

## INTRODUCTION

The Aramaic speaking people exist today in northern and western Syria. Their ancient 'Peshitta' Aramaic Bible both Old and New Testaments was translated for them according to the history of the Eastern Church by the apostle John on the Isle of Patmos around 97AD. Peshitta means simplified. This is not just an ancient type of an 'easy read' version of the Bible but is simplified with the intent to sharpen the understanding of the text. The Aramaic Peshitta Old Testament as a translation from Hebrew into the Aramaic language is a straight forward procedure. Aramaic is the 'parent' language of Hebrew so the nuances in alphabet and cultural understanding of language are more easily translated. For example some of what is simplified about the Aramaic translation is the omission of 'word pictures' that are used in the Hebrew Scriptures to give emphasis and gravity to the thoughts being presented. Unfortunately these 'word pictures' although easily translated are not easily understood by other cultures. An example of Peshitta simplification is the 'basket of over ripe summer fruit' that Amos is given to see which is simply translated in Aramaic as 'a sign of the end'. (In other words the harvest is over, it's all going rotten from now on). So what Amos sees is a sign, a mental picture or parable to this intent. The Aramaic just simplifies the translation in order to give the straight forward meaning without any confusion or any need for cross cultural discussion. Similar simplification was done when the Hebrew Old Testament was translated into the Greek language three hundred years earlier, (with a greater degree of difficulty due to culture and phonetic difference). Called the Greek Septuagint, it has many similarities with the Aramaic Peshitta as both ancient translations were both trying to get an outside world to understand true history and religion. The underlying textual substance of the Old Testament in it's original Hebrew has not changed of course. (Today's use of the Massoretic Hebrew text that dates from the Dark Ages was verified in the discovery of the Dead Sea Scrolls in 1948 and whose origins are from 150BC to perhaps as early as 600BC). So herein is the great value of the Aramaic translation. Because of the differences in the text, it first of all identifies where Hebrew 'word plays' exist in Scripture and secondly gives the straight forward meaning. Thirdly the benefit to then step into an English translation from the Aramaic is that Aramaic is still a living language. George Lamsa's translation done in the 1930's has an additional cultural benefit. He grew up as an Aramaic speaking Middle Easterner whose world was largely unchanged in the two thousand years since Jesus lived and when the Old Testament Temple still existed with all of it's Mosaic traditions, calendar and texts. The Aramaic translation is sometimes referred to as the 'Christian' translation of the Old Testament by liberal 'scholars' in a derogatory sense. Yet the same inspired hand of the apostle John that gave us the Gospel of John, his three epistles and the Book of Revelation gave to the Aramaic Church a copy of what is virtually a 'Protestant' Old and New Testament Bible (largely as we have it today) - one thousand five hundred years before Martin Luther collated by practical intelligence his Protestant Bible. The Western Roman 'Catholic' Church has been at odds with the Eastern Church since Polycarp (a disciple of the apostle John) and Polycrates after him who argued with the Bishop of Rome as when to celebrate the Death and Resurrection of Christ - at the Biblical Passover or the western Roman calendar of practical secular convenience. Jesus was Jewish and He and His disciples spoke Aramaic. So what is the original language of the New Testament? Protestants major in the Koine Greek but the New Covenant comes from the Israelite heart of the Lion of the Tribe of Judah and out of His Aramaic speaking mouth - into the heart of his Aramaic preaching disciples. Paul in his letters to Gentile Churches wrote in Greek but by the Aramaic hand of the apostle John when translated into Aramaic gives a clear distinctiveness, (Peshitta) to Paul's letters

with additional insight and with a plain and straight forward understanding. So the Romanists have their Latin Vulgate Old Testament, the Greek Orthodox Church has the Septuagint Greek Old Testament and Koine Greek New Testament while the Eastern Church has it's Aramaic Old and New Testaments. Which of these ancient translations is the simplest and most straight forward understanding of what the Messiah in the Old and New Testament wishes to convey to us in an English Old and New Testament translation? There are many differing manuscripts for the Koine Greek New Testament. Eleven are considered the 'received' text or acceptable manuscripts for scholarly translation and they are very agreeable with the Aramaic text as an insight and blessing. The New Testament is not a problem.

The Massoretic Hebrew Old Testament and the understanding of it for translation purposes comes from the Rabbis in 900AD. The Rabbinical religion as redefined after the destruction of the Temple (by the Romans in 70AD) is no longer Scripturally founded. They had for 900 years been shutting their eyes and blocking their ears to the predictive Messianic Old Testament Scriptures that were fulfilled in the person of Jesus Messiah. At the height of the Dark Ages the Hebrew was made available by the Rabbis to the Roman Catholic world who saw no necessity by now for the Bible as their foundation for existence. They had their own Latin translation which is held by the priesthood in the dark cloisters of learning while the illiterate masses are bludgeoned into subservience to blind, deaf and dumb idols. As the Romanist Church in the Western world is to Bible study and Bible believing Christians so is Islam in the Middle East. The Roman Church like Islam venerate the Bible but they don't need to believe in it to exist as religious institutions, especially that aspect of Messiah's teaching about self-sacrifice, turning the other cheek, forgiving others and loving your enemies. The orthodoxy of the Eastern Church is in no better condition – except that their Scriptoriums have been faithfully copying the Aramaic Bible for nearly 1900 years in the language of Jesus by the hand of the apostle John letter by letter without error. There were Nestorian heresies written into a few verses of the text in some Syriac manuscripts, but the Aramaic used in the Armenian Church further north is unblemished. In the mid eighteenth century, Rev Murdock publishes his English translation of the Armenian Aramaic New Testament, but who wants an Aramaic Old Testament? Islam doesn't want the Christian Church to own their original texts. The Roman Church doesn't need it. The Greek scholarship of western universities for the New Testament don't need it either. The higher criticism of liberal theology in Europe were trying to tear the Bible apart and the Rabbi's didn't want a 'Christian' targum of the entire Old Testament either. Into the mix towards the end of the nineteenth and early twentieth centuries there comes on the back of the 'Enlightenment' the racist theory of 'blind faith in blind chance' by Charles Darwin and the stage is set for genocide on a mechanical and international scale. This introduction is being written during the centenary anniversary of the burning of the last surviving apocalyptic city of Smyrna in 1922 by the nationalistic Turkish army. This was done to hide the atrocities committed in the Armenian Quarter and followed the 1895 - 1915 genocide of nearly one and a half million Armenian Christians who died clutching their Peshitta Bibles having lost their land, their Churches, villages, homes and children.

In the English speaking world there is a need for a 'de-anglicized' simple text of the Bible, otherwise we fall into the religious trap of cultural identification. To do that sensibly, we start with Lamsa's Aramaic English translation. The term 'the LORD' (that was retained by Lamsa) is replace by the original Hebrew word, 'YAHWEH'. YAHWEH is God's Name. 'The LORD says' is replaced by 'YAHWEH says' and the intensity of his Person in omniscient, individual relationship with individual people is intensified. His Name means 'the Great I AM' and by that we understand from God that He is a Being who is the Creator of all things and

whose Word is Truth. The remote austerity of 'the Lord' in his English manor house who must be obeyed by his peasants is removed. So also is the highness of the English church and subservience to the crowned masonic, monarch in terms of distant headship. To further this end the term 'Lord' in Lamsa's translation is replaced with 'Adonai' and the lesser temporal term 'lord' is retained and the end result is a fluid understanding between Testaments and a non cultural identification as to the Deity of Jesus as the Word of God. The Name of Jesus is revised to the Aramaic of His day as 'Yeshua' and also 'Messiah' replaces the word, 'Christ' to lessen the impact of Greek culture and helps to join the Old and the New Testaments together as pointing to the Jesus Messiah's advent on earth.

Another example of Peshitta translation is seen in how Lamsa translates John 1:1 'The Word was in the beginning, and that VERY Word was with God, and God was that Word'. OANT-Ps-Pv translates: 'In the origin THE Word had been existing and THAT Word had been existing with God and THAT Word was himself God'. Lamsa translates 'VERY beginning' in Genesis 1:1 that gives an immediate reference to John 1:1 as the VERY Word. The 'VERY beginning' is here the identification of Jesus as the 'Alpha' in the 'Alpha and Omega' statement in the Book of Revelation. John as does Lamsa simplifies so that the connection from the outset of Scripture to the end is with One Man – the Very Word of God – the Adonai Jesus Messiah. In this revision we continue the principle and purpose of 'peshitta' by exchanging, 'Thus says the LORD' for 'YAHWEH says' in all caps to signify the Deity of God in unity with His Word, once again with the object of continuity in understanding between Testaments. (Never forgetting that YAHWEH becomes 'Our Father' by the person and work of His Son, Messiah Yeshua in His Life on earth, His death and resurrection as recorded in the Gospels).

Finally as introduction, consider the reason that God has given us the Scriptures. The Gospel is simple. God's Word as genetic information by which God gives us a physical existence in a material world is the same Word by whom God gives us a Maker's handbook called our human conscience that sets us apart from all other instinct-driven animals. God's Word is the commandment that gives the first couple, (and all of us) the ability for the free-will to be able to obey our conscience and love God as our Creator, in the first place. (If we don't have free will we are unable to love anyone). We all want to be loved and forgiven by the people we offend but at the same time, we all want justice on the people who offend us. So due to the contravention of our conscience towards God and others, it is God's Word who condemns all flesh to death on account of our sinful, bent and self-centred human nature. God's solution is for His Word to become Flesh and be condemned in His Flesh in our place. The Word of God's just 'sentence of death' on the first man, Adam and all of his descendants has become Flesh and been sentenced to death in His Flesh, again in our place. The same Word of God as the 'Promise' to the first couple that God Himself would come and conquer sin and death on their behalf, is resurrected victorious so that if we believe in our heart that God has raised this Jesus from the dead, then we will be saved from death as well. If we call Jesus, Lord or Adonai, we re-establish our spiritual relationship to YAHWEH as our Almighty God and Father through His Word in a relationship of faith and love that was lost by the first genetic couple. God has sacrificed His Word that is the 'Law of sin and death', to extend His grace, mercy and love to all mankind. The Father's sacrifice of that very Word - as His Son, reveals the relationship of love between God the Father and His Word - His beloved Son and for all that He has made. God is Love and He is Just. The simplest and most straight forward translation of the Scriptures is the quickest way to understand the nature and character of God and His Word and our need as sinners for His Word as the only means to enter into a spiritual relationship with God the Father in His righteousness and eternal life. God commands all men everywhere to repent, that is to turn in faith from our sinful life to Jesus the Messiah our Adonai (the only true Lord) of our lives. God is unwilling that any should perish. The world as we know it - is running out of time. We must simply understand His Bible and as simply preach this Gospel as quickly as we can as His disciples did in the New Testament Church..

## GENESIS

## CHAPTER ONE

1 In the **Very Beginning** God created the heavens and the earth.  
 2 The earth was without form, and void; and darkness was upon the face of the deep and the **Spirit** of God moved upon the face of the water.  
 3 And **God Said**, "Let there be light; and there was light.  
 4 And God saw that the light was good; and God separated the light from the darkness.  
 5 And God called the light Day, and the darkness He called night and there was evening and there was morning, the first day.  
 6 And God Said, "Let there be an **atmosphere** in the midst of the waters, and let it divide the waters from the waters.  
 7 And God made the firmament, and divided the waters that were under the firmament from the waters that were above the firmament; and it was so.  
 8 And God called the **atmosphere sky** and there was evening and there was morning, the second day.  
 9 And God Said, "Let the waters that are under the sky be gathered together in one place, and let the dry land appear; and it was so.  
 10 And God called the dry land earth; and the gathering together of the waters He called seas; and God saw that it was good.  
 11 And God Said, "Let the earth bring forth vegetation, the **plants** yielding seed after its kind, and the fruit tree yielding fruit after its kind, wherein is their seed, upon the earth; and it was so.  
 12 The earth brought forth vegetation, the plant yielding seed after its kind, and the tree bearing fruit, wherein is its seed, after its kind; and God saw that it was good.  
 13 There was evening and there was morning, the third day.  
 14 Then God Said, "Let there be lights in the firmament of the heaven to separate the day from the night; and let them be for signs, and for seasons, and for days, and years.  
 15 And let them be for lights in the **firmament of the universe** to give light upon the earth; and it was so.  
 16 And God made two great lights, the greater light to rule the day, and the smaller light to rule the night; and the stars also.  
 17 And God set them in the firmament of the heavens to give light upon the earth,  
 18 and to rule over the day and over the night, and to separate the light from the darkness; and God saw that it was good.  
 19 There was evening and there was morning, the fourth day.  
 20 And God Said, "Let the waters bring forth swarms of living creatures, and let **birds** fly above the earth in the open firmament of the heaven.  
 21 And God created enormous creatures, and every living creature that moves, which the waters brought forth abundantly after their kind, and every winged **bird** after its kind; and God saw that it was good.  
 22 And God blessed them, saying, "Be fruitful, procreate, and fill the waters in the seas, and let **birds** multiply on the earth.  
 23 There was evening and there was morning, the fifth day.  
 24 Then God Said, "Let the earth bring forth living creatures after their kind, **cattle**, and **creeping things**, and living creatures of the earth after their kind; and it was so.

## GENESIS

## CHAPTER ONE

1 In the beginning God created the heavens and the earth.  
 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.  
 3 Then God Said, "Let there be light"; and there was light.  
 4 God saw that the light was good; and God separated the light from the darkness.  
 5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day.  
 6 Then God Said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."  
 7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.  
 8 God called the expanse **heaven**. And there was evening and there was morning, a second day.  
 9 Then God Said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so.  
 10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.  
 11 Then God Said, "Let the earth sprout vegetation, **plants yielding seed**, and fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so.  
 12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.  
 13 There was evening and there was morning, a third day.  
 14 Then God Said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;  
 15 and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so.  
 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.  
 17 God placed them in the expanse of the heavens to give light on the earth,  
 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.  
 19 There was evening and there was morning, a fourth day.  
 20 Then God Said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."  
 21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.  
 22 God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."  
 23 There was evening and there was morning, a fifth day.  
 24 Then God Said, "Let the earth bring forth living creatures after their kind: **cattle** and **creeping things** and **beasts of the earth** after their kind"; and it was so.

## GENESIS

## CHAPTER ONE

The **Alpha** from the Alpha and Omega statement by Messiah at the end of the Bible. Jesus as the **Very** Word of God is the **Beginning** and the End of everything created.

**God Spirit Said** = Godhead of Father, Spirit and Word in the first three verses of the Bible. (Lamsa regrettably does not use quotation marks anywhere in his text)

That is a revolving earth in the Presence of YAHWEH. (There is no sun moon or stars yet). It is good to be in the Presence of God, the Daystar of 2Peter 1:19. His Word is Truth - Light. Firmament equates better to atmosphere than expanse.

Water above that fall down as rain and water below that rises up as in rivers or floods. 'God Said' as His Authoritative Word 'and it was so' is the Work of His Holy Spirit in Power. This is a clearer example of Peshitta. Not to confuse God's Spiritual Presence with the atmosphere in the mind of the reader, Lamsa's Aramaic uses the word, 'sky

**Progenitor cell, (first cell) genetic information as 'seed'** is produced by mature plants, animals and people. It is prescriptive information for physical outcome. There is no evolution in a co-dependence of genetic information. The complexity of this information as seen in identical twins for example cannot happen by chance. Darwin was an ignorant racist fool and we live in a very foolish world.

'firmament of the heaven' as opposed to the firmament **sky** (1:8) denotes the greater expanse of the universe. There is no such clear distinction in the NASB.

Lamsa's '**fowl**' is less applicable the NASB bird.

Prehistoric dinosaurs probably fresh water creatures that did not survive the Great Flood.

<p>25 And God made the living creatures of the earth after their kind, and the cattle after their kind, and everything that creeps upon the earth after its kind; and God saw that it was good.</p> <p>26 Then God Said, 'Let <b>Us</b> make man in <b>Our</b> image, after <b>Our</b> likeness; and let them have dominion over the fish of the sea, and over the <b>birds</b> of the air, and over the cattle, and over all the wild creatures of the earth, and over every creeping thing that creeps upon the earth.</p> <p>27 So God created man in <b>His</b> own image, in the image of God <b>He</b> created him; male and female <b>He</b> created them.</p> <p>28 And God blessed them, and God Said to them, 'Be fruitful,., procreate, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the <b>living things</b> that move upon the earth.</p> <p>29 And God Said, 'Behold, I have given you every plant yielding seed, which is upon the face of all the earth, and every tree which bears fruit yielding seed; to you it shall be for food.</p> <p>30 And to every beast of the earth, and to every bird of the air, and to everything that creeps upon the earth, wherein there is life, I have given every green plant for food; and it was so.</p> <p>31 And God saw everything that He had made, and, behold, it was very good and there was evening and there was morning, the sixth day.</p>	<p>25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.</p> <p>26 Then God Said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."</p> <p>27 God created man in His own image, in the image of God He created him; male and female He created them.</p> <p>28 God blessed them; and God Said to them, "Be fruitful and multiply, and fill the earth, and <b>subdue</b> it; and rule over the fish of the sea and over the birds of the sky and over <b>every living thing</b> that moves on the earth."</p> <p>29 Then God Said, "'Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;</p> <p>30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.</p> <p>31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.</p>	<p>'dominion' as opposed to the NASB 'rule' is a stronger term for spiritual elevation above the animals as reflecting God's moral character not creative power. All creatures reflect God's creativity. Only man is given the moral obligation to love and serve God by the Commandment, (2:16). Lamsa has missed the capitalization of the <b>Us</b> and the <b>Our</b> to reflect the Deity of the Godhead here, as he does for the <b>He</b> and <b>His</b> etc. The NASB doesn't.</p> <p>Procreation is an affirmative Command, instinctive to all creation including Man and Woman, but to subdue the earth intimates another countering force of wildness. It's a practical impossibility for one man to subdue and have dominion over every living thing that moves on the face of the earth. It is essential then that the wildness of natural creation is submissive to his presence through procreation. Jesus in His physical presence as the 'second Adam' had command of wind, sea and storm.</p> <p>Man was made to be a vegetarian without any taste for flesh. It was after the Great Flood that God enlarged man's appetite according to need.</p> <p>There were no carnivores in the original creation. Life cycle and death of course, by the Father's Almighty Hand, but no meat eating.</p>
<p><b>CHAPTER TWO</b></p> <p>1 <b>Thus</b> the heavens and the earth were finished, and all the host of them.</p> <p>2 <b>So before the seventh day</b> began, God, finished His works which He had made; and He rested on the seventh day from all His works which He had made.</p> <p>3 So God blessed the seventh day, and sanctified it; because in it He had rested from all His works which God created and made.</p> <p>4 These are the generations of the heavens and of the earth when they were created, in the day that <b>YAHWEH</b> God made the heavens and the earth.</p> <p>5 And all the trees of the field were not yet in the ground, and every plant of the field had not yet sprung up; for <b>YAHWEH</b> God had not caused it to rain upon the earth, and there was no man to fill the ground.</p> <p>6 But a <b>powerful spring</b> gushed out of the earth, and watered all the face of the ground.</p> <p>7 And <b>YAHWEH</b> God formed Adam out of the soil of the earth, and breathed into his nostrils the breath of life; and man became a living being.</p> <p>8 And <b>YAHWEH</b> God planted a garden eastward in Eden; and there He put the man whom He had formed.</p> <p>9 And out of the ground <b>YAHWEH</b> God made 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 the knowledge of good and evil.</p>	<p><b>CHAPTER TWO</b></p> <p>1 Thus the heavens and the earth were completed, and all their hosts.</p> <p>2 <b>By the seventh day God</b> completed His work which He had done, and He rested on the seventh day from all His work which He had done.</p> <p>3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.</p> <p>4 This is the account of the heavens and the earth when they were created, in the day that the <b>LORD</b> God made earth and heaven.</p> <p>5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the <b>LORD</b> God had not sent rain upon the earth, and there was no man to cultivate the ground.</p> <p>6 But a <b>mist</b> used to rise from the earth and water the whole surface of the ground.</p> <p>7 Then the <b>LORD</b> God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.</p> <p>8 The <b>LORD</b> God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.</p> <p>9 Out of the ground the <b>LORD</b> God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and <b>the tree of the knowledge of good and evil.</b></p>	<p><b>CHAPTER TWO</b></p> <p>Original formatting gives each word at the beginning of a chapter as all caps. Needs a fix. The Hebrew ששִׁי <b>sixth</b> does not equate to שְׁבִיעִי <b>seventh</b> so straight away we see the Aramaic Peshitta as not a literal 'word for word' translation (as is no translation). The insertion of the 'sixth day' here is to leave the Gentile reader no room to manoeuvre away from an every seven day fellowship meeting to commune with one another and with God. 'The Sabbath was made for man' Jesus says. God rested 'with' and 'for' His man on the seventh day. Messiah is our Sabbath rest – We ought to abide in Him as He abides in us as His Body together every seven days regardless of what day.</p> <p>Here begins the English insertion of all caps 'the LORD' in place of God's Name – YAHWEH. So as to be easily identified the Name will remain in all caps. By giving us a Word as a name for us to use for Him, we are instructed as to His Person – that He is who He is – THE GREAT I AM and there is no other. There is only One God, One Word and One Spirit.</p> <p>תִּצְדֵּד <b>mist</b>, only used twice in the Hebrew text. What began as a mist (v6) became perhaps a fountain and then a river (v10) as a logical sequence of events.</p> <p>God suscitates the first man by His Spirit with his first breath that flows on to all mankind as He would have done for all the animals as well.</p> <p>Unique to man, by the same outward exhalation of God's Spirit through Voice He Commands the man to not eat of the tree of the knowledge of Good and Evil. (2:17) This activity of a God given conscience is the source of life and relationship to God when</p>

<p>10 And a river flowed out of Eden to water the garden; and from there it divided and became into four heads.</p> <p>11 The name of the first is Pishon; it is the one which encircles the whole land of Havilah, where there is gold;</p> <p>12 and the gold of that land is good; there is also beryllium and the onyx stone.</p> <p>13 The name of the second river is Gihon, the one which encircles the whole land of <b>Ethiopia</b>.</p> <p>14 The name of the third river is <b>Deklat</b> (Tigris); it is the one which flows east of Assyria and the fourth river is the Euphrates.</p> <p>15 And YAHWEH God took the man, and put him in the garden of Eden to cultivate it and to keep it.</p> <p>16 And YAHWEH God Commanded the man, saying, 'Of every tree of the garden you may freely eat;</p> <p>17 But of the tree of the knowledge of good and evil, you shall not eat; for in the day that you eat of it you shall surely die.</p> <p>18 Then YAHWEH God Said, 'It is not good that the man should be alone; I will make him a helper who is like him.</p> <p>19 And out of the ground YAHWEH God formed every beast of the field, and every bird of the air; and brought them to Adam to see what he would call them; and whatever Adam called every living creature, that was its name.</p> <p>20 And Adam gave names to all cattle, and to all birds of the air, and to all wild creatures; but for Adam there was not found a helper who <b>equated to him</b>.</p> <p>21 So YAHWEH God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the place with flesh in its stead;</p> <p>22 And of the rib which YAHWEH God had taken from Adam He made a woman, and brought her to Adam.</p> <p>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.</p> <p>24 Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.</p> <p>25 And they were both naked, Adam and his wife, and were not ashamed.</p>	<p>10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.</p> <p>11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.</p> <p>12 The gold of that land is good; the bdelium and the onyx stone are there.</p> <p>13 The name of the second river is Gihon; it flows around the whole land of <b>Cush</b>.</p> <p>14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.</p> <p>15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.</p> <p>16 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;</p> <p>17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."</p> <p>18 Then the LORD God Said, "It is not good for the man to be alone; I will make him a helper suitable for him."</p> <p>19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.</p> <p>20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper <b>*suitable for him</b>.</p> <p>21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.</p> <p>22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.</p> <p>23 The man 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."</p> <p>24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.</p> <p>25 And the man and his wife were both naked and were not ashamed.</p>	<p>obeyed. It is the sentence of death to him if he disobeys.</p> <p><b>'Ethiopia'</b> would have been the current name for the region described in Hebrew as <b>'Cush'</b> at the time the Peshitta was translated. This gives another example of simplification for understanding.</p> <p><b>Deklat is the current name in Aramaic for the Tigris?</b></p> <p>God's man is a working man, not as a rich man or a slave man but one who works and reaps the reward of his labour.</p> <p>The first Command is affirmative... 'Do'. The second Command is a negative, 'Don't</p> <p>The negative Command gives the innocent man the ability and the freedom of choice to obey God. Both the freedom and the ability to obey are two pre-requisites for love. God is an eternal, Spiritual, Living Being and His Eternal Word gives eternal Spiritual life. Likewise the Death Sentence as the very Word of God is eternal as well. God is saying to His man that if you contradict this Command you will become like animals.</p> <p>God's man is a working man and as a Spiritual man working with God in naming His creatures.</p> <p>*NASB has a note: Lit: <b>'corresponds to'</b> Perhaps <b>'equates to'</b> in today's English is what Lamasa is reaching for.</p> <p>The ability to name gives authority. God names man, man names the creatures and finally his wife who shares in his governorship of God's creation as being one flesh with her man.</p> <p>They were comfortable as naked in a perfect climate. They were comfortable as naked alone together but most importantly; they were innocent in the sight of God.</p>
<p><b>CHAPTER THREE</b></p> <p>1 Now the serpent was more cunning than all the other wild creatures that YAHWEH God had made. And the serpent said to the woman, 'Truly has God Said that you shall not eat of any tree of the garden?</p> <p>2 The woman said to the serpent, 'We may eat of the fruit of all the trees of the garden;</p> <p>3 But of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat of it, neither shall you touch it, lest you die.</p> <p>4 The serpent said to the woman, You shall not surely die;</p> <p>5 For God knows that in the day you eat of it, your eyes shall be opened, and you shall be like gods, knowing good and evil.</p> <p>6 So when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and that the tree was delightful to look at, she took of the fruit thereof, and did eat, and she also gave to her husband with her; and he did eat.</p> <p>7 Then the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.</p> <p>8 They heard the Voice of YAHWEH God walking in the garden in the cool of the day; and</p>	<p><b>CHAPTER THREE</b></p> <p>1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God Said, 'You shall not eat from any tree of the garden?'"</p> <p>2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;</p> <p>3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"</p> <p>4 The serpent said to the woman, "You surely will not die!</p> <p>5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."</p> <p>6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.</p> <p>7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.</p> <p>8 They heard the sound of the LORD God walking in the garden in the cool of the day, and</p>	<p><b>CHAPTER THREE</b></p> <p>Satan becomes incarnate in the wildest of animals with evil intent.</p> <p>With evil intent Satan questions the character of God's Word of 'Command' by Whom God gives the freedom for man and woman to love God and live forever. In their innocence they live by faith in this Word through simple obedience to love one another and be loved by God the Father.</p> <p>As 'the father of lies' Satan now manifest evil and directly contradicts the Truth of God's Word as the just 'Sentence of Death'.</p> <p>To covet what is not your own, the lust of the eyes, of the flesh and the pride of life is the same old formula of Satanic deception. She was deceived and made the Devil word the god of her conscience. The man has rebelled as the direct recipient of the Word of Truth.</p> <p>They were now naked in the sight of God in their loss of innocence, in the eyes of Satan too, who now as 'god' - exercises the power of death against God's man and woman. They have become like animals with a terminus life and in Spiritual death. They are also naked in their own sight with the loss of right standing before God their Creator. Satan as the</p>

<p>Adam and his wife hid themselves from the Presence of YAHWEH God among the trees of the garden.</p> <p>9 And YAHWEH God called to Adam, and said to him, "Where are you, Adam?"</p> <p>10 And he said, 'I heard <b>Your Voice</b> in the garden, and when I saw that I was naked, I hid myself.</p> <p>11 And YAHWEH God Said to him, "Who told you that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?"</p> <p>12 And Adam said, "The woman whom you gave to be with me, she gave me of the fruit of the tree, and I ate.</p> <p>13 And YAHWEH God Said to the woman, "What is this that you have done? And the woman said, "The serpent deceived me, and I ate.</p> <p>14 And YAHWEH God Said to the serpent, "Because you have done this thing, cursed are you above all cattle, and above all beasts of the field; on your belly shall you go, and dust shall you eat all the days of your life;</p> <p>15 And I will put enmity between you and the woman, and between your posterity and her <b>Seed</b>; her Seed shall crush your head under foot, and you shall strike Him in His heel.</p> <p>16 To the woman He said, 'I will greatly multiply your pain and your conception; in pain you shall bring forth children, and you shall be dependent on your husband, and he shall rule over you.</p> <p>17 And to Adam He said, 'Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, "You shall not eat of it, cursed is the ground for your sake; in sorrow shall you eat the fruits of it all the days of your life;</p> <p>18 Thorns also and thistles shall it bring forth to you; and you shall eat the plants of the field;</p> <p>19 In the sweat of your face shall you eat bread, until you return to the ground; out of it you were taken; for dust you are, and to dust shall you return.</p> <p>20 So Adam called his wife's name Eve because she was the mother of all living.</p> <p>21 And YAHWEH God made for Adam and for his wife coats of skin, and clothed them.</p>	<p>the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.</p> <p>9 Then the LORD God called to the man, and said to him, "Where are you?"</p> <p>10 He said, "I heard <b>the sound</b> of You in the garden, and I was afraid because I was naked; so I hid myself."</p> <p>11 And He said, "'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"</p> <p>12 The man said, "'The woman whom You gave to be with me, she gave me from the tree, and I ate."</p> <p>13 Then the LORD God Said to the woman, "What is this you have done?" And the woman said, "'The serpent deceived me, and I ate."</p> <p>14 The LORD God Said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;</p> <p>15 And I will put enmity Between you and the woman, And between your seed and her <b>Seed</b>; He shall bruise you on the head, And you shall bruise him on the heel."</p> <p>16 To the woman He said, "'I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."</p> <p>17 Then to Adam He said, "'Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life.</p> <p>18 "Both thorns and thistles it shall grow for you; And you will eat the plants of the field;</p> <p>19 By the sweat of your face You will eat bread, Till you return to the ground, 'Because from it you were taken; For you are dust, And to dust you shall return."</p> <p>20 Now the man called his wife's name Eve, because she was the mother of all the living.</p> <p>21 The LORD God made garments of skin for Adam and his wife, and clothed them.</p>	<p>accuser of man and woman is now able to indefinitely usurp God's authority based on a continuity of accusation. In dividing man against God, he has God divided against His own character as both perfectly loving of the man and being perfectly just in judgment of him as well.</p> <p>The heart cry of God continues all the way to the Cross of Messiah where the Very Word of God hangs between the love and justice of God en behalf of man. After the cross the Commandment returns for all men everywhere to repent, that is to turn from sin to right relationship with God as God for eternal life. Free will is restored as is love and righteousness.</p> <p>The 'sound of God' in context is His Voice (v9). Naked here means loss of innocence.</p> <p>Who told you... God is looking for a third party in their fall from innocence. There is someone else in the relationship of Man, Woman and Almighty God – Satan the gawking Accuser and it is accusation that robs man and woman of their innocence.</p> <p>Man wrongly blames the woman for his rebellion and disobedience although her elevation to 'self godhood' set their relationship at naught.</p> <p>The woman rightly blames the snake and the Deceiver that possess it.</p> <p>Nothing could have been more subtle or crafty than a legged snake. But more crafty than other animals for what reason? It wasn't for hunting other animals for food, as vegetation was the order of the day for all animals and God called all that he had made, 'very good'. There is something more here. One of the grandeurs of creation is the competitive nature of wild animals in their pursuit of food and this is where craftiness rightly belongs. This nature and grandeur was the activity of Lucifer before the fall. But there is also another 'spirit' at work here. Craftiness is also useful in the evasion of someone called 'Death' and it is Satan and Death in their entrapment of man who are the enemies of God's Word here. Their opposition to being subdued by man in the taming of all the earth is the essential ingredient of their rebellion and the object of it.</p> <p>Now God speaks to both snake in the natural sense and the Deceiver in the spiritual sense. God never stops talking to the snake and the craft of Satan the belies it. The Promise of saving man from sin, crushing the rebellion of Satan and Death is in the context of judgment against the Deceiver. The Promise given in man's sinful estate restores the relationship of trust in God, that the Command was to him in his innocence. The 'Promised' Messiah would come and bring salvation to the world.</p> <p>The woman will now pay a price in childbirth that in her innocence was never to have been the case, For her part in so easily being deceived and the suffering that would now come on her posterity she must in her sinful estate go through great effort and suffering to appreciate the children that come from birth.</p> <p>Man has now left the ease of a loving innocent relationship to YAHWEH and entered into the animal world of competitive struggle. The ground is Cursed because of Adam whose nature is now contrary to it's natural bounty. Futility and vexation of spirit are his constant reminders of the God who loved him, whose Word he has forsaken must someday come and remedy the destruction of the planet. The day you eat thereof as the day you die is deferred to another day when the Very Word of Death Sentence becomes flesh and is sentenced to death in Adam's place.</p> <p>The mother of all the living she was... and would one day be in the resurrection of God's Word as the fulfilled Promise of grace and mercy.</p> <p>The first sacrifice of animal life to cover the loss of man and woman's innocence from the constant accusing gaze of Satan, and first indication as to how the Seed of the Woman, (the Promise) would provide a righteous covering for all who would believe in Him.</p>
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<p>22 Then YAHWEH God Said, 'Behold, the man has become like one of <b>Us</b>, 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 forever;</p> <p>23 Therefore YAHWEH God sent him forth from the garden of Eden, to till the ground from where he was taken.</p> <p>24 So YAHWEH God drove out the man; and He placed at the east of the garden of Eden Cherubim, and a <b>Flaming Sword</b> which turned every way, to guard the path to the tree of life.</p>	<p>22 Then the LORD God Said, "'Behold, the man has become like one of <b>Us</b>, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever'—</p> <p>23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.</p> <p>24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life</p>	<p>NASB correctly acknowledges the internal discussion of the Godhead in context of the first chapter of creation. God is perfect in love and justice. He knows evil to the exclusion of it from His Kingdom. Hatred is excluded by Love. Sin is excluded by Justice. Man is excluded by God from His previous habitation of sinless perfection but not from His Presence that the Promise, if believed by faith, maintains. If man attained the Tree of Life as a sinful man his genetic existence on earth would be an eternal living hell.</p> <p>This is the sad summary of sinful man's fallen condition. The Word that gave him genetic physical presence in a material universe, (CREATIVE COMMAND); that gave him perfect conscience for the free-will to love and be loved, (COMMANDMENT OF LAW); the prophetic Word if man disobeyed (DEATH SENTENCE); the Word that straightens the natural degrading direction of sinful behaviour, (CURSE); the Word that recovers the relationship of the couple to God through faith, (PROMISE); is now the Word that drives them out of the Garden and forbids entry as a Flaming Sword, (EXCLUSION). The same Word of God that put them to shame, covers their naked shame, (RECONCILIATION).</p> <p><b>GOSPEL SUMMARY:</b> HOW CAN A JUST AND RIGHTEOUS JUDGE AS A GOD OF PERFECT LOVE FORGIVE THE INJUSTICE AND HATRED OF SINFUL MANKIND? GENESIS ONE TO THREE SHOWS WHAT MUST BE DONE AND HERE'S HOW GOD DID IT... God the Father sent us His Son, His Word the CREATIVE COMMAND who comes in the flesh of a man (His Name is Jesus) to lay claim to what the first man lost and that is rightfully His, that is to say - all of creation including all men and all women. He then as the COMMANDMENT OF LAW that condemns all flesh to death, is in His flesh, condemned in our place. The DEATH SENTENCE on all flesh is sentenced to death, again in our place and the CURSE of God on all mankind becomes accursed, hanging naked on a Cross. The Word that shames us bears our shame. God buries the LAW that finds us guilty. In his sinless, innocent death He defeats all Satanic accusation and in His resurrection as the PROMISE He defeats Death and the Grave. He, as the Word of EXCLUSION from God's Presence, is now RECONCILIATION to Life. He is now the COMMAND of God to all men everywhere to repent and be saved. Come unto Me all you who are heavy laden. He has borne our sin for us. The Blameless Word (who gave us the ability to choose good over evil in the first place) has become the Blameless Lamb of God and taken the blame for man's sin. (The sinless Lamb has become sin for us). His Name is Jesus Messiah, Adonai, the Very Word of God and He will save His people from their sin, from Satan and from Death.</p>
<p><b>CHAPTER FOUR</b></p> <p>1 And Adam <b>had relations with his wife Eve</b>; and she conceived, and bore Cain, and said, 'I have gotten a man <b>for</b> YAHWEH.</p> <p>2 And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.</p> <p>3 And in the course of time it came to pass that Cain brought of the fruit of the ground as an offering to YAHWEH.</p> <p>4 And Abel also brought of the first-born of his flock and of the fatlings thereof. And YAHWEH was pleased with Abel and with his offering;</p> <p>5 But with Cain and with his offering He was not pleased. So Cain was exceedingly displeased, and his countenance was dejected.</p> <p>6 And YAHWEH said to Cain, 'Why are you displeased? and why is your countenance sad?</p>	<p><b>CHAPTER FOUR</b></p> <p>1 Now the man <b>had relations</b> with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild <b>with the help</b> of the LORD."</p> <p>2 Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.</p> <p>3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.</p> <p>4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;</p> <p>5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.</p> <p>6 Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"</p>	<p><b>CHAPTER FOUR</b></p> <p>NASB's '<b>with the help</b>' is an insertion of the translator's understanding. 'for' Aramaic; 'through' Septuagint Greek and 'of' Massoretic Hebrew. All are true but what is contextually implied? Eve is obeying the Command to be fruitful and multiply so the Aramaic is correct in this sense. She has done this for God. Cain is obeying the Command of God to till the earth while Abel in obedience to the Command is subduing the earth by taming animals.</p> <p>Cain's offering is sacrificial but not at the cost of life as it does not typify the day deferred for the 'Sentence of Death'.</p> <p>Abel's offering rightly represents the need for a substitute for the Sentence of Death as invoked by the Law. Abel has learnt from the sacrifice of the animal by God for his parent's clothing. Abel has rightly prefigured God's sacrifice of His Word.</p> <p>Cain values God's approval but on the basis of his work in offering, not the work of God in one day offering up His Son.</p> <p>God values Cain's presence and reasons with him</p>



<p>7 Behold, if you do well, shall you not be accepted? and if you do not well, sin lies at the door. <b>You should return to your brother, for he will not resist you.</b></p> <p>8 <b>And Cain said to Abel his brother, 'Let us go to the plain;</b> and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.</p> <p>9 And YAHWEH said to Cain, 'Where is Abel your brother? And he said, 'I do not know. Am I my brother's keeper?</p> <p>10 And YAHWEH said, 'What have you done? The voice of your brother's blood cries to me from the ground.</p> <p>11 And from henceforth, you are cursed from <b>the earth, which has opened its mouth to receive your brother's blood from your hand;</b></p> <p>12 When you fill the ground, it shall no more yield to you its strength; a fugitive and a wanderer shall you be on the earth.</p> <p>13 And Cain said to YAHWEH, 'My transgression is too great to be forgiven.</p> <p>14 Behold, you have driven me out this day from the face of the land; and <b>from Your Face shall I be hidden;</b> and I shall be a fugitive and a wanderer on the earth; and it shall come to pass, that whoever finds me shall slay me.</p> <p>15 And YAHWEH said to him, 'It shall not be so; whoever slays Cain, vengeance shall be taken on him sevenfold. And YAHWEH set a mark upon Cain, so that anyone who may find him should not kill him.</p> <p>16 And Cain went out from the Presence of YAHWEH, and dwelt in the land of Nod, on the east of Eden.</p> <p>17 And Cain had relations with his wife; and she conceived, and bore Enoch; and he started to build a village, and named the village after the name of his son, Enoch.</p> <p>18 And to Enoch was born Irad; and Irad fathered Mehujael; and Mehujael fathered Methusael; and Methusael fathered Lamech.</p> <p>19 And Lamech took two wives: the name of the one was Adah, and the name of the other Zillah.</p> <p>20 And Adah bore Jabal, who was the father of those who dwell in tents, and are owners of cattle.</p> <p>21 And his brother's name was Jubal; he was the father of all those who play the guitar and harp.</p> <p>22 And Zillah also bore Tubal-cain, a craftsman in every work of brass and iron; and the sister of Tubal-cain was Naamah.</p> <p>23 And Lamech said to his wives, Adah and Zillah, 'Hear my voice; you wives of Lamech, hearken to my speech; for I have killed a man by wounding him, and a boy by beating him.</p> <p>24 For if Cain is to be avenged sevenfold, then Lamech seventy and sevenfold.</p>	<p>7 "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; <b>and its desire is for you, but you must master it."</b></p> <p>8 <b>Cain told Abel his brother.</b> And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.</p> <p>9 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"</p> <p>10 He said, "'What have you done? The voice of your brother's blood is crying to Me from the ground.</p> <p>11 "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.</p> <p>12 "When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth."</p> <p>13 Cain said to the LORD, "My punishment is too great to bear!"</p> <p>14 "Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."</p> <p>15 So the LORD said to him, "'Therefore whoever kills Cain, vengeance will be taken on him sevenfold.'" And the LORD appointed a sign for Cain, so that no one finding him would slay him.</p> <p>16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.</p> <p>17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.</p> <p>18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methusael, and Methusael became the father of Lamech.</p> <p>19 Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.</p> <p>20 Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock.</p> <p>21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.</p> <p>22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.</p> <p>23 Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me;</p> <p>24 If Cain is avenged sevenfold, "Then Lamech seventy-sevenfold."</p>	<p>Neither the Greek, Aramaic or the Hebrew translators agree on the last phrase. All agree that the subtle craftiness of Satan wants the firstborn of Adam to sin like a snake. <b>The understanding of it comes from a commentator in the New Testament. James 5:6 (NKJV) You have condemned, you have murdered the just; he does not resist you, Hebrews 12:24-25 ...to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. See that you do not refuse Him who speaks... from heaven. Matthew 5:39 But I tell you not to resist an evil person.</b></p> <p><b>God was warning Cain that Abel would not resist violence and that he would allow his blood to be shed as a righteous man rather than return violence for violence. Abel understood the need for sacrifice to effect the Promise that God had made.</b></p> <p>in 'Peshitta' simplification both the Greek Septuagint (300BC) and the Aramaic (100AD) phrase; 'let us go into the field' are the same while the Hebrew Massoretic understanding (980AD) is stifled by not contextualising with the following phrase.</p> <p>God questions Cain as he did his parents. Cain kills like the Devil and now he lies like the Devil who is the father of lies and then he adds to the lie something repugnant – wilful sin, a worldly regret for his own loss without any repentance at all and a total disregard for God's agony over his sin and the life of his own brother. His brother's life blood is calling for vengeance from a just God as does all innocent life killed without mercy. Notice the figurative nature of 'the ground'. from dust we are made and to dust we return. The ground is our grave and opens it's mouth for the soul of Abel. It is as if the very ground is repelled at what Cain has done and cursed him refusing to yield it's strength to him, offering only it's surface for his vagrancy and wanderings.</p> <p>'My transgression' מִי אֲוֹנִי in Hebrew, is correct, not 'my punishment' as in most other translations. the Aramaic and the Greek translations agree and both qualify the simple understanding that 'the bearing of it' means 'to be forgiven'. Cain had committed a crime that would exclude him from God's Presence. It could not share in the hope of the Promise for forgiveness that would bring mercy because he had shown no mercy to his brother without any repentance.</p> <p>The word for Cain's name can also mean 'spear' and this may have been the mark upon him. The death penalty is not invoked here and would not be lawful until after Noah's flood to curb violence.</p> <p>Note that phrase, 'from you're face' (14) is the exclusion from God's Presence in (16). So now there are the Sons of God by faith in the Promise in the Presence of God and there are now to be the sons and daughters of men that exist outside the Presence of God. Adam and Eve lived by faith in the Presence of God as forgiven sinners, looking for the realization of the Hope given them by the Promise.</p> <p>Cain's wife was most probably a niece or sister who has been excluded from the Presence of God for unknown reasons. The word, 'city' by NASB is presumptuous, village would better define the agricultural population of the day.</p> <p>NASB's translation here is a little out of step with all other translations of the Hebrew text. The Aramaic, 'Peshitta' understanding is probably most correct.</p> <p>Senseless escalation of violence by the time the son of Cain's grandson is old enough to be</p>
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<p>25 And Adam had relations with his wife Eve again; and she conceived and bore a son, and called his name Seth; For God, she said, 'has given me another offspring instead of Abel, whom Cain slew.</p> <p>26 And to Seth also there was born a son; and he called his name Enosh. Then men began to call upon the Name of YAHWEH.</p>	<p>25 Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel, for Cain killed him."</p> <p>26 To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.</p>	<p>married and beat a boy to death. God was the one who would have avenged Cain's death. Lamech is threatening tribal war.</p> <p>The historic panorama returns to focus again on the first couple. Eve suddenly has no sons. Abel is dead and Cain is banished. Seth is the reestablishment of the 'Promise'.</p> <p>All who call upon the Name of YAHWEH will be saved – and all who call upon the Name must turn away from wickedness. YAHWEH'S Presence is open to all comers but the conditions are eternal – faith and repentance. Cain and Lamech had neither.</p>
<p><b>CHAPTER FIVE</b></p> <p>1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God created He him;</p> <p>2 Male and female He created them; and God blessed them, and called their name <b>Adam</b>, in the day when they were created.</p> <p>3 And Adam lived a hundred and thirty years, and fathered a son in his own likeness, after his image; and called his name Seth;</p> <p>4 And Adam lived after he had fathered Seth eight hundred years; and he fathered other sons and daughters.</p> <p>5 So then all the days that Adam lived were nine hundred and thirty years, and he died.</p> <p>6 And Seth lived a hundred and five years, and fathered Enosh;</p> <p>7 And Seth lived after he fathered Enosh eight hundred and seven years, and fathered other sons and daughters;</p> <p>8 And all the days of Seth were nine hundred and twelve years, and he died.</p> <p>9 And Enosh lived ninety years, and <b>fathered</b> Cainan;</p> <p>10 And Enosh lived after he fathered Cainan eight hundred and fifteen years, and fathered other sons and daughters;</p> <p>11 And all the days of Enosh were nine hundred and five years, and he died.</p> <p>12 And Cainan lived seventy years, and fathered Mahalalel;</p> <p>13 And Cainan lived after he fathered Mahalalel eight hundred and forty years, and fathered other sons and daughters;</p> <p>14 And all the days of Cainan were nine hundred and ten years, and he died.</p> <p>15 And Mahalalel lived sixty and five years, and fathered Jared;</p> <p>16 And Mahalalel lived after he fathered Jared eight hundred and thirty years, and fathered other sons and daughters.</p> <p>17 And all the days of Mahalalel were eight hundred ninety and five years, and he died.</p> <p>18 And Jared lived a hundred sixty and two years, and he fathered Enoch;</p> <p>19 And Jared lived after he fathered Enoch eight hundred years, and fathered other sons and daughters;</p> <p>20 And all the days of Jared were nine hundred sixty and two years, and he died.</p> <p>21 And Enoch lived sixty and five years, and fathered Methuselah;</p> <p>22 <b>And Enoch found favour in the Presence of God</b> three hundred years after he fathered Methuselah, and fathered other sons and daughters;</p> <p>23 And all the days of Enoch were three hundred sixty-five years;</p> <p>24 <b>And Enoch found favour in the Presence of God</b>, and disappeared; for God took him away.</p> <p>25 And Methuselah lived a hundred eighty-seven years, and fathered Lamech;</p>	<p><b>CHAPTER FIVE</b></p> <p>1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.</p> <p>2 He created them male and female, and He blessed them and named them <b>Man</b> in the day when they were created.</p> <p>3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.</p> <p>4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters.</p> <p>5 So all the days that Adam lived were nine hundred and thirty years, and he died.</p> <p>6 Seth lived one hundred and five years, and became the father of Enosh.</p> <p>7 Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters.</p> <p>8 So all the days of Seth were nine hundred and twelve years, and he died.</p> <p>9 Enosh lived ninety years, and <b>became the father</b> of Kenan.</p> <p>10 Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had other sons and daughters.</p> <p>11 So all the days of Enosh were nine hundred and five years, and he died.</p> <p>12 Kenan lived seventy years, and became the father of Mahalalel.</p> <p>13 Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had other sons and daughters.</p> <p>14 So all the days of Kenan were nine hundred and ten years, and he died.</p> <p>15 Mahalalel lived sixty-five years, and became the father of Jared.</p> <p>16 Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had other sons and daughters.</p> <p>17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died.</p> <p>18 Jared lived one hundred and sixty-two years, and became the father of Enoch.</p> <p>19 Then Jared lived eight hundred years after he became the father of <b>Enoch</b>, and he had other sons and daughters.</p> <p>20 So all the days of Jared were nine hundred and sixty-two years, and he died.</p> <p>21 <b>Enoch</b> lived sixty-five years, and became the father of Methuselah.</p> <p>22 Then <b>Enoch walked with God</b> three hundred years after he became the father of Methuselah, and he had other sons and daughters.</p> <p>23 So all the days of Enoch were three hundred and sixty-five years.</p> <p>24 <b>Enoch walked with God</b>; and he was not, for God took him.</p> <p>25 Methuselah lived one hundred and eighty-seven years, and became the father of Lamech.</p>	<p><b>CHAPTER FIVE</b></p> <p>Man is the meaning of Adam's name and in context with (2:24) Adam and Eve were of one flesh, with one name from God. (It was Adam who named his wife Eve after the fall).</p> <p>Adam was in the image of God by conscience. Cain failed the test and Abel was dead.</p> <p>Conformity of the Aramaic to the Hebrew genealogies and not the Greek Septuagint proves that translation of the Aramaic came from the Hebrew texts and that the Greek exaggeration of time scales was an intentional compromise probably to the Egyptian calendar of genealogies of the day. (300BC)</p> <p>Lamsa's word 'fathered' in this chapter that means 'became the father of' (NASB) is not true to the principle of 'Peshitta' for translation into simple English these days.</p> <p>Enoch 'walked with God' (literal), 'found favour in the Presence of God' (is another example of Peshitta extrapolation so that the Gentile reader does not miss the meaning). Enoch saw current and future events from God's perspective. <i>Jude 1:14-16 (NASB) It was also about these men that <b>Enoch</b>, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, <sup>15</sup> to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."</i> <sup>16</sup> These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.</p>

