

1. Genesis - B'RESHEETH

(Version 7.1: 7-2-19)

Chapter 1

Gen. 1:1 In the beginning The Elohim created
the skies *themselves* **תָּא** and the earth *itself* **תָּא**.

Because this is the first portion of Scripture many terms and concepts are new.
These terms form a foundation for everything that follows.
Extra notes are needed to help facilitate a good understanding of the text.
The notes will be in blue, like this, to distinguish them from the text.
Please be patient, there are numerous notes.

"The Elohim" is used to distinguish **YAHWEH** from all other "elohim".
This term is traditionally translated as "God".
However, the term is also used of 'angels'
(This is an incorrect interpretation - it actually means a deputy or a messenger),
judges, etc., and is not exclusive to The Creator.

"In the beginning The Elohim..."
provides the absolute foundation for His Word.
Before everything else is The Elohim!
Without Him - nothing happens!
Please do not miss this essential Truth!

elohim means gods; it is a plural term in Hebrew,
but it is often used as a singular term.
It is most often used for The One True God (**YAHWEH**).
Its basic meaning is "mighty one".

תָּא, et, is a combination of the first and last letters of the Hebrew aleph-bet,
the letters of the Hebrew language.
(By way of the Greek we have ended up with 'alphabet'
yet the origin is actually Hebrew.)

א is aleph. **ת** is tau.
aleph is the first Hebrew letter.
tau is the last Hebrew letter.
The letters are read from right to left.
This is the opposite of English writing which is read from left to right.

The Elohim is identified in Scripture as "The First and The Last".
These two letters are directly tied to that identification.
Therefore when they occur in the text we need to pay careful attention.

The use of **תָּא** precedes "the skies" and and "the earth" in the Hebrew text
yet in English translations this is ignored.
It's left untranslated and is not noted in most instances,
although sometimes it's translated as 'with'.

Tradition has taught that this is supposedly
"a marker for a direct object of a verb."
While this "sign" often occurs in close connection with verbs
it is not used consistently for this purpose.
Most verbs in the text do not have it used with them.
Therefore the concept of it marking
the direct objective of a verb is inconsistent in the text.

YAHWEH, The Elohim, does nothing without a purpose.
Therefore it's inserted where He wants us
to take special note of something in the text.
And He leaves it out where this is not desired.

The true significance of **תָּא**
is to identify the "selfness" of a term (itself, himself, herself, etc.).
This draws special attention to the places where it is used.
Doing so adds special emphasis to the text.

At times putting this into English is awkward.
An effort will be made to allow
a reasonably comfortable reading of the text where possible.

This function of the **תָּא** is newly re-discovered.
As a result some refinement will need to take place
as we get used to including it in the text.

For the first editions of the text
using this in its proper perspective
we'll use a combination of the Hebrew letters
combined with an underline
to reflect what it appears to emphasize.

Each occurrence will be noted as above
with the "sign" **ⲛⲕ** and underlining in the text.
This will open up entirely new insights into the text.

Gen. 1:2 And the earth existed desolate and empty.
And darkness existed upon the face of the depths.
And The Divine Nature of The Elohim
was brooding above the face of the waters.

Great debates have been had
over the meaning of this verse.
The terms imply something truly empty - without tracks.
This suggests no life forms existed
to "make their mark" upon the ground - desolate.
The term for earth can refer
to the whole planet or to the ground,
or even to a particular portion of the ground.

There is much debate over "was" or "became",
but the term used implies existence,
however that might "happen"
(which is yet another common "translation" of the term).
The context simply suggests
the land existed with nothing in it or on it,
perhaps including no shape to it.

The existence (implied) of darkness upon, or over, the depths
- referring apparently to deep waters of some type -
must not be under estimated.
This was a complete darkness.
There was no light at all.

This can be taken both literally and figuratively.
Indeed, this may be related to the darkness
that existed in Mitsraim (Hebrew for Egypt) at the time of The Exodus,
which could be "felt" (experienced personally).
Thus, not only do you have desolateness and emptiness
but you also have a penetrating darkness.

We also encounter the first use of "face".
This is a key word that flows throughout Scripture.
It expresses a "presence" - in front of,
that which is viewable.
From it we get sur-face, which means upon the face.

ruach is typically "translated" as "spirit".
It means breath or wind.
It does not mean 'spirit', which is a strictly Greek term, not Hebrew.

The Hebrews viewed the breath as the wind of man.
In doing so it represented one's very "nature" or character.

In this specific instance it represents The Divine Nature.
It is this same Divine Nature that was "poured forth" at Shavuot,
otherwise known as Pentecost in The New Covenant.

Traditional texts call this "The Holy Spirit".
That's not a proper translation of the terms used.
Properly, this is "The Divine Nature of **YAHWEH**".

The New Covenant books in this text
contain many notes correcting this identification.
There a series of notes will demonstrate more clearly
how this is to be interpreted and why.

The Divine Nature of **YAHWEH**
was brooding over the face of the waters.
Notice that waters replaces depths
but symbolizes the same thing.

This brooding is seen to be much like that of a mother bird
carefully and gently tending to her nestlings.
It suggests **YAHWEH's** tender watching above the waters.

Gen. 1:3 And The Elohim said, "Light exist!"
And light existed.

'owr - illumination; light; brightness, etc.
yehi is the jussive form of **hayah**.
Hayah means to exist, to be, to become, to happen.
The jussive form is an expression
of a desire, a wish, or a command; direction.

The simple literal sense is given here.

**Most importantly, YAHWEH spoke
- and what He spoke happened.**

This is a crucial understanding in Scripture.
Whatever He speaks He does.
This first "spoken word" establishes His reliability,
showing Him to be trustworthy.
Also note that light is the first thing
spoken into existence by The Elohim.
This light is **not** the sun.
Be careful not to make that assumption.

This speaks more of "illumination itself",
the ability to perceive something.

As you review this first chapter of Scripture
you'll notice frequent references to "existence".
While most texts use "it was so", "it happened", etc.
the literal sense is "to exist"; "to be".

Many will try to tell you Hebrew has no verb meaning "to be",
yet here it is, right in the first verses of Genesis.
If **hayah** does not mean "to be"
then we have a very serious problem to address.

Many consider this term to be the fundamental core
of the name, **YAHWEH** (YHWH).
While they use many divergent arguments
about what this name means
they sidestep the plain indication it is about **existence**.
It appears to mean "**I am existence itself**"
When viewed in this manner it fits perfectly
with the declared nature and work of The Elohim.

Gen. 1:4 And The Elohim saw the light itself **nx**,
that it was valuable.

And The Elohim separated the light from the darkness.

The Elohim saw, observed or considered.
This gives us another key term in Scripture.
The word **ra'ah** means "to see".
It becomes a primary theme of Scripture.

The light is seen as valuable.
Tov does not merely mean "good".
It means something has purpose, value,
and is beneficial (good), even beautiful.

Light as the first thing spoken into existence
to be useful within the creation
has extremely powerful implications
It illuminates whatever it contacts.
It allows one to perceive what is before you
or what is presented to you.

Since **YAHWEH** "dwells in inapproachable light"
we must consider very carefully
the meaning and purpose involved in its creation.
Without it we are lost in darkness,
unable to find our way.

The Elohim separated the light from the darkness.
The separation literally says,
"from the light and from the darkness".
In the Hebraic sense this means
"between the light and the darkness".

The light comes into existence in the midst of the darkness.
It is then separated from the darkness.
The symbolism alone is very powerful.
Without the light the darkness remains impossible to navigate.

Darkness and light are key terms in Scripture.
The movement is virtually always seen
as being from darkness to light.
This pattern is repeated in Scripture
from the beginning to the end.

Gen. 1:5 And The Elohim proclaimed to the light, 'day'
and to the darkness He proclaimed, 'night.'
And evening existed and morning existed, first day.
qara means to call out to; to address by name.

It's also used to mean cry out or proclaim.

The same term is used in Gen. 2.19 where the man he created "called out to" the other creatures their unique "designations".
It's like saying, "This is how it will be designated."

Next we see the concept of evening and morning existing.
It didn't "become" evening or morning,
they simply were created - caused to exist.

Please note that the sun, moon and stars do not yet exist,
so they're not part of what determines evening and morning.
It's the darkness and the light that determines this.

This order became the standard for Hebrew culture.
Evening begins their day, not sunrise.

Gen. 1:6 And The Elohim said,
"Expanse, exist in the midst of the waters,
and exist separating between waters and waters."

There are many conjectures about this verse.
The expanse is referred to as a "firmament",
a strengthening of some sort.
There is a view that the Hebrews considered this
to be an arch or vault of some kind, perhaps even a dome,
that more or less held the waters of the skies in suspension,
separate from the waters of the earth.
The text does support this possible viewpoint.

Interestingly, "in the midst" appears to mean in the very center.

Gen. 1:7 And The Elohim made the expanse *itself* **nx**.
And He caused a separation between the waters
which were under the expanse
and the waters which were above the expanse.
And it was established.

asah - made, accomplished, completed.
This is different from **bara** - created.
This implies something "assembled" from things that already exist,
so this is a new term.

We now have a second separation occur,
waters above from waters below the expanse.

The closing sentence is often presented as: "And it was so."
The word, **ken**, means to set upright, to establish.

There's an Aramaic word that means "thus, so".
It suggests the same concept, but it's an Aramaic word,
not a Hebrew word, and it is not used here.

Even more importantly, the concept of having that
which The Elohim has spoken becoming **established**
provides us with the proper sense
that **whatever He speaks**
becomes established - fixed, certain.
The groundwork is being laid for the concept of **trust**.

Gen. 1:8 And The Elohim proclaimed the expanse 'skies.'
And evening existed and morning existed,
second day.

