famine (Genesis 47:19-20).

You never want a serious crisis to go to waste (Rahm

Emanuel - Presidential Advisor - 2008).

41:45 Just as Yahweh changed the names of Abram and Jacob to signify important developments, Pharaoh does the same with Joseph (though this is the only time the name is ever used).

> This is not Hebrew, but Egyptian. Zap = abundance; nt (nath) = of; pa = the; aneh = life. The whole name = abundance of life, or, of food for the living. [EWB]
>
> A Hebrew audience would not have understood Joseph's Egyptian name, and the scribes who wrote it down may have allowed themselves substantial liberties in transcribing it. As is, the name Zaphenath-paneah consists of two elements. The first part bears a striking resemblance to the root צפן (sapan), meaning to hide or store up, and shows similarities to the name Puah, which may mean bright or beautiful:
>
> The second part of [the] name is harder to place. There is no word פענח in the Hebrew of the Bible, but that doesn't mean it didn't exist. But perhaps it's a combination of two elements. The final part could be construed to be similar to the name Noah, meaning rest: [AP]
>
> "Asenath" - Egyptian, meaning Who Belongs To Neith (Neith was the Egyptian goddess of war) or Favorite of Neith. However, a Hebrew word that very well may have been associated with this name is אסון ('ason), meaning mischief, evil, harm: [AP]
>
> "Potipherah" - The Egyptian priest of On = "City of the Sun", called in Hebrew Aven and Bethsltemesh in Jeremiah 43:13. It was called Heliopolis, in Greek. It was the university of Old Egypt. [EWB]

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife [את־] Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Joseph knew what had to be done, but not how he was going to accomplish it. He had to survey the land for himself.

41:46 Joseph was 17 years old when he brought the evil report of his brothers to their father (Genesis 37:2). He was sold into slavery in Egypt shortly thereafter (Verse 37:27).

Q: What did a young Yeshua learn from this?

A: He will be wrongly persecuted, falsely accused, but will ascend to the second highest position in the land (Creation).

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up [אח־] all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

Joseph was then enslaved for 12-13 years, making him approximately 30-31 years-old when he was elevated to the Regent of Egypt. This was the same age as when Yeshua began his ministry.

FOS: *Epizeuxis* (Duplication) - emphasizing Joseph's journeys and diligent work in planning for the coming famine. He did not sit back and wait for Elohim to give him complete details - he took the message that Elohim had given him and went to work to guard against the coming calamity.

41:47-49 FOS: *Polyptōton* (Many Inflections) - emphasizing the vast quantity of grain that was stored.

The abundance of grain was like nothing ever seen. Without the revelation from Joseph, it would have been squandered, resulting in massive starvation in the second seven years.

> How difficult it is to believe God, instead of our eyes, especially when things are going well. Would we have the faith to hear from God that a time of terrible tribulation was nearing, and that we needed to prepare by putting aside some of our time, our riches, our labors, our interests, ourselves?
>
> Could we intentionally deprive ourselves when we were in the midst of abundance, when life was good? Could we do it on FAITH, and not by what we see with our eyes? Could we do it when the best and brightest minds, and our most prestigious religious leaders, tell us that the future is unknowable . . . except as they can discern it from their positions of authority? [BBC]

Pharaoh sticks to the plan when most self-serving leaders would have seen the abundance that was produced and start making inroads into it for their personal gain (e.g., the Social Security Trust Fund).

The SS Trust was fully funded until Congress began to use its assets to "invest" in special-issue government bonds and, to a lesser extent, certificates of indebtedness. The funds were used to back other government spending and, in the 1960s, Lyndon Johnson unified Social Security in the budget instead of keeping it as a separate fund. [103]

[103] Motley Fool: *How Much Money Has Congress Taken From Social Security?*; https://www.nasdaq.com/articles/how-much-money-has-congress-taken-social-security-2019-02-04

41:50-52 Joseph was prosperous in his personal life, also (two sons), before the famine begins.

"Manasseh" - *Mnashsheh* / men-ash-sheh' [H4519] causing to forget; Menashsheh, a grandson of Jacob, also the tribe descended from him, and its territory:--Manasseh.

"Toil" - Hebrew reads, *hardship*.

"Ephraim" - *'Ephrayim* / ef-rah'-yim [H669] double fruit; Ephrajim, a son of Joseph; also the tribe descended from him, and its territory:--Ephraim, Ephraimites. see [H672] (*'Ephraath* / ef-rawth') fruitfulness; Ephrath, another name for Bethlehem (Psalm 132:6).

41:53-54 When the famine arrived, Egypt was prepared because of the management of Joseph.

41:55 The Egyptian people tried to store food, also (they were warned of the coming famine), but their storage lacked Joseph's cunning and when they tried to access their stockpiles, it either rotted or was eaten by vermin (Jasher 50:19-24).

When the people cried for food, Pharaoh sent them to Joseph. Joseph had been put in place to manage the scourge, so Pharaoh let him manage it. Of course, if the plan didn't work, he could then blame Joseph.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

51 And Joseph called [אח־] the name of the firstborn Manasseh: For Elohim, *said he*, hath made me forget [אח־] all my toil, and [אח] all my father's house.

52 And [אח] the name of the second called he Ephraim: For Elohim hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the

41:56-57 FOS: *Synecdoche* (of the Whole) - i.e., all neighboring lands. Folks from Spain and China were not traveling to Egypt, they would starve before they arrived.

> "The whole world" meant the Near East, the world which the Torah is describing. The phrase is not necessarily literally true, any more than "as everyone knows," means all the billions of people on Earth know. [RB]

face of the earth: And Joseph opened [אֹתָ֖] all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

42 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But [אֹתָ֖] Benjamin, Joseph's brother,

42:1-2 Canaan was affected by the famine, also. Obviously, if there is no food where you are, you need to go to where the food is. Jacob's sons must all have been waiting for someone to take the initiative, so Jacob sent his ten sons to get grain so they could outlast the famine. Famines generally last a year or two, they have no idea that this dearth will last seven years.

FOS: *Pleonasm* (Redundancy) "we may live, and not die" - emphasizing the harshness of the famine in Canaan. Acquiring grain from Egypt had become a matter of life and death.

Since this is not a move to foreign soil, it is not recorded whether Jacob enquires of Yahweh before sending his sons to purchase needed supplies. Jacob probably knows that Yahweh told his father Isaac not to go down into Egypt during an earlier famine (Genesis 26:2), but he is not moving his encampment into Egypt. This is intended to be just a one-time purchase venture.

42:3 Why did Jacob send ten sons? He was wealthy and had many servants who could have done the business adequately. One son would have been sufficient to supervise a team of servants in this venture.

Jasher states that the brothers had a secondary mission for the trip - they knew their brother Joseph was led into Egypt nineteen years earlier, and they wanted to purchase him back, if they can find him, for they repented for what they did to enslave him.

No one but the ten knew that they were the ones who made Joseph disappear, so they wanted no one else with them as a witness as they search through some seedy areas of Egypt trying to find their brother (Jasher 51:5-7). With all ten going, they could split up into sev-



eral groups to cover more territory in a short period of time. They possibly convinced their father that just the brothers should go.

42:4 Benjamin was not a young lad, at this point. He was at least in his mid-20s (he had ten sons from two wives when everyone moved to Egypt (Genesis 46:21) and capable of defending himself as much as the brothers are.

The favoritism that Jacob bestowed on Joseph, now appeared to be promulgated toward Benjamin, Rachel's only other son. Whether the brothers despised Benjamin as they did Joseph is never mentioned.

After the grief they had caused their father, they probably figured Jacob's doting on the youngest was a punishment they must endure.

42:5-6 The Jasher narrative continues and gives details that help explain the coming dialogue between Joseph and his brothers:

The brothers had to pass through gates in the defensive walls around Egypt (the Shur wall? See notes at Genesis 16:7-9), and the gatekeepers wrote down their names (as well as the names of all the other foreigners entering the land).

Joseph knew the famine would affect Canaan and he probably read the gatekeeper's logs each night, searching for evidence his family

Jacob sent not with [אח־] his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw [אח־] his brethren,

had come to Egypt.

When Joseph knew the names of his brothers were on the rosters, he ordered all the grain stores closed, except for one, so that he could be there and they would have to come to him (Jasher 51:7-11). The joke, however, was on Joseph because the brothers did not immediately go to the grain stores since they first sought information on Joseph's whereabouts.

After three days, Joseph sent out guards to locate the elusive brothers. They were finally found in Egypt's "red-light district" - their thinking was that since Joseph had been such a handsome youth . . . . (Jasher 51:17). The guards who found them brought them before Joseph, and the brothers "bowed" (*shachah* / shaw-khaw' [H7812] to depress, i.e. prostrate (especially reflexive, in homage to royalty or God):--bow (self) down, humbly beseech, do (make) obeisance, do reverence, make to stoop, worship) down before the Regent of Egypt - this would be a fulfillment of

and he knew them, but made himself strange unto them, and spake [אֹתָם] roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew [אֹתָם] his brethren, but they knew not him.

9 And Joseph remembered [אֵת] the

Joseph's dream of the sheaves bowing down to Joseph (Genesis 37:6-7).

Most people coming into Egypt for food would have probably conducted their business and bowed at the hip in thanks and respect to the Egyptian vendors. Few would have interacted with *Zaphnath-paaneah* - Joseph made sure the brothers would.

42:7-8 Joseph is now twice the age he was when sold into slavery - the life of a slave and a prisoner is difficult, so these experiences probably ravaged him to a certain degree.

The brothers were told they were being brought before a high, Egyptian official, so they were not likely to analyze the regent's face (scrutiny of royalty would have been seen as disrespect, and cause for punishment) to discern his nationality. Royal garments and an Egyptian wig would have validated what they were already expecting to see.

Joseph used an interpreter, also (Verse 23), so the brothers would not have become suspicious through vocal patterns or dialect. His masquerade worked.

> "Roughly" - Each step in Joseph's treatment must be-noted, all tending to one end: viz.: to bring them back to the pit at Dothan, convict them of their sin, and compel their confession of it. That climax is not reached till Verse 21. Judah's words voice it, (Genesis 44:18-34). [EWB]
>
> Joseph knew that as soon as his brothers realized that the brother they betrayed was in control of the food supply, they would beg forgiveness. But that would tell him nothing about their character, and it is their character Joseph wanted to test: specifically, were they repentant for the evil they committed against him? To determine this, he needed to keep his identity hidden for as long as possible. [RB]

42:9 This Verse always troubled me. Joseph knew that Canaan would be devastated by the famine, also, so eventually someone from his family would have to venture down to get food. Knowing all of this years in advance, he probably developed a subterfuge to use on them - but the best he could come up with was, "You are spies"?

It sounds so forced and lame when taken alone (especially since he says it *three* times), but with the

Jasher narrative of them spending days searching through Egypt instead of going directly to the granaries and entering through several different gates, it makes sense for them to be brought before Joseph for examination and to be accused of being spies, "to see the nakedness of the land."

42:10-11 The brothers are taken aback, they knew they were not spies, but they now had to understand that their actions could have been interpreted as more nefarious than they actually were. They denied the charges and gave a simple account of themselves.

42:12 Joseph had grabbed ahold of the "spies" ploy (which may have been a better gambit than what he may have originally planned) and he was milking it for all he could.

42:13 The brothers restated their defense with more facts. These additional facts were actually quite useful for Joseph. He learned that both his younger, full-brother and his father were still alive.

Their description of their last brother (Joseph) is interesting. Though this "Egyptian" would not have known them and he would not have cared about their family history, the brothers were still precise about Joseph's disappearance. They could have easily lied about Joseph's fate, but they chose to admit their ignorance about it without admitting their own role in his disappearance.

dreams which he dreamed of them, and said unto them, Ye *are* spies; to see [אח־] the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with [אח־] our father, and one *is* not.

14 And Joseph said unto them, That *is it*

They let the Regent fill in any missing "facts" as they had done with their father when they delivered Joseph's torn and bloody tunic to him (Genesis 37:33). They never stated what happened to Joseph - Jacob, on his own, concluded that Joseph had been killed by a wild animal when given Joseph's robe.

42:14-16 Joseph was not letting his accusation go, even though it must have sounded crazy by now. Even more bizarre was the remedy that Joseph proposed - imprison nine brothers and send one brother back to bring the last brother down to Egypt. If they were, as claimed, spies, they could have brought back anyone and claimed he was a "brother" since DNA, as evidence of familial relationship, would not be available for nearly 4000 years.

that I spake unto you, saying, [אח] Ye *are* spies:

15 Hereby [אח] ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch [אח־] your brother, and [אח] ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely [אח] ye *are* spies.

17 And he put [אח] them all together into ward three days.

18 And Joseph said unto them the third day, [אח־] this do, and live; [אח־] *for* I fear Elohim:

19 If ye *be* [אח] true *men*, let one of your brethren be bound in the house of your prison: go [אח] ye, carry corn for the famine of your houses:

20 But bring [אח] your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We

Still, as Regent of Egypt, he had the power to demand anything he wanted of these foreigners or even have Potiphar (who, ironically, would now be subject to Joseph's authority) execute them, and no one would have objected - other than the brothers.

42:17 Joseph spent over two years in the Egyptian prison. He interned his brothers for a mere three days to get their attention and give them a small taste of what he had had to endure when they started this whole train of events by throwing him in the pit at Dothan nineteen years earlier.

42:18-20 In Verse 15, Joseph had sworn "by the life of Pharaoh", as an Egyptian would do. Now he claimed to "fear Elohim". Did Joseph make a Freudian slip, or did he invoke Elohim to explain why he changed his mind about sending only one brother back to Canaan and leaving the other nine in jail?

Keeping nine sons in prison would have devastated Jacob, there was no way that Jacob would have allowed Benjamin to go down to Egypt (short of a vision from Yahweh) and possibly meet the same fate. They would have stayed in Canaan and starved to death while waiting for Yahweh to save them.

"And they did so" - though not before Reuben's incrimination of his brothers and the choosing of Simeon to stay imprisoned until their return.

"They did so", six Verses later.

42:21-23 The brothers spoke openly in front of the Egyptian official, believing he did not understand their language because he used an interpreter (Verse 23) - the interpreter whom Joseph was using must have moved to a different area, out of the hearing of the brothers, because they spoke honestly about their guilt, which would have been improbable if the interpreter was

present. He would have been required to translate what the brothers were saying.

They have lived nearly twenty years with this guilt, fearing that they could (and should) be held accountable for their treatment of Joseph. They probably dreaded the possibility of Joseph escaping and returning to their father, and the repercussions that would have followed. Every bad incident (e.g., Judah's sons dying and the famine) would have been seen as partial judgment for what they had done in Dothan.

Now they assessed this incident as retribution for their evil deeds. We learn that Joseph had agonizingly implored his brothers to release him from the pit (not mentioned in the account in Genesis 37:24-25), and Joseph learned that Reuben had tried to stop them.

42:24 Joseph could not control his emotions when he heard the torment of his brothers and went to another room to compose himself, lest the brothers realize the Egyptian understood their words. Still, if Joseph was investigating the character of his brothers and whether they are repentant, he does not have a complete answer yet. They could be *sorry that they are being punished* for what they did, rather than *being sorry* for what they did.

are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered [אח] them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them [־אח] Simeon, and bound [אח] him before their eyes.

25 ¶ Then Joseph commanded to fill

Simeon, possibly the one who led the mob back at Dothan (he, along with Levi, led the mob at Shechem), was chosen to stay as a prisoner, and the rest were given grain and departed for home.

42:25-26 Large sacks of grain were placed on the animals. Smaller sacks of grain were also provided so foreigners did not have to cut into the larger sacks to feed themselves and the animals on the way home. Cutting the larger sacks would have damaged their integrity and possibly cause loss of grain during the return trip.

The servants were instructed to put the brothers' payments into these smaller sacks, which would have led to finding the silver more quickly and made

[אֵת־] their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with [אֵת־] the corn, and departed thence.

27 And as one of them opened [אֵת־] his sack to give his ass provender in the inn, he espied [אֵת־] his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* Elohim [אֵת] hath done unto us?

29 ¶ And they came unto Jacob their

the connection with Egypt more immediate - and more dreadful.

42:27-28 "In the inn" - *malown* / mawlone' [H4411] a lodgment, i.e. caravanserai [a large inn enclosing a courtyard providing accommodation for caravans] or encampment:--inn, place where . . . lodge, lodging (place).

Unless someone was very rich, they seldom had their own caravan (think private jet). People wanting to travel great distances would go to a *caravanserai* and try to join a group of travelers going in the same direction. This helped provide security since larger groups were less of a target for bandits along the trade routes.

This would have been especially important since they were carrying grain in the midst of a famine.

One of the brothers decided to feed his animal while they waited for the journey to begin and found the silver he had given for payment of the grain. If the Egyptians found that their payment was missing, they could come after the brothers and they could all be in prison with their brother Simeon. This was a real cause for distress because the "inn" was probably still in Egyptian territory, and they dared not venture back to Canaan alone. If they left early to escape possible Egyptian guards, they risked attack by possible bandits along the route.

They attributed their growing misfortune to Elohim (see the idiom of permission in the notes at Genesis 38:7), who appeared to be finally judging them for their transgression and using the Egyptians to implement His retribution.

42:28-34 The nine brothers make it back to Canaan without further incident, but now they need to relay to their father what had befallen them without revealing the perceived correlation between what they had done in Dothan and what had just happened in Egypt.

42:34 Joseph actually said, "and ye shall not die" (Verse 20), rather than "traffick [trade] in the land" - the brothers appear to have softened the message for their father. To get

Benjamin down to Egypt, they needed to refrain from using words like "death" and "dying" in their conversations.

42:35 Now they find that they all still had their silver from the grain purchases in Egypt. No clerk could be this incompetent, something else was happening. Either the Egyptians were setting them up for retribution, or Elohim was. An able bookkeeper would probably be able to identify the loss and alert the authorities. They were now thinking they could be in big trouble if they ever went back to Egypt.

42:36 Jacob, once again, laments his misfortune as he did when Simeon and Levi killed all the men of Shechem (Genesis 34:30). Simeon was languishing in an Egyptian prison, but Jacob saw himself as the victim.

The brothers were finally resigned to the fact that the sons of Rachel are more preferred than the rest. They first saw it at the Jabbok River when Jacob returned to Canaan from Haran - Jacob arrayed his family so that Rachel and Joseph would be most able to escape if Esau had planned a violent revenge (Genesis 32:7-8 and 33:1-2). They saw it again when Joseph was presented with the ceremonial tunic. Now, Benjamin was being protected at the cost of Simeon's life.

father unto the land of Canaan, and told him [את] all that befell unto [את] them; saying,

30 The man, *who is* the lord of the land, spake roughly to [את] us, and took [את] us for spies of [את־] the country.

31 And we said unto him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with [את־] our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, [את] Hereby shall I know that [את] ye *are* true *men*; leave one of your brethren *here* with [את] me, and [את] take *food for* the famine of your households, and be gone:

34 And bring [את־] your youngest brother unto me: then shall I know that [את־] ye *are* no spies, but *that* ye *are* true *men: so* will [את] I deliver you [את־] your brother, and [את] ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw [את־] the bundles of money, they were afraid.

36 And Jacob their father said unto them, [את] Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take [את] Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father,

The brothers could have kidnapped Benjamin and brought him to Egypt,

saying, Slay [אתּ] my two sons, if I bring him not to thee: deliver [אתּ] him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down [אתּ] my gray hairs with sorrow to the grave.

but they resignedly accede to their father's will.

42:37 Reuben would have been very close to Simeon (they were the first two sons, first playmates, etc.) and he would have been very desirous of getting Simeon out of Egypt and back to Canaan. He needed to convince his father that he was capable of doing this thing and protecting Benjamin at the same time.

He has been trying to reclaim his status and the honor of being the first borne (he lost the privilege when he desecrated Rachel's hand maiden / Jacob's concubine - Genesis 35:22), so he tried to take charge and provide Jacob a "guarantee" that he will return with Benjamin if his father allowed him to accompany them to Egypt to gain the release of Simeon.

Reuben tried to impress his father with his certainty of success by making an incredulous proposal: "Slay my two sons . . . ."

Under what circumstances is killing one's own grandchildren a viable option? Reuben appeared to be prone to speaking and doing, first, before thinking about what he said and did.

42:38 Jacob once again elevated a son of Rachel above the sons of his other wives. He stated, "His brother is dead", referring to Joseph, his only full brother, as if the rest of his sons, were not also Benjamin's brothers. One of which was stuck in an Egyptian prison because Jacob would not part with Benjamin.

"He is left alone" - again, Jacob was referring to the fact that Benjamin was the only son left from Rachel, his beloved wife. If something happened to Benjamin, also, it would be an end to Rachel's legacy. Benjamin was like a priceless family heirloom.

"The grave" - *sh'owl* {or *shol*} / sheh-ole' [H7585] Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates:--grave, hell, pit.

The concept of hell as a place of eternal torment where wicked, dead people congregate forever amid fire and brimstone comes from the teachings of Plato and Greek mythology.

Rather than a place of endless suffering, Edward Fudge argues that Sheol is more correctly translated as *gravedom*, a place of un-

consciousness where *all* await resurrection.

> Sheol is the common fate of all mortals. It is not a place of punishment. His people lie down in peace, fully expecting to live again. In a few places this hope is stated explicitly but it pervades the entire Old Testament. [104]

The Bible clearly teaches that when a person dies, they are no more until they are resurrected on Judgment Day.

> [4] For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. [5] For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.
>
> [10] Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. (Ecclesiastes 9:4-5, 10)

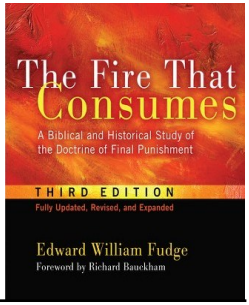
If dead people are alive somewhere (even if only in spirit, freed of a physical body), then Christ is not necessary to resurrect the dead.

The brothers had witnessed the great lamentations that Jacob suffered when he thought he lost Joseph - they may have even thought Jacob had given up the will to live at that time. They probably believed him when he said he could not endure that grief a second time.

43:1-2 There is no indication that, up to this time, there were ever any multiyear famines. They are rare, even today, except for areas that are already hostile to cultivation or are continuous war zones.

This one, however, continued, and Jacob told his sons to return to Egypt to buy more grain. No mention was made of Simeon who was locked away in an Egyptian prison.

43:3-5 Judah was now speaking for the brothers. Reuben had lost the confidence of his father through his words ("Slay my two sons") and his actions (sleeping with Bilhah). Levi was next in



[104] Edward Fudge; *The Fire that Consumes* [3d E., 2011]; page 45 and 49; https://archive.org/details/firethatconsumes0003fudg/page/48/mode/2up?q=sheol

43 And the famine *was* sore in the land.
2 And it came to pass, when they had eaten up [אח־] the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.
4 If thou wilt send [אח־] our brother with us, we will go down and buy thee food:
5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.
6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?
7 And they said, The man asked us

line (because of Simeon's imprisonment), but he may not have wanted the responsibility, or he may also be discredited because of the actions he took at Shechem.

Judah reminded his father of the conditions Pharaoh's regent had placed on their return to Egypt.

"Solemnly protest" - Hebrew: *Warning he did warn* - FOS: *Polyptōton* (Many Inflections) - emphasizing the earnestness the brothers felt concerning the threat of the Egyptian.

Jacob spoke as if he was oblivious to these conditions, but his sons could not wish away reality. They were the ones who would face Pharaoh's regent in violation of the charge they were given - and the consequences of disregarding the Egyptian's command was underscored by the absence of Simeon.

The brothers bow to their father's authority concerning their youngest sibling. Since they believed the Egyptian's threat was very real, they have decided to stay in Canaan and starve rather than go back to Egypt without Benjamin. Their only hope was that they can convince Jacob to relent before it was too late.

43:6-7 Once again, Jacob lamented his misfortune and blamed his sons for the situation they faced. Judah did not back down from his father - he did not disobey or disrespect Israel, but he refused to be timid in the face of Jacob's rage.

FOS: *Polyptōton* (Many Inflections) - "Asked us straitly" (Hebrew: *Asking he did ask*) and "certainly know" (Hebrew: *Know, to know*) - emphasizing both their "benign" conversation with the Regent and their shock at the request to produce their youngest brother.

As stated earlier, how would bringing Benjamin (or any other man) to Egypt prove that the brothers were not spies? The request appeared non-sensical.

straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring [אח־] your brother down?

8 And Judah said unto Israel his father, Send the lad [אח] with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and [אח־] the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also [אח] your brother, and

43:8-9 Judah then "boxed" Jacob into a corner by using Jacob's own words against him ("That we may live, and not die" - Genesis 42:2) and reminded him of all the people in their encampment who were depending on him to get them out of the present danger.

Judah did not use over-the-top rhetoric to try to persuade his father - his calm demeanor displayed a confidence that Jacob lacked, allowing him to trust in the strength Judah was exhibiting.

43:10 Judah finally pointed out that the brothers would have already gone and returned with more grain, Simeon, and Benjamin if Jacob had not procrastinated.

43:11-12 Jacob was forced to acknowledge the inescapable dilemma they all faced and began to act like the leader he needed to be.

A famine is defined as an "extreme and general scarcity of food, as in a country or a large geographical area." Farmers are still able to produce some food, but it is inadequate to feed all who need it before the next harvest.

The *gifts* Jacob is asking his sons to take to Egypt would be especially valuable in the midst of the great scarcity in the region. Sending edible crops from a land of want was a token of great esteem.

FOS: *Repetito* (Repetition) - "In your hand" - emphasizing they should have the first payment of silver readily available to assuage the Egyptians if the brothers were "wanted" for non-payment from the first trip.