<p>26 And Methuselah lived after he fathered Lamech seven hundred and eighty-two years, and fathered other sons and daughters;</p> <p>27 And all the days of Methuselah were nine hundred sixty-nine years, and he died.</p> <p>28 And Lamech lived a hundred eighty-two years, and fathered a son;</p> <p>29 And he called his name Noah, saying, 'This one shall comfort us concerning our work and the toil of our hands, because of the ground which YAHWEH has cursed.</p> <p>30 And Lamech lived after he fathered Noah five hundred ninety-five years, and fathered other sons and daughters.</p> <p>31 So then all the days of Lamech were seven hundred seventy-seven years, and he died.</p> <p>32 And Noah was five hundred years old, and Noah fathered Shem, Ham, and Japheth.</p>	<p>26 Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters.</p> <p>27 So all the days of Methuselah were nine hundred and sixty-nine years, and he died.</p> <p>28 Lamech lived one hundred and eighty-two years, and became the father of a son.</p> <p>29 Now he called his name <b>Noah</b>, saying, "<b>This one will give us rest from our work and from the toil of our hands arising from the ground</b> which the LORD has cursed."</p> <p>30 Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters.</p> <p>31 So all the days of Lamech were seven hundred and seventy-seven years, and he died.</p> <p>32 Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.</p>	<p><b>Noah's name means rest or resting place</b> – and could only be applied typologically to the ark in which he floated while all the violent evil-doers of his generation were being dealt with by God in judgment on the ground. There is a natural and spiritual overlap of understanding here, both the natural ground and the curse on it and the combative nature of those who dwell in God's Presence with those who were outside; all those who called on the Name of Yahweh in repentance and faith with those who refused. Enoch and his great grandson Noah were preachers of righteousness and their labour was in the field of salvation of the lost. Their Gospel as outlined was in the first three chapters of Genesis.</p> <p>Ten generations from Adam to Noah. 1558 years from Creation to the birth of Seth.</p>
<p><b>CHAPTER SIX</b></p> <p>1 And it came to pass, when men began to multiply on the face of the earth and daughters were born to them,</p> <p>2 That the sons of God saw that the daughters of men were fair; so they took for themselves wives of all whom they chose.</p> <p>3 Then YAHWEH said, 'My Spirit shall not dwell in opposition to man forever, because he is flesh; let his days be a hundred and twenty years.</p> <p>4 In those days, after the sons of God came unto the daughters of men who then bore children to them, there were despots on earth, 'They were tyrants of great longevity, dictatorial men of great infamy.</p> <p>5 And YAHWEH saw that the wickedness of man was great in the earth, and that every <b>imagination</b> of the intent of his heart was evil continually.</p> <p>6 And YAHWEH was sorry that He had made man on the earth, and it grieved Him in His heart.</p> <p>7 So YAHWEH said, 'I will destroy men whom I have created from the face of the earth; both men and animals, and the creeping things, and the birds of the air; I am sorry that I have made them.</p> <p>8 But Noah found grace and <b>mercy</b> in the eyes of YAHWEH.</p> <p>9 These are the generations of Noah: Noah was a just man and <b>blameless</b> in his days, and God was <b>pleased</b> to have Noah with Him.</p> <p>10 And Noah fathered three sons, Shem, Ham, and Japheth.</p> <p>11 The earth was corrupt in the <b>Presence</b> of God, and the earth was filled with wickedness.</p> <p>12 And God saw that the earth was corrupt; for all flesh had corrupted its way upon the earth.</p>	<p><b>CHAPTER SIX</b></p> <p>1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them,</p> <p>2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.</p> <p>3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."</p> <p>4 The <b>Nephilim</b> were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.</p> <p>5 Then the LORD saw that the wickedness of man was great on the earth, and that every <b>intent</b> of the thoughts of his heart was only evil continually.</p> <p>6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart.</p> <p>7 The LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."</p> <p>8 But Noah found <b>favor</b> in the eyes of the LORD.</p> <p>9 These are the records of the generations of Noah. Noah was a righteous man, <b>blameless</b> in his time; Noah <b>walked</b> with God.</p> <p>10 Noah became the father of three sons: Shem, Ham, and Japheth.</p> <p>11 Now the earth was corrupt in the <b>sight</b> of God, and the earth was filled with violence.</p> <p>12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.</p>	<p><b>CHAPTER SIX</b></p> <p>These are men who have chosen exclusion from God or who were expelled as was Cain.</p> <p>'the sons of God' here are those who dwell in the Presence of God and they are intermingling with unsaved women, just as the Israelites did in Nehemiah's time and just as Christian people do when they marry an unbelieving spouse, leading to apostasy. The Spirit of God here strives with men as it does today on the basis of Gospel preaching to bring an unbeliever to repentance and faith. The natural richness of herbal food and a near perfect environment prior to the Great Flood is the reason for longevity. Due to the diminishing numbers of believers in His Presence and the escalation of violence in the world life span was about to change dramatically as was the environment.</p> <p>The NASB uses the word 'nephilim' untranslated in an almost mystical way. The Aramaic Peshitta and the Greek Septuagint translators use the word 'giants' which is simple but without understanding. The root of the word 'nephilim' is in 'greatly fallen' as 'tyrants'. They were not men of renown in a good sense because God is about to get rid of their violence and the term, 'of old' refers to their longevity which God is about to get rid of as well. Imagine Darwinists like Hitler or Stalin denying the Creator and living for hundreds of years as dictatorial tyrants. (As the world was then just prior to judgment so it is now). This contextual understanding flows into the next verse.</p> <p>The wilful apostasy of the 'sons of God' from God's Presence (4) into the world initiates a downwardly degrading progeny into greater and deeper wickedness.</p> <p>The grief and sorrow of God's heart here is as immeasurable as his love towards His man is deep and can only be relieved by an immeasurable outpouring of wrath in judgment. The violence of man has extended to all of his named dominion as has the regret of God in having made them all. (Violence is defined 1000 years before the Law of Moses as being contrary to God's loving, caring Truthful and creative character; and man's imaging of that Word in his heart, soul, mind and strength).</p> <p>Favour that comes from mercy is <b>grace</b>.</p> <p>Innocent as Adam in the garden is impossible but <b>blameless in his time</b> is.</p> <p>'walked' is literal '<b>pleased</b>' is Peshitta in application and translated thus in the Greek Septuagint as well.</p> <p>NASB's 'sight' here is not literal but implies opinion. The Hebrew is 'before' as literal as found in the Greek Septuagint with the Peshitta as 'Presence' most correct. The earth was filled with wickedness in defiance of God's Presence, 'They were defiant 'to His Face' even</p>

<p>13 So God Said to Noah, "The end of all flesh is come before me; for the earth is full of wickedness through men; and, behold, I will destroy them with the earth.</p> <p>14 Make yourself an ark of gopher wood; make rooms in the ark and daub it without and within with <b>rubber sap</b>.</p> <p>15 And this is how you shall make it; the length of the ark shall be three hundred cubits, (165 metres) the breadth of it fifty cubits, (27.5m) and the height of it thirty cubits, (16.5m) .</p> <p>16 And you shall make a window in the ark, and to the width of a cubit shall you finish it above; and the door of the ark you shall make in its side; with lower, second, and third decks you shall make it.</p> <p>17 And, behold, I will bring a flood of waters upon the earth, to destroy all flesh that has the breath of life in it from under heaven; and everything that is on the earth shall die.</p> <p>18 But I will establish my covenant with you; and you shall enter into the ark, you, and your sons, and your wife, and your sons' wives with you.</p> <p>19 And of every living thing of all flesh, two of every kind bring into the ark, to keep them alive with you; they shall be male and female.</p> <p>20 Of birds after their kind, and of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind shall enter with you, that they may live.</p> <p>21 And you must take a supply of all food that is eaten, and you shall store it by you; and it shall be for food for you and for them.</p> <p>22 So Noah did it; according to all that God commanded him, so did he.</p>	<p>13 Then God Said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.</p> <p>14 "Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with <b>pitch</b>.</p> <p>15 "This is how you shall make it; the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.</p> <p>16 "You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.</p> <p>17 "Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.</p> <p>18 "But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons' wives with you.</p> <p>19 "And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female.</p> <p>20 "Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive.</p> <p>21 "As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them."</p> <p>22 Thus Noah did; according to all that God had commanded him, so he did.</p>	<p>though the Garden of God was in plain view of all.</p> <p>The word 'pitch' here could not have been 'tar' as this was before the formation of tar in the Great Flood. It translates in type as 'blood' in covering and was probably the harvested sap or 'blood' of the rubber tree.</p> <p>This is a huge barge, (135 - 165 metres long 22.5 – 27.5m wide and 13.5 – 16.5m high or nearly 5 storeys).</p> <p>Edible food here is vegetation. All animals are still herbivores.</p>
<p><b>CHAPTER SEVEN</b></p> <p>1 Then God Said to Noah, 'Enter into the ark; you and all your household, for you alone have I considered as righteous <b>before Me</b> in this generation.</p> <p>2 Of all tame animals you shall take with you seven pairs, both males and females; and of the wild beasts that are not tame two pairs, males and females.</p> <p>3 Likewise, of the birds of the air that are tame seven pairs, both males and the females; to keep their posterity alive upon the face of the earth.</p> <p>4 For in seven days I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the earth.</p> <p>5 And Noah did according to all that YAHWEH commanded him.</p> <p>6 And Noah was six hundred years old when the flood of waters came upon the earth.</p> <p>7 And Noah, with his sons and his wife and his sons' wives, went into the ark because of the waters of the flood.</p> <p>8 Of tame animals, and of unclean animals, and of birds, and of everything that creeps upon the earth.</p> <p>9 There went in two and two with Noah into the ark, the males and the females, as God had commanded Noah.</p> <p>10 And it came to pass after seven days that the waters of the flood came upon the earth.</p> <p>11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that very day all the fountains of the great deep burst forth and the <b>windows of heaven</b> were opened.</p> <p>12 The rain fell upon the earth for forty days and forty nights.</p> <p>13 On that same 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 him, into the ark;</p> <p>14 They and every beast after its kind and all the cattle after their kind and every creeping thing that creeps upon the earth after its kind and every bird after its kind, every bird of every sort.</p>	<p><b>CHAPTER SEVEN</b></p> <p>1 Then the LORD said to Noah, "Enter the ark, you and all your household, for you alone I have seen to be righteous <b>before Me</b> in this time.</p> <p>2 "You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;</p> <p>3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.</p> <p>4 "For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made."</p> <p>5 Noah did according to all that the LORD had commanded him.</p> <p>6 Now Noah was six hundred years old when the flood of water came upon the earth.</p> <p>7 Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.</p> <p>8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground,</p> <p>9 there went into the ark to Noah by twos, male and female, as God had commanded Noah.</p> <p>10 It came about after the seven days, that the water of the flood came upon the earth.</p> <p>11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the <b>floodgates of the sky</b> were opened.</p> <p>12 The rain fell upon the earth for forty days and forty nights.</p> <p>13 On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark,</p> <p>14 they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.</p>	<p><b>CHAPTER SEVEN</b></p> <p>'before Me' or 'in My Presence. Noah's righteousness is by repentance and faith in the Promise – the coming Word of God. Noah's 'walk with God' like Enoch before him, was a continuing conformity to the character, will and purpose of YAHWEH.</p> <p>Clean and unclean here is not defined as food or Mosaic Law as a typology of Messiah. It may be that some animals were becoming carnivores. It could mean subdued, (tame) or still wild or it may simply apply to the measure of waste that needed to be cleared or perhaps breeding and therefore food requirements. Because of the difference in the number of pairs it most certainly refers to the compliance of the animal.</p> <p>This is 2454BC and the Biblical calendar is lunar. 17<sup>th</sup> day of the Second Month. The natural force for separation of water above and below in Creation is removed.</p> <p>So begins the timing of the Deluge.</p>

<p>15 They went with Noah into the ark, two and two of all flesh in which there is the breath of life.</p> <p>16 So they that entered, males and females of every living thing went in, as God had commanded him. Then YAHWEH shut him in.</p> <p>17 The flood lasted forty days upon the earth; and the waters increased and bore up the ark so that it was lifted up above the earth.</p> <p>18 The waters prevailed and rose higher upon the earth; and the ark floated on the face of the waters.</p> <p>19 The waters prevailed exceedingly upon the earth; so that all the high mountains under the whole heaven were covered.</p> <p>20 Fifteen cubits above the mountains did the waters prevail; and the mountains were covered.</p> <p>21 And all flesh died that moved upon the earth, both of birds and of cattle and of wild beast and of every creeping thing that creeps upon the earth and every man:</p> <p>22 Everything in whose nostrils was <b>the breath of life</b>, of all that was on the dry land, died.</p> <p>23 And every living thing was destroyed that was upon the face of the ground, both man and animals and the creeping things and the birds of the air; they were destroyed from the earth; and Noah only remained, and those who were with him in the ark.</p> <p>24 The waters prevailed upon the earth a hundred and fifty days.</p>	<p>15 So they went into the ark to Noah, by twos of all flesh in which was the breath of life.</p> <p>16 Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed it behind him.</p> <p>17 Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth.</p> <p>18 The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water.</p> <p>19 The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.</p> <p>20 The water prevailed fifteen cubits higher, and the mountains were covered.</p> <p>21 All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind;</p> <p>22 of all that was on the dry land, all in whose nostrils was the breath of <b>the spirit of life</b>, died.</p> <p>23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.</p> <p>24 The water prevailed upon the earth one hundred and fifty days.</p>	<p>The God who created everything shuts in safety those destined to be saved and shuts out those destined for destruction.</p> <p>The Ark must have been running out lines to anchors for the depth measurements given here.</p> <p>And so the sedimentary rock layers (laid down by water) prevailed over that which is now fossil layers all over the earth from the deepest valley to the highest mountain.</p> <p>נֶשְׁחָמָה neshāmā (puff or breath) not nephesh (spirit)</p> <p>DAY 150</p>
<p><b>CHAPTER EIGHT</b></p> <p>1 And God was mindful of Noah and every living thing and all the animals and all the birds that were with him in the ark; and God made a wind to blow over the earth, and the waters became calm;</p> <p>2 The fountains of the deep and the windows of heaven were closed, and the rain from the sky was restrained;</p> <p>3 The waters receded from the earth gradually; and after the end of a hundred and fifty days the waters abated.</p> <p>4 And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Kardo.</p> <p>5 The waters decreased gradually until the tenth month; on the first day of the tenth month, the tops of the mountains were seen.</p> <p>6 And it came to pass at the end of forty days that Noah opened the window of the ark which he had made;</p> <p>7 And he sent forth a raven which went to and fro, but did not return until the waters were dried up from the face of the earth.</p> <p>8 Then he sent forth a dove from the ark, to see if the waters had abated from the face of the ground;</p> <p>9 But the dove found no resting place for her foot, and she returned to him in the ark, for the waters were still on the face of the whole earth. Then he put forth his hand, and took her, and brought her into the ark with him.</p> <p>10 And he waited yet another seven days; and again he sent forth the dove out of the ark;</p> <p>11 and the dove came back to him in the evening; and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters had subsided from off the earth.</p> <p>12 And he waited yet another seven days, and sent forth the dove; but the dove did not return again to him any more.</p> <p>13 And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.</p> <p>14 And in the second month, on the twenty-seventh day of the month, the earth was dry,</p>	<p><b>CHAPTER EIGHT</b></p> <p>1 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.</p> <p>2 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained;</p> <p>3 and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased.</p> <p>4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.</p> <p>5 The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.</p> <p>6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;</p> <p>7 and he sent out a raven, and it flew here and there until the water was dried up from the earth.</p> <p>8 Then he sent out a dove from him, to see if the water was abated from the face of the land;</p> <p>9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.</p> <p>10 So he waited yet another seven days; and again he sent out the dove from the ark.</p> <p>11 The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.</p> <p>12 Then he waited yet another seven days, and sent out the dove; but she did not return to him again.</p> <p>13 Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.</p> <p>14 In the second month, on the twenty-seventh day of the month, the earth was dry.</p>	<p><b>CHAPTER EIGHT</b></p> <p>Atmospheric pressure normalizes and calms the seas perhaps.</p> <p>DAY 40 AGAIN</p> <p>DAY 150 AGAIN</p> <p>5 MONTHS LATER</p> <p>8 MONTHS LATER</p> <p>9-10 MONTHS LATER</p> <p>11 MONTHS</p>

<p>15 And God spoke to Noah, saying,  16 'Go forth out of the ark, you and your wife and your sons and your sons' wives with you.  17 Bring forth with you every beast of every kind that is with you, both birds and cattle and every creeping thing that creeps on the earth; that they may breed abundantly on the earth and be fruitful and multiply upon the face of the earth.  18 So Noah went forth, and his sons and his wife and his sons' wives with him;  19 Every beast, every domestic animal, and every bird, and whatever creeps upon the earth, after their kinds, went forth out of the ark.  20 Then Noah built an altar to YAHWEH; and took of every tame animal and of every tame bird, and offered burnt offerings on the altar.  21 And YAHWEH smelled the <b>sweet</b> savour; and <b>YAHWEH said in His heart</b>, 'I will not again curse the ground any more for man's sake; for the inclination of man's heart is evil from his youth; neither will I again destroy any more every living thing, as I have done.  22 From henceforth, while the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.</p>	<p>15 Then God spoke to Noah, saying,  16 "Go out of the ark, you and your wife and your sons and your sons' wives with you.  17 "Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth."  18 So Noah went out, and his sons and his wife and his sons' wives with him.  19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.  20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.  21 The LORD smelled the <b>soothing</b> aroma; and <b>the LORD said to Himself</b>, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.  22 "While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease."</p>	<p>12 LUNAR MONTHS AND TEN DAYS = 6 X 29 + 6 X 30 + 10 + 1 = 365 DAYS AS ONE SOLAR YEAR</p> <p>Cleanness is now defined in type to obedience:  'Sweet' is the literal meaning – God is not 'soothed' by the smell of burning meat; and He does not talk to Himself in plain sense either. 'Heart' is literal here. The Word of God that now comes from His Heart is by reason of the sweet smell of sacrifice. God's love is a longsuffering love. The aroma of Messiah on the cross was in love for His enemies to pray to God to forgive those who were killing Him. The Word of God rightly reflected the Image of God the Father in His ordeal upon His cross. Messiah is 'clean' and a sweet aroma to God. Mankind is unclean and has lost the image of God by violence to it, (sin). God suffers man in his sin, but a Day is appointed for finality in judgment by fire and there may be the sweetness of premonition to God here; to one day make an end of sin forever.</p>
<p><b>CHAPTER NINE</b></p> <p>1 And God blessed Noah and his sons, and said to them, 'Be fruitful, procreate, and <b>replenish</b> the earth.  2 The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves upon the earth, and all the fish of the sea; into your hand they are delivered.  3 Every moving thing that is alive shall be food for you; even as the green plant have I given you all things.  4 Only flesh with the life therein, that is, the blood thereof, you shall not eat.  5 And surely your lifeblood will I avenge; of every beast will I avenge it, and at the hand of man; and at the hand of a man and his brother will I avenge the life of man.  6 Whoever sheds the blood of men, by men shall his blood be shed; for man was made in the image of God.  7 As for you, be fruitful, procreate; bring forth abundantly on the earth, and multiply in it.  8 And God spoke to Noah, and to his sons with him, saying,  9 'As for me, behold, I will establish my covenant with you and with your descendants after you;  10 And with every living creature that is with you, the birds, the cattle, and every wild beast of the earth with you; with all that come out of the ark, and with every beast of the earth.  11 And I will establish my covenant with you; so that never again shall all flesh perish by the waters of a flood; neither shall there any more be a flood to destroy the earth.  12 And God Said to Noah, 'This is the sign of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:  13 I set my bow in the clouds, and it shall be for a sign of a covenant between me and the earth.  14 And it shall come to pass, when I bring clouds over the earth, that the bow shall be seen in the clouds;  15 And I will remember my covenant, which is between me and you and every living creature that is with you of all flesh; and the waters shall no more become a flood to destroy</p>	<p><b>CHAPTER NINE</b></p> <p>1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and <b>fill</b> the earth.  2 "The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.  3 "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.  4 "Only you shall not eat flesh with its life, that is, its blood.  5 "Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man.  6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.  7 "As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."  8 Then God spoke to Noah and to his sons with him, saying,  9 "Now behold, I Myself do establish My covenant with you, and with your descendants after you;  10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.  11 "I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."  12 God Said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;  13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.  14 "It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,  15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.</p>	<p><b>CHAPTER NINE</b></p> <p><b>Replenish</b> is appropriate here as in the KJV</p> <p>Fear and dread now implies that animals before the flood and prior to the Satanic cunning having usurped the natural process to subdue the earth, were able to be tamed easily and peaceably, not to the ends of violence as the creation became by Satanic animation and human sinful will.  All genetic constructs were now available to man for food.  Blood is prohibited because it has properties that are not to be shared.  God's solution to man's ever increasing violence is to firstly make animals fearful of man and secondly to institute the death penalty for murder.  Man has a conscience to do good and not evil to procreate life and not kill.</p> <p>This covenant with Noah and his animals is a reproduction of His covenant with Adam and his dominion.</p> <p>The rainbow is a sign of the righteous covenant by God with man for continual procreation:  The rainbow is also a sign of the covenant for God to 'remember' his covenant even when provoked by man's sinfulness:</p>

<p>all flesh.</p> <p>16 The bow shall be in the clouds; and I will look upon it as a remembrance of the everlasting covenant between God and every living creature of all flesh that is upon the earth.</p> <p>17 And God Said to Noah, "This is the sign of the covenant which I have established between me and all the flesh that is upon the earth,</p> <p>18 The sons of Noah who went forth out of the ark were Shem and Ham and Japheth; and Ham is the father of Canaan.</p> <p>19 These three were the sons of Noah; and from them the people spread throughout the earth.</p> <p>20 And Noah began to till the ground; and he planted a vineyard;</p> <p>21 And he drank of its wine, and became drunken; and he was uncovered within his tent.</p> <p>22 And Ham, the father of Canaan, saw the nakedness of his father, and he told his two brothers outside.</p> <p>23 And Shem and Japheth took a mantle and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were backward and they did not see their father's nakedness.</p> <p>24 When Noah awoke from his wine and knew what his younger son had done to him,</p> <p>25 He said, 'Cursed be Canaan; a servant of servants shall he be to his brothers.</p> <p>26 Then he said, 'Blessed be YAHWEH God of Shem; and let Canaan be his servant.</p> <p>27 God shall enrich Japheth, and he shall dwell in the tents of Shem; and Canaan shall be their servant.</p> <p>28 And Noah lived after the flood three hundred and fifty years.</p> <p>29 And all the days of Noah were nine hundred and fifty years, and he died.</p>	<p>16 "When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."</p> <p>17 And God Said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."</p> <p>18 Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.</p> <p>19 These three were the sons of Noah, and from these the whole earth was populated.</p> <p>20 Then Noah began farming and planted a vineyard.</p> <p>21 He drank of the wine and became drunk, and uncovered himself inside his tent.</p> <p>22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.</p> <p>23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.</p> <p>24 When Noah awoke from his wine, he knew what his youngest son had done to him.</p> <p>25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers."</p> <p>26 He also said, "Blessed be the LORD, 'The God of Shem; And let Canaan be his servant.</p> <p>27 "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant."</p> <p>28 Noah lived three hundred and fifty years after the flood.</p> <p>29 So all the days of Noah were nine hundred and fifty years, and he died.</p>	<p>God will look at the rainbow, see natural beauty and overlook unnatural sin to pardon it based on the 'Promise' to come.</p> <p>Wine is not the natural produce of the vine – it has to be made for preserving and drinking. This could have been accidental, it may not have been, 'The man Noah although righteous in God's sight bore the burden of survival and the memory of wholesale violence and of a paradise lost.</p> <p>Ham's sin here is not to cover his father as God had covered the first man. Ham lacked the motivation to cover up and overlook another man's sin. He was ungracious unlike God. Shem and Japheth reflect the image of their Maker.</p> <p>Noah doesn't only curse his grandson here. Servant hood here is the submission of those who are lacking the image of God to those who reflect God's image. Canaan is the child raised by ingratitude and ungraciousness. This universal law here is to reflect the attributes of God and be blessed or be penalized if you don't. God will free children of their parental yoke to sin to prevent an ever increasing level of violence.</p>
<p><b>CHAPTER TEN</b></p> <p>1 Now these are the descendants of the sons of Noah, Shem, Ham, and Japheth; and to them were sons born after the flood.</p> <p>2 The sons of Japheth were Gomer, <b>Mongoloid</b>, Madai, Javan, Tubal, Meshech, and Tiras.</p> <p>3 The sons of Gomer: Ashkenaz, <b>Diphar</b>, and Togarmah.</p> <p>4 The sons of Javan: Elishah, Tarshish, <b>Chind</b>, and Doranim.</p> <p>5 It was from these that the people were divided into the Islands of the Gentiles and their main lands; every one after his language, after their families, in their nations.</p> <p>6 The sons of Ham: Cush, Mizraim, Put, and Canaan.</p> <p>7 The sons of Cush: Sheba, Havilah, Sabtah, Raamah, and Sabtechah. The sons of Raamah: Sheba, and Daran.</p> <p>8 And Cush fathered Nimrod; he began to be a tyrant on the earth.</p> <p>9 He was a mighty hunter before YAHWEH; wherefore it is said, 'Even as Nimrod was a tyrant in defiance of YAHWEH.</p> <p>10 The beginning of his kingdom was <b>Babylon</b>, Erech, Akhar, and Caliah, in the land of Sinar.</p> <p>11 Out of Sinar went forth the Assyrian and built Nineveh, and the city of Rehoboth, and Calah,</p> <p>12 and Resen which lies between Nineveh and Calah; the same is a great city.</p> <p>13 And Mizraim fathered Ludim and Ananim and Lehabim and Naphtuhim</p> <p>14 And Pathrusim and Casluhim (out of whom came the Philistines) and Caphtorim.</p> <p>15 And Canaan fathered Sidon, his first-born, and Heth.</p>	<p><b>CHAPTER TEN</b></p> <p>1 Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.</p> <p>2 The sons of Japheth were Gomer and <b>Magog</b> and Madai and Javan and Tubal and Meshech and Tiras.</p> <p>3 The sons of Gomer were Ashkenaz and <b>Riphath</b> and Togarmah.</p> <p>4 The sons of Javan were Elishah and Tarshish, <b>Kitim</b> and Dodanim.</p> <p>5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.</p> <p>6 The sons of Ham were Cush and Mizraim and Put and Canaan.</p> <p>7 The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan.</p> <p>8 Now Cush became the father of Nimrod; he became a mighty one on the earth.</p> <p>9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter <b>before</b> the LORD."</p> <p>10 The beginning of his kingdom was <b>Babel</b> and Erech and Accad and Calneh, in the land of Shinar.</p> <p>11 From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah,</p> <p>12 and Resen between Nineveh and Calah; that is the great city.</p> <p>13 Mizraim became the father of Ludim and Ananim and Lehabim and Naphtuhim</p> <p>14 and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.</p>	<p><b>CHAPTER TEN</b></p> <p>The Aramaic speaking world was on the trading routes to the far east and this accounts for some more direct place names in the descendants of Noah and will have a profound application in prophetic books later on.</p> <p>Kitim is plural. Kittay is singular and the Russian word for China to this day, English - 'Cathay'</p> <p>'Before' 'in the face of' 'in defiance of' Nimrod was an evil man and God would have resisted him.</p> <p>The Aramaic again inserts the most recent place name for the ancient location.</p>



<p>16 and the Jebusite, the Amorite, the Girgasite,  17 and the Havite, the Arkite, the Sinite,  18 and the Arvadite, the Zemarite, and the Hamathite; and afterward the families of the Canaanites spread abroad.  19 The border of the Canaanites extended from Sidon, which is at the entrance of Gadar, as far as Gaza; which is at the entrance of Sodom, Gomorrah, Admah, and Zeboim, as far as Lasha.  20 These are the sons of Ham, after their families and their languages, in their lands and in their nations.  21 To Shem also, the father of all the children of Eber, the elder brother of Japheth, even to him were children born.  22 The sons of Shem: Elam, Asshur, Arphakhashar, Lud and Aram.  23 The children of Aram: Uz, Hul, Gether, and Mash.  24 And Arphakhashar fathered Shalah; and Shalah fathered Eber.  25 And to Eber were born two sons: the name of the one was <b>Peleg</b>; for in his days the earth was divided; and his brother's name was Joktan.  26 And Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah,  27 Hadoram, Uzal, Diklah,  28 Obal, Abimael, and Sheba,  29 Ophir, Havilah, and Jobab; all these were sons of Joktan.  30 The lands which they inhabited extended from Mesha, which is at the entrance of Sepharvim, a mount in the east.  31 These are the sons of Shem, after their families, their languages, in their lands, after their nations.  32 These are the descendants of the sons of Noah, according to their families, in their nations: and from these the people spread abroad on the earth after the flood.</p>	<p>15 Canaan became the father of Sidon, his firstborn, and Heth  16 and the Jebusite and the Amorite and the Girgashite  17 and the Hivite and the Arkite and the Sinite  18 and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad.  19 The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward Sodom and Gomorrah and Admah and Zeboim, as far as Lasha.  20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.  21 Also to Shem, the father of all the children of Eber, and the elder brother of Japheth, children were born.  22 The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram.  23 The sons of Aram were Uz and Hul and Gether and Mash.  24 Arpachshad became the father of Shelah; and Shelah became the father of Eber.  25 Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan.  26 Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah  27 and Hadoram and Uzal and Diklah  28 and Obal and Abimael and Sheba  29 and Ophir and Havilah and Jobab; all these were the sons of Joktan.  30 Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east.  31 These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.  32 These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.</p>	<p>The 'dividing of the earth' was the national divisions during the Tower of Babel.</p>
<p><b>CHAPTER ELEVEN</b></p> <p>1 Now the whole earth spoke one language and with one manner of speech.  2 And it came to pass, as men journeyed from the east, they found a plain in the land of Shinar; and they settled there.  3 They said one to another, "Come, let us make bricks and burn them with fire. They had bricks for stone, and tar for mortar.  4 Then they said, "Come, let us build ourselves a city, and a tower whose top may reach to heaven; and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth.  5 And YAHWEH came down to see the city and the tower which men were building.  6 And YAHWEH said, "Behold, they are one people, and they have all one language; and they have <b>reasoned</b> to do this thing; and now nothing will prevent them from doing that which they have <b>imagined</b> to do.  7 Come, let us go down, and there divide their language so that they may not understand one another's speech.  8 So YAHWEH scattered them abroad from there upon the face of all the earth; and they ceased from building the city.  9 Therefore they called the name of it Babel; because it was there that YAHWEH confounded the language of all the earth; and from there YAHWEH scattered them upon the face of all the earth.  10 These are the descendants of Shem: Shem was a hundred years old, and fathered Arphakhashar, <b>two years after the flood</b>;</p>	<p><b>CHAPTER ELEVEN</b></p> <p>1 Now the whole earth used the same language and the same words.  2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.  3 They said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar.  4 They said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth."  5 The LORD came down to see the city and the tower which the sons of men had built.  6 The LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they <b>purpose</b> to do will be <b>impossible</b> for them.  7 "Come, let Us go down and there confuse their language, so that they will not understand one another's speech."  8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.  9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.  10 These are the records of the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;</p>	<p><b>CHAPTER ELEVEN</b></p> <p>The beginning of urbanization that has spread cities over the entire earth today. Unfortunately skyscrapers do not get you to Heaven.</p> <p>God's observation of man in his capacity to reason together for a set goal would bring another judgment, as sin always comes to fruition as a result. The current pace of modernity in telecommunications and transport are clear and self evident as to what man is capable of. You can split an atom and make a power station and then develop enough bombs to destroy the world and every one in it. God hates violence. His concerns and actions are justified. Sin is, and always will be, the problem. Reason to achieve what is imagined as possible is the Hebrew intended sense here.</p> <p>The Aramaic reverts to Babel here after identifying it as Babylon in 10:10</p> <p>Gives a definite chronology here for a time fix on the Flood.</p>



<p>11 And Shem lived after he fathered Arphakhashar five hundred years, and fathered other sons and daughters.</p> <p>12 And Arphakhashar lived thirty-five years, and fathered Shalah;</p> <p>13 And Arphakhashar lived after he fathered Shalah four hundred and three years, and fathered other sons and daughters.</p> <p>14 And Shalah lived thirty years, and fathered Eber;</p> <p>15 And Shalah lived after he fathered Eber four hundred and three years, and fathered other sons and daughters.</p> <p>16 And Eber lived thirty-four years, and fathered Peleg;</p> <p>17 And Eber lived after he fathered Peleg four hundred and thirty years, and fathered other sons and daughters.</p> <p>18 And Peleg lived thirty years, and fathered Rau;</p> <p>19 And Peleg lived after he fathered Rau two hundred and nine years, and fathered other sons and daughters.</p> <p>20 And Rau lived thirty-two years, and fathered Serug;</p> <p>21 And Rau lived after he fathered Serug two hundred and seven years, and fathered other sons and daughters.</p> <p>22 And Serug lived thirty years, and fathered Nahor;</p> <p>23 And Serug lived after he fathered Nahor two hundred years, and fathered other sons and daughters.</p> <p>24 And Nahor lived twenty-nine years, and fathered Terah;</p> <p>25 And Nahor lived after he fathered Terah one hundred and nineteen years, and fathered other sons and daughters.</p> <p>26 And Terah lived seventy-five years, and fathered Abram, manor, and Haran.</p> <p>27 Now these are the descendants of Terah: Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.</p> <p>28 And Haran died before his father Terah in his native land, in Ur of the Chaldeans.</p> <p>29 And Abram and Nahor took wives for themselves; 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 Iscah.</p> <p>30 But Sarai was barren; she had no child.</p> <p>31 And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldeans to go to the land of Canaan; and they came as far as Haran, and they settled there.</p> <p>32 The days of Terah were two hundred and five years; and Terah died in Haran.</p>	<p>11 and Shem lived <b>five hundred years</b> after he became the father of Arpachshad, and he had other sons and daughters.</p> <p>12 Arpachshad lived thirty-five years, and became the father of Shalah;</p> <p>13 and Arpachshad lived <b>four hundred and three</b> years after he became the father of Shalah, and he had other sons and daughters.</p> <p>14 Shalah lived thirty years, and became the father of Eber;</p> <p>15 and Shalah lived <b>four hundred and three</b> years after he became the father of Eber, and he had other sons and daughters.</p> <p>16 Eber lived thirty-four years, and became the father of Peleg;</p> <p>17 and Eber lived <b>four hundred and thirty</b> years after he became the father of Peleg, and he had other sons and daughters.</p> <p>18 Peleg lived thirty years, and became the father of Reu;</p> <p>19 and Peleg lived <b>two hundred and nine</b> years after he became the father of Reu, and he had other sons and daughters.</p> <p>20 Reu lived thirty-two years, and became the father of Serug;</p> <p>21 and Reu lived <b>two hundred and seven</b> years after he became the father of Serug, and he had other sons and daughters.</p> <p>22 Serug lived thirty years, and became the father of Nahor;</p> <p>23 and Serug lived <b>two hundred years</b> after he became the father of Nahor, and he had other sons and daughters.</p> <p>24 Nahor lived twenty-nine years, and became the father of Terah;</p> <p>25 and Nahor lived <b>one hundred and nineteen</b> years after he became the father of Terah, and he had other sons and daughters.</p> <p>26 Terah lived seventy years, and became the father of Abram, Nahor and Haran.</p> <p>27 Now these are the records of the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.</p> <p>28 Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.</p> <p>29 Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.</p> <p>30 Sarai was barren; she had no child.</p> <p>31 Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.</p> <p>32 The days of Terah were <b>two hundred and five years</b>; and Terah died in Haran.</p>	<p>Shem's life span post-Flood is half that what was for the pre-Flood patriarchs.</p> <p>Peleg's life during the judgment on Babel and hereafter life spans is halved again.</p>
<p><b>CHAPTER TWELVE</b></p> <p>1 Now YAHWEH said to Abram, 'Depart from your country, and from the place of your birth, and from your father's house, and go to a land that I will show you;</p> <p>2 And I will make of you a great people, and I will bless you, and make your name great; and you shall be a blessing;</p> <p>3 And I will bless those who bless you, and curse those who curse you; and in you shall all the families of the earth be blessed.</p> <p>4 So Abram did as YAHWEH had spoken to him; and Lot went with him; and Abram was seventy-five years old when he departed from Haran.</p> <p>5 And Abram took Sarai his wife and Lot his brother's son and all their possessions which they had gained and the persons that they had gotten in Haran, and they went on their way to the land of Canaan, and to the land of Canaan they came.</p> <p>6 And Abram passed through the land as far as the country of Shechem, and as far as the</p>	<p><b>CHAPTER TWELVE</b></p> <p>1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you;</p> <p>2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;</p> <p>3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."</p> <p>4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.</p> <p>5 Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.</p> <p>6 Abram passed through the land as far as the site of Shechem, to the oak of <b>Moreh</b>. Now</p>	<p><b>CHAPTER TWELVE</b></p>