Gen. 1:9 And The Elohim said,
"Let the waters under the skies be collected to one place.
And let dry ground be seen."
And it was established.

This collecting of the "lower" waters
represents a third separation of sorts.
The wet is separated from the dry.
This is interesting because of what it suggests about the waters
that will now be referred to as "seas".
It appears there was one great "ocean" established.
We have no other description of what it was.

Note also that the dry ground is now to be "seen".
It's been covered with the waters of the deep.

Gen. 1:10 And The Elohim proclaimed the dry ground 'earth.'
And the collection of the waters He proclaimed 'seas.'

And The Elohim saw that it was valuable.

Gen. 1:11 And The Elohim said,
"Let the earth sprout forth sprouts, plant seeding seed
and fruit tree producing fruit according to their species
of which their seed is in them upon the earth."
And it was established.

This is the first "directive" given
to one of the things The Elohim has created.
It marks a change in the flow of the text,
which is always important to observe.

Notice in the next verse
that the earth responds to this "directive",
a supposed "inanimate" object doing the will of The Elohim.

There's a rhythm in the Hebrew
that comes through partially in this verse.
Repetition of terms is a regular part of Hebrew literature.

The terms for fruit and tree are in the singular,
and are so translated here,
but it surely represents a collective understanding
that applies to all plants and trees.

Note the first mention of seed.
There are two types.
The "herbs", or grass-type plants,
produce seed as they grow to maturity.
They can actually re-seed themselves.
The fruit trees produce the seed "within the fruit".
This makes a distinction between the types of plants.

This also establishes a very well-known Scriptural principle;
"What you sow is what you reap." (Gal. 6.7)

When you plant corn you can expect to obtain corn as the "produce".
When you 'plant' seeds of trust
you expect to harvest trust.
If you plant seeds of doubt..."

Notice the ordering in this verse.
The first thing the earth produces is the grass, or herbs.
Along with these come the fruit trees which make fruit.
Each of these things is essential for nourishment.
The stage is set for living creatures to enter into creation,
including human beings.

Gen. 1:12 And the earth sprouted sprouts,
the plant producing seed according to its species,
and the tree producing fruit,
whose seed is in them according to its species.

And The Elohim saw that it was valuable.

Gen. 1:13 And evening existed and morning existed,
third day.

Gen. 1:14 And The Elohim said,
"Let lights exist in the expanse of the skies
to make a distinction between the day and between the night,
and to exist for the sake of signs,
and for appointed times,
and for days and years,

Gen. 1:15 and to exist as lights in the expanse of the skies
to cause illumination upon the earth."
And it was established.

Now we have lights, luminous bodies, (sources of light)
spoken into existence in the expanse of the skies.
They are to separate (again),
to make a distinction, between day and night.

They are also to serve as signs, signals.
What we call "time" is now established,
with signals to help determine
when specific things are to happen, or to be done.

Hidden within these words is something vitally important.
אֶת is the word for signs.
אֶת is considered to be a contraction of this word.

That means the **א** "sign"
that occurs frequently in The Hebrew text
is indeed a sign, or signal, of something very important.

What's not immediately noticed is that these signs,
indicated by the lights in the skies,
will become the identifiers
that will enable The Children of Yisra'el
(Note: This is the correct name, NOT 'Israel'.)
to observe their "appointed times",
The Festivals, The Sabbaths, The New Moons, etc.

We're witnessing their establishment
in these opening verses of Genesis.
And this is an indication that from the very beginning
The Elohim's created beings
had knowledge of these "appointed times",
even though Scripture itself is silent concerning their usage
in the earliest periods of earth's history.

Also of significance is the designation that these lights
are to cause illumination upon the earth.
Again, there is an apparent difference
between "the light" and "the darkness" of v. 3 and these lights.
We need to recognize this distinction.

YAHWEH is later identified as "the light of the world",
as is The Messiah, **YAHUSHUA** (His name is **not** 'Jesus'.)
It appears from the text
that this is the kind of distinction presented.
There are two different kinds of "illumination", "light".

Gen. 1:16 And The Elohim made
the two great lights *themselves* א,
the greater light *itself* א
to have dominion over the day,
and the lesser light *itself* א
to have dominion over the night,
and the stars *themselves* א.

ma'owrot means luminous body or luminary;
something that gives off light.
memsalot means to rule, have dominion over.
Not all luminous bodies are "lights", i.e. a source of light.

These bodies are "made" (**bara**), not created.
We don't know why this distinction exists here, but it does.

In this one verse we have four instances of **א** - **aleph-tau**.
We can now observe the special emphasis
that's placed on the individual items,
each of which have specific roles to play within Scripture.

If the **א** is left out without "translating" it
we are left with less significance for these items
in the created order.

Unrecognized also is the teaching
concerning The Mazzeroth within Hebrew culture.
It is the teaching of the meaning
of the stars and their constellations.
Within this teaching the coming
of The Messiah Himself is revealed.

Gen. 1:17 And The Elohim placed they *themselves* א
in the expanse of the skies for lights above the earth,
1:18 and to have dominion in the day and the night,
and to make a distinction between the light
and between the darkness.
And The Elohim saw that as valuable.

The Elohim placed them.
They did not just end up in some random arrangement.
He specifically chose the spot for each one.

If they're to serve as signs
to denote days, years, and appointed times
they needed to be placed in a specific order.

They are given specific functions, light, dominion (control),
and separation of light and darkness.
No wonder The Elohim saw it as valuable.

Gen. 1:19 And evening existed and morning existed,
fourth day.

Gen. 1:20 And The Elohim said,
"Let the waters swarm
with a swarm of breathing beings, alive.
And let flying things fly above the earth
amidst the face of the expanse, the skies."

This again must draw our careful attention.
The Elohim directs the waters to produce a swarm,
an abundance, of breathing beings, alive.
The focus of "life" is targeted as that which breathes.
This proves most significant.

He directs the flying things to fly above the earth.
This is not merely a reference to "birds".
It includes everything that flies.

What you won't recognize unless you research the Hebrew
is that **chay** is **the word** in Hebrew for life in all its forms.
It's used here as an adjective.
Also, **nephesh** is used, referring to a being with breath.

Gen. 1:21 And The Elohim created
the great monsters themselves **nx**,
and all the live breathing beings themselves **nx**,
the moving ones which swarm the waters,
according to their species,
and all winged flying things themselves **nx**,
each according to its species.
And The Elohim saw that as valuable.

Included in the living breathing creatures of v. 20
are the great monsters.
Are these perhaps dinosaurs and the like?

Gen. 1:22 And The Elohim blessed they themselves **nx**
saying, "Bear fruit and increase
and fill the waters in the seas themselves **nx**,
and let the flying things increase on the earth!"

This verse contains the first blessing of Scripture.
It has great significance.

The term is **barak**. It means to kneel.
Generally, it means to kneel in respect to another.
It's considered a wish of well-being
(blessing) in Hebrew culture.

Our concept of blessing is not the same.
We tend to think in terms of blessing a meal,
praying for it to sanctify it.
We also use it to say "thank you" (bless you).
It can, indeed, be used as an expression of thanks
in the Hebrew culture as well.

Again we see the **nx** show up twice.
The first is in relation to The Elohim's blessing.
The second is part of the directive
to increase and fill the waters themselves.
The concepts of 'bear fruit and increase'
will show up again and again as key terms in Scripture.
They are always connected to **YAHWEH's** blessing
in the context of bearing fruit (producing).

Notice that this verse is in the imperative tense.
It's not merely a good wish, it's a directive.

Gen. 1:23 And evening existed and morning existed,
fifth day.

Gen. 1:24 And The Elohim said,
"Let the earth bring forth the live breathing being
according to its species,
animals and crawling things and wildlife on the earth,
each according to its species."
And it was established.

Gen. 1:25 And The Elohim made
the living beings of the earth themselves **nx**
according to their species,
and the animals themselves **nx**

according to their species,
and all the crawling things of the earth themselves **תא**
according to their species.

And The Elohim saw that as valuable.

If you're paying attention to the details of Scripture
you'll recognize The Elohim is repeating Himself.
He tells us in repeated forms what He has done,
thereby confirming the validity of this process.
We're told later in Scripture
that on the basis of two or three witnesses
a thing is confirmed.
That's the principle involved here.

This repetition adds emphasis to the point being made.
The Elohim does not want us to miss the fact
that **HE** is the One Who made these things.
It was His personal actions that brought them into being.
It was not some other process, such as 'evolution'.
It was The Elohim Himself!

Gen. 1:26 And The Elohim said,
"Let Us make a human being in Our image,
according to Our likeness.
And let him have dominion
with the fish of the sea,
and with the flying things of the skies,
and with the animals,
and with all the land
and with all the crawling things
that crawl upon the land."

A discussion about a human being is provided here.
But you'll note that the actual record of the creation
of the human being is not presented until Gen. 2:7.

The ancient Hebrews had no concept of chronology.
Eastern thought is not like ours.
Time is a process, not a sequence.
The elements of these first chapters
are not to be considered as consecutive events.
This is evident as you read the account.

'Us' and 'our' are terms
we really do not understand clearly
as they occur within this account.
They refer to more than one,
but to what do they actually refer?
We can only speculate.

Most understand this to mean "divine beings",
but which ones we simply do not know.

What we observe in the text is that
only in the making of a human being
is this aspect mentioned.

This "person" is to be made
(not created, but 'made';
assembled from what exists - the dust of the ground)
in resemblance to The Elohim and whoever is with Him.

The person is to have a similar image, or form.
In some way the human being
is to be "like" The Elohim.

We also observe that this human being
is to be given dominion with the fish, the flying things,
the animals, the land and the creeping things
- all of life on earth.
That is now his "domain".
He's in charge, and is given the ability to manage these beings.