43:13-14 Jacob did not refer to Benjamin by his name.

Jacob may simply have been

arise, go again unto the man:

14 And El Shaddai give you mercy before the man, that he may send away [אח־] your other brother, and [אח־] Benjamin. If I be bereaved *of my children*, I am bereaved.

15 And the men took [אח־] that present, and they took [אח] double money in their hand, and [אח] Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw [אח־] Benjamin with them, he said to the ruler of his house, Bring [אח־] *these* men home, and slay, and make ready; for *these* men [אח] shall dine with me at noon.

17 And the man did as Joseph bade;

> too pained by the separation from Benjamin to mention him by name. Calling him "your brother" created for Jacob some psychological distance. Or he may have wanted to emphasize to his sons that Benjamin is their brother so that they remember their responsibility for him. [RB]

Jacob referred to the Father as El Shaddai, the protective aspect of the Supreme One, both invoking His protection and reminding his sons to do the same when they were, once again, before the regent.

Only now did Jacob acknowl-edge Simeon (though not by name) as needing to be saved.

"If I be bereaved, I am bereaved." - the phrase "of my children" is italicized - it was added by the translators to try to make sense of the Verse in English. It makes the Verse verbose and deemphasizes Jacob's quandary.

Jacob was saying, *if this is my fate, then this is my fate*. He took the steps he could to bring about a good outcome, but he was preparing himself, mentally, for the worst.

43:15 FOS: *Polysyndeton* (Many Ands) - emphasizing the many steps taken to prepare for the journey, make the journey, and present themselves before Joseph.

43:16-17 Just as Joseph was the trusted servant over all of Potiphar's house, Joseph had a trusted servant who ruled over his house. Did he know Joseph's secret? If he didn't, it would seem extremely odd for the second-in-command in Egypt to prepare a meal, in his own home, for nomads out of Canaan.

"Slay" - *tabach* / taw-bakh' [H2873] to slaughter (animals or men):--kill, (make) slaughter, slay.

FOS: P*olyptōton* (Many Inflections) - Hebrew: *and-slaughter animal-to-be-slaughtered*. The reason for the emphasis does not become apparent until Verse 32.

The steward was told to butcher meat for the Hebrews. Large, butchered animals were seldom found in the marketplace - the

stench, the insects, the scavengers (birds and dogs), and the waste made it prohibitive.

> The ancient Egyptians had the beasts they desired for food slaughtered in the courtyard of the dwelling. The animal was then flayed, and dressed, and cut into pieces, which were carried in trays to the kitchen, where the cook immediately began to get them ready for the table. [MCB-83]

Were the laws of kosher (*kashrut*) observed before they were codified in the Mosaic Law? If so, did the steward already observe *kashrut* in the preparation of Joseph's meals?

As a slave, Potiphar's steward would not have concerned himself with the dietary needs of a foreign laborer. The same would have been true of the Israelite slaves in Assyria and Babylon (after *kashrut* was codified).

43:18 It seemed extremely odd to the brothers, and they perceived it to be a "trap".

Joseph had the Egyptian army at his beck and call (he would have had soldiers to protect the storehouses of food, and Jasher tells us that Joseph led that army in a campaign to aid the Ishmaelites before the famine began - Jasher 50) and they could descend upon the Israelites at any point, so to think that the Regent would use his own home for an ambush could be taken for paranoia ("It's not paranoia if they really are out to get you." - Jerry Fletcher [Mel Gibson], *Conspiracy Theory*, 1997), especially when coupled with all the other odd events that were occurring.

> and the man brought [אה־] the men into Joseph's house.
>
> **18** And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take [אח] us for bondmen, and [אח] our asses.
>
> **19** And they came near to the steward

They probably preferred to just get Simeon, purchase more grain, and return to Canaan.

43:19-22 Before entering the home, the brothers sought to make the payment for their first purchase - to rid themselves of one possible repercussion.

The tenor of the conversation makes it appear that the steward may have been with Joseph at their first meeting - he may have acted as a bursar at the granary or as Joseph's interpreter at their first encounter.

43:23 The steward invoked the name of Elohim - *twice*! This appears to be another case of people believing that foreign gods have power to shape the reali-

of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened [אח־] our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought [אח] it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your Elohim, and the Elohim of your father, hath given you treasure in your sacks: I had your money. And he brought [אח־] Simeon out unto them.

24 And the man brought [אח־] the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready [אח־] the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home,

ty of foreigners (see notes at Genesis 39:3-4). Gods were thought to be restricted to the land and locality where the foreigners resided. Elohim would have been spoken of as a god of the land of Canaan, but the brothers would have been taken aback because the Hebrews believed Elohim to be the God of the entire Earth - a concept foreign to the polytheists of the day.

The steward stated he witnessed the money being paid, which would have lifted a great burden. Simeon was released from prison, which was another worry that was lifted off their backs. They arrived in Egypt with great trepidation, but their fears and worries were being assuaged. Joseph planned to make them even more relaxed before violently uprooting their comfort.

43:24-25 The brothers washed their feet and prepared themselves to feast with *royalty*. They probably also engaged in a lot of small talk and playful banter with Simeon, who doubtlessly asked, "What took you so long?"

43:26 The fulfillment of Joseph's first dream came to pass a second time (with Benjamin present this time - establishing Joseph's preeminence over his brothers).

43:27-28 Joseph made small talk with the Hebrews. They must have been taken aback by his memory of their first conversation. The Regent of Egypt must deal with scores of people each day and the many important issues facing Egypt, yet he remembered their initial, brief, and disquieting encounter.

Though the translation

> does not note this, the word shalom ["peace"] appears three times in these two Verses ["welfare", "well", and "health"]. Whereas once the brothers could not speak a word of shalom to Joseph (Genesis 37:4), now there is "a veritable burst of shaloms."[105]

The brothers bowed again, but this time, it was just a respectful lowering of the head. Maintaining eye contact with royalty could be seen as disrespectful.

The Regent recognized the "odd-man out" (Benjamin) even though he only met the other ten briefly (though Simeon was in the jail, Joseph probably did not spend time with him to maintain his Egyptian persona. Still, he would have ensured Simeon was treated well). He also blessed Benjamin in the name of the Hebrew deity.

43:30-31 Joseph was becoming emotionally overcome by events and excused himself from his brothers' presence so he could purge his feeling with a good cry and then clean up.

FOS: "Bread" - *Synecdochē* (of Species) - The exchange of one idea for another associated idea. Bread put for all kinds of food.

43:32 As a high official, Joseph would eat at the head table by himself (unless other officials were present). The other Egyptians would not eat with the Hebrews, presumably because the Hebrews were eating animal flesh. Many of the Egyptian gods were depicted as animals (e.g., Apis) and as chimera (human / animal hybrid). Consuming a likeness of a god was unthinkable.

> The Egyptians considered all foreigners unclean. No Egyptian would consent to kiss a Greek, nor to use any culinary

they brought him [אח־] the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother [אח־] Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, Elohim be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by him-

[105] Humphreys, W. Lee; *Joseph and his family: a literary study;* https://archive.org/details/josephhisfamilyl0000hump

self, and for them by themselves, and for the Egyptians, which did eat with [את] with him, by themselves: because the Egyptians might not eat bread with [את] the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the

utensil which belonged to one, nor to eat the flesh of any animal, even though a clean animal, which had been cut up with a Grecian knife. This was because foreigners ate animals which the Egyptians regarded either as unclean or as sacred. The Hebrews, for instance, slaughtered and ate the cow, which was sacred in the eyes of the Egyptians, and by them, on that account, exempt from slaughter. For this reason the representatives of the two nations could not eat together.

Joseph ate by himself because he belonged to a higher caste than the Egyptians around him), and was above them all in social rank. [MCB-86]

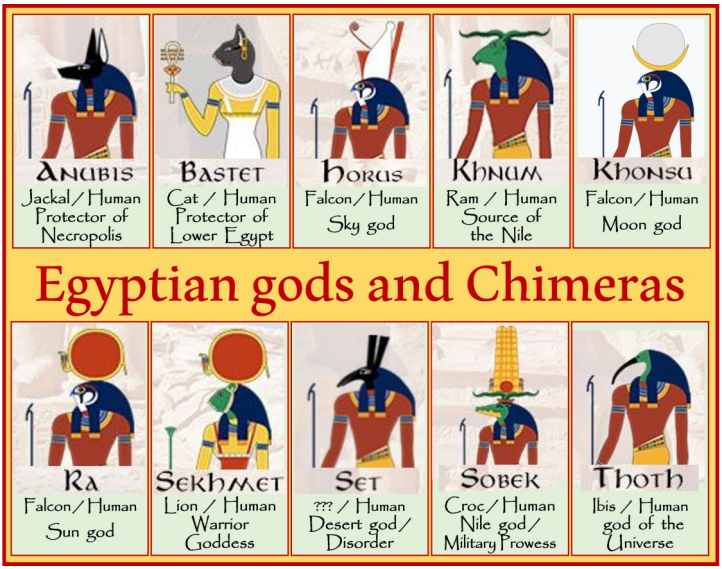
Later, in Exodus, Moses told Pharaoh that the Israelites had to leave Egypt before they could sacrifice to their Elohim:

> Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? (Exodus 8:26)

The Egyptians may have been vegetarians, but they maintained herds and flocks (Genesis 47:6) to feed their laborers - a diet of vegetables and bread would not sustain the laborers who engaged in strenuous, physical activity.

43:33 The steward had arranged them around the table from the oldest to the youngest. There was no way the Egyptians could have known their ages, so this was another of the many coincidences that baffle the brothers and gave the impression that spiritual forces were at work.

43:34 "Messes" - *mas'eth* / masayth' [H4864] from properly, (abstractly) a raising (as of the hands



in prayer), or rising (of flame); figuratively, an utterance; concretely, a beacon (as raised); a present (as taken), mess, or tribute; gift, lifting up, mess, oblation, reward.

Mess meant food for a meal during the writing of the KJV (the U.S. Army still commonly refers to the buildings where they prepare food and eat as "mess halls"). [OED]

Mess could also have been used for "gifts". The Hebrews brought gifts to Zaphnath-paaneah (Joseph's name given by Pharaoh - Genesis 41:45) and he reciprocated, but Benjamin got five times as many gifts as the other brothers.

> This was to try them, and see whether they were still "moved with envy" (Genesis 37:4, 8, 11). [EWB]

Hebrew: *And-they-drank and-they-became-intoxicated with him.*

Joseph was testing the brothers. He had given Benjamin (Jacob's obvious, new "favorite") five times more gifts, implying that he was the Regent's favorite, also.

By getting the brothers intoxicated, Joseph might have been able to witness his brothers drunkenly chide on their youngest if they already harbored malice toward him.

44:1-2 Joseph had one final test for his brothers. He would replicate the scenario of a disliked brother being condemned into slavery.

> Joseph was preparing to test his brothers to see if they had remorse for what they had done to him. What sort of test would demonstrate whether the brothers were repentant? A good answer is provided in the definition of repentance later written by Maimonides in his Code of Jewish Law:
>
> "What constitutes complete repentance? He who is confronted by the identical situation in which he transgressed and it lies within his power to

firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* [אח] messes unto them from before [אח] him: but Benjamin's [אח] mess was five times so much as any of theirs. And they drank, and were merry with him.

44 And he commanded [אח־] the steward of his house, saying, Fill the men's [אח־] sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put [אח] my cup, the silver cup, in the sack's mouth of the youngest, and [אח־] his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the

men were sent away, they and their asses.
4 *And* when they were gone out of [אח־]

> commit the transgression again but he nevertheless abstains . . . out of repentance and not out of fear [of being caught]. If he abstains and does not sin, this is a true penitent." (Mishneh Torah; "Laws of Repentance" 2:1)
>
> Joseph's plan was to engineer a test placing his brothers in a situation similar to the one in which they betrayed him, a situation in which they could save themselves by abandoning their youngest brother, Benjamin, to a life of slavery (see Genesis 44:10, 33). Would they protect Benjamin or themselves? [RB]

44:3 The brothers slept at the Regent's home - that should have only been available for important people. Joseph needed them to stay so they would not feel a need to moderate the amount of alcohol they consumed. Joseph wanted to hear their unguard blather - he also wanted them to be hungover and off-guard in the morning when he sprung his trap on them.

The next morning, the brothers were probably pretty happy with themselves. They got Simeon back, they did not lose Benjamin in the process, and their animals were laden with grain for their families. Things were finally looking up for them - their "guard" was down.

Unpredictability in torture or interrogation is an effective technique. Letting a person think they are being released and then reimprisoning and reinterrogating them after they thought the ordeal was over is more stressful, even if the methods used are not more aggressive than what had been used earlier. [106]

I'm not saying Joseph is torturing his brothers, on purpose, but they are on a roller-coaster of emotions. They thought the ride was ending, but it was about to start up again with a vengeance and without any warning.

44:4-6 Joseph sent the steward who secreted Joseph's silver cup in Benjamin's sack to run down the brothers and to arrest them. He instructed him on what to say in order to reintroduce a significant amount of stress on the fatigued and hungover Hebrews.

Scyphomancy (Greek *skýphos*, cup, or drinking bowl, and *manteia*, divination) is divination using a cup or goblet. This may involve forecasting or representing by using a cup of water and reading the signs

[106] Reyes, Hernán; *The Worst Scars are in the Mind: Psychological Torture*; https://www.icrc.org/en/doc/assets/files/other/irrc-867-reyes.pdf

specified by certain articles floating on the water. It is considered one of the oldest methods of foretelling the future by means of crystalline reflection, both in ancient Egypt and Persia. [107]

44:7-8 The brothers faced what they believed to be another baseless accusation - first "spies", now thieves. They invoked the name of Elohim and attempted to use logic to dissuade the steward.

44:9 The Word does not state who uttered a death sentence, but based on what we do know of the brothers, we can surmise that Reuben was using dangerous hyperbole again.

According to the Hammurabi Code, stealing from the palace was met with execution [HC#6]. This was the code the brothers were familiar with in Canaan, but it may not have been the same in Egypt, though it is speculated that the baker of Genesis 40 may have been guilty of stealing from Pharaoh, causing his execution.

Nevertheless, it was reckless to mention any punishment *before* the facts had been established.

44:10 The steward stated that he would do "according to the words of the brothers" but then proclaimed the guilty party would be a slave.

the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these [אה־] same words.

7 And they said unto him, Wherefore saith my lord these words? Elohim forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of [אה] thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found [אה] shall be my

The steward was not going to act counter to his master's instructions nor let foreigners dictate the punishment Egyptians will impose for crimes committed in Egypt.

As a slave in Egypt, the guilty party would be as good as dead to the ones who returned to Canaan (as Joseph was to his brothers for two decades). Additionally, if the steward was to kill the guilty party, the brothers would not

[107] Smedley, Edward; *Occult Sciences* (1855); https://archive.org/details/occultsciencessk00smed

servant; and [אח] ye shall be blameless.
11 Then they speedily took down every man [־אח] his sack to the ground, and opened every man his sack.
12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.
13 Then they rent their clothes, and laded every man his ass, and returned to the city.
14 ¶ And Judah and his brethren came

have had the opportunity to choose whether to save their youngest brother, or not - the steward would have left them no choice but to return to Canaan.

44:11-13 The brothers had to wonder if one of their own was a kleptomaniac, and as each sack was searched, from the oldest to the youngest, they had to be a little more comforted as each successive brother was found blameless.

Of course, the sacks were searched in that order so that the tension would continually abate until the last, remaining sack.

Not just Judah (the one who guaranteed the return of Benjamin) but all the brothers tore their garments in an extreme outpouring of grief. They believed their actions at Dothan have resulted in this loss, also. It had to have been difficult to live so many years with the knowl-edge that they had caused Joseph to "be no more". Now they are self-convicted again as Benjamin's loss (in their minds) was an outgrowth of their earlier crime. They, also, all remembered the mourning of their father and did not want to witness that again, as this time, it may result in Jacob's death, adding even more to their guilt.

They all loaded up their animals and returned to the Regent's home (the scene of the crime). The brothers did not have to return with Benjamin - the steward had told them that only the guilty party would be arrested and the rest could leave. They chose to stand with this son of Rachel.

There would be a quick tribunal (delays and endless rejoinders are an outgrowth of modern jurisprudence). Joseph was brought before "the king's judges" (the priests) in the matter involving Potiphar's wife (Jasher 44:69-76). The brothers stayed with Benjamin to plead his cause and hope for a favorable verdict.

44:14 Despite the danger of being the associates of a thief, the brothers entered Joseph's home and prostrated themselves once again before him.

44:15 The Word does not say that Joseph practiced divination; it says that Joseph (and the steward) said he did - this was a ploy meant to ensure the brothers continued to believe they were dealing with an Egyptian.

What kind of divination was necessary? Joseph set up the phony theft.

44:16 Judah spoke for the brothers - the others acknowledged his leadership through their silence. He confessed that the brothers were guilty before Elohim, but he did not specify what they were guilty of.

He also declared that all the brothers are to be enslaved, for the previous unnamed crime, as well as Benjamin for the theft of the cup.

If Joseph was looking for an admission of guilt, this was as close as he was going to get. Still, he could not enslave all the brothers for the theft of the cup - the punishment outweighed the crime. How could he imprison all of them on the fake charge and then reconcile with them later? Additionally, if word got back to Jacob, he would likely die from grief from the *loss* of all his sons (especially Benjamin).

44:17 Joseph invoked the name of the God that Judah had just invoked, as if saying he would not tempt the wrath of the brothers' God with so unjust a punishment. Benjamin alone would be enslaved and the brothers were free to return to Canaan.

The ruse was now complete! Joseph had set up the circumstances for a repeat of the incident in Dothan. The brothers could save

to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? Elohim hath found out [אח־] the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, Elohim forbid that I should do so: *but* [אח] the man in whose hand the cup is found, he shall be my servant; and as for [אח] you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn

themselves at the cost of the last son of the despised Rachel who would be enslaved.

44:18-23 Judah risked the displeasure of the Egyptian Regent by continuing to petition for Benjamin after a verdict had been announced.

Judah shared the details of their earlier journey into Egypt. Joseph was aware of all of this, but Judah persisted, possibly thinking that the Regent has had thousands of business dealings and other problems that required his attention, making it difficult to recall the exact circumstances of their first encounter.

44:22 Having stayed in the Regent's

against thy servant: for thou *art* even as Pharaoh.

19 My lord asked [אח־] his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave [אח־] his father: for *if* he should leave [אח־] his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down [אח] with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him [אח] the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be [אח] with us, then will we go down: for we may not see the man's face, except our youngest brother *be* [אח] with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take [אח־] this also from

home, the brothers may have seen Joseph's two young sons. Reuben's pleas were an attempt to have the Regent envision his pain of loss if something were to happen to one of his own "lads".

44:24-26 This was new information for Joseph, who was probably curious as to how the brothers had relayed the earlier events to their father.

44:27 "Thy servant my father" - Judah conveyed a false, civic relationship between Jacob and the Egyptian - he was seeking compassion from the Regent toward their father - *from one father to another*.

"My wife" - was Judah stating Jacob only had one wife and the ten brothers are all from concubines, or was he confessing that Rachel was his only beloved wife?

44:28-29 Joseph learned what Jacob believed happened to him when he disappeared years earlier and how Jacob then elevated Benjamin in his affections over the other sons - to the point that his loss would result in his father's death through grief.

> Joseph now learns the manner of his supposed death. Do these last words imply a lurking disbelief in Jacob's mind as to the story of Joseph's death? Perhaps they give expression to Jacob's unquenchable longing for his beloved Joseph.

> The words must have touched the very core of Joseph's heart. [108]
>
> When a child's death is assumed but not proven, most parents will cling to hope - however remote - that their child is still alive. [RB]

"My gray hairs" - having gray hair was not the *Aleph Tav* blessing (though they probably made him look distinguished). This is a metaphor for having a long life evidenced by gray hair - which is a blessing.

44:30-34 Judah again, repeatedly, spoke to a civic tie between the Regent and Jacob and the collateral penalty that would be paid by the father if the son were enslaved. This was hardly an extenuation that justified allowing a thief to go unpunished, but it set the stage for Judah's final defense argument for Benjamin.

Judah, the brother who advocated for selling Joseph into slavery, appealed to save his brother from a life of slavery by petitioning the Regent to allow Judah to take the punishment in the place of his brother.

He wanted to substitute himself (a man innocent of the crime) for Benjamin, who had been convicted of the crime. Christ, who was innocent of any crime, substituted himself in our place and took the punishment we deserve for us.

> Penal substitutionary atonement refers to the doctrine that Christ died on the cross as a substitute for sinners. God imputed the guilt of our sins to Christ, and he, in our place, bore the punishment that we deserve. This was a full payment for sins, which satisfied both the wrath and the right-

me, and mischief befall him, ye shall bring down [אח־] my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not [אח] with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down [אח־] the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for [אח־] the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not [אח] with me? lest peradventure I see the evil that shall come on [אח־] my father.

[108] Joseph Herman Hertz; *The Pentateuch and Haftorahs*; https://archive.org/details/pentateuch-and-haftorahs-hebrew-english-translation-ocr/page/168/mode/2up

eousness of God, so that He could forgive sinners without compromising His own holy standard. [109]

This is not just a whimsical supplication - he made a reasoned, legal argument about being surety for "the lad" (Benjamin was not as young and puerile as Judah made him out to be - he was in his twenties and already had ten children - Genesis 46:21).

"Surety" - *`arab* / aw-rab' [H6148] to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange):-- engage, (inter-)meddle (with), mingle (self), mortgage, occupy, give pledges, be(-come, put in) surety.

"See the evil" - *ra`* / rah [H7451] bad or (as noun) evil (natural or moral):-- adversity, affliction, bad, calamity, + displease(-ure), distress, evil((- favouredness), man, thing), + exceedingly, X great, grief(-vous), heavy, hurt(-ful), ill (favoured), misery, sad(-ly), sorrow, trouble, vex.

Jacob's distress over the loss of Joseph (and Judah's role in the loss) was probably the reason why Judah left his father's encampment to live among the Canaanites.

Judah preferred to be a slave, knowing that he kept his word to his father, than to be a free man and witness the death of his father. The other brothers are not recorded as having objected to his proposal.

> Judah is the archetype of the true penitent - the person who confronts the same situation in which he had previously acted wrongly and now acts decently.
>
> His noble offer convinced Joseph the test had gone far enough. Having seen solid evidence his brothers had truly changed, he could now reconcile with them. [RB]

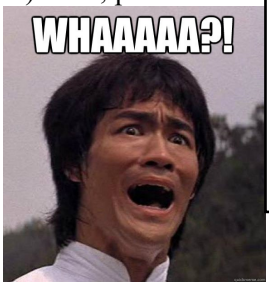
45:1-2 Satisfied that he had witnessed his brothers' earnest repentance, he ordered all the Egyptians to leave the room. He was self-aware enough to know he could not humble himself in front of the people he was supposed to rule over.

It also kept the brothers' looks of shocked disbelief from being

[109] *Penal substitutionary atonement*; https://www.theopedia.com/penal-substitutionary-atonement

seen by the Egyptians - who would have taken photos and posted them as memes, causing endless embarrassment (just ask Bruce).

"Wept" - *qowl* / kole [H6963] to call aloud; a voice or sound:--+ aloud, bleating, crackling, cry (+ out), fame, lightness, lowing, noise, + hold peace, (pro-)claim, proclamation, + sing, sound, + spark, thunder(-ing), voice, + yell.



This is a different Hebrew word than the one used in Verses 14 and 15 (*bakah* [H1058] to weep). After witnessing that his brothers were no longer the self-centered reprobates that had sold him into slavery, Joseph movingly and proudly proclaimed that he was their long-lost brother.

> In the East emotions of joy as well as of sorrow are expressed by loud cries. [MCB-91]

He did not scream so loud that Pharaoh heard him in his palace - the Egyptians in the other room heard (not many of them would have known of Joseph's kinship with these men - secrets are easier to keep if very few know the secret) and told others, who told others, eventually being told to Pharaoh.

45 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he [אח־] wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer [אח] him; for they were troubled at his presence.

4 And Joseph said unto his brethren,

45:3 The brothers were dumb-founded because they had to, once again, process a lot of new and fantastic information, which reshaped their reality in many ways:

- How did Joseph rise above slavery?
- How did he become the powerful Regent of Egypt?
- How were they to conduct themselves in his presence after what they did to him?
- Would Joseph manifest his rightful retribution upon them?
- How were they going to explain this to Jacob?

"I am Joseph" - The Jews, around the time of the birth of Christ, were expecting the Messiah to be like David and drive the Romans from their land. What they got was a Joseph figure who was a servant and obedient to his Father. When he rose from the dead, the Pharisees were disbelieving, but the

Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye [אח] sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold [אח] me hither: for Elohim did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And Elohim sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent [אח]

disciples were dumb-struck. They, like Joseph's brothers had not expected to see him alive, again.

Christians are looking towards the return of Christ as a soft and cuddly Joseph figure, but when he returns, it will be at the head of an army of angels and this time he will be a warrior like David, striking down the wicked and the false prophets (Zechariah 9 and 14 Joel 2:11; Revelation 19). [110]

45:4 Joseph understood royal protocols and commanded them to come near. As Regent, they would have had to keep their distance (modern soldiers refer to Joseph's status as "echelons-above-reality" - no private seeks to interact with high-ranking officers). He wanted them to touch him - to be real to them.

45:5-8 After battering them repeatedly with emotional turmoil, he was now trying to assuage them of their guilt by telling them Elohim wanted them to do it.