<p>oak of <b>Mame</b>. The Canaanites were settled then in the land.</p> <p>7 <b>Then YAHWEH</b> appeared to Abram and said to him, "To your descendants will I give this land; and Abram built there an altar to YAHWEH, for He had appeared to him.</p> <p>8 And from there he removed to a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east; and there he built an altar to YAHWEH and called upon the Name of YAHWEH,</p> <p>9 and Abram journeyed, going on still toward the <b>south</b>.</p> <p>10 Now there was a famine in the land; so Abram went down to Egypt to sojourn there; for the famine was severe in the land.</p> <p>11 And it came to pass when he was about to enter into Egypt, he said to Sarai his wife, 'Behold now, I know that you are a woman beautiful to look upon;</p> <p>12 And it shall come to pass, when the Egyptians see you, they will say, 'This is his wife; and they will kill me, but they will spare you.</p> <p>13 Say, therefore, that you are my sister because I will be treated well for your sake; and my life shall be spared because of you.</p> <p>14 And it came to pass when Abram entered Egypt, the Egyptians saw that his wife was very beautiful.</p> <p>15 The <b>princes</b> of Pharaoh also saw her and praised her before Pharaoh; and the woman was taken into Pharaoh's house.</p> <p>16 And Abram was well treated for her sake; and he became the owner of sheep, oxen, and asses, menservants, maidservants, she asses, and camels.</p> <p>17 And YAHWEH afflicted Pharaoh and his household with great plagues because of Sarai, Abram's wife.</p> <p>18 So Pharaoh called Abram, and said to him, 'What is this that you have done to me? Why did you not tell me that she was your wife?</p> <p>19 Why did you say, 'She is my sister, so that I took her for my wife? Now, therefore, here is your wife, take her, and leave the country.</p> <p>20 And Pharaoh charged his men concerning him; and sent him away together with his wife, and all that he had.</p>	<p>the Canaanite was then in the land.</p> <p>7 The LORD appeared to Abram and said, "To your descendants I will give this land." So he built an altar there to the LORD who had appeared to him.</p> <p>8 Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD.</p> <p>9 Abram journeyed on, continuing toward the <b>Negev</b>.</p> <p>10 Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.</p> <p>11 It came about when he came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman;</p> <p>12 and when the Egyptians see you, they will say, 'This is his wife'; and they will kill me, but they will let you live.</p> <p>13 "Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you."</p> <p>14 It came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.</p> <p>15 Pharaoh's <b>officials</b> saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.</p> <p>16 Therefore he treated Abram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.</p> <p>17 But the LORD struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.</p> <p>18 Then Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife?</p> <p>19 "Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go."</p> <p>20 Pharaoh commanded his men concerning him; and they escorted him away, with his wife and all that belonged to him.</p>	<p>Negev means 'south' and again the location name is omitted to give a clear understanding without local knowledge being required.</p> <p>'princes' is correct, (officials is an Americanization)</p> <p>A typology of the Exodus to come.</p>
<p><b>CHAPTER THIRTEEN</b></p> <p>1 And Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the <b>south</b>.</p> <p>2 And Abram was very rich in cattle, in silver, and in gold.</p> <p>3 And he went on his journey from the <b>south</b> as far as Beth-el, to the place where he had pitched his tent at first, between Beth-el and Ai;</p> <p>4 To the place of the altar which he had built there at the first; and there Abram had called upon the Name of YAHWEH.</p> <p>5 And Lot also, who went with Abram, had large flocks, herds, and tents.</p> <p>6 Now the land was not able to support them, that they might dwell together; for their herds were so large that they could not dwell together.</p> <p>7 There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle; and the Canaanites and the Perizzites dwell then in the land.</p> <p>8 And Abram said to Lot, "Let there be no strife between me and you, and between my shepherds and your shepherds; for we are brethren.</p> <p>9 Behold the whole land is before you, separate yourself from me; if you choose the left hand, then I will choose the right hand; or if you depart to the right hand, then I will go to the left.</p> <p>10 And Lot lifted up his eyes, and saw all the land of Jordan, that it was well watered everywhere, before YAHWEH destroyed Sodom and Gomorrah, like the garden of God, like</p>	<p><b>CHAPTER THIRTEEN</b></p> <p>1 So Abram went up from Egypt to the <b>Negev</b>, he and his wife and all that belonged to him, and Lot with him.</p> <p>2 Now Abram was very rich in livestock, in silver and in gold.</p> <p>3 He went on his journeys from the <b>Negev</b> as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai.</p> <p>4 to the place of the altar which he had made there formerly; and there Abram called on the name of the LORD.</p> <p>5 Now Lot, who went with Abram, also had flocks and herds and tents.</p> <p>6 And the land could not sustain them while dwelling together, for their possessions were so great that they were not able to remain together.</p> <p>7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanite and the Perizzite were dwelling then in the land.</p> <p>8 So Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers.</p> <p>9 "Is not the whole land before you? Please separate from me; if to the left, then I will go to the right; or if to the right, then I will go to the left."</p> <p>10 Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah—like the garden of</p>	<p><b>CHAPTER THIRTEEN</b></p> <p>(See 12:9)</p> <p>(See 12:9)</p>

<p>the land of Egypt at the entrance of Zoan.</p> <p>11 Then Lot chose for himself all the land of Jordan; and Lot journeyed east; so they separated as one brother from the other.</p> <p>12 Abram dwelt in the land of Canaan, and Lot dwelt in the villages of the plain, and possessing the land as far as Sodom.</p> <p>13 Now the men of Sodom were exceedingly wicked as sinners <b>in defiance of</b> YAHWEH's Presence.</p> <p>14 And YAHWEH said to Abram, after Lot had separated from him, 'Lift up now your eyes, and look from the place where you are, northward and southward and eastward and westward;</p> <p>15 For all the land which you see, to you will I give it, and to your <b>Seed forever</b>.</p> <p>16 And I will make your descendants like the dust of the earth; so that if you can number the dust of the earth, then shall your descendants also be numbered.</p> <p>17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you.</p> <p>18 Then Abram removed his tent and came and dwelt by the oak of Mamre which is in Hebron, and built there an altar to YAHWEH.</p>	<p>the LORD, like the land of Egypt as you go to Zoar.</p> <p>11 So Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other.</p> <p>12 Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.</p> <p>13 Now the men of Sodom were wicked exceedingly and sinners <b>against</b> the LORD.</p> <p>14 The LORD said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;</p> <p>15 for all the land which you see, I will give it to you and to your <b>descendants forever</b>.</p> <p>16 "I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.</p> <p>17 "Arise, walk about the land through its length and breadth; for I will give it to you."</p> <p>18 Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.</p>	<p>The word 'brother' is plain in the Hebrew text but not translated, but is in the Aramaic. As uncle and nephew in the flesh they lived and separated as brothers in heart.</p> <p>Wickedness by it's very nature destroys innocence and defiles righteousness. It is Satanic.</p> <p>Descendants זרע zera is 'seed' literally in Hebrew. With the 'forever' attached to it implies a Messianic prophesy – '<b>and to your Seed forever</b>' gives best meaning and ties to the 'Seed of the Woman' and the 'Seed of Noah' as typologies of the coming Yeshua Messiah.</p>
<p><b>CHAPTER FOURTEEN</b></p> <p>1 And it came to pass in the days of Amraphel king of Sinar, Arioch king of Dalasar, Cardlaamar king of Elam, and Terael king of Gelites</p> <p>2 That these made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemer king of Zeboim, and the king of Bela, that is, Zoar.</p> <p>3 All of these joined together in the valley of Siddim, which is the Salt Sea.</p> <p>4 Twelve years they served Cardlaamar, and in the thirteenth year they rebelled.</p> <p>5 And in the fourteenth year came Cardlaamar, and the kings that were with him, and smote the <b>mighty men</b> who were in Ashteroth Karnaim and the <b>valiant men</b> who were in the <b>city</b>, and the <b>bandits</b> in Shaveh Kiriathaim.</p> <p>6 and the Horites in the mountains of Seir, as far as the oak of Paran, which is in the wilderness.</p> <p>7 Then they returned, and came to <b>En-dina</b>, which is Rakim (Kadesh) and they smote all the princes of the Amalekites and also the Amorites who dwell in <b>En-gad</b>.</p> <p>8 Then went out the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim, and the king of Bela (that is, Zoar); all of these made war in the valley of Siddim,</p> <p>9 With Cardlaamar, the king of Elam, Terael the king of Gelites, Amraphel king of Sinar, and Arioch king of Dalasar; four kings against five.</p> <p>10 The valley of Siddim was full of bitumen pits; and the kings of Sodom and Gomorrah fled, and fell there; and those who survived fled to the mountain.</p> <p>11 The <b>raiders</b> took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.</p> <p>12 And they carried away Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.</p> <p>13 Then came one who escaped, and told Abram the Hebrew, who dwelt by the oak of Mamre, which belonged to the Amorite, brother of Aner and brother of Eshcol, who were allies of Abram.</p> <p>14 And when Abram heard that his nephew had been taken captive, he armed his young men, born in his own house, three hundred and eighteen, and pursued the raiders as far as Dan.</p>	<p><b>CHAPTER FOURTEEN</b></p> <p>1 And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorloamer king of Elam, and Tidal king of Goiim,</p> <p>2 that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela (that is, Zoar).</p> <p>3 All these came as allies to the valley of Siddim (that is, the Salt Sea).</p> <p>4 Twelve years they had served Chedorloamer, but the thirteenth year they rebelled.</p> <p>5 In the fourteenth year Chedorloamer and the kings that were with him, came and defeated the <b>Rephaim</b> in Ashteroth-karnaim and the <b>Zuzim</b> in <b>Ham</b> and the <b>Emim</b> in Shaveh-kiriathaim,</p> <p>6 and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness.</p> <p>7 Then they turned back and came to <b>En-mishpat</b> (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in <b>Hazazon-tamar</b>.</p> <p>8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim.</p> <p>9 against Chedorloamer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five.</p> <p>10 Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.</p> <p>11 Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed.</p> <p>12 They also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom.</p> <p>13 Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were allies with Abram.</p> <p>14 When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.</p>	<p><b>CHAPTER FOURTEEN</b></p> <p><b>Rephaim</b> in KJV: giant 17 times and Rephaim 8 . Once again the Aramaic or Lamsa? (see note on 15:20) simplifies to 'mighty men' to avoid any mystical fairy-tale inference by Gentile readers and KJV translators. '<b>Zuzim</b>' becomes '<b>valiant</b>' for the same reason and '<b>Ham</b>' becomes '<b>city</b>' thus clarifying the meaning of <b>חַם</b>. (<b>ham</b>). <b>Emims</b> is the plural of ('eymah); 'terrors' and in context could be translated as '<b>terrorists</b>' perhaps '<b>bandits</b>'.</p> <p>Once again only the place names are changed to make the locations more current to general knowledge of the day. (En-gad is now probably Engedi).</p> <p>'the raiders' may have been inserted by either Lamsa or the Apostle John?</p> <p>First reference to the word 'Hebrew' identifying Abram as a great, great, great, great grandson of Eber, (Noah's great, great grandson).</p>

<p>15 And he divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is on the <b>left hand</b> of Damascus.</p> <p>16 And he brought back all the goods, and also brought back Lot, his nephew, and his goods, and the women also, and the people.</p> <p>17 And the king of Sodom went out to greet him, after his return from the destruction of the forces of Cardlaamar, and the kings who were with him, at the valley of Shaveh, that is, the king's valley.</p> <p>18 And Melchizedek king of Salem brought out bread and wine; he was the priest of the Most High God.</p> <p>19 And he blessed him, saying, 'Blessed be Abram to God Most High, possessor of heaven and earth;</p> <p>20 And blessed be the Most High God, who has delivered your enemies into your hands. And Abram gave him tithes of everything.</p> <p>21 Then the king of Sodom said to Abram, 'Give me the people, and take the goods for yourself.</p> <p>22 And Abram said to the king of Sodom, 'I have <b>lifted up my hands</b> to the God Most High, the possessor of heaven and earth,</p> <p>23 That I will not take of anything that belongs to you, from a thread to a <b>shoestring</b>, lest you should say, 'I have made Abram rich;</p> <p>24 Save that which the young men have eaten and the portions of the men who went with me, Aner, Eshcol, and Mamre; let them take their portions.</p>	<p>15 He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is <b>north</b> of Damascus.</p> <p>16 He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.</p> <p>17 Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).</p> <p>18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.</p> <p>19 He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth;</p> <p>20 And blessed be God Most High, 'Who has delivered your enemies into your hand.'" He gave him a tenth of all.</p> <p>21 The king of Sodom said to Abram, "Give the people to me and take the goods for yourself."</p> <p>22 Abram said to the king of Sodom, "I <b>have sworn</b> to the LORD God Most High, possessor of heaven and earth,</p> <p>23 that I will not take a thread or a <b>sandal thong</b> or anything that is yours, for fear you would say, 'I have made Abram rich.'</p> <p>24 "I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."</p>	<p>'Left hand' (or side) is the literal Hebrew here.</p> <p>Abraham's uplifted hands both acknowledge God as the source of the victory and of his wealth and the Person in whom he had faith for all his provision. He has lifted up his life to God Most High. 'I have sworn' does not convey enough meaning.</p>
<p><b>CHAPTER FIFTEEN</b></p> <p>1 After these things the <b>Word of YAHWEH</b> came to Abram in a vision, saying, 'Fear not, Abram; I am your shield, and your reward is exceedingly great.</p> <p>2 And Abram said, 'O my Adonai God, what will you give me, for I will die childless, and Eliezer of Damascus, one of my household, will be my heir?</p> <p>3 And Abram said, 'Behold, you have given me <b>no son</b>; and, behold, one of the members of my household will be my heir.</p> <p>4 Then the Word of <b>YAHWEH</b> came to him, saying, 'This man shall not be your heir; but your own son that shall come out of your own loins shall be your heir.</p> <p>5 And He brought him outside, and said to him, 'Look now toward heaven and number the stars, if you are able to number them; and <b>He</b> said to him, 'So shall your descendants be.</p> <p>6 And Abram believed in YAHWEH; and it was counted to him for righteousness.</p> <p>7 And <b>He</b> said to him, 'I am YAHWEH, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.</p> <p>8 And Abram said, 'O my Adonai God, <b>whereby</b> shall I know that I shall inherit it?</p> <p>9 And He said to him, 'Take for yourself a heifer, three years old, a three year old ram, a three year old she-goat, a pigeon, and a <b>young dove</b>.</p> <p>10 And he took to himself all these, and cut them in two, and laid each piece against another; but the birds he did not divide.</p> <p>11 And when the birds of prey came down upon the carcasses, Abram drove them away.</p> <p>12 And when the sun was going down, a deep sleep fell on Abram; and, lo, fear and a great darkness fell upon him.</p> <p>13 And <b>YAHWEH said</b> to Abram, 'Know of a surety that your descendants shall be strangers in a land that is not theirs, and shall be in servitude: and they shall afflict them for <b>four hundred years</b>;</p> <p>14 But I will judge the nation which they shall serve; and afterward they shall come out with great wealth.</p>	<p><b>CHAPTER FIFTEEN</b></p> <p>1 After these things the <b>word of the LORD</b> came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."</p> <p>2 Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?"</p> <p>3 And Abram said, "Since You have given no <b>offspring</b> to me, one born in my house is my heir."</p> <p>4 Then behold, <b>the word of the LORD</b> came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir."</p> <p>5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And <b>He</b> said to him, "So shall your descendants be."</p> <p>6 Then he believed in the LORD; and He reckoned it to him as righteousness.</p> <p>7 And <b>He</b> said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it."</p> <p>8 He said, "O Lord GOD, <b>how may</b> I know that I will possess it?"</p> <p>9 So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a <b>young pigeon</b>."</p> <p>10 Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.</p> <p>11 The birds of prey came down upon the carcasses, and Abram drove them away.</p> <p>12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.</p> <p>13 <b>God Said</b> to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed <b>four hundred years</b>."</p> <p>14 "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions."</p>	<p><b>CHAPTER FIFTEEN</b></p> <p>The same Word who was in the beginning with God in the creation of all things and who was disobeyed by the first man, Adam, his son Cain, yet obeyed by Noah – this Word now comes to Abram. This Word that Abram here calls YAHWEH God would become flesh in the person of Yeshua Messiah, (5 x 490 years after Noah's Flood), (6 x 360 years after Abram's birth), and (2 x 1000 years after Jacob's birth who was Abram's grandson and father of the twelve tribes of Israel) and He would die and rise again as the Eternal Offspring of the woman Eve, Noah, and here Abraham, (11 ½ x 360 years) after the Creation of everything.</p> <p>The Hebrew here repeats the identifying 'Word of Yahweh', (the Debar of Yahweh) and <b>Lamsa does not?</b> If the Aramaic doesn't then this passage becomes a definite connection of the Person of God's Word and the 'God Said' in the Creation of everything, (Gen 1-2).</p> <p>'a turtle-dove, and a young bird' is literal to the Hebrew and could be the one and the same bird?.</p> <p>'He said' – Hebrew.</p>

<p>15 And you shall depart from this life and go to your fathers in peace; and you shall be buried at a good old age.</p> <p>16 And after <b>four centuries</b>, they shall return here; for the iniquities of the Amorites are not yet full.</p> <p>17 And it came to pass that when the sun had set and it was dark, behold there appeared a smoking furnace and a burning torch that passed between those pieces.</p> <p>18 On that day YAHWEH made a covenant with Abram, saying, "To your descendants have I given this land, from the river of Egypt to the great river, the river Euphrates:</p> <p>19 The land of the Kenites, Kenizzites, and the Kadmonites,</p> <p>20 The Hittites, the Perizzites, and the <b>mighty men</b>,</p> <p>21 The Amorites, the Canaanites, the Girgashites, and the Jebusites.</p>	<p>15 "As for you, you shall go to your fathers in peace; you will be buried at a good old age.</p> <p>16 "Then in the <b>fourth generation</b> they will return here, for the iniquity of the Amorite is not yet complete."</p> <p>17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.</p> <p>18 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates:</p> <p>19 the Kenite and the Kenizite and the Kadmonite</p> <p>20 and the Hittite and the Perizzite and the <b>Rephaim</b></p> <p>21 and the Amorite and the Canaanite and the Girgashite and the Jebusite."</p>	<p>'the forth generation' here is correct to the Hebrew, once again the Aramaic or Lamsa simplifies to avoid any cultural misapplication for the length of a 'generation'? There is an inference here that four generations is four hundred years?</p> <p>'Rephaim' in Hebrew hasn't changed since it was first mentioned in 14:5 only now Lamsa has translated it as '<b>giants</b>' instead of '<b>mighty men</b>'? Armenian Aramaic? (Aramaic ESV Torah says 'Rephaim' for both passages and should be translated the same.)</p>
<p><b>CHAPTER SIXTEEN</b></p> <p>1 Now Sarai, Abram's wife, bore him no children; and she had an Egyptian handmaid, whose name was Hagar.</p> <p>2 And Sarai said to Abram, 'Behold now, YAHWEH has restrained me from bearing children; therefore go in unto my maid; it may be that I may be consoled by her. And Abram hearkened to the voice of Sarai.</p> <p>3 And Sarai, Abram's wife, took Hagar her Egyptian maid, and gave her to her husband Abram to be his wife. This happened after Abram had dwelt ten years in the land of Canaan.</p> <p>4 And he went into Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.</p> <p>5 And Sarai said to Abram, 'I blame you for my mistake; I gave my maid <b>into your arms</b>; and when she saw that she had conceived, I was despised in her eyes; may YAHWEH judge between me and you.</p> <p>6 But Abram said to Sarai his wife, 'Behold your maid is at your disposal; do to her as it pleases you. And when Sarai dealt harshly with her, she fled from her.</p> <p>7 Then the Angel of YAHWEH found her by a fountain of water in the wilderness, by the fountain on the road to <b>Gadar</b>.</p> <p>8 And He said to her, 'Hagar, maid of Sarai, where have you come from, and where are you going? And she said, 'I am fleeing from the presence of my mistress Sarai.</p> <p>9 Then the Angel of YAHWEH said to her, 'Return to your mistress, and submit yourself under her hands.</p> <p>10 And again the Angel of YAHWEH said to her, 'I will greatly multiply your descendants, that they can not be numbered because of their multitude.</p> <p>11 Then the Angel of YAHWEH said to her, 'Behold, you are with child, and shall bear a son, and you shall call his name Ishmael; because YAHWEH has heard of your afflictions.</p> <p>12 And he will be like a wild ass among men; with his hand against every man, and every man's hand against him, and he shall dwell on the <b>borders</b> of all his brethren.</p> <p>13 And she called the Name of YAHWEH who spoke to her, and said, '<b>You are God whom I saw</b>'; for she said, '<b>Behold, I have also seen a vision after he had seen me</b>.</p> <p>14 Therefore she called the well, 'Beer-di-khaya-khizan (<b>which means, the well of the Living One who saw me</b>). Behold, it is between Rakim and Gadar.</p> <p>15 And Hagar bore Abram a son; and Abram called his son's name, whom Hagar bore, Ishmael.</p> <p>16 And Abram was <b>eighty-six years old</b> when Hagar bore Ishmael to him.</p>	<p><b>CHAPTER SIXTEEN</b></p> <p>1 Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar.</p> <p>2 So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing children. Please go in to my maid; perhaps I will obtain children through her." And Abram listened to the voice of Sarai.</p> <p>3 After Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.</p> <p>4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight.</p> <p>5 And Sarai said to Abram, "<b>May the wrong done me be upon you</b>. I gave my maid <b>into your arms</b>, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me."</p> <p>6 But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.</p> <p>7 Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to <b>Shur</b>.</p> <p>8 He said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "<b>I am fleeing</b> from the presence of my mistress Sarai."</p> <p>9 Then the angel of the LORD said to her, "'Return to your mistress, and submit yourself to her authority."</p> <p>10 Moreover, the angel of the LORD said to her, "I will greatly multiply your descendants so that they will be too many to count."</p> <p>11 The angel of the LORD said to her further, "Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, 'Because the LORD has given heed to your affliction.</p> <p>12 'He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the <b>east</b> of all his brothers."</p> <p>13 Then she called the name of the LORD who spoke to her, "<b>You are a God who sees</b>"; for she said, "<b>Have I even remained alive here after seeing Him?</b>"</p> <p>14 Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.</p> <p>15 So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.</p> <p>16 Abram was eighty-six years old when Hagar bore Ishmael to him.</p>	<p><b>CHAPTER SIXTEEN</b></p> <p>Interpretative as to whether this is Sarai talking about her 'mistake' or the disrespect shown to her by her maid. Either way she is blaming her husband who sired the child.</p> <p>An interesting contrast to God telling Cain to return to his brother who would submit to him, although the Hebrew words used are entirely different.</p> <p>Literally in Hebrew – 'in the presence of' or 'against' so as was Nimrod to God so is Ishmael to Abram's other descendants.</p> <p>Vision is both life and hope and both are what constitutes being 'alive'. (Aramaic ESV Torah says 'Kadesh and Bered'). 'Rakim and Gadar' might be different in the Armenian Aramaic by John? Or converted by Lamsa?</p> <p>10 years since moving to Mamre at age 76.</p>

CHAPTER SEVENTEEN	CHAPTER SEVENTEEN	CHAPTER SEVENTEEN
<p>1 When Abram was <b>ninety-nine years old</b>, YAHWEH appeared to him, and said to him, 'I am Almighty God; walk well before me, and be faultless.</p> <p>2 And I will make my covenant between me and you and will multiply you exceedingly.</p> <p>3 And Abram fell on his face; and God talked with him, saying,</p> <p>4 'As for me, behold, I am establishing my covenant with you, and you shall be a father of many peoples.</p> <p>5 Neither shall your name any more be called Abram, but your name shall be Abraham; for I have made you a father of <b>many peoples</b>.</p> <p>6 And I will make you fruitful, and multiply you exceedingly; and I will make you father of many <b>nations</b>, and kings shall come out of your loins.</p> <p>7 And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, and I will be God to you and to your descendants after you.</p> <p>8 And I will give to you, and your descendants after you, the land in which you sojourn, all the land of Canaan, for an everlasting inheritance; and I will be their God.</p> <p>9 And God Said to Abraham, 'You shall keep my covenant, you, and your descendants after you throughout their generations.</p> <p>10 This is my covenant, which you shall keep between me and you and your descendants after you: Every male among you shall be circumcised.</p> <p>11 And you shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you.</p> <p>12 And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any stranger, who is not of your descendants.</p> <p>13 He that is born in your house, and he that is bought with your money, shall be circumcised; and my covenant shall be in your flesh for an everlasting covenant.</p> <p>14 The uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; for he has broken my covenant.</p> <p>15 Then God Said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name.</p> <p>16 And I will bless her, and also I will give you a son by her; yea, I will bless him and make nations of him; and the kings of the people shall come from him.</p> <p>17 Then Abraham fell on his face and laughed and said in his heart, 'Shall a son be born to him who is a hundred years old? Or shall Sarah, who is ninety years old, bear a child?</p> <p>18 And Abraham said to God, 'O that Ishmael might live in Your Presence!</p> <p>19 And God Said to Abraham, '<b>Truly</b>, Sarah your wife shall bear you a son; and you shall call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his descendants after him.</p> <p>20 And as for Ishmael, I have heard you; behold, I have blessed him, and will multiply him, and will make him exceedingly great; twelve princes shall he beget, and I will make him a great nation.</p> <p>21 But I will establish my covenant with Isaac, whom Sarah shall bear to you at this set time next year.</p> <p>22 And when God was through talking with him, He went up from Abraham.</p> <p>23 And Abraham took Ishmael his son and all of those that were born in his house and all of those that were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in that very day, as God had said to him.</p> <p>24 And <b>Abraham was ninety-nine years old</b> when he was circumcised in the flesh of his</p>	<p>1 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless.</p> <p>2 "I will establish My covenant between Me and you, And I will multiply you exceedingly;"</p> <p>3 Abram fell on his face, and God talked with him, saying,</p> <p>4 "'As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations.</p> <p>5 "No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of <b>a multitude of nations</b>.</p> <p>6 "I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.</p> <p>7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.</p> <p>8 "I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."</p> <p>9 God Said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.</p> <p>10 "This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.</p> <p>11 "And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.</p> <p>12 "And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants.</p> <p>13 "A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.</p> <p>14 "But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."</p> <p>15 Then God Said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.</p> <p>16 "I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a mother of nations; kings of peoples will come from her."</p> <p>17 Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?"</p> <p>18 And Abraham said to God, "Oh that Ishmael might live before You!"</p> <p>19 But God Said, "<b>No</b>, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.</p> <p>20 "As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.</p> <p>21 "But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year."</p> <p>22 When He finished talking with him, God went up from Abraham.</p> <p>23 Then Abraham took Ishmael his son, and all the servants who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.</p> <p>24 Now Abraham was ninety-nine years old when he was circumcised in the flesh of his</p>	<p>23 years since moving to Mamre.</p> <p>faultless or blameless - the understanding is to be found as the first man in the Garden as 'innocent' in God's sight.</p> <p>'peoples' 'nations' the word 'goy' is in reference to gentiles and is a millennial promise.</p> <p>'everlasting possession' is again a millennial promise and even beyond from age to age.</p> <p>The contrary son to his brethren can not be contrary in the Presence of God.</p> <p>'Truly' or 'no' are not in the Hebrew text but come from the Septuagint Greek. Is God affirming what He is saying or is He opposing what Abraham has said. If it is in the Aramaic then it would prove that the Septuagint was an influence on the Aramaic. If not then it is an influence on Lamsa.</p>

<p>foreskin. 25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. 26 In that very day was Abraham circumcised and Ishmael his son 27 And all the men of his household, both born in the house and bought with money. He also circumcised some of the strangers with him.</p>	<p>foreskin. 25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. 26 In the very same day Abraham was circumcised, and Ishmael his son. 27 All the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.</p>	
<p><b>CHAPTER EIGHTEEN</b></p> <p>1 And YAHWEH revealed Himself to him by the oak of Mamre, as he was sitting at the door of the tent in the heat of the day; 2 And he lifted up his eyes and looked, and, behold, three men stood at a distance from him; and when he saw them, he ran from the door of the tent to meet them and bowed himself to the ground, 3 and said, 'My Adonai, if now I have found mercy in Your sight, do not pass by Your servant; 4 Let me bring a little water and wash your feet and rest yourselves under the tree; 5 And take a morsel of bread and sustain your hearts; after that you shall go on your way, since you have come to your servant and they said, 'So do as you have said. 6 So Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of fine flour, knead it, and make cakes on a griddle. 7 And Abraham ran to the herd, and took a calf fat and good, and gave it to a servant, and he hastened to prepare it. 8 And he took butter and milk and the calf which he had prepared, and set them before them; and he stood by them under the tree, as they ate. 9 And they said to him, 'Where is Sarah your wife? And he said, 'Behold, she is in the tent. 10 And YAHWEH said, 'I will certainly return to you at this time next year, and Lo, Sarah your wife shall be with child, and shall have a son. And Sarah heard it in the tent door which was behind her. 11 Now Abraham and Sarah were old and well advanced in years; and Sarah was beyond the age of childbearing. 12 Therefore Sarah laughed within herself, saying, 'After I am grown old, shall I renew my youth, my lord being old also? 13 And YAHWEH said to Abraham, 'Why did Sarah laugh, saying, 'Shall I truly bear a child, when I am so old? 14 Is anything too hard for YAHWEH? I will return to you at this season, and Sarah your wife shall be with child, and shall have a son. 15 Then Sarah denied, saying, 'I did not laugh; because she was afraid. And He said, 'No; but you did laugh. 16 Then the men rose up from there and looked toward Sodom; and Abraham went with them to see them off. 17 And YAHWEH said, 'Shall I hide from my servant Abraham the thing which I am going to do, 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed through him? 19 For I know him well, and that he will command his children and his household after him, to keep the ways of YAHWEH, to do justice and righteousness; for YAHWEH shall fulfill for Abraham the thing that He has spoken concerning him. 20 And YAHWEH said, 'The cry of Sodom and Gomorrah has come before me, for their sins are very grievous. 21 I will go down now and see whether they have done altogether according to their cry which has come before Me; and if not, I will know.</p>	<p><b>CHAPTER EIGHTEEN</b></p> <p>1 Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. 2 When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth, 3 and said, "My Lord, if now I have found favor in Your sight, please do not pass Your servant by. 4 "Please let a little water be brought and wash your feet, and rest yourselves under the tree; 5 and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant." And they said, "So do, as you have said." 6 So Abraham hurried into the tent to Sarah, and said, "Quickly, prepare three measures of fine flour, knead it and make bread cakes." 7 Abraham also ran to the herd, and took a tender and choice calf and gave it to the servant, and he hurried to prepare it. 8 He took curds and milk and the calf which he had prepared, and placed it before them; and he was standing by them under the tree as they ate. 9 Then they said to him, "Where is Sarah your wife?" And he said, "There, in the tent." 10 He said, "I will surely return to you at this time next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.  11 Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing.  12 Sarah laughed to herself, saying, "After I have become old, shall I have pleasure, my lord being old also?" 13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?'" 14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son." 15 Sarah denied it however, saying, "I did not laugh"; for she was afraid. And He said, "No, but you did laugh." 16 Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off. 17 The LORD said, "Shall I hide from Abraham what I am about to do,  18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? 19 "For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him." 20 And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave. 21 "I will go down now, and see if they have done entirely according to its outcry, which has</p>	<p><b>CHAPTER EIGHTEEN</b></p> <p>YAHWEH 'revealed himself' as opposed to just 'appeared' shows God's intention and purpose to open Abraham's eye's to His spiritual proximity. After God's revealing of Himself spiritually then 'three men' are materially seen.</p> <p>O Adonai – 'O' is not present in Hebrew.</p> <p>God and angels in physical form eat bread and meat in fellowship with Abraham.</p> <p>NASB's 'at this time next year is not in the Hebrew text. The Aramaic and the Greek omit this clause altogether – it literally means: 'when time revives' and may be to do with Sarah's bodily revitalization. Laughter is not prohibited in heaven but lying is.</p> <p>Hebrew nations again and gentile nations and to be blessed as the sons of Adam by the Second Adam that is the Promise, the Seed of the Woman and also the Seed of Noah and now Abraham..</p>



<p>22 So the men turned from there and went toward Sodom; but Abraham stood yet before YAHWEH.</p> <p>23 And Abraham drew near and said, 'Would You in Your anger destroy the righteous with the sinners?</p> <p>24 Suppose there are fifty righteous within the city; will You in Your anger destroy it, and not spare the place for the sake of the fifty righteous that are in it?</p> <p>25 Far be it from You to do such a thing as to slay the innocent with the guilty, far be it from You, O you Judge of the whole earth! <b>Such a judgment could never be carried out.</b></p> <p>26 And YAHWEH said, 'If I find in Sodom fifty righteous within the city, then I will spare the whole country for their sake.</p> <p>27 And Abraham answered and said, 'Behold, I have ventured to speak before my Adonai, and yet I am but dust and ashes:</p> <p>28 Suppose there shall lack five of the fifty righteous; will you destroy the whole city for the lack of five men? And He said, 'If I find there forty-five, I will not destroy it.</p> <p>29 And Abraham spoke to Him and said, 'Suppose there shall be forty found there? And He said, 'I will not destroy it, if I find there forty.</p> <p>30 Then Abraham said, 'Oh let not my Adonai be displeased and I will speak: Suppose there shall thirty be found there? And He said, 'I will not destroy it, if I find thirty there.</p> <p>31 And he said, 'Behold, I have ventured to speak before my Adonai; suppose there shall be twenty found there? And He said, 'I will not destroy it for the sake of twenty.</p> <p>32 And he said, 'Oh, let not my Adonai be displeased, and I will speak only once more; suppose ten shall be found there? And He said, 'I will not destroy it for the sake of ten.</p> <p>33 And YAHWEH went His way when He had finished <b>communing</b> with Abraham; and Abraham returned to his place.</p>	<p>come to Me; and if not, I will know."</p> <p>22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD.</p> <p>23 Abraham came near and said, "Will You indeed sweep away the righteous with the wicked?"</p> <p>24 "Suppose there are fifty righteous within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?"</p> <p>25 "Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the <b>Judge of all the earth deal justly? "</b></p> <p>26 So the LORD said, "'If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account."</p> <p>27 And Abraham replied, "Now behold, I have ventured to speak to the Lord, although I am but dust and ashes.</p> <p>28 "Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?" And He said, "I will not destroy it if I find forty-five there."</p> <p>29 He spoke to Him yet again and said, "'Suppose forty are found there?" And He said, "I will not do it on account of the forty."</p> <p>30 Then he said, "'Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do it if I find thirty there."</p> <p>31 And he said, "'Now behold, I have ventured to speak to <b>the Lord</b>; suppose twenty are found there?" And He said, "I will not destroy it on account of the twenty."</p> <p>32 Then he said, "'Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten."</p> <p>33 As soon as He had finished <b>speaking</b> to Abraham the LORD departed, and Abraham returned to his place.</p>	<p>YAHWEH reveals Himself, (1&amp;:1) three men appear, (2) YAHWEH now communes with Abraham who has addressed YAHWEH as Adonai and YAHWEH communes and leaves.</p>
<p><b>CHAPTER NINETEEN</b></p> <p>1 Then came the two angels to Sodom in the evening; and Lot was sitting at the gate of Sodom; and Lot saw them and rose up to meet them; and he bowed himself with his face toward the ground;</p> <p>2 And he said, 'My lords, turn aside, I pray you, into your servant's house and spend the night and wash your feet; then rise up early in the morning and go on your way but they said, 'No, we will spend the night in the street.</p> <p>3 But Lot urged them greatly; and they turned in to him and entered into his house; and he made them a feast and baked unleavened cakes and they ate.</p> <p>4 But before they lay down, the men of the <b>city</b>, that is, the men of Sodom, surrounded the house, both young and old, all the people of the <b>town</b>;</p> <p>5 Then they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may have relations them.</p> <p>6 And Lot went out at the door to them; and he shut the door after him.</p> <p>7 And Lot said to them, 'I pray you, my brethren, do not behave so wickedly.</p> <p>8 Behold now, I have two daughters who have, not known a man; let me bring them out to you, and do to them whatever you please; only to these men do nothing; for they have come under the protection of my roof.</p> <p>9 But they said, 'Get away. Furthermore, they said, 'This fellow came to sojourn among us,</p>	<p><b>CHAPTER NINETEEN</b></p> <p>1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground.</p> <p>2 And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square."</p> <p>3 Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.</p> <p>4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from <b>every quarter</b>;</p> <p>5 and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."</p> <p>6 But Lot went out to them at the doorway, and shut the door behind him,</p> <p>7 and said, "Please, my brothers, do not act wickedly.</p> <p>8 "Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."</p> <p>9 But they said, "'Stand aside." Furthermore, they said, "'This one came in as an alien, and</p>	<p><b>CHAPTER NINETEEN</b></p> <p>The 'three men' are now YAHWEH and two angels.</p> <p>Lot as a righteous man has instant recognition of the two righteous angels in a sea of evil and degraded men.</p> <p>Lot stood in the gate as a mediator to turn righteous men away from the evil in the city.</p> <p>Young to old here infers no age barrier in the protection of innocence.</p> <p>NASB's 'every quarter' has a good application here as most of the ancient walled cities were divided into districts for different people groups. (Peshitta again simplifies the text).</p> <p>Rape to destroy innocence is the expectation here, (perhaps some kind of initiation cult).</p> <p>Righteous Lot is not yet in danger here. This is not just a crazed mob, they have an objective.</p> <p>Lot's appeal to their conscience in his righteousness defines their wickedness.</p> <p>Lot's appeal again to natural behaviour is to show them (and perhaps the angels) in their violence toward innocence, by unnatural behaviour, that they are beyond return. Lot would have known the offer of his daughters would not be acceptable to them. It was not what they were after in their craving for innocent flesh. In their objective to destroy innocence, (as satanic here as in the Garden), they now threaten the only protection that innocence has, that is the righteousness of Lot (as they do the Church today).</p> <p>The 'sojourner' as the one person whose Uncle Abraham had saved them and their city from</p>



<p>and now he tries to judge us; and they said to Lot, 'Now we will deal worse with you than with them. Then Lot fought desperately with them, and they drew near to break the door.</p> <p>10 But the men inside put forth their hands and pulled Lot into the house to them and locked the door.</p> <p>11 Then they smote the men that were at the door of the house with blindness, from the least to the greatest, so that they became tired trying in vain to find the door.</p> <p>12 And the men said to Lot, 'What are you doing in this place?' Now, your sons-in-law, your sons, your daughters, and whatsoever you have in this city, take them out of this place;</p> <p>13 For we will destroy this place, because the cry of the oppressed has come before YAHWEH; and YAHWEH has sent us to destroy it.</p> <p>14 Then Lot went out and spoke to his sons-in-law who married his daughters, and said, 'Arise, get out of this place; for YAHWEH will destroy it. But his sons-in-law thought he was only joking.</p> <p>15 And when the morning dawned, the angels urged Lot, saying, 'Arise, take your wife and your two daughters who are not given in marriage, lest you be destroyed by the sinners of the city.</p> <p>16 But Lot lingered; so the angels held his hand, the hand of his wife, and the hands of his two daughters, because YAHWEH pitied him; and they took him out and set him outside the city.</p> <p>17 And it came to pass when they had brought them out of the city, they said to Lot: Now escape for your life; do not look back nor stop anywhere in the plain, but flee to the mountain lest you be consumed.</p> <p>18 And Lot said to them, 'I beseech you, my lords.</p> <p>19 Behold now, your servant has found mercy in your sight, and great is the favour which you have shown to me in saving my life; but I cannot escape to the mountain, lest the disaster overtake me and I die;</p> <p>20 Behold now, this town is near to flee to, and it is a little one. Oh, let me escape there, and behold, because it is a little one my life will be spared.</p> <p>21 And one of the angels said to him, 'See, I have granted you this thing also that I will not overthrow the city of which you have spoken.</p> <p>22 Make haste and escape there; for I cannot do anything till you enter into it. Therefore the name of the city was called Zoar.</p> <p>23 The sun was risen upon the earth when Lot entered into Zoar.</p>	<p>already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door.</p> <p>10 But the men reached out their hands and brought Lot into the house with them, and shut the door.</p> <p>11 They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.</p> <p>12 Then the two men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place;</p> <p>13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."</p> <p>14 Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the LORD will destroy the city." But he appeared to his sons-in-law to be jesting.</p> <p>15 When morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city."</p> <p>16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city.</p> <p>17 When they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away."</p> <p>18 But Lot said to them, "Oh no, my lords!</p> <p>19 "Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;</p> <p>20 now behold, this town is near enough to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved."</p> <p>21 He said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.</p> <p>22 "Hurry, escape there, for I cannot do anything until you arrive there." Therefore the name of the town was called Zoar.</p> <p>23 The sun had risen over the earth when Lot came to Zoar.</p>	<p>destruction over twenty years before, 'was sitting in the gate' (1) NASB: 'acting like a judge'. The Aramaic abbreviates to the point here, 'tries to judge us' – or as the preacher so often hears in the street from the unrepentant, 'You're judging us'. Interestingly the Aramaic highlights the desperate push back by Lot against the pressing demented mob. The 'Door' here is the dividing line between what is righteous and what is evil, heaven and hell. Inside is the protection of angels, outside the demonized, carnivorous mob, crazed in it's lust. Outside stands the Preacher, inside the inspiration of angels and prayerful saints.</p> <p>Unable to see, the mob could not now gratify their sin, nor could they repent, and they could not escape either. But by their blindness Lot's escape is guaranteed as is the mob's destruction. Blindness, (as today), here is a precursor to inevitable judgment. Worse for them, the Door is now closed from the inside.</p> <p>The Aramaic draws out of the text a very pertinent question. The commission to preach now changes from repentance to those outside, to those inside, or almost inside, the righteous man's own household.</p> <p>Once again the Aramaic qualifies the outcry as 'the cry of the oppressed' and not the 'cry of the mob'. Only YAHWEH can count the tears and feel the pain of sin and it's victims, but like Cain before them they add to their sin the unforgivable sin of unrepentance. The 'cry of the oppressed' like the righteous blood of Abel cries out to God as well. And God will judge. He must judge; Yahweh is compelled by His divine nature of perfect Love and perfect Justice.</p> <p>In the Aramaic the sons-in-law tell us there are two other daughters outside the house. (NASB has a foot note to say they could already be married). They also show that there is a minority community besides the lawless mob outside. They represent people who cant see the need for judgment. They have closed their eyes to the harm being done to victims let alone the need to escape judgment. Joking? They have a comedian mindset, laugh themselves to death and then go to hell.</p> <p>The Aramaic again puts in an explanatory clause for there being virgin daughters and sons-in-law'. The NASB uses the phrase 'punishment of the city' which is incorrect to the majority use of the Hebrew word, 'āvōwn. The Greek Septugint uses the word, 'iniquities'. Yahweh's immediate concern is that his family does not face reprisals from the sinners of the city. The lingering hesitation of a righteous man? There is no room for unbelief based on the events of the night and the presence of the angels. Lot was a preacher of righteousness and perhaps hope is not easily forfeited. God's compassion was for him but not the city. The answer perhaps lies in Lot's own heart and the question of the angels, 'What are you doing in this place?</p> <p>The Greek and the NASB agree on the definition of disaster, but perhaps one of the reasons that Lot was in a walled city in the first place was because of the worse or more immediate danger in the mountains perhaps by hardship. Town: awr; or ayar, aw-yar'; a city (a place guarded by a watch).</p> <p>Notice the clinical precision and guidance of the judgment about to follow.</p> <p>Notice also the judgment is not just some random impact from outer space timed by the foreknowledge of God. It is directed and conducted by these angels in real time and the urgency is to not allow Lot and his family be caught in the sins of the city, (reprisals? :15). So Abraham interceded for the life of Lot and his family and the cities.</p>
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<p>24 Then YAHWEH rained upon Sodom and upon Gomorrah brimstone and fire <b>from the Presence of YAHWEH out of heaven</b>;</p> <p>25 And He overthrew those cities and all the plain and all the inhabitants of the region and that which grew on the ground.</p> <p>26 But his wife looked back from behind him and she became a pillar of salt.</p> <p>27 And Abraham rose up early in the morning and went to the place where he had stood before YAHWEH;</p> <p>28 And he looked toward Sodom and Gomorrah and toward all the region of the plain, and beheld, Lo, the smoke of the country went up like the smoke of a furnace.</p> <p>29 And it came to pass when God destroyed the cities of the plain that God was mindful of Abraham and sent Lot out of the midst of the devastated region, when He overthrew the cities wherein Lot dwelt.</p> <p>30 And Lot went up out of Zoar and dwelt in the mountain, and his two daughters were with him; for he was afraid to live in Zoar; and he dwelt in a cave, both he and his two daughters.</p> <p>31 Then the firstborn said to the younger, 'Behold our father is old and there is not a man in the land to take us for wives after the manner of all the earth:</p> <p>32 Come, let us make our father drink wine and we will lie with him so that we may raise an offspring from our father.</p> <p>33 Then they made their father drink wine that night; and the first-born went in and lay with her father; and he did not know when she lay down, nor when she arose.</p> <p>34 And it came to pass on the next day, the first-born said to the younger, 'Behold, I lay last night with my father; let us make him drink wine tonight also; and then you go in and lie with him so that we may raise offspring from our father.</p> <p>35 So they made their father drink wine that night also; and the younger went in and lay with him; and he did not know when she lay down, nor when she arose.</p> <p>36 Therefore both the daughters of Lot were with child by their father.</p> <p>37 And the first-born bore a son and called his name Moab; he is the father of the Moabites to this day.</p> <p>38 Then the younger also bore a son and called his name Bar-ammi; he is the father of the Ammonites to this day.</p>	<p>24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of <b>heaven</b>,</p> <p>25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.</p> <p>26 But his wife, from behind him, looked back, and she became a pillar of salt.</p> <p>27 Now Abraham arose early in the morning and went to the place where he had stood before the LORD;</p> <p>28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.</p> <p>29 Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.</p> <p>30 <b>Lot went up from Zoar, and stayed in the mountains</b>, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.</p> <p>31 Then the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of the earth.</p> <p>32 "Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father."</p> <p>33 So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.</p> <p>34 On the following day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father."</p> <p>35 So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.</p> <p>36 Thus both the daughters of Lot were with child by their father.</p> <p>37 The firstborn bore a son, and called his name Moab; he is the father of the Moabites to this day.</p> <p>38 As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day.</p>	<p>The Aramaic here defines the rejection of evil and the destruction of it coming from the very Presence of Almighty God.</p> <p>The rejection is total and at this late point in history - archeologically verified.</p> <p>Lot's wife in her unbelief and disobedience brings the precision of judgment upon herself.</p> <p>God remembers Abraham his friend after the destruction and again renews his instruction for Lot to move on.</p> <p>Now the immensity of the destruction is clear to Lot, not just whole cities but pastures as well and this remaining city becomes a fearful place, the mountains are his only retreat.</p> <p>Aramaic or Lamsa's 'not a man in the land' is explanatory of the text. The land was bereft of men not the entire earth. The women however may have been given to exaggeration due to the severity of the disaster and the disorientation of perverted men that inhabited their minds in the past. It may seem to them that their father's lineage, (as a righteous man in God's sight) is the only one worth saving. Either way they did the deed and two idolatrous enemy nations of righteous Israel are conceived.</p>
<p><b>CHAPTER TWENTY</b></p> <p>1 And Abraham journeyed from there toward the south country, and settled between Rakim and Gadar, and Abraham sojourned in Gadar.</p> <p>2 And Abraham said of Sarah his wife, 'She is my sister; and Abimelech king of Gadar sent and took Sarah.</p> <p>3 But God came to Abimelech in a dream by night and said to him, 'Behold, you will die on account of the woman whom you have taken; for she is another man's wife.</p> <p>4 But Abimelech had not touched her; and he said, 'O my Adonai, will you slay an innocent people?</p> <p>5 Behold, he said, 'She is my sister; and she herself also said, 'He is my brother; in the innocence of my heart and purity of my hands have I done this.</p> <p>6 And God Said to him in a dream, Yea, I know that you have done this in the innocence of your heart; for I also restrained you from sinning against me; therefore I did not permit you to touch her.</p> <p>7 Now therefore restore the man's wife, for he is a prophet, and he shall pray for you, and you shall live; but if you do not restore her, then know that you will surely die, you, and all your family.</p>	<p><b>CHAPTER TWENTY</b></p> <p>1 Now Abraham journeyed from there toward the land of the Negev, and settled between Kadesh and Shur; then he sojourned in Gerar.</p> <p>2 Abraham said of Sarah his wife, "She is my sister." So Abimelech king of Gerar sent and took Sarah.</p> <p>3 But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is married."</p> <p>4 Now Abimelech had not come near her; and he said, "Lord, will You slay a nation, even though blameless?"</p> <p>5 "Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this."</p> <p>6 Then God Said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.</p> <p>7 "Now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours."</p> <p>8 So Abimelech arose early in the morning and called all his servants and told all these things</p>	<p><b>CHAPTER TWENTY</b></p> <p>Abraham may have journeyed away from the destruction. He has travelled 40kms.</p> <p>The taking of Sarah was most probably for commerce with Abraham, (as was the custom).</p> <p>Abimelek's sin was a national one for his kingdom.</p> <p>Notice the difference in God's dealing's with a 'righteous man' such as Abimelek in his unintentional sin and 'the prophet' Abraham. Just as Job had to pray for his friends due to their godly advise misapplied, so now Abraham must pray for Abimelek and his misguided</p>