Gen. 1:27 And The Elohim created
the human being himself **תא** in His image.
In the image of The Elohim He created he himself **תא**.
Male and female He created they themselves **תא**.

We see here a threefold use of **bara** - created.
With a triple occurrence we're given an intense "witness"
to the validity of this event.

There's a double occurrence of 'image',

one immediately following the other.
This is a Hebraic way of writing
designed to give extreme emphasis to the subject.
This is most profound!

Notice that both male and female
are stated as being created.
Then the next section of the text states it a bit differently.
Remember, try not to think "chronologically" here.
An overview is presented, not a perfect sequence of events.

Gen. 1:28 And The Elohim blessed they themselves **nx**.

And The Elohim said to them,

"Bear fruit and increase

and fill the earth itself **nx** and subdue it!

And have dominion with the fish of the sea,

and with the flying things of the skies,

and with every living thing that crawls upon the land!"

We now encounter the second blessing of Scripture.

It's given to the human beings.

The first one was to the things of the waters (v. 22).

There The Elohim said "increase and fill".

Here The Elohim says "increase and fill and subdue".

Mankind is also given the directive to have dominion
with the fish of the sea, the flying things of the skies,
and every living thing that crawls upon the earth.

Not mentioned, however, are the animals of v. 26.

The statements are in the imperative form,
causing them to be emphatic.

The blessings given are very specific,
with vital consequences for each part of the created order
that's placed under the care and stewardship of the human beings.

There's another aspect of this verse we must now consider.
Human beings, as created by The Elohim in this portion of Genesis,
are **not** given authority over other human beings.
There is no directive to subdue or have dominion
over other human beings.

That's The Elohim's domain, not ours.

We are never given that role in His original design.

He was to rule over mankind.

He was to bring mankind into subjection

to His authority and power.

Any movement away from this would be inappropriate.

The Elohim has not suggested such a thing.

Gen. 1:29 And The Elohim said,

"Behold! I have given to you

every seed producing plant itself **nx**

which is on the face of all the land,

and every tree itself **nx** which is in it,

a fruit tree producing seed.

To you it will exist for eating,

The human beings are created.

Now they are **given** food to eat to sustain them

- by The Elohim Himself!

It is a **GIFT!**

Food should always be considered as a gift from **YAHWEH**.

Did you notice this is a vegetarian diet, no meat?

"Behold!" appears for the first time.

It's among the first things said to the human beings.

It's always emphatic.

It means, in effect, stop what you're doing

and pay careful attention to what follows!

Every time you see "Behold!" (or "Lo!") in Scripture

something important is happening.

Gen. 1:30 and to every living animal of the earth,

and to every flying thing of the skies,

and to every crawling thing on the land

in which there is life breath,

every green plant itself **nx** for eating."

And it was established.

Gen. 1:31 And The Elohim saw
everything *itself* ~~nx~~ that He had made.
And behold! It was extremely valuable.
And evening existed and morning existed,
the sixth day.

The Elohim considers everything He Himself has created
and declares it to be extremely valuable.
All has been done according to His perfect design and purpose.
He is pleased with it all.

There's a subtle change to be noted.
This day is specifically referred to as **the sixth day**.
Every other day thus far has just been ...day.
This one marks the completion of the creating process.
Specific attention is drawn to this day
which marks this completion.
For every word there is a purpose.

Chapter 2

Gen. 2:1 And the skies and the earth
and all their assembly were completed.

tsaba is typically translated as "host".
It means mass of persons, i.e. an assembly.
Apparently it also means service,
as involving the service performed by such a group.
It's often used of military groups and translated as "army".
In this context we could consider it to be
an assembly of all the created things,
or we could perhaps consider it to refer
to the service of preparing them.

In either case this marks the completion
of the initial phase called "creation".
There are more things "created" after this,
but they are typically the "produce"
of the initial creation, its "fruit".

Gen. 2:2 And The Elohim completed by the seventh day
His workmanship that He had made.
And He ceased by the seventh day
from all His workmanship that He had made.

By the seventh day The Elohim finished
all His workmanship (not His 'work')
and He ceased from His workmanship
by the seventh day.
The workmanship was actually completed on day six.
The text states this plainly.

Most translations suggest
it was completed **on** the seventh day.
However, this would make
at least a portion of the seventh day a work day also,
and this is nowhere seen to fit
with the concept of the **shabbat** found in Scripture.

Note also that He ceased from what He had made.
This does not mean He ceased from doing anything.
This is only an "interruption", not a total cessation.
It's a pause, within which one can contemplate
what they have been doing.
That's the true concept of The Sabbath.

Gen. 2:3 And The Elohim blessed
the seventh day *itself* ~~nx~~.
And He set apart *it* *itself* ~~nx~~
because in it He rested from all His workmanship,
that which The Elohim was making.

This is the third blessing. (See Gen 1.22, 28)
This blessing specifically applies to **the seventh day**.
The text clearly emphasizes this.

In addition He sets this specific day apart
from the rest of the days of 'the week' of creation.

The very first use of the term, **qadash**, is most important.
It means to declare as set apart, consecrated.
In most texts it's translated as "holy".
To be holy means to be set apart, **separated**.
It also means to make "clean" (undefiled, purified),
set apart for **YAHWEH's** purposes alone.

This is the last of the "separations" of creation.

This specific day is set apart because in it
The Elohim **rested** from His work of creating.
He did not 'cease' His 'work' permanently.
He merely finished the task at hand.

The term used is **shabath**,
from which comes the term, **shabbath**,
and the term **shabbathown**.
Both are associated with the concept
of **rest from one's labors**.

**The Sabbath Day is the only day
that is specifically set aside by YAHWEH
and called "My Holy (set apart) Day" (Is 58.13).**

This day is to be respected and honored
because He said so!
It's a primary principle.

It's set apart to grant us time to consider
all that He alone has created -
and to remember that He
has done everything **for our sakes**.

Gen. 2:4 These are the generations
of the skies and the earth,
in their being created
in the day of **YAHWEH**, The Elohim's
making of earth and skies,

יהוה YHWH - YAHWEH
- the very first occurrence in Scripture.
This is extremely important!

Since YHWH and its translation as **YAHWEH**
have been removed intentionally from most texts
you would not know this occurs.

"The LORD" has been substituted.
This is horrible "scholarship"!
It distorts the text.

It dishonors the sacred Name of **YAHWEH**.
It violates the Third Word of The Torah.
(Traditionally, the third commandment
of The Ten Commandments.

The Hebrews do not refer to these as "commandments".
They are called **"The Ten Words"**.
They are perceived as words of **instruction**,
not orders or "commandments".)

Most scholars believe the root of YHWH is **היה - hayah**.
This word means "to exist, to be, to become".

This first appearance of **YAHWEH**
right here in Genesis 2 is most notable.
It appears in direct connection to **the existence of creation
as The Elohim established it**.

YHWH Elohim occurs in the text with no article indicated.
When two words occur in this fashion
they are often translated as "... of ...",
in this case, "YHWH of Elohim".
It's not entirely clear what this may indicate.
However, it's given to you in this version of Scripture
as **YAHWEH**, The Elohim
because this appears to this editor
to be the best rendering of the text.
An alternative might be **'YAHWEH of The Elohim'**
since elohim is a plural term.

Since the root proclaims the concept of **existence**
it is most appropriate
for the personal and eternal name of The Creator,
YAHWEH, The Elohim, to appear in the text
at the very beginning of the **toledot** -
the generations, or history of the origins of the earth and skies.

Gen. 2:5 and before any shoot of the field existed in the land,

and before any plant of the field had sprouted,
because **YAHWEH**, The Elohim,
had not sent rain on the land,
and there was no human being to work the soil itself **nx**.

This is a continuation of verse 4.
It's identifying that the history begins
prior to the existence of any vegetation.
This vegetation could not exist without the rain,
and it needed someone to care for it.

Take note of the shift in terminology.
It's not 'earth' or 'land' that's used.
It's **adamah**.
It means soil, dirt.
It is **the material** from which the first human being was made.

And it is this human being
who is given the responsibility, the stewardship,
of taking care of the gift he is given, the soil.
Out of that soil comes his food to sustain his life.

This term is also the source for his "name", **Adam**.

There are many word plays in Hebrew
that are connected directly to these terms,
often reminding the Hebrews (and us)
they were but "dirt".

Gen. 2:6 And a mist went up from the ground.
And it watered the whole face of the soil itself **nx**.

There are two different words for ground and soil.
It's very easy to overlook this distinction.

Gen. 2:7 And **YAHWEH**, The Elohim,
formed the human being himself **nx** of dust from the soil.
And He blew into his nostrils a breath of life.
And the human being existed as a being with life.

This is among the most important verses in Scripture.
It proclaims a Truth that exceeds any conjecture by human beings.

YAHWEH, The Elohim
- formed the human being!
- blew into his nostrils a breath of life!
- caused the human being to exist!

YAHWEH, whose very name means
The Existing One, or, Existence Itself,
He alone is the source of existence
- for the creation and everything in it.

There's another play on words in the Hebrew text that's significant:
adam = human being. **adamah** = soil

Gen. 2:8 And **YAHWEH**, The Elohim,
planted a garden in Eden, eastward.
And there He put the human being himself **nx**
whom He had formed.

YAHWEH planted the garden
- before He put the human being in that place.
The garden is a gift.

Eden means delight, pleasure.
This was surely a very beautiful and pleasant place.
In it was perfect fellowship with **YAHWEH**.

The reference to "eastward"
has many connections to "east" in Scripture.
The Eastern Gate was the way
YAHWEH entered The Temple - and left it.

East typically represents before or toward **YAHWEH**.

The term translated as "garden"
means an enclosure, a protected space.
This is confirmed when the cherubim
are placed at the entrance to this "enclosed space"
after Adam and Chavvah (Eve) are ejected from it.