Assigning blame to Elohim for their actions was a bit much. Elohim was able to use their evil actions to further His goals (continuation of the Christ-line through a multi-year famine being a significant goal), but that is different than Elohim *forcing* them to commit evil.

Elohim does not make people do anything (He can be very, very persuasive) or subvert their free-will. If Elohim caused them to sell Joseph, then how could they then be judged as guilty of anything? Had they done this 400 years, later, they would have faced execution:

> And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. (Exodus 21:16)

Of course, Joseph was still Regent of Egypt and could put them to death at any time he wanted - a fear that stayed with them for many years (Genesis 50:15-18).

Joseph in Egypt did help to preserve life. It also got the Hebrews

[110] Garrett Smith; *Two Messiahs in Judaism: Ben David and Ben Joseph*; https://jewsforjesus.org/learn/two-messiahs-in-judaism-ben-david-and-ben-joseph

out of Canaan so that they could increase in number and be able to return and claim the land promised to Abraham and his seed. The Canaanites would have sought to continually war with them to keep them from becoming more powerful (see the notes at Genesis 37:29-30).

> Preserve life. i.e. to preserve you a posterity in the earth (*v.* 7), and hence, to ensure the birth of the true Joseph, and all who have life eternal in Him. [EWB]

There were ways Elohim could have gotten Joseph to Egypt without *forcing* the brothers to commit a sin that Elohim states is punishable by death. Joseph was invoking a persistent Christian (as well as other faiths') adage that "every-thing is God's Will".

45:8 FOS: *Metonymy* (Change of Noun) - Joseph is not a "father" to Pharaoh, and the ruler of Egypt would be displeased by Joseph acting as such.

> "A father to Pharaoh" - this is not the Hebrew *Ab*, "father"; but *Ab en Perao* is an Egyptian title of high office of state (see Genesis 41:43 - first minister of Pharaoh's household). [EWB]

As the years progressed and Joseph's discernment of Pharaoh's dreams continued to manifest the faultlessness of the interpretation, Joseph's role as advisor would have become increasingly influential.

> me hither, but Elohim: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.
>
> **9** Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, Elohim hath made me lord of all Egypt: come down unto me, tarry not:
>
> **10** And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, [אתּ] thou, and thy children, and thy

Pharaoh's faith in Joseph's management was complete and unwavering. As the years of plenty continued, the price of grain would have had little value because of the vast overabundance of it. A weaker or more corrupt ruler would have begun plundering the profusion (as the US Congress has done with the social security funds in their care).

Joseph's role in subjugating the Egyptians under Pharaoh's absolute, tyrannical rule (citizens who own land and other property are not subjects) added to his value as a prominent minister (see notes as Genesis 47:18-23).

45:9-11 Joseph could have continued to send grain to Canaan for the next five years, but he wanted to be close to his father. The brothers denied him access for many years; they could make some amends by getting Jacob safely to Egypt.

FOS: *Polysyndeton* (Many Ands) - emphasizing that this was to be a long-term move because there must not be

children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish [אח] thee; for yet *there are* five years of famine; lest [אח] thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all

anything left behind in Canaan that would cause them to want to return (at least during Joseph's lifetime).

The brothers needed to tell Jacob more than "Elohim hath made [Joseph] lord of all Egypt". They probably all agreed on a narrative that kept Jacob ignorant of what actually happened, because Jacob never condemned his sons for Joseph's disappearance and mistreatment.

Joseph had already planned for his family to live in Goshen. They all moved to Goshen before they met with Pharaoh. His command that they live in Goshen (Genesis 47:6) was probably the result of Joseph's persistent hinting to Pharaoh about it.

45:12-13 Why does it mention Benjamin's eyes separate from the other brothers' eyes? Why would Benjamin's perspective be needed as a verification of their own?

The Book of Jasher, in one of its fanciful musings, states that at the banquet in Joseph's home, Benjamin saw through his disguise and recognized that the Regent was his long-lost brother, but Joseph made him swear to keep his secret.

FOS: *Brachylogia* (Brevity of Speech) - emphasizing that Benjamin was to speak to his father *for* Joseph. Benjamin's words would hold more validity than the other brothers because of the status conferred on him by Jacob.

> [literally], it is, "because my mouth is speaking unto you." If we supply the Ellipsis, we may retain this literal rendering.
>
> Joseph had been speaking of his glory (Verse 8): but, on the principle of Prov. 27. 2: "Let another man praise thee, and not thine own mouth," he breaks off and says, "Now, behold, your eyes are seeing, and the eyes of my brother Benjamin ; because my own mouth is speaking unto you [*I cannot speak of all my glory*], but ye shall declare to my father all my glory in Egypt, and all that ye have seen," i.e., They were to describe what he could not well say of himself. [EWB]

45:13 FOS: *Polysyndeton* (Many Ands) - emphasizing Joseph's desire to be reunited with his father and all the things the brothers must do to make it happen.

45:14 Joseph would feel especially amicable toward Benjamin. Not

only is he his only, full brother (and a reminder of their mother), but he was also the only one who did not transgress against him at Dothan.

"Wept" - *bakah* / baw-kaw' [H1058] to weep; generally to bemoan:--X at all, bewail, complain, make lamentation, mourn, X sore, X with tears, weep.

Joseph finally gave into the emotions that had weighed him down for years. He named his first son Manasseh ("For God, said he, hath made me forget all my toil, and all my father's house."), but it was impossible for him to forget.

> Joseph also wept for he knew the thing he longed for the most was at hand; he would be soon be back in the presence of his beloved father. What similar, but greater, spectrum of emotions that Jesus must have felt as [he] hung there on that cross, his life draining away [under] the full burden of the immeasurable, crushing weight placed upon [him] for the sins of every human that had ever, or would ever, live.
>
> As [he] absorbed the Divine wrath of [his] Father, in righteous judgment, for the sins [he] bore (none of which were [his]), [Jesus] knew, just as Joseph knew, that soon he would be back in the presence of his father. His mission was accomplished.
>
> God's will was done. What his brothers had done to Him for evil, the Father [had] used for good. Joseph saved Israel's physical life: Jesus saved Israel's eternal life - Israel's, and all the families of the earth who would be joined to Israel's Covenants). [BBC]

[אתּ] my glory in Egypt, and [אתּ] of all that ye have seen; and ye shall haste and bring down [אתּ] my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked [אתּ] with him.

16 ¶ And the fame thereof was heard

45:15 Joseph embraced all his brethren - he was finally able to forgive their grievous sin against him.

Yahweh says he can "forgive and forget" (Hebrews 8:12), but nowhere are we instructed to do both. In some cases that would be dangerous.

Of course, it is always easier to forgive someone when the physical outcome ends up being good. This is why Yeshua's forgiveness was so powerful.

The "brethren talked with him" - his brothers "could not speak peaceably unto him" (Genesis 37:4) before their transgression at Dothan, but now their conversation is a blessing.

Joseph was about to send them back

in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, [את] This do ye; lade [את־] your beasts, and go, get you unto the land of Canaan;

18 And take [את־] your father and [את] your households, and come unto me: and I will give you [את־] the good of the land of Egypt, and ye shall eat [את־] the fat of the land.

19 Now thou art commanded, [את] this

to Canaan and their father. They needed to agree on a story that explained how Joseph came to Egypt. If Jacob learned what his sons did to his beloved Joseph, he could have disowned them all.

The Word says that "Joseph was drawn out of the pit by Midianite merchantmen who sold him to the Ishmaelites who sold him to Potiphar" (Genesis 37:28).

If they conveniently ignored who threw him in the pit, then they don't need to invent a lot of new details that might lead to Jacob discovering they are lying.

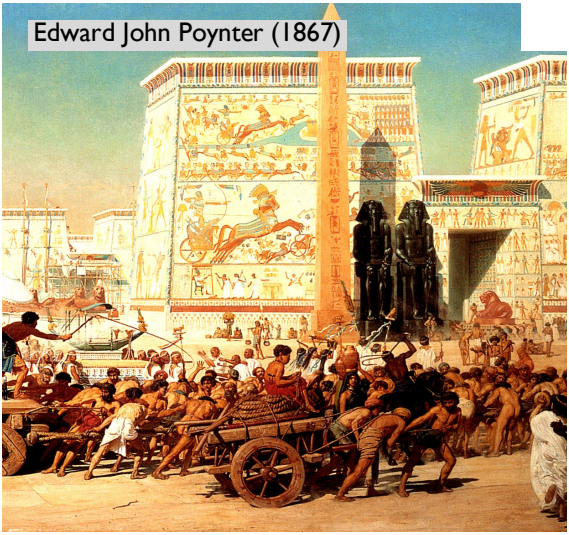
The brothers would have had to share what they said to their father and what they did to his coat. Joseph could say he fell in a pit and hurt himself, using the coat to stop the bleeding.

Whatever they concocted, it worked. Jacob was never recorded to have ever condemned his sons for what happened to Joseph.

45:16-17 Pharaoh called for Joseph to congratulate him on the family reconciliation. This was not done in the presence of the brothers because Pharaoh commanded Joseph to "say unto thy brethren."

45:17-20 Pharaoh commanded them to take wagons back to Canaan and haul the entire family back to Egypt.

> [Egyptian] wagons were similar to war chariots, but with the sides closed. They had wheels with six spokes, and were drawn by oxen, which were harnessed the same as horses for the war chariots. In traveling the wagon was furnished with a sort of umbrella.



It is evident from the narrative that wagons were strange in Canaan. The sight of these Egyptian conveyances confirmed to the mind of Jacob the statement of his sons (Verse 27). [MCB-92]

45:21-24 Joseph did as Pharaoh commanded and then some.

Presents of costly and beautiful garments are among the modes of complimenting in use by the Orientals. These "changes of raiment" were designed to be worn on special occasions. Other biblical references are made to this custom of presenting gifts of clothing. (Judges 14: 12-13,19; 2Kings 5:5; 2Chronicles 9:24; Daniel 5:29). [MCB-93]

These garments were probably more ornate than the tunic Joseph got from Jacob - the one that fueled the brothers' hostility toward Joseph. That tunic did not make Joseph special (he was wearing prison raiment before he was initially brought before Pharaoh) - Joseph was special and Jacob gave him the unique coat in recognition of that exceptionalism.

Again Joseph gave Benjamin special treatment. While Joseph's preference for Benjamin is understandable (see [notes at] Verse 14), Joseph apparently learned little from his own experience how destructive such favoritism can be. [RB]

do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring [אח־] your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt *is* your's.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent [אח] after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent [אח־] his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt,

Joseph probably sent an escort with the brothers, also. During a famine, this caravan, "laden with the good things of Egypt", would have been a very tempting target for thieves.

"Fall not out" - *ragaz* / raw-gaz' [H7264] to quiver (with any violent emotion, especially anger or fear):--be afraid, stand in awe, disquiet, fall out, fret, move, provoke, quake, rage, shake, tremble, trouble, be wroth.

Joseph (embracing his new role as *regent of the family*) instructed them to refrain from quarreling and/or getting

and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him [אֹתָ֔ם] all the words of Joseph, which he had said unto them: and when he saw [אֹתָ֣ם] the wagons which Joseph had sent to carry [אֹת֖וֹ] him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

angry during the return to Canaan. He had already witnessed (before revealing himself to them) the brothers arguing over who was more guilty of the acts against Joseph. At some point, Benjamin would have most likely asked, "How could you . . . ?", rekindling the earlier arguments and alienating the brothers from each other.

Joseph had forgiven them - they needed to move forward instead of obsessing on the past.

45:25-26 Without the evidence of his son's dead body, Jacob would have held out hope that Joseph could return to him (see notes at Genesis 44:28-29). That hope would diminish as the days turned to months, then years, and finally decades.

Just to say Joseph was alive would have been a significant shock, but his sons are claiming that Joseph was alive and a most powerful man in Egypt. Imagine your son disappeared, without a trace, and then someone comes to you twelve years later and tells you the Vice President of the United States is your long-lost son.

It would be hard enough to believe (after all that time) that your son was alive and a manager of a local grocery. Regent of Egypt was beyond possibility.

> Truth is stranger than fiction, but it is because fiction is obliged to stick to possibilities. Truth isn't. (Mark Twain, 1917)

"Fainted" - *puwg* / poog [H6313] to be sluggish:--cease, be feeble, faint, be slacked.

Hebrew: *His heart became numb*. Jacob refused to entertain the fact that Joseph was alive because the idea that he was ruling over Egypt was too far-fetched. It must have sounded like a sick joke.

45:27-28 The brothers persisted, repeating all the things that Joseph had told them to say to their father, which may have included details that Jacob would know only Joseph could have told them.

The Egyptian wagons and Egyptian gifts finally persuaded Jacob to believe the incredible truth.

> "Jacob" - Note this name connected with unbelief (*v.* 26) and weakness, and "Israel", which is used in connection with his

strength of faith, and action (*v* 46. 1). [Compare] Israel's strength, with Jacob's fainting, (*v* 26). [EWB]

Jacob stated he would go see his son, but Joseph had told the brothers they must relocate to Egypt, not just visit.

46:1 Jacob finally agreed to relocate but first went to Beer-sheba to offer sacrifices (Hebrew: *sacrificed sacrifices*). This place was significant to both Abraham and Isaac, so there may have already been an altar there.

Thought: Why wasn't there an altar where he was? Did Jacob stop sacrificing after Joseph disappeared? Did he have a prolonged crisis of faith?

Jacob is not only offering thanks for the return of his son but he is also seeking guidance. Abram and Sarai had problems when they sojourned in Egypt, and Jacob's father, Isaac, was told not to go into Egypt, so Jacob is seeking permission and protection before relocating to Goshen.

46:2-3 "Jacob, Jacob" - FOS: *Epizeuxis* (Duplication) - Elohim is emphasizing His care for the person, Jacob, as opposed to the "nation" (Israel) he headed.

Jacob "offered sacrifices unto the Elohim of his father Isaac", and

46 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the Elohim of his father Isaac.

2 And Elohim spake unto Israel in [אח] the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* Elohim, the Elohim of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt;

Elohim identified Himself as the God of his father, not just as "Elohim". Jacob was doing what his father had taught him, but his heart may have been heavy in the process.

Jacob had to wonder why Elohim had allowed him to suffer for so many years when He could have given him a vision about Joseph's continued existence. Why didn't Elohim act to stop Jacob's suffering (see notes at Genesis 38:7)?

Suppose Elohim had given Jacob a vision that Joseph was alive in Egypt after being sold into slavery by his other sons:

- The bond with his ten sons would have been irreparably broken. Instead of the "twelve tribes of Israel", it would have been the two tribes of Israel (Joseph and Benjamin).
- The tribe of Judah (the Christ-line) would have been disinherited by Jacob and be outside the Covenant.

and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba:

- It would take longer for the two tribes to accumulate the strength needed to possess Canaan, and they would have had to fight against both Canaanites and Israelites.
- Jacob would have gone to Egypt before the Egyptians were ready to receive him (would they have been accommodating to a grieving father? Would they kill him to get his wife and/or his concubines? His wealth?).
- Joseph would have left Egypt (Jacob would have bought him back) before the famine.
- The brothers would never get the opportunity to repent and make amends.

Elohim could have taken steps to counter all these complications, but the best, long-term solution was Joseph as Regent of Egypt and the reconciliation with his brothers.

"I will there make of thee a great nation" - it was too hazardous for Jacob's family to do this in the land of Canaan.

46:4 Elohim is the Elohim of the entire Earth, so He would already be present in Egypt, and India, and China, and *everywhere*. Being in the presence of Elohim is not the same as being under the protection of Elohim.

If Jacob had gone to Egypt without the blessing of Elohim (which Abram appeared to have done), he could not have counted on the protection of Elohim. By saying He would "go down with thee", He was assuring Jacob that He would shield him from harm.

Jacob was 130 years old and has probably instructed Benjamin to see to it that he was buried in the cave at Machpelah, where his parents and grandparents were buried. Going to Egypt, and probably dying in Egypt, would have been a concern. Elohim promised that Joseph would "put his hand upon thine eyes" (i.e., close his eyelids upon his death) and bury him with his ancestors.

> It was an ancient custom that the nearest of kin should close the eyes of a deceased person, and give a parting kiss to the corpse. It was a comforting assurance to Jacob that his beloved Joseph, whom he had for many years mourned as dead, should perform this filial office for him.
>
> At Jacob's death we are told that Joseph kissed him (Gen. 50:1), and it is to be presumed that he also closed the eyes of the patriarch, as God had promised. [MCB-94]

46:5-7 FOS: *Polysyndeton* (Many

Ands) - emphasizing that the Israelis packed up everything - they were not leaving anything with an intention of returning to Canaan in the foreseeable future.

> "[The] sons of Israel *carried* Jacob". They now take the ground of faith. [EWB]

46:8-25 This section lists all the children of Israel and all the sons of those children.

The Word seldom mentions daughters when listing genealogies, but this one lists Dinah (Verse 15) and implies she is the only daughter of Jacob, but then it follows up with the phrase, "his sons and daughters" implying more than one. Since twelve of the known thirteen children were all born within a seven year period of time, it is reasonable that Leah or the concubines could have had more children over the next several decades.

Serah [Sarah], Asher's daughter (Verse 17), is also listed. Women may be omitted when listing names, but they are included when numbering "souls" (Verse 26 - e.g., "eight souls on the ark", 1Peter 3:20).

See the genealogy of Jacob at Appendix 11.

This number increased after their arrival in Egypt (see Bullinger's note at Verse 15).

and the sons of Israel carried [אח־] Jacob their father, and [אח] their little ones, and [אח] their wives, in the wagons which Pharaoh had sent to carry [אח־] him.

6 And they took [אח־] their cattle, and [אח] their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed [אח] with him:

7 His sons, and his sons' sons [אח־] with him, his daughters, and his sons' daughters, and all his seed brought he [אח] with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon,

46:10 Only Shaul is listed as "the son of a Canaanitish woman". The brothers may have all found wives who were not *strictly* Canaanites (i.e., a Semite living in Canaan - see the notes at Genesis 38:2 and 6).

The genealogy of Simeon does not match the lineage in Numbers 26:12-14. Ohad may not have reached adulthood or was barren.

46:15 The total number of "souls" is too many by one. Bullinger states that "Jochebed [daughter of Levi] is to be

Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job [Jashub], and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter [את] Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and [־אח] these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born [־אח] Manasseh and [אח] Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel,

added, for she 'came into' Egypt in her mother (Numbers 26:59)". Since Jochebed is the mother of Aaron and Moses, her father could not be one of the brothers but rather someone named for Jacob's third son.

46:17 The genealogy of Asher does not match the lineage in Numbers 26:44-47. Ishuah may not have reached adulthood or was barren.

46:21 The genealogy of Benjamin does not match the lineage in Numbers 26:38-41. Ard and Naaman are listed as the sons of Bela - making them Benjamin's grandchildren. Jacob, believing that Joseph had died, may have had Benjamin marry as young as possible so the line of Rachel would not become extinguished if something happened to Benjamin.

Ashbel is the only other child listed in Numbers. Numbers lists three other children (Ahiram, Shupham, and Hupham [possibly Huppim]) who may have been born to Benjamin after the move to Egypt. It may be that several of Benjamin's children (Gera, Ehi, Rosh, Muppim, and Huppim) did not reach adulthood or were barren.

46:26-27 Joseph and his two sons are not counted as coming *into Egypt* with Jacob ("which came out of his loins" does not include Jacob, either), but Jacob, Joseph, Manasseh, and Ephraim are included in the count of souls "of the house of Jacob, which came into Egypt" -

Verse 27 does not differentiate between the souls arriving in Egypt *before* Jacob and arriving *with* Jacob.

> In another combination of two of the perfect numbers, seven [*spiritual perfection*] and ten [*perfection of divine order*], we see seven times ten signifies perfect spiritual order carried out with all spiritual power and significance. Both spirit and order are greatly emphasized. [NIS]
>
> "Seventy" may be a precise number; but it may also signify completeness. It is ten times seven, the Torah number that represents completion, divinity, and Creation. Here it represents the complete people of Israel going to Egypt, where their fate will be lived out as foretold by God to Abraham in Genesis 15:13. The Hebrew Bible describes several groups as numbering "seventy" (seventy elders - Exodus 24:1; Numbers 11:16; et al.)." [RB]

Stephen, when accused of blasphemy, gave a brief history of the patriarchs (Acts 7) and listed the number of Jacob's "kindred" who went down into Egypt as being 75 (Acts 7:14).

> "Out of his loins" - This is said in order to distinguish the numbers sixty-six and seventy from Stephen's seventy-five, in Acts 7. 14, which includes Jacob as well as "all his kindred" (which are not included in the direct descendants of this Verse).
>
> These extra nine are made up in part by the five in 1Chron 7.14-20 (Machir, Gilead, Shuthelah, Tahath, and Eden). [EWB]

which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare [אתּ] these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten [70].

28 ¶ And he sent [את] Judah before him

46:28 Judah is recognized as an able man and a leader among the brothers. Not only had he returned with Benjamin, as he had assured his father, but now he has also been sent ahead as a scout and a guide for Jacob's clan.

Jacob's caravan numbered possibly

unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen [את־] thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren,

200 people (including the wives, children, servants, and slaves), scores of wagons, and all his flocks and herds (thousands of animals?). Without an able guide, they may have gone the wrong way, requiring many hours (days?) of reorienting and untangling the columns of movement.

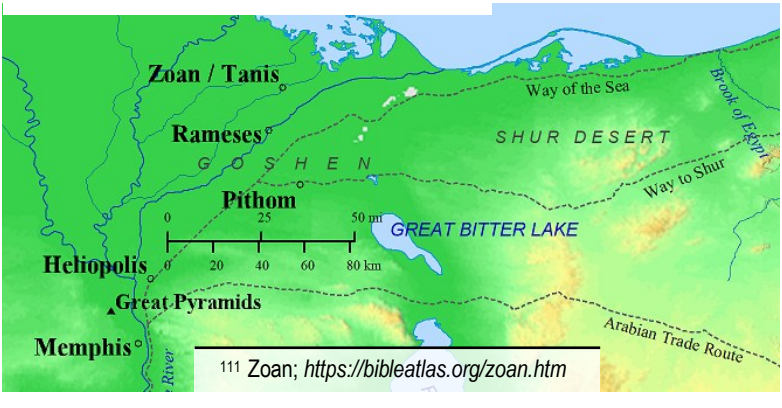
> "Goshen" - The land east of Memphis, suitable for grazing, called "the field of Zoan". Zoan (or Tanis) mentioned in the Inscriptions as containing non-Egyptian inhabitants & Semites. [EWB]
>
> Zoan was the capital of the Hyksos rulers, or "shepherd kings," in whose time Jacob came into Egypt, and their monuments have been found at the site, which favors the conclusion that its plain was that "land of Rameses" (Genesis 47:11 and Exodus 12:37) where the Hebrews had possessions under Joseph.[111]

46:29 Joseph, despite his longing, wisely waited until the caravan reached Goshen before he went to see his father. Jacob's people could set up the encampment while Jacob and Joseph reconnected. If he had joined them enroute, everyone would have been forced to stand idly around until the two were finished reconnecting.

Referring to Jacob as Israel may have been out of his deep respect for his father. "Presenting himself" was another sign of respect. Pharaoh was the only person Joseph *had* to present himself to.

46:30 Jacob's statement was equivalent to today's expression (and song lyric), "I could [can] die happy".

> Jacob would live yet another seventeen years with Joseph, bookending the seventeen years he had with Joseph before he vanished from Jacob's life. [RB]



[111] Zoan; *https://bibleatlas.org/zoan.htm*

46:31-34 Heads of State (e.g., Pharaoh) do not like to be surprised and/or embarrassed in front of the public or foreign emissaries. They are briefed before an event on what to say and do, and the meetings usually do not diverge much from the prearranged script (to do so would be a breach of protocol).

Any agreements to be signed or proclamations to be announced are always settled before the event takes place. A "summit" does not normally take place before an understanding is established and agreed upon by all parties involved.

Joseph was telling his father and brothers what he would tell Pharaoh and what they were to tell Pharaoh, when they saw him, so that it matched the narrative Joseph was going to tell Pharaoh.

"Every shepherd is an abomination" - one of the original, main gods of the Egyptians was Khnum (generally depicted as a chimera, with the body of a man and the head of a ram).

> He was revered for his association with creation, fertility, and protection. As a creator deity, Khnum was believed to have shaped humanity from clay using his skill as a potter. He was responsible for fashioning not only humans but also the other gods themselves. Khnum breathed life into his creations, setting the foundation for the Egyptian civilization.
>
> Additionally, he was closely tied to the annual inundation of the Nile, which brought life-giving waters and fertile soil to

and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.



47 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in

> the land. Egyptians believed that Khnum controlled these floods, ensuring bountiful agricultural harvests and sustaining their society. [112]

Therefore, eating mutton would be a sacrilege to the Egyptians and was probably the reason why Joseph's brothers had to sit at separate tables from the Egyptians (Genesis 43:32) and why Moses insisted that the Israelites must leave the borders of Egypt to perform sacrifices to Yahweh (Exodus 8:26-27).

Still, Egyptians raised and tended sheep, though it must have been for reasons other than for food (e.g., the wool).

The myth of Khnum was probably an early origin for the Hebrew myth of the Golem (a soulless man made of earthen materials [clay] brought to life by a powerful rabbi through ancient rituals). [113]

47:1 Joseph now prepped Pharaoh for the meeting with his brothers and his father.

47:2-4 Now that the groundwork had been completed, Joseph presented five of his brothers to Pharaoh, and they have their pre-arranged conversation and make their pre-arranged request.