<p>8 Therefore Abimeleck rose early in the morning and called all of his servants and told them all these words; and the men were exceedingly afraid.</p> <p>9 Then Abimeleck called Abraham and said to him, 'What have I <b>done to you</b>? and what crime have I committed against you, that you have brought on me and on my kingdom such a great sin? You have done to me things that ought not to be done.</p> <p>10 And Abimeleck said to Abraham, 'What induced you to do this thing?</p> <p>11 And Abraham said, 'Because I thought, perhaps there is no fear of God in this country; and they will slay me for my wife's sake.</p> <p>12 And yet truly she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.</p> <p>13 And it came to pass when God brought me forth out of my father's house, I said to her, 'This is the favour which you shall do to me; at every place where we shall go, say of me, 'He is my brother.</p> <p>14 And Abimeleck took sheep and oxen and male and female servants and gave them to Abraham and restored to him Sarah his wife.</p> <p>15 Then Abimeleck said to Abraham, 'Behold, my land is before you; dwell wherever you please.</p> <p>16 And to Sarah he said, 'Behold, I have given a thousand pieces of silver to your brother; behold, it is given for you, because you have been humbled in the eyes of my people, and because of the other things for which I have reproved you.</p> <p>17 So Abraham prayed to God and God healed Abimeleck and his wife and his maidservants, and they bore children.</p> <p>18 For YAHWEH had fast closed up the wombs of all women in the household of Abimeleck because of Sarah, Abraham's wife.</p>	<p>in their hearing; and the men were greatly frightened.</p> <p>9 Then Abimelech called Abraham and said to him, "What have <b>you done to us</b>? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done."</p> <p>10 And Abimelech said to Abraham, "What have you encountered, that you have done this thing?"</p> <p>11 Abraham said, "Because I thought, surely there is no fear of God in this place, and they will kill me because of my wife.</p> <p>12 "Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;</p> <p>13 and it came about, when God caused me to wander from my father's house, that I said to her, 'This is the kindness which you will show to me: everywhere we go, say of me, "He is my brother.'"</p> <p>14 Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him.</p> <p>15 Abimelech said, "Behold, my land is before you; settle wherever you please."</p> <p>16 To Sarah he said, "Behold, I have given your brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared."</p> <p>17 Abraham prayed to God, and God healed Abimelech and his wife and his maids, so that they bore children.</p> <p>18 For the LORD had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham's wife.</p>	<p>sin.</p> <p>The difference in the question here is interpretive. The Septuagint aligns with the NASB.</p> <p>The Aramaic again simplifies a complex statement.</p> <p>The Aramaic again adds clarity to the cultural situation.</p> <p>The prayer here is for the forgiveness of the offence and an intercessory prayer for the nation.</p>
<p><b>CHAPTER TWENTY ONE</b></p> <p>1 And YAHWEH was mindful of Sarah, as He had said, and YAHWEH did to Sarah as He had promised.</p> <p>2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.</p> <p>3 And Abraham called the name of his son that was born to him, whom Sarah bore to him, Isaac.</p> <p>4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.</p> <p>5 And Abraham was a hundred years old when his son Isaac was born to him.</p> <p>6 And Sarah said, 'God has made me to <b>rejoice</b> today exceedingly; everyone that hears the news will rejoice with me.</p> <p>7 And she said, 'Who would have said to Abraham that Sarah would give suck to children? For I have borne him a son in his old age.</p> <p>8 Then the child grew and was weaned; and Abraham made a great feast on the day that Isaac was weaned.</p> <p>9 And Sarah saw the son of Hagar, the Egyptian, whom she had borne to Abraham, mocking.</p> <p>10 Therefore she said to Abraham, 'Expel this maidservant and her son; for the son of this maidservant shall not be heir with my son Isaac.</p> <p>11 But the thing was very grievous in Abraham's sight because of his son.</p> <p>12 And God Said to Abraham, 'Let it not be grievous in your sight because of the boy and because of your maidservant; whatever Sarah tells you, hearken to her voice; for your descendants shall come through Isaac.</p>	<p><b>CHAPTER TWENTY ONE</b></p> <p>1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised.</p> <p>2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him.</p> <p>3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.</p> <p>4 Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.</p> <p>5 Now Abraham was one hundred years old when his son Isaac was born to him.</p> <p>6 Sarah said, "God has made <b>laughter</b> for me; everyone who hears will laugh with me."</p> <p>7 And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."</p> <p>8 The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.</p> <p>9 Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.</p> <p>10 Therefore she said to Abraham, "Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac."</p> <p>11 The matter distressed Abraham greatly because of his son.</p> <p>12 But God Said to Abraham, "Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named.</p> <p>13 "And of the son of the maid I will make a nation also, because he is your descendant."</p>	<p><b>CHAPTER TWENTY ONE</b></p> <p>The concept of God remembering implies God 'forgetting' as people do so the NASB's 'look note' seems more appropriate here. (God can choose to forget the penitent sinners sins, and He can choose to never forget the sins of the impenitent. (God's 'memory' is under God's active choice).</p> <p>Isaac's name <b>יִצְחָק</b> - <b>yisḥāq</b> as foreordained by Yahweh in 17:19-21, and means 'laughter' due to Abraham's laughter not straight away Sarah's.</p> <p>2064BC</p> <p>The nature of the laughter is here explained in the Aramaic as rejoicing, the Hebrew word: <b>צָחַק</b> <b>ṣāḥqan</b> can be used in terms of mocking as well as rejoicing.</p> <p>The Hebrew word for mocking here is; <b>צָחַק</b> <b>ṣāḥqan</b> can be used in terms of mocking and laughter as well. Laughter can be both a blessing and weapon in Scripture and people who are the object of laughter will judge.</p> <p>Abraham must have loved the young Ishmael.</p> <p>Abraham understood the Promise of redemption made to Adam and Eve. God's love and will must always supersede human affection and devotion.</p>

<p>13 And also of the son of the maidservant will I make a great nation because he is your offspring.</p> <p>14 And Abraham rose up early in the morning and took bread and a skin containing water and gave them to Hagar, putting them on her shoulder, and the boy; and sent her away. And she departed, and lost her way in the wilderness of Beer-sheba.</p> <p>15 And the water in the skin was spent, and she cast off the boy under one of the shrubs.</p> <p>16 And she went and sat down opposite him about the distance of a bowshot; for she said, 'Let me not see the death of the boy. And she sat down opposite him and lifted up her voice and wept.</p> <p>17 And YAHWEH heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, 'What troubles you, Hagar? Fear not; for God has heard the voice of the boy where he is.</p> <p>18 Arise, take up the boy, and <b>hold him fast in your arms</b>; for I will make him a great nation.</p> <p>19 Then God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the boy a drink.</p> <p>20 And God was with the boy; and he grew up and dwell in the wilderness of Paran and learned to become an archer in the wilderness of Paran.</p> <p>21 And his mother took him a wife out of the land of Egypt.</p> <p>22 And it came to pass at that time that Abimelech and Phicol, the general of his army, said to Abraham, 'God is with you in all that you do;</p> <p>23 Now therefore swear to me by God in this place that you will never deal falsely with me, nor with my family, nor with my descendants; but according to the kindness that I have done to you, you shall do to me and to the land wherein you have sojourned.</p> <p>24 And Abraham said, 'I will swear.</p> <p>25 And Abraham reproved Abimelech because of a well which Abraham's servants had dug and which Abimelech's servants had seized.</p> <p>26 And Abimelech said, 'I do not know who has done this thing; neither did you tell me, nor have I heard of it until today.</p> <p>27 And Abraham took sheep and oxen and gave them to Abimelech; and both of them made a covenant.</p> <p>28 And Abraham set seven ewe lambs of the flock by themselves.</p> <p>29 And Abimelech said to Abraham, "What is the meaning of these seven ewe lambs of the flock which you have set by themselves?"</p> <p>30 And he said, 'For these seven ewe lambs you shall take of my hands that they may be a witness for me that I have dug this well.</p> <p>31 Therefore he called that place Beer-sheba, because there they swore both of them.</p> <p>32 Thus they made a covenant at Beer-sheba; then Abimelech and Phicol, the general of the army, rose up and returned to the land of the Philistines.</p> <p>33 And Abraham planted a grove in Beer-sheba and called there on the Name of YAHWEH Everlasting.</p> <p>34 And Abraham sojourned in the land of the Philistines for a long time.</p>	<p>14 So Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and gave her the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba.</p> <p>15 When the water in the skin was used up, she left the boy under one of the bushes.</p> <p>16 Then she went and sat down opposite him, about a bowshot away, for she said, "Do not let me see the boy die." And she sat opposite him, and lifted up her voice and wept.</p> <p>17 God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, "What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is.</p> <p>18 "Arise, lift up the lad, and <b>hold him by the hand</b>, for I will make a great nation of him."</p> <p>19 Then God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the lad a drink.</p> <p>20 God was with the lad, and he grew; and he lived in the wilderness and became an archer.</p> <p>21 He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.</p> <p>22 Now it came about at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do;</p> <p>23 now therefore, swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that I have shown to you, you shall show to me and to the land in which you have sojourned."</p> <p>24 Abraham said, "I swear it."</p> <p>25 But Abraham complained to Abimelech because of the well of water which the servants of Abimelech had seized.</p> <p>26 And Abimelech said, "I do not know who has done this thing; you did not tell me, nor did I hear of it until today."</p> <p>27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant.</p> <p>28 Then Abraham set seven ewe lambs of the flock by themselves.</p> <p>29 Abimelech said to Abraham, "What do these seven ewe lambs mean, which you have set by themselves?"</p> <p>30 He said, "You shall take these seven ewe lambs from my hand so that it may be a witness to me, that I dug this well."</p> <p>31 Therefore he called that place Beersheba, because there the two of them took an oath.</p> <p>32 So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines.</p> <p>33 Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the LORD, the Everlasting God.</p> <p>34 And Abraham sojourned in the land of the Philistines for many days.</p>	<p>The boy's survival is guaranteed.</p> <p>The contrast of Hagar's scorn of Sarah, and her son's mocking to her grief now is terrible.</p> <p>NASB 'crying' is not in the Hebrew text, the Aramaic 'voice' is correct. Repentance expressed in word with hearty intention will always bring the mercy of God. Tears of worldly regret were not enough for Cain.</p> <p>'by your hand' is the literal Hebrew and the Aramaic expresses the full hearted embrace that comes with a renewed hope and trust in God's Word.</p>
<p><b>CHAPTER TWENTY TWO</b></p> <p>1 And it came to pass after these things that God tested Abraham and said to him, 'Abraham. And he said, "Behold, here I am.</p> <p>2 And He said, "Take now your son, your only son Isaac, whom you love, and go to the land of <b>Moriah</b>; and offer him there for a burnt offering upon one of the mountains of which I will tell you.</p>	<p><b>CHAPTER TWENTY TWO</b></p> <p>1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."</p> <p>2 He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of <b>Moriah</b>, and offer him there as a burnt offering on one of the mountains of which I will tell you."</p>	<p><b>CHAPTER TWENTY TWO</b></p> <p>Testing here is not as we know it in the ordinary sense. Testing is what God does for our benefit. God's desire is to lift Abraham from 'righteous' by faith to 'friendship' by obedience and an understanding of God. The Word that is heard and believed must now be obeyed. Now the 'Amorites' is the general location, whereas 'Moriah' is more specific to Mt Moriah and it's regions. Abraham would have been familiar with the place as being a few hundred meters north of the city of Salem where dwell the priestly King Melchizedek (14:18). Much of</p>

<p>3 And Abraham rose up early in the morning and saddled his ass and took two of his young men with him and Isaac his son, and cut wood for the burnt offering and rose up and went to the place of which God had told him.</p> <p>4 And on the third day Abraham lifted up his eyes and saw the place afar off.</p> <p>5 And he said to his young men, 'You stay here with the ass, and I and the boy will go yonder to worship and return to you.</p> <p>6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son, and he took the fire in a container and a knife in his hand, and they went both of them together.</p> <p>7 And Isaac spoke to Abraham his father and said, 'My father. And he answered, 'Here I am, my son. And Isaac said, 'Behold the fire and the wood; but where is the lamb for a burnt offering?</p> <p>8 And Abraham said, 'God will provide himself the lamb for a burnt offering, my son. So they went both of them together.</p> <p>9 Then they came to the place of which God had told him; and Abraham built an altar there and laid the wood in order and bound Isaac his son and laid him on the altar upon the wood.</p> <p>10 Then Abraham stretched forth his hand and took the knife to slay his son.</p> <p>11 And the Angel of YAHWEH called to him from heaven and said, 'Abraham! Abraham! And he said, 'Here am I.</p> <p>12 And He said to him, 'Do not lay your hand on the boy, neither shall you harm him; for now I know that you are a man who reveres God, seeing that you have not withheld your son, your only son, from me.</p> <p>13 And Abraham lifted up his eyes and looked, and behold a ram caught in a thicket by his horns; and Abraham went and took the ram and offered it up for a burnt offering instead of his son.</p> <p>14 And Abraham called the name of that place <b>Mariah-nekhzey</b>, that is, YAHWEH will provide, as it is said to this day on this mountain, YAHWEH shall provide.</p> <p>15 Then the Angel of YAHWEH called to Abraham from heaven a second time,</p> <p>16 and said, 'I have sworn by Myself, says YAHWEH, for because you have done this thing and have not withheld your son, your only son, from me,</p> <p>17 I will surely bless you, and I will surely multiply your descendants as the stars of the heaven, and as the sand which is on the sea shore; and your descendants shall inherit the lands of their enemies;</p> <p>18 And by your Seed shall all the nations of the earth be blessed because you have obeyed My Voice.</p> <p>19 So Abraham returned to his young men and they rose up and went together to Beer-sheba, and Abraham dwelt in Beer-sheba.</p> <p>20 And it came to pass after these things that it was told Abraham, saying, 'Behold, Milcah has also borne children to your brother Nahor:</p> <p>21 Uz his first-born, Buz his brother, and Kemuel the father of Aram,</p> <p>22 and Khasar, Hazo, Pirlash, Jarlaph, and Bethuel.</p> <p>23 And Bethuel fathered Rebekah; these eight Milcah did bear to Nahor, Abraham's brother.</p> <p>24 And his concubine, whose name was Romah, also bore Tebah, Gaham, Thahash, and Maacah.</p>	<p>3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.</p> <p>4 On the third day Abraham raised his eyes and saw the place from a distance.</p> <p>5 Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you."</p> <p>6 Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.</p> <p>7 Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?"</p> <p>8 Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together.</p> <p>9 Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood.</p> <p>10 Abraham stretched out his hand and took the knife to slay his son.</p> <p>11 But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."</p> <p>12 He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."</p> <p>13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.</p> <p>14 Abraham called the name of that place <b>The LORD Will Provide</b>, as it is said to this day, "In the mount of the LORD it will be provided."</p> <p>15 Then the angel of the LORD called to Abraham a second time from heaven,</p> <p>16 and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son,</p> <p>17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.</p> <p>18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."</p> <p>19 So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.</p> <p>20 Now it came about after these things, that it was told Abraham, saying, "Behold, Milcah also has borne children to your brother Nahor:</p> <p>21 Uz his firstborn and Buz his brother and Kemuel the father of Aram</p> <p>22 and Chesed and Hazo and Pildash and Jidlaph and Bethuel."</p> <p>23 Bethuel became the father of Rebekah; these eight Milcah bore to Nahor, Abraham's brother.</p> <p>24 His concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.</p>	<p>the location would later be enclosed by the Temple Mount as it is to this day.</p> <p>There is something wonderful in the faith of Abraham, that although under the Command of God Almighty, he by faith tells his servants that, 'we will worship and return'.</p> <p>The Son must bare the wood</p> <p>Abraham true to his calling prophesies, 'God will provide himself the lamb' as a fulfillment of the Promise – the very Lamb of God, on probably the exact same spot.</p> <p>The Son is bound in His love by his justice.</p> <p>The Ram caught in the thickets here is a picture of the Eternal Word of God, caught on one hand by the disobedience of man with Satan's standing accusation against man – and on the other hand, in between the perfection of God's Love for man and the perfection of His Justice against man's sin.</p> <p>NASB's 'the LORD Will Provide' is a literal anglicized translation. The Hebrew understanding is as follows: יהוה יראה יְהוָה יִרְאֶה (Yehovah) and (ra'ah); Yahweh will see (to it); Yahweh-Jireh, a symbolical name for Mt. Moriah. With 'Mariah-nekhzey' the Aramaic first gives the place name 'Moriah' withheld in verse two followed by 'nekhzey'. Mariah by itself gives the Hebrew meaning and here the Aramaic lends additional insight, 'nekhzey' ??</p> <p>'your seed shall all the nations of the earth be blessed' there is the straight forward meaning here that the Hebrew people with their Scriptures would be the torch bearers for the Messianic Promise. The underlying meaning is the incarnate Promise Himself as the Seed of Abraham.</p>
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### CHAPTER TWENTY THREE

1 And Sarah was a hundred and twenty-seven years old; these were the years of the life of Sarah.

2 And Sarah died at Kiriath Gabarey that is Hebron in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her.

3 And Abraham rose up from before the bier of his dead and spoke to the sons of Heth, saying,

4 'I am a stranger and a sojourner with you; give me the possession of a burial ground with you that I may bury my dead out of my sight.

5 Then the sons of Heth answered and said to Abraham,

6 'Hear us, our lord; you are a prince of God among us; bury your dead in the choicest of our sepulchres; none of us will withhold from you his sepulchre for the burial of your dead.

7 And Abraham stood up and bowed himself to the people of the land, that is, to the Hittites.

8 And he discussed the matter with them and said to them, 'If you consent that I may bury my dead out of my sight, hear me and entreat for me to Ephron the son of Zohar,

9 that he may give me the double cave which belongs to him, which is by the side of his field; let him give it to me for a full price as a possession for a burial ground among you.

10 And Ephron dwelt among the Hittites; and Ephron the Hittite answered Abraham in the presence of the Hittites and in the presence of all that went in at the gate of his city, saying,

11 'No, my lord, listen to me; I will give you the field and the cave which is in it, I will give it to you; in the presence of my people I give it to you; bury your dead.

12 And Abraham bowed down before the people of the land.

13 Then he said to Ephron in the presence of the people of the land, 'If you are willing, then hearken to me; I will give you money for the price of the field; take it from me, and I will bury my dead there.

14 And Ephron answered Abraham and said,

15 'My lord, hearken to me; the land is worth four hundred shekels of silver; what is that between me and you? You may bury your dead.

16 And Abraham hearkened to Ephron; and Abraham weighed to Ephron the sum of money which he had named in the presence of the Hittites, four hundred shekels of silver, legal tender with the merchants.

17 So then the field of Ephron, which was by the side of the double cave which was before Mamre, that is, the Field of the Cave and the cave which was in it and all the trees that were in the field that were on its borders round about were made sure

18 And sold to Abraham in the presence of the Hittites and in the presence of all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the double cave which is in the field before Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the cave that is in it were deeded to Abraham for a possession of a burial ground by the Hittites.

### CHAPTER TWENTY FOUR

1 Now Abraham was old and well advanced in years; and YAHWEH had blessed him in all things.

2 And Abraham called his eldest servant, the steward of his house, who was in charge of everything that he had; and he said to him, 'Put your hand under my girdle;

3 And I will make you swear by YAHWEH, the God of heaven and the God of the earth, that

### CHAPTER TWENTY THREE

1 Now Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah.

2 Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham went in to mourn for Sarah and to weep for her.

3 Then Abraham rose from before his dead, and spoke to the sons of Heth, saying,

4 'I am a stranger and a sojourner among you; give me a burial site among you that I may bury my dead out of my sight.'

5 The sons of Heth answered Abraham, saying to him,

6 'Hear us, my lord, you are a mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead.'

7 So Abraham rose and bowed to the people of the land, the sons of Heth.

8 And he spoke with them, saying, 'If it is your wish for me to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me,

9 that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price let him give it to me in your presence for a burial site.'

10 Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; even of all who went in at the gate of his city, saying,

11 'No, my lord, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead.'

12 And Abraham bowed before the people of the land.

13 He spoke to Ephron in the hearing of the people of the land, saying, 'If you will only please listen to me; I will give the price of the field, accept it from me that I may bury my dead there.'

14 Then Ephron answered Abraham, saying to him,

15 'My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between me and you? So bury your dead.'

16 Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard.

17 So Ephron's field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over

18 to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

19 After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan.

20 So the field and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth.

### CHAPTER TWENTY FOUR

1 Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way.

2 Abraham said to his servant, the oldest of his household, who had charge of all that he owned, 'Please place your hand under my thigh,

3 and I will make you swear by the LORD, the God of heaven and the God of earth, that

### CHAPTER TWENTY THREE

(the Town of the Giants) is not in the Hebrew text, (see note on verse 23:7).

'before the bier' is again an Aramaic qualification that Abraham was mourning before Sarah's coffin probably for cultural reasons, perhaps against pagan customs.

The Aramaic again puts in a qualifier that Abraham was a prince unto Almighty God.

The Aramaic here identifies the 'sons of Heth' as the Hittite people. תנ הֵיֵת 'sons of Heth' and תנ הֵיֵת 'Hittite' are very similar and places them very close to the Rephaim or 'Giants' mentioned in 15:20. Sons of Heth might be a loose term for the descendants of those invading people.

Ephron might be a more direct descendant or an immigrant arrival to a similar people group – hence the difference in emphasis for name. The gate of the city is where commerce was transacted in front of judges and witnesses.

Where it exists to this day. 20388C – 2022AD 8 x 490 year to the state of Israel in 1948?.

### CHAPTER TWENTY FOUR

you shall not take to my son a wife of the daughters of the Canaanites, among whom I dwell;

4 But that you will go to my country and to my kindred, and take a wife for my son Isaac.

5 Then the servant said to him, 'Suppose the woman will not be willing to follow me to this land; must I then take your son back to the land from where you came?'

6 And Abraham said to him, 'Beware that you do not take my son **back there**.

7 YAHWEH God of heaven, who took me from there, from my father's household and from the land of my kindred, and who spoke to me, and who made a covenant with me, saying, 'To your descendants will I give this land; he shall send His angel before you, and you shall take a wife to my son from there.

8 And if the woman will not be willing to follow you, then you shall be clear from this my oath; only you must not take my son **back there**.

9 So the servant put his hand under the girdle of Abraham his master, and swore to him concerning this matter.

10 Then the servant took ten camels of the camels of his master, and departed, carrying with him all kinds of choice things of his master; and he arose, and went to **Aram-nahrin** (Mesopotamia), to the city of Nahor.

11 And he made his camels to kneel down outside the city by a well of water in the evening, the very time when women go out to draw water.

12 And he prayed, saying, 'O YAHWEH God of my master Abraham, **prosper my journey**, and show lovingkindness to my master Abraham.

13 Behold, I stand here by the well of water; and the daughters of the men of the city are coming out to draw water.

14 Let it come to pass that the damsel to whom I shall say, 'Let down your pitcher, that I may drink; and she shall say to me, 'Drink, and I will water your camels also; let the same be she that you have selected for Your servant Isaac; and by this token shall I know that you have shown kindness and faithfulness to my master.

15 And it came to pass, before he had finished speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder.

16 And the damsel was very beautiful to look upon, a virgin whom no man had known; and she went down to the well and filled her pitcher and came up.

17 Then the servant ran to meet her and said, 'Let me drink a little water from your pitcher.

18 And she said, 'Drink, my lord; and she hastened and let down the pitcher upon her hands and gave him a drink.

19 And when she had finished giving him a drink, she said, 'I will draw water for your camels also, until they are all watered.

20 So she hastened and emptied her pitcher into the trough and ran again to the well to draw water, and she drew water for all his camels.

21 And as the man watered his camels he scrutinized her, and waited to know whether YAHWEH had made his journey prosperous or not.

22 And it came to pass, when the camels were through drinking, the man took golden earrings weighing a shekel and two bracelets for her wrists weighing ten shekels of gold,

23 and said to her, 'Whose daughter are you? tell me, is there room in your father's house for us to lodge?'

24 And she said to him, 'I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.

25 And she said moreover to him, 'We have plenty of straw and hay, and room to lodge in.

26 Then the man knelt on the ground and worshipped YAHWEH.

27 And he said, 'Blessed be YAHWEH God of my master Abraham, who has not withheld His grace and His Truth from my master; while I was on the road, YAHWEH led me to the house

you shall not take a wife for my son from the daughters of the Canaanites, among whom I live,

4 but you will go to my country and to my relatives, and take a wife for my son Isaac."

5 The servant said to him, "Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?"

6 Then Abraham said to him, "Beware that you do not take my son **back there!**

7 "The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, 'To your descendants I will give this land,' He will send His angel before you, and you will take a wife for my son from there.

8 "But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son **back there**."

9 So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.

10 Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand; and he arose and went to Mesopotamia, to the city of Nahor.

11 He made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water.

12 He said, "O LORD, the God of my master Abraham, please **grant me success** today, and show lovingkindness to my master Abraham.

13 "Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water;

14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'—may she be the one whom You have appointed for Your servant Isaac; and by this I will know that You have shown lovingkindness to my master."

15 Before he had finished speaking, behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.

16 The girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar and came up.

17 Then the servant ran to meet her, and said, "Please let me drink a little water from your jar."

18 She said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink.

19 Now when she had finished giving him a drink, she said, "I will draw also for your camels until they have finished drinking."

20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.

21 Meanwhile, the man was gazing at her in silence, to know whether the LORD had made his journey successful or not.

22 When the camels had finished drinking, the man took a gold ring weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold,

23 and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?"

24 She said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor."

25 Again she said to him, "We have plenty of both straw and feed, and room to lodge in."

26 Then the man bowed low and worshiped the LORD.

27 He said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the

Aram-nahrin, Abraham like Jesus after him spoke Aramaic, Here Mesopotamia is identified.

In the Hebrew it seems as if the servant is asking God for something to happen by accident.



<p>of my master's brother, to take his brother's daughter to his son.</p> <p>28 Then the damsel ran, and related these things to her mother's household.</p> <p>29 And Rebekah had a brother, and his name was Laban; so Laban ran out to the man, at the well.</p> <p>30 And it came to pass, when he saw the earrings and the bracelets on his sister's hands and when he heard the words of Rebekah his sister, saying, 'Thus spoke the man to me, he came to the man; and, behold, he was standing by the camels at the well.</p> <p>31 And he said to him, 'Come in, you blessed of YAHWEH; why do you stand in the street? For I have prepared the house and a place for the camels.</p> <p>32 So the man came into the house and ungirded the camels and gave straw and hay for the camels, and was given water to wash his feet and the feet of the men who were with him.</p> <p>33 Then food was set before them to eat; but Abraham's steward said, 'I will not eat until I have told my errand. And they said, 'Speak on.</p> <p>34 And he said, 'I am Abraham's servant.</p> <p>35 And YAHWEH has blessed my master greatly, so that he has become great; and he has given him flocks and herds, silver and gold, menservants and maidservants, and camels and asses.</p> <p>36 And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.</p> <p>37 And my master made me swear, saying, 'You must not take a wife to my son of the daughters of the Canaanites, in whose land I dwell;</p> <p>38 But you shall go to my father's house and to my kindred, and take a wife to my son.</p> <p>39 And I said to my master, 'Suppose the woman will be unwilling to follow me?</p> <p>40 And he said to me, 'YAHWEH before whom I worship will send His angel with you, and prosper your way; and you shall take a wife for my son of my kindred and of my father's house;</p> <p>41 Then you shall be clear from my oath, when you go to my kindred; and if they do not give you a bride, you shall be clear from my oath.</p> <p>42 And I came today to the well, and said, 'O YAHWEH God of my master Abraham, if now you do prosper my mission for which I came,</p> <p>43 Behold, I am standing by the well of water, and it shall come to pass that when the damsel comes forth to draw water, and I say to her, 'Let me drink a little water from your pitcher,</p> <p>44 and she say to me, 'Drink, and I will also draw for your camels, let the same be the woman whom YAHWEH has appointed for my master's son.</p> <p>45 And before I was through <b>speaking in my heart</b>, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the fountain, and drew water; and I said to her, 'Let me drink a little water from your pitcher.</p> <p>46 And she hastened, and let down her pitcher from her shoulder, and said, 'Drink, and I will water your camels also; so I drank, and she watered my camels also.</p> <p>47 Then I asked her, and said, 'Whose daughter are you? And she said, 'The daughter of Bethuel, the son of Nahor, whom Milcah bore to him; and I put the <b>earrings on her ears</b> and the bracelets on her hands.</p> <p>48 And I knelt and worshipped YAHWEH, and blessed YAHWEH God of my master Abraham, who had led me in the right way to the house of my master's brother to take my master's brother's daughter to his son.</p> <p>49 And now if you will deal kindly and truly with my master, tell me; and if not, tell me; so that I may know what to do.</p> <p>50 Then Laban and Bethuel answered and said, 'The thing proceeded from YAHWEH; we cannot say anything to you good or bad.</p> <p>51 Behold, Rebekah is before you; take her and go, and let her become the wife of your</p>	<p>way to the house of my master's brothers."</p> <p>28 Then the girl ran and told her mother's household about these things.</p> <p>29 Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring.</p> <p>30 When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring.</p> <p>31 And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?"</p> <p>32 So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.</p> <p>33 But when food was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on."</p> <p>34 So he said, "I am Abraham's servant.</p> <p>35 "The LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys.</p> <p>36 "Now Sarah my master's wife bore a son to my master in her old age, and he has given him all that he has.</p> <p>37 "My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;</p> <p>38 but you shall go to my father's house and to my relatives, and take a wife for my son.'</p> <p>39 "I said to my master, 'Suppose the woman does not follow me.'</p> <p>40 "He said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;</p> <p>41 then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'</p> <p>42 "So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go successful;</p> <p>43 behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar";</p> <p>44 and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.'</p> <p>45 "Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.'</p> <p>46 "She quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also.</p> <p>47 "Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the <b>ring on her nose</b>, and the bracelets on her wrists.</p> <p>48 "And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son.</p> <p>49 "So now if you are going to deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left."</p> <p>50 Then Laban and Bethuel replied, "The matter comes from the LORD; so we cannot speak to you bad or good.</p> <p>51 "Here is Rebekah before you, take her and go, and let her be the wife of your master's</p>	<p>Aramaic says 'father's household. Greek supports Hebrew.</p> <p>Septuagint Greek agrees with the Aramaic as 'earrings'. There is no real reason in Hebrew to think otherwise,</p>
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<p>master's son, as YAHWEH has spoken.</p> <p>52 And it came to pass that, when Abraham's servant heard their words, he worshipped YAHWEH, bowing himself to the earth.</p> <p>53 Then the servant brought forth jewels of gold and jewels of silver and raiment, and gave them to Rebekah; he also gave gifts to her brother and to her mother.</p> <p>54 And he and the men who were with him ate and drank, and spent the night there; and the servant rose up in the morning, and said to them, 'Send me away to my master.</p> <p>55 And her brother and her mother said to him, 'Let the damsel stay with us a month, or at least a few days; and then she shall go.</p> <p>56 And he said to them, 'Do not delay me, seeing YAHWEH has prospered my errand; send me away that I may go to my master.</p> <p>57 Then they said, 'We will call the damsel, and ask her.</p> <p>58 So they called Rebekah, and said to her, 'Will you go with this man? And she said, 'I will go.</p> <p>59 And they sent away Rebekah their sister and her nurse and Abraham's servant and his men.</p> <p>60 And they blessed Rebekah their sister, and said to her, 'You are our sister, be the mother of thousands and of millions, and let your descendants inherit the lands of their enemies.</p> <p>61 Then Rebekah arose with her maids, and they rode upon the camels, and followed the man; and the servant took Rebekah and went his way.</p> <p>62 And Isaac had returned from the well of Khaya-khezan; for he dwelt in the south country.</p> <p>63 Now Isaac strolled in the field in the evening; and he lifted up his eyes and saw, and behold, the camels were coming.</p> <p>64 And Rebekah lifted up her eyes, and when she saw Isaac, she leaned over the camel,</p> <p>65 and she said to the servant, 'Who is this man who is walking in the field to meet us? And the servant said, 'It is my master; therefore she took a veil and covered herself.</p> <p>66 And the servant told Isaac all the things that she had done.</p> <p>67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death.</p>	<p>son, as the LORD has spoken."</p> <p>52 When Abraham's servant heard their words, he bowed himself to the ground before the LORD.</p> <p>53 The servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.</p> <p>54 Then he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, "Send me away to my master."</p> <p>55 But her brother and her mother said, "Let the girl stay with us a few days, say ten; afterward she may go."</p> <p>56 He said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master."</p> <p>57 And they said, "We will call the girl and consult her wishes."</p> <p>58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."</p> <p>59 Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men.</p> <p>60 They blessed Rebekah and said to her, "May you, our sister, Become thousands of ten thousands, And may your descendants possess The gate of those who hate them."</p> <p>61 Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed.</p> <p>62 Now Isaac had come from going to Beer-lahai-roi; for he was living in the Negev.</p> <p>63 Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming.</p> <p>64 Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel.</p> <p>65 She said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her veil and covered herself.</p> <p>66 The servant told Isaac all the things that he had done.</p> <p>67 Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife, and he loved her; thus Isaac was comforted after his mother's death.</p>	<p>The Septuagint says the 'cittes' that corresponds to 'gates', while the Aramaic generalizes.</p> <p>'leaned over the camel' may be a Lamsa Aramaic cultural phrase – dismounted is acceptable.</p> <p>Her modesty and reverence captures the eye of servant and master.</p>
<p><b>CHAPTER TWENTY FIVE</b></p> <p>1 Then again Abraham took another wife, and her name was Kenturah.</p> <p>2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.</p> <p>3 And Jokshan fathered Sheba and Daran. And the sons of Daran were Asshurim, Letushim, and Ammim.</p> <p>4 And the sons of Midian were Ephah, Haphar, Hanoah, Abidah, and Eldaah. All these were the children of Kenturah.</p> <p>5 And Abraham gave everything that he had to Isaac.</p> <p>6 But to the sons of his concubine, Abraham gave gifts, and sent them away from his son Isaac, eastward to the east country, while he was still alive.</p> <p>7 And these are the days of the years of Abraham's life which he lived, a hundred and seventy-five years.</p> <p>8 Then Abraham became sick, and died in a good old age, an old man satisfied with his days; and was gathered to his people.</p> <p>9 And his sons Isaac and Ishmael buried him in the double cave, (Machpelah) which is in the field of Ephron the son of Zohar the Hittite, which is before Mamre;</p> <p>10 The field which Abraham purchased from the sons of Heth, as a possession for a burial ground. There was Abraham buried, and Sarah his wife.</p> <p>11 And it came to pass after the death of Abraham that God blessed his son Isaac; and</p>	<p><b>CHAPTER TWENTY FIVE</b></p> <p>1 Now Abraham took another wife, whose name was Keturah.</p> <p>2 She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.</p> <p>3 Jokshan became the father of Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim.</p> <p>4 The sons of Midian were Ephah and Epher and Hanoah and Abida and Eldaah. All these were the sons of Keturah.</p> <p>5 Now Abraham gave all that he had to Isaac;</p> <p>6 but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east.</p> <p>7 These are all the years of Abraham's life that he lived, one hundred and seventy-five years.</p> <p>8 Abraham breathed his last and died in a ripe old age, an old man and satisfied with life; and he was gathered to his people.</p> <p>9 Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre,</p> <p>10 the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife.</p> <p>11 It came about after the death of Abraham, that God blessed his son Isaac; and Isaac lived by Beer-lahai-roi.</p>	<p><b>CHAPTER TWENTY FIVE</b></p>

<p>Isaac dwell by the well of <b>Khaya-khezan (The Well of The Living One who saw me)</b>.</p> <p>12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham;</p> <p>13 And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebioth, and Kedar, Arbal, and Mibsam,</p> <p>14 Mishma, Romah, Massa,</p> <p>15 Hadar, Tema, Nator, Naphish, and Kedem.</p> <p>16 These are the sons of Ishmael, and these are their names by their villages and by their sheepfolds, twelve princes according to their nations.</p> <p>17 And these are the years of the life of Ishmael, a hundred and thirty-seven years; and he became sick and died; and was gathered to his people.</p> <p>18 And they dwell from Havilah as far as Shud, which extends from the border of Egypt to the gateway of Assyria; he dwell adjacent to the lands of all his brethren.</p> <p>19 These are the generations of Isaac, Abraham's son: Abraham fathered Isaac;</p> <p>20 And <b>Isaac was forty years old when he took Rebekah to wife</b>, the daughter of Bethuel the Aramean of Padan-aram, the sister of Laban, the Aramean.</p> <p>21 And Isaac prayed before YAHWEH for his wife, because she was barren; and YAHWEH answered him, and Rebekah his wife conceived.</p> <p>22 And the children struggled together within her womb; and she said, <b>'If it is to be like this, why do I live?</b> So she went to enquire of YAHWEH.</p> <p>23 And YAHWEH said to her, 'Two peoples are in your womb, and two nations shall be separated from your body; and the one nation shall be stronger than the other nation; and the elder shall serve the younger.</p> <p>24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.</p> <p>25 And the first came out red, all covered with ringlets of hair; and they called his name Esau.</p> <p>26 And after him his brother came forth, and his hand held Esau's heel; and his name was called Jacob; and Isaac was sixty years old when Rebekah bore them.</p> <p>27 And the boys grew up; and Esau became an expert hunter, a man of outdoor life; but Jacob was a simple man, living in a tent.</p> <p>28 And Isaac was fond of Esau, because he ate of Esau's game; but Rebekah was fond of Jacob.</p> <p>29 And Jacob cooked pottage, and behold, his brother Esau came in from the field, and he was very hungry;</p> <p>30 And Esau said to Jacob, 'Give me some of that pottage, for I am famished; that is why he was called Edom.</p> <p>31 And Jacob said, 'Sell me this day your birthright.</p> <p>32 And Esau said, 'Behold, I am at the point of death; and what profit shall a birthright be to me?</p> <p>33 And Jacob said to him, 'Swear to me this day; and he swore to him; and he sold his birthright to Jacob.</p> <p>34 Then Jacob gave Esau bread and pottage; and he ate, and drank, and rose up and went his way; so then Esau despised his birthright.</p>	<p>12 Now these are the records of the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham;</p> <p>13 and these are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the firstborn of Ishmael, and Kedar and Adbeel and Mibsam</p> <p>14 and Mishma and Dumah and Massa,</p> <p>15 Hadad and Tema, Jetur, Naphish and Kedemah.</p> <p>16 These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their tribes.</p> <p>17 These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.</p> <p>18 They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.</p> <p>19 Now these are the records of the generations of Isaac, Abraham's son: Abraham became the father of Isaac;</p> <p>20 and <b>Isaac was forty years</b> old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.</p> <p>21 Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived.</p> <p>22 But the children struggled together within her; and she said, <b>"If it is so, why then am I this way?"</b> So she went to inquire of the LORD.</p> <p>23 The LORD said to her, "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."</p> <p>24 When her days to be delivered were fulfilled, behold, there were twins in her womb.</p> <p>25 Now the first came forth red, all over like a hairy garment; and they named him Esau.</p> <p>26 Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and <b>Isaac was sixty years old</b> when she gave birth to them.</p> <p>27 When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents.</p> <p>28 Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob.</p> <p>29 When Jacob had cooked stew, Esau came in from the field and he was famished;</p> <p>30 and Esau said to Jacob, "Please let me have a swallow of that <b>red stuff there</b>, for I am famished." Therefore his name was called Edom.</p> <p>31 But Jacob said, "First sell me your birthright."</p> <p>32 Esau said, "Behold, I am about to die; so of what use then is the birthright to me?"</p> <p>33 And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob.</p> <p>34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.</p>	<p>The Aramaic gives the 'modern' place name and the meaning of it. This is the well that Hagar named when first sent out by Sarah's mistress.</p> <p>'ringlets of hair' is used to qualify pictorially what a hairy garment looked like.</p> <p>2004BC</p>
<p><b>CHAPTER TWENTY SIX</b></p> <p>1 And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Gadar, to Abimelech king of the Philistines.</p> <p>2 And YAHWEH appeared to him, and said, 'Do not go down to Egypt; dwell in the land of which I shall tell you;</p> <p>3 Sojourn in this land, and I will be with you and will bless you; for to you and to your</p>	<p><b>CHAPTER TWENTY SIX</b></p> <p>1 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines.</p> <p>2 The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you.</p> <p>3 "Sojourn in this land and I will be with you and bless you, for to you and to your</p>	<p><b>CHAPTER TWENTY SIX</b></p>