Placing the human being in a "protected space"
implies there is something
from which he needs to be protected.
It also establishes a distinction

from "the open country, or field.

Gen. 2:9 And **YAHWEH**, The Elohim,
caused to sprout from the soil every tree
that is pleasing to see and valuable for eating,
and The Tree of The Life in the center of the garden;
also the tree of the knowledge of good and bad.

YAHWEH planted the garden.

YAHWEH caused the trees to sprout.
The human being has done nothing.

Every tree in this garden is pleasing to look at,
and it is valuable (useful) for food.

In the center of the garden is **The Tree of The Life**.
This is not normally capitalized, but it should be.
It is typically presented as "The Tree of Life"
- without "The" preceding 'Life'.
This needs to be there.

"The Life" is Eternal Life.

It's an extremely important Scriptural concept.
To leave this out is to do injustice to the text.

It's also a metaphor
for The Torture Stake of The Messiah
- which gives "New Life".

Also in the garden is another special tree.
It's location is **not** specified.
The text does not say it was in the center
where The Tree of The Life is.
It only states that it exists in the garden.

This tree is a source for the knowledge
(discernment, understanding) of good and bad,
(usefulness or harmfulness to the Hebrew mind,
not "evil" as we conceive it).

Gen. 2:10 And a river went out of Eden
to irrigate the garden itself **nx**.
And from that place it divided and existed as four heads.

Gen. 2:11 The name of the first is Pishon.

It is the one surrounding the entire land of Havilah itself **nx**
where there is a thing called gold.

Pishon means increase, spread.

Havilah means circular.

Gen. 2:12 And the gold of that land is valuable.

Also there is bdellium and the shoham stone.

The gold is valuable.

It's a symbol of purity, especially in worship.

There are numerous references to its use throughout Scripture.

Bdellium comes from a root word which means 'to separate'.

It is a resin or gum.

It's associated with manna,

which was considered to be of the same color.

Some think it may have been a pearl (white).

One can see it's connection

with the idea of separation - holiness, sanctification.

Shoham stone is thought to be onyx.

Many of its varieties are white while some are black.

The word 'stone' in the Hebrew carries with it
the concept of 'building', 'to build up'.
We also see it used of The Messiah
(the chief cornerstone).

Each of the three terms used

are identified with worship in Scripture.

Because of the mention of these two stones

it's possible we have a connection

to the Urim and the Thummim used by The Great Priest.

Gen. 2:13 And the name of the second river is Gihon.

It is surrounding the entire land of Kush itself **nx**.

Gihon means to gush forth.

Kush means black. This is Ethiopia.

Gen. 2:14 And the name of the third river is Hiddekel.

It is the one going east of Assyria.

And the fourth river is The Euphrates.

Hiddekel means 'rapid'.

This is the Tigris River.

Assyria means a step.

Euphrates means fruitfulness.

Gen. 2:15 And **YAHWEH**, The Elohim,
took ~~the human being~~ *himself* ~~nx~~
and He settled him in the garden of Eden
to work it and to protect it.

YAHWEH actively took the human being.

This was a very explicit and intentional act.

This also means that prior to this
the human being was not in the garden
which **YAHWEH** Himself had planted
for the human being.

The human being was to work it
(as a servant works for his master) and to protect it.

The term used for 'protect' is **shamar**.

It means to hedge about, to guard, to protect.

It's often 'translated' as **keep**,

but this is actually misleading,

since guarding and protecting
are the primary meaning of the term.

As a result of this recognition many passages which follow
will need to be corrected to reflect this concept.

Now this immediately raises a question.

From what is he to protect it?

He's the only one there.

Or is he?

In coming verses the text will reveal

there is an opponent that exists.

There is a reason for a "protected space",
known as a garden, an enclosure.

The human being is to care for the garden and protect it.

It's his role as steward (manager)

of what **YAHWEH** has given to him.

He does not own the land.

YAHWEH does.

This one small verse

establishes another vital principle of Scripture.

What **YAHWEH** gives to us

we are to take good care of

and we are to protect it,

whether it's a "thing", or His Word.

Gen. 2:16 And **YAHWEH**, The Elohim,
gave direction to the human saying,
"From every tree of the garden, eating, you are to eat.

Gen. 2:17 But from the tree of the knowledge of good and bad
you are not to eat

because in the day of your eating from it, dying,
you will die."

These two verses are critically important!

They include the **first instruction/direction**.

They include the **first warning**.

They include the **first promise**.

It's critical that you understand:

This is an INSTRUCTION

- NOT A COMMAND!

Why is this so important?

It forms the foundation of the understanding
of what it means to have **YAHWEH** 'speak',
thereby revealing what He desires.

Every aspect of Scripture is tied to this!

The human being is given an **instruction**.

Yet this human has the **freedom to choose**
whether or not he will follow that **instruction**.

If there is not any freedom to choose
he can do nothing except what he is told.

He has no "will" of his own - no choice to make.
He is an "automaton" (a kind of robot).

In one's relationship with **YAHWEH**
the freedom to make a choice
is absolutely critical to everything a person does!
YAHWEH tells this human being
there will be certain consequences
if he does not choose to do
as he is instructed, given direction.

The concept of direction fits perfectly
with the concept of walking on the pathway
YAHWEH has laid out for us.
Deviating from the "pathway" is "sin" (rebellion).
It is a refusal to follow the directions
YAHWEH has set before us.
Because it's a refusal to follow His directions
it is an **offense** against Him.

(Because 'sin' has become
so over used and misunderstood
this text will use "offense" in its place
so you will think about how
your actions offend **YAHWEH**,
and also what the consequences are of that offense.)

Now, **there is no compulsion** involved in this scenario.
The human being is free to do as he chooses
- but he must also accept the consequences of his actions.
This is the entire basis of Scripture.

Offenses and redemption by means of faith
are completely dependent upon one's ability to choose.
Without that ability the whole concept is meaningless.
You must choose to trust YAHWEH,
and follow His instructions,
OR you must choose to reject His instructions
- and then deal with the consequences of your choice.

Many will want to argue with this concept.
They've been spoon fed the "tradition" of "commandments".
Yet when you seriously study the meaning of **torah**
you discover it's all about **instruction, teaching, and direction.**

There's not one "jot or tittle" of "commandment"
in the meaning of *torah*.

In this version of Scripture you'll discover
that the concept of command is relegated to those
who are in a position of legal authority
to **demand** certain actions as a result of their decrees.

To be sure, the instruction includes a warning.
This is the first warning of Scripture.
If you refuse to follow the instructions you will end up dying.
It is the penalty imposed upon **ALL** failures
to follow **YAHWEH's** instructions.
It is open rebellion, refusal to do as He has instructed you.

The result requires death
- which really results in **separation from YAHWEH.**

When you study Scripture carefully with an open heart and mind
you recognize that **YAHWEH NEVER** gives an instruction
that is, or will be, harmful to you! **NEVER!**

He created you.
He loves you.
His most precious desire is that you are enabled to receive
all that He has prepared for those
who choose to **willingly follow** His teaching and instruction.
He wants to bless you with everything that belongs to Him.

However - it's ALL about YOUR CHOICE!

There are two double word sets in these verses.
Once again we see the "two witnesses" concept.
One is for eating and one is for dying.
The English feels awkward.
But that's not all bad because it forces you
to think about what's being said.

A double mention in Hebraic thinking
is one of the ways concepts
are made emphatic within the language.

Also, **this is the first "promise" of Scripture.**
"If you eat from it you **will die!**
In the Hebrew mind the action was not sequential.
Every action is seen as either on-going,
in process, or completed.
There is no "future tense" in Hebrew.

An action that is certain to happen
is often treated as if it has already happened, linguistically.

We think the death must occur
in the very day one eats of this tree.
But to the Hebrew mind it simply means
he will be put to death, at some point,
for his choice to not follow the instruction.
"You're as good as dead already!"

The distinction between good and bad is also significant.
To the Hebrews "good" is that which is of value,
useful, beneficial.
"Bad" is that which is of no value, useless, harmful.

These terms include the entire gamut
of that which is good and that which is bad
- which can include the extremely good and beautiful
or the horribly bad and morally evil.

It's important to understand how they viewed these terms.
If you consistently think of these
in terms of helpful or harmful you'll be on the right track.

Gen. 2:18 And **YAHWEH**, The Elohim, said,
"It is not beneficial for the human being
to be existing as separate.
I will make for him assistance, like an opposite of him."

We all know the insidious debates
over what this verse means
and its implications for "the woman".
It's time to get beyond all that
and look at the text to understand what is really stated.

First, **YAHWEH** declares
it is not beneficial "for the human being,
in this case the first male,
to be **existing** as separate."
That's the literal sense of the words.

This is **not** merely about "loneliness".
He cannot reproduce himself.
He needs a "mate", a partner.
A "woman" would need the same.

This partner, one that is opposite himself
yet also human,
is not there just to "help" him do the work
of looking after the garden.

'ezer is a noun,
not a verb, or an adverb, or an adjective.
It means help, assistance.
This "partner" is to assist in every aspect of his existence,
including reproduction.

Without such a partner everything stagnates with the man.
It is not valuable, beneficial, or good for him to exist by himself.

Note what immediately follows.
The first forms of "assistance" that are created
are the non-human creatures of the earth.
"Woman" was not **YAHWEH's** first thought.

Gen. 2:19 And from the soil **YAHWEH**, The Elohim,
formed all the live things of the open country
and all the flying things *themselves* **nx** of the skies.
And He brought them to the human being
to see what he would call them.

And whatever the human being called each living thing,
that was its designation.
Gen. 2:20 And the human being called out designations
to each animal,
and to each flying thing of the skies,
and to each living thing of the open country.

But for the human being there was not found assistance,
like an opposite of him.