47:5-6 Pharaoh then made his pre-arranged proclamation and gave his consent to the request that Joseph had already ratified (how awkward would it have been if the brothers' request had been made unpremeditated and Pharaoh had not approved?).

Bullinger identified the Pharaoh as Apepi, who was one of the Hyksos, or shepherd kings (see the

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[112] Ancient Egyptian God Khnum; *https://oldworldgods.com/egyptians/ancient-egyptian-god-khnum/*

[113] K. Kris Hirst; What Is a Golem? Introduction to the Creature From Jewish Folklore; *https://www.learnreligions.com/what-is-a-golem-4173438*

notes at Genesis 39:1).

> There was an ancient tradition, that the king who made Joseph his prime minister, and committed into his hands the entire administration of Egypt, was Apepi. It is more natural that Joseph, a foreigner, should have been advanced by a foreign king than by a native one, and the favour shown to his brethren, who were shepherds (Gen. xlvi. 32), is consonant at any rate with the tradition that it was a "Shepherd King" who held the throne at the time of their arrival. [114]

If Apepi was the Pharaoh, it gives new meaning to Exodus 1:8:

> Now there arose up a new king over Egypt, which knew not Joseph.

The new Pharaoh may have been Egyptian and hated the Canaanites because of the Hyksos.

Pharaoh Apepi agreed to separate fellow Canaanites from the Egyptians because of *race* prejudice, not *class* prejudice.

47:7 Finally, after all the preliminaries are completed, Joseph presented his father to Pharaoh. Jacob would have been seen as an influential man for several reasons:

1) He was the father of the second most powerful man in Egypt. Joseph's spiritual gifts would have been seen as a result of Jacob's lineage and genetics;
2) He was independently wealthy, with a large encampment, making him a minor "head of state"; and
3) He was the "high priest" of a powerful god. The Egyptians have already witnessed the revelatory powers of this unseen deity.

> the best of the land make [אתּ־] thy father and [את] brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.
>
> **7** And Joseph brought in [אתּ־] Jacob his father, and set him before Pharaoh: and [אתּ־] Jacob blessed Pharaoh.
>
> **8** And Pharaoh said unto Jacob, How old *art* thou?
>
> **9** And Jacob said unto Pharaoh, The

The blessing would have been part of the arrangements Joseph made - Jacob may have insisted upon it since the Pharaoh had elevated this son of Jacob, and Pharaoh's policies provided sustenance for the Hebrews (and many more foreigners) during the famine.

47:8 The conversation, afterward, would not have been scripted. It would have been just two prominent men enjoying time with each other, having a discussion that they controlled, rather than their advisors.

> Jacob was probably the most aged man in all Egypt, perhaps the oldest man Pharaoh had ever met. Egyptian records simply

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[114] *The Great Invasion - The Hyksôs or Shepherd Kings - Joseph And Apepi*; https://egypt.annourbis.com/AncientEgypt/chapter8.html

days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the [אֵת־] days of the years of the life of my fathers in the days of their pilgrimage.
10 And Jacob blessed [אֵת־] Pharaoh,

don't show Egyptians living nearly as long as the Hebrews.

Jacob responds that he's 130 years old, and most of those years have NOT been pleasant. But, then he also tells Pharaoh that 130 years is nothing. His ancestors lived to much older ages than he. [BBC]

47:9 Jacob's reply is very insightful and discerning:

"The days of the years of my [pilgrimage] sojournings". The last noun here probably has a double connotation: Jacob's life has been a series of wanderings or "sojournings," not a sedentary existence in one place, and human existence is by nature a sojourning, a temporary dwelling between non-being and extinction. [FBM]

"Pilgrimage" - *maguwr* / maw-goor' [H4033] in the sense of lodging; a temporary abode; by extension, a permanent residence:--dwelling, pilgrimage, where sojourn, be a stranger. See Yahweh's revelation to Abraham (Genesis 15:13).

"Evil" - *ra`* / rah [H7451] from H7489; bad or (as noun) evil (natur-al or moral):-- adversity, affliction, bad, calamity, + displease(-ure), distress, evil((- favouredness), X great, grief (-vous), harm, heavy, hurt(-ful), ill (favoured), mischief(-vous), misery, sad(-ly), sore, sorrow, trouble, vex, wicked(-ly, -ness, one), wretchedness.

"Few and evil" - *Evil* is italicized in the Hebrew text. Most Bible translations use "evil", but many use "hard" or "difficult", which is both accurate and less "victimhood" sounding.

Jacob's somber summary of his own life echoes with a kind of complex solemnity against all that we have seen him undergo. He has, after all, achieved everything he aspired to achieve: the birthright, the blessing. marriage with his beloved Rachel, progeny, and wealth. But one measure of the profound moral realism of the story is that although he gets everything he wanted, it is not in the way he would have wanted, and the consequence is far more pain than contentment.

From his "clashing" (Genesis 25:22) with his twin in the womb, everything has been a struggle:

- He displaces Esau, but only at the price of fear, lingering guilt, and long exile.
- He gets Rachel, but only by having Leah imposed

on him, with all the domestic strife that entails, and he loses Rachel early in childbirth;

- He is given a new name by his divine adversary, but comes away with a permanent wound;
- He gets the full solar-year number of twelve sons, but there is enmity among them (for which he bears some responsibility); and
- He spends twenty-two years continually grieving over his favorite son, who he believes is dead.

This is, in sum, a story with a happy ending that withholds any simple feeling of happiness at the end. [FBM]

In the end, those who never face affliction never feel the need for a savior.

> It is good for me that I have been afflicted; that I might learn thy statutes. (Psalm 119:71)
>
> [6] Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: [7] That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: [8] Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: [9] Receiving the end of your faith, even the salvation of your souls. (1Peter 1:6-9)

and went out from before Pharaoh.

11 ¶ And Joseph placed [אח־] his father and [אח] his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished [אח־] his father, and [אח] his brethren, and [אח] all his father's household, with bread, according to *their* families.

13 ¶ And *there was* no bread in all the

47:10 Jacob blessed Pharaoh a second time.

> And without all contradiction the less [Pharaoh] is blessed of the better [Jacob]. (Hebrews 7:7) [EWB]

47:11 Goshen is a region of land - Rameses is a location inside that region (see the map at page 381).

47:12 "According to their families" - *according to the number of dependents*.

47:13-20 The narrative now jumps back to the beginning of the famine and recounts Joseph's management of the

land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up [את־] all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought [את־] the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought [את־] their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy [את] us and [את] our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought [את־] all the

calamity. Joseph's actions transformed Egypt from a relatively free nation of private landowners into a feudal system of rulers and serfs.

Did Pharaoh know the end results of Joseph's plans? Was this why Pharaoh took a chance on a foreign prisoner?

First, all the people's money was used up and deposited in Pharaoh's coffers, making him the richest man in the Middle East (possibly the world);

Second, when the people ran out of money, Joseph collected all things of value (especially livestock) in exchange for the grain that he had stored.

All this was accomplished in the first year.

In the second year, the people still owned their lands, but they did not have the animals to work their fields. In a normal year, it would have been difficult to make a profit without beasts to pull a plow, but this was Year Two of a prolonged famine.

47:19 "We may live, and not die" - FOS: *Pleonasm* (Redundancy) - emphasizing that the people thought they would not survive without Joseph's intervention.

The people gave up ownership of their lands and their bodies to avoid starvation. They called themselves "servants", but slavery by any other

name is still slavery - slavery was the only choice they had.

47:21 "Cities" - *`iyr* / eer or (in the plural) par {*awr*}; or *ayar* [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.

Joseph moved the people to collectives to better manage the farm labor. The land still needed to be farmed (even if the harvest was to be meager) if Egypt was to outlast the famine.

47:23-26 By definition, a famine is an "extreme and general scarcity of food" - it is not a total absence of food.

Joseph still needed the people to try to produce food. If all the people were made slaves, there would have been no incentive for the people to work and hand over all their production to Pharaoh. By allowing the people to keep eighty percent of what they produced, they would work diligently to produce a profit, hoping they could buy back themselves and their land. The other twenty percent would help Joseph rotate out the older grain and make the surplus last longer.

> "Fifth part" - This is the Turkish law in Palestine, today [1898], if the landlord supplies cattle and seed. So the terms would not be too onerous. [EWB]

Even after the country transitioned from Egyptian slaves to Hebrew slaves, the laws Joseph put in place remained because of the immense benefit it pro-

land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for [את] the people, he removed [את] them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests bought he not; for the priests had a portion *assigned them* of [את] Pharaoh, and did eat [את־] their portion which Pharaoh gave them: wherefore they sold not [את־] their lands.

23 Then Joseph said unto the people, Behold, I have bought [את] you this day and [את] your land for Pharaoh: lo, *here is* seed for you, and ye shall sow [את־] the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And [את] Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of

Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

48 And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him [אתּ] his two sons, [אתּ] Manasseh and [את] Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

vided for subsequent Pharaohs.

47:27 This marks the first use of "Israel" as being a *nation of peoples*. Without the threat from the Canaanite peoples, Israel was able to grow into a numerous people.

47:28-29 Jacob lives seventeen years in Egypt. During this time, he witnesses the prosperity of his progeny and their possessions. It appears that life has finally dealt him a favorable hand. The people of Israel would not continue in this affluence after the death of Joseph, as was foretold to Abraham.

47:29-31 Even though the famine had ended twelve years earlier, Joseph was probably still an important man among Pharaoh's advisors. Jacob wanted Joseph's influence with the Egyptian ruler to get his last request honored.

Jacob is asking Joseph to swear by the Covenant with Yahweh (see notes at Genesis 24:1-3) to bury him in the cave at Machpelah in Canaan, where Abraham, Isaac, and their wives are buried.

Joseph vowed to do so.

48:1 "After these things" - is the Word saying, *after the famine* or *after Joseph promised* to bury Jacob in Canaan? The Scriptures are not always chronological in their narrative.

If Jacob was on his deathbed (Genesis 47:31), then Manasseh and Ephraim (both born before the famine) would now be in their early twenties, making Verse 12 awkward.

The events of Chapter 48 probably take place after the famine had ended.

Joseph believed it was the time

for Jacob to give the Covenantal blessing. Jacob would have made it clear that Joseph was, once again, the favored child - the other brothers, who were guilty of earlier enslaving the Regent of Egypt and were now living off of Joseph's largess, would be in no position to argue.

Because the blessing would give the receiver a "double portion", he brought his two sons (one portion for each).

48:2 Jacob (and Joseph) may think he was nearing death (as his father, Isaac, erroneously thought, also, in Genesis 27:1-2).

This Verse states he "sat upon the bed", but Hebrews 11:21 states Jacob leaned upon the top of his staff. If he was on his deathbed, did he sit on the bed *and* lean on his staff to keep himself upright?

48:3-4 Had Jacob ever shared how he deceived his father to *acquire* the Covenantal blessing? He may have felt the blessing was initially invalid because of his use of deceit. He traced his blessing back to when he was fearing for his life, at Bethel (originally named Luz - Jacob renamed the location), and Yahweh appeared in a dream to comfort him (Genesis 28:11-19).

48:5-6 FOS: *Polysyndeton* (Many Ands) - emphasizing the four parts of the blessing.

Starting with this blessing,

hold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, El Shaddai appeared unto me at Luz [Bethel] in the land of Canaan, and blessed [אתּ] me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give [אתּ־] this land to [אתּ] thy seed after thee *for* an everlasting possession.

5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from

Ephraim is now always mentioned first whenever these two brothers are mentioned together - despite being the second born.

Ephraim and Manasseh were elevated from the status of grandchildren, to sons - equal in status to Jacob's actual sons. Any additional children who Joseph may have had (he was less than 40 years old and probably still capable of having children) would be considered Jacob's *grandchildren* and find their place within the Covenant in the tribe of Ephraim or Manasseh.

Jacob wanted his grandchildren to embrace the legacy of Abraham rather than succeed their father in his power and grandeur in Egypt (which was probably encouraged by Joseph's Egyptian wife). Though they are children of a pagan mother, by "grafting" them into his own family, Jacob was emphasizing that faith was what was important, not lineage. [BH]

> The "church" has done its level best to ignore, even disavow, God's plainly stated plan that in order for the gentile world, to be saved, we must be grafted into the spiritual heritage of Israel. The Church has forgotten that "the family of God" is Israel; and that is certainly NOT the inference that is intended by most traditional church leaders. We gentile Believers have been grafted into the covenants of Israel - not INSTEAD of Israel - not as replacement for Israel, but alongside Israel.
>
> Jeremiah 31:31 states: "when I will make a new covenant with the house of Israel and with the house of Judah". There is utterly no mention of this being some universal covenant or of this covenant being made between God and gentiles. And, NOWHERE in Holy Scripture will you find such a suggestion.
>
> Gentiles have no part of this New Covenant, UNLESS we are somehow seen by God - declared by Yehoveh - as part of either the House of Israel or the House of Judah.
>
> *Replacement theology* - whereby the Church has replaced Israel as God's people, and it is the Church that has received the New Covenant, is not the result of innocent error or ignorance - rather, it was a premeditated attempt to dishonor God's chosen, the combined House of Israel [and] the covenants God made with them.
>
> From the time of Abraham forward, God made provision that any gentile (usually called a foreigner or stranger) who wished to give up their allegiance to their pagan gods and become joined to Israel, was not only allowed to do so, they were welcomed to do so. And they were to be considered first-class citizens of Israel. No distinction was to be made between those natural born as Israelites, Hebrews, versus those who were born outside of Israel (gentiles) but had chosen to become part of Israel.
>
> Those who joined Israel had just as much right to partake in the inheritance of the covenants of God as a natural-born Israelite. [BBC]

[26] So, if a man who is uncircumcised keeps the

precepts of the law, will not his uncircumcision be regarded as circumcision? [27] Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. [28] For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. [29] But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Romans 2:26-29 ESV)

[26] For in Christ Jesus you are all sons of God, through faith. [27] For as many of you as were baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. [29] And if you are Christ's, then you are Abraham's offspring, heirs according to promise. (Galatians 3:26-29 ESV)

48:7 Rachel died "by me" (Hebrew: *upon me*) - She died in Jacob's arms. This mention of Rachel sounds like the ramblings of a man with dementia, but it may be that he brought up her death to underscore that he was unable to have more children with his beloved wife, due to her untimely death, and that Ephraim and Manasseh are surrogates for the children she could have conceived. [BH]

Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld [אוֹתְ] Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom Elohim hath given me in this *place*. And he said,

"The same is Beth-lehem" - This was added to the text, later. Ephrath would not be called Bethlehem until after Israel conquered the Promised Land.

48:8 Though referred to as "Jacob" earlier in the chapter, he is now referred to as "Israel" (as the head of Yahweh's Covenant) throughout the rest of the Chapter as he bestowed the blessing on Joseph's sons.

Jacob, like his father, was losing his eyesight (Verse 10) and did not know who the men accompanying Joseph were. As Regent of Egypt, Joseph probably always had aides and staff accompany him wherever he went, so Jacob would not be able to assume the identity of anyone in Joseph's presence.

48:9 Joseph did not say, "these are *my* sons". He, once again, identified Elohim as the fountain of his blessings.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights. (James 1:17)

48:10-12 Which one of them bows

Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were dim for age, *so that* he could not see. And he brought [אֹתָ] them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, Elohim hath shewed [אֹתָ] me also [אֶת־] thy seed.

12 And Joseph brought [אֹתָ] them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took [אֶת־] them both, [אֶת־] Ephraim in his right hand toward Israel's left hand, and [אֹתָ] Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out [אֶת־] his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and [אֹתָ] his left hand upon Manasseh's head, guiding [אֶת־] his hands wittingly; for Manasseh *was* the firstborn.

15 ¶ And he blessed [אֶת־] Joseph, and

with their face to the earth? The pronoun suggests Joseph bows - we are never given evidence that Jacob ever bows to Joseph as his dream declared in Genesis 37:9-10

These Verses give weight to the supposition that the Covenantal blessing takes place shortly after the famine ends. Jacob could have said this seventeen years later (he could have said it repeatedly over the seventeen years he was in Egypt), but the children appeared to be leery of the old man before them (it is easy to envision young children hiding behind their father's legs), which surely would not be the case if the sons were in their twenties.

Joseph may be the second most powerful man in Egypt, but he never lost his respect for his father. This is another reason to regard Joseph as a particularly impressive individual. [RB]

48:13-14 Manasseh was the firstborn, so Joseph brought him before Jacob's right hand (the "hand of blessing"), but Jacob ignored Joseph's presentation of his sons. He crossed his arms so that his right hand was on Ephraim's head.

This gives additional evidence that the Covenantal blessing was divinely inspired. Jacob cannot see well enough to identify his *new* children (grandchildren), but he was inspired ("wittingly") to ignore custom and Joseph's urging by intentionally blessing the younger sibling.

48:15-16 Jacob blessed Joseph by blessing his children. As parents, we are always blessed when someone (especially our parents) does something for our children.

"He fed me" - Hebrew: *the one*

shepherding me.

"Did 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. "did walk continually"

"Angel" - *mal'ak* / mal-awk' [H4397] to dispatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):--ambassador, angel, king, messenger.

> "The Angel" is here indistinguishable from the "God of Jacob." As in Genesis 16:7, 10; and 13, it was the impersonation of the Divine Being as an Angel, whom Jacob had met and acknowledged as his God in the crises of his life. The reference here was to the manifestation at Peniel (Genesis 32:30). [BH]

48:17-18 "Displeased" - Hebrew: *was evil in his eyes*.

Joseph, however, was not pleased with the manner in which the blessing was taking place (he thought it was improper). In an act of surprising disrespect from Joseph, he tried to *correct* his father by physically removing Jacob's hands from his son's heads and attempted to instruct him on how to do the blessing.

> This was Joseph's "will", which Jacob's faith overcame - just as Isaac's faith overcame "the will of the flesh" (Genesis 27; Hebrews 11. 20). [EWB]

said, Elohim, before whom my fathers Abraham and Isaac did walk, the Elohim which fed [אֹתִ] me all my life long unto this day,

16 The Angel which redeemed [אֹתִ] me from all evil, bless [אֹתִ־] the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove [אֹתִ] it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, say-

48:19-20 How could Jacob *know* to set Ephraim before Manasseh unless the blessing was divinely inspired (see also Hebrews 11:21)?

> This "reversed" blessing may, therefore, have been God's will - how else [can one] explain Jacob's prophecy regarding Ephraim surpassing Manasseh, who thus joins Cain,

ing, In thee shall Israel bless, saying, Elohim make thee as Ephraim and as Manasseh: and he set [את־] Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but Elohim shall be with you, and bring [את] you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Ishmael, Esau, and Reuben in having their firstborn status undermined[?] [RB]

"Multitude of nations" - Hebrew: *fullness of nations*. Gentile believers (also called, "strangers that sojourneth among you" - Exodus 12:49; Leviticus 16:29; 17:12; Numbers 15:15-16; Joshua 20:9) will be fully grafted into the righteous seed of Jacob through the example of Ephraim, the son of a seed of Jacob and an Egyptian gentile.

48:21 Jacob believed and proclaimed his life was at its end, but he was mistaken. He would live another dozen years.

48:22 "one portion" - Hebrew: *one ridge* (*shkem*), which, ironically, is spelled *and* sounds like Shechem in the Hebrew. [ESV] Shechem is between two large hills called Mount Gerizim and Mount Ebal (see photo on page 272).

Joseph got the double portion that traditionally went to the firstborn (which should have been Reuben's) because both of his sons got an equal portion with all of Jacob's sons.

Unlike Abraham (who only possessed the cave of Machpelah through his purchase of the land) and Isaac (who was never spoken of as possessing any portion of the Promised Land), Jacob possessed portions of Canaan through purchase (Shechem) and conquest (see Jasher 37 - before he abandoned the land to go to Egypt) - the same manner in which all nations historically claimed land that heretofore was not theirs.

The nation of Israel would temporarily accomplish the conquest of the Promised Land in the Book of Joshua (and succeeding books) when they crossed over the Jordan River after leaving Egypt.

There are twelve tribes of Israel, plus the set-apart priestly tribe of Levi (who shared their inheritance within portions of the other twelve tribes). After the death of King Solomon, Israel divided itself into two kingdoms.

The ten northern tribes are referred to, alternately, as *Israel* or as *Ephraim*, showing the prominence of the younger brother's progeny over his older sibling - and nearly all the natural sons of Jacob (e.g., 2Chronicles 17:2; Isaiah 11:13). Judah and Benjamin (which was swallowed up into Judah over time) are

referred to as *Judah* after the split.

Ephraim (Israel) was conquered and carried away into Assyria because of their numerous transgressions against Yahweh. They turned away from their Protector and followed other gods and customs, leaving them vulnerable to their powerful neighbors. They are never reported to have returned to the Promised Land; they assimilated into their captor's land and customs.

Judah was later conquered and carried away into Babylon because of *their* numerous transgressions against Yahweh, but after seventy years, they repented and sought after Yahweh, returned to Jerusalem, and rebuilt the Temple and the land. This is why the inhabitants of Israel today are referred to as "Jews" (German: *Juden* - Judah).

Yahweh will, one day, rejoin the two kingdoms as the whole house of Israel.

> [16] Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: [17] And join them one to another into one stick; and they shall become one in thine hand. [18] And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? [19] Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. [20] And the sticks whereon thou writest shall be in thine hand before their eyes. [21] And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: [22] And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: (Ezekiel 37:16-22)



49 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you [אח] *that* which shall befall [אח] you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, [אתה] thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

5 ¶ Simeon and Levi *are* brethren;

Christ proclaimed that he was sent unto the lost sheep of the house of Israel (Matthew 15:24; see also Matthew 10:6).

The apostle Paul, later, refers to the ten tribes as branches that were broken off of the olive tree, and the gentiles as wild, olive branches that are grafted into the natural tree (Romans 11:16-24).

49:1-2 Just as Abraham was given a prophecy of what would befall his progeny (Genesis 15:12-16), Jacob calls his sons together to share Yahweh's prophesy for their families.

He does not prophesize in the order of their birth but rather speaks to all six sons of Leah first, followed by the sons of the two concubines, then his beloved Rachel's sons.

49:3-4 Leah named Jacob's firstborn, Reuben ("*see a son*") - he had everything he needed to excel: Jacob's name and the firstborn position, but he squandered them in the rebellious act of sexually defiling Bilhah, his father's concubine (see notes at Genesis 35:22) and the mother of Dan and Naphtali. Imagine the family dynamics if Bilhah had conceived from that union.

"Unstable as water" - *pachaz* / pakh'-az [H6349] ebullition, i.e. froth (figuratively, lust):--unstable. see [H6348] (*pachaz* / paw-khaz') to bubble up or froth (as boiling water), i.e. (figuratively) to be unimportant:--light.

Water is necessary for life but can be extremely deadly (e.g., flooding).



[1] Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. [2] For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:) (1Chronicles 5:1-2)

Genealogically speaking, Judah's family was the one who would carry forth authority. So in matters of Israel where genealogy was the deciding factor . . . such as who would be the first legitimate King of Israel (David), and who would be the King forever (Jesus), Reuben did not produce one single military leader, king, prophet, nor judge - not one of Reuben's descendants are mentioned in the Bible as having attained a position of particular value or honor, nor accomplishing anything of significance.

We also find that after the twelve tribes, led by Moses, approached the Promised Land of Canaan, the tribe of Reuben decided NOT to enter the Promised Land but rather to settle for "good enough". They took some territory as their inheritance on the east side of the Jordan River, outside the land of Canaan.

> We even find that Reuben's tribe began a steady decline in their population. Moses was apparently so concerned about the condition of the tribe of Reuben that he prayed, "Let Reuben live, and not die; and let not his men be few". (Deuteronomy 33:6) [BBC]

instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed *be* their anger, for *it was*

49:5-6 All the sons are brothers, but Simeon and Levi are inseparable in terms of brutal behavior (they were the two who slaughtered all the men of Shechem) - and they are inseparable in their blessing, also.

"Instruments of cruelty are in their habitations" - FOS: *Hendiadys* (Two for One) - Hebrew: *weapons of violence are their swords* - emphasizing that they were both ready to commit violence as their first choice in a confrontation.

Having a weapon is good for defense should violence erupt. At the Last Supper, Christ told his disciples, "he that hath no sword, let him sell his garment, and buy one" (Luke 22:36).

The problem with Simeon and Levi

was they where just as likely to start the violence rather than seek an alternative.

49:6 "O my soul" - FOS: *Asterismos* (Indicating) - an exclamation emphasizing the warning that follows. Think "Behold!", "Oh my goodness!" or "For the love of God!".

"Come not thou into their secret [company of persons]; unto their assembly" - FOS: *Synonymia* (Synonymous Words) - emphasizing that one should avoid being in the company of these two when they are together.

"Mine honour, be not thou united" - do not associate my good name with their vicious deeds.

"They slew a man" - *Murdered*. (see definition at Genesis 32:20). There was no justification for their actions. "Man" could refer to King Hamor of Shechem, as well as representing all the men of his kingdom who were also slain by Simeon and Levi (*slew them all to a man?*).

"Self-will" - *ratsown* / raw-tsone' [H7522] delight (especially as shown):--(be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary).