<p>descendants I will give all these kingdoms, and I will perform the oath which I swore to Abraham your father;</p> <p>4 And I will make your descendants to multiply as the stars of heaven, and will give to your descendants all these lands; and by your descendants shall all the nations of the earth be blessed;</p> <p>5 because Abraham obeyed My Voice, and kept my charge, my commandments, my statutes, and my laws.</p> <p>6 And Isaac dwelt in Gadar;</p> <p>7 and the men of the place asked him concerning his wife; and he said, 'She is my sister; for he was afraid to say, 'She is my wife; lest the men of the place should kill him on account of Rebekah, because she was fair to look upon.</p> <p>8 And it came to pass when he had been there a long time that Abimelech king of the Philistines looked out of a window and saw Isaac caressing Rebekah his wife.</p> <p>9 So Abimelech called Isaac, and said, 'Behold, she is your wife; how then did you say, 'She is my sister? And Isaac said to him, 'Because I said, 'Lest I may die on account of her.</p> <p>10 And Abimelech said to him, 'What is this thing that you have done to us? One of the people might easily have lain with your wife, and you would have brought sin upon us.</p> <p>11 And Abimelech charged all the people, saying, 'Whoever <b>harms</b> this man or his wife shall surely be put to death.</p> <p>12 Then Isaac sowed in that land, and received in the same year a hundredfold; and YAHWEH blessed him.</p> <p>13 And the man became great, and went forward and grew until he became very great;</p> <p>14 And he had possessions of flocks and possessions of herds and much wealth, so that the Philistines envied him.</p> <p>15 For all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had polluted them and filled them with earth.</p> <p>16 And Abimelech said to Isaac, 'Go away from among us; for you are much mightier than we are.</p> <p>17 So Isaac departed from there, and encamped in the valley of Gadar, and dwelt there.</p> <p>18 And Isaac dug again the wells of water which had been dug by the servants of his father in the days of Abraham his father; for the Philistines had polluted them after the death of Abraham; and he called their names after the names by which his father had called them.</p> <p>19 And Isaac's servants dug in the valley, and found there a well of living water.</p> <p>20 And the herdsmen of Gadar quarrelled with Isaac's herdsmen, saying, 'The water is ours; and he called the name of the well Aska (<b>difficulty</b>); because they disputed with him.</p> <p>21 And they dug another well, and they quarrelled over that also; and he called the name of it Satana (<b>the adversary</b>).</p> <p>22 Then he moved from there, and dug another well; but over that they did not quarrel; and he called the name of it Rehoboth (<b>to enlarge</b>); and he said, 'For now YAHWEH has made room for us, and we shall multiply in the land.</p> <p>23 And he went up from there to Beer-sheba.</p> <p>24 And YAHWEH appeared to him the same night, and said, 'I am the God of Abraham your father; fear not, for I am with you, and I will bless you, and multiply your descendants for my servant Abraham's sake.</p> <p>25 And he built an altar there, and called upon the Name of YAHWEH, and pitched his tent there; and there Isaac's servants dug a well.</p> <p>26 Then Abimelech went to him from Gadar, and Ahuzzath one of his friends, and Phicol the general of his army.</p> <p>27 And Isaac said to them, 'Why have you come to me, seeing that you hate me, and have sent me away from you?</p>	<p>descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.</p> <p>4 "I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;</p> <p>5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."</p> <p>6 So Isaac lived in Gerar.</p> <p>7 When the men of the place asked about his wife, he said, "She is my sister," for he was afraid to say, "my wife," thinking, "the men of the place might kill me on account of Rebekah, for she is beautiful."</p> <p>8 It came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.</p> <p>9 Then Abimelech called Isaac and said, "Behold, certainly she is your wife! How then did you say, 'She is my sister?'" And Isaac said to him, "Because I said, 'I might die on account of her.'"</p> <p>10 Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us."</p> <p>11 So Abimelech charged all the people, saying, "He who <b>touches</b> this man or his wife shall surely be put to death."</p> <p>12 Now Isaac sowed in that land and reaped in the same year a hundredfold. And the LORD blessed him,</p> <p>13 and the man became rich, and continued to grow richer until he became very wealthy;</p> <p>14 for he had possessions of flocks and herds and a great household, so that the Philistines envied him.</p> <p>15 Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth.</p> <p>16 Then Abimelech said to Isaac, "Go away from us, for you are too powerful for us."</p> <p>17 And Isaac departed from there and camped in the valley of Gerar, and settled there.</p> <p>18 Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had stopped them up after the death of Abraham; and he gave them the same names which his father had given them.</p> <p>19 But when Isaac's servants dug in the valley and found there a well of flowing water,</p> <p>20 the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well <b>Esek</b>, because they contended with him.</p> <p>21 Then they dug another well, and they quarreled over it too, so he named it <b>Sitnah</b>.</p> <p>22 He moved away from there and dug another well, and they did not quarrel over it; so he named it <b>Rehoboth</b>, for he said, "At last the LORD has made room for us, and we will be fruitful in the land."</p> <p>23 Then he went up from there to Beersheba.</p> <p>24 The LORD appeared to him the same night and said, "I am the God of your father Abraham; Do not fear, for I am with you. I will bless you, and multiply your descendants, For the sake of My servant Abraham."</p> <p>25 So he built an altar there and called upon the name of the LORD, and pitched his tent there; and there Isaac's servants dug a well.</p> <p>26 Then Abimelech came to him from Gerar with his adviser Ahuzzath and Phicol the commander of his army.</p> <p>27 Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"</p>	<p>This is the summation of a righteous man's life even as a sinner. This is God's expectation of the time by Creational ordinance, prior to the national Law of Moses.</p> <p>Isaac and Rebecca were cousins</p> <p>Abimelech is still a righteous king. He is the same Abimelech that nearly sinned against Abraham then he is sixty plus years older.</p>
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<p>28 And they said, "We saw certainly that YAHWEH is with you; so we said, 'Let there be now an oath between us and you, and let us make a covenant with you.</p> <p>29 That you will do us no evil, just as we have not hurt you, and as we have done nothing but good to you, and have sent you away in peace; you are now the blessed of YAHWEH.</p> <p>30 And he made them a feast, and they ate and drank.</p> <p>31 And they rose up in the early morning, and took oaths one with another; and Isaac sent them away, and they departed from him in peace.</p> <p>32 And it came to pass the same day that Isaac's servants came, and spoke to him concerning the well which they had dug, and said to him, 'We have found water.</p> <p>33 And he called it Sheba; therefore the name of the town is called Beer-sheba to this day.</p> <p>34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bismath the daughter of Elon the Hivite;</p> <p>35 And they made life miserable for Isaac and Rebekah.</p>	<p>28 They said, "We see plainly that the LORD has been with you; so we said, 'Let there now be an oath between us, even between you and us, and let us make a covenant with you.</p> <p>29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD."</p> <p>30 Then he made them a feast, and they ate and drank.</p> <p>31 In the morning they arose early and exchanged oaths; then Isaac sent them away and they departed from him in peace.</p> <p>32 Now it came about on the same day, that Isaac's servants came in and told him about the well which they had dug, and said to him, "We have found water."</p> <p>33 So he called it Shibah; therefore the name of the city is Beersheba to this day.</p> <p>34 When Esau was forty years old he married Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;</p> <p>35 and they brought grief to Isaac and Rebekah.</p>	
<p><b>CHAPTER TWENTY SEVEN</b></p> <p>1 And it came to pass, when Isaac was old and his eyes were dim so that he could not see, he called Esau his eldest son, and said to him, 'My son; and he said to him, 'Behold, here I am.</p> <p>2 And Isaac said to him, 'Behold now, I am old, and I do not know the day of my death;</p> <p>3 Now therefore take your weapons, your sword and your bow, and go out into the field and hunt game;</p> <p>4 And make me <b>stewed meat</b>, such as I like, and bring it to me, that I may eat, <b>that my soul may bless you</b> before I die.</p> <p>5 And Rebekah heard when Isaac spoke to Esau his son. So Esau went to the field to hunt game and to bring it.</p> <p>6 Then Rebekah said to Jacob her son, "Behold, I heard your father say to Esau your brother,</p> <p>7 Bring me game, and make me stewed meat, that I may eat and <b>bless you in the Presence of YAHWEH</b> before I die.</p> <p>8 Now therefore, my son, listen to me according to that which I command you.</p> <p>9 Go now to the flock, and bring me from there two kids of the goats; and I will make from them stew for your father, such as he <b>likes</b>;</p> <p>10 And you shall bring it to your father, that he may eat, and that he may <b>bless you in the Presence of YAHWEH</b> before his death.</p> <p>11 And Jacob said to Rebekah his mother, 'Behold, Esau my brother is a hairy man and I am a smooth man;</p> <p>12 Perhaps my father will feel me, and I shall seem to him as a <b>swindler</b>; and I shall bring a curse upon myself, and not a blessing.</p> <p>13 And his mother said to him, '<b>Let your curses be upon me, my son</b>; only listen to me, and go and fetch them to me.</p> <p>14 So he went and picked them up, and brought them to his mother; and his mother made a stew, such as his father liked.</p> <p>15 And Rebekah took the best clothes of her elder son Esau, which were with her in the house, and put them upon Jacob her younger son;</p> <p>16 And she put the skins of the kids of the goats upon his hands, and upon the back of his neck;</p> <p>17 And she gave the stew and the bread which she had prepared into the hand of her son Jacob.</p> <p>18 And he brought them in to his father, and said, 'My father; and he said, 'Here am I. Then</p>	<p><b>CHAPTER TWENTY SEVEN</b></p> <p>1 Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am."</p> <p>2 Isaac said, "Behold now, I am old and I do not know the day of my death.</p> <p>3 "Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me;</p> <p>4 and prepare a <b>savory dish</b> for me such as I love, and bring it to me that I may eat, so that <b>my soul may bless</b> you before I die."</p> <p>5 Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring home,</p> <p>6 Rebekah said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying,</p> <p>7 'Bring me some game and prepare a savory dish for me, that I may eat, and <b>bless you in the presence of the LORD</b> before my death.'</p> <p>8 "Now therefore, my son, listen to me as I command you.</p> <p>9 "Go now to the flock and bring me two choice young goats from there, that I may prepare them as a savory dish for your father, such as he <b>loves</b>.</p> <p>10 "Then you shall bring it to your father, that he may eat, so that he may <b>bless you before his death</b>."</p> <p>11 Jacob answered his mother Rebekah, "Behold, Esau my brother is a hairy man and I am a smooth man.</p> <p>12 "Perhaps my father will feel me, then I will be as a <b>deceiver</b> in his sight, <b>and I will bring upon myself a curse and not a blessing</b>."</p> <p>13 But his mother said to him, "Your curse be on me, my son; only obey my voice, and go, get them for me."</p> <p>14 So he went and got them, and brought them to his mother; and his mother made savory food such as his father loved.</p> <p>15 Then Rebekah took the best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son.</p> <p>16 And she put the skins of the young goats on his hands and on the smooth part of his neck.</p> <p>17 She also gave the savory food and the bread, which she had made, to her son Jacob.</p> <p>18 Then he came to his father and said, "My father." And he said, "Here I am. Who are you,</p>	<p><b>CHAPTER TWENTY SEVEN</b></p>

<p>he said, "Who are you, my son?"</p> <p>19 And Jacob said to his father, "I am Esau, your first-born; I have done as you told me; now arise and sit up and eat of my game, that <b>your soul may bless me.</b>"</p> <p>20 And Isaac said to his son, "How is it that you have found it so quickly, my son? And he said, "<b>Because YAHWEH your God brought it my way.</b>"</p> <p>21 Then Isaac said to Jacob his son, "Come near me, that I may feel you, my son, to know whether you are my son Esau or not."</p> <p>22 And Jacob drew near to Isaac his father; and he felt him, and said, "The voice is Jacob's voice, but the hands are Esau's."</p> <p>23 But he did not recognize him, because his hands were hairy, like his brother Esau's hands; so he blessed him.</p> <p>24 And he said, "Are you my very son Esau? And Jacob said, "I am."</p> <p>25 And he said, "Bring the stew near to me, and I will eat of my son's game, that my soul may bless you. And he brought it near to him, and he did eat; and he brought him wine, and he drank."</p> <p>26 And his father Isaac said to him, "Come near now, and kiss me, my son; so he drew near and kissed him;"</p> <p>27 And he came near, and kissed him; and he smelled the smell of his garments, and blessed him, and said, "See, the smell of my son is like the smell of a field which YAHWEH has blessed;"</p> <p>28 Therefore may God give you of the dew of heaven and the richness of the earth, and the abundance of wheat and wine;</p> <p>29 Let people serve you, and nations bow down to you; be a prince over your brethren, and let your mother's sons bow down to you; cursed be they who curse you, and blessed be they who bless you."</p> <p>30 And it came to pass when Isaac had finished blessing Jacob and Jacob had gone out from the presence of Isaac his father, behold, Esau his brother came in from his hunting."</p> <p>31 And he also made stew, and brought it to his father, and said to his father, "Let my father arise, and eat of his son's game, that your soul may bless me."</p> <p>32 And Isaac his father said to him, "Who are you? And he said, "I am your son, your first-born, Esau."</p> <p>33 And Isaac was greatly alarmed, and said, "Who was it then that hunted game and brought it to me? I have eaten of everything before you came, and I have blessed him, yea, and he shall be blessed."</p> <p>34 And when Esau heard the words of his father, he cried out bitterly, and said to his father, "Bless me, even me also, O my father."</p> <p>35 But his father said, "Your brother came with deceit, and has already received your blessing."</p> <p>36 And Esau said, "Is he not rightly named Jacob? For he has acted treacherously toward me twice: he took away my birthright; and, behold, now he has taken away my blessing. And Esau said to his father, "Have you not reserved a blessing for me?"</p> <p>37 And Isaac answered and said to Esau, "Behold, I have made him a prince over you, and all his brethren have I given to him for servants; and with wheat and wine have I sustained him; and what shall I do now for you, my son?"</p> <p>38 And Esau said to his father, "Have you only one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept."</p> <p>39 And Isaac his father answered and said to him, "Behold, your dwelling shall be in the fertile places of the earth, and the dew of heaven shall fall upon you from above;"</p> <p>40 And by your sword you shall live, and you shall serve your brother; but if <b>you shall repent</b>, his yoke shall pass away from off your neck."</p> <p>41 And Esau hated Jacob because of the blessings with which his father had blessed him;</p>	<p>my son?"</p> <p>19 Jacob said to his father, "I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that <b>you may bless me.</b>"</p> <p>20 Isaac said to his son, "How is it that you have it so quickly, my son?" And he said, "Because the LORD your God caused it to happen to me."</p> <p>21 Then Isaac said to Jacob, "Please come close, that I may feel you, my son, whether you are really my son Esau or not."</p> <p>22 So Jacob came close to Isaac his father, and he felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau."</p> <p>23 He did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.</p> <p>24 And he said, "Are you really my son Esau?" And he said, "I am."</p> <p>25 So he said, "Bring it to me, and I will eat of my son's game, that I may bless you." And he brought it to him, and he ate; he also brought him wine and he drank."</p> <p>26 Then his father Isaac said to him, "Please come close and kiss me, my son."</p> <p>27 So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which the LORD has blessed;"</p> <p>28 Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine;</p> <p>29 May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you."</p> <p>30 Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting."</p> <p>31 Then he also made savory food, and brought it to his father; and he said to his father, "Let my father arise and eat of his son's game, that you may bless me."</p> <p>32 Isaac his father said to him, "Who are you?" And he said, "I am your son, your firstborn, Esau."</p> <p>33 Then Isaac trembled violently, and said, "Who was he then that hunted game and brought it to me, so that I ate of all of it before you came, and blessed him? Yes, and he shall be blessed."</p> <p>34 When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, O my father!"</p> <p>35 And he said, "Your brother came deceitfully and has taken away your blessing."</p> <p>36 Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?"</p> <p>37 But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?"</p> <p>38 Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept."</p> <p>39 Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above."</p> <p>40 "By your sword you shall live, And your brother you shall serve; <b>But it shall come about when you become restless</b>, That you will break his yoke from your neck."</p> <p>41 So Esau bore a grudge against Jacob because of the blessing with which his father had</p>	<p>The Hebrew is difficult and translates variously with a wide variety of words, The Aramaic again brings the Presence of God into the picture and the expectation of God for Esau.</p>
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<p>and Esau said in his heart, 'After the days of mourning for my father are over, then I will slay my brother Jacob.</p> <p>42 And the words of Esau her elder son were told to Rebekah; so she sent and called her younger son Jacob, and said to him, 'Behold, your brother Esau is threatening to kill you.</p> <p>43 Now therefore, my son, hearken to me; and arise, and go to Laban my brother, to Haran;</p> <p>44 And stay there a few days, until your brother's fury is spent;</p> <p>45 Until your brother's anger turns away from you, and he forgets what you have done to him; then I will send messengers, and bring you back from there; lest I be deprived also of both of you in one day.</p> <p>46 Then Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, such as these which are of the daughters of the land, what good will my life be to me?</p>	<p>blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob."</p> <p>42 Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, "Behold your brother Esau is consoling himself concerning you by planning to kill you.</p> <p>43 "Now therefore, my son, obey my voice, and arise, flee to Haran, to my brother Laban!</p> <p>44 "Stay with him a few days, until your brother's fury subsides,</p> <p>45 until your brother's anger against you subsides and he forgets what you did to him. Then I will send and get you from there. Why should I be bereaved of you both in one day?"</p> <p>46 Rebekah said to Isaac, "I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?"</p>	
<p><b>CHAPTER TWENTY EIGHT</b></p> <p>1 Then Isaac called Jacob, and blessed him, and charged him, and said to him, 'You shall not take a wife of the daughters of Canaan.</p> <p>2 Arise, go to Padan-aram, to the house of Bethuel your mother's father; and take for yourself a wife from there of the daughters of Laban your mother's brother.</p> <p>3 May God Almighty bless you and make you fruitful and multiply you, that you may become a multitude of peoples;</p> <p>4 And give the blessings of Abraham to you and to your descendants with you, that you may inherit the land in which you dwell, which God gave to Abraham.</p> <p>5 And Isaac sent away Jacob; and he went to Padan-aram, to Laban, the son of Bethuel, the Aramean, the brother of Rebekah, Jacob's and Esau's mother.</p> <p>6 When Esau saw that Isaac had blessed his brother Jacob and sent him away to Padan-aram to take for himself a wife from there, and that as he blessed him, he charged him, saying, 'You shall not take a wife of the daughters of Canaan;</p> <p>7 And Jacob obeyed his father and his mother, and went to Padanaram;</p> <p>8 And Esau saw that Isaac his father despised the daughters of Canaan;</p> <p>9 Then Esau went to Ishmael, Abraham's son, and took <b>Bismath</b>, the daughter of Ishmael, Abraham's son, the sister of Nebioth, to be his wife, in addition to his other wives.</p> <p>10 And Jacob went out from Beersheba, on his way to Haran.</p> <p>11 And he arrived at a certain place, and spent the night there, because the sun was set; and he took of the stones of the place, and put them for his pillows, and lay down in that place to sleep.</p> <p>12 And he dreamed, and behold a ladder was set upon the earth, and the top of it reached to heaven; and behold the angels of God were ascending and descending on it.</p> <p>13 And, behold, YAHWEH stood above it and said, 'I am YAHWEH God of Abraham your father, and the God of Isaac; the land whereon you are lying, I will give to you and to your descendants;</p> <p>14 And your descendants shall be as numerous as the dust of the earth, and you shall spread abroad to the east and to the west and to the north and to the south; and in you and through your descendants shall all the families of the earth be blessed.</p> <p>15 And, behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done the thing of which I have spoken to you.</p> <p>16 And Jacob awoke from his sleep, and he said, 'Surely YAHWEH is in this place; and I did not know it.</p> <p>17 And Jacob was exceedingly fearful, and he said, 'How sacred is this place today! This is</p>	<p><b>CHAPTER TWENTY EIGHT</b></p> <p>1 So Isaac called Jacob and blessed him and charged him, and said to him, "You shall not take a wife from the daughters of Canaan.</p> <p>2 "Arise, go to Paddan-aram, to the house of Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban your mother's brother.</p> <p>3 "May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples.</p> <p>4 "May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham."</p> <p>5 Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.</p> <p>6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, and that when he blessed him he charged him, saying, "You shall not take a wife from the daughters of Canaan."</p> <p>7 and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.</p> <p>8 So Esau saw that the daughters of Canaan displeased his father Isaac;</p> <p>9 and Esau went to Ishmael, and married, besides the wives that he had, <b>Mahalath</b> the daughter of Ishmael, Abraham's son, the sister of Nebaioth.</p> <p>10 Then Jacob departed from Beersheba and went toward Haran.</p> <p>11 He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place.</p> <p>12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.</p> <p>13 And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.</p> <p>14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.</p> <p>15 "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."</p> <p>16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it."</p> <p>17 He was afraid and said, "How awesome is this place! This is none other than the house of</p>	<p><b>CHAPTER TWENTY EIGHT</b></p> <p><a href="#">Peshitta: Bismath in Aram = Mahalath in Hebrew perhaps: sickness</a></p>

<p>none other but the house of God, and this is the gate of heaven.</p> <p>18 And Jacob rose up early in the morning, and took the stone which he had put for his pillow, and set it up for a pillar, and poured oil on the top of it.</p> <p>19 Then Jacob called the name of that place Beth-el (the House of God); but at the first the name of that place was called Luz.</p> <p>20 And Jacob vowed a vow, saying, 'If God will be with me and will protect me in this way that I go, and will give me food to eat and clothing to wear</p> <p>21 So that I may return to my father's house in peace, then YAHWEH shall be my God;</p> <p>22 And this stone which I have set up for a pillar shall be God's house and of all that you shall give me I will give the tenth to You.</p>	<p>God, and this is the gate of heaven."</p> <p>18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.</p> <p>19 He called the name of that place Bethel; however, previously the name of the city had been Luz.</p> <p>20 Then Jacob made a vow, saying, "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,</p> <p>21 and I return to my father's house in safety, then the LORD will be my God.</p> <p>22 "This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You."</p>	
<p><b>CHAPTER TWENTY NINE</b></p> <p>1 Then Jacob hastened on his journey, and came to the land of the people of the east.</p> <p>2 And he looked, and beheld 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 large stone was upon the well's mouth.</p> <p>3 And all the flocks were gathered there; and the shepherds rolled the stone from the well's mouth, and watered the sheep, and then put the stone back in its place upon the well's mouth.</p> <p>4 And Jacob said to them, 'My brethren, where do you come from? And they said, 'We are from Haran.</p> <p>5 And he said to them, 'Do you know Laban the son of Nahor? And they said, 'We do know him.</p> <p>6 And he said to them, 'Is he well? And they said, 'He is well; and, behold, Rachel his daughter is coming with the sheep.</p> <p>7 And Jacob said, 'Lo, the sun is still high, it is not yet time that the cattle should be gathered together; water the sheep, and go and feed them.</p> <p>8 And they said, 'We cannot until all the flocks are gathered together and the shepherds roll the stone from the well's mouth; then we water the sheep.</p> <p>9 And while he was still conversing with them, Rachel came with her father's sheep; for she was a shepherdess.</p> <p>10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother and the sheep of Laban his mother's brother, that Jacob drew near and rolled the stone from the well's mouth and watered the sheep of Laban his mother's brother.</p> <p>11 And Jacob kissed Rachel, and lifted up his voice, and wept.</p> <p>12 And Jacob told Rachel that he was her father's kinsman and that he was Rebekah's son; and she ran and told her father.</p> <p>13 And it came to pass when Laban heard the tidings of Jacob his sister's son, he ran to meet him and embraced him and kissed him and brought him to his house. And Jacob related to Laban all these things.</p> <p>14 And Laban said to him, 'Surely you are my bone and my flesh. And he stayed with him for a month.</p> <p>15 And Laban said to Jacob, 'Because you are my kinsman, should you therefore work for me for nothing? Tell me, what shall your wages be?</p> <p>16 And Laban had two daughters: the name of the older was Leah, and the name of the younger Rachel.</p> <p>17 And Leah had <b>attractive</b> eyes; but Rachel was beautiful and well favoured.</p> <p>18 And Jacob loved Rachel; and he said, 'I will serve you seven years for Rachel, your younger daughter.</p> <p>19 And Laban said to him, 'It is better that I give her to you than that I should give her to</p>	<p><b>CHAPTER TWENTY NINE</b></p> <p>1 Then Jacob went on his journey, and came to the land of the sons of the east.</p> <p>2 He looked, and saw a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large.</p> <p>3 When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well.</p> <p>4 Jacob said to them, "My brothers, where are you from?" And they said, "We are from Haran."</p> <p>5 He said to them, "Do you know Laban the son of Nahor?" And they said, "We know him."</p> <p>6 And he said to them, "Is it well with him?" And they said, "It is well, and here is Rachel his daughter coming with the sheep."</p> <p>7 He said, "Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them."</p> <p>8 But they said, "We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep."</p> <p>9 While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.</p> <p>10 When Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob went up and rolled the stone from the mouth of the well and watered the flock of Laban his mother's brother.</p> <p>11 Then Jacob kissed Rachel, and lifted his voice and wept.</p> <p>12 Jacob told Rachel that he was a relative of her father and that he was Rebekah's son, and she ran and told her father.</p> <p>13 So when Laban heard the news of Jacob his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things.</p> <p>14 Laban said to him, "Surely you are my bone and my flesh." And he stayed with him a month.</p> <p>15 Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?"</p> <p>16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.</p> <p>17 And Leah's eyes were <b>weak</b>, but Rachel was beautiful of form and face.</p> <p>18 Now Jacob loved Rachel, so he said, "I will serve you seven years for your younger daughter Rachel."</p> <p>19 Laban said, "It is better that I give her to you than to give her to another man; stay with</p>	<p><b>CHAPTER TWENTY NINE</b></p> <p>'people' in the Lama's Aramaic is not the Hebrew 'ben' for sons but is Peshitta in general understanding for gentile readers. AESV Torah translates the word, 'children'.</p> <p>Hebrew is literally 'tender eyes'. The Septuagint says 'weak' and from this many modern translations suggest she was short-sighted. The Aramaic qualifies the understanding to say Leah's eyes were attractive.</p>



<p>another man; abide with me.</p> <p>20 So then Jacob served seven years for Rachel; and they seemed to him but a few days because he was in love with her.</p> <p>21 And Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in unto her.</p> <p>22 And so Laban gathered together all the men of the place and made a feast.</p> <p>23 And it came to pass in the evening, he took Leah his daughter, and brought her to him; and Jacob went in unto her.</p> <p>24 And Laban gave Zilpah his maid to his daughter Leah for a servant.</p> <p>25 And it came to pass in the morning, behold, it was Leah; and Jacob said to Laban, "What is this thing that you have done to me? Did not I serve with you for Rachel? Why then have you deceived me?"</p> <p>26 Then Laban said to Jacob, "It is not so done in our country, to give the younger in marriage before the elder.</p> <p>27 <b>Finish the wedding feast for this one</b>, and then I will give you the other also for the service which you shall serve with me yet another seven years.</p> <p>28 And Jacob did so, and finished her wedding feast; and Laban gave him his daughter Rachel to wife.</p> <p>29 And Laban gave Bilhah his maid to Rachel his daughter to be her maid.</p> <p>30 And he went in unto Rachel also, and he loved Rachel also more than Leah, and served with Laban another seven years.</p> <p>31 And when YAHWEH saw that Leah was <b>hated</b>, he opened her womb; but Rachel was barren.</p> <p>32 And Leah conceived, and bore a son, and she called his name Reuben; for she said, "Because YAHWEH has seen my affliction, now therefore my husband will love me.</p> <p>33 And she conceived again, and bore a son; and said, "Because YAHWEH has heard that I am hated, he has therefore given me this son also; so she called his name Simeon.</p> <p>34 And she conceived again, and bore a son; and said, "Now <u>this time my husband will surely love me</u>, because I have borne him three sons therefore she called his name Levi.</p> <p>35 And she conceived again, and bore a son; and she said, "<u>This time I will praise YAHWEH</u>; therefore she called his name Judah; and then she ceased bearing.</p>	<p>me."</p> <p>20 So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her.</p> <p>21 Then Jacob said to Laban, "Give me my wife, for my time is completed, that I may go in to her."</p> <p>22 Laban gathered all the men of the place and made a feast.</p> <p>23 Now in the evening he took his daughter Leah, and brought her to him; and Jacob went in to her.</p> <p>24 Laban also gave his maid Zilpah to his daughter Leah as a maid.</p> <p>25 So it came about in the morning that, behold, it was Leah! And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?"</p> <p>26 But Laban said, "It is not the practice in our place to marry off the younger before the firstborn.</p> <p>27 "<b>Complete the week</b> of this one, and we will give you the other also for the service which you shall serve with me for another seven years."</p> <p>28 Jacob did so and completed her week, and he gave him his daughter Rachel as his wife.</p> <p>29 Laban also gave his maid Bilhah to his daughter Rachel as her maid.</p> <p>30 So Jacob went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with Laban for another seven years.</p> <p>31 Now the LORD saw that Leah was <b>unloved</b>, and He opened her womb, but Rachel was barren.</p> <p>32 Leah conceived and bore a son and named him Reuben, for she said, "Because the LORD has seen my affliction; surely now my husband will love me."</p> <p>33 Then she conceived again and bore a son and said, "Because the LORD has heard that I am unloved, He has therefore given me this son also." So she named him Simeon.</p> <p>34 She conceived again and bore a son and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore he was named Levi.</p> <p>35 And she conceived again and bore a son and said, "This time I will praise the LORD." Therefore she named him Judah. Then she stopped bearing.</p>	<p>Jacob could hardly complain about the deception.</p> <p>Once again the Aramaic simply qualifies the understanding as to the 'week' as Leah's wedding feast. The Massoretic understanding of the Hebrew follows the Septuagint.</p> <p>'hated' is the correct word and is a 'primitive root' so 'unloved' is perhaps a little weak.</p>
<p><b>CHAPTER THIRTY</b></p> <p>1 And when Rachel saw that she was not bearing children to Jacob, she <b>envied</b> her sister; and said to Jacob, "Give me children, or else I die.</p> <p>2 And Jacob's anger was kindled against Rachel; and he said to her, "Am I in the place of God, that I have prevented you from having a child?"</p> <p>3 Then she said to him, "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also be comforted by her.</p> <p>4 And she gave him her maid Bilhah to wife; and Jacob went in unto her.</p> <p>5 And Bilhah conceived, and bore Jacob a son.</p> <p>6 And Rachel said, "God has judged me, and has also heard my voice, and has given me a son; therefore she called his name Dan.</p> <p>7 And Bilhah, Rachel's maid, conceived again, and bore Jacob a second son.</p> <p>8 And Rachel said, "I have besought YAHWEH, and <b>contended</b> with my sister, and I have attained my desire; and she called his name Naphtali.</p> <p>9 When Leah saw that she had ceased bearing children, she took her maid Zilpah, and gave her to Jacob to wife.</p> <p>10 And Zilpah, Leah's maid, bore Jacob a son.</p> <p>11 And Leah said, "My <b>plunder</b> has come; so she called his name Gad.</p>	<p><b>CHAPTER THIRTY</b></p> <p>1 Now when Rachel saw that she bore Jacob no children, she became <b>jealous</b> of her sister; and she said to Jacob, "Give me children, or else I die."</p> <p>2 Then Jacob's anger burned against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"</p> <p>3 She said, "Here is my maid Bilhah, go in to her that she may bear on my knees, that through her I too may have children."</p> <p>4 So she gave him her maid Bilhah as a wife, and Jacob went in to her.</p> <p>5 Bilhah conceived and bore Jacob a son.</p> <p>6 Then Rachel said, "God has vindicated me, and has indeed heard my voice and has given me a son." Therefore she named him Dan.</p> <p>7 Rachel's maid Bilhah conceived again and bore Jacob a second son.</p> <p>8 So Rachel said, "With mighty wrestlings I have <b>wrestled</b> with my sister, and I have indeed prevailed." And she named him Naphtali.</p> <p>9 When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife.</p> <p>10 Leah's maid Zilpah bore Jacob a son.</p> <p>11 Then Leah said, "How <b>fortunate!</b>" So she named him Gad.</p>	<p><b>CHAPTER THIRTY</b></p> <p>God by His Word is the Author of all progenitor cell information.</p> <p>Aram: 'pleaded' Heb: 'wrestled' Greek 'contended'</p> <p>(NKJV) Then Leah said, "A <b>troop</b> comes!" So she called his name Gad. There is no such thing</p>



<p>12 And Zilpah, Leah's maid, bore Jacob a second son. 13 And Leah said, 'The girls will sing my praise, so she called his name Asher.</p> <p>14 And Reuben went at the time of the wheat harvest and found mandrakes in the field and brought them; to his mother Leah. Then Rachel said to Leah, 'Give me some of your son's mandrakes. 15 But Leah said to her, 'Is it not enough for you that you have taken away my husband? And would you take away my son's mandrakes also? And Rachel said, 'He may lie with you tonight for your son's mandrakes. 16 And when Jacob came home from the field in the evening, Leah went out to meet him, and said, 'You must come in unto me; for surely I have hired you with my son's mandrakes. And he lay with her that night. 17 And God hearkened to Leah, and she conceived, and bore Jacob the fifth son. 18 And Leah said, 'God has rewarded me, because I have given my maid to my husband; so she called his name Issachar. 19 And Leah conceived again, and bore Jacob the sixth son. 20 And Leah said, 'God has enriched me exceedingly; now my husband will surely have more affection for me, because I have borne him six sons; so she called his name Zebulun. 21 And afterwards she bore a daughter, and called her name Dinah. 22 And God was mindful of Rachel, and God hearkened to her and opened her womb. 23 And she conceived, and bore a son; and said, 'God has taken away my reproach; 24 And she called his name Joseph; and said, 'YAHWEH shall add to me another son. 25 And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, 'Send me away, that I may go to my own place, and to my land. 26 Give me my wives and my children, for whom I have served you, and let me go; for you know the service which I have rendered you. 27 And Laban said to Jacob, 'If I have found favour in your eyes, I have <b>spiritually discerned</b> that YAHWEH has blessed me for your sake. 28 Then he said, 'Specify your wages, and I will give them. 29 And Jacob said to him, 'You yourself know the service which I have given you, and how your cattle have prospered with me. 30 For you had little before I came, and now it has increased abundantly; and YAHWEH has blessed you for my sake; and now what shall I do in order to provide for my own household also? 31 And Laban said, 'What shall I give you? And Jacob said, 'You shall not give me anything; if you will do for me the thing which I will tell you, I will go back to feed and keep your flock. 32 I will pass through all your flock today, and select for myself from it every speckled and spotted lamb, and every brown lamb, and the spotted and speckled among the goats; and of such shall be my wages. 33 Just as my innocence is evident today, so it will be in the future when my wages are brought before your presence; every one that is not speckled and spotted among the goats and brown among the white sheep, that shall be considered stolen by me. 34 Laban said to him, 'Yes, let it be according to your word. 35 And he removed that day the he goats that were speckled and spotted, and all the she goats that were speckled and spotted, and every one that had some white on it, and all the brown among the white sheep, and entrusted them to his sons. 36 And Laban set three days' journey between himself and Jacob; and Jacob fed the rest of Laban's flocks. 37 For Jacob <b>had taken</b> some fresh white rods of almond and poplar trees; and peeled white streaks in them, and made the white appear which was in the rods. 38 And he set the markers which he had peeled before the flocks in the running water, in</p>	<p>12 Leah's maid Zilpah bore Jacob a second son. 13 Then Leah said, "Happy am I! For women will call me happy." So she named him Asher.</p> <p>14 Now in the days of wheat harvest Reuben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes." 15 But she said to her, "Is it a small matter for you to take my husband? And would you take my son's mandrakes also?" So Rachel said, "Therefore he may lie with you tonight in return for your son's mandrakes." 16 When Jacob came in from the field in the evening, then Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." So he lay with her that night. 17 God gave heed to Leah, and she conceived and bore Jacob a fifth son. 18 Then Leah said, "God has given me my wages because I gave my maid to my husband." So she named him Issachar. 19 Leah conceived again and bore a sixth son to Jacob. 20 Then Leah said, "God has endowed me with a good gift; now my husband will dwell with me, because I have borne him six sons." So she named him Zebulun. 21 Afterward she bore a daughter and named her Dinah. 22 Then God remembered Rachel, and God gave heed to her and opened her womb. 23 So she conceived and bore a son and said, "God has taken away my reproach." 24 She named him Joseph, saying, "May the LORD give me another son." 25 Now it came about when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my own country. 26 "Give me my wives and my children for whom I have served you, and let me depart; for you yourself know my service which I have rendered you." 27 But Laban said to him, "If now it pleases you, stay with me; I have <b>divined</b> that the LORD has blessed me on your account." 28 He continued, "Name me your wages, and I will give it." 29 But he said to him, "You yourself know how I have served you and how your cattle have fared with me. 30 "For you had little before I came and it has increased to a multitude, and the LORD has blessed you wherever I turned. But now, when shall I provide for my own household also?" 31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this one thing for me, I will again pasture and keep your flock: 32 let me pass through your entire flock today, removing from there every speckled and spotted sheep and every black one among the lambs and the spotted and speckled among the goats; and such shall be my wages. 33 "So my honesty will answer for me later, when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, will be considered stolen." 34 Laban said, "Good, let it be according to your word." 35 So he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white in it, and all the black ones among the sheep, and gave them into the care of his sons. 36 And he put a distance of three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks. 37 Then Jacob <b>took</b> fresh rods of poplar and almond and plane trees, and peeled white stripes in them, exposing the white which was in the rods.</p>	<p>as fortune or luck which are concepts of an American Presidential, deistic god, remote and unconcerned with individual human concerns, from the Enlightenment and powered by Darwin's theory of blind faith in blind chance. The Only True and Wise God and Biblical Word is the author of every progenitor cell on earth.</p> <p>'Please' or 'pray' (KJV) are impositions of English and American piety on two very contending and forthright women.</p> <p>Septuagint: augur. Laban was in the arrangement for prosperity and gain, but here <b>'spiritually discerned'</b> might be a better translation. He was not a 'diviner' as such in that he claims Yahweh's blessing in the same breath.</p> <p>The only way to understand what happens next is in the past tense as to what Jacob has been doing for some time.</p>
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<p>the watering troughs where the flocks came to drink; for they mated when they came to drink.</p> <p>39 So the flocks conceived before the rods, and brought forth lambs that were speckled and spotted.</p> <p>40 And Jacob separated the lambs, and set the faces of the flocks toward the speckled and spotted, and all the brown in the flock of Laban; and he put his own flocks by themselves, and did not mix them with Laban's flock.</p> <p>41 And it came to pass, whenever the stronger of the flock did conceive, Jacob laid the rods in front of the sheep in the troughs, that they might mate alongside of the rods.</p> <p>42 But when the sheep were feeble, he did not put the rods in; so the feebler were Laban's and the stronger Jacob's.</p> <p>43 And the man had grown exceedingly rich, and had large flocks, menservants, maidservants, and she asses, camels, and he asses.</p>	<p>38 He set the rods which he had peeled in front of the flocks in the gutters, even in the watering troughs, where the flocks came to drink; and they mated when they came to drink.</p> <p>39 So the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted.</p> <p>40 Jacob separated the lambs, and made the flocks face toward the striped and all the black in the flock of Laban; and he put his own herds apart, and did not put them with Laban's flock.</p> <p>41 Moreover, whenever the stronger of the flock were mating, Jacob would place the rods in the sight of the flock in the gutters, so that they might mate by the rods;</p> <p>42 but when the flock was feeble, he did not put them in; so the feebler were Laban's and the stronger Jacob's.</p> <p>43 So the man became exceedingly prosperous, and had large flocks and female and male servants and camels and donkeys.</p>	<p>And this is the point of what Jacob has done. The speckled and the brown lambs have become the stronger and the pure coloured 'good' ones are becoming the weaklings which will go to Laban who thinks Jacob is sorting them out by colour alone. (Bear in mind that he is only taking lambs. Laban's flocks will still breed back with strong lambs but at quite a reduced rate, whereas Jacob's will be pure breeds.)</p>
<p><b>CHAPTER THIRTY ONE</b></p> <p>1 And Jacob heard the words of Laban's sons, saying, 'Jacob has taken away all that was our father's; and of that which was our father's has he acquired all of this wealth.</p> <p>2 And Jacob saw that Laban's countenance toward him was not <b>as it had been yesterday and the day before.</b></p> <p>3 And YAHWEH said to Jacob, 'Return to the land of your fathers, and to your kindred; and I will be with you.</p> <p>4 So Jacob sent and called Rachel and Leah to the field to his flock,</p> <p>5 and said to them, 'I see that your father's countenance toward me is not as it has <b>been yesterday and the day before;</b> but the God of my father has been with me.</p> <p>6 And you know that I have worked for your father with all my strength.</p> <p>7 And yet your father has deceived me, and changed my wages <b>ten times;</b> but God has not permitted him to hurt me.</p> <p>8 If he said thus, 'The speckled shall be your wages, then all the flock bore speckled; and if he said thus, 'The spotted shall be your wages; then all the flock bore spotted.</p> <p>9 Thus God has selected some of your father's cattle, and given them to me.</p> <p>10 And it came to pass at the time when the sheep conceive, I lifted up my eyes and saw in a dream, and, behold, the rams that leaped upon the sheep were speckled, spotted, and striped.</p> <p>11 And the angel of God Said to me in a dream, Jacob; and I said, 'Here am I.</p> <p>12 Then he said, 'Lift up now your eyes, and see; all the rams that leap upon the sheep are speckled, spotted, and ringstreaked; for I have seen all that Laban has done to you.</p> <p>13 I am the God of Beth-el, the place where you anointed a pillar to me, and where you vowed a vow to me; now arise, get out from this land, and return to the land of your kindred.</p> <p>14 And Rachel and Leah answered and said to him, 'We have no portion or inheritance in our father's house.</p> <p>15 Behold, we are counted by him as strangers, for he has sold us, and has squandered also our <b>money.</b></p> <p>16 For all the riches which God has selected from our father belong to us and our children; now then, whatever God has said to you, do it.</p> <p>17 Then Jacob rose up and set his sons and his wives on camels;</p> <p>18 And he drove away all his cattle and all his wealth which he had gained in Padan-aram, to go to Isaac his father in the land of Canaan.</p>	<p><b>CHAPTER THIRTY ONE</b></p> <p>1 Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what belonged to our father he has made all this wealth."</p> <p>2 Jacob saw the attitude of Laban, and behold, it was not friendly toward him <b>as formerly.</b></p> <p>3 Then the LORD said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you."</p> <p>4 So Jacob sent and called Rachel and Leah to his flock in the field,</p> <p>5 and said to them, "I see your father's attitude, that it is not friendly toward me as formerly, but the God of my father has been with me.</p> <p>6 "You know that I have served your father with all my strength.</p> <p>7 "Yet your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me.</p> <p>8 "If he spoke thus, 'The speckled shall be your wages,' then all the flock brought forth speckled; and if he spoke thus, 'The striped shall be your wages,' then all the flock brought forth striped.</p> <p>9 "Thus God has taken away your father's livestock and given them to me.</p> <p>10 "And it came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating were striped, speckled, and mottled.</p> <p>11 "Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.'</p> <p>12 "He said, 'Lift up now your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you.</p> <p>13 -I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth."</p> <p>14 Rachel and Leah said to him, "Do we still have any portion or inheritance in our father's house?"</p> <p>15 "Are we not reckoned by him as foreigners? For he has sold us, and has also entirely consumed our <b>purchase price.</b></p> <p>16 "Surely all the wealth which God has taken away from our father belongs to us and our children; now then, do whatever God has said to you."</p> <p>17 Then Jacob arose and put his children and his wives upon camels;</p> <p>18 and he drove away all his livestock and all his property which he had gathered, his acquired livestock which he had gathered in Paddan-aram, to go to the land of Canaan to</p>	<p><b>CHAPTER THIRTY ONE</b></p> <p>Once again the Aramaic has qualified this has happened over the last few days.</p> <p>Laben ten times. Jacob once.</p> <p>Once again the Aramaic simplifies so that instead of the inferred answer to the question in the next verse, (NASB) the Aramaic gives a straight and intended statement.</p> <p>Possibly inheritance rather than bride-price which is a NASB overstatement of translation.</p>