YAHWEH formed from the soil, **adamah**,
exactly in the same manner the human being was formed,
all the living things on the land and all the flying things.
(Water creatures are not included in this.)

The human being is **ha'adam**.
Note the word play shown here to give a sense of this.
These creatures are "soil" just as the human being is "soil".
From the soil we come and to the soil we return.

Note also the identification of the open country,
as opposed to the enclosed space of the garden.
All these creatures were the initial attempt
at finding "assistance" for the human being.
YAHWEH brought them to the human being
to see what he would call them.

YAHWEH did not specify what they would be called,
as He did with day, night, sun, moon, stars, etc.
He granted the human being the right
to "designate" what they are to be called.
This is very significant!

He has granted dominion to the human being
in relation to the creatures.
Since they are in his domain
he gets to call them what he chooses.

We need to examine the concept of "name".
A name is a designation.
So is a title.
They are different however.
They serve different purposes.

The human being did not give
thousands of "names" to each individual being.
He gave a generic "designation", a title,
that identified all of those of any given kind.

A name, on the other hand,
is specific and unique to each individual.

In Hebrew culture the name is extremely important.
It identifies the very essence of that person,
including their authority, and their character.
No one else in a family, tribe, etc. has that "name".
Otherwise you can't distinguish one from another.

For the Hebrews, to mention one's name
was to invoke their actual presence.
A name spoken meant they viewed the person
as being right there with them.

This is vitally important if one
is to properly understand names in Scripture.

Many so-called "names" are not "names" at all
- they are titles or designations.

Be extremely careful to make this distinction.
Many "scholars" have completely failed in this area.

Now, in all of these beings that **YAHWEH** formed
in an effort to locate "assistance" for the human being
there was not one found.

In other words, "a dog (or other pet)
is **not** man's "best friend"!
It does **not** meet the criteria of being "assistance".

Each one is a different type of creature.
Only another human creature

will satisfy this desire on the part of **YAHWEH**
for one to assist the human being.

Gen. 2:21 And **YAHWEH**, The Elohim,
caused a deep sleep to fall upon the human being.
And he slept.
And He took one of his ribs.
And He closed up the flesh in its place.
Gen. 2:22 And **YAHWEH**, The Elohim,
built the rib itself **nx**
which He had taken from the human being into a woman.
And He caused her to come to the human being.
Gen. 2:23 And the human being said, "This time,
bone from my bones and flesh from my flesh."

This one he designated 'woman',
because from the man this was taken."

There are word plays throughout this story.
Note the man/woman words as an example.

This is the first time the term **ish** is used to designate
"a man", as opposed to a human being, **adam**.

In contrast the term **isha** is used for the woman.
It means "a woman".
(It would perhaps have been better
to use 'female' here, or 'non-male',
but you'd still have people trying to argue
against any use of 'male' or 'man' in such a designation.)

Now we have the creation of a partner for the man,
assistance; one opposite him.
This does not mean opposed to him,
but more like one standing before him.

This process is different than any we've seen thus far.
The man was formed from the dust of the ground.
The 'woman' is formed from "the side" (a rib) of the man.

Scripture declares she is made "in his likeness",
not in the likeness of **YAHWEH**, as he was.
This is worthy of our special notice.

She was "built" from him and for him.
And the man declares that she is bone from his bones
and flesh from his flesh - she is like him.
She is a complimentary creation,
made to join together with him in all of life (see v. 24).

Note the intensity of "this time",
and "this one", and "this was".
This form of repetition is common in Hebrew.
As it occurs it forms a linkage between items in the text.

Gen. 2:24 For this cause
a man is to let loose of his father himself **nx**
and his mother herself **nx**
And he is to adhere to his woman.
And they are to exist as one flesh.

The text literally says,
"upon such circumstances",
that of having assistance for his life,
a man is to, literally, let loose of his parents.
He is no longer to depend on them as his "help".

Further, he is to **adhere to his woman**.
He is to "stick like glue" to her.
She is now his "assistance"
as a partner in his ventures.

Note: There's no discussion of marriage,
and the text does not say "wife".
To use that term is to inject something
into the text that's not there.
Nothing has been set forth
concerning a marriage contract, etc.,
which show up much later in Scripture.

However, the text does declare

that **the two are to exist as one flesh**.
They are no longer to be two separate entities,
but have joined together as if they are one person.
THAT is how closely they are to join with one another.

Even the term used for "one" leads in this direction.
It is **'echad**. It means united, one.
It's the specific term used
to refer to **YAHWEH** as The **One** God.

Gen. 2:25 And both of them were naked,
the human being and his woman,
yet they were not ashamed.

Chapter 3

Gen. 3:1 Now The Shining One was more shrewd
than any living being of the open country
which **YAHWEH**, The Elohim, had made.
And he said to the woman,
"Indeed, because The Elohim has said,
'You are not to eat from every tree of the garden...'"

It's important to remember the setting.
The man and the woman are within the garden
YAHWEH has given to them.
It is an enclosure, a protected space.
Here reference is made to the beings
living in "the open country", pointing out the separation.

Into this setting comes "The Shining One" - **not a snake!**
There are eight words in Hebrew
that come from the same root letters **נחש**.
These words refer to divination and to copper.

Divination is the specialty of The Adversary.
Copper is bright and shiny.
A misreading or copying error
could take you either direction.

What's fascinating is the seeming combination
of the two concepts in one supernatural being
who now is seen by the woman.

E. W. Bullinger, in The Companion Bible, Appendix 19,
gives a thorough analysis of the Hebrew term, **nachash**.
It refers to copper which shines.
There are also references
to other "serpents" that "shine" - **seraphs**.

His analysis of the words and structure of Gen. 3
makes it clear this is a metaphorical reference to The Adversary,
who disguises himself as "a messenger of light"
in order to deceive **YAHWEH's** created people. (2Cor 11.14)

He was the "anointed cherub", a far cry from a snake.
"Lucifer" means "light bearer."

It makes little sense for the woman to be beguiled
by a creature with no vocal cords
that crawls on the ground.

It **does make sense**, however,
to recognize this as a "shining one",
dazzling in appearance,
and exhibiting an apparently superior knowledge
compared to the woman.

Simply ask yourself,
which would you pay attention to,
a snake, or a dazzling supernatural being?

Now this testing makes more sense.
Testing is his specialty.
He even tested The Messiah.

The existence of a protected space suddenly makes sense?
There is an adversary, indeed.

Only in relation to the creatures of the open space
does the "shining one" appear more shrewd.
This "shining one" is **not** one of them.

He is drastically different.
The only comparison with them is the level of shrewdness.

There is much of significance in these words.

This is The Shining One's first speech to humans.
He chooses the woman.
She was not present
when the man was given the directions.
Hers is second hand information,
making subtle deceptions a bit easier.

The Shining One begins
with a an open-ended statement,
not a question.
There's no indicator in the text
that a question is being asked,
as is traditionally done.

Everett Fox in his work, "The Five Books of Moses",
identifies this as a common practice in Hebrew literature.
The reader is left to complete the thought.
In Scripture such statements typically end
with a threat or an oath.

This leaves an opening for the woman's response.
She gets to put her own thought into finishing this statement.

Gen. 3:2 And the woman said to The Shining One,
"From the fruit of the trees of the garden we are to eat,
Gen. 3:3 but from the fruit of the tree
which is in the center of the garden
The Elohim has said,
'You are not to eat from it
and you are not to lay your hand on it lest you die.' "

The woman knows she is not to eat of this one tree.
She also knows the consequence for doing so - death.

But notice the addition to the directions given to the man.
YAHWEH said nothing about touching it.

Adding to The Word of **YAHWEH** is forbidden!
It has extremely serious consequences.
Chavvah (Eve) has added to it.

Gen. 3:4 And The Shining One said to the woman,
"Dying? You will not die.

The word used for dying is *muwth*.
It can refer to either a natural death,
or to being put to death by someone else.

Gen. 3:5 Indeed, The Elohim knows
that in the day of your eating from it
your eyes also will be opened
and you will be like The Elohim,
knowing good and bad."

The Shining One uses
the same words **YAHWEH** used
in Gen. 2:17 regarding dying.

How would a snake know such a unique phrase?
But The Shining One...?

And how does this supposed-serpent know
she will not die the instant she eats from this tree
- unless he has access to **YAHWEH**
as The Adversary does in the Book of Job.

Clearly, this is something far different than a snake.

We are to use the "whole counsel of **YAHWEH**" in our studies,
not just "convenient" parts of it that suit our own interests.
That kind of separation into parts is the tactic used here.
It is the way of The Adversary.
This provides important insights into his approach to us.
Always there is the effort to put doubt into the mind of his targets.
Then he presents himself as one knowing something
the one being attacked does not know.

Present something "attractive" and "believable".
Offer something that is enticing for the one under attack

- especially the enticement to "be like The Elohim!"
(This is the exact sin of Lucifer?)

Gen. 3:6 And the woman saw
that the tree was good for eating,
and that it was desirable to the eyes.
And she was desiring the tree
for the sake of being made wise.
And she took from its fruit.
And she ate.
And she also gave to her man, beside her.
And he ate.

After the seed of doubt is planted by The Shining One
the woman looks on the tree differently.
She perceives that it's good for eating,
desirable to the eye,
and it can make one wise.

One might see implied here
the lust of the eyes,
the lust of the flesh,
and the pride of life.
It's the essence of the false messiah (anti-christ.)

In The New Covenant we're told
that the essence of false messiah is already in the world.
Indeed, it has been here since the very beginning.

She **desires** the fruit of this tree
- and what it will do for her.
The act is entirely selfish.
Selfish desire leads to offense!

Temptation is **not** an offense!
The offense is **acting upon** the temptation,
giving in to it.