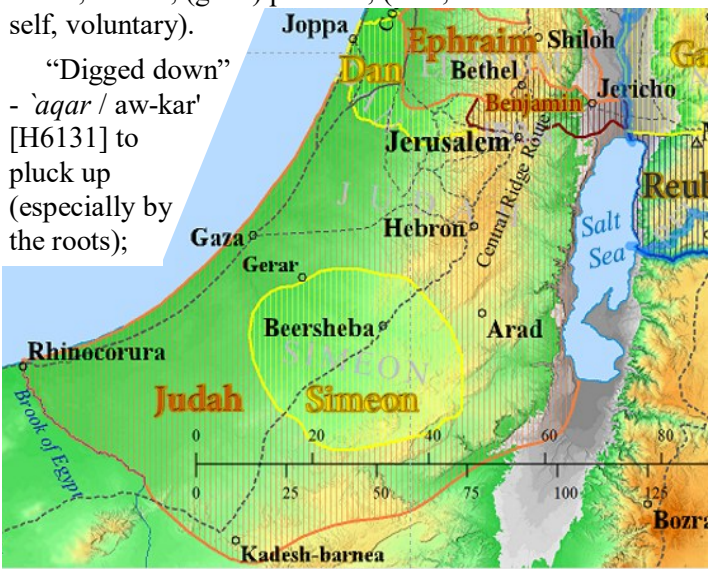
"Digged down" - *`aqar* / aw-kar' [H6131] to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate:--dig down, hough, pluck up, root up.

"Wall" - *showr* / shore [H7794] a bullock (as a traveller):--bull(-ock), cow, ox, wall (by mistake for 7791).

It appears the translators mistook *showr* for *shuwr* (a wall). The Hebrew reads *hamstrung oxen*.

"They took pleasure in hamstringing (mutilating) oxen". Did the brothers hamstring the cattle of Shechem because they could not carry them away as plunder? Leaving them would have been a benefit to others, so they maimed them so the oxen could not be taken and used by the inhabitants of the neighboring cities. [BH]

> A *down cow* is a cow that wont [or can't] get up. [I]t's a very serious situation and requires a quick diagnosis and treatment. The longer a cow is down the less likely she will ever get up again.
>
> A cow that can't stand up on her own can not be sold and her meat can



not be used for humans. In addition to this she has pain. [115]

Yahweh's Law prohibits cruelty to animals. There is an established link between cruelty to animals and violence toward humans. [116]

49:7 FOS: *Synonymia* (Synonymous Words) - emphasizing both that their rage should be cursed and that these brothers (and their progeny) should be kept from scheming together.

They were separated in the Promised Land. Levi was not given a territory but was assigned 48 cities within the borders of the other brothers, thereby further separating itself.

Simeon was given territory within the territory of Judah (see map on the previous page), but because of the tribe's diminishing numbers (59,300 men in Numbers 1:23, down to 22,200 in Numbers 26:14), they were essentially assimilated into the tribe of Judah.

A large portion of that decline came when Zimri, a prince of Simeon, brought a Midianite woman into the Israelite camp for an affair. Because of the rampant immorality and idolatry that this affair fostered, a plague killed 24,000 of the Israelites, ending when Phineas zealously killed Zimri and the Midianite woman as they attempted to defile the sanctuary (Numbers 25).

fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, [אתּ] thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp: from the

Simeon was not mentioned in Moses' blessings of the tribes (Deuteronomy 33) and was destined for loss of its tribal identity and near extinction, while Levi's separation turned into holy service as priests in the Tabernacle and later in the Temple.

The duties of slaughtering the sacrifices and guarding the Temple seemed suited to a violent clan, and it was the tribe of Levi that Moses called upon to execute 3000 of their fellow Israelites after the incident with the golden calf. (Exodus 32:32)

49:8 Leah named him "Judah", saying, "Now will I praise Yahweh" (Genesis 29:35), but now Jacob is telling him all the other brothers' families will praise his family. This is evident since both King David and the Messiah descend from Judah.

"Thy hand" - *yad* / yawd [H3027] a

[115] Carrie Mess, *What do you do when a cow breaks her leg?*; https://dairycarrie.com/2012/03/19/what-do-you-do-when-a-cow-breaks-her-leg/

[116] The Link Between Cruelty to Animals and Violence Toward Humans; https://aldf.org/article/the-link-between-cruelty-to-animals-and-violence-toward-humans-2/

prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

11 Binding his foal unto the vine, and

hand (the open one (indicating power, means, direction, etc.),

> "*Thy hand shall be in the neck of thine enemies*" - This expression is intended to denote superiority and triumph. Job makes use of a similar figure [in which] he represents God as taking him by the neck and shaking him to pieces (Job 16:12). David says, "Thou hast also given me the necks of mine enemies" (2 Sam. 22:41; Psa. 18:40). [MCB-96]

49:9 King David was able to subdue all of Israel's enemies, and the nation had peace (Shiloh) with all its neighbors (David, however, did not - his son staged a nearly successful coup against him) through Solomon's reign - all feared to "rouse" David's anger.

49:10 Judah's family will rule (the sceptre - FOS: *Metonymy* - emphasizing the one who holds it) in Israel until Shiloh ([H7886] an epithet of the Messiah) establishes his kingdom. Then will the people of Israel be obedient and submit to the Law of Yahweh.

> The authority remained with Judah till the captivity, so it must be observed that even, in Babylon, the Jews appear to have been under a kind of internal government exercised by the family of David.
>
> After their return from Babylon, Zerubbabel, of David's race, was their leader; and the tribe of Judah and those who were incorporated with them had regular magistrates and rulers from among themselves under the kings of Persia and Syria and, afterward under the Romans. The great council of the Jews, termed "the Sanhedrin, constituted chiefly of the tribe of Judah. [BH]

Joseph's descendants received the double portion of land and wealth associated with the firstborn blessing, but Judah's received the authority and leadership portion of that blessing.

Shiloh is the name of a city in Canaan (in the territory of Ephraim), where the Tabernacle of the Wilderness rested for many years after Joshua conquered the land of Canaan. [BH]

"From between his feet" - *regel* / reh'-gel [H7272] a foot (as used in walking); by implication, a step; by euphem, the pudenda [by euphemism, the external genital organs of a human being and especially of a woman]. In other words, "his seed".

49:9-11 There are eight references to Messiah:

1) **Lion of Judah** (Revelation 5:5);
2) **Sceptre** (Hebrews 1:8);
3) **Lawgiver** (James 4:12);
4) **Between his feet** (meaning "Seed") (Genesis 3:15);
5) **Shiloh**;
6) **Shepherd** ("gathering of the people" - John 10:11);
7) **Ass** (entering Jerusalem on an ass - Matthew 21:5-7);
8) **Grapes** (his first miracle - John 2:11)

9:11-12 Grapevines will be abundant in Judah - they will be used to tie up horses and asses. Grapes will be so plentiful that men will be able to wash their garments in wine.

The tribe of Judah will be able to, ostensibly, consume so much milk and red wine that their teeth will be very white and their eyes will turn red. [BH]

> Milk is meant to represent the pastoral wealth of Judah. In the East, [it is] a very important and highly valued article of diet. In India it is sometimes said of a
>
> got milk?
>
> rich man, "He has abundance of milk." A saying somewhat similar to this, but more closely resembling the text, is applied to one who has a plentiful supply of milk: "His mouth smells of milk." [MCB-97]

his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

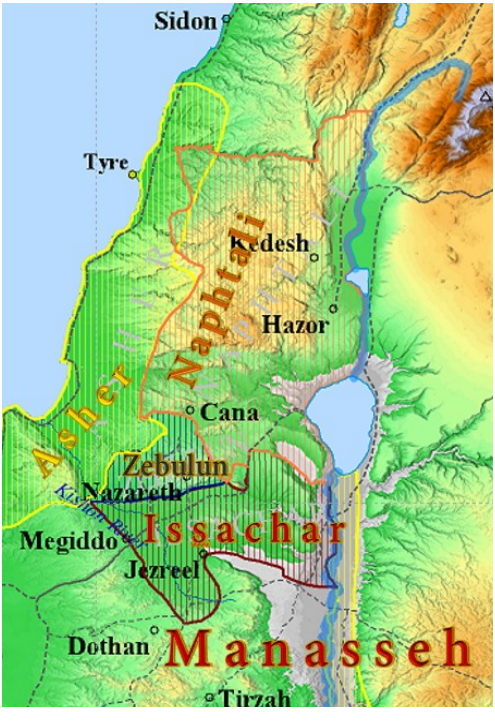
12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching

9:13 Zebulun's destiny is to be a merchant and a trader, having much to do with shipping and other maritime industry. Since Sidon is located north of the territory of Asher, this prophecy still needs to be fulfilled. [BBC]

Joseph and Mary, after being warned about King Herod's plan to kill their



down between two burdens:

15 And he saw that rest *was* good, and [את] the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O

child, fled to Egypt. After Herod's death, they did not return to Bethlehem, but they sojourned into Zebulun, seeking a safe haven in Nazareth.

49:14-15 Issachar is depicted as crouching between his sheepfolds, or rejoicing within his tents, like a lazy ass, capable indeed of mighty efforts but too self-satisfied to put forth much exertion - preferring rather to pay tribute to his brethren, in order to secure their protection, than to leave his ploughshare and cast aside his shepherd's crook to follow them into the field of war.

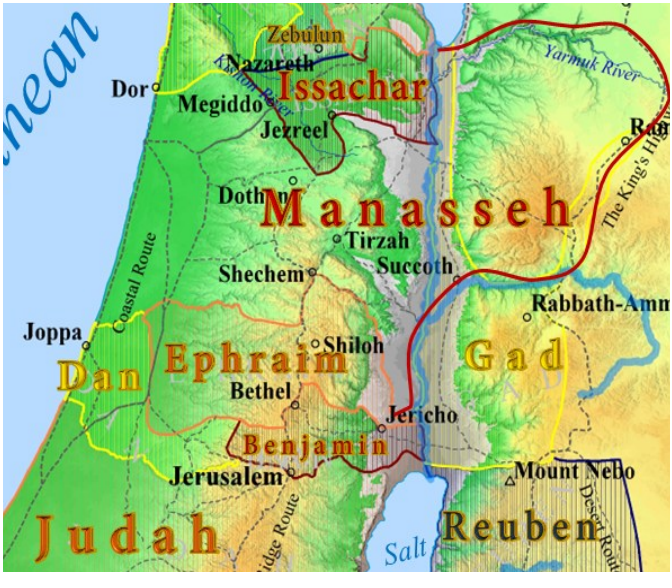
"And bowed his shoulder to bear, and became a servant unto tribute", or a tributary servant. The phrase is sometimes used of servitude under a foreign sovereignty (Deuteronomy 20:11; Joshua 16:10); it commonly refers to tribute rendered by labor (1Kings 9:21; 2 Chronicles 8:8). [BH]

49:16-17 Though borne of Bilhah, Rachel's handmaid, Rachel adopted Dan, stating "God hath judged me". (Genesis 30:6).

Samson was a supernaturally strong judge, of the tribe of Dan (Judges 14-16).

"A serpent" and "an adder" - FOS: *Synonymia* (Synonymous Words) - emphasizing the tribe's future struggle with the influences of Satan, possibly causing the rest of Israel to backslide.

Judges 18 recounts how the tribe of Dan stole idols from the locals and kidnapped a pagan priest to minister to them ra-



ther than travel to the Tabernacle for guidance.

The numbering of the tribes in Revelation 7 omits the tribe of Dan, leading to the supposition that the Antichrist would spring from the tribe of Dan. [BH]

49:18 Jacob made a peculiar exclamation in the midst of his prophecies to his sons. Did the imagery of a snake biting the heel remind him of the prophecy in the Garden of the promised Messiah?

49:19 Leah named him Gad ("a troop cometh" - see notes at Genesis 30:11). The blessing was formed from a triple alliteration of the name Gad (FOS: *Paronomasia* (Rhyming Words) - Hebrew: *raiders shall raid him, but Gad shall raid at their heels* - see note at Verse 20).

Gad chose not to cross the Jordan into the Promised Land (Numbers 32), so they were less protected from Israel's long-time foes: the Amorites and the Moabites - descendants of Lot.

49:20 "Out of" -

The Heb. letter "m" [מ], which should end *v.* 19, making it "upon their heels", has been wrongly prefixed to the next word, "Asher", *v.* 20, thus making "Asher" begin "Out of", unlike all the others. It should read:

He shall press upon their heels, [20] Asher, his bread shall be . . . .

The valley of Asher, called the fat valley, was exceedingly fat and fruitful, and produced the most delicate wine and wheat. [BH]

Asher contains the city of Cana, where Christ began his ministry when he changed water to wine. He referred to himself as the "Bread of Life", making him the best of bread and royal dainties. [BH]

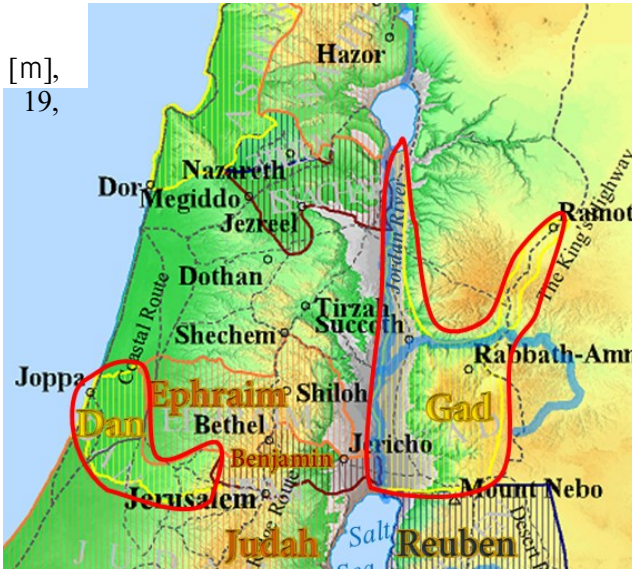
49:21 "Hind" - *'ayalah* / ah-yaw-law' [H355] a doe or female deer:--hind.

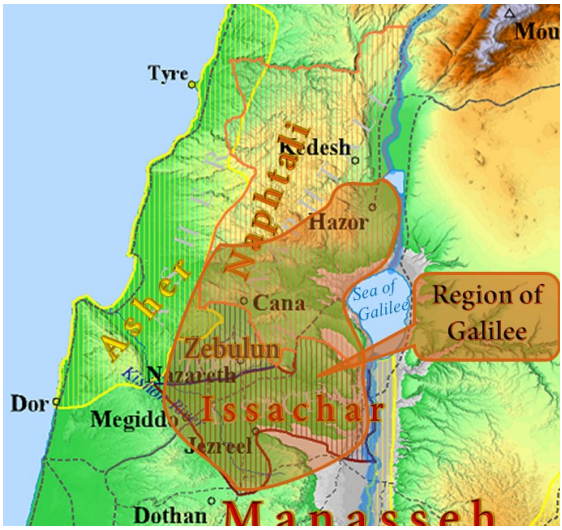
LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: he





giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

23 The archers have sorely grieved

The Hebrew reads that *he giveth beautiful words* or *bears fawns of beauty*.

Judges 4-5 relates how Deborah (Judge of Israel) commanded Barak (of Naphtali) to take 10,000 men of his tribe and the tribe of Zebulun to fight against the Canaanite Army.

After their victory, Deborah and Barak sing praises unto Yahweh (called the "Song of Deborah", even though it was a duet).

> Isaiah 9:1-2 prophesied that the insignificant territory of Naphtali would be seen as receiving a great light. And, of course, Isaiah 9:6-7 is one of the greatest prophecies concerning the coming of Christ in the entire Bible.
>
> It was in Naphtali's territory, now part of Galilee, that Jesus recruited [eleven] of His disciples and then began His ministry. [BBC]

Christ's last command to his disciples before his ascension, was to share the gospel (*euaggelion* / yoo-ang-ghel'-ee-on [G2098] from G2097 - announce good news, bring glad tidings) and make disciples of *all* the nations (Matthew 28:19-20; Mark 16:15-16; Luke 24:46-48).

49:22-26 The blessing of Joseph was somewhat lengthy and falls into four categories:

Prosperity (Verse 22):

"Bough" - *ben* / bane [H1121] a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandsons, subject, nation, quality or condition, etc.), (anoint-)ed one, one born, bough, branch.

"branch" - *bath* / bath [H1323] (as feminine of H1121); a daughter (used in the same wide sense as other terms of relationship, literally and figuratively):--apple (of the eye), branch, company, daughter.

Joseph's progeny will be numerous - the descendants of his two sons, who would cross the Jordan, would be slightly smaller than the

tribe of Judah but far exceeding the size of any other tribe (Numbers 1).

The tribes of Manasseh and Ephraim compose the largest percentage of land (see full map at Appendix 9).

Triumph (Verses 23-24):

This speaks to Joseph overcoming his trials (did Jacob ever find out his other sons were responsible for Joseph's enslavement?) through his faith and trust in Elohim. His strength saved his family from starvation during the famine.

Joseph continued to care for his family (it can be assumed that his brothers were now able to produce a living in the land, though they may also have learned to live off of Joseph's welfare - which would make enslavement easier in the future) and is the strength of the family.

Supplication for aid from Elohim (Verses 24-25):

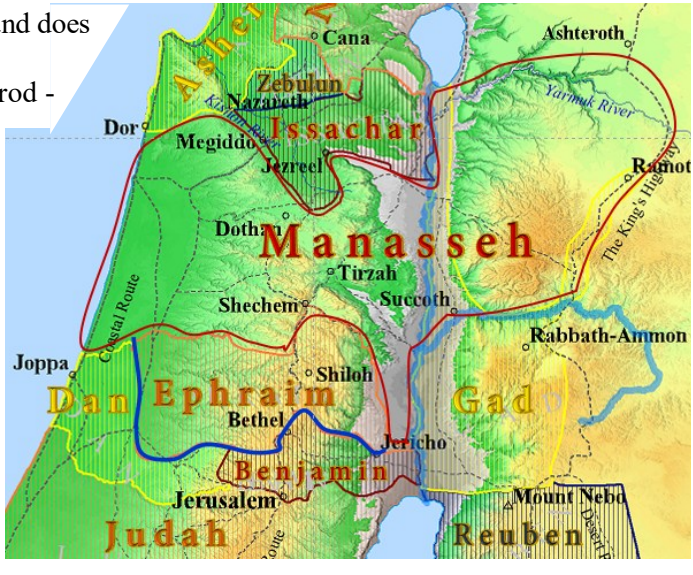
Our strength is in the Almighty - no matter how powerful an individual or a nation is, it is no match for one who trusts in and does the Will of Yahweh (Abraham versus Nimrod - Genesis 14:14-16; Samson versus the 1000 Philistines - Judges 15:14-17; Gideon versus the 135,000 Midianites - Judges 6-8).

him, and shot *at him*, and hated him:
24 But his bow abode in strength, and the arms [weapons] of his hands were made strong by the hands of the mighty [*One*] of Jacob; (from thence *is* the shepherd, the stone of Israel:)
25 *Even* by the Elohim of thy father,

In the fight, the enemy may destroy our bodies but the faithful will be rewarded with new, everlasting bodies (Revelation 21:1-5).

> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12)

In this present battle, we are admonished to take up the "whole armour of God" (Ephesians 6:13-17), consisting of a belt of truth, a breastplate of righteousness, a shield of faith, a helmet of



who shall help thee; and by [אח] the Almighty [El Shaddai], who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the [אח] utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin *as* a wolf: in

salvation, and "the sword of the Spirit, which is the word of God".

Even more prosperity (Verses 25-26):

These include blessings of heaven above (rain), blessings of the deep that lieth under (springs and wells), blessings of the breasts (wives) and of the womb (progeny and livestock).

Jacob claimed his abundance surpassed that of his ancestors, including lands gained within the land promised to Abraham. All this was to be for Joseph's descendants.

"On the crown of the head of him" - words implying a benediction, with the hand resting upon the head.

"That was separate from" - *nazir* / naw-zeer' [H5139] separate, i.e. consecrated (as prince, a Nazirite); hence (figuratively from the latter) an unpruned vine (like an unshorn Nazirite):--Nazarite (by a false alliteration with Nazareth).

Joseph is "one set apart," or "consecrated," for high duties.

> Jacob seems [to be] struggling with himself and anxious to bestow more than was in his power. Jacob magnifies again and again, but, when analyzed, amounts simply to excessive fruitfulness, with no Messianic or spiritual prerogative. (BH)

Joseph was Jacob's dearest son, the child of his beloved wife; he was, also, the savior of Israel's family, and a ruler of Egypt. Jacob wanted to bequeath everything to Joseph (if the blessing was not prophetic, he probably would have), but he could not bestow upon him the sovereignty. In clear terms, he had prophetically described Judah as the lion, whose lordly strength should give Israel victory and do-



minion, and the sceptre must remain his until Messiah comes to rule.

> [Joseph's] fruitfulness was a result of his faithfulness. And, his faithfulness a result of his absolute, unwavering trust in God. What we need to take away from this is that ALL believers in Yeshua are destined to identify with Israel. And, Ephraim [Joseph's blessing] sits smack in the middle of making this identity real, and not merely philosophically. Ephraim is like a magnificent bridge that organically and spiritually connects the world of the Jews, with the world of the Gentiles. [BBC]

49:27 Benjamin's posterity would be as a warlike tribe, strong and daring, and that they should enrich themselves with the spoils of their enemies. Ehud (Judges 3), King Saul (1Samuel 9:21), and King Herod were Benjamites. [BH]

Jerusalem and Jericho are within the boundaries of Benjamin, but its position between the nation of Israel (the ten northern tribes) and the nation of Judah (which ruled from Jerusalem) prevented it from being able to maintain its own identity, and it was eventually assimilated into the tribe of Judah.

the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed [אתּ] them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury [אתּ] me with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with [אתּ־] the field of [אתּ] Ephron the Hittite for a possession of a buryingplace.

31 There they buried [אתּ־] Abraham

The Apostle Paul was also of this tribe (Romans 11:1; Philippians 3:5). He began ("the morning") as a Pharisee and as a persecutor, with license to imprison and kill the followers of Christ, but he was visited by the Messiah and spent the rest of his life ("the evening") sharing the blessings of salvation through faith in Yeshua.

49:29-32 Machpelah is outside of Hebron, which is south of the land conquered by Jacob and his sons. He is instructing



and [את] Sarah his wife; there they buried [את־] Isaac and [את] Rebekah his wife; and there I buried [את־] Leah.

32 The purchase of the field and of the cave that *is* therein *was* from [את] the children of Heth.

33 And when Jacob had made an end of commanding [את־] his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

50 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded [את־] his servants [את־] the physicians to embalm [את־] his father: and the physicians embalmed [את־] Israel.

3 And forty days were fulfilled for

his sons that though they only passed through the area containing the cave, it was legally purchased by Abraham in perpetuity.

The Book of Jasher states that Jacob still possessed the legal deed to the land (Jasher 56:57), which was fortuitous, as the record states the sons of Esau attempted to prevent the sons of Jacob from accessing the cave. It does not go well for the sons of Esau.

49:33 FOS: *Epizeuxis* (Duplication) - "gathered up his feet", then "gathered unto his people" - emphasizing that physical death is not our final destination.

"Yielded up the ghost" (*gave up the ghost*) is an English idiom - the Hebrew reads, *he breathed his last*.

"Gathered unto his people" - this is a euphemism for being dead and asleep in the grave until the day of resurrection (see the notes at Genesis 25:8).

50:1 Joseph is the only one of the brothers described to have emotionally mourned for their father. Were the others stoic, or were they still hurting from the "blessings" (in several cases, curses) they had just gotten? Maybe they are too busy wondering what will happen to them in the very near future now that Joseph is free to seek retribution for their evil against him (see Verses 15-19).

50:2-3 FOS: *Epizeuxis* (Duplication) - emphasizing that physicians embalmed Jacob, not Egyptian priests.

The text subtly underlines the disconnection of the embalming procedure

Lifespans of the Patriarchs [RB]

Lifespans in Genesis often have a significance beyond their literal number. The lifespans of the three patriarchs provide such an example:

Abraham lived to 175, which is $5^2 \times 7$

Isaac lived to 180, which is $6^2 \times 5$

Jacob lived to 147, which is $7^2 \times 3$

These patterned lifespans exist to suggest a divine element to the lifespans of the patriarchs.

from any pagan context by having Joseph entrust the task to "physicians in his service" It was not performed by professional mortuary priests. [TCS]

Joseph was rich enough to have doctors as servants, which was better than sending Jacob to a nursing home.

James Freeman (*Manners and Customs of the Bible*) goes into great detail about the process of Egyptian embalming. I don't recommend reading it while you are eating.

Abraham sat seven days in *shiva* (the Hebrew mourning ritual) for Sarah (see notes at Genesis 23:3). Joseph performed shiva for his father seven days times ten (and then another seven days in Canaan - see Verse 10).

> Ten is one of the perfect numbers and signifies the perfection of, and completeness of, Divine order. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete. [NIS]



Jacob was given a "royal" send-off. Though Joseph's management of the famine enslaved the people to Pharaoh, they still remembered the famine and were grateful to be alive. All of Egypt shared in Joseph's grief.

him; for so are fulfilled the days of those which are embalmed: and [אח] the Egyptians mourned for him threescore and ten [70] days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury [אח־] my father, and I will come again.

6 And Pharaoh said, Go up, and bury

50:4-5 Hebrews are traditionally forbidden from shaving (and a host of other normal activities) during the *shiva* mourning ritual. [117] After seventy days, Joseph would have sported an abundance of facial hair. He had to ask others to speak to Pharaoh on his behalf because he could not walk into Pharaoh's presence looking like a member of ZZ Top.

He trusted these other advisors to speak on his behalf without undermining him at a vulnerable time in his life. He had finally learned to wield authority without making enemies.

[117] Shiva: What You Need to Know; *https://www.myjewishlearning.com/article/shiva-what-you-need-to-know/*

[את־] thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury [את־] his father: and [את] with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw [את־] the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him accord-

Joseph asked for permission to return to Canaan with his father. Pharaoh would not feel slighted by Jacob wanting to be buried in an area outside of Egypt in a tomb that Jacob had pre-planned for. Pharaohs habitually constructed elaborate burial chambers for themselves, also.