<p>19 Now Laban went to shear his sheep; and Rachel stole the superstitious <b>images</b> that belonged to her father.</p> <p>20 And Jacob deceived Laban, the Aramean, in that he did not tell him that he was going.</p> <p>21 So he fled with all that he had; and he rose up, and crossed the river, and set his face toward mount Gilead.</p> <p>22 And it was told Laban on the third day that Jacob had fled.</p> <p>23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him on mount Gilead.</p> <p>24 And God came to Laban, the Aramean, in a dream by night, and said to him, "Take heed that you speak not to Jacob either good or bad.</p> <p>25 Then Laban overtook Jacob. Now Jacob had pitched his tent on the mount; and Laban with his brethren encamped on mount Gilead.</p> <p>26 And Laban said to Jacob, "What have I clone to you, that you have deceived me and carried away my daughters as though they were captives taken with the sword?</p> <p>27 Why did you flee secretly, and deceive me; and did not tell me, for I would have sent you away with joy and songs, and with harp and tambourine?</p> <p>28 And you did not permit me to give a farewell kiss to my sons and my daughters? Now you have done foolishly in so doing.</p> <p>29 I could have done you harm, but the God of your fathers said to me last evening, 'Take heed that you speak not to Jacob either good or bad.</p> <p>30 And now you are on your way, because you longed for your father's house; yet why did you steal my gods?</p> <p>31 And Jacob answered and said to Laban, 'I was afraid; for I said, 'Perhaps you would take your daughters from me by force.</p> <p>32 With whomsoever you find your gods, he shall not live; moreover, in the presence of our brethren point out whatever I have that belongs to you, and take it for yourself. For Jacob did not know that Rachel had stolen them.</p> <p>33 And Laban went into Jacob's tent and into Leah's tent and into the tent of the two maidservants; but he did not find the gods. So he went out of Leah's tent into Rachel's tent.</p> <p>34 Now Rachel had taken the images, and put them in the camel's saddle bag, and sat upon them. And Laban had searched all the tent, but did not find them.</p> <p>35 And Rachel said to her father, 'Let it not displease my lord that I cannot rise up before you; for I am with child. Nevertheless he searched, but did not find the images.</p> <p>36 And Jacob was displeased, and contended with Laban; and Jacob answered and said to Laban, 'What is my trespass? and what is my fault, that you have hotly pursued after me?</p> <p>37 Behold you have searched all my baggage, and what have you found of all your household articles? Put it here before my brethren and your brethren, that they may judge between us both.</p> <p>38 Behold, I have been with you for the past twenty years; your ewes and your she goats have not cast their young, and I have not eaten of the rams of your flock.</p> <p>39 That which was torn by wild beasts I never brought to you; I bore the loss of it; of my hand you did require it; likewise that which was stolen by the day or by the night.</p> <p>40 Thus by day I was scorched by the heat, and at night suffered from <b>cold</b>; and my sleep departed from my eyes.</p> <p>41 Behold, I have been twenty years in your house; I served you fourteen years for your two daughters, and six years for your flock; and you have changed my wages ten times.</p> <p>42 And if it had not been for the God of my father, the God of Abraham, and your regard for Isaac, which have been on my side, surely you would have sent me away now empty. God saw my toil and the labor of my hands, and <b>rebuked you</b> last evening.</p> <p>43 Then Laban answered and said to Jacob, 'These daughters are my daughters, and these children are my children, and the flocks are my flocks, and all that you see is mine; and what can I do this day for these my daughters, or for their children whom they have borne?</p>	<p>his father Isaac.</p> <p>19 When Laban had gone to shear his flock, then Rachel stole the <b>household idols</b> that were her father's.</p> <p>20 And Jacob deceived Laban the Aramean by not telling him that he was fleeing.</p> <p>21 So he fled with all that he had; and he arose and crossed the Euphrates River, and set his face toward the hill country of Gilead.</p> <p>22 When it was told Laban on the third day that Jacob had fled.</p> <p>23 then he took his kinsmen with him and pursued him a distance of seven days' journey, and he overtook him in the hill country of Gilead.</p> <p>24 God came to Laban the Aramean in a dream of the night and said to him, "Be careful that you do not speak to Jacob either good or bad."</p> <p>25 Laban caught up with Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen camped in the hill country of Gilead.</p> <p>26 Then Laban said to Jacob, "What have you done by deceiving me and carrying away my daughters like captives of the sword?</p> <p>27 "Why did you flee secretly and deceive me, and did not tell me so that I might have sent you away with joy and with songs, with timbrel and with lyre;</p> <p>28 and did not allow me to kiss my sons and my daughters? Now you have done foolishly.</p> <p>29 "It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful not to speak either good or bad to Jacob.'</p> <p>30 "Now you have indeed gone away because you longed greatly for your father's house; but why did you steal my gods?"</p> <p>31 Then Jacob replied to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force.</p> <p>32 "The one with whom you find your gods shall not live; in the presence of our kinsmen point out what is yours among my belongings and take it for yourself." For Jacob did not know that Rachel had stolen them.</p> <p>33 So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maids, but he did not find them. Then he went out of Leah's tent and entered Rachel's tent.</p> <p>34 Now Rachel had taken the household idols and put them in the camel's saddle, and she sat on them. And Laban felt through all the tent but did not find them.</p> <p>35 She said to her father, "Let not my lord be angry that I cannot rise before you, for the manner of women is upon me." So he searched but did not find the household idols.</p> <p>36 Then Jacob became angry and contended with Laban; and Jacob said to Laban, "What is my transgression? What is my sin that you have hotly pursued me?"</p> <p>37 "Though you have felt through all my goods, what have you found of all your household goods? Set it here before my kinsmen and your kinsmen, that they may decide between us two.</p> <p>38 "These twenty years I have been with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks.</p> <p>39 "That which was torn of beasts I did not bring to you; I bore the loss of it myself. You required it of my hand whether stolen by day or stolen by night.</p> <p>40 "Thus I was: by day the heat consumed me and the <b>frost</b> by night, and my sleep fled from my eyes.</p> <p>41 "These twenty years I have been in your house; I served you fourteen years for your two daughters and six years for your flock, and you changed my wages ten times.</p> <p>42 "If the God of my father, the God of Abraham, and the fear of Isaac, had not been for me, surely now you would have sent me away empty-handed. God has seen my affliction and the toil of my hands, so He <b>rendered judgment</b> last night."</p> <p>43 Then Laban replied to Jacob, "The daughters are my daughters, and the children are my</p>	<p>The Hebrew infers that these were objects that would bring 'healing' or blessing not necessarily for idols for worship, and so denotes the difference in the relationship to Yahweh that Laban and Jacob had. Jacob's relationship was personal, Laban's was superstitious.</p> <p>One day preparation, three day catch-up.</p> <p>Now the One Almighty God who told Jacob not to fear but to leave Laban, now tells Laban to fear what he says to Jacob.</p> <p>Now One God governs both men by personal revelation but Laban now identifies himself as a superstitious pluralist and Jacob as a man who despises idols of any sort or value. Jacob has a lawful relationship to the One True God.</p> <p>The Peshitta identifies what 'that manner of women' was that Rachel said.</p> <p>This sort of contention is preaching for repentance.</p> <p>Jacob restrains himself from even referring to the images as anything more than objects.</p> <p>Once again the Aramaic simplifies the text for Gentile readership in climates that would not know what frost or ice were.</p> <p>'rebuked' is the Hebrew word.</p> <p>Laban repents</p>
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<p>44 Now therefore come then, let us make a covenant, I and you; and let it be for a witness between me and you.</p> <p>45 So Jacob took a stone and set it up for a pillar.</p> <p>46 And Jacob said to his brethren, Gather stones; and they took stones, and made a heap; and they did eat there upon the heap.</p> <p>47 And Laban called it Jegar-sahadutha (the Pillar of Witness); but Jacob called it Galead (Gilead).</p> <p>48 And Laban said, 'This heap is a witness between me and you this day. Therefore he called its name Galead.</p> <p>49 And Mizpah (a watchtower); for he said, 'Let YAHWEH watch between me and you, because we are parting one from another.</p> <p>50 If you despise my daughters, or if you shall take other wives besides my daughters, now no man is with us; see, God only is witness between me and you.</p> <p>51 And Laban said to Jacob, 'Behold this heap, and behold this pillar, which I have set between me and you;</p> <p>52 This heap is a witness, and this pillar is a witness, that I will not pass over this pillar against you, and that you also shall not pass over this pillar against me or this heap for harm.</p> <p>53 The God of Abraham and the God of Nahor and the God of our forefathers judge between us. And Jacob swore by the reverence of his father Isaac.</p> <p>54 Then Jacob offered a sacrifice on the mountain, and invited his brethren to eat bread; and they did eat food, and spent the night on the mountain.</p> <p>55 And early in the morning Laban rose up and kissed his grandsons and his daughters, and blessed them; then Laban returned and went to his country.</p>	<p>children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?</p> <p>44 "So now come, let us make a covenant, you and I, and let it be a witness between you and me."</p> <p>45 Then Jacob took a stone and set it up as a pillar.</p> <p>46 Jacob said to his kinsmen, "Gather stones." So they took stones and made a heap, and they ate there by the heap.</p> <p>47 Now Laban called it Jegar-sahadutha, but Jacob called it Galead.</p> <p>48 Laban said, "This heap is a witness between you and me this day." Therefore it was named Galead.</p> <p>49 and Mizpah, for he said, "May the LORD watch between you and me when we are absent one from the other.</p> <p>50 "If you mistreat my daughters, or if you take wives besides my daughters, although no man is with us, see, God is witness between you and me."</p> <p>51 Laban said to Jacob, "Behold this heap and behold the pillar which I have set between you and me.</p> <p>52 "This heap is a witness, and the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm.</p> <p>53 "The God of Abraham and the God of Nahor, the God of their father, judge between us." So Jacob swore by the fear of his father Isaac.</p> <p>54 Then Jacob offered a sacrifice on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain.</p> <p>55 Early in the morning Laban arose, and kissed his sons and his daughters and blessed them. Then Laban departed and returned to his place.</p>	<p>Now the Aramaic OT comes to the fore here, in that Lamsa as an Aramaic speaking man in an Aramaic speaking world unchanged by modernity, (1933) is able to translate, 'Jegar-sahadutha as the 'Pillar of Witness' as spoken by an Aramaic speaking man, Laban 3,800 years earlier.</p> <p>A mizpah is a watchtower.</p> <p>Laban is showing signs of conversion.</p> <p>Peshitta simplification to avoid any misunderstanding: grandsons.</p>
<p><b>CHAPTER THIRTY TWO</b></p> <p>1 And Jacob also went on his journey, and the angels of God met him.</p> <p>2 And when Jacob saw them, he said, 'This is God's host; so he called the name of that place Mahanaim.</p> <p>3 And Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.</p> <p>4 And he commanded them, saying, 'Thus shall you speak to my lord Esau; Thus says your servant Jacob, I have sojourned with Laban, and stayed there until now;</p> <p>5 I have oxen, asses, flocks, menservants, and maidservants; and I have sent to tell my lord, that I may find mercy in your sight.</p> <p>6 And the messengers returned to Jacob, saying, 'We came to your brother Esau, and behold he also is coming to meet you, and four hundred men with him.</p> <p>7 Then Jacob was afraid and greatly distressed; and he divided the people that were with him, and the flocks and herds and camels, into two groups;</p> <p>8 And Jacob said, 'If my brother Esau should come against one group and destroy it, then the group which is left shall escape.</p> <p>9 And Jacob prayed, and said, O God of my father Abraham, and God of my father Isaac, YAHWEH who said to me, 'Return to the land of your fathers and to your kindred, and I will deal well with you;</p> <p>10 I am not worthy of the least of all Your favours, and of all the Truth that you have shown to Your servant; for alone with my staff I crossed over this Jordan; and now I have become two companies.</p> <p>11 Deliver me, I pray You, from the hands of my brother Esau; for I am afraid of him, lest he</p>	<p><b>CHAPTER THIRTY TWO</b></p> <p>1 Now as Jacob went on his way, the angels of God met him.</p> <p>2 Jacob said when he saw them, "This is God's camp." So he named that place Mahanaim.</p> <p>3 Then Jacob sent messengers before him to his brother Esau in the land of Seir, the country of Edom.</p> <p>4 He also commanded them saying, "Thus you shall say to my lord Esau: 'Thus says your servant Jacob, 'I have sojourned with Laban, and stayed until now;</p> <p>5 I have oxen and donkeys and flocks and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.'"</p> <p>6 The messengers returned to Jacob, saying, "We came to your brother Esau, and furthermore he is coming to meet you, and four hundred men are with him."</p> <p>7 Then Jacob was greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies;</p> <p>8 for he said, "If Esau comes to the one company and attacks it, then the company which is left will escape."</p> <p>9 Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD, who said to me, 'Return to your country and to your relatives, and I will prosper you,'</p> <p>10 I am unworthy of all the lovingkindness and of all the faithfulness which You have shown to Your servant; for with my staff only I crossed this Jordan, and now I have become two companies.</p> <p>11 "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, that</p>	<p><b>CHAPTER THIRTY TWO</b></p>

<p>will come to smite me, and the mothers with their children.</p> <p>12 And you said, 'I will surely do you <b>good</b>, and make your descendants numerous as the sand of the sea which cannot be numbered for multitude.</p> <p>13 And he spent that night there; and took of that which he had with him as a present for his brother Esau;</p> <p>14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,</p> <p>15 Thirty milch camels with their colts, forty cows, and ten bulls, twenty she asses, and ten <b>foals</b>.</p> <p>16 And he entrusted them to his servants, every drove by itself; and said to his servants, Pass over before me, and keep a distance between drove and drove.</p> <p>17 And he commanded the leader of the first drove, and said to him, 'When Esau my brother meets you, and asks you, saying, 'Who are you? and where are you going? and whose are these that are before you?</p> <p>18 Then you shall say to him, 'They belong to your servant Jacob; they are a present which he has sent to my lord Esau; and, behold, also he is coming behind us.</p> <p>19 And so he commanded the second and the third and all who followed with the droves, saying, In this manner you shall speak to Esau, when you find him.</p> <p>20 And you shall say to him, 'moreover, 'Behold, your servant Jacob also is behind us. For he said, 'I may appease him with the present that goes before me, and afterward I will see his face; and perhaps he will accept me.</p> <p>21 So the present went over before him; and he himself lodged that night in the encampment.</p> <p>22 And he rose up in the night, and took his two wives and his two maidservants and his eleven sons, and led them to the desert of Jabbok.</p> <p>23 And he took them, and brought them over the brook, and then he brought across everything that he had.</p> <p>24 And Jacob was left alone; and there a Man wrestled with him until daybreak.</p> <p>25 And when the Man saw that he did not prevail against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.</p> <p>26 And the Man said to him, 'Let me go, for day is breaking. And he said, 'I will not let you go unless you bless me.</p> <p>27 And He said to him, 'What is your name? And he said, 'Jacob.</p> <p>28 And He said to him, Your name shall no more be called Jacob, but Israel (<b>the Prince of God</b>); for you have proved your strength wrestling <b>with God</b> and with Man, and have prevailed.</p> <p>29 And Jacob asked Him, and said, 'Tell me your Name. And He said, 'Why is it that you ask my Name? And <b>God</b> blessed him there.</p> <p>30 And Jacob called the Name of that place Peniel; for he said, '<b>I have seen God</b> face to face, and my life is preserved.</p> <p>31 The sun rose upon him just as he left Peniel, and he limped because of his thigh.</p> <p>32 That is why the children of Israel do not eat of the sinew of the hip, which is on the hollow of the thigh, to this day; because He touched the hollow of Jacob's thigh on the sinew of the thigh.</p>	<p>he will come and attack me and the mothers with the children.</p> <p>12 "For You said, 'I will surely <b>prosper</b> you and make your descendants as the sand of the sea, which is too great to be numbered."</p> <p>13 So he spent the night there. Then he selected from what he had with him a present for his brother Esau:</p> <p>14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,</p> <p>15 thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten <b>male donkeys</b>.</p> <p>16 He delivered them into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves."</p> <p>17 He commanded the one in front, saying, "When my brother Esau meets you and asks you, saying, 'To whom do you belong, and where are you going, and to whom do these animals in front of you belong?'</p> <p>18 then you shall say, 'These belong to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us.'"</p> <p>19 Then he commanded also the second and the third, and all those who followed the droves, saying, "After this manner you shall speak to Esau when you find him;</p> <p>20 and you shall say, 'Behold, your servant Jacob also is behind us.'" For he said, "I will appease him with the present that goes before me. Then afterward I will see his face; perhaps he will accept me."</p> <p>21 So the present passed on before him, while he himself spent that night in the camp.</p> <p>22 Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok.</p> <p>23 He took them and sent them across the stream. And he sent across whatever he had.</p> <p>24 Then Jacob was left alone, and a man wrestled with him until daybreak.</p> <p>25 When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him.</p> <p>26 Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me."</p> <p>27 So he said to him, "What is your name?" And he said, "Jacob."</p> <p>28 He said, "Your name shall no longer be Jacob, but Israel; for you have striven <b>with God</b> and with men and have prevailed."</p> <p>29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And <b>he</b> blessed him there.</p> <p>30 So Jacob named the place Peniel, for he said, "<b>I have seen God</b> face to face, yet my life has been preserved."</p> <p>31 Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh.</p> <p>32 Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip.</p>	<p>Jacob enters into Egypt without any prosperity due to drought but God was still good to him in the end. Prosperity is not a measure of goodness – The Seed of Jacob the Messiah is.</p> <p>Hebrew: foals</p> <p>Hebrew: Elohim is a reference to God. In v:24 He is referred to as a 'man'. The only God-man is Messiah and this is a pre-incarnation of God's Word. An angel bears the Message as does a prophet. This is 'the Message' and as the very Word of God - He is God. 'Angel' here in the Aramaic is changed back to 'God'.</p> <p>Peniel means face of God.</p> <p>The sun rising here is clarification of the previous verse, that Jacob having seen God face to face was preserved by the darkness, having not entirely seen Him. See v:25-26</p>
<p><b>CHAPTER THIRTY THREE</b></p> <p>1 And Jacob raised his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children among Leah, Rachel, and the two maids.</p> <p>2 Then he brought the maids and their children to the front, and Leah and her children next, and kept Rachel and Joseph in the rear.</p>	<p><b>CHAPTER THIRTY THREE</b></p> <p>1 Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids.</p> <p>2 He put the maids and their children in front, and Leah and her children next, and Rachel and Joseph last.</p>	<p><b>CHAPTER THIRTY THREE</b></p>

<p>3 And he himself went on before them, and bowed himself to the ground seven times, until he came near to his brother.</p> <p>4 And Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept.</p> <p>5 Then Esau raised his eyes and saw the women and the children, and said, 'Where did you get these? And Jacob said to him, 'They are the children whom God has graciously given your servant.</p> <p>6 Then the maids drew near, they and their children, and they bowed themselves.</p> <p>7 And Leah also with her children drew near, and bowed themselves; and afterwards came Rachel and Joseph who also drew near, and bowed themselves.</p> <p>8 And Esau said to Jacob, 'Where did you get all this company which I met? And Jacob said to him, 'Because I have sought favour in the sight of my lord.</p> <p>9 Then Esau said to him, 'I have plenty, my brother; keep what you have to yourself.</p> <p>10 But Jacob said to him, 'If now I have found mercy in your sight, then receive my present from my hands; because now I have seen your face, as I saw the face of God, and you were pleased with me.</p> <p>11 Now accept my blessings that I have brought to you; because God has dealt graciously with me, and because I have enough. And Jacob urged him, and he did accept them.</p> <p>12 Then Esau said to him, 'Let us depart, and go, and I will go before you.</p> <p>13 But Jacob said, My lord knows that the children are too young, and that the flocks and herds with young are with me; and if I should overdrive them one day, all the flock will die.</p> <p>14 Let my lord pass before his servant, and I will travel slowly, according to the pace of the cattle which are before me and according to the pace of the children, until I come to my lord to Seir.</p> <p>15 And Esau said to him, 'Let me leave with you some of the men that are with me. But Jacob said, 'What need have I for them? Let me find mercy in the sight of my lord.</p> <p>16 So Esau returned that day on his way to Seir.</p> <p>17 And Jacob journeyed to Succoth, and built himself a house, and made sheepfolds for his cattle; therefore he called the name of the place Succoth.</p> <p>18 And Jacob <b>came to Shalem, a city of Shechem</b>, which is in the land of Canaan, when he came forth from Padan-aram; and encamped before the city.</p> <p>19 And he bought a parcel of a field from the children of Hamor, father of Shechem, for a <b>hundred ewes</b>.</p> <p>20 And he pitched his tent there, and erected an altar, and called it <b>El-Alaha di Israel (God, the God of Israel)</b>.</p>	<p>3 But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother.</p> <p>4 Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.</p> <p>5 He lifted his eyes and saw the women and the children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant."</p> <p>6 Then the maids came near with their children, and they bowed down.</p> <p>7 Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.</p> <p>8 And he said, "What do you mean by all this company which I have met?" And he said, "To find favor in the sight of my lord."</p> <p>9 But Esau said, "I have plenty, my brother; let what you have be your own."</p> <p>10 Jacob said, "No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably.</p> <p>11 "Please take my gift which has been brought to you, because God has dealt graciously with me and because I have plenty." Thus he urged him and he took it.</p> <p>12 Then Esau said, "Let us take our journey and go, and I will go before you."</p> <p>13 But he said to him, "My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me. And if they are driven hard one day, all the flocks will die.</p> <p>14 "Please let my lord pass on before his servant, and I will proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord at Seir."</p> <p>15 Esau said, "Please let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord."</p> <p>16 So Esau returned that day on his way to Seir.</p> <p>17 Jacob journeyed to Succoth, and built for himself a house and made booths for his livestock; therefore the place is named Succoth.</p> <p>18 Now Jacob came <b>safely to the city of Shechem</b>, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city.</p> <p>19 He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for <b>one hundred pieces of money</b>.</p> <p>20 Then he erected there an altar and called it <b>El-Elohe-Israel</b>.</p>	<p>'came to Shalem, a city of Shechem' The Aramaic 100AD is agreeable to the Greek 300BC and the King James Version 1610AD. It was not the Salem of Abraham's day.</p> <p>Once again the Aramaic bears the unchanged traditional understanding for payment that is not understood in modern western translations of the last 1000 years.</p>
<p><b>CHAPTER THIRTY FOUR</b></p> <p>1 And Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the native girls.</p> <p>2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and <b>defiled her</b>.</p> <p>3 And his soul longed for Dinah the daughter of Jacob, and he loved the girl, and spoke kindly to the girl, and won her heart.</p> <p>4 And Shechem spoke to his father Hamor, saying, 'Get me this girl to wife.</p> <p>5 And Jacob heard that Dinah his daughter had been defiled; now his sons were with the cattle in the field; so Jacob held his peace until they came.</p> <p>6 And Hamor the father of Shechem went out to Jacob to speak with him.</p> <p>7 And the sons of Jacob came from the field, and when they heard the news, they were grieved; and they were very indignant, because they had wrought folly in Israel in the</p>	<p><b>CHAPTER THIRTY FOUR</b></p> <p>1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land.</p> <p>2 When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her <b>by force</b>.</p> <p>3 He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her.</p> <p>4 So Shechem spoke to his father Hamor, saying, "Get me this young girl for a wife."</p> <p>5 Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in.</p> <p>6 Then Hamor the father of Shechem went out to Jacob to speak with him.</p> <p>7 Now the sons of Jacob came in from the field when they heard it; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by</p>	<p><b>CHAPTER THIRTY FOUR</b></p> <p>NASB: 'force' is a possibility for translation but so would be 'seduction'. The Aramaic in the next verse makes it certain that she was defiled by seduction.</p> <p>Once again you see that Israel and his sons are governed by law that is exemplified in their relationship to a Just God who has expectations for accountability in how people conduct</p>

<p>disgracing of Jacob's daughter, which thing ought not to be done.</p> <p>8 And Hamor spoke with them, saying, 'The soul of my son Shechem longs for your daughter; give her to him in marriage.</p> <p>9 Intermarry with us, and give your daughters to us in marriage, and take our daughters to you.</p> <p>10 and dwell with us; behold, the land is before you; dwell and trade in it and inherit in it.</p> <p>11 And Shechem said to her father and to her brothers, 'Let me find mercy in your presence, and whatever you shall ask of me I will give.</p> <p>12 Ask me as much as you wish, both dowry and gifts, and I will give you according as you shall say to me; but give me this girl to wife.</p> <p>13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, because they had defiled Dinah their sister,</p> <p>14 and they said to them, 'We cannot do this thing, to give our sister to a man who is uncircumcised; for that would be a reproach to us;</p> <p>15 But on this condition will we consent to you: that you will become like us, and circumcise every male as we are circumcised;</p> <p>16 Then we will give our daughters to you in marriage, and take your daughters to us in marriage, and we will dwell with you, and we will become one people.</p> <p>17 But if you will not hearken to us, to be circumcised, then we will take our daughter and we will be gone.</p> <p>18 And their words pleased Hamor, and Shechem, Hamor's son.</p> <p>19 And the young man did not delay to do the thing, because he was delighted with Jacob's daughter and he was honored above all the household of his father.</p> <p>20 Then Hamor and Shechem his son came to the gate of their town and spoke to the men of their town, saying,</p> <p>21 'These men are peaceable with us; therefore let them dwell in the land, and trade in it, for the land is large enough before them; let us take their daughters to us for wives, and let us give them our daughters.</p> <p>22 But only on this condition will the men consent to dwell with us, to become one people, when every male among us is circumcised, as they are circumcised.</p> <p>23 Behold, their wealth, their possessions, and all their cattle will eventually be ours; only let us consent to their proposals, and they will dwell with us.</p> <p>24 And when all the adults of the town had heard from Shechem and from his father Hamor, they circumcised every male, those that went out of the gate of his town.</p> <p>25 And it came to pass on the third day, when the men were sore, two sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came against the town quietly, and slew every male.</p> <p>26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.</p> <p>27 Then the sons of Jacob came back to the slain, and plundered the town, because they had defiled their sister.</p> <p>28 They took their sheep and their oxen and their asses and whatever was in the town and in the field.</p> <p>29 And all their wealth and all their little ones; and their wives they carried captive, and plundered everything that was in the town.</p> <p>30 Then Jacob said to Simeon and Levi, You have done me a great harm, for you have hurt my reputation among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in numbers, they may gather themselves together against me, and attack me; I shall be destroyed, both I and my household.</p> <p>31 But they said, 'Our sister has been treated like a harlot.</p>	<p>lying with Jacob's daughter, for such a thing ought not to be done.</p> <p>8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage.</p> <p>9 "Intermarry with us; give your daughters to us and take our daughters for yourselves.</p> <p>10 "Thus you shall live with us, and the land shall be open before you; live and trade in it and acquire property in it."</p> <p>11 Shechem also said to her father and to her brothers, "If I find favor in your sight, then I will give whatever you say to me.</p> <p>12 "Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage."</p> <p>13 But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled Dinah their sister.</p> <p>14 They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us.</p> <p>15 "Only on this condition will we consent to you: if you will become like us, in that every male of you be circumcised,</p> <p>16 then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people.</p> <p>17 "But if you will not listen to us to be circumcised, then we will take our daughter and go."</p> <p>18 Now their words seemed reasonable to Hamor and Shechem, Hamor's son.</p> <p>19 The young man did not delay to do the thing, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father.</p> <p>20 So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying,</p> <p>21 "These men are friendly with us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them.</p> <p>22 "Only on this condition will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised.</p> <p>23 "Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will live with us."</p> <p>24 All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city.</p> <p>25 Now it came about on the third day, when they were in pain, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male.</p> <p>26 They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.</p> <p>27 Jacob's sons came upon the slain and looted the city, because they had defiled their sister.</p> <p>28 They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field;</p> <p>29 and they captured and looted all their wealth and all their little ones and their wives, even all that was in the houses.</p> <p>30 Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and my men being few in number, they will gather together against me and attack me and I will be destroyed, I and my household."</p> <p>31 But they said, "Should he treat our sister as a harlot?"</p>	<p>themselves in this world. As Laban was with images so are these people with sex.</p> <p>There is no moral to this story. It is straightforward history warts and all.</p>
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CHAPTER THIRTY FIVE	CHAPTER THIRTY FIVE	CHAPTER THIRTY FIVE
<p>1 And God Said to Jacob, 'Arise, go up to Beth-el, and dwell there; and build there an altar to God, who appeared to you when you fled from the presence of your brother Esau.</p> <p>2 Then Jacob said to his household and to all who were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments;</p> <p>3 And let us arise and go up to Beth-el; and I will build there an altar to God, who answered me in the day of my distress, and was with me in the journey that I took.</p> <p>4 So they gave to Jacob all the strange gods that were in their possession, and the earrings that were in their ears; and Jacob buried them under the oak which was by Shechem.</p> <p>5 And they journeyed; and the fear of God fell upon the towns that were round about them, and they did not pursue after Jacob and his sons.</p> <p>6 So Jacob came to Luz, that is Beth-el, which is in the land of Canaan, he and all the people that were with him.</p> <p>7 And he built there an altar, and called the place Beth-el (the house of God), because there God appeared to him when he fled from the presence of his brother Esau.</p> <p>8 Then Deborah Rebekah's nurse died, and she was buried below Bethel under an oak; so the name of the oak was called <b>Betemtha dabkhatha (the oak of weeping)</b>.</p> <p>9 And God appeared to Jacob again, when he came from Padan-aram, and blessed him.</p> <p>10 And God Said to him, Your name shall no longer be called Jacob, but Israel shall be your name; so he called his name Israel.</p> <p>11 And God Said to him, I am God Almighty; be fruitful and multiply: a people and a multitude of peoples shall come from you, and kings shall come out of your loins;</p> <p>12 And the land which I gave to Abraham and Isaac, I will give to you, and to your descendants after you will I give the land.</p> <p>13 And God went up from him in the place where he talked with him.</p> <p>14 And Jacob set up a pillar in the place where he had talked with him, a pillar of stone, and he poured out a drink offering on it, and he poured oil on it.</p> <p>15 And Jacob called the name of the place where God spoke with him, 'Beth-el.</p> <p>16 And they journeyed from Bethel, and continued until they came within the distance of a mile from the entrance to Ephrath; and Rachel travailed, and she had hard labor while she was being delivered.</p> <p>17 And it came to pass, when she was in hard labor, the midwife said to her, 'Fear not; for this one also is a son for you.</p> <p>18 And it came to pass, as her soul was departing and she was dying, she called the child's name Bar-kebai (the Son of My Sorrow); but his father called him Benjamin (the Son of My Right Hand).</p> <p>19 And Rachel died, and was buried on the way to Ephrath, which is Beth-lehem.</p> <p>20 And Jacob set up a pillar upon the grave of Rachel; that is the pillar of Rachel's grave to this day.</p> <p>21 And Israel journeyed, and pitched his tent beyond the tower of Gadar.</p> <p>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 of it. Now the sons of Jacob were twelve:</p> <p>23 The sons of Leah: Reuben, Jacob's first-born, Simeon, Levi, Judah, Issachar, and Zebulun.</p> <p>24 And the sons of Rachel: Joseph, and Benjamin.</p> <p>25 And the sons of Bilhah, Rachel's maid: Dan, and Naphtali.</p> <p>26 And the sons of Zilpah, Leah's maid: Gad, and Asher. These are the sons of Jacob that</p>	<p>1 And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.</p> <p>2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:</p> <p>3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.</p> <p>4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.</p> <p>5 And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.</p> <p>6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.</p> <p>7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.</p> <p>8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak; and the name of it was called <b>Alonbachuth</b>.</p> <p>9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.</p> <p>10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.</p> <p>11 And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;</p> <p>12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.</p> <p>13 And God went up from him in the place where he talked with him.</p> <p>14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.</p> <p>15 And Jacob called the name of the place where God spake with him, Bethel.</p> <p>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.</p> <p>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.</p> <p>18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.</p> <p>19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.</p> <p>20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.</p> <p>21 And Israel journeyed, and spread his tent beyond the tower of Edar.</p> <p>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:</p> <p>23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:</p> <p>24 The sons of Rachel; Joseph, and Benjamin:</p> <p>25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:</p> <p>26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob,</p>	<p>Jacob's relationship to the One God of his fathers is his one sustaining attribute.</p> <p>Once again the Aramaic provides the interpretation of the place name.</p> <p>God reinforces Jacob's name change, and both Hebrew and Aramaic agree.</p> <p>Once again the Peshitta gives the meanings of the place names.</p>

<p>were born to him in Padan-aram.</p> <p>27 And Jacob came to his father Isaac to Mamre, to Koriath Gabarey, which is Hebron, where Abraham and Isaac had sojourned.</p> <p>28 And the days of Isaac were a hundred and eighty years.</p> <p>29 Then Isaac grew weak and died; and he was gathered to his people, being very old and full of days; and his sons Esau and Jacob buried him in the burial ground which his father Abraham had purchased.</p>	<p>which were born to him in Padanaram.</p> <p>27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.</p> <p>28 And the days of Isaac were an hundred and fourscore years.</p> <p>29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.</p>	<p>Aramaic qualifies: 'in the burial ground which his father Abraham had purchased'</p>
<p><b>CHAPTER THIRTY SIX</b></p> <p>1 Now these are the generations of Esau, who is Edom.</p> <p>2 Esau took his wives from among the daughters of Canaan: Adah the daughter of Elon the Hittite, Aholibamah the daughter of Anah, the son of Zibeon the Hivite;</p> <p>3 And Bismath, Ishmael's daughter, sister of Nebioth.</p> <p>4 And Adah bore to Esau Eliphaz; and Bismath bore Reuel;</p> <p>5 And Aholibamah bore Jeush, Jaalan, and Korah; these are the sons of Esau that were born to him in the land of Canaan.</p> <p>6 And Esau took his wives, his sons, his daughters, and all the persons of his household, and all his cattle, and all the wealth which he had acquired in the land of Canaan; and went to the land of Seir from the presence of his brother Jacob.</p> <p>7 For their wealth was too great for them to dwell together; and the land in which they sojourned could not sustain them because of their cattle.</p> <p>8 Thus Esau dwelt in mount Seir; Esau is Edom.</p> <p>9 And these are the generations of Esau the father of the Edomites in mount Seir;</p> <p>10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bismath the wife of Esau.</p> <p>11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatham, and Kenaz.</p> <p>12 And Timna was a concubine of Eliphaz, Esau's son; and she bore to Eliphaz Amalek. These were the sons of Adah, Esau's wife.</p> <p>13 And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah; these were the sons of Bismath, Esau's wife.</p> <p>14 These are the sons of Aholibamah, the daughter of Anah the son of Zibeon, Esau's wife; and she bore to Esau Jeush, Jaalan, and Korah.</p> <p>15 These are the chiefs of the sons of Esau, the sons of Eliphaz the first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz,</p> <p>16 Chief Gatham, chief Korah, and chief Amalek; these are the chiefs that came of Eliphaz in the land of Edom; these were the sons of Adah.</p> <p>17 And these are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, and chief Mizzah; these are the chiefs that came of Reuel in the land of Edom; these are the sons of Bismath, Esau's wife.</p> <p>18 These are the sons of Aholibamah, Esau's wife: chief Jeush, chief Jaalan, and chief Korah; these were the sons of Aholibamah, the daughter of Anah, Esau's wife.</p> <p>19 These are the sons of Esau, who is Edom, and these are their chiefs.</p> <p>20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah,</p> <p>21 Dishon, Ezer, and Dishan; these are the chiefs of the Horites, the children of Seir in the land of Edom.</p> <p>22 And the sons of Lotan were Hori and Heman; and Lotan's sister was Timna.</p> <p>23 These are the sons of Shobal: Alvan, Manahath, Ebal, Shapar, and Oiam.</p> <p>24 And these are the sons of Zibeon: Ana and Anah; he is the Anah who discovered water in</p>	<p><b>CHAPTER THIRTY SIX</b></p> <p>1 Now these are the records of the generations of Esau (that is, Edom).</p> <p>2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite;</p> <p>3 also Basemath, Ishmael's daughter, the sister of Nebaioth.</p> <p>4 Adah bore Eliphaz to Esau, and Basemath bore Reuel,</p> <p>5 and Aholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.</p> <p>6 Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to another land away from his brother Jacob.</p> <p>7 For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock.</p> <p>8 So Esau lived in the hill country of Seir; Esau is Edom.</p> <p>9 These then are the records of the generations of Esau the father of the Edomites in the hill country of Seir.</p> <p>10 These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath.</p> <p>11 The sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz.</p> <p>12 Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah.</p> <p>13 These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath.</p> <p>14 These were the sons of Esau's wife Aholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.</p> <p>15 These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz,</p> <p>16 chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah.</p> <p>17 These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reuel in the land of Edom; these are the sons of Esau's wife Basemath.</p> <p>18 These are the sons of Esau's wife Aholibamah: chief Jeush, chief Jalam, chief Korah. These are the chiefs descended from Esau's wife Aholibamah, the daughter of Anah.</p> <p>19 These are the sons of Esau (that is, Edom), and these are their chiefs.</p> <p>20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,</p> <p>21 and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom.</p> <p>22 The sons of Lotan were Hori and Heman; and Lotan's sister was Timna.</p> <p>23 These are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam.</p> <p>24 These are the sons of Zibeon: Aiah and Anah—he is the Anah who found the hot springs in</p>	<p><b>CHAPTER THIRTY SIX</b></p>

<p>the desert while he was feeding the asses of Zibeon his father.</p> <p>25 These are the children of Anah: Dishon and Aholibamah, the daughter of Anah.</p> <p>26 These are the sons of Dishon: Hemran, Eshban, Ithran, and Cheran.</p> <p>27 These are the sons of Ezer: Bilhan, Zaavan, and Akan.</p> <p>28 These are the sons of Dishan: Uz and Aran.</p> <p>29 These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,</p> <p>30 Chief Dishon, chief Ezer, and chief Dishan; these are the chiefs of the Horites, according to their chiefs in the land of Seir.</p> <p>31 And these are the kings who reigned in the land of Edom, before there reigned any king over the children of Israel:</p> <p>32 Bela, the son of Beor, reigned in Edom; and the name of his city was Dihab.</p> <p>33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.</p> <p>34 And Jobab died, and Husham of the land of Teman reigned in his stead.</p> <p>35 And Husham died, and Hadad, the son of Bedad, who smote the Midianites in the fields of Moab, reigned in his stead; and the name of his city was Gevith.</p> <p>36 And Hadad died, and Samlah of Masrekah reigned in his stead.</p> <p>37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.</p> <p>38 And Saul died, and Baal-hanan, the son of Abcor, reigned in his stead.</p> <p>39 And Baal-hanan, the son of Abcor died, and Hadad 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.</p> <p>40 And these are the names of the chiefs of Esau, according to their families, and according to their generations, by their names: chief Timnah, chief Anvah, chief Jetheth,</p> <p>41 Chief Aholibamah, chief Elah, chief Pinon,</p> <p>42 Chief Kenaz, chief Teman, chief Mibzar,</p> <p>43 Chief Magdiel, chief Giram; these are the chiefs of the Edomites, according to their habitations in the land of their possession; Edom is Esau the father of the Edomites.</p>	<p>the wilderness when he was pasturing the donkeys of his father Zibeon.</p> <p>25 These are the children of Anah: Dishon, and Oholibamah, the daughter of Anah.</p> <p>26 These are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran.</p> <p>27 These are the sons of Ezer: Bilhan and Zaavan and Akan.</p> <p>28 These are the sons of Dishan: Uz and Aran.</p> <p>29 These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,</p> <p>30 chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their various chiefs in the land of Seir.</p> <p>31 Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel.</p> <p>32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.</p> <p>33 Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place.</p> <p>34 Then Jobab died, and Husham of the land of the Temanites became king in his place.</p> <p>35 Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.</p> <p>36 Then Hadad died, and Samlah of Masrekah became king in his place.</p> <p>37 Then Samlah died, and Shaul of Rehoboth on the Euphrates River became king in his place.</p> <p>38 Then Shaul died, and Baal-hanan the son of Achbor became king in his place.</p> <p>39 Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.</p> <p>40 Now these are the names of the chiefs descended from Esau, according to their families and their localities, by their names: chief Timna, chief Alvah, chief Jetheth,</p> <p>41 chief Oholibamah, chief Elah, chief Pinon,</p> <p>42 chief Kenaz, chief Teman, chief Mibzar,</p> <p>43 chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations in the land of their possession.</p>	<p>the Euphrates here is a NASB insertion not in the Hebrew text</p>
<p><b>CHAPTER THIRTY SEVEN</b></p> <p>1 And Jacob dwelt in the land wherein his father was a sojourner, in the land of Canaan.</p> <p>2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers; and the lad was reared with the sons of Zilpah, and with the sons of Bilhah, his father's wives; and Joseph brought an evil report of them to their father.</p> <p>3 Now Israel loved Joseph more than all his other sons, because he was the son of his old age; and he had made him a rich robe with long sleeves.</p> <p>4 And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.</p> <p>5 And Joseph dreamed a dream, and he told it to his brothers; and they hated him yet the more.</p> <p>6 And he said to them, "Listen to this dream which I have dreamed:</p> <p>7 Behold, we were binding sheaves in the field, and, lo, my sheaf arose and stood upright; and, behold, your sheaves stood round about and bowed down to my sheaf.</p> <p>8 And his brothers said to him, 'Are you indeed going to reign over us? Or are you going to have dominion over us? And they hated him yet the more for his dreams, and for his words.</p> <p>9 And he dreamed another dream, and told it to his brothers, and said, 'Behold, I have dreamed another dream; and, behold, the sun and the moon and the eleven stars bowed down to me.</p>	<p><b>CHAPTER THIRTY SEVEN</b></p> <p>1 Now Jacob lived in the land where his father had sojourned, in the land of Canaan.</p> <p>2 These are the records of the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father.</p> <p>3 Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.</p> <p>4 His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.</p> <p>5 Then Joseph had a dream, and when he told it to his brothers, they hated him even more.</p> <p>6 He said to them, "Please listen to this dream which I have had:</p> <p>7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf."</p> <p>8 Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words.</p> <p>9 Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me."</p>	<p><b>CHAPTER THIRTY SEVEN</b></p> <p>The Greek Septuagint and the Aramaic agree with 'long sleeves'. The Hebrew NASB Number: 6446 Hebrew Word: צַנְוֹ Transliterated Word: pas (821 a) Root: from an unused word; Definition: flat (of the hand or foot);-- List of English Words and Number of Times Used long-sleeved (2), varicoloured (3).</p> <p><i>New American Standard Exhaustive Concordance of the Bible.</i> Originally 'multi-coloured' was a mistranslation of the word for Middle Age cultural reasons. Modern versions today continue it's use for the modern journalistic reason: "Why let the Truth get in the way of a good story".</p>