She disregards **YAHWEH**
(and the man as well,
for it was his responsibility to instruct her in these things)
and takes of the fruit of the tree and eats it.
She commits the offense of self will
- rebellion - rejecting **YAHWEH's** instruction,
refusing to trust Him,
and denying Him His rightful place in her life.

Not only that, she gives the fruit to the man also.
She thus invites him to participate in her offense.

This is a very common scenario.
When we offend we often
invite others to participate in our offense.
Somehow it seems to assuage our guilt
if someone else is doing the same thing we are.

In reality it does nothing to our guilt,
except perhaps compound it,
because we have also now led someone else astray
from following The Word of **YAHWEH**.

And now we must also deal with the man.
He did **not** have to eat the fruit.
He knew the instructions **YAHWEH** had given to him.
He could have chosen to refuse to eat the fruit.
But he did not.
He ate it, just as the woman did.

We need to recognize something stated later in Scripture.
It was the woman who was deceived, not Adam. (1Tim 2:14).
The man was **not deceived!**
The man **knew** precisely what he was doing.
We don't know why he did it,
but he was not deceived.
The woman was!

There's one more thing to take note of.
Each of these actions is placed as a discreet statement
in this version of Scripture.
This is not the "traditional" way of doing things.
Tradition places this series of statements
in long complicated sentences filled with commas.

Doing that removes the critical emphasis
that occurs with separate statements.
These individual statements
bring a profound reality to the events
that's otherwise overlooked.

Gen. 3:7 And the eyes of the two of them were opened.
And they knew that they were naked.
And they sewed fig leaves together.
And they made for themselves loin cloths.

The result of eating from the forbidden tree
was instant knowledge.
By direct observation they were naked.

To be naked is to be **exposed**.
Their offense has become evident to them.
Their offense is exposed.
For the first time they perceive each other differently.

In an attempt to "cover themselves",
having lost the protective covering of innocence,
they made coverings of fig leaves,
loin cloths, to cover their "nakedness".
(This term is most often connected
to the exposure of one's genitals.)

Note that it was self-effort involved
in this attempt to cover their exposure
- to **hide themselves**.
Interestingly, it was fig leaves they used,
an image that occurs frequently in Scripture.

Gen. 3:8 And they heard the sound *itself* נח
of **YAHWEH**, The Elohim, coming into the garden
at the breezy time of the day.
And the human being and his woman hid themselves
from the face of **YAHWEH**, The Elohim,
in the middle of the trees of the garden.

Their eyes are opened,
and so are their ears.
They hear **YAHWEH** coming into the garden.
The word means to come or to go, to walk on a path.

When they hear **YAHWEH's** sound
(note the return to the use of **YAHWEH** here.)
they **hide themselves from His face**.
(His face represents His presence.)

They know they've violated His instructions.
They understand they are guilty,
and therefore subject to the death penalty.
They are **AFRAID!**
They've been told this will mean their death.
And in the fear of the consequences
they attempt to hide themselves.

Gen. 3:9 And **YAHWEH**, The Elohim,
called to the human being.
And He said to him, "Where are you?"

Take very careful note
of **YAHWEH's** first words
to the human after his offense.

It's not an accusation,
but rather, it's a question - and a vital one.

It's not a question about his "location".
It's about his condition
in relation to **YAHWEH** and His word.
The question offers an opportunity
to acknowledge the offense
- before any condemnation is pronounced.
The response determines the outcome.

Gen. 3:10 And he said,
"I heard the sound of You *itself* נח in the garden
and I was afraid because I am naked.
And I hid."

The human being responds to **YAHWEH**,
acknowledging he heard Him coming.

He states, for the first time, that he was **afraid**.

But he conditions this by stating
it's because he was naked, exposed.
His offense was "uncovered".
And he acknowledges that he hid himself.

Yet this is something one can never do,
hide, anywhere, from **YAHWEH**.

Gen. 3:11 And He said,
"Who explained to you that you yourself **nx** are naked?
From the tree of which I gave direction to you
about not eating from it, have you eaten?"

Notice that **YAHWEH** asks who,
what being, explained to the human
that he **is** naked
(current tense, he exists this way now).

Then He asks if he has violated
the directions given to him **by YAHWEH Himself**.

YAHWEH's two responses involve questions.
They provide the opportunity
to acknowledge one's offense.
What's not initially evident
is that confession of one's offense leads to forgiveness.
Refusal to acknowledge it results in condemnation.

We're always offered the opportunity
to accept personal responsibility for our actions.

Gen. 3:12 And the human being said,
"The woman whom You gave to be beside me,
she gave to me from the tree.
And I ate."

The human being now responds.
What he identifies we must scrutinize very carefully
lest we misunderstand what's said.

"The woman "You gave to be beside me..."
- note the identification that she
was given to him by **YAHWEH** Himself.
That's like blaming God for his error.

He avoids direct personal responsibility for the act.
He did not take it himself!
She took it!
And then **she** gave it to him.
Only then did he eat.

There are three things to note.
- He indirectly blames **YAHWEH**.
- He blames the woman.
- And only then does he admit he ate from the tree.

In this he acknowledges his offense,
yet does so only while seeking
to put the blame elsewhere.
This is less than a forthright confession of his offense.
It's an excuse.
Now we'll see the woman's response.

Gen. 3:13 And **YAHWEH**, The Elohim,
said to the woman,
"What is this you have done?"
And the woman said,
"The Shining One deceived me.
And I ate."

This is **YAHWEH's** first word to the woman
that's recorded in Scripture.

He also asks her what she has done,
offering the opportunity for confession,
repentance, and forgiveness.
The woman blames The Shining One.

This marks the first use
of the concept of deception.
This is not the act of a snake.
This takes intelligence and shrewdness.

The woman acknowledges she ate,
thereby admitting her own responsibility for her actions.
Yet in neither case, the man nor the woman,
do we see "repentance",
regret for what they have done.
Without that forgiveness is not available
at this point as is revealed in the coming verses.

Gen. 3:14 And **YAHWEH**, The Elohim,
said to The Shining One,
"Because you have done this
you yourself **nx** are bitterly cursed among all the animals
and among every living being of the open country.
On your belly you will travel.
And dust you will eat all the days of your life.

Now we have the first mention of a bitter curse, an intense one.
This is put in place by **YAHWEH** Himself.
Take note!

And notice, it is not "above" all animals, but **among** them,
and **among** the living beings of the open space
- the unprotected area.
There's a distinction, involved.

Traveling on the belly may in fact be true of a serpent,
but it is not true of Lucifer, The Shining One.

This is a metaphor.
It means he will be lower in stature than anything created.
In humility and disgrace he will travel the rest of his days.

Prostration is the sign of humility.
The humiliation identified here is part of the curse.
It's a permanent and enduring prostration in effect.
The Shining One becomes "the lowest of the low."

Most likely this portion of the text has been edited
to fit the concept of a snake.
Since that's the traditional view
we must assume the text has been "adjusted".
It would not be surprising to find
everything after "cursed"
is added or significantly changed.

Gen. 3:15 And I establish hostility
between you and the woman
and between your seed and her seed.
He Himself will bruise your head.
And you yourself will bruise His heel."

The first concept of hostility is introduced.
This involves being opponents, adversaries.
This is the eternal source of the concept of The Shining One,
Lucifer, as "The Adversary."

The hostility is between The Shining One and the woman.
The man is **not** included in this statement.
And the hostility is further extended by the term "seed",
meaning offspring.

The seed of woman will be an enemy
of the seed of The Shining One.

Many believe this is a "hidden" reference to The Messiah,
as "The Seed" of a woman.
But what, then, is the seed of The Shining One?
It would seem to indicate The Anti-Messiah,
actually, False Messiah.

The head represents the role of leader,
the authority and power of an individual.
The heel represents the least of the "rear" side.
Damage to the head is always serious.
Damage to the heel only tends to slow one down a bit.

Gen. 3:16 To the woman He said,
"I increase, increase your pain, also your pregnancy.
With pain you will bring forth children.
Yet your longing (sexual) will be for your man.
And he will have authority over you."
The woman was not careful

to do as her man had instructed her.
The result was an offense.

Now among the consequences of that offense
are significantly increased pain,
especially in pregnancy and childbirth.
Yet her sexual longing for her man would remain strong.

Further, she is no longer completely free
to make her own choices.
Instead, she is now under the authority of "her man".
This has never been stated prior to this.

She's made directly responsible to him,
instead of to **YAHWEH**.
The order of authority in her life is changed because of her offense.
She enticed her man to offend,
but now she must answer to him
in everything she does.

For those who object to this concept
there is but one thing to remember:
This is The Word of YAHWEH Himself!
It's not created by anyone else.

Gen. 3:17 And to the human being He said,
"Because you have listened attentively
to the voice of your woman,
and have eaten from the tree
of which I gave direction to you saying,
'You are not to eat from it!'
the soil has been bitterly cursed because of you.
In pain you will eat from it all the days of your life.
Gen. 3:18 And thorns and thistles
will be caused to sprout for you.
And you will eat the plants themselves **nx**
of the open space.
Gen. 3:19 With the sweat of your brow you will eat food
until you return to the soil,
because out of it you were taken.

Since you yourself **nx** are dust
even to dust you will return."
YAHWEH now directs His attention
to the first human being.
He identifies that this being
"listened attentively" to the voice of the woman,
instead of to the voice of **YAHWEH**.
That's the first issue.

Then he ate from the tree
in direct violation of The Word of **YAHWEH**.
He rebelled!
This is offense (sin) in its essence!

Whenever we are more willing to do
what "someone" other than **YAHWEH** invites us to do
we are breaking or violating His directions.
We are acting contrary to His stated desires.

Next comes the immediate consequences.
And note very carefully what's stated.

First - the soil **adamah** has been bitterly cursed.
This is identified as a very strong curse, not a mild one.
It's already been done
so there's an immediate result.
It remains in effect for every human being,
ha'adam, that follows.