Joseph assured the Pharaoh that he would return after burying his father. Pharaoh must have been concerned about the possibility of losing a valuable advisor.

50:6-9 Pharaoh agreed to Joseph's request and sent a large "honor guard" to accompany the procession. FOS: *Polysyndeton* (Many Ands) - emphasizing the size of the procession and its cast of important people.

> This not only shows the high esteem in which Joseph was held, but it also furnishes an illustration of the Egyptian fashion of large and stately funeral processions. The custom existed in every province in Egypt, and in every age of its history. [MCB-100]

This guard would have served three purposes:

1) it showed that Pharaoh respected Joseph and his family,
2) it would have kept bandits from attacking the procession, and
3) it would ensure that Joseph kept his promise to return to Egypt.

50:10-11 The procession halted at Atad [H329 - a thorn-tree (especially the buckthorn) -- Atad, bramble, thorn]. The location is given as, "beyond Jordan" but does not designate whether that means East of Jordan or West of the river.

Since Moses wrote this in the wilderness, Atad must be on the

west side ("beyond Jordan" as Moses wrote the Torah), which makes sense since Machpelah is west of the Jordan River in the vicinity of Hebron.

The Canaanites witnessed the Egyptians in a seven-day, grievous mourning and renamed the area Abel-mizraim (*mourning place of the Egyptians*).

> The name Abel-mizraim consists of two elements. The first element Abel (which is not the same name as that of Abel, the son of Adam and Eve), comes from the root group אבל. This element occurs in multiple names, where it usually is translated with meadow or brook. But the word is also identical to the root meaning to mourn (as used in Genesis 50:11), and that seems to serve the context quite well.
>
> The second part of the name Abel-mizraim is Mizraim, which is the Hebrew word for Egypt. The name Mizraim is probably a transliteration of a word out of another language. [AP]

There are two main, direct routes from Egypt to Canaan: the "Way of the Sea", which followed the coast, and the "Way to Shur, which led to the Central Ridge" route - both routes are approximately 200 miles.

ing as he commanded them:

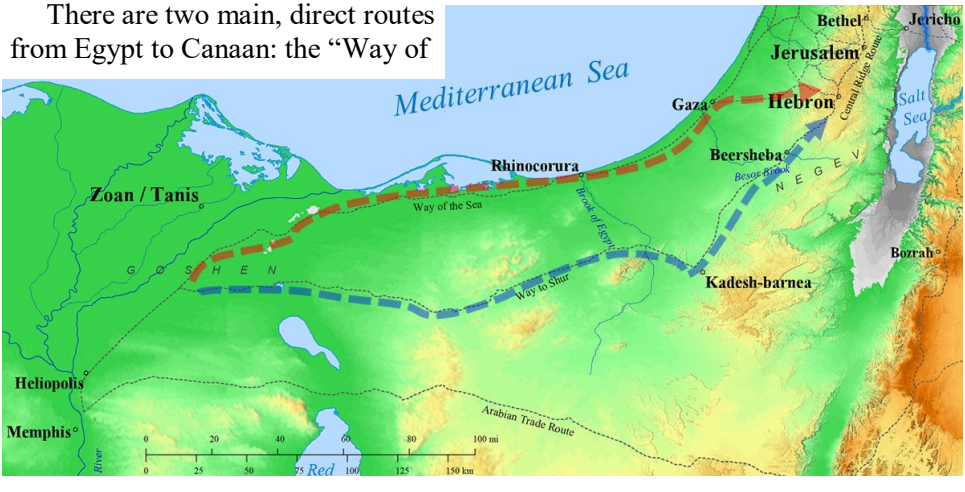
13 For his sons carried [אֹתׇ] him into the land of Canaan, and buried [אֹתׇ־] him in the cave of the field of Machpelah, which Abraham bought with [אֹתׇ־] the field for a possession of a burying-

Both cross the "Brook of Egypt", which is outside of Canaan ("his sons carried him into the land of Canaan" - Verse 13), but this is probably not Abel-mizraim since it is 75 miles Southwest of Hebron. That is several days away from Machpelah, which negates the security aspect of the great company.

The name was given to an unrecorded threshing floor in an unrecorded meadow because of the large number of Egyptians who were grieving there.

Another seven-day mourning *shiva* is conducted.

50:12-13 The Egyptian company halted at Atad, and the sons of Jacob *carried* him (the coffin was probably made of stone, so I am pretty sure a wagon was



place of [את] Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up [את] with him to bury [את־] his father, after he had buried [את־] his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us [את] all the evil which we did unto [את] him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the Elohim of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell

used as far as was possible) to the sepulcher. The Egyptians were respectful and allowed the family to grieve privately at Machpelah.

50:14 The brothers may have preferred to have stayed in Canaan rather than face Joseph's probable and justified wrath back in Egypt (see the next Verse), but there is no mention of them taking their wives, children, or livestock with them. They have no real choice but to return to Egypt.

Pharaoh may not have given his permission if the brothers had taken all they owned to a funeral. It would have cast doubt on Joseph's promise to return to Egypt.

50:15 Their uncle Esau had sworn to get revenge on their father after their grandfather died (Genesis 27:41) - they were concerned that Joseph may have had a similar desire for revenge but restrained himself while their father was still alive. Now that they were all back in Egypt, there was nothing to deter him from meting out delayed justice.

50:16-17 "please forgive the transgression" - Hebrew: *please forgive please the transgression*. FOS: *Epizeuxis* (Duplication) - The repetition of the same word in the same sense - emphasizing the earnestness with which the brothers beg for forgiveness.

This *message* from their father was such obvious hogwash.

> Jacob never left any such instruction. Nor is there any reason to believe Jacob ever knew what his sons did to Joseph.



> What makes the lie transparent is it makes no sense. If Jacob had been concerned that Joseph might seek revenge against his brothers, he, not the brothers, would have been the one to make this appeal to Joseph. But the brothers, still ridden with guilt, were thrown into panic by Jacob's death.
>
> Note that in their fabricated "message," the brothers referred to Jacob as *your* father, not *our* father to reinforce the gravity of the message.
>
> By invoking the God of Joseph's father, the brothers added a religious obligation to their message: "You, Joseph, owe good treatment of us not only for the sake of your father but of the God of your father." [RB]

Joseph probably felt that there had been a certain amount of genuine reconciliation over the previous seventeen years that they had been reunited, but he now realized that they had probably been congenial out of a continuing fear of their powerful brother.

50:18 Once again, the brothers reaffirmed Joseph's boyhood dreams (Genesis 37:5-7, 9) and prostrated themselves before him. They begged to be his bondservants, possibly thinking that Joseph had

down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of Elohim?

20 But as for you, ye thought evil

planned something for them that was even worse than slavery.

Elohim later told Moses that the punishment for their offense was death:

> And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death (Exodus 21:16).

50:19 Joseph was, once again, telling them that he had forgiven them. He was also making a form of the statement, "Only God can judge me," although he was not using it to excuse *his* behavior but rather the behavior of his brothers.

People who invoke this type of nonsensical rhetoric to excuse their bad behavior are trying to cast doubt on whether man should be allowed to judge them. Yahweh clearly gave the Noahide Laws and the Mosaic Law, with specific punishments so that man would know what to judge and how to judge. There is no peace or justice in anarchy.

The lesson we are to learn from this, and that Christ learned from this, is that we can judge, convict, and forgive. Yeshua forgave the woman who was caught in adultery (John 8:11) and told her to "sin no more". More importantly, he forgave those who murdered him.

against me; *but* Elohim meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will [אח־] nourish you, and [את] your little ones. And he comforted [את] them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children

> Then said Jesus, Father, forgive them; for they know not what they do (John 23:34).

Why forgive somebody if they have done no wrong? How can one forgive someone who has done no wrong? Forgive them of what?

In order to forgive somebody, one must first *judge* that the person is guilty of transgressing a known standard. In the process of forgiving, there is generally an assumption that the transgressor should seek to *stop* transgressing. If you forgive someone for beating you, it is understood that you do not then expect them to beat you anew.

Christ forgives us our sins when we repent but he also expects us, like the woman caught in adultery, to endeavor to not continue in our sin.

The brothers had shown they had repented before Joseph revealed his identity to them, but they obviously believed that Joseph's forgiveness was not authentic. A lesser man (like themselves) would still hold a grudge and seek revenge.

50:20 As I shared when Joseph first made this same remark, there were ways Elohim could have gotten Joseph to Egypt without *forcing* the brothers to commit a sin that Elohim stated was punishable by death. Joseph was invoking a persistent Christian (as well as other faiths) adage that, "it's God's Will" (see the notes at Genesis 45:5).

It was His Will to preserve the family of Jacob (which was the Christ-line) but not to commit heinous acts to accomplish this goal. The fact that He used their crime to further His Plan does not excuse or justify their actions.

50:21-22 Did the brothers ever "fear not"? Joseph was very powerful and could have easily imprisoned or even killed his brothers by just a command. There were also Joseph's sons to worry about. They must have known what their uncles did to their father. Would they also be important people inside Pharaoh's court, and would they try to exact revenge after Joseph died?

Every day that went past without the feared judgment should have reenforced Joseph's forgiveness. Part of their punishment would have been *their* inability to forgive themselves.

> This reassurance of, and kindness to, his brothers is further evidence Joseph had turned out to be a truly good man. Of the many

good traits among human beings - kindness, integrity, courage, loyalty - forgiveness is one of the most beautiful. That is why we have the saying, "To err is human, to forgive is divine". [RB]

Joseph nourished his extended family throughout his life. This was both a blessing and a curse.

Most people believe that having great wealth and not having to worry about where their next meal is coming from is the ultimate blessing. Having others take care of us, though, eventually leads to our inability to care for ourselves.

How does one teach the value of hard work when hard work is not necessary? Over time, these hard men enjoyed decades of "good times" by virtue of their relationship to Joseph.

> "Hard times create strong men. Strong men create good times. Good times create weak men. And, weak men create hard times." (G. Michael Hopf, *Those Who Remain*)

The curse is that Joseph would not always be there, and the Egyptians would not feel the need to coddle Joseph's family in perpetuity. Joseph's provision may have helped lead Jacob's descendants into a weakened state that made it easier to enslave them.

of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.
24 And Joseph said unto his brethren, I

> Now there arose up a new king over Egypt, which knew not Joseph. (Exodus 1:8)

Joseph would have been close to fifty years old when his father died, so he would have lived another sixty years afterward.

50:23 We already see that Ephraim's progeny is plentiful, compared to that of his older brother (Ephraim is listed as having three generational lines already, while Manasseh only has two) - just as Jacob had foretold.

"Machir" - *Makiyr* / maw-keer' [H4353] salesman; Makir, an Israelite:--Machir. See H4376 (*makar* / maw-kar') to sell, literally (as merchandise, a daughter in marriage, into slavery), or figuratively (to surrender, sell (away, -er, self).

Was this the generation of Israelites that was bound into slavery?

Joseph's progeny were *brought up upon his knees*. This is the same language used by Sarah and Rachel to adopt the children born to their surrogates. The Egyptian culture and his Egyptian wife would have had considerable influence on their children. Joseph was *adopting* them into the faith of his father. He continued to instruct future children in the Covenant.

die: and Elohim will surely visit [אח] you, and bring [אח] you out of this land unto [אח] the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of [אח־] the children of Israel, saying, Elohim will surely visit [אח] you, and ye shall carry up [אח־] my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed [אח] him, and he was put in a coffin in Egypt.

50:24-25 Joseph was able to bury his father in Canaan, but, as an important advisor to the Pharaoh, he would not be able to make such a request for himself without it being an insult to the Pharaoh and the Egyptian people.

Such an insult may have had repercussions for Joseph's children and his family's offspring.

"Elohim will surely visit you" - Hebrew: *visiting will visit you* - FOS: *Polyptōton* (Many Inflections) - emphasizing Joseph's absolute belief that Elohim (not Yahweh but *Elohim* - the Creator God with power will visit them) will do as he promised for Abraham (Genesis 15:13-14).

> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. (Hebrews 11:22)

Joseph knew of Abraham's prophecy (Genesis 15: 13-16) and realized that Egypt was "that nation, whom they shall serve" and that Elohim would free them of their bondage.

Did the brothers know or even care about the faith of Abraham, Isaac, and Jacob? Joseph, and then Benjamin, were the ones who Jacob specifically nurtured in the Covenant. Were the other brothers ever instructed, or were they to follow the lead of the one designated by their father?

This harkens back to the discussion of whether Adam and Eve were the only humans made when Adam was *placed* in the Garden (see notes at Genesis 2:8). Adam was being instructed by Yahweh to be an example the other humans could look to.

Joseph made his surviving brothers (some probably preceded him to the grave) and their children swear to carry his corpse to the Promised Land with them when Elohim brought them out of Egypt.

50:26 Joseph was treated as Egyptian royalty at his death and was embalmed and placed in a coffin. This also made it easier, hundreds of years later, to exhume his body and take it with them when Israel left Egypt.

Thus the book of Genesis begins with God, and ends with man. It begins with the creation of the heavens above, and ends with "a coffin in Egypt". [EWB]

Appendix 1:

The Names of God

God has many titles and they are used to describe which aspect of God the Israelites are dealing with at a particular time. There are several books that more thoroughly examine all the names of God.

- **Yah-weh:** (Yah-way or Yĕ-ho-vah) - YHWH (יהוה)

[It is both] a word and a title meaning "one who exists" - the divinely communicated name of the Supreme God; that "glorious and fearful name" by which he is known to his church and people. It expresses the eternity and immutability of the divine nature and the faithfulness of God to all his purposes and promises.

The name YHWH is etymologically difficult to explain, to a Hebrew audience, it may have looked very much like **He Who Causes "That Which Is" to Be**. [AP]

Most used version of God's Name.

Strong's: *Yhovah* / yeh-ho-vaw' [H3068] - (the) self-Existent or Eternal; Jeho-vah, Jewish national name of God: - Jehovah, the Lord.

- **Adonai** (Ah-doe-ni) (אדן)

Translation: My Foundation . . . and by implication, My Lord

[This is regarding] the Lord in His relation to the Earth and as carrying out His purposes of blessing in the Earth.

This is generally used in conjunction with other versions of His name (e.g., *Adonai Yahweh* - Sovereign God - Genesis 15:2).

The Hebrew authors saw themselves as the autonomous agents of the Creator's doings, much rather than his blindly obedient slaves or even lifeless pawns who He moves at will. The Hebrews called the [Father] "mis-ter Yahweh", and addressed Him the way any of us would address our CEO in a business. [AP]

YHWH, the true name of the Abrahamic God, was often translated by the Scribes as "Adonai" while praying or reading the Torah because of their reverence for Him and His name. Similarly, the word Adonai is usually restricted to this use and is replaced by *Hashem* ("The Name") in ordinary speech.

Strong's: *'Adonay* / ad-o-noy' [H136] - emphatic form of lord - sov-

ereign, i.e. controller (human or divine):-- lord, master, owner. The Lord (used as a proper name of God only): -(my) Lord.

- **El Shaddai** (El Sha-dye) (אֵל שַׁדַּי.)

Translation: God Almighty

While the translation of El as "God" or "Lord" is straightforward, the literal meaning of Shaddai is the subject of debate.

It may come from the verb *shadad* with is translated, "destroyer", which Yahweh was of the Egyptians. It could also come from the noun *shed*, which is a protective spirit - sufficient or enough.

This title does not refer to His creative power but to His power to supply all the needs of His people.

The meaning of Shaddai is difficult to establish. The authors of the Septuagint and the Vulgate translated it with *Almighty* (*pantokrator* and *omnipotens*), but that's more out of enthusiasm than out of sound etymology. It really doesn't mean that.

It is possible that these authors deemed the name Shaddai so holy that they circumvented it in a same way as the Masoretes would later do with the name YHWH (by pointing it as the word Adonai; hence giving rise to the pseudo-name Jehovah).

To a Hebrew audience that hears God introduce himself as El Shaddai, it must have meant **My Destroyer**, **[Our] House Spirit**, **Self-Sufficient One**, the **Rain-Maker** and **Source of Food for Babies**, all at once. [AP]

Strong's: *'el* / ale [410] - Strength; as an adjective. Mighty; especially the Almighty (but used also of any deity) - God. Might (-y one), power, strong.

"El" is used in names to denote how God is a part of a person's life:

- Daniel - Judge of God
- Ezekiel - God Strengthens
- Gabriel - Mighty of God
- Ishmael - God will Hear
- Michael - Who *is* Like God
- Nathaniel - God has Given
- Emmanuel - God *is* With Us

- **Elohim** (Eyl) - Elohiym (El-oh-heem) (אֱלֹהִים.)

Translation: Mighty one

[This is defined as] one who holds authority over others, such as a judge, chief or god and is in the sense of being yoked to one another.

Appendix 1: The Names of God

Elohim occurs 2700 times. Its first occurrence connects it with *Creation*, and gives it its essential meaning as *the Creator*.

AHLB 1012-A (N): When reading the Bible, it is better to have an ancient Hebrew perception of *Elohiym* rather than our modern Western view.

The word "el" was originally written with two pictographic letters: one being an ox head and the other a shepherd staff. The ox represented strength, and the staff of the shepherd represented authority.



First, the ancient Hebrews saw Elohim as the strong one of authority. The shepherd staff was also understood as a staff on the shoulders, a yoke.

Second, the ancient Hebrews saw Elohiym as the ox in the yoke. When plowing a field, two oxen were placed in a yoke, one was the older, more experienced one, and the other was the younger and less experienced. The younger would then learn to walk in the right way from the older's example.

Strong's: *'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.

- **JEHOVAH** (*Yhovah* / yeh-ho-vaw') - YHWH (יהוה)

Lord. Artificial hybrid of the names YHWH and Adonai.

This pronounceable form of YHWH was introduced in 1520 by Galatinus. However, the name YHWH was deemed so holy that it shouldn't be pronounced. Instead, the reader would say אדוני (Adonai), meaning My Lord

While Elohim is God as the *Creator* of all things, Jehovah is the same God in *covenant relation* to those whom He has created. Jehovah means *the Eternal*, the Immutable One, He Who WAS, and IS, and IS 'TO COME. The Divine definition is given in Genesis 21:33. He is especially, therefore, the God of Israel; and the God of those who are redeemed (believers).

Appendix 1: The Names of God

Jehovah is indicated by small capital letters, "LORD"; and by "God" when it occurs in combination with Adonai, in which case Lord God = Adonai Jehovah.

Strong's: *Yhovah* / yeh-ho-vaw' [H3068] - (the) self-Existent or Eternal; Jehovah, Jewish national name of Elohim: - Jehovah, the Lord.

Appendix 2:

Genesis Finds its Complement in the Apocalypse (Revelation) [EWB]

1. Genesis, the book of the beginning.	1. Apocalypse, the book of the end.
2. The Earth created (1. 1)	2. The Earth passed away (21. 1)
3. Satan's first rebellion.	3. Satan's final rebellion (20. 3, 7-10)
4. Sun, moon and stars for Earth's government (1. 14-16)	4. Sun, moon, and stars connected with Earth's judgment (6. 13; 8. 12; 16. 8)
5. Sun to govern the day (1. 16)	5. No need of the sun (21. 23)
6. Darkness called night (1. 5)	6. "No night there" (22. 5)
7. Waters called seas (1. 10)	7. "No more sea" (21. 1)
8. A river for Earth's blessing (2. 10-14)	8. A river for the new Earth (22. 1, 2)
9. Man in God's image (1. 26)	9. Man headed by one in Satan's image (13)
10. Entrance of sin (3)	10. Development and end of sin (21, 22)
11. Curse pronounced (3. 14, 17)	11. "No more curse" (22. 3)
12. Death entered (3. 19)	12. "No more death" (21. 4)
13. Cherubim, first mentioned in connection with man (3. 24)	13. Cherubim, finally mentioned in connection with man (4. 6)
14. Man driven out from Eden (3. 24)	14. Man restored (22)
15. Tree of life guarded (3. 24)	15. "Right to the Tree of Life" (22. 14)
16. Sorrow and suffering enter (3. 17)	16. No more sorrow (21. 4)
17. Man's religion, art, and science, resorted to for enjoyment apart from God (4)	17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18)
18. Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon (10. 8, 9)	18. The Beast, the great rebel, a king, and manifested anti-God, the reviver of Babylon (13-18)
19. A flood from God to destroy an evil generation (6-9)	19. A flood from Satan to destroy an elect generation (12)
20. The Bow, the token of God's covenant with the Earth (9. 13)	20. The Bow, betokening God's remembrance of His covenant with the Earth (4. 3; 10. 1)
21. Sodom and Egypt, the place of corruption and temptation (13, 19)	21. Sodom & Egypt again: (spiritually representing Jerusalem) (11. 8)
22. A confederacy against Abraham's people overthrown (14)	22. A confederacy against Abraham's seed overthrown (12)
23. Marriage of first Adam (2. 18-23)	23. Marriage of last Adam (19)

24. A bride sought for Abraham's son (Isaac) and found (24)	24. A Bride made ready and brought to Abraham's Son (19. 9) See Matt. 1. 1
25. Two angels acting for God on behalf of His people (19)	25. Two witnesses acting for God on behalf of His People (11)
26. A promised seed to possess the gate of his enemies (22. 17)	26. The Promised Seed coming into possession (11. 18)
27. Man's dominion ceased and Satan's begun (3. 24)	27. Satan's dominion ended, and man's restored (22)
28. The old serpent causing sin, suffering, and death (3. 1)	28. The old serpent bound for 1,000 years (20. 1-3)
29. The doom of the old serpent pronounced (3. 15)	29. The doom on the old serpent executed (20. 10)
30. Sun, moon, and stars, associated with Israel (37. 9)	30. Sun, moon, and stars associated again with Israel (12)

Appendix 3:

Hebrew Alphabet (Hebrew reads from right to left)



Appendix 4:

Figures of Speech (I only identify a small number of these figures. Investing in a copy of *Figures of Speech*, by E.W. Bullinger is a good investment.

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.

ANTHROPOPATHEIA (Condensation) - *The Ascribing of Human Attributes, etc., to God.*

An-thrōp'-o-path-ei'-a. Greek, *ἀνθρωποπάθεια*, from *ἀνθρωπος* (*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.*

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.*

Lit., *one by means of two.*

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.

ASYNDETON (No Ands) - *Without Any Conjunctions.*

A-syn'-de-ton, Greek, α, negative, *σύνδετον (sundeton), bound together with (*from *δεῖν*, *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.

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* [omitted words], in which words are omitted

chiefly for the sake of brevity; which words may easily be supplied from the nature of the subject.

Gen. 25. 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."

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.

ECPHONESIS (Exclamation) - *An Expression of Feeling by way of Exclamation.*

Ec'-phō-nee'-sis. Greek, *ἐκφώνησις*, *a crying out*, *an exclamation*, from *ἐκ* (*ek*), *out*, and *φωνείν* (*phonein*), *to speak*, from *φωνή* (*phōnee*), *voice or sound*.

The figure is used when, through feeling, we change our mode of speech; and, instead of merely making a statement, express it by an *exclamation*. So that *Ecphonesis* is an outburst of words, prompted by emotion, and is not used as though any reply were expected.

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.

EPIZEUXIS (Duplication) - *The Repetition of the Same Word in the Same Sense.*

Ep'-i-zeux'-is (*ἐπιζενξις*), from *ἐπί* (*epi*), *upon*, and *ζεύγνυρί* (*zeugnumi*), *to yoke*, or *join closely together*.

The intervening words thus form the yoke which joins the repeated words.

It is a common and powerful way of emphasizing a particular word, by thus marking it and calling attention to it.

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.

HENDIADYS Two for One) - *Two words used, but one thing meant.*

Hen-dī'-a-dÿs, from ἓν (hen), *one, διά (dia), 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.

The figure is truly oriental, and exceedingly picturesque. It is found in Latin as well as in Hebrew and Greek, and is very frequently used in both Old and New Testaments.

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.

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.

The names of persons are put by *Metonymy* for something which stands in a special relation to them. Thus we speak of a [car as a "Ford" from Henry Ford]; "boycotting," from Capt. Boycott; or a [pistol as a "Colt" from Samuel Colt].

Thus it will be seen that *Metonymy* is not founded on resemblance, but on *relation*.

Metonymy is of four kinds:

I. Metonymy of the *Cause* is when the cause is put for the effect: i.e., when the doer is put for the thing done ; or, the instrument for that which is effected; or, where the action is put for the effect produced by the action.

II. Metonymy of the *Effect* is the opposite of the above: when the effect is put for the cause.

III. Metonymy of the *Subject* is when the subject is put for something pertaining to it: as the possessor for the possessed ; the thing signified for the sign.

IV. Metonymy of the *Adjunct*, on the contrary, is when that which pertains to anything is put for the thing itself.

PARALLELISM (Parallel Lines) - *Thoughts or Words in parallel or successive Lines.*

This form of sacred writing has been noted from the earliest times. This has universally gone under the name of, and been treated as, *Poetry*.

It is a form of the figure *Synonymia*, by which the subject of one line is repeated in the next line in different, but so-called, synonymous terms.

Parallelism is of seven kinds: three simple and four complex:

I. Simple.

1. Synonymous or Gradational.

This is when the lines are parallel in thought, and in the use of synonymous words (e.g., Psalm 1:1). These gradations point us to the fact that there is a mine of truth contained in the Verse, on which a volume might be written.