<p>10 And when he told it to his father and to his brothers, his father rebuked him, and said to him, 'What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to the ground to you?</p> <p>11 And his brothers envied him; but his father observed the sayings.</p> <p>12 And Joseph's brothers went to feed their father's, flock in Shechem.</p> <p>13 And Israel said to Joseph, 'Behold, your brothers are feeding the flocks in Shechem; come, I will send you to them. And he said to him, 'Here am I.</p> <p>14 Then his father said to him, 'Go, see whether it is well with your brothers and well with the flocks; and bring me word again. So Jacob sent him from the valley of Hebron, and he came to Shechem.</p> <p>15 And a certain man found him while he was wandering in the field; and the man asked him, and said to him, 'What are you seeking?</p> <p>16 And he said, 'I am seeking my brothers; do tell me where they are feeding their flocks.</p> <p>17 And the man said, 'They have departed from here; for I heard them say, 'Let us go to Dothan. So Joseph went after his brothers, and found them in Dothan.</p> <p>18 And they saw him from afar, and before he came near to them, they conspired against him to kill him.</p> <p>19 And they said to one another, 'Behold, here comes the dreamer.</p> <p>20 Come now therefore, and let us slay him, and throw him into one of the pits; and then we will say that a wild beast has devoured him, and we shall see what will become of his dreams.</p> <p>21 And Reuben heard it, and he delivered him out of their hands; and he said to them, 'Let us not kill him.</p> <p>22 And Reuben said to them, 'Shed no blood; throw him into this pit that is in the wilderness, but do not harm him; that he might deliver him from their hands, and bring him back to his father.</p> <p>23 And it came to pass, when Joseph was come to his brothers, they stripped him of the <b>rich robe</b> that he was wearing;</p> <p>24 And they took him, and threw him into a pit; and the pit was empty, there was no water in it.</p> <p>25 And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a caravan of <b>Arabians</b> coming from Gilead, with their camels bearing gum, balm and myrrh, and they were on their way to carry it down to Egypt.</p> <p>26 And Judah said to his brothers, 'What profit is it if we slay our brother, and conceal his blood?</p> <p>27 Come, let us sell him to the <b>Arabians</b>, and let us not harm him; for he is our brother and our flesh. And his brothers listened to him.</p> <p>28 Then some <b>Midianite</b> merchants passed by; and they drew and lifted up Joseph out of the pit, and sold Joseph to the <b>Arabians</b> for twenty pieces of silver; and they brought him into Egypt.</p> <p>29 And then Reuben returned to the pit, and, behold, Joseph was not in the pit; and he tore his clothes.</p> <p>30 And he returned to his brothers, and said to them, 'Where is the boy; and as for me, where shall I go?</p> <p>31 And they took Joseph's robe, and killed a kid of the goats, and dipped the robe in the blood;</p> <p>32 And they sent the robe with long sleeves, and they brought it to their father; and said, 'This we have found: know now whether it be your son's coat or not.</p> <p>33 And he recognized it, and said, 'It is my son's coat; a wild beast has devoured him; my son Joseph is surely torn to pieces.</p> <p>34 Then Jacob tore his clothes, and put sackcloth upon his loins, and mourned for his son many days.</p>	<p>10 He related it to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?"</p> <p>11 His brothers were jealous of him, but his father kept the saying in mind.</p> <p>12 Then his brothers went to pasture their father's flock in Shechem.</p> <p>13 Israel said to Joseph, "Are not your brothers pasturing the flock in Shechem? Come, and I will send you to them." And he said to him, "I will go."</p> <p>14 Then he said to him, "Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me." So he sent him from the valley of Hebron, and he came to Shechem.</p> <p>15 A man found him, and behold, he was wandering in the field; and the man asked him, "What are you looking for?"</p> <p>16 He said, "I am looking for my brothers; please tell me where they are pasturing the flock."</p> <p>17 Then the man said, "They have moved from here; for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.</p> <p>18 When they saw him from a distance and before he came close to them, they plotted against him to put him to death.</p> <p>19 They said to one another, "Here comes this dreamer!</p> <p>20 "Now then, come and let us kill him and throw him into one of the pits; and we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!"</p> <p>21 But Reuben heard this and rescued him out of their hands and said, "Let us not take his life."</p> <p>22 Reuben further said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him"—that he might rescue him out of their hands, to restore him to his father.</p> <p>23 So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him;</p> <p>24 and they took him and threw him into the pit. Now the pit was empty, without any water in it.</p> <p>25 Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of <b>Ishmaelites</b> was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring them down to Egypt.</p> <p>26 Judah said to his brothers, "What profit is it for us to kill our brother and cover up his blood?"</p> <p>27 "Come and let us sell him to the <b>Ishmaelites</b> and not lay our hands on him, for he is our brother, our own flesh." And his brothers listened to him.</p> <p>28 Then some <b>Midianite</b> traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. Thus they brought Joseph into Egypt.</p> <p>29 Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments.</p> <p>30 He returned to his brothers and said, "The boy is not there; as for me, where am I to go?"</p> <p>31 So they took Joseph's tunic, and slaughtered a male goat and dipped the tunic in the blood;</p> <p>32 and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine it to see whether it is your son's tunic or not."</p> <p>33 Then he examined it and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!"</p> <p>34 So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.</p> <p>35 Then all his sons and all his daughters arose to comfort him, but he refused to be</p>	<p>The Ishmaelites were cousins and considered northern Arabs.</p> <p>A comparative study of Isaiah 10:26 shows the overlap of the Hebrew words as a word play.</p> <p>Aramaic ref: Hebrew: <b>חֲרֵב</b> Transliteration: ḥārēb desolate</p> <p>Greek ref: Hebrew: <b>חֲרֵב</b> Transliteration: ḥārēb affliction</p> <p>Massoretic ref: Hebrew: <b>עֲרָב</b> Transliteration: 'ārēb raven</p> <p>Massoretic: Hebrew: <b>עֲרָב</b> Transliteration: 'Ārāb Arabian (from the word for evening)</p> <p>Basically what happened to Midian, (Ishmael's brother's tribe) by Moses and later Gideon was predetermined by God in the giving of the Law on Mt Horeb.</p>
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<p>35 And all his sons and all his daughters made an effort to comfort him; but he refused to be comforted; and he said, 'I will go down to Sheol, to my son mourning. Thus his father wept for him.</p> <p>36 And the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officers, the commander of the guard.</p>	<p>comforted. And he said, "Surely I will go down to Sheol in mourning for my son." So his father wept for him.</p> <p>36 Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard.</p>	
<p><b>CHAPTER THIRTY EIGHT</b></p> <p>1 And it came to pass at that time that Judah went down from his brothers, and turned in to a certain Arlemite, whose name was Hirah.</p> <p>2 And Judah saw there the daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.</p> <p>3 And she conceived, and bore a son; and he called his name Er.</p> <p>4 And she conceived again, and bore a son; and he called his name Onan.</p> <p>5 And she conceived again, and bore a son; and he called his name Shelah; and after she bore him she stopped bearing.</p> <p>6 And Judah took a wife for Er, his first-born, whose name was Tamar.</p> <p>7 And Er, Judah's first-born, was wicked in the sight of YAHWEH; and YAHWEH executed him.</p> <p>8 And Judah said to Onan, 'Go in to your brother's wife, and perform the duty of a brother-in-law to her, and raise up an offspring to your brother.</p> <p>9 And Onan knew that the offspring would not be his; and it came to pass when he went in unto his brother's wife that he spilled the semen on the ground, lest that he should raise an offspring to his brother.</p> <p>10 And the thing which he did was displeasing in the sight of YAHWEH; wherefore he executed him also.</p> <p>11 Then said Judah to Tamar, his daughter-in-law, 'Remain a widow in your father's house, until my son Shelah grows up; for he said, Lest he die also, as his brothers did. And Tamar went and dwelt in her father's house.</p> <p>12 And in the course of time Shuah's daughter, the wife of Judah, died; and Judah was comforted, and went up to his sheepshearers to Timnath, he and his friend Hirah the Arlemite.</p> <p>13 And it was told Tamar, saying, 'Behold your father-in-law is going up to Timnath to shear his sheep.</p> <p>14 And she put off her widow's dress, and adorned herself, and covered her face with a veil, and sat down at the parting of the road to Timnath; for she saw that Shelah was grown up, and she was not given to him to wife.</p> <p>15 When Judah saw her, he thought her to be a harlot; because she had covered her face.</p> <p>16 And he turned to her by the way and said to her, 'Come, let me come in unto you (for he did not know that she was his daughter-in-law). And she said, 'What will you give me that you may come in unto me?</p> <p>17 And he said, 'I will send you a kid from the flock. And she said, 'Will you give me a pledge until you send it?</p> <p>18 And he said, 'What kind of a pledge shall I give you? And she said, 'Your ring and your robe and the staff that is in your hand. So he gave them to her, and then went in unto her, and she conceived by him.</p> <p>19 And she arose and went away and took off her veil from her and put on the garments of her widowhood.</p> <p>20 And Judah sent the kid by the hand of his friend the Arlemite, to receive the pledge from the woman's hand; but he could not find her.</p> <p>21 Then he asked the men of the place, saying, 'Where is the harlot who sat at the parting of the road? And they said, 'There is no harlot here.</p>	<p><b>CHAPTER THIRTY EIGHT</b></p> <p>1 And it came about at that time, that Judah departed from his brothers and visited a certain Adullamite, whose name was Hirah.</p> <p>2 Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her.</p> <p>3 So she conceived and bore a son and he named him Er.</p> <p>4 Then she conceived again and bore a son and named him Onan.</p> <p>5 She bore still another son and named him Shelah; and it was at Chezib that she bore him.</p> <p>6 Now Judah took a wife for Er his firstborn, and her name was Tamar.</p> <p>7 But Er, Judah's firstborn, was evil in the sight of the LORD, so the LORD took his life.</p> <p>8 Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother."</p> <p>9 Onan knew that the offspring would not be his; so when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother.</p> <p>10 But what he did was displeasing in the sight of the LORD; so He took his life also.</p> <p>11 Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he thought, "I am afraid that he too may die like his brothers." So Tamar went and lived in her father's house.</p> <p>12 Now after a considerable time Shua's daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.</p> <p>13 It was told to Tamar, "Behold, your father-in-law is going up to Timnah to shear his sheep."</p> <p>14 So she removed her widow's garments and covered herself with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife.</p> <p>15 When Judah saw her, he thought she was a harlot, for she had covered her face.</p> <p>16 So he turned aside to her by the road, and said, "Here now, let me come in to you"; for he did not know that she was his daughter-in-law. And she said, "What will you give me, that you may come in to me?"</p> <p>17 He said, therefore, "I will send you a young goat from the flock." She said, moreover, "Will you give a pledge until you send it?"</p> <p>18 He said, "What pledge shall I give you?" And she said, "Your seal and your cord, and your staff that is in your hand." So he gave them to her and went in to her, and she conceived by him.</p> <p>19 Then she arose and departed, and removed her veil and put on her widow's garments.</p> <p>20 When Judah sent the young goat by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her.</p>	<p><b>CHAPTER THIRTY EIGHT</b></p> <p>'Chezib' comes from the root word meaning 'to fail' and the Aramaic identifies this as the end of fertility.</p>

<p>22 And he returned to Judah, and said, 'I cannot find her; and also the men of the place said, 'No harlot has been here.</p> <p>23 And Judah said, 'Let her keep the pledge, lest I be laughed at; behold, I sent this kid, but you could not find her.</p> <p>24 And it came to pass, about three months later, that it was told Judah, saying, 'Tamar, your daughter-in-law, has played the harlot; and moreover, she is with child because of her harlotry. And Judah said, 'Bring her out, and let her be burned.</p> <p>25 When they brought her out, she sent to her father-in-law, saying, 'By the man to whom these articles belong, I am with child; and she said, 'Determine whose they are, the ring, the robe, and the staff.</p> <p>26 And Judah recognized them, and said, 'She is more righteous than I; because I did not give her in marriage to Shelah my son. And he knew her again no more.</p> <p>27 And it came to pass in the time of her travail that, behold, there were twins in her womb.</p> <p>28 And it came to pass, when she travailed, that one of the babes put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, 'This came out first.</p> <p>29 And it came to pass, as he drew back his hand, behold, his brother came out; and she said, 'What a breach has been made for you! Therefore his name was called Pharez.</p> <p>30 And afterward came out his brother, who had the scarlet thread on his hand; and she called his name Zarah.</p>	<p>21 He asked the men of her place, saying, "Where is the temple prostitute who was by the road at Enaim?" But they said, "There has been no temple prostitute here."</p> <p>22 So he returned to Judah, and said, "I did not find her; and furthermore, the men of the place said, 'There has been no temple prostitute here.'"</p> <p>23 Then Judah said, "Let her keep them, otherwise we will become a laughingstock. After all, I sent this young goat, but you did not find her."</p> <p>24 Now it was about three months later that Judah was informed, "Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry." Then Judah said, "Bring her out and let her be burned!"</p> <p>25 It was while she was being brought out that she sent to her father-in-law, saying, "I am with child by the man to whom these things belong." And she said, "Please examine and see, whose signet ring and cords and staff are these?"</p> <p>26 Judah recognized them, and said, "She is more righteous than I, inasmuch as I did not give her to my son Shelah." And he did not have relations with her again.</p> <p>27 It came about at the time she was giving birth, that behold, there were twins in her womb.</p> <p>28 Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This one came out first."</p> <p>29 But it came about as he drew back his hand, that behold, his brother came out. Then she said, "What a breach you have made for yourself!" So he was named Perez.</p> <p>30 Afterward his brother came out who had the scarlet thread on his hand; and he was named Zerah.</p>	
<p><b>CHAPTER THIRTY NINE</b></p> <p>1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, commander of the guard, an Egyptian, bought him from the <b>Arabians</b> who had brought him down there.</p> <p>2 And YAHWEH was with Joseph, and he became a prosperous man in the house of his master, the Egyptian.</p> <p>3 And his master saw that YAHWEH was with him, and that YAHWEH made all that he did to prosper under his hands.</p> <p>4 And Joseph found favour in his sight, and served him; and he made him steward of his house, and all that he had he put in his charge.</p> <p>5 And it came to pass from the time that he had made him steward of his house, and over all that he had, that YAHWEH blessed the Egyptian's house for Joseph's sake; and the blessing of YAHWEH was upon all that he had both in the house and in the field.</p> <p>6 And he left all that he had in Joseph's charge; and he did not know what he had, except the food that he ate. And Joseph was very handsome and pleasant to look at.</p> <p>7 And it came to pass after these things that his master's wife cast her eyes upon Joseph; and she said to him, 'Lie with me.</p> <p>8 But he refused, and said to his master's wife, 'Behold, my master does not know what he has in the house, and he has put everything that he has in my charge;</p> <p>9 There is no one greater in this house than I; neither has he kept back anything from me except yourself, because you are his wife; how then can I do this great wickedness, and sin against God?</p> <p>10 And it came to pass, as she spoke to him daily, he did not listen to her, to lie with her, or to be with her.</p> <p>11 And it came to pass one day that Joseph went in to the house to do his work; and none of the men of the household were there in the house.</p> <p>12 And she caught him by his garment, and said to him, 'Lie with me; but he left the</p>	<p><b>CHAPTER THIRTY NINE</b></p> <p>1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the <b>Ishmaelites</b>, who had taken him down there.</p> <p>2 The LORD was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian.</p> <p>3 Now his master saw that the LORD was with him and how the LORD caused all that he did to prosper in his hand.</p> <p>4 So Joseph found favor in his sight and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge.</p> <p>5 It came about that from the time he made him overseer in his house and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph; thus the LORD'S blessing was upon all that he owned, in the house and in the field.</p> <p>6 So he left everything he owned in Joseph's charge; and with him there he did not concern himself with anything except the food which he ate. Now Joseph was handsome in form and appearance.</p> <p>7 It came about after these events that his master's wife looked with desire at Joseph, and she said, "Lie with me."</p> <p>8 But he refused and said to his master's wife, "Behold, with me here, my master does not concern himself with anything in the house, and he has put all that he owns in my charge.</p> <p>9 "There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against God?"</p> <p>10 As she spoke to Joseph day after day, he did not listen to her to lie beside her or be with her.</p> <p>11 Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside.</p>	<p><b>CHAPTER THIRTY NINE</b></p>

<p>garment in her hands, and fled, and got out to the street.</p> <p>13 And it came to pass, when she saw that he had left his garment in her hands, and had fled out to the street.</p> <p>14 She called to the men of her household, and said to them, 'See, he has brought in a Hebrew servant to us to disgrace us; he came in to me to lie with me, and I cried out with a loud voice;</p> <p>15 And when he heard that I lifted up my voice and cried aloud, he left his garment in my hands, and fled, and got out to the street.</p> <p>16 And she laid up his garment by her, until his master came home.</p> <p>17 And she spoke to him according to these words, saying, 'The Hebrew servant whom you brought to us, came in to disgrace me;</p> <p>18 But as I lifted up my voice and cried aloud, he left his garment in my hands, and fled, and got out to the street.</p> <p>19 And when the master heard the words of his wife, which she spoke to him, saying, 'After this manner did your servant to me; his wrath was kindled.</p> <p>20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were confined; and he remained there in the prison.</p> <p>21 But YAHWEH was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.</p> <p>22 And the keeper of the prison intrusted to Joseph's care all the prisoners who were in the prison; and he was in charge of whatever they did there.</p> <p>23 The keeper of the prison did not look to anything that was in Joseph's charge, because YAHWEH was with him, and whatever he did, YAHWEH made it to prosper.</p>	<p>12 She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside.</p> <p>13 When she saw that he had left his garment in her hand and had fled outside,</p> <p>14 she called to the men of her household and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed.</p> <p>15 "When he heard that I raised my voice and screamed, he left his garment beside me and fled and went outside."</p> <p>16 So she left his garment beside her until his master came home.</p> <p>17 Then she spoke to him with these words, "The Hebrew slave, whom you brought to us, came in to me to make sport of me;</p> <p>18 and as I raised my voice and screamed, he left his garment beside me and fled outside."</p> <p>19 Now when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," his anger burned.</p> <p>20 So Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail.</p> <p>21 But the LORD was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer.</p> <p>22 The chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it.</p> <p>23 The chief jailer did not supervise anything under Joseph's charge because the LORD was with him; and whatever he did, the LORD made to prosper.</p>	
<p><b>CHAPTER FORTY</b></p> <p>1 And it came to pass after these things that the chief drinks waiter of the king of Egypt and the chief baker had offended their lord the king of Egypt.</p> <p>2 And Pharaoh was wroth against two of his officers, against the chief of the drink waiters, and against the chief of the bakers.</p> <p>3 And he put them into the prison in the house of the commander of the guard, in the section where Joseph was imprisoned.</p> <p>4 And the commander of the guard charged Joseph with them, and he served them; and they remained for some time in the prison.</p> <p>5 And they both dreamed, each man his own dream in the same night, each man according to the understanding of his dream, the drinks waiter and the baker of the king of Egypt, who were bound in the prison.</p> <p>6 And Joseph came in to them in the morning, and saw them, and behold, they were sad.</p> <p>7 So he asked Pharaoh's officers who were with him in the prison of his master's house, saying, "Why do you look so sad today?"</p> <p>8 And they said to him, "We have dreamed a dream, and there is no one to interpret it. And Joseph said to them, 'Behold, the interpretations belong to God; tell them to me.</p> <p>9 Then the chief drinks waiter told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me;</p> <p>10 And in the vine were three branches; and when it budded, its blossoms shot forth; and the clusters thereof brought forth ripe grapes;</p> <p>11 And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hands.</p> <p>12 And Joseph said to him, "This is the interpretation of your dream: The three branches are</p>	<p><b>CHAPTER FORTY</b></p> <p>1 Then it came about after these things, the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt.</p> <p>2 Pharaoh was furious with his two officials, the chief cupbearer and the chief baker.</p> <p>3 So he put them in confinement in the house of the captain of the bodyguard, in the jail, the same place where Joseph was imprisoned.</p> <p>4 The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.</p> <p>5 Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his own dream and each dream with its own interpretation.</p> <p>6 When Joseph came to them in the morning and observed them, behold, they were dejected.</p> <p>7 He asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?"</p> <p>8 Then they said to him, "We have had a dream and there is no one to interpret it." Then Joseph said to them, "Do not interpretations belong to God? Tell it to me, please."</p> <p>9 So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, there was a vine in front of me;</p> <p>10 and on the vine were three branches. And as it was budding, its blossoms came out, and its clusters produced ripe grapes.</p> <p>11 "Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand."</p> <p>12 Then Joseph said to him, "This is the interpretation of it: the three branches are three days;</p>	<p><b>CHAPTER FORTY</b></p> <p>Lamsa follows the old English in using 'butler'. 'Cup bearer' is more accurate, 'drink waiter' would be most accurate to the Hebrew text.</p>



<p>three days;</p> <p>13 After three days Pharaoh shall remember you and restore you to your position; and you shall give Pharaoh's cup into his hand, as you did before when you were his drinks waiter.</p> <p>14 But remember me when it shall be well with you, and do me a <b>favour for justice</b>, and make mention of me in the presence of Pharaoh, and bring me out of this prison house;</p> <p>15 For indeed I was stolen away out of the land of the Hebrews; and here also I have done nothing that they should put me into the prison.</p> <p>16 When the chief baker saw that the interpretation was good, he said to Joseph, 'I also saw in my dream, and, behold, I had three baskets containing white bread on my head;</p> <p>17 And in the uppermost basket there was of every kind of food for Pharaoh, prepared by a baker; and the birds of prey were eating it out of the basket on my head.</p> <p>18 And Joseph answered and said to him, 'This is the interpretation of your dream: The three baskets are three days;</p> <p>19 After three days Pharaoh shall have you beheaded, and then shall crucify you on a tree, and the birds of prey shall eat your flesh from off you.</p> <p>20 And it came to pass on the third day, which was Pharaoh's birthday, that he made a banquet for all his servants; and he remembered the chief drinks waiter and the chief baker among his servants.</p> <p>21 And he restored the chief drinks waiter to his position; and he gave the cup into Pharaoh's hands:</p> <p>22 But he crucified the chief baker, as Joseph had interpreted to them.</p> <p>23 Yet the chief drinks waiter did not remember Joseph, but forgot him.</p>	<p>13 within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer.</p> <p>14 "Only keep me in mind when it goes well with you, and please <b>do me a kindness</b> by mentioning me to Pharaoh and get me out of this house.</p> <p>15 "For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon."</p> <p>16 When the chief baker saw that he had interpreted favorably, he said to Joseph, "I also saw in my dream, and behold, there were three baskets of white bread on my head;</p> <p>17 and in the top basket there were some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head."</p> <p>18 Then Joseph answered and said, "This is its interpretation: the three baskets are three days;</p> <p>19 within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you."</p> <p>20 Thus it came about on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants.</p> <p>21 He restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand;</p> <p>22 but he hanged the chief baker, just as Joseph had interpreted to them.</p> <p>23 Yet the chief <b>cupbearer</b> did not remember Joseph, but forgot him.</p>	
<p><b>CHAPTER FORTY ONE</b></p> <p>1 And it came to pass, two years later, Pharaoh dreamed; and he was standing by a <b>river</b> canal.</p> <p>2 And, behold, there came up out of the canal seven beautiful and fat cows; and they fed in a meadow.</p> <p>3 And, behold, seven other cows came up after them out of the canal, <b>unattractive</b> and lean; and stood beside the other cows on the bank of the canal.</p> <p>4 And the unattractive and lean cows ate up the seven beautiful and fat cows. So Pharaoh awoke.</p> <p>5 And he slept and dreamed a second time; and, behold, seven ears of grain were growing on a single stalk, healthy and good.</p> <p>6 And, behold, seven thin ears blasted by the east wind, sprang up after them.</p> <p>7 And the seven thin ears devoured the seven healthy and full ears. And Pharaoh awoke, and, behold, it was a dream.</p> <p>8 And it came to pass in the morning that his spirit was troubled; so he sent and called for all the magicians and all the wise men of Egypt; and Pharaoh told them his dreams; but there was no man who could interpret them to Pharaoh.</p> <p>9 Then the chief drinks waiter spoke in the presence of Pharaoh, and said, 'I will mention my offence today;</p> <p>10 Pharaoh was angry with his servants, and put me in the prison in the commander of the guard's house, both me and the chief baker;</p> <p>11 And we dreamed dreams in the same night, I and he; we dreamed each man according to the understanding of his dream.</p> <p>12 And there was with us a young man, a Hebrew, a servant of the commander of the guard; and we told him our dreams, and he interpreted to us our dreams; to each man according to his dream he did interpret.</p>	<p><b>CHAPTER FORTY ONE</b></p> <p>1 Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the <b>Nile</b>.</p> <p>2 And lo, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass.</p> <p>3 Then behold, seven other cows came up after them from the Nile, <b>ugly</b> and gaunt, and they stood by the other cows on the bank of the Nile.</p> <p>4 The ugly and gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke.</p> <p>5 He fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good.</p> <p>6 Then behold, seven ears, thin and scorched by the east wind, sprouted up after them.</p> <p>7 The thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, it was a dream.</p> <p>8 Now in the morning his spirit was troubled, so he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.</p> <p>9 Then the chief cupbearer spoke to Pharaoh, saying, "I would make mention today of my own offenses.</p> <p>10 "Pharaoh was furious with his servants, and he put me in confinement in the house of the captain of the bodyguard, both me and the chief baker.</p> <p>11 "We had a dream on the same night, he and I; each of us dreamed according to the understanding of his own dream.</p> <p>12 "Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related them to him, and he interpreted our dreams for us. To each one he interpreted according to his own dream.</p>	<p><b>CHAPTER FORTY ONE</b></p> <p>'Nile' is a modern interpolation and 'river' is Peshitta simplified. The original word is of Egyptian derivation and means, 'canal'.</p> <p><b>ill-favoured or ugly to unattractive</b></p> <p>rank or plump to healthy</p>

<p>13 And it came to pass, as he interpreted to us, so it was; I was restored to my position, and he was crucified.</p> <p>14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his clothes, and came in before Pharaoh.</p> <p>15 And Pharaoh said to Joseph, 'I have dreamed a dream, and there is no one that can interpret it; and I have heard concerning you, that when you hear a dream you can interpret it.</p> <p>16 And Joseph answered and said to Pharaoh, 'Do you think, perhaps, that by your <b>gods</b> I am able to give Pharaoh an answer and that everything will be well?</p> <p>17 Then Pharaoh said to Joseph, 'In my dream I was standing on the bank of the river;</p> <p>18 And, behold, there came up out of the river seven fat and beautiful cows; and they fed in a meadow;</p> <p>19 And, behold, seven other cows came up after them, poor and <b>unattractive</b> and lean. I had never seen such <b>unattractive</b> cows in all the land of Egypt.</p> <p>20 And the lean and <b>unattractive</b> cows ate up the first seven fat cows;</p> <p>21 And when they had eaten them up, it could not be known that they had eaten them: for they were still <b>unattractive</b>, as at the beginning. Then I awoke.</p> <p>22 And again, I saw in a dream, and, behold, seven ears of grain growing on one stalk, full and good;</p> <p>23 And, behold, seven other ears, thin and blasted by the east wind, sprang up after them;</p> <p>24 And the thin ears devoured the seven good ears; and I told this to the magicians; but there was no one who could interpret these dreams to me.</p> <p>25 And Joseph said to Pharaoh, 'The dreams of Pharaoh are one and the same; <b>God</b> has shown Pharaoh what he is about to do.</p> <p>26 The seven good cows are seven years; and the seven good ears are seven years; the dream is one.</p> <p>27 And the seven lean and <b>unattractive</b> cows that came up after them are seven years; and the seven thin ears blasted by the east wind shall be seven years of famine.</p> <p>28 It is the thing which I told Pharaoh; what <b>God</b> is about to do he has shown to Pharaoh.</p> <p>29 Behold, there are coming seven years of great plenty throughout all the land of Egypt;</p> <p>30 Then shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;</p> <p>31 And the plenty shall not be remembered in the land because of the famine which shall follow; for it shall be very severe.</p> <p>32 And as for that the dream was repeated to Pharaoh twice; it is because the thing is already prepared by God, and God will hasten to bring it to pass.</p> <p>33 Now therefore let Pharaoh find a discreet and wise man, and appoint him an overseer over the land of Egypt.</p> <p>34 Let Pharaoh do this, and let him appoint officers over the land of Egypt to take the fifth part of the produce of the land of Egypt during the seven plenteous years.</p> <p>35 And let them gather all the wheat of these good years that are coming, and store up the grain under the authority of Pharaoh, and let them keep the grain in the towns.</p> <p>36 And let the grain be kept for the land against the seven years of famine which shall come in the land of Egypt; so that the land may not perish through the famine.</p> <p>37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.</p> <p>38 And Pharaoh said to his servants, 'Can we find such a man as this, in whom the <b>Spirit of God</b> is?</p> <p>39 Then Pharaoh said to Joseph, Forasmuch as God has shown you all this, there is none so wise and discreet as you are:</p>	<p>13 "And just as he interpreted for us, so it happened; he restored me in my office, but he hanged him."</p> <p>14 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh.</p> <p>15 Pharaoh said to Joseph, "I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it."</p> <p>16 Joseph then answered Pharaoh, saying, "It is not in me; God will give Pharaoh a favorable answer."</p> <p>17 So Pharaoh spoke to Joseph, "In my dream, behold, I was standing on the bank of the Nile;</p> <p>18 and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass.</p> <p>19 "Lo, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt;</p> <p>20 and the lean and ugly cows ate up the first seven fat cows.</p> <p>21 "Yet when they had devoured them, it could not be detected that they had devoured them, for they were just as ugly as before. Then I awoke.</p> <p>22 "I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk;</p> <p>23 and lo, seven ears, withered, thin, and scorched by the east wind, sprouted up after them;</p> <p>24 and the thin ears swallowed the seven good ears. Then I told it to the magicians, but there was no one who could explain it to me."</p> <p>25 Now Joseph said to Pharaoh, "Pharaoh's dreams are one and the same; God has told to Pharaoh what He is about to do.</p> <p>26 "The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same.</p> <p>27 "The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine.</p> <p>28 "It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do.</p> <p>29 "Behold, seven years of great abundance are coming in all the land of Egypt;</p> <p>30 and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land.</p> <p>31 "So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe.</p> <p>32 "Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about.</p> <p>33 "Now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt.</p> <p>34 "Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth of the produce of the land of Egypt in the seven years of abundance.</p> <p>35 "Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard it.</p> <p>36 "Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land will not perish during the famine."</p> <p>37 Now the proposal seemed good to Pharaoh and to all his servants.</p> <p>38 Then Pharaoh said to his servants, "Can we find a man like this, in whom is a <b>divine spirit</b>?"</p> <p>39 So Pharaoh said to Joseph, "Since God has informed you of all this, there is no one so discerning and wise as you are.</p> <p>40 "You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you."</p>	<p>The Aramaic has Joseph challenging Pharaoh's concept of many gods, Lamsa may have missed as do all translations the plurality of the word elohim here in the Egyptian context as 'gods' When this is instated into Lamsa's translation it all makes sense.</p> <p>Again the plural 'elohim' is used but now Joseph's God above all so called 'gods' that is the One God of Abraham, Isaac, Jacob and now Joseph. Joseph subtly draws a distinction between the god's and magicians of Egypt and the One True God of all creation, His Word and Power.</p> <p>Having missed Joseph's challenge to Pharaoh's multiplicity of god's the NASB leaves Pharaoh with an outward looking for a 'divine spirit when all other translations say 'Spirit of God'. Joseph like Daniel after him did not compromise.</p>
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<p>40 You shall be over my household, and according to your word shall all my people be ruled; only on the throne will I be greater than you.</p> <p>41 And Pharaoh said to Joseph, 'See, I have made you governor over all the land of Egypt.</p> <p>42 Then Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in robes of fine linen, and put a gold chain about his neck:</p> <p>43 And he made him to ride in another chariot which belonged to him; and they cried before him, '<b>Father and governor!</b> Thus he made him governor over all the land of Egypt.</p> <p>44 And Pharaoh said to Joseph, 'I Pharaoh have commanded that without your orders no man shall <b>undertake anything</b> in all the land of Egypt.</p> <p>45 Then Pharaoh called Joseph's name Zaphnath-paneah (because the hidden things were revealed to him); and he gave him to wife Asiateh the daughter of Potipherah priest of On. And Joseph went throughout all the land of Egypt.</p> <p>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.</p> <p>47 And in the seven plenteous years the land brought forth abundantly,</p> <p>48 And he gathered up all the grain of the seven plenteous years which were in the land of Egypt, and stored up the grain in towns; the grain of the fields which was round about every town he stored in the same.</p> <p>49 And Joseph stored up grain as the sand of the sea, very much, until he was tired of numbering it; for it was without number.</p> <p>50 And to Joseph were born two sons before the years of famine came, whom Asiath the daughter of Potipherah priest of On bore to him.</p> <p>51 And Joseph called the name of his first-born Manasseh; For God, said he, has made me forget all my troubles, and all my father's house.</p> <p>52 And the name of the second he called Ephraim; For God has made me to be fruitful in the land of my affliction.</p> <p>53 And the seven years of plenty that were in the land of Egypt came to an end.</p> <p>54 And the seven years of famine began to come, according as Joseph had said; and there was famine in all lands; and in all the land of Egypt there was no bread.</p> <p>55 And when all the land of Egypt was famished, the people complained against Pharaoh because of the lack of bread; and Pharaoh said to all the Egyptians, 'Go to Joseph; and what he says to you, do.</p> <p>56 And the famine was over all the face of the land, and Joseph opened all the storehouses, and sold to the Egyptians;</p> <p>57 And the famine was severe in the land of Egypt. And the people from all lands came to Egypt to Joseph to buy grain; because the famine was severe in all lands.</p>	<p>41 Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."</p> <p>42 Then Pharaoh took off his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put the gold necklace around his neck.</p> <p>43 He had him ride in his second chariot; and they proclaimed before him, "<b>Bow the knee!</b>" And he set him over all the land of Egypt.</p> <p>44 Moreover, Pharaoh said to Joseph, "Though I am Pharaoh, yet without your permission no one shall raise his <b>hand or foot</b> in all the land of Egypt."</p> <p>45 Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went forth over the land of Egypt.</p> <p>46 Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt.</p> <p>47 During the seven years of plenty the land brought forth abundantly.</p> <p>48 So he gathered all the food of these seven years which occurred in the land of Egypt and placed the food in the cities; he placed in every city the food from its own surrounding fields.</p> <p>49 Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring it, for it was beyond measure.</p> <p>50 Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him.</p> <p>51 Joseph named the firstborn Manasseh, "For," he said, "God has made me forget all my trouble and all my father's household."</p> <p>52 He named the second Ephraim, "For," he said, "God has made me fruitful in the land of my affliction."</p> <p>53 When the seven years of plenty which had been in the land of Egypt came to an end,</p> <p>54 and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread.</p> <p>55 So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do."</p> <p>56 When the famine was spread over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt.</p> <p>57 The people of all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.</p>	<p>Hebrew word: אֲבִרָךְ Pronunciation: 'abrêk occurs only once here. Root: probably an Egyptian word meaning kneel; Strong's Talking Greek &amp; Hebrew Dictionary.</p> <p>The Aramaic identifies the true meaning as a hybrid of, 'ab' father and 'melek' governor. (see 45:8)</p> <p>'undertake anything' is Peshitta simplification. 'no one shall lift up his hand on all the land of Egypt' is a similar simplification from the Greek Septuagint.</p> <p>From the tender age of 17 when sold into slavery to the age of 30 as a God honouring second in command of the entire nation of Egypt.</p>
<p><b>CHAPTER FORTY TWO</b></p> <p>1 Now when Jacob saw that there was grain in Egypt, Jacob said to his sons, '<b>Fear not.</b></p> <p>2 Behold, I have heard that there is grain in Egypt; go down there, and buy for us from there; that we may live, and not die.</p> <p>3 And so Joseph's ten brothers went down to buy grain in Egypt.</p> <p>4 But Benjamin, Joseph's brother, Jacob did not send with his brothers; for he said, 'Lest some <b>mischief</b> might befall him.</p> <p>5 And the sons of Israel came to buy grain among others that came; for the famine was severe in the land of Canaan.</p> <p>6 Now Joseph was the governor over the land, and he it was who sold the grain to all the people of the land; and Joseph's brothers came, and bowed down themselves before him with their faces to the ground.</p>	<p><b>CHAPTER FORTY TWO</b></p> <p>1 Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you <b>staring at one another?</b>"</p> <p>2 He said, "Behold, I have heard that there is grain in Egypt; go down there and buy some for us from that place, so that we may live and not die."</p> <p>3 Then ten brothers of Joseph went down to buy grain from Egypt.</p> <p>4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "I am afraid that <b>harm</b> may befall him."</p> <p>5 So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan also.</p> <p>6 Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with their faces to the ground.</p>	<p><b>CHAPTER FORTY TWO</b></p> <p>Septuagint: 'indolent' Apostolic Polyglot: 'lazy' Aramaic qualifies the statement as meaning 'fear'.</p> <p>Misfortune becomes 'mischief'</p>

7 And Joseph saw his brothers and recognized them, but he **deceived them** and spoke harshly to them; and he said to them, 'Where have you come from? And they said, 'We came from the land of Canaan to buy grain.

8 And Joseph recognized his brothers, but they did not recognize him.

9 Then Joseph remembered the dreams which he had dreamed about them, and said to them, 'You are spies; you have come to get a report about the land.

10 And they said to him, 'No, our lord, but to buy grain your servants have come.

11 We are all one man's sons; we are pious men; your servants are not spies.

12 And Joseph said to them, 'It is not so, but to get a report about the land you have come.

13 And they said to him, 'Your servants are twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is dead.

14 And Joseph said to them, 'It is just as I said to you, 'you are spies:

15 By this you shall be proved; by the life of Pharaoh you shall not go forth from this place, except your younger brother comes here.

16 Send one of you, and let him bring your brother, and you shall be bound in prison, so that your words may be proved, to see if your statements are true; and if they are not true, by the life of Pharaoh, surely you are spies.

17 And he put them all together in prison for three days.

18 And on the third day Joseph said to them, 'Do this, and live; for I worship God;

19 If you are **pious** men, let one of your brothers be bound in your prison; and the rest of you, go and carry grain for the famished who are in your household;

20 But bring your youngest brother to me; so shall your words be verified, and you shall not die. And they did so.

21 And they said one to another, 'Truly we are guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not listen to him; therefore is this distress come upon us.

22 And Reuben answered and said to them, 'Did I not tell you, 'Do not sin against the boy; but you did not listen? So now his blood is required of us.

23 And they did not know that Joseph understood them; for he spoke to them by an interpreter.

24 And he turned aside from them and wept; and he returned to them again, and conversed with them, and took Simeon from them, and bound him before their eyes.

25 Then Joseph commanded the servants to fill their sacks with wheat, and to restore every man's money into his sack, and to give them provisions for the journey; and they did so for them.

26 And they loaded their asses with their wheat, and departed from there.

27 And as one of them opened his sack to give his ass fodder in the inn, he saw his money in the mouth of his sack.

28 And he said to his brothers, 'My money has been returned; and, lo, it is in the mouth of my sack; and their hearts failed them, and they were amazed, staring at one another, saying, 'What is this that God has done to us?

29 And they came to Jacob their father to the land of Canaan, and told him all that had befallen them, saying,

30 'The man who is the lord of the land spoke roughly to us, and took us for spies of the land.

31 But we said to him, 'We are pious men; we are not spies;

32 We are twelve brothers, sons of our father; and one is dead, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the land, said to us, 'By this shall I know that you are pious men; leave one of your brothers here with me, and take wheat for the famished who are in your households, and go your way;

34 And bring your youngest brother to me; then shall I know that you are not spies, but that you are pious men; so I will deliver your brother to you, and you shall trade in the land.

7 When Joseph saw his brothers he recognized them, but he **disguised himself** to them and spoke to them harshly. And he said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food."

8 But Joseph had recognized his brothers, although they did not recognize him.

9 Joseph remembered the dreams which he had about them, and said to them, "You are spies; you have come to look at the undefended parts of our land."

10 Then they said to him, "No, my lord, but your servants have come to buy food.

11 "We are all sons of one man; we are honest men, your servants are not spies."

12 Yet he said to them, "No, but you have come to look at the undefended parts of our land!"

13 But they said, "Your servants are twelve brothers in all, the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no longer alive."

14 Joseph said to them, "It is as I said to you, you are spies;

15 by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here!

16 "Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is truth in you. But if not, by the life of Pharaoh, surely you are spies."

17 So he put them all together in prison for three days.

18 Now Joseph said to them on the third day, "Do this and live, for I fear God:

19 if you are **honest** men, let one of your brothers be confined in your prison; but as for the rest of you, go, carry grain for the famine of your households,

20 and bring your youngest brother to me, so your words may be verified, and you will not die." And they did so.

21 Then they said to one another, "Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, yet we would not listen; therefore this distress has come upon us."

22 Reuben answered them, saying, "Did I not tell you, 'Do not sin against the boy; and you would not listen? Now comes the reckoning for his blood."

23 They did not know, however, that Joseph understood, for there was an interpreter between them.

24 He turned away from them and wept. But when he returned to them and spoke to them, he took Simeon from them and bound him before their eyes.

25 Then Joseph gave orders to fill their bags with grain and to restore every man's money in his sack, and to give them provisions for the journey. And thus it was done for them.

26 So they loaded their donkeys with their grain and departed from there.

27 As one of them opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack.

28 Then he said to his brothers, "My money has been returned, and behold, it is even in my sack." And their hearts sank, and they turned trembling to one another, saying, "What is this that God has done to us?"

29 When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying,

30 "The man, the lord of the land, spoke harshly with us, and took us for spies of the country.

31 "But we said to him, 'We are honest men; we are not spies.

32 ~We are twelve brothers, sons of our father; one is no longer alive, and the youngest is with our father today in the land of Canaan.'

33 "The man, the lord of the land, said to us, 'By this I will know that you are honest men: leave one of your brothers with me and take grain for the famine of your households, and go.

The Hebrew word is literally 'upright' and in light of Joseph's confession as a worshiper of the One God as his brothers were then the Aramaic, 'pious' is correct in context.

<p>35 And it came to pass as they emptied their sacks, behold, every man's bag of money was in his sack; and when both they and their father saw the bags of money, they were <b>afraid</b>.</p> <p>36 And Jacob their father said to them, 'You have bereaved me of my children: Joseph is dead, and Simeon is missing, and now you will take Benjamin away; all these things are against me.</p> <p>37 Then Reuben said to his father, Put to death my two sons if I do not bring him back to you; intrust him to me, and I will bring him back to you.</p> <p>38 And he said, 'My son shall not go down with you; for his brother is dead, and he alone is left <b>to his mother</b>; if harm should befall him by the way in which you go, then you shall bring down my gray hairs with sorrow to Sheol.</p>	<p>34 ~But bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may trade in the land."</p> <p>35 Now it came about as they were emptying their sacks, that behold, every man's bundle of money was in his sack; and when they and their father saw their bundles of money, they were <b>dismayed</b>.</p> <p>36 Their father Jacob said to them, "You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me."</p> <p>37 Then Reuben spoke to his father, saying, "You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you."</p> <p>38 But Jacob said, "My son shall not go down with you; for his brother is dead, and he alone is left. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow."</p>	<p>'to his mother' is an Aramaic peshitta for the underlying meaning here of 'alone is left'. Rachel had actually died in giving birth to Benjamin so the turn of phrase must imply the depth of Jacob's personal concern for the young man and perhaps some facial similarity that reminded him of the woman he had loved so deeply and for so long..</p>
<p><b>CHAPTER FORTY THREE</b></p> <p>1 The famine was very severe in the land.</p> <p>2 And when they had finished eating the wheat which they had brought from Egypt, their father Jacob said to them, 'Go down to Egypt, and buy us a little grain.</p> <p>3 And Judah said to him, 'The man did solemnly charge us, saying, 'You shall not see my face except your brother is with you.</p> <p>4 If you will send our brother with us, we will go down and buy grain for ourselves;</p> <p>5 But if you will not send him, we will not go down; for the man said to us, You shall not see my face except your brother is with you.</p> <p>6 Then their father Israel said to them, 'Why did you cause me this pain, as to tell the man whether you had another brother?</p> <p>7 And they said, 'The man asked us straightly about ourselves and our kindred, saying, 'Is your father still alive? Have you another brother? And we told him simply because of these words; could we have known in advance that he would say to us that we should bring our brother down?</p> <p>8 And Judah said to Israel his father, 'Send the lad with us, and we will arise and go; that we may live, and not die, both we, and you, and also our little ones.</p> <p>9 And I will be surety for him: of my hands shall you require him; if I do not bring him back to you, and set him before you, then I shall be guilty before my father forever;</p> <p>10 For if we had not delayed, perhaps we would have now returned a second time.</p> <p>11 And their father Israel said to them, 'If it must be so now, then do this: take some of the best fruits of the land in your sacks, and carry down to the man a present, a little balm, and a little honey, gum, and myrrh, pistachio nuts, and almonds;</p> <p>12 And take double money with you; and the money that was brought back in the mouth of your sacks, take it again with you; perhaps it was an oversight;</p> <p>13 Take also your brother, and arise, and go again to the man;</p> <p>14 And may God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin with you. And as for me, if I am bereaved of my children, I am bereaved.</p> <p>15 So the men took the present, and they took double money with them, and Benjamin; and rose up and went down to Egypt and stood before Joseph.</p> <p>16 And when Joseph saw Benjamin with them, he said to the steward of his house, 'Bring these men into the house, and kill a sheep, and make ready; for these men shall dine with me at noon.</p> <p>17 And the servant did as Joseph had told him; and brought the men into Joseph's house.</p>	<p><b>CHAPTER FORTY THREE</b></p> <p>1 Now the famine was severe in the land.</p> <p>2 So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."</p> <p>3 Judah spoke to him, however, saying, "The man solemnly warned us, 'You shall not see my face unless your brother is with you.'</p> <p>4 "If you send our brother with us, we will go down and buy you food.</p> <p>5 "But if you do not send him, we will not go down; for the man said to us, 'You will not see my face unless your brother is with you.'"</p> <p>6 Then Israel said, "Why did you treat me so badly by telling the man whether you still had another brother?"</p> <p>7 But they said, "The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you another brother?' So we answered his questions. Could we possibly know that he would say, 'Bring your brother down?'"</p> <p>8 Judah said to his father Israel, "Send the lad with me and we will arise and go, that we may live and not die, we as well as you and our little ones.</p> <p>9 "I myself will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever.</p> <p>10 "For if we had not delayed, surely by now we could have returned twice."</p> <p>11 Then their father Israel said to them, "If it must be so, then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.</p> <p>12 "Take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake.</p> <p>13 "Take your brother also, and arise, return to the man;</p> <p>14 and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved."</p> <p>15 So the men took this present, and they took double the money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph.</p> <p>16 When Joseph saw Benjamin with them, he said to his house steward, "Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon."</p> <p>17 So the man did as Joseph said, and brought the men to Joseph's house.</p>	<p><b>CHAPTER FORTY THREE</b></p>

<p>18 And they were afraid, when they brought them into Joseph's house; and they said, 'It is because of the money that was returned in our sacks at the first time that we are brought in; so that he may seek occasion against us, and conspire against us, that they may make us slaves, and take away our asses.</p> <p>19 So they came near to the steward of Joseph's house and spoke with him at the door of the house,</p> <p>20 and said, 'We beseech you, O our lord, we truly came down at the first time to buy grain;</p> <p>21 And it came to pass when we came to the inn that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it back again with us.</p> <p>22 And we have brought other money down with us to buy grain: we did not know who put our money in our sacks.</p> <p>23 He said to them, "Peace be to you, fear not; your God, and the God of your father, has put a treasure in your sacks; I had your money. And he brought Simeon out to them.</p> <p>24 Then the servant brought the men into Joseph's house and gave them water, and they washed their feet; and he put fodder before their asses.</p> <p>25 And the men made ready the present before Joseph came at noon; for they heard that they should eat bread there.</p> <p>26 And when Joseph came home, they brought him the present which they had in their hands into the house, and bowed themselves to him to the ground.</p> <p>27 And he asked them of their welfare, and said to them, 'Is your father well, the old man of whom you spoke to me? Is he still alive?</p> <p>28 And they answered, Your servant our father is well, he is still alive. And they bowed down their heads and made obeisance.</p> <p>29 And he raised up his eyes and saw his brother Benjamin, his mother's son, and said to them, 'Is this your youngest brother, of whom you spoke to me? And he said, May God be gracious to you, my son.</p> <p>30 And Joseph made haste; for his heart did yearn for his brother; and he sought where to weep; and he entered into his chamber and wept there.</p> <p>31 Then he washed his face and went out and <b>controlled himself</b> and said, 'Let us eat.</p> <p>32 And they served Joseph by himself, and them by themselves, and the Egyptians, who did eat with him, by themselves; because the Egyptians could not eat bread with the Hebrews; for that is an abomination to the Egyptians.</p> <p>33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men looked at one another and marveled.</p> <p>34 And the servants took portions to them from before Joseph; but Benjamin's portion was five times as much as any of theirs. And they drank and were merry with him.</p>	<p>18 Now the men were afraid, because they were brought to Joseph's house; and they said, "It is because of the money that was returned in our sacks the first time that we are being brought in, that he may seek occasion against us and fall upon us, and take us for slaves with our donkeys."</p> <p>19 So they came near to Joseph's house steward, and spoke to him at the entrance of the house,</p> <p>20 and said, "Oh, my lord, we indeed came down the first time to buy food,</p> <p>21 and it came about when we came to the lodging place, that we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full. So we have brought it back in our hand.</p> <p>22 "We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks."</p> <p>23 He said, "Be at ease, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them.</p> <p>24 Then the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys fodder.</p> <p>25 So they prepared the present for Joseph's coming at noon; for they had heard that they were to eat a meal there.</p> <p>26 When Joseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him.</p> <p>27 Then he asked them about their welfare, and said, "Is your old father well, of whom you spoke? Is he still alive?"</p> <p>28 They said, "Your servant our father is well; he is still alive." They bowed down in homage.</p> <p>29 As he lifted his eyes and saw his brother Benjamin, his mother's son, he said, "Is this your youngest brother, of whom you spoke to me?" And he said, "May God be gracious to you, my son."</p> <p>30 Joseph hurried out for he was deeply stirred over his brother, and he sought a place to weep; and he entered his chamber and wept there.</p> <p>31 Then he washed his face and came out; and he <b>controlled himself</b> and said, "Serve the meal."</p> <p>32 So they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians.</p> <p>33 Now they were seated before him, the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment.</p> <p>34 He took portions to them from his own table, but Benjamin's portion was five times as much as any of theirs. So they feasted and drank freely with him.</p>	<p>'emotions' is a Lamsa insertion to 'controlled himself'</p>
<p><b>CHAPTER FORTY FOUR</b></p> <p>1 And he commanded the steward of his house, saying, 'Fill the men's sacks with wheat, as much as they can carry, and put every man's money in his sack's mouth.</p> <p>2 And take my cup, the silver cup, and put it in the sack's mouth of the youngest, with his money for the wheat. And the servant did according to the word that Joseph had spoken.</p> <p>3 As soon as the morning was light, the men started on their way, together with their asses.</p> <p>4 And when they were gone out of the city, but not yet far off, Joseph said to the steward, 'Arise, pursue the men; and when you overtake them, say to them, 'Why have you returned evil for good?'</p> <p>5 This is the cup from which my lord drinks, and <b>by which indeed he divines</b>. You have done</p>	<p><b>CHAPTER FORTY FOUR</b></p> <p>1 Then he commanded his house steward, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.</p> <p>2 "Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain." And he did as Joseph had told him.</p> <p>3 As soon as it was light, the men were sent away, they with their donkeys.</p> <p>4 They had just gone out of the city, and were not far off, when Joseph said to his house steward, "Up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good?'</p> <p>5 ~'Is not this the one from which my lord drinks and which he indeed <b>uses for divination</b>? You</p>	<p><b>CHAPTER FORTY FOUR</b></p> <p>A silver cup would be of some small value, but a cup for divination would be priceless and</p>