Second - **pain** will be involved
in the production of food to eat
from this time forward.

**Prior to this there was no work,
and therefore no pain.**

There was stewardship of the garden,
tending for it with love and care,
but there was no difficult effort involved in it.

From now on there will be difficult work,
causing sweat upon one's face.
The food will no longer be free and easy to get.
And there will be pain
- just like the woman's pain in child birth and pregnancy.

These are each identified
as a result of offending **YAHWEH**
by refusing to follow His directions
for living in close personal relationship with Him.

Third - thorns and thistles,
things that poke and hurt,
will be caused to sprout
- "weeds" will grow!
These add discomfort to the labor that will now exist.

Fourth - food will now come
from plants of the ground,
not from the fruit of the trees in the garden.
This will require hard work.

Prior to this the food was simply provided by **YAHWEH**
in the form of the fruit on the trees.
No work was required to produce it.

Fifth - He will return to dust.
He will now **DIE!**

Note that in the day of their eating (rebellion)
they became condemned to death.
In the Hebrew mind it's a determined outcome
so it's seen as if it has already happened.
In the Hebrew minds these two **have already died**,
"in the day of your eating..."

YAHWEH closes with a reminder
- "You *yourself* are dust!"
You are nothing but a bunch of soil.
From it you were taken.
To it you **will** return.
You will die!

A portion of the word plays is identified.
Some is not shown.
- the pain of the woman, the pain of the man,
- from soil, working the soil, returning to the soil
- from dust to dust.
Each repetition has a function.
It serves as a "witness"
that serves to confirm the outcome.

3:20 And the human being
called his woman's name Chavvah
because she became the mother of all *humans* alive.

Chavvah means life-giver.
It's translated traditionally as Eve.
As the first woman she became the "life-giver".
She in effect "gave life"
to every human that was born after this.

Chavvah is your "mother", not the soil.
There is **no** "mother earth".
That concept is a total lie!

"Mother" in this sense is meant as "foremother"
just the same as we use forefather
- a historical progenitor.
And this means every human being
is from only one source.
We are all "related" to one another as "family".

Gen. 3:21 And **YAHWEH**, The Elohim,
made tunics of skin
for the human being and his woman.
And He clothed them.

It is **YAHWEH** Who makes the tunics.
It is not the human and his woman,
as with the fig leaves.

He makes them of skins
- which requires the sacrifice of animals
and therefore the shedding of blood.

He made them for both of them.
Then, He personally clothed them.
They did not "cover" themselves.

It's extremely important to recognize this.
In doing these things **YAHWEH** covered their offenses
by means of the shed blood of the animals.

This is a foreshadowing of **exactly how**
He covers our offenses by means of The Messiah's death
and His shedding of His own blood
on our behalf on the torture stake.

We cannot cover our own offenses - by any means.
"We can run, but we can't hide."
We can pretend, but it's worthless.

Scripture proclaims that
only by the shedding of blood
is an offense "covered". (Heb. 9.22)
The covering results in **YAHWEH's**
"passing over" our offenses
and the required penalty of death.

Gen. 3.21 proclaims the story of our redemption!

Gen. 3:22 And **YAHWEH**, The Elohim, said,
"Behold!
The human being exists like one of Us,
knowing good and bad.
And now lest he put out his hand and take also
from The Tree of The Life and eat and live forever...!"

YAHWEH spoke.
The question is, to whom did He speak?
There are many conjectures,
but we simply do not know.

Since we do know there are other divine beings
we might consider it was to some of them that He spoke.
It may have been to the cherubim
that are identified in the next verse.

Contrary to what tradition teaches,
there is no "trinity"
so it cannot be to members of "the trinity"
that He is speaking (of which He would be one anyway).

This will be difficult for many to accept
because "tradition" has indoctrinated them
into thinking there is a "trinity".
However, the so-called "Holy Spirit"
does not exist as a 'person'.
It is, in fact, a reference
to The Divine Nature of **YAHWEH** Himself.
It's crucial that you do your homework on this.

The only two "persons" identified
as connected to the "god-head"
are **YAHWEH** and **YAHUSHUA**, The Messiah.

It's likely you won't believe this
until you've confirmed for yourself
what Scripture **actually** says,
not what someone else told you it says.

Your "belief", your "faith", is not your own
unless you have personally researched the ideas
and confirmed the validity of them for yourself.
Anything less than this
becomes someone else's faith, not yours.

What this verse really tells us
is that there was someone else present with **YAHWEH**,
to whom He spoke.
It should most likely be considered to be **YAHUSHUA**.

And it tells us that we human beings

now exist as "like" (similar to) "them"
- whoever "them" is.

The important element is that
we now know the difference
between good and bad,
just as they do.

Now, the next portion of the verse is very important.
YAHWEH did not want the human and his woman
to take fruit from The Tree of The Life (Eternal Life)
and eat it, thus **perpetuating** their current state of offense.

If they did this,
without having their offense properly dealt with,
(meaning having The Messiah give His life
to permanently eliminate the offense debt)
each human being would live "**to olam**", to forever
- **in their offenses!**

YAHWEH could not allow this to happen.
It would mean they would never be able
to enter into a perfect relationship with Him for Eternity.

The Hebrew word, **olam**, means to time out of visibility.
The ancient Hebrews perceived "time" as a continuum.
The "present" was what they could see, touch, or feel.
This included what we term "the past",
because they had experienced it already.
They knew what they had done.

The so-called "future" was unknown,
and unknowable.
They would not know it until they got there.

Thus, "to olam" meant into time out of view
- beyond the horizon.
This was to them what we call "forever", or "eternity".

Note the use of the incomplete sentence once again.
You are left to "fill in the blank" yourself.

Gen. 3:23 And **YAHWEH**, The Elohim,
sent him out of the garden of Eden
to work the soil *itself* **nx** from which he had been taken,
from there.

The language of this verse
is quite striking in its literal sense.
YAHWEH sent him out of the garden;
sent him out of the enclosed protected space;
sent him out into the open country
where he lost his protection.
He also lost access to the fruit
of the trees of the garden
for which he did not have to work.

Now he is sent out to **work the soil**.
He will now have to plant, cultivate,
harvest, and process his food.

But notice even more profoundly
that he is sent **to the very place**
from which the substance of his being was formed.

This was a severe rebuke
and a constant reminder of what he was,
where he came from,
and what he had lost
by failing to follow the directions
given to him by **YAHWEH**, His Creator.
The lessons are multiple and profound indeed!

Gen. 3:24 And He drove out the human being *himself* **nx**.
And He established at the front of the garden of Eden
the cherubim *themselves* **nx**
and the flaming sword *itself* **nx** which turned every way
to protect the way *itself* **nx** to The Tree of The Life.

You'll notice immediately the intensity of this verse
by the repeated use of the **nx** construct.
The human being is **driven out** (or cast out).
He does not leave of his own choosing.

At the front of the garden, apparently the entrance,
YAHWEH establishes His cherubim;
literally causes them to take up permanent residence.
He also does the same
with a flaming, or flashing, sword.

**These will now protect the way itself,
the only way, to The Tree of The Life.**

No one is to have access to it,
least of all an offending human being.

Most translations will give this as
"to the east" of the Garden.
It may, indeed, be that the entrance
was on the east side.
But the term means at the front,
which in Hebrew thought is considered to be the east.

This is the way The Temple in Jerusalem faced
and was known to be the way
YAHWEH entered and left The Temple.
The Tabernacle was also oriented in this same manner.

But perhaps most important here
is that the cherubim are placed in front of the entrance,
blocking access to it, and to The Tree of The Life.

We have little definitive information about the cherubim.
We know they have some special connection to **YAHWEH**
as observed in Ezekiel and Revelation.
They are associated with **YAHWEH's** throne.
But beyond that we really know very little about them.

They are established, settled down,
as permanent "dwellers" at this entrance,
along with the flaming or flashing sword.

We really don't know what the flaming sword is.
Perhaps it's The Word of **YAHWEH**,
for by His Word all of His adversaries will be destroyed.

We do know there are many references
to "The Sword of **YAHWEH**" in the rest of Scripture.

The point is, there is no longer any access
by human beings to The Tree of The Life.

They're not allowed to eat of its fruit
and live forever in a state of offense.

Praise **YAHWEH** that He made this provision!
The consequences of such would be unthinkable.

But we must also observe
that **there is a way to The Tree of The Life.**
The "Way" still exists.

It's merely protected
so **offending (unredeemed) human beings**
cannot have access to it.

The Messiah, **YAHUSHUA**, said,
"I am the way!"

Chapter 4

Gen. 4:1 And the human being knew intimately
Chavvah herself, nx, his woman.

And she conceived.

And she gave birth to **Kayin himself nx**.

And she said,

"I have acquired a male from **YAHWEH Himself nx**."

There are some interesting things to note in this verse.

The first human being is still referred to
as "the human being".

His "name", Adam,

is only used twice in the Hebrew text,
although the term used for "human being"
is often "translated" as Adam in most English texts.

There are six things noted for the first time here:

- first act of man outside the garden
- first sexual intercourse
- first conception
- first childbirth
- first child, a male
- first words spoken by Chavvah after she is given her name.

Each of these are related to humans.
Six is the Scriptural number of human beings.

Three things are specifically noted with emphasis.
Each calls attention to an individual.
Chavvah notes that it is from **YAHWEH** Himself that she has "acquired" this male.
She acknowledges that she could not do this by herself.

Chavvah means life-giver.
Kayin means acquired.

YAHWEH means The Eternally Existing One, or, Existence Itself.

The Hebrew names are used because certain actions are connected to the meaning of the names.
These meanings are very important in Hebrew culture.