2. Antithetic or Opposite.

This is when the words are contrasted in the two or more lines, being opposed in sense the one to the other (e.g., Proverbs 10 .1).

3. Synthetic or Constructive.

This is where the parallelism consists only in the similar form of construction (e.g., Psalm 19. 7-9).

II. Complex.

1. Alternate. Two lines repeated only once (four lines in all).

This is when the lines are placed alternately. In this case, the first and third lines, and the second and fourth lines, may, as a rule, be read continuously, while the intervening line is thus placed in a parenthesis.

These alternate lines may be either synonymous or antithetic (e.g. Proverbs 24. 19-20).

2. Repeated Alternation. Two lines repeated more than once.

This is not confined to two alternate lines repeated, making four lines in all, as in the preceding examples ; but in the repetition of the two parallel subjects in *several* lines (e.g., Isaiah 65. 21-22).

3. Extended Alternation. Three or more lines repeated.

The Scriptures abound with other illustrations of the arrangement of *alternative* parallel lines.

But these alternate lines may consist not merely of two pairs, or of four lines; or, of *repeated* alternations: the alternation may be extended. That is to say, the alternation may be extended so as to consist of three or more lines (e.g., Matthew 6. 19-20).

4. Introverted.

This is when the parallel lines are so placed that if there be six lines, the first corresponds with the sixth, the second with the fifth, and the third with the fourth (e.g., Numbers 15. 35-36).

Much of the Torah is structured across parallel themes. Many are within the same chapter, but sometimes the parallel passages are across many chapters.

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 *ὄνομαζειν* (*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 (or more) words are different in origin and meaning, but are similar in sound or appearance.

This figure is not by any means what we call a pun. Far from it. But 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.

PLEONASM (Redundancy) - *When more Words are used than the Grammar requires.*

Ple'-o-nasm. Greek, *πλεονασμός (pleonas-mos): 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.

POLYSYNDETON (Many Ands) - *The repetition of the word "and" at the beginning of successive clauses.*

Pol'-y-syn'-de-ton. Greek, *πολυσύνδετον*, from *πολύς* (*polūs*), *many*, and *σύνδετόν* (*syndeton*), *bound together*; hence, in grammar, it means a conjunction (from *σύν (syn)* and *δεῖν (dein), to bind*).

The word, therefore, means *much bound together* or *many conjunctions*.

Polysyndeton is merely one special form of *Anaphora* (*q.v.*): *i.e.,* it is a repetition of the same word at the beginning of successive sentences : but this is always one special word "and."

To understand the full significance and use of Polysyndeton, the student must consider along with it the opposite Figure *Asyndeton* ["no ands"] (the same word syndeton with "a" prefixed, meaning *no*, instead of "poly," meaning *many*)

The Holy Spirit ever uses words in all perfection, and it behooves us carefully to note whatever He thus calls our attention to.

When He uses "No-ands," He does not ask us to stop and consider the various particulars which are enumerated, but to hasten on to some grand climax. In this case that climax which we read at the end, is the all-important matter on which the greatest emphasis is to be placed.

When He uses "many-ands," there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.

POLYPTŌTON (Many Inflections) - *The Repetition of the same Part of Speech in different Inflections*

Po-lyp'-to-ton. Greek, πολύπτωτον; from πολύς (*polus*), many, and πτωσις (*ptosis*), *a falling*: in grammar, *a case* (from an assumed form πτόω, *ptoσ*, *to fall*).

Hence, *Polyptōton* means with *many cases, i.e.,* a repetition of the same noun in several cases, or of the same verb in several moods or tenses. *With many inflections* is a definition which covers both nouns and verbs.

This figure, therefore, is a repetition of the same word in the same sense, but not in the same form : from the same root, but in some other termination ; as that of case, mood, tense, person, degree, number, gender, etc.

Gen. 50. 24. - Here, the Hebrew is: "God, when **He visiteth**, or **in visiting**, will **visit** you."

And this, in order to emphasize the certainty of Joseph's belief in the promise of God, as is stated in Heb. 11. 22. "By faith Joseph, when he died made mention of (margin, *remembered*) the departing of the children of Israel.

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 he said, and meet an opponent's objection. But that *Prolepsis* is distinguished by the further description "*Occupatio*"; because, in that case, the opponent's objection is not only anticipated, but seized and taken possession of (as the word means).

PROSOPŒPIA (Personification) - *Things represented as Persons.*

Pros'-ō-po-pœ'-i-a, Greek, *προσωποποιΐα*, from *προσωπον* (*prosopon*), *face* or *person,* and *ποιείν* (*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.

REPETITIO (Repetition) - *Repetition of the same Word or Words irregularly in the same Passage.*

This name is generally given as an alternative to the figure of *Geminatio* or *Epizeuxis*.

A word or words are repeated, not in immediate succession, as in *Epizeuxis*; not at the beginning, middle, or end of sentences (as in those just treated); not at definite intervals; but frequently in the same passage and irregularly for the sake of emphasizing and calling attention to it.

SYNECDOCHÉ (Transfer) - *The exchange of one idea for another associated idea.*

Syn-ek'-do-kee. Greek, *συνεκδοχή,* from σύν (*sun*), *together with*, and *ἐκδοχή, a receiving from*. A figure by which one word receives something from another which is *internally* associated with it by the connection of two ideas: as when a part of a thing is put by a kind of Metonymy for the whole of it, or the whole for a part.

The difference between *Metonymy* and *Synecdoché* lies in this; that in *Metonymy*, the exchange is made between *two related nouns*; while in *Synecdoché*, the exchange is made between *two associated ideas*.

Synecdoché of the *Genus* is where the genus is put for a species.

Synecdoché of the *Species* is where a species is put for the genus.

Synecdoché of the *Whole* is where the whole is put for a part: and

Synecdoché of the *Part* is where a part is put for the whole.

Appendix 4: *Figures 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 ὄνορα (*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.

Appendix 5:

The Spiritual Significance of Numbers (I only identify a rather small amount of numbers. Investing in a copy of *Number in Scripture*, by E.W. Bullinger is a good investment.

I did not change the spelling, grammar, or punctuation of his original work.

Numbers are used in Scripture, not merely as in Nature, with *supernatural* design, but with *spiritual significance*, which may be summarised as follows:

ONE. Denotes *unity*, and *commencement*. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.

TWO. Denotes *difference*. If two different persons *agree* in testimony it is conclusive. Otherwise two implies *opposition*, *enmity*, and *division*, as was the work of the Second day. Compare the use of the word "double" applied to "heart", "tongue", "mind", &c.

THREE. Denotes *completeness*, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. The number, three, includes *resurrection* also; for on the third day the earth *rose up* out of the deep, and fruit rose up out of the earth.

FOUR. Denotes *creative works* (3 + 1), and always has reference to the material creation, as pertaining to the *earth*, and things "under the sun", and things terrestrial.

FIVE. Denotes *Divine grace*. It is 4 + 1. It is God adding His gifts and blessing to the works of His hands. The Heb. *Ha'aretz* (the earth), by "Gematria" (i.e., the addition of the numerical value of the letters together) is a multiple of four, while *Hashamayim* (the heavens) is a multiple of five. The Gematria of *Χάρις* (*charis*), the Greek for *Grace*, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

SIX. Denotes the *human number*. Man was created on the *sixth* day; and this first occurrence of the number makes it (and all multiples of it) the hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes *spiritual perfection*. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is

stamped on it as the water-mark is seen in the manufacture of paper. He is the Author and Giver of *life*; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

EIGHT. Denotes *resurrection*, *regeneration*; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, &c. It is the number which has to do with the LORD, who rose on the eighth, or new "first-day". This is, therefore, the *Dominical* number. By Gematria (see above), Ἰησοῦς (Jesus) makes the numbers 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes *Finality* of *judgment*. It is 3 x 3, the *product* of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when *judgment* is the subject.

TEN. Denotes *Ordinal perfection*. Another new first; after the ninth digit, when numeration commences anew.

ELEVEN. Denotes *disorder*, *disorganization*, because it is one short of the number twelve (see below).

TWELVE. Denotes *Governmental perfection*. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time. 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.

THIRTEEN. Denotes *rebellion*, *apostasy*, *defection*, *disintegration*, *revolution*, &c. The first occurrence fixes this (Gen. 14. 4); and the second confirms it (Gen. 17. 25). It, and its multiples, are seen in all numbers, in the Gematria (see above) of all names and passages that are associated with rebellion, &c.

SEVENTEEN. Denotes a combination of *spirit* and *order* (10+7). It is the seventh prime number (as 13 is the sixth prime number).

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples: e.g., 24 is 12 x 2, a higher form of 12.

$25 = 5^2$ Grace intensified

$27 = 3^3$ Divinity intensified.

28 = 7 x 4 Spiritual perfection in connection with the earth.

30 = 3 x 10 Divine perfection, applied to order.

40 = 10 x 4 Divine order applied to earthly things. Hence, the number of *probation*.

The four *perfect numbers*, 3, 7, 10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits, without a remainder. It is the number of chronological perfection (7 x 360).

Appendix 6:

THE NEPHĪLĪM, or "GIANTS" OF GENESIS 6

I have attached E.W. Bullinger's Appendix 25, in which he defines what the *Nephilim* are, as an alternate view. I don't believe there was a second incursion of the Watcher angels because Enoch tells us the punishment on the first group was so bad that none would dare try it, again.

If there was no punishment, why not incur continually since the first incursion nearly corrupted all of humanity?

I did not change the spelling, grammar, or punctuation of his original work.

The progeny of the fallen angels with the daughters of Adam (see notes on Gen. 6, and Ap. 23) are called in Gen. 6, *Nephīlīm*, which means *fallen ones* (from *nāphal*, *to fall*). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Gen. 3. 15).

This was why the Flood was brought "upon the world of the ungodly" (2Pet. 2. 5) as prophesied by Enoch (Jude 14).

But we read of the *Nephīlīm* again in Num. 13. 33: "there we saw the *Nephīlīm*, the sons of Anak, which come of the *Nephīlīm"*. How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Gen. 6. 4, where we read: "There were *Nephīlīm* in the earth in those days (i.e., in the days of Noah); and also AFTER THAT, when the sons of God came in unto the daughters of men, and Gomorrha., and bare children to them, the same became [the] mighty men (Heb. *gibbōr*, the heroes) which were of old, men of renown" (lit. *men of the name,* i.e., who got a name and were renowned for their ungodliness).

So that "after that", i.e., after the Flood, there was a second irruption of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Gen. 12. 6) and entered Canaan, the significant fact is stated: "The Canaanite was then (i.e., *already*) in the land." And in Gen. 14. 5 they were already known as "Rephaim" and "Emim", and had established themselves at Ashteroth, Karnaim and Shaveh-Kiriathaim.

In ch. 15. 18-21 they are enumerated and named among Canaanite Peo-

ples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Gen. 15. 19-21; cp. Ex. 3. 8, 17; 23. 23; Deut. 7; 20. 17; Josh. 12. 8).

These were to be cut off, and driven out, and utterly destroyed (Deut. 20. 17. Josh. 3. 10). But Israel failed in this (Josh. 13. 13; 15. 63; 16. 10; 17. 18; Judg. 1. 19, 20, 28, 29, 30-36; 2. 1-5; 3. 1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognized it would go far to solve many problems connected with Anthropology.

As to their other names, they were called *Anakim*, from one Anak which came of the *Nephīlīm* (Num. 13. 23), and *Rephaim*, from Rapha, another notable one among them.

From Deut. 2. 10, they were known by some as *Emim*, and *Horim*, and *Zamzummim* (v. 20, 21) and *Avim*, &c.

As *Rephaim* they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead," "deceased", or "giants". These *Rephaim* are to have no resurrection. This fact is Isa. 26. 14 (where the proper name is rendered "deceased," and *v.* 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26. 5; Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16; Isa. 14. 8; 26. 19).

It is rendered "deceased" in Isa. 26. 14.

It is retained as a proper name "Rephaim" ten times (two being in the margin). Gen. 14. 5; 15. 20. Josh. 12. 15 (marg.). Isa. 17. 5.

In all other places it is rendered "giants", Gen. 6. 4; Num. 23. 33, where it is *Nephīlīm*; and Job 16.14, where it is *gibbōr*.

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Gen. 14, for there the *Rephaim* were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the *Emim* were in the plain of Kiriathaim (Gen. 14. 5).

Anak was a noted descendant of the *Nephīlīm*; and *Rapha* was another, giving their names respectively to different clans. Anak's father was *Arba*, the original builder of Hebron (Gen. 35. 27; Josh. 15. 13; 21. 11); and this Palestine branch of the *Anakim* was not called *Arbahim* after him, but *Anakim* after Anak. They were great, mighty, and tall (Deut. 2. 10, 11, 21, 22, 23; 9. 2), evidently inspiring the ten spies with great fear (Num. 13. 33). Og king of Bashan is described in Deut. 3. 11.

Their strength is seen in "the giant cities of Bashan" today; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the *Khabiri* or confederates seven years before Zoan was built by the Egyptian Pharaohs of the nineteenth dynasty.

If these *Nephīlīm*, and their branch of *Rephaim*, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere *invention* of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Gen. 6. 4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.



An example of how the normal genetics of mankind could be changed to produce giantism:

"Ligers" are a modern cross-breeding of lions and tigers. The male tiger and the female lion carry the genes to limit the growth of their species. By mixing the male lion with a female tiger, the liger has few limits to its growth. Ligers can be twice the size of their parents, requiring significantly more food to maintain their massive frame.

These hybrids only exist in captivity because of complications with their genetics and difficulties to the tigers with their birth. *

* Razib Khan; *Why Ligers Are Huge*; https://www.discovermagazine.com/planet-earth/why-ligers-are-huge and Jani Hall; *Cat Experts: Ligers and Other Designer Hybrids Pointless and Unethical*; https://www.nationalgeographic.com/adventure/article/wildlife-watch-liger-tigon-big-cat-hybrid

Appendix 7:

Scientific Evidence of a Worldwide Flood

> [19] And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. [20] Fifteen cubits upward did the waters prevail; and the mountains were covered. (Genesis 7:19-20)

First, I believe in a worldwide catastrophic flood because the Word says there was one. My belief, however, is not evidence and neither is the mythology of 261 cultures, but it is strong circumstantial evidence that a calamitous event took place that destroyed nearly the entire human population by a flood. [a]

- ° Noah - the Torah ° Utnapishtim - the Epic of Gilgamesh
- ° Priest-King Ziudsura - Sumeria ° Deucalion - Greek and Roman
- ° Tumbainot - Maasai ° Etim 'Ne - Nigeria ° Mba - Congo
- ° Yima - Iran ° Manu - Hindu ° Iskender-Iulcarni - Turkey
- ° Shitkur - Siberia ° Mahei - China ° Namu Doryeong - Korea
- ° Lip-Long - Burma ° Phuc Hy - Vietnam ° Wian - Philippines
- ° Nepelle - Australia ° Tiu - New Zealand ° Nuu - Hawaii
- ° Ne-kil-stlas - British Columbia ° Nanabozho - Algonquian Indians
- ° Manobozho - Chippewa ° Four Holy Ones - Apache Indians
- ° Popol Vuh - Mayan ° CoxCox - Aztec ° Unu Pachakuti - Incan
- ° Uassu - Brazil ° and hundreds of other myths

Fossil Evidence:

- Tens of thousands of marine fossils are found in large beds high up in nearly every mountain range (how did they get everywhere?):
  - **Canadian Rockies** (*Burgess Shale fossil quarry, et al.*): The fossils are extraordinary because they preserve soft parts of ancient animals in exceptional detail; these soft parts are less likely to be imprinted in stone than harder parts, like bones. More than 200 animal species have been identified at the 1909 fossil site. [b]

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[a] Mark Isaak, *Flood Stories from Around the World*; https://www.talkorigins.org/faqs/flood-myths.html#Maori

[b] Becky Oskin, *"Mother Lode" of Fossils Discovered in Canada*; https://www.scientificamerican.com/article/mother-lode-of-fossils-discovered-in-canada/

- **Andes Mountains**: Among the fossils the scientists reported bringing back were the bones of whales and other marine animals found at altitudes of more than 5,000 feet. [c]
- **Eastern Alps**: Fossils from some of the largest creatures ever to swim Earth's oceans - whale-sized marine reptiles called ichthyosaurs - have been found in the Swiss Alps up to 8,990 feet (2,740 meters) above sea level. [d]
- **The Himalayans**: There are indeed fossils of marine animals at the top of Mount Everest, whose summit is more than 29,000 feet above sea level - specifically, trilobites, brachiopods, crinoids (which are related to starfish), conodonts (extinct eel-like creatures) and ostracods (tiny crustaceans). [e]

- **Soft Tissue in Fossils:** A body buried without a coffin, which doesn't have protection from insects and other elements, typically skeletonizes within five years [f], yet dinosaur bones that are supposedly 68 million years old have been found with soft tissue (blood-vessel-like tubes) [g]. It takes years or decades for the skeletal remains to disintegrate (unless a worldwide catastrophic event froze and/or buried the animals - quickly and deeply).
- **The Chengjiang Biota** in Yunnan, Chana (5892 feet) is an exceptionally preserved [Cambrian and pre-Cambrian] fossil assemblage within which many [taxonomic groups (i.e, phylum, order, family, genus, or species)] reveal exquisite details of both external and internal anatomical features. [h] "Many of [the fossils] are soft-bodied. No hard parts, no skeletons, no shells, just soft-bodied, and yet they are exquisitely preserved." (Xianguang Hou, Ph.D., paleontologist)

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[c] Malcolm W. Browne, *Whale Fossils High in Andes Show How Mountains Rose From Sea*; *https://www.nytimes.com/1987/03/12/us/whale-fossils-high-in-andes-show-how-mountains-rose-from-sea.html*

[d] Will Dunham, *Fossils of giant marine reptiles found high in the Swiss Alps*; *https://www.reuters.com/lifestyle/science/fossils-giant-marine-reptiles-found-high-swiss-alps-2022-04-28/*

[e] Helen Lee, Why are there marine fossils at the top of Mt. Everest?; *https://www.msn.com/en-us/news/world/why-are-there-marine-fossils-at-the-top-of-mt-everest/ar-AA1msdRE*

[f] David Volk, *How long does it take for a body to decompose?*; *https://www.livescience.com/how-long-bodies-take-to-decompose*

[g] Sid Perkins, *Soft tissue in fossils still mysterious*; *https://www.sciencenews.org/article/soft-tissue-fossils-still-mysterious*

[h] Farid Saleh, Ph.D.; The Chengjiang Biota inhabited a deltaic environment; *https://www.nature.com/articles/s41467-022-29246-z#citeas*

The Cambrian explosion was so short that it is below the resolution of the fossil record. It could have happened over night. We just know that it was very, very fast.

(Jonathan Wells, Ph.D. Molecular Biologist)

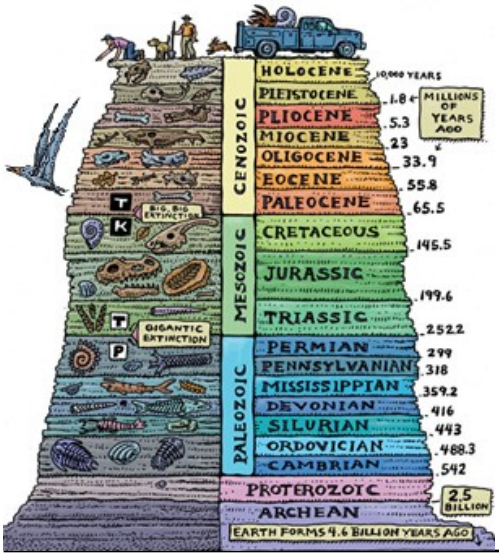
Sedimentary Rock Evidence:

We are taught that the layers of rocks are each millions of years old. [i]

Somehow, thousands of feet of earth appeared, over a very lengthy period of time, and laid down perfectly formed, stacked layers of rock. This hypothesis is problematic for many reasons:

- **Bioturbation:** The alteration and disturbance of a site by living organisms; the turning and mixing of sediments by organisms, such as rodents, ants, worms, and moles. Plant roots penetrate the soil, also. Bioturbation aids the penetration of air and water and loosens sediment to promote winnowing or washing (transportation). [j] If each layer is thousands or millions of years old, how are the layers able to neatly stack?
- **Straight Layers:** The Grand Canyon (and many other areas) reveals hundreds of straight-line rock layers stacked on top of each other - if each layer is thousands or millions of years old (as scientists claim), why is there not any erosion or bioturbation in any of the layers?





[i] Paleontological Research Institution; *How do scientists date rocks and fossils?* https://earthathome.org/quick-faqs/how-do-scientists-date-rocks-and-fossils/

[j] Andrew Alden, *Bioturbation: How Plants and Animals Change the Surface of the Planet*; https://www.thoughtco.com/what-is-bioturbation-1440851

Appendix 7: *Scientific Evidence of a Worldwide Flood*



- **Folded Layers:** Sedimentary rock layers in many mountainous areas are bent and folded - rocks do not bend, they shatter. If each layer is thousands or even millions of years old, why doesn't any sediment fill the bowls made by the folds?

The sedimentary layers would have had to have been laid down quickly to avoid bioturbation and to allow for the folded seams before the rocks hardened. A massive flood would provide these conditions.



This simple toy from Wham-O is a perfect illustration of how a large amount of water, in a flood, can rapidly arrange sediments by their density (*https://sandarthome.com/?gad_source=2*).

Erosion Evidence:

We are taught that the Colorado River carved out the Grand Canyon over millions of years.[k] This is problematic for several reasons:



- **Mount St. Helens:** Mudflows from Mount St. Helens, were responsible for significant erosion. Over a nine-hour period of time on March 19, 1982, a mudflow eroded a canyon system up to 140 feet deep in the headwaters of the North Fork of the Toutle River Valley, establishing the new dendritic pattern of drainage.[l]

[k] National Park Service: *Grand Canyon, AZ*; *https://www.nps.gov/grca/learn/nature/grca-geology.htm*

[l] Steven A. Austin, Ph.D, *Mount St. Helens and Catastrophism*; *https://creationsd.org/wp-content/uploads/2015/11/Mount_St_Helens_And_Catastrophism.pdf*

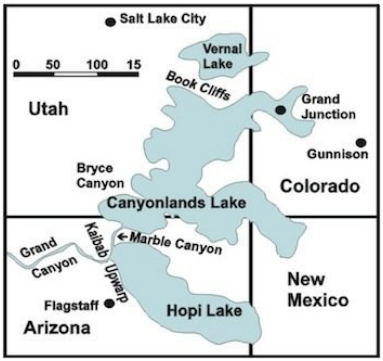
- **Guadalupe River Flood, 2002:** During one week in the summer of 2002, more than 34 inches of rain fell in the upper watershed of the Guadalupe River, setting off a torrent of floodwater that carved the Canyon Lake Gorge - which is around one mile long, hundreds of yards wide, and up to 50 feet or more deep. [m]



- **Dry Falls, Washington:** A stunning example of the cataclysmic nature of the geologic processes. Though it has long dried out, Dry Falls once held a waterfall that was five times the width and over two times the height of Niagara Falls. Several massive ice age floods originated from the failure of an ice dam containing glacial Lake Missoula in present-day western Montana. These floodwaters moved at highway speeds, reshaping large tracts of eastern and central Washington, including the dry 400-foot-high, 3.5-mile-wide remnants of this ice age waterfall. [n]



- **Grand Canyon:** The example of Mount St. Helens showed how the Grand Canyon could have been significantly carved out in *a matter of weeks* rather than "5-6 millions of years". The Flood would have left large reservoirs of water throughout the earth - Canyonlands and Hopi Lakes were significantly larger than today and when they broke through the Kaibab uplift and sliced through the barely hardened Flood sediments of the Colorado Plateau, the immense canyon would have formed. Since the northern rim, which includes the Kaibab Plateau through which the canyon is cut, is at a high elevation, the Colorado River as we know it today could not have carved the Grand Canyon (water does not flow uphill).



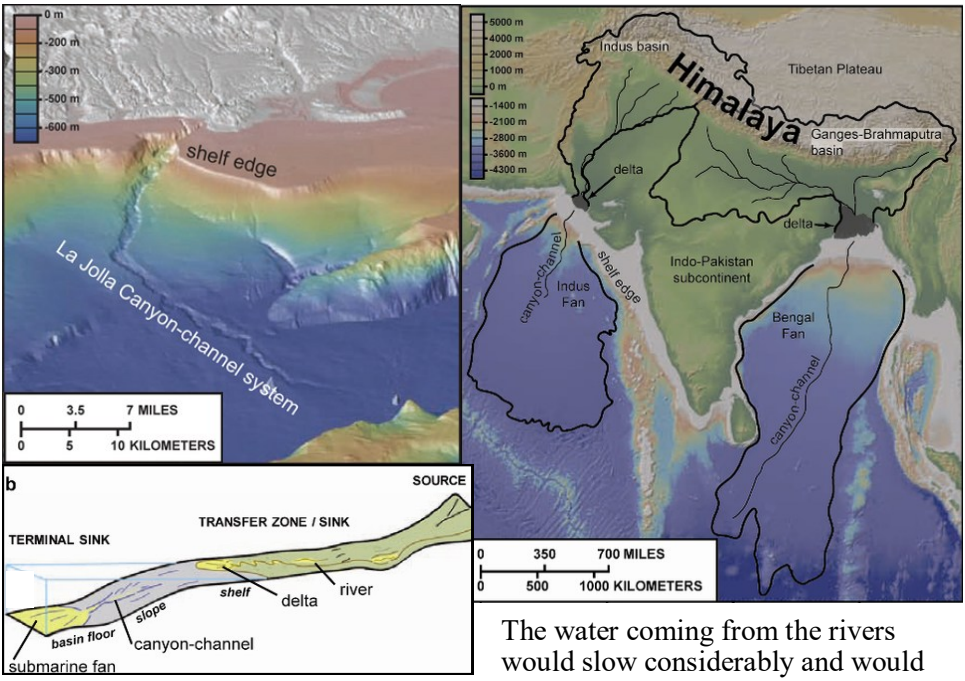
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[m] Guadalupe-Blanco River Authority; *Canyon Lake Gorge: A Geological Wonder*; https://www.gbra.org/recreation/canyon-lake-gorge/

[n] Washington State Parks and Recreation Commission; *Dry Falls internationally recognized as scientifically significant geologic site*; https://parks.wa.gov/news/2023/dry-falls-internationally-recognized-scientifically-significant-geologic-site

Why do none of the world's other great rivers have grand canyons? Have the Amazon, Nile, Ganges, Mississippi, and others been around for millions of years less time than the Colorado?