<p>evil in so doing.</p> <p>6 And he overtook them, and he spoke to them these same words.</p> <p>7 They said to him, 'Let not our lord speak such words. Far be it from your servants that they should do such a thing;</p> <p>8 Behold, the money which we found in our sacks' mouths we brought back to you from the land of Canaan; how then should we steal from your master's house gold or silver?</p> <p>9 With whomsoever of your servants it be found, both let him die, and we also will be to our lord servants.</p> <p>10 And he said to them, 'Now also let it be according to your words; he with whom it is found shall be my servant; and the rest of you shall be blameless.</p> <p>11 Then they speedily took down every man his sack to the ground, and opened every man his sack.</p> <p>12 And they searched, beginning with the eldest and ending with the youngest; and the cup was found in Benjamin's sack.</p> <p>13 And they tore their clothes, and loaded every man his ass, and returned to the town.</p> <p>14 And Judah and his brothers came to Joseph's house; for he was still there; and they fell before him on the ground.</p> <p>15 And Joseph said to them, 'What deed is this that you have done? Did you not know that such a man as I can certainly divine?</p> <p>16 And Judah said, 'What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; behold, we are my lord's servants, both we, and he also with whom the cup is found.</p> <p>17 And he said to them, 'Far be it from me that I should do such a thing; only the man with whom the cup has been found, he shall be my servant; and as for you, go up in peace to your father.</p> <p>18 Then Judah came near to him and said, 'I beg you, O my lord, let your servant speak a few words in my lord's presence, and let not your anger burn against your servant; for you are next to Pharaoh.</p> <p>19 My lord asked his servants, saying, 'Have you a father, or a brother?</p> <p>20 And we said to my lord, 'We have a father, an old man, and he has a young son, the child of his old age; and his brother is dead, and he alone is left of his mother, and his father loves him.</p> <p>21 Then you said to your servants, 'Bring him down to me, that I may set my eyes upon him.</p> <p>22 And we said to my lord, 'The lad cannot leave his father; for if he should leave his father, his father would die.</p> <p>23 And you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.</p> <p>24 And when we came up to your servant our father, we told him the words of my lord.</p> <p>25 And your servant our father said to us, 'Go back again and buy us a little grain.</p> <p>26 And we said to our father, 'We cannot go down; if our youngest brother goes down with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.</p> <p>27 Then your servant our father said to us, You know that my wife bore me two sons;</p> <p>28 And the one of them left me, and I said, 'Surely he has been killed; and I have never seen him since;</p> <p>29 And now you want to take this one also from me, and if harm should befall him, you will bring down my gray hairs with sorrow to Sheol.</p> <p>30 Now therefore when we come to your servant our father, and the lad is not with us; seeing that his life is dear to him like his own life;</p>	<p>have done wrong in doing this."</p> <p>6 So he overtook them and spoke these words to them.</p> <p>7 They said to him, "Why does my lord speak such words as these? Far be it from your servants to do such a thing.</p> <p>8 "Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house?</p> <p>9 "With whomever of your servants it is found, let him die, and we also will be my lord's slaves."</p> <p>10 So he said, "Now let it also be according to your words; he with whom it is found shall be my slave, and the rest of you shall be innocent."</p> <p>11 Then they hurried, each man lowered his sack to the ground, and each man opened his sack.</p> <p>12 He searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin's sack.</p> <p>13 Then they tore their clothes, and when each man loaded his donkey, they returned to the city.</p> <p>14 When Judah and his brothers came to Joseph's house, he was still there, and they fell to the ground before him.</p> <p>15 Joseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?"</p> <p>16 So Judah said, "What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord's slaves, both we and the one in whose possession the cup has been found."</p> <p>17 But he said, "Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father."</p> <p>18 Then Judah approached him, and said, "Oh my lord, may your servant please speak a word in my lord's ears, and do not be angry with your servant; for you are equal to Pharaoh.</p> <p>19 "My lord asked his servants, saying, 'Have you a father or a brother?'</p> <p>20 "We said to my lord, 'We have an old father and a little child of his old age. Now his brother is dead, so he alone is left of his mother, and his father loves him.'</p> <p>21 "Then you said to your servants, 'Bring him down to me that I may set my eyes on him.'</p> <p>22 "But we said to my lord, 'The lad cannot leave his father, for if he should leave his father, his father would die.'</p> <p>23 "You said to your servants, however, 'Unless your youngest brother comes down with you, you will not see my face again.'</p> <p>24 "Thus it came about when we went up to your servant my father, we told him the words of my lord.</p> <p>25 "Our father said, 'Go back, buy us a little food.'</p> <p>26 "But we said, 'We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.'</p> <p>27 "Your servant my father said to us, 'You know that my wife bore me two sons;</p> <p>28 and the one went out from me, and I said, "Surely he is torn in pieces," and I have not seen him since.</p> <p>29 "If you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.'</p> <p>30 "Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life,</p> <p>31 when he sees that the lad is not with us, he will die. Thus your servants will bring the gray</p>	<p>irreplaceable to the magician and hence the ruse for Joseph, (who was not a diviner) to bring Benjamin back and keep him.</p> <p>Septuagint: 'next to'</p> <p>'misfortune' to 'harm'</p>
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<p>31 It shall come to pass when he sees that the lad is not with us, he will die; and your servants shall bring down the gray hairs of your servant our father with sorrow to Sheol.</p> <p>32 For your servant became surety for the lad to our father, saying, 'If I do not bring him back to you, then I shall be guilty before my father forever.</p> <p>33 Now therefore, let your servant stay here instead of the lad as a servant to my lord; and let the lad go up with his brothers.</p> <p>34 For how can I go up to my father, if the lad is not with me? Lest I see the hurt which will come on my father.</p>	<p>hair of your servant our father down to Sheol in sorrow.</p> <p>32 "For your servant became surety for the lad to my father, saying, 'If I do not bring him back to you, then let me bear the blame before my father forever.'</p> <p>33 "Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers.</p> <p>34 "For how shall I go up to my father if the lad is not with me—for fear that I see the evil that would overtake my father?"</p>	<p>'misfortune' to 'hurt'</p>
<p><b>CHAPTER FORTY FIVE</b></p> <p>1 Then Joseph could no longer control himself before all those who stood in his presence; and he said, 'Cause everyone to go out from me. And there remained no one with him when Joseph made himself known to his brothers.</p> <p>2 And he wept aloud; and the Egyptians and the household of Pharaoh heard it.</p> <p>3 And Joseph said to his brothers, 'I am Joseph your brother; is my father still alive? But his brothers could not answer him because they were afraid at his presence.</p> <p>4 And Joseph said to his brothers, 'Come near to me; and they came near. And he said to them, 'I am Joseph your brother, whom you sold to the Egyptians.</p> <p>5 Now do not be grieved, nor displeased with yourselves, that you sold me here; for it was to provide for you that God sent me before you.</p> <p>6 For behold the famine has been in the land for two years; and yet there are five years, in which there will be no one that sows or that reaps.</p> <p>7 And God sent me before you to preserve you a remnant on the earth, and to save your lives by a great deliverance.</p> <p>8 So now it was not you who sent me here, but God; and he has made me a <b>father</b> to Pharaoh, and <b>lord</b> over all his house, and a ruler throughout all the land of Egypt.</p> <p>9 Hasten, and go up to my father, and say to him, 'Thus says your son Joseph, 'God has made me lord over all Egypt; come down to me, do not delay;</p> <p>10 And you shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have;</p> <p>11 There I will provide for you; for the famine will yet last five years more; lest you, your household, and all that you have perish.</p> <p>12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.</p> <p>13 And you must tell my father of all my glory in Egypt and of all that you have seen; and you shall hasten and bring down my father here.</p> <p>14 Then he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck.</p> <p>15 Moreover he kissed all his brothers and wept upon them; and after that, his brothers talked with him.</p> <p>16 And the news of their meeting was reported in Pharaoh's house, saying, 'Joseph's brothers are come; and the news pleased Pharaoh well, and his servants.</p> <p>17 And Pharaoh said to Joseph, 'Say to your brothers, 'Do this: load your beasts with wheat, and go, and carry it to the land of Canaan;</p> <p>18 And take your father and your households, and come to me; and I will give you the best of the land of Egypt, and you shall eat of the fat of the land.</p> <p>19 Behold, you are the governor; say to your brothers, 'Do this: take wagons from the land of Egypt for your wives and for your little ones, and bring your father, and come.</p> <p>20 And do not regard your stuff which you leave behind; for the best of all the land of Egypt is yours.</p>	<p><b>CHAPTER FORTY FIVE</b></p> <p>1 Then Joseph could not control himself before all those who stood by him, and he cried, "Have everyone go out from me." So there was no man with him when Joseph made himself known to his brothers.</p> <p>2 He wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it.</p> <p>3 Then Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.</p> <p>4 Then Joseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Joseph, whom you sold into Egypt.</p> <p>5 "Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life.</p> <p>6 "For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting.</p> <p>7 "God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance.</p> <p>8 "Now, therefore, it was not you who sent me here, but God; and He has made me a <b>father</b> to Pharaoh and <b>lord</b> of all his household and ruler over all the land of Egypt.</p> <p>9 "Hurry and go up to my father, and say to him, "Thus says your son Joseph, "God has made me lord of all Egypt; come down to me, do not delay.</p> <p>10 "You shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have.</p> <p>11 "There I will also provide for you, for there are still five years of famine to come, and you and your household and all that you have would be impoverished."</p> <p>12 "Behold, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which is speaking to you.</p> <p>13 "Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and bring my father down here."</p> <p>14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.</p> <p>15 He kissed all his brothers and wept on them, and afterward his brothers talked with him.</p> <p>16 Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants.</p> <p>17 Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go to the land of Canaan,</p> <p>18 and take your father and your households and come to me, and I will give you the best of the land of Egypt and you will eat the fat of the land.'</p> <p>19 "Now you are ordered, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come.</p> <p>20 ~Do not concern yourselves with your goods, for the best of all the land of Egypt is yours."</p> <p>21 Then the sons of Israel did so; and Joseph gave them wagons according to the</p>	<p><b>CHAPTER FORTY FIVE</b></p> <p>Joseph is 39 years old.</p>

<p>21 And the sons of Israel did so; and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey.</p> <p>22 To all of them he gave each man two pairs of garments; but to Benjamin he gave three hundred pieces of silver and five pairs of garments.</p> <p>23 And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with wheat, wine, and provisions for his father's journey.</p> <p>24 So he sent his brothers away, and they departed; and he said to them, "Quarrel not on the journey.</p> <p>25 And they went up out of Egypt, and came to the land of Canaan to their father Jacob.</p> <p>26 And they told him, saying, 'Joseph is still alive, and he is governor over all the land of Egypt. But Jacob disregarded their story, for he did not believe them.</p> <p>27 And they told him all the words which Joseph had said to them; and when he saw the wagons which Joseph had sent to carry him, their father Jacob was content.</p> <p>28 And he said, 'This is great news for me, for my son Joseph is still alive; I will go and see him before I die.</p>	<p>command of Pharaoh, and gave them provisions for the journey.</p> <p>22 To each of them he gave changes of garments, but to Benjamin he gave three hundred pieces of silver and five changes of garments.</p> <p>23 To his father he sent as follows: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey.</p> <p>24 So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey."</p> <p>25 Then they went up from Egypt, and came to the land of Canaan to their father Jacob.</p> <p>26 They told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for he did not believe them.</p> <p>27 When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.</p> <p>28 Then Israel said, "It is enough; my son Joseph is still alive. I will go and see him before I die."</p>	
<p><b>CHAPTER FORTY SIX</b></p> <p>1 And Israel journeyed with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac.</p> <p>2 And God spoke to Israel in a vision of the night, and said, 'Jacob, Jacob. And he said, 'Here am I.</p> <p>3 Then he said to him. 'I am <b>EI</b>, the God of your father; fear not to go down to Egypt; for I will there make of you a great <b>people</b>;</p> <p>4 I will go down with you into Egypt; and I will also surely bring you up again; and Joseph shall close your eyes when you die.</p> <p>5 And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, their little ones, and their wives in the wagons which Pharaoh had sent to carry him.</p> <p>6 And they took their cattle and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his offspring with him;</p> <p>7 His sons and his grandsons, his daughters and his sons' daughters, and all his offspring he brought with him into Egypt.</p> <p>8 And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.</p> <p>9 And the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi.</p> <p>10 The sons of Simeon: Jemuel, Jamin, Ohar, Jachin, Zohar, and Shaul the son of a Canaanitish woman.</p> <p>11 The sons of Levi: Gershon, Kohath, and Merari.</p> <p>12 The sons of Judah: Er, Onan, Shelah, Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.</p> <p>13 The sons of Issachar: Tola, Phuvah, Job, and Shimron.</p> <p>14 The sons of Zebulun: Seder, Elon, and Nahlael.</p> <p>15 These are the sons of Leah, whom she bore to Jacob in Padan-aram, together with his daughter Dinah; the number of persons, his sons and his daughters being thirty-three in all.</p> <p>16 The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Adi, Arod, and Adri.</p> <p>17 And the sons of Asher: Jimnah, Ishuah, Isui, and Beriah, and Serah their sister; and the sons of Beriah: Heber, and Malchiel.</p> <p>18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bore to Jacob, sixteen persons.</p> <p>19 The sons of Rachel Jacob's wife: Joseph, and Benjamin.</p> <p>20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asiateh the</p>	<p><b>CHAPTER FORTY SIX</b></p> <p>1 So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.</p> <p>2 God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am."</p> <p>3 He said, "I am <b>God</b>, the God of your father; do not be afraid to go down to Egypt, for I will make you a great <b>nation</b> there.</p> <p>4 'I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes."</p> <p>5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the wagons which Pharaoh had sent to carry him.</p> <p>6 They took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him;</p> <p>7 his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.</p> <p>8 Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob's firstborn.</p> <p>9 The sons of Reuben: Hanoch and Pallu and Hezron and Carmi.</p> <p>10 The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman.</p> <p>11 The sons of Levi: Gershon, Kohath, and Merari.</p> <p>12 The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul.</p> <p>13 The sons of Issachar: Tola and Puvvah and Iob and Shimron.</p> <p>14 The sons of Zebulun: Seder and Elon and Jahleel.</p> <p>15 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; all his sons and his daughters numbered thirty-three.</p> <p>16 The sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.</p> <p>17 The sons of Asher: Imnah and Ishvah and Ishvi and Beriah and their sister Serah. And the sons of Beriah: Heber and Malchiel.</p> <p>18 These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen persons.</p> <p>19 The sons of Jacob's wife Rachel: Joseph and Benjamin.</p> <p>20 Now to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath,</p>	<p><b>CHAPTER FORTY SIX</b></p> <p>I am EI, the Elohim of your father; An important distinction to Lamsa's translation.</p> <p>'when you die' - an insertion by Lamsa to not misunderstanding the Aramaic intention.</p>

<p>daughter of Potipherah priest of On bore to him.</p> <p>21 The sons of Benjamin: Belah, Akbar, Ashkel, Gera, Naaman, Ehi, Arosh, Muppim, Huppim, and Ard.</p> <p>22 These are the sons of Rachel, whom she bore to Jacob, fourteen persons in all.</p> <p>23 The son of Dan: Hushim.</p> <p>24 And the sons of Naphtali: Nahzael, Guni, Jezer, and Shillem.</p> <p>25 These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and she bore these to Jacob, seven persons in all.</p> <p>26 All the persons that came with Jacob into Egypt, who came out of his loins, besides Jacob's sons' wives, were sixty-six persons in all;</p> <p>27 And the sons of Joseph who were born to him in Egypt were two persons; thus all the persons of the house of Jacob who came into Egypt were seventy.</p> <p>28 And he sent Judah before him to Joseph to present himself before him in Goshen; and they came into the land of Goshen.</p> <p>29 And Joseph made ready his chariots, and went up to meet Israel his father in Goshen, and he presented himself to him, and fell on his neck, and wept on his neck for a while.</p> <p>30 And Israel said to Joseph, 'Now let me die, since I have seen your face, my son, because you are still alive.</p> <p>31 And Joseph said to his brothers and to his father's household, 'I will go up and inform Pharaoh, and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me;</p> <p>32 And the men are shepherds, for they are cattle raisers; and they have brought their flocks and their herds and all that they have.</p> <p>33 And it shall come to pass, when Pharaoh shall call you and shall say to you. What is your occupation?</p> <p>34 You shall say to him, 'Your servants are cattle raisers from their youth even until now, both we and also our fathers; that you may dwell in the land of Goshen; for the Egyptians despise all those who shepherd sheep.</p>	<p>the daughter of Potiphera, priest of On, bore to him.</p> <p>21 The sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.</p> <p>22 These are the sons of Rachel, who were born to Jacob; there were fourteen persons in all.</p> <p>23 The sons of Dan: Hushim.</p> <p>24 The sons of Naphtali: Jahzeel and Guni and Jezer and Shillem.</p> <p>25 These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and she bore these to Jacob; there were seven persons in all.</p> <p>26 All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, were sixty-six persons in all,</p> <p>27 and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were seventy.</p> <p>28 Now he sent Judah before him to Joseph, to point out the way before him to Goshen; and they came into the land of Goshen.</p> <p>29 Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.</p> <p>30 Then Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."</p> <p>31 Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me;</p> <p>32 and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.'</p> <p>33 "When Pharaoh calls you and says, 'What is your occupation?'</p> <p>34 you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians."</p>	
<p><b>CHAPTER FORTY SEVEN</b></p> <p>1 Then Joseph came and informed Pharaoh, and said to him, 'My father and my brothers and their flocks and their herds and all that they have, are come from the land of Canaan; and, behold, they are now settled in the land of Goshen.</p> <p>2 And he took from among his brothers five men and presented them to Pharaoh.</p> <p>3 And Pharaoh said to Joseph's brothers, 'What is your occupation? And they said to Pharaoh, Your servants are shepherds, both we and also our fathers, <b>from our youth.</b></p> <p>4 They said moreover to Pharaoh, 'We have come to sojourn in the land; for there is no pasture for your servants' flocks; for the famine is severe in the land of Canaan; now, therefore, let your servants dwell in the land of Goshen.</p> <p>5 And Pharaoh said to Joseph, Your father and your brothers have come to you;</p> <p>6 The land of Egypt is before you settle your father and your brothers in the best of the land; let them dwell in the land of Goshen; and if you know of any able men among them make them overseers over all my cattle.</p> <p>7 And Joseph brought in Jacob his father and presented him to Pharaoh and Jacob blessed Pharaoh.</p> <p>8 And Pharaoh said to Jacob, 'How old are you?</p> <p>9 And Jacob said to Pharaoh. The days of the years of my pilgrimage are a hundred and thirty years; few and difficult have been the years of my life, and I have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.</p>	<p><b>CHAPTER FORTY SEVEN</b></p> <p>1 Then Joseph went in and told Pharaoh, and said, "My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen."</p> <p>2 He took five men from among his brothers and presented them to Pharaoh.</p> <p>3 Then Pharaoh said to his brothers, "What is your occupation?" So they said to Pharaoh, "Your servants are shepherds, both we and our fathers."</p> <p>4 They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants live in the land of Goshen."</p> <p>5 Then Pharaoh said to Joseph, "Your father and your brothers have come to you.</p> <p>6 "The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock."</p> <p>7 Then Joseph brought his father Jacob and presented him to Pharaoh; and Jacob blessed Pharaoh.</p> <p>8 Pharaoh said to Jacob, "How many years have you lived?"</p> <p>9 So Jacob said to Pharaoh, "The years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained the years that my fathers lived during the days of their sojourning."</p>	<p><b>CHAPTER FORTY SEVEN</b></p> <p>Jacob is 130 years old. Joseph is 39 years old.</p>

<p>10 And Jacob blessed Pharaoh and went out from before Pharaoh.</p> <p>11 Then Joseph settled his father and his brothers, 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.</p> <p>12 And Joseph supplied his father and his brothers and all his father's household with wheat according to their families.</p> <p>13 There was no grain in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan were desolate by reason of the famine.</p> <p>14 And Joseph gathered up all the money that was to be found in the land of Egypt and in the land of Canaan for the grain which they bought; and Joseph brought the money into Pharaoh's house.</p> <p>15 And when the money was spent from the land of Egypt and from the land of Canaan, all the Egyptians came to Joseph and said to him, 'Give us wheat that we may live, and not die in your presence; for the money is spent.</p> <p>16 And Joseph said to them, 'Give me your cattle, and I will give you grain for your cattle, if your money is spent.</p> <p>17 So they brought their cattle to Joseph; and Joseph gave them grain in exchange for horses and for flocks, and for herds and for asses; and he supplied them with food in exchange for all their herds that year.</p> <p>18 When that year was ended, they came to him the second year, and said to him, 'We will not hide it from our lord, for the money is spent; and our lord also has all the herds and cattle; there is nothing left in the sight of our lord but our persons and our lands;</p> <p>19 Why should we die before your eyes, both we and our lands? Buy us and our lands for bread, and we and our lands will be servants to Pharaoh; and give us seed, that we may live, and not die and that the land be not desolate.</p> <p>20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.</p> <p>21 And as for the people, he removed them from town to town from one end of the borders of Egypt to the other end thereof.</p> <p>22 Only the land of the priests he did not buy; for the priests had a grant from Pharaoh, and did eat their portion which Pharaoh gave them; therefore they did not sell their lands.</p> <p>23 Then Joseph said to the people, 'Behold, I have bought you this day and your lands for Pharaoh; Lo, here is seed for you, and you shall sow the land.</p> <p>24 And it shall come to pass when the crops are gathered in, you shall give the fifth part to Pharaoh, and four parts shall be your own, for seed of the field and for your food and for food for your household and for food for your little ones.</p> <p>25 And they said, 'You have saved our lives; let us find mercy in the sight of our lord, and we will be Pharaoh's servants.</p> <p>26 And Joseph made it a law over the land of Egypt to this day that Pharaoh should have the fifth part, except the land of the priests only, for it did not belong to Pharaoh.</p> <p>27 And Israel dwelt in the land of Egypt in the region of Goshen; and they became powerful in it, and grew, and multiplied exceedingly.</p> <p>28 And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was a hundred and forty-seven years.</p> <p>29 And when the time drew near that Israel must die, he called his son Joseph, and said to him, 'If now I have found grace in your sight, put your hand under my girdle, and I will make you to swear by YAHWEH that you will deal graciously and truly with me; do not bury me in Egypt;</p> <p>30 But when I sleep with my fathers, you shall carry me out of Egypt and bury me in their burial place. And Joseph said, 'I will do as you have said.</p> <p>31 And he said, 'Swear to me. And he swore to him. And Israel bowed himself upon the head of his staff.</p>	<p>10 And Jacob blessed Pharaoh, and went out from his presence.</p> <p>11 So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered.</p> <p>12 Joseph provided his father and his brothers and all his father's household with food, according to their little ones.</p> <p>13 Now there was no food in all the land, because the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.</p> <p>14 Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house.</p> <p>15 When the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us food, for why should we die in your presence? For our money is gone."</p> <p>16 Then Joseph said, "Give up your livestock, and I will give you food for your livestock, since your money is gone."</p> <p>17 So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year.</p> <p>18 When that year was ended, they came to him the next year and said to him, "We will not hide from my lord that our money is all spent, and the cattle are my lord's. There is nothing left for my lord except our bodies and our lands.</p> <p>19 "Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate."</p> <p>20 So Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh's.</p> <p>21 As for the people, he removed them to the cities from one end of Egypt's border to the other.</p> <p>22 Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.</p> <p>23 Then Joseph said to the people, "Behold, I have today bought you and your land for Pharaoh; now, here is seed for you, and you may sow the land.</p> <p>24 "At the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones."</p> <p>25 So they said, "You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's slaves."</p> <p>26 Joseph made it a statute concerning the land of Egypt valid to this day, that Pharaoh should have the fifth; only the land of the priests did not become Pharaoh's.</p> <p>27 Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very numerous.</p> <p>28 Jacob lived in the land of Egypt seventeen years; so the length of Jacob's life was one hundred and forty-seven years.</p> <p>29 When the time for Israel to die drew near, he called his son Joseph and said to him, "Please, if I have found favor in your sight, place now your hand under my thigh and deal with me in kindness and faithfulness. Please do not bury me in Egypt,</p> <p>30 but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said."</p> <p>31 He said, "Swear to me." So he swore to him. Then Israel bowed in worship at the head of the bed.</p>	<p>'place now your hand under my thigh' is an ancient Hebrew tradition for swearing an oath, so the Aramaic includes, 'I will make you to swear by YAHWEH that you will...' so as there can be no misunderstanding by a gentile reader.</p> <p>Septuagint: 'head of his staff' Apostolic Polyglot: 'cane'</p>
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<p><b>CHAPTER FORTY EIGHT</b></p> <p>1 And it came to pass after these things that Joseph was told, 'Behold, your father is sick; and he took with him his two sons, Manasseh and Ephraim.</p> <p>2 And they informed Jacob, and said to him, 'Behold, your son Joseph has come to you; and Israel strengthened himself, and sat up on the bed.</p> <p>3 And Jacob said to Joseph, 'God Almighty appeared to me at Luz in the land of Canaan and blessed me,</p> <p>4 and he said to me, 'Behold, I will bless you, and multiply you, and I will make of you a multitude of peoples; and I will give this land to your descendants after you for an everlasting possession.</p> <p>5 And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you into the land of Egypt, are mine; as Reuben and Simeon, they shall be mine.</p> <p>6 But the children that you fathered after them shall be yours, and shall be called after the name of their brothers when they come into their inheritance.</p> <p>7 And as for me, when I was coming from Padan-aram, Rachel died <b>at my side</b> in the land of Canaan on the way, within the distance of three or four miles from the entrance to Ephrath; and I buried her there on the road to Ephrath; the same is Bethlehem.</p> <p>8 And when Israel saw Joseph's sons, he said to him, 'Who are these?</p> <p>9 And Joseph said to his father, 'They are my sons whom God has given me in this place. And he said, 'Bring them near me, and I will bless them.</p> <p>10 Now the eyes of Israel were dim because of age, so that he could not see well. And Joseph brought them near to him; and he kissed them and embraced them.</p> <p>11 And Israel said to Joseph, 'I had not thought to see your face; and, Lo, God has shown me your children also.</p> <p>12 And Joseph removed them from before his knees, and they bowed themselves before him with their faces to the ground.</p> <p>13 Then Joseph took both of his sons, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him.</p> <p>14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head; he changed the position of his hands knowingly, even though Manasseh was the first-born.</p> <p>15 And Jacob blessed Joseph his son, saying, 'The God before whom my fathers Abraham and Isaac walked righteously, the God who has <b>supplied my needs from my youth to this day</b>,</p> <p>16 The angel who has delivered me from all evil, bless the lads; and let them bear my name and the names of my fathers, Abraham and Isaac; and let them grow and multiply in the midst of the earth.</p> <p>17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head.</p> <p>18 And Joseph said to his father, 'Not so, my father; for this is the first-born; put your right hand upon his head.</p> <p>19 But 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 his younger brother shall be greater than he, and his descendants shall become a multitude of peoples.</p> <p>20 And he blessed them that day, saying, 'By you shall Israel bless, and they shall say, 'May God make you as Ephraim and as Manasseh; and thus he set Ephraim before Manasseh.</p>	<p><b>CHAPTER FORTY EIGHT</b></p> <p>1 Now it came about after these things that Joseph was told, "Behold, your father is sick." So he took his two sons Manasseh and Ephraim with him.</p> <p>2 When it was told to Jacob, "Behold, your son Joseph has come to you," Israel collected his strength and sat up in the bed.</p> <p>3 Then Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me,</p> <p>4 and He said to me, 'Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.'</p> <p>5 "Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.</p> <p>6 "But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.</p> <p>7 "Now as for me, when I came from Paddan, Rachel died, to my <b>sorrow</b>, in the land of Canaan on the journey, when there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."</p> <p>8 When Israel saw Joseph's sons, he said, "Who are these?"</p> <p>9 Joseph said to his father, "They are my sons, whom God has given me here." So he said, "Bring them to me, please, that I may bless them."</p> <p>10 Now the eyes of Israel were so dim from age that he could not see. Then Joseph brought them close to him, and he kissed them and embraced them.</p> <p>11 Israel said to Joseph, "I never expected to see your face, and behold, God has let me see your children as well."</p> <p>12 Then Joseph took them from his knees, and bowed with his face to the ground.</p> <p>13 Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him.</p> <p>14 But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the firstborn.</p> <p>15 He blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, The God who <b>has been my shepherd</b> all my life to this day,</p> <p>16 The angel who has redeemed me from all evil, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth."</p> <p>17 When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head.</p> <p>18 Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head."</p> <p>19 But his father refused and said, "I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations."</p> <p>20 He blessed them that day, saying, "By you Israel will pronounce blessing, saying, 'May God make you like Ephraim and Manasseh!'" Thus he put Ephraim before Manasseh.</p>	<p><b>CHAPTER FORTY EIGHT</b></p> <p>NASB: 'shepherd' Hebrew is literally 'tended'</p>

<p>21 Then Israel said to Joseph, "Behold, I am dying, but God shall be with you, and bring you again to the land of your fathers.</p> <p>22 Moreover I have given to you one portion of the land more than our brothers, which I took from the land of the Amorites with my sword and with my bow.</p>	<p>21 Then Israel said to Joseph, "Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers.</p> <p>22 "I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow."</p>	
<p><b>CHAPTER FORTY NINE</b></p> <p>1 Then Jacob called his sons and said to them, 'Gather yourselves together that I may tell you that which shall befall you in the last days.</p> <p>2 Gather yourselves together and listen, O sons of Jacob; and hearken O Israel to your father.</p> <p>3 Reuben, you are my first-born, my might, and the beginning of my strength, and the excellency of dignity, and the excellency of power:</p> <p>4 You <b>went astray</b> like water, you shall not <b>excel</b>; because you went up to your father's bed; truly, you have defiled my bed by going up into it.</p> <p>5 Simeon and Levi are brothers; <b>anger and execution</b> are in their nature.</p> <p>6 I never agreed to their counsels; nor did I lower myself to sit in their assembly; for in their anger they slew men and in their rage they <b>destroyed a town wall</b>.</p> <p>7 Cursed be their anger, for it is raging; and their wrath, for it is fierce; I will divide them in Jacob, and scatter them in Israel.</p> <p>8 Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.</p> <p>9 Judah is a lion's whelp; from the prey, my son, you are gone up; he stooped down, he crouched as a lion, and as a <b>young lion</b>; who shall rouse him up?</p> <p>10 The sceptre shall not depart from Judah, nor a <b>lawgiver</b> from between his feet, until the coming of <b>the One to whom the sceptre belongs</b>, and whom <b>the Gentiles shall look for</b>.</p> <p>11 He shall tie up his foal to the vine, and his ass's colt to a branch; he shall bleach his garments with wine, and his robe with the juices of the grape;</p> <p>12 His eyes <b>shall be radiant</b>, deep red as wine, and his teeth white as milk.</p> <p>13 Zebulun shall dwell at the shore of the seas; and he shall be a haven for ships; and his border shall extend as far as Zidon.</p> <p>14 Issachar is a <b>mighty man</b> couching <b>by the highways</b>;</p> <p>15 And he saw that his dwelling place was good, and his land fertile; and he bowed his shoulder to servitude, and became a servant to tribute.</p> <p>16 Dan shall judge his people as <b>if the tribes of Israel were one</b>.</p> <p>17 Dan shall be a serpent by the way, an adder in the paths, that bites the horse's heel and causes its rider to fall backward.</p> <p>18 I have waited for Your salvation, O YAHWEH.</p> <p>19 God shall go out to raid, and shall pursue at the heels of his enemies.</p> <p>20 As for Asher, his land is good, and he shall supply kings with food.</p> <p>21 Naphtali is a <b>swift messenger</b>; he gives goodly words.</p> <p>22 Joseph is a disciplined son, an educated son; a fruitful bough by a spring, whose branches run over the wall.</p> <p>23 A <b>company of men</b> quarrelled with him, and being <b>great in numbers, envied</b> him;</p> <p>24 But in strength he bent his bow, and his arms were made strong by the hands of the Mighty One of Jacob; (<b>by the Name</b> of the Shepherd, the Strength of Israel!)</p> <p>25 May the God of your father help you and the Almighty bless you with the blessings of heaven above, blessings of the deep beneath, blessings of the breasts, and of the womb;</p> <p>26 The blessings of your father have prevailed above the blessings of my forbears to the utmost bound of the everlasting hills; they shall be on the head of Joseph, on the crown of the head of him who is the prince of his brothers.</p>	<p><b>CHAPTER FORTY NINE</b></p> <p>1 Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what will befall you in the days to come.</p> <p>2 "Gather together and hear, O sons of Jacob; And listen to Israel your father.</p> <p>3 "Reuben, you are my firstborn; My might and the beginning of my strength, Preeminent in dignity and preeminent in power.</p> <p>4 "<b>Uncontrolled</b> as water, you shall not <b>have preeminence</b>, Because you went up to your father's bed; Then you defiled it—he went up to my couch.</p> <p>5 "Simeon and Levi are brothers; <b>Their swords</b> are implements of <b>violence</b>.</p> <p>6 "Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they <b>lamed oxen</b>.</p> <p>7 "Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, And scatter them in Israel.</p> <p>8 "Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you.</p> <p>9 "Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up?</p> <p>10 "The scepter shall not depart from Judah, Nor the <b>ruler's staff</b> from between his feet, Until <b>Shiloh comes</b>, And to him shall be the <b>obedience of the peoples</b>.</p> <p>11 "He ties his foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes.</p> <p>12 "His eyes <b>are dull</b> from wine, And his teeth white from milk.</p> <p>13 "Zebulun will dwell at the seashore; And he shall be a haven for ships, And his flank shall be toward Sidon.</p> <p>14 "Issachar is a <b>strong donkey</b>, Lying down <b>between the sheepfolds</b>.</p> <p>15 "When he saw that a resting place was good And that the land was pleasant, He bowed his shoulder to bear burdens, And became a slave at forced labor.</p> <p>16 "Dan shall judge his people, As one of the tribes of Israel.</p> <p>17 "Dan shall be a serpent in the way, A horned snake in the path, That bites the horse's heels, So that his rider falls backward.</p> <p>18 "For Your salvation I wait, O LORD.</p> <p>19 "As for Gad, raiders shall raid him, But he will raid at their heels.</p> <p>20 "As for Asher, his food shall be rich, And he will yield royal dainties.</p> <p>21 "Naphtali is a <b>doe let loose</b>. He gives beautiful words.</p> <p>22 "Joseph is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall.</p> <p>23 "The <b>archers</b> bitterly attacked him, And <b>shot at him and harassed</b> him;</p> <p>24 But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel),</p> <p>25 From the God of your father who helps you, And by the Almighty who blesses you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb.</p> <p>26 "The blessings of your father Have surpassed the blessings of my ancestors Up to the utmost bound of the everlasting hills; May they be on the head of Joseph, And on the crown of the head of the one distinguished among his brothers.</p>	<p><b>CHAPTER FORTY NINE</b></p> <p>This chapter is rich with allegorical types so typical of a prophetic and poetic discourses in Scripture. Israel's blessing and charging of his sons. If you read across many translations you will find wide and varying understandings of many difficult passages. What Lamsa's Aramaic does, is to give the actual understanding that all other English translators seem to be grasping at. It is in this chapter that the Aramaic Peshitta is absolutely brilliant.</p> <p>NASB 'swords' is interpretive. 'nature' or KJV 'habitation' is omitted in NASB. 'instruments' or instrumentation is rendered as 'execution' and anger is contextual to what they did in the reference is to their slaying of Shechem and the destruction of the village defences in the slaying of all the men of the town. NASB 'oxen' is the same Hebrew word as for 'walls' and in plain context the Aramaic is correct.</p> <p>'lawgiver' is the holder of the staff for judgment. Aramaic again simplifies. <b>The word 'Shiloh' is variously translated and is largely unknown. The Aramaic gives the peshitta interpretation as specific to the expected Messiah. 'forward' becomes 'for'</b></p> <p>NASB 'dull' here is interpretive and <b>wrong</b>. Hebrew Word: דַּלּוּל by reduplication from an unused root apparently meaning to be dark; darkly flashing (only of the eyes); in a good sense, brilliant (as stimulated by wine); - red. <i>Strong's Greek &amp; Hebrew Dictionary</i>. 'strong donkey' is literal for an Aramaic turn of phrase meaning 'strong man'. NASB 'sheepfolds' or KJV 'burden' or YLT 'two folds' are defined as 'highway' by the Aramaic implying an understanding of a two way main road for carrying burdens. Samson was of the tribe of Dan as judge over all Israel. Dan's name means 'judge' and was the name of the town of Dan that existed before he was born and that Dan's tribe eventually took control of. V:17 is an apt description of Samson's ministry. A touching interlude in the blessing of his sons, Jacob nearing death talks to his Saviour. The Aramaic again makes sense of a difficult phrase.</p>

<p>27 Benjamin is a plundering wolf; in the morning he shall devour the prey, and in the evening he shall divide the spoil.</p> <p>28 All these are the twelve tribes of Israel; and this is what their father Jacob said to them; he addressed them, then he blessed them, according to his blessing, he blessed every one of them.</p> <p>29 Then their father blessed them, and charged them, and said to them, 'I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,</p> <p>30 In the cave which is in the field of Ephron the Hittite, in the double cave which is in the field, before Mamre, in the land of Canaan, the field which Abraham bought from Ephron the Hittite as a possession for a burial ground.</p> <p>31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.</p> <p>32 The field and the cave which is in it were purchased from the children of Heth.</p> <p>33 And when Jacob had finished charging his sons, he stretched his feet on his bed, and grew weak, and died, and was gathered to his people.</p>	<p>27 "Benjamin is a ravenous wolf; In the morning he devours the prey, And in the evening he divides the spoil."</p> <p>28 All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him.</p> <p>29 Then he charged them and said to them, "I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,</p> <p>30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a burial site.</p> <p>31 "There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah—</p> <p>32 the field and the cave that is in it, purchased from the sons of Heth."</p> <p>33 When Jacob finished charging his sons, he drew his feet into the bed and breathed his last, and was gathered to his people.</p>	
<p><b>CHAPTER FIFTY</b></p> <p>1 And Joseph fell upon his father's face, and wept over him, and kissed him.</p> <p>2 Then Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.</p> <p>3 And forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed; and the Egyptians mourned for him seventy days.</p> <p>4 And when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, 'If now I have found mercy in your eyes, speak in the presence of Pharaoh, saying,</p> <p>5 'My father made me swear, saying, 'Behold I am dying; in my grave which I bought for myself in the land of Canaan, there you shall bury me. Now therefore let me go up and bury my father, and I will come back again,</p> <p>6 and Pharaoh said, 'Go up and bury your father, according as he made you swear.</p> <p>7 So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt,</p> <p>8 and all the household of Joseph, his brothers, and his father's household; only their little ones, their flocks, and their herds, they left in the land of Goshen.</p> <p>9 There went up with him both chariots and horsemen; and it was a very great company.</p> <p>10 And they came to the threshing floor of Atar, which is beyond the Jordan, and there they mourned with a great and very sore lamentation; and Joseph made a mourning for his father seven days.</p> <p>11 And when the inhabitants of the land, the Canaanites, saw the mourning in the threshing floor of Atar, they said, 'This is a grievous mourning to the Egyptians; therefore the name of it was called Abel-mizraim, which is beyond Jordan.</p> <p>12 And his sons did to Jacob just as he had commanded them;</p> <p>13 For they carried him into the land of Canaan, and buried him in the double cave, which is in the field, which Abraham purchased with the field for a possession for a burial ground from Ephron, the Hittite, before Mamre.</p> <p>14 And Joseph returned to Egypt, he and his brothers, and all who went up with him to bury his father, after he had buried his father.</p> <p>15 And when Joseph's brothers saw that their father was dead, they were afraid, saying, It may be Joseph will harm us, and perhaps he will requite us all the evil which we did to him.</p> <p>16 So they came to Joseph and said to him, 'Your father did command before he died,</p>	<p><b>CHAPTER FIFTY</b></p> <p>1 Then Joseph fell on his father's face, and wept over him and kissed him.</p> <p>2 Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.</p> <p>3 Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.</p> <p>4 When the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak to Pharaoh, saying,</p> <p>5 'My father made me swear, saying, "Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father; then I will return."</p> <p>6 Pharaoh said, "Go up and bury your father, as he made you swear."</p> <p>7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt.</p> <p>8 and all the household of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen.</p> <p>9 There also went up with him both chariots and horsemen; and it was a very great company.</p> <p>10 When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father.</p> <p>11 Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.</p> <p>12 Thus his sons did for him as he had charged them;</p> <p>13 for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.</p> <p>14 After he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.</p> <p>15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!"</p>	<p><b>CHAPTER FIFTY</b></p> <p>Unlike the previous chapter this is an easily translated as a very straight forward historical narrative.</p>



<p>saying.</p> <p>17 'Thus shall you say to Joseph, 'Forgive, we pray you now, the trespass of your brothers and their sins; for they did evil to you; and now forgive the trespass of the servants of the God of your father. And Joseph wept when they spoke to him.</p> <p>18 And his brothers also went and fell down before him; and they said, 'Behold, we are your servants.</p> <p>19 But Joseph said to them, 'Fear not; for I am a servant of God.</p> <p>20 But as for you, you thought evil against me; but God meant it for good, to do as he has done this day, to save many lives.</p> <p>21 Now therefore do not be afraid; I will provide for you and your little ones. And he comforted them, and spoke kindly to them.</p> <p>22 And Joseph dwelt in Egypt, he, and all his father's house; and Joseph lived a hundred and ten years.</p> <p>23 And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were brought up upon Joseph's knees.</p> <p>24 And Joseph said to his brothers, 'I am dying; and God will surely remember you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.</p> <p>25 And Joseph took an oath of the children of Israel, saying, 'God will surely remember you, and you shall carry up my bones from here with you.</p> <p>26 So Joseph died, being a hundred and ten years old; and they embalmed him and put him in a coffin in Egypt.</p>	<p>16 So they sent a message to Joseph, saying, "Your father charged before he died, saying,</p> <p>17 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong;" And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him.</p> <p>18 Then his brothers also came and fell down before him and said, "Behold, we are your servants."</p> <p>19 But Joseph said to them, "Do not be afraid, for am I in God's place?</p> <p>20 "As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.</p> <p>21 "So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.</p> <p>22 Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years.</p> <p>23 Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees.</p> <p>24 Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob."</p> <p>25 Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and you shall carry my bones up from here."</p> <p>26 So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.</p>	<p>Joseph in the Aramaic identifies with them in their service to God.</p>
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This verse by verse comparative commentary for the first book of the Bible is an example of how to relate the Aramaic Old Testament with your preferred scholarly translation. I've used the NASB here so as to be able to compare their dictionary to that of the KJV and Strong's dictionary with additional reference to the Greek Septuagint.

Regards and God Bless.

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9/01/2023