Gen. 4:2 And she added by giving birth to his brother *himself* **אָח**, Hebel, *himself* **אָח**.
And Hebel existed as one tending flocks.
And Kayin existed as a worker of the soil.

You'll note a bit of awkwardness in the use of the **aleph-tau** emphasis.
It's possible to state these things in different ways.
But since this is a new feature in comparison to other texts an attempt is made to keep things reasonably consistent.

If you're paying careful attention to the text you'll recognize why these things are emphasized.
Each item serves an important role in Scripture at some point in the record.

Hebel means vanity, meaninglessness; or, transitory.
It connects to his shortened life.
Coupled with Kayin you get "vanity-acquired".

Here we see the first identification of "job descriptions".
One keeps flocks and the other works the soil.

Note the order of mention in part two of the verse.
Hebel, the second child, is placed first
- before the firstborn.
This is a pattern we see repeated in Scripture.
In fact, it's a principle of Scripture stated plainly
- 'the first will be last, and the last will be first!' (Matt. 19:30)

Already, in the 4th chapter of Genesis, in the first family on earth, we see this principle demonstrated.

We also have the first reference to 'brother'.
While this may seem like merely a natural term to use we might consider that it actually did not have to be used.
We would have known they were brothers from simple observation of the events recorded.
Because it is supplied we can understand that **YAHWEH** has a message for us related to the concept of brotherhood.
The ensuing verses confirm this truth.

Gen. 4:3 And it was after the end of *some* days.
And Kayin brought from the fruit of the soil a portion for **YAHWEH**.

Kayin brings the first 'gift', a portion, to **YAHWEH**.
It's from the produce of the soil, soil which has been cursed by **YAHWEH** because of the offenses of his parents.

Note that thus far
there is no mention of "offense" in the Hebrew text.
The reference is used only because
we've been so indoctrinated to think about 'sin'
that we quickly recognize what it characterizes.

The gift is brought at the "end of *some* days."
No number of days is indicated,
but there is the sense
that there is a special timing involved.

The term for this "portion" is **minchah**.
It's interpreted as meaning several things:
portion, gift, tribute, offering.
These understandings are derived
from observing its usage
within later portions of the text.
In later usage it commonly referred to an offering,
often a grain offering.
However, at this point
there is no direction given in the text
to identify any special connotation.
We have only later history
to help us understand what this may suggest.

At the very least the text suggests the presentation
of a gift of thanksgiving to **YAHWEH**.

Gen. 4:4 And Hebel brought, even he himself,
from the female firstborn of his flock, even from their fat.
And **YAHWEH** looked with favor
toward Hebel and his portion.

The second-born brings the best of the flock,
the firstborn, including the fat portions.
These were considered to be the choicest parts.
He brought the best he had.
And the text indicates
it was a very personal and intentional act.

YAHWEH gazed, looked with favor, upon his portion.
The term used reflects an extended looking,
a contemplation.
It is used of both favor and disfavor, however,
so one needs to pay attention to the context.

Gen. 4:5 But He did not look with favor
toward Kayin and his portion.
And Kayin was vehemently inflamed.
And his face fell.

The firstborn's gift
YAHWEH did not look upon with favor.
Why? It's not specified as the best of the produce.
It's also from the cursed soil.
Each of these may be factors in the rejection.

More likely, however, is Kayin's attitude in bringing it.
His does not appear to be a personal approach.
Perhaps we might see his action
as a matter of "ritual",
and therefore it is relatively meaningless.

Tradition teaches this is
the beginning of the "sacrificial system".
But there's a problem.
Under The Torah of Moshe,
where the principles
of sacrificial offerings are presented,
grain was a vital part of them.
Thus what takes place here
does not agree with that teaching.

At the very least we must question
whether this was the first establishment
of any "system" of "offerings".

Both men bring portions to **YAHWEH**.
They had some basis for doing so.
We're simply not told what that basis was.
One could infer they had already been taught
the meaning of these acts.

Otherwise, why would they do this?

This does teach the principle
of bringing the best of the best to **YAHWEH**
as our thanksgiving portion for Him.
On such gifts He looks with favor.
But if we're careless in what we bring to Him
He is offended.

Also, if you pay careful attention,
you'll note that the "offering" of the firstborn
is established here for the first time.
That's a vital concept in Scripture.
It ends up being a central part
of the entire story of redemption.

The same is true of the fat portions.
This constitutes their first mention.
They later become identified
as specifically belonging to **YAHWEH**
and not to humans.

Kayin's response is interesting.
It reveals his character.
He is intensely angry, a very selfish reaction.
He is also jealous of his brother's acceptance.
It leads to trouble.
His face fell.
One could say, "his countenance fell".
It means the same thing.
Face is used because it
is a crucial element of Scripture,
recurring very often.

Gen. 4:6 And **YAHWEH** said to Kayin,
"Why are you inflamed concerning yourself?
And why has your face fallen?
4:7 Is it not true that if you do what is pleasing
it's up-lifting?
But if you do not do what is pleasing
an offense is lying down at the entrance
and toward you is its intense desire.
But you yourself **נָא** are to have dominion over it."

YAHWEH speaks directly to Kayin.
Actions that are pleasing are up-lifting.
But those that are not result in risking
the commission of an offense.

Note the contrast between
"up-lifting" and "lying-down".

chatt'ah is traditionally translated as 'sin' (offense).
This is its first mention in Scripture.
It's from this event
that an offense has become characterized,
even though the act of committing an offense
has already taken place in The Garden of Eden.

Whatever offends **YAHWEH**
causes us to bear a debt to Him.
We owe it to Him to make things right.
This is the concept behind an "offense debt".

When we do what is not pleasing to **YAHWEH**
we are at risk.
The opportunity for offending
is right in front of us,
at the entrance to our lives,
waiting to attack us.
The offense intensely desires
to take control of our lives.

But take careful note of **YAHWEH's** teaching.
"You, yourself, are to have dominion over it,
to control it."

The word used contains
the increasingly familiar **נָא**.
It's an intensive form of "you",
but the only way to convey this in English
is to add *yourself* to demonstrate the emphasis.

Most importantly, this is the first teaching
on what we are to do about an offense to **YAHWEH**.

The term is characterized
by the concept of "missing the mark",
the target at which you are aiming.
It essentially means to go off the intended path,
the one which **YAHWEH** has instructed you to take.

It is up to us to control it, to have dominion over it.
This is most important,
for it teaches us
that we have this ability within ourselves.
And this validates the concept of freedom of choice.

Yet we also need to remember
we have **YAHWEH** to help us,
if we'll ask Him to do so.

Gen. 4:8 And Kayin spoke to Hebel, his brother.
And it was in their being in the open country.

And Kayin rose up against Hebel, his brother.
And he murdered him.

The Septuagint and other ancient manuscripts
suggest Kayin said to Hebel,
"Let us go into the open country."
If this is correct it means Kayin
is guilty of pre-meditated murder.

This is the first violent act of Scripture,
and it involves two brothers.

Gen. 4:9 And **YAHWEH** said to Kayin,
"Where is Hebel, your brother?"
And he said, "I do not know.
Am I my brother's protector?"

Once again **YAHWEH** poses a question
in regard to the actions.
He invites Kayin to admit his guilt.
Kayin responds with an outright lie!
Then he excuses himself
by asking if he is his brother's personal protector.

Do you see anything familiar here?

Also, as the firstborn,
he actually does have a duty
to look out for the welfare of his brother.
He is to become the "head of the family"
when his father dies,
assuming responsibility for the entire family.

Gen. 4:10 And He said, "What have you done?
The sound of your brother's blood
cries out to Me from the soil.

blood, cries out - first mention.

Again we see **YAHWEH** asking, not accusing.
He is offering Kayin the opportunity again
to acknowledge his guilt.

His patience is revealed in this story
as we see Him offer more than once or twice
the opportunity for Kayin to confess his offense.

Given what has been identified already
about the probability that Adam and Eve
had already been given the entire sacrificial worship system
and its related teaching on offenses
this is no small matter.
Hebel must certainly have known these things,
for if he had not heard The Word of **YAHWEH** on these matters
there would be no offense,
and he would have no reason to be held accountable by **YAHWEH**
for what he had done.

Here we have the first introduction of the word 'blood'.
We've noted that it has been shed before
in relation to animal sacrifices for the purpose of covering offenses,

but here it is used in an entirely different manner.
Here it is blood shed **as an act of offense**,
not in order to cover an offense.

And **YAHWEH** now states Hebel's blood
cries out to Him from the soil.
In doing this He declares
that the shedding of blood
immediately gets His attention.

Later teaching of Scripture
gives us more detail.
The soil is defiled by blood that is shed.
The shed blood remains in the soil.

**The importance of blood in Scripture
cannot be overstated.
It's a critical element.
Within the blood is where life itself resides.** (Lev. 17.11)

Gen. 4:11 And now you yourself **נא**
are bitterly cursed from the soil
which has opened its mouth **נא**
to receive your brother's blood **נא** from your hand.

Kayin is personally "cursed".
Previously it was the soil that was cursed.
Now it's Kayin himself.

Interestingly he is cursed "from the soil"
- from the blood of his brother.

The soil is characterized as having a mouth,
thus receiving by swallowing the blood of Hebel.

Now Kayin "has blood on his hands",
for it was from his hands
that Hebel's blood was caused to flow into the soil.
This is the source of that common idiom.

Two of the times the **נא** is present
it has the same meaning,
but it's phrased slightly differently
to read more fluently.
The Hebrew makes it awkward.

Note the recurring theme of "you/your" in the text.
Also, keep in mind that Kayin
is "a man of the soil".
It's his occupation.
Now he is cursed
in direct connection with his daily work.

Gen. 4:12 When you work the soil **נא**
no longer will it give its vigor to you.
You will be wavering and wandering in the land."
Now we see the details of the curse.