These issues are just the front half of the erosion issue. Where the world's great rivers flow into the oceans, there are *submarine canyon-channels*. The trenches carved into the earth continue on the ocean floor for hundreds of miles. [o]



The water coming from the rivers would slow considerably and would dissipate upon entering the ocean. A great wash of flood waters (especially during an ice age, when the ocean level was lower due to the abundance of glaciers on top of the landmasses) was probably the cause of these underwater channels. The shelf ledge is the sediment from the canyon.

[o] Jacob A. Covault, Submarine Fans and Canyon-Channel Systems: A Review of Processes, Products, and Models; *https://www.nature.com/scitable/knowledge/library/submarine-fans-and-canyon-channel-systems-a-24178428/*

Oil and Coal Evidence:

- Both oil and coal are reported to be the product of the decomposition of organic matter over tens of millions of years. [p] This gives credence to alarmist claims that we could use up these resources in the near future.
- Changing World Technologies is producing high quality oil from waste in just hours. [q]
- The natural process for the formation of coal from biomass is reproduced under laboratory conditions. Several firms are producing biocoal in weeks rather than tens of millions of years. [r]
- When oil-drillers hit a pocket of oil, it gushes forth due to the pressure developed from the encasing rocks. If oil production takes millions of years, the pressure would have dissipated long ago, because even the densest rocks have a degree of porosity. [S]
- **Radiocarbon (Carbon-14) Dating:** The presence of Carbon-14 in a coal layer means they are not millions of years old. Scientists counter that the surrounding rocks could have contaminated the coal, giving it a new carbon-14 signature [t], but the rocks surrounding the coal would have to be the same age as the coal.

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[p] Meg Duff, *How does coal form?* https://www.livescience.com/how-does-coal-form

[q] Brad Lemley and Tony Law, *Anything Into Oil*; https://www.discovermagazine.com/environment/anything-into-oil

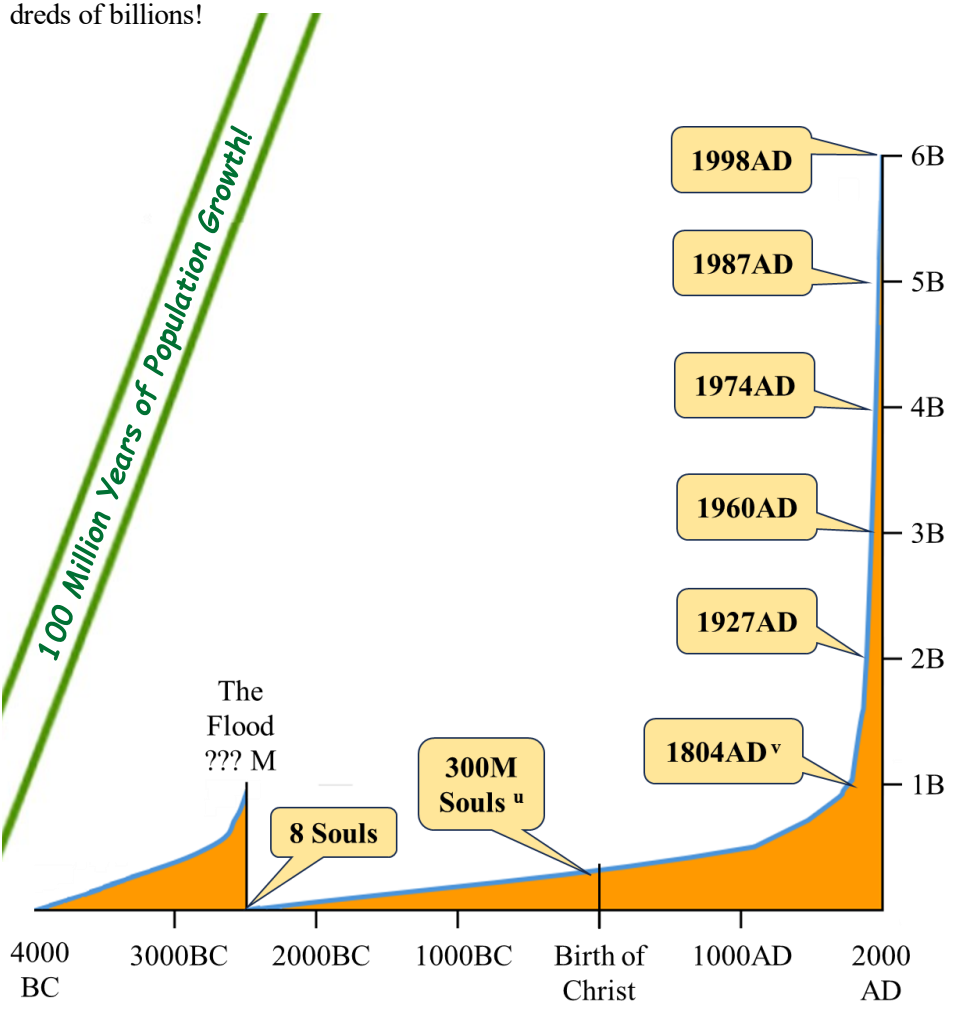
[r] Envirotec: *Making coal in the lab*; https://envirotecmagazine.com/2022/01/13/making-coal-in-the-lab/ and Making coal from biowaste; https://www.thenakedscientists.com/articles/science-features/making-coal-biowaste

[s] Lumen: *Hydrology: Porosity and Permeability*; https://courses.lumenlearning.com/geo/chapter/reading-porosity-and-permeability/

[t] Kathleen Hunt, *Carbon-14 in Coal Deposits*; https://www.talkorigins.org/faqs/c14.html

World Population:

If scientists are correct about man being on the earth for 100 million years, then the human population would have reached exponential growth thousands of years earlier and the population today would be in the hundreds of billions!

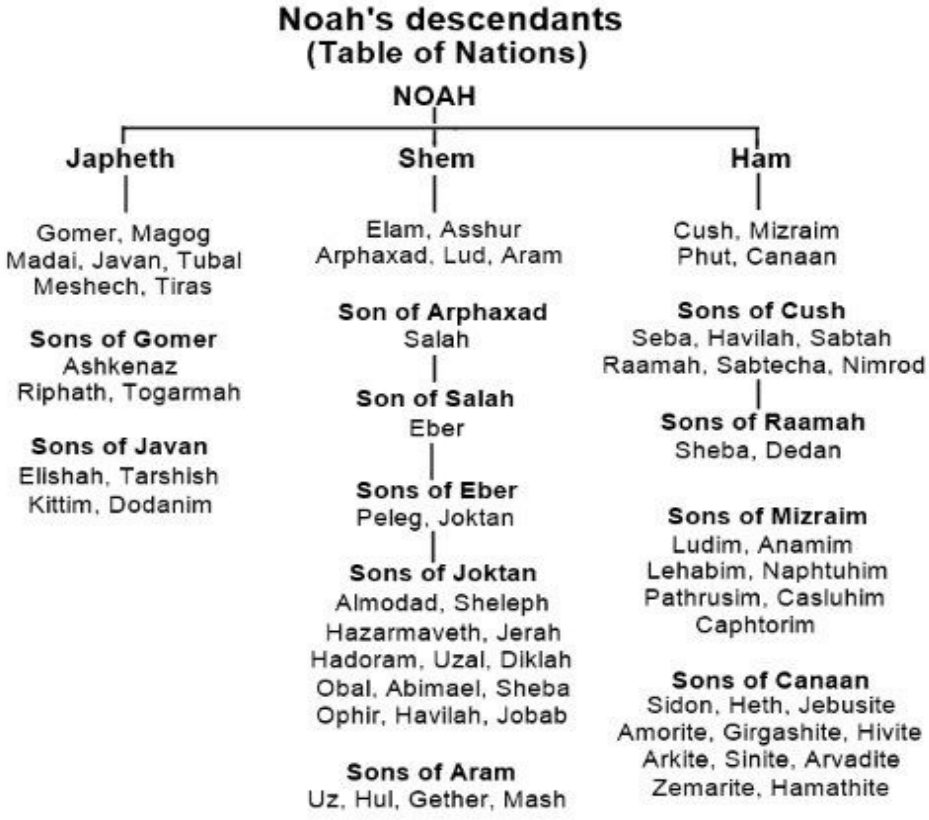


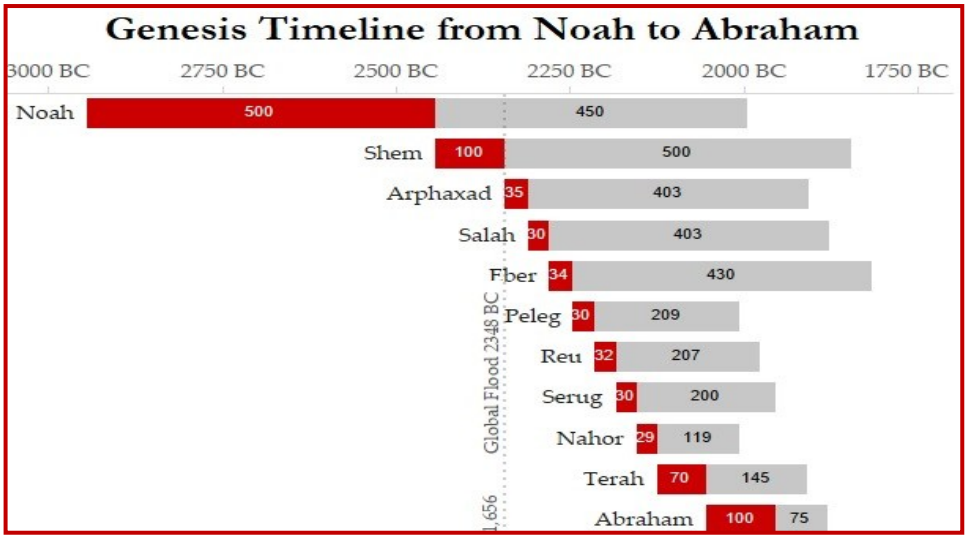
[u] Growth of the World's Population; https://www.english-online.at/geography/world-population/world-population-growth.htm

[v] World Population Milestones Through History; https://populationconnection.org/learn/population-milestones/

Appendix 8:

Table of Nations





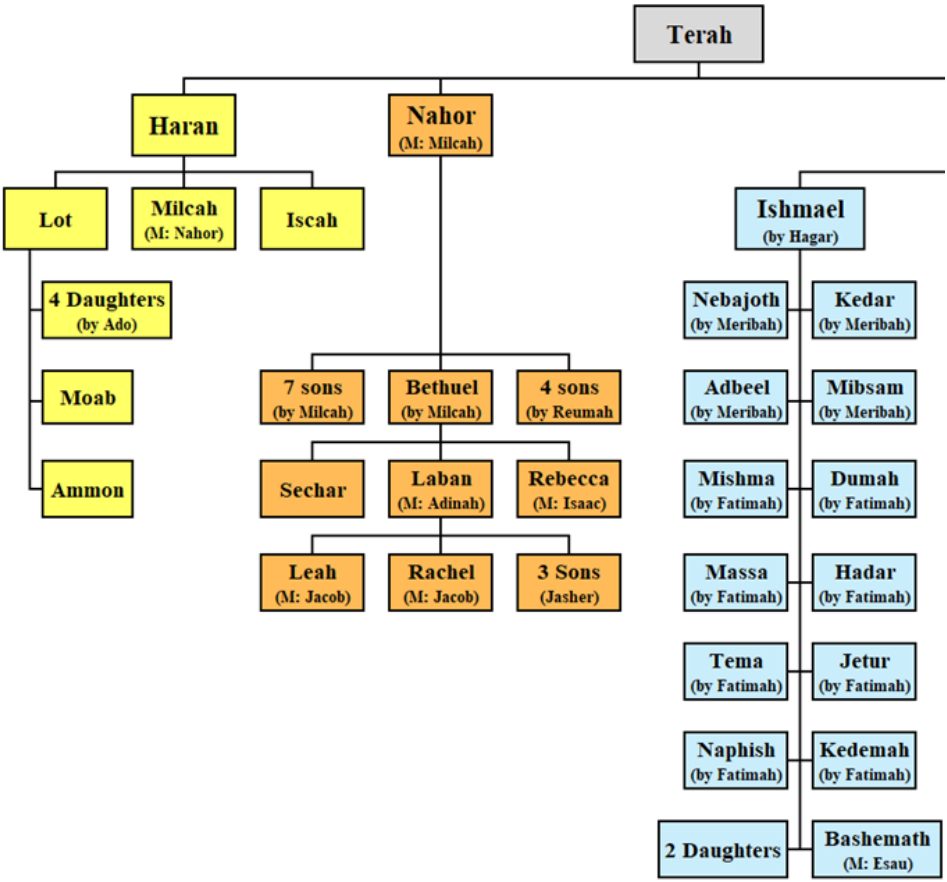
Appendix 9:

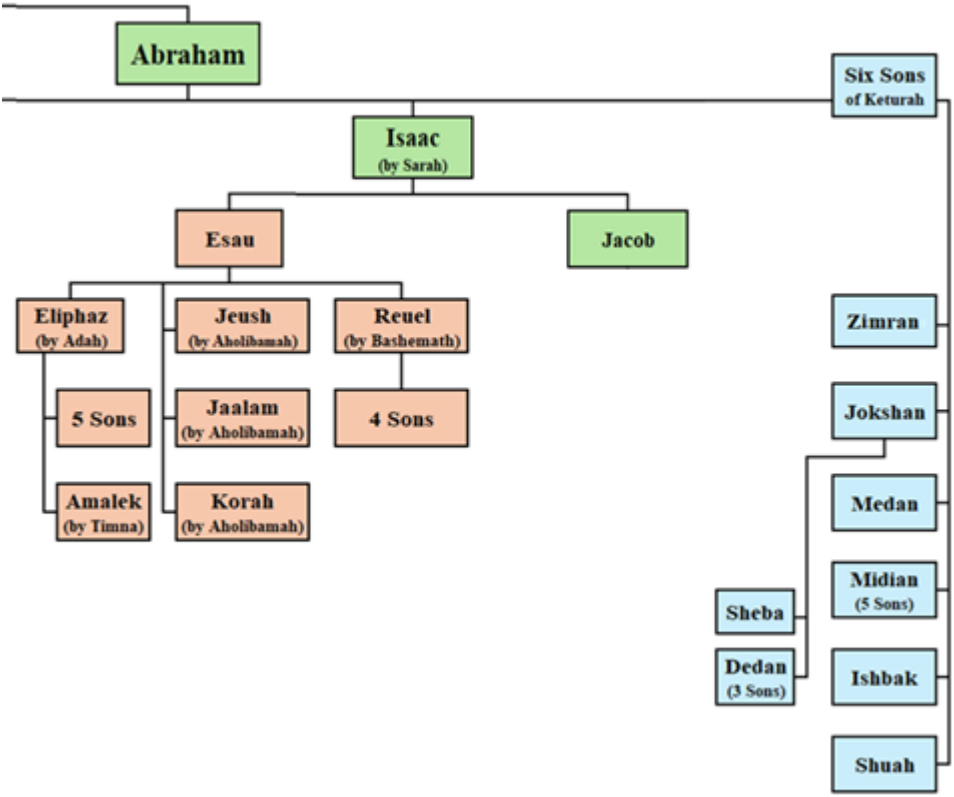
Tribes of Israel in the Promised Land



Appendix 10:

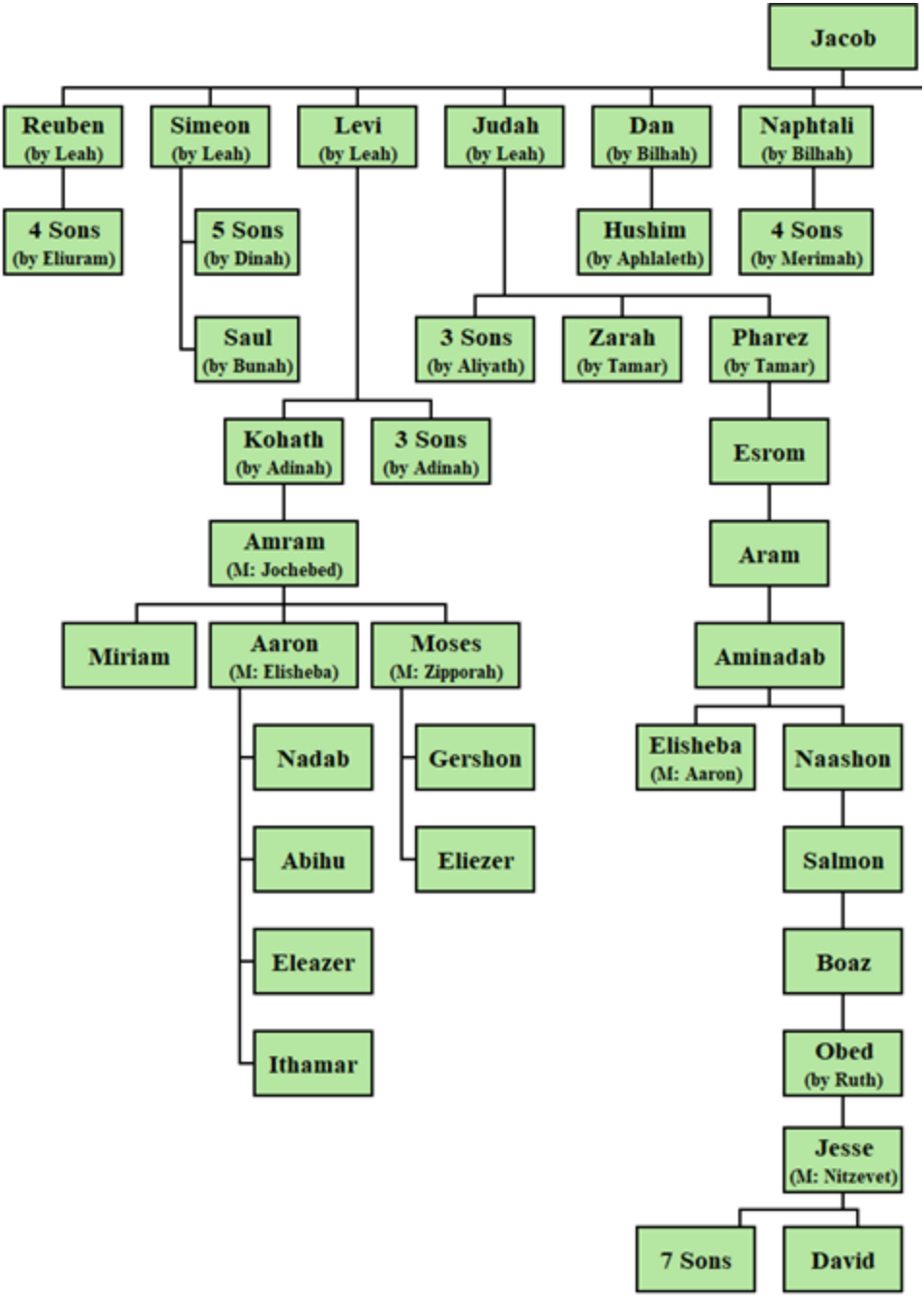
The Genealogy of Terah

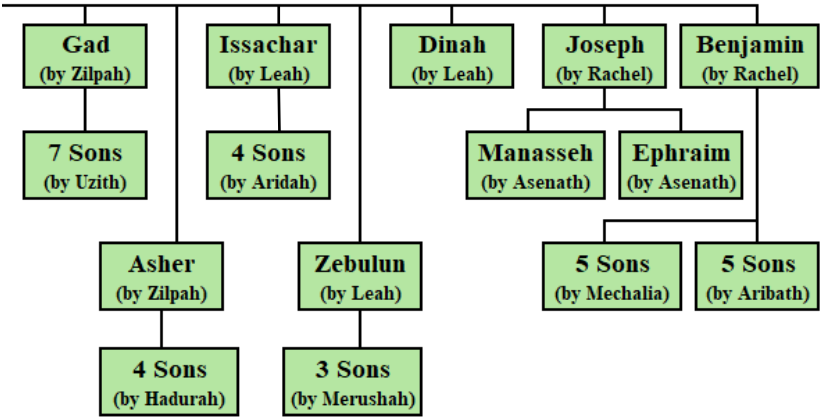



Abraham
Six Sons of Keturah
Isaac (by Sarah)
Esau
Jacob
Eliphaz (by Adah)
Jeush (by Aholibamah)
Reuel (by Bathemath)
Zimran
5 Sons
Jaalam (by Aholibamah)
4 Sons
Jokshan
Amalek (by Timna)
Korah (by Aholibamah)
Medan
Midian (5 Sons)
Sheba
Dedan (3 Sons)
Ishbak
Shuah

Appendix 11:

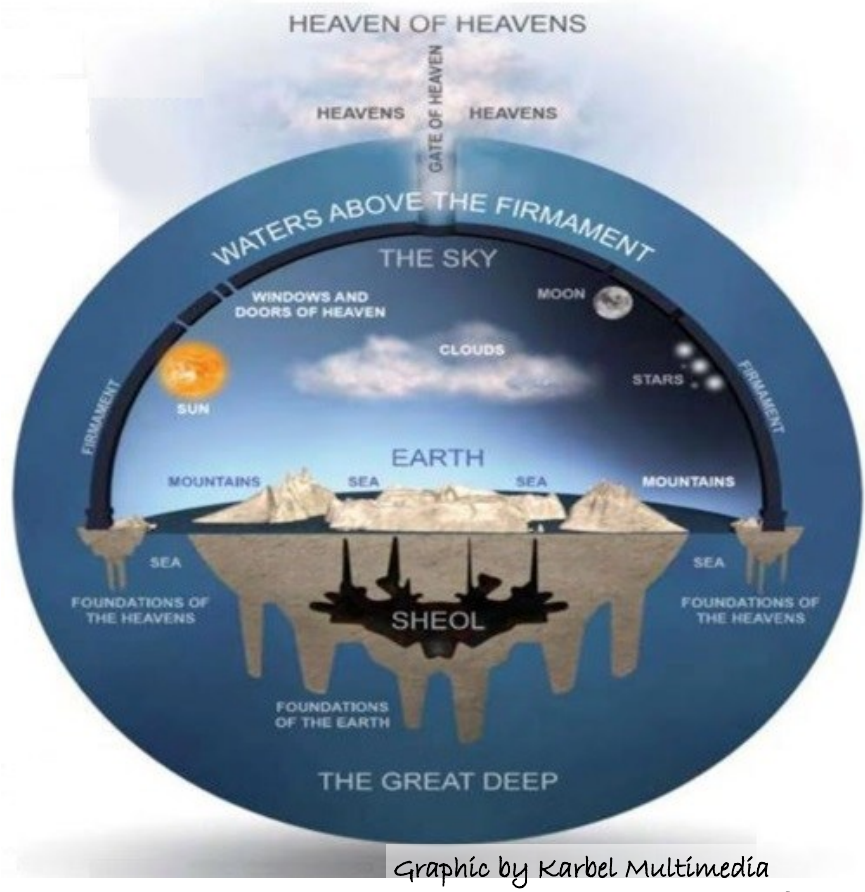
The Genealogy of Jacob




Gad
(by Zilpah)
Issachar
(by Leah)
Dinah
(by Leah)
Joseph
(by Rachel)
Benjamin
(by Rachel)
7 Sons
(by Uzith)
4 Sons
(by Aridah)
Manasseh
(by Asenath)
Ephraim
(by Asenath)
Asher
(by Zilpah)
Zebulun
(by Leah)
5 Sons
(by Mechalia)
5 Sons
(by Aribath)
4 Sons
(by Hadurah)
3 Sons
(by Merushah)

Appendix 12:

Cosmology of the Bible



Graphic by Karbel Multimedia
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The earth is a **circle** (Isaiah 40:22 - [H2329] a circle, circuit, compass),
made with a **compass** (Proverbs 8:27- [H2329] a circle, circuit, compass),
laid upon a **face** (Genesis 1:2 - [H6440] the face; forefront(-part), to(-ward)),
which is **bounded** (Job 26:10 - [H2706] an enactment; commandment, law),
at its **ends** (Job 38:13 - [H3671] an edge or extremity, border).
It does not **move** (Psalm 93:1 - [H4131] to waver; to slip, shake, fall),
and is covered by a **dome** (Genesis 1:6-8 - [H7549] an expanse, arch of the sky),
containing the sun, moon, & stars (Genesis 1:14 - [H3557] to keep in; hold(-ing),
which are **revolving** (Enoch 75:3-4 - [H5699] revolving, i.e. a wheeled cart).
Above and below is water (Genesis 1:6-8)

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Thanks for reading - I hope this speaks to you and helps you to speak to others.

Now write your own Torah on paper and especially in your heart.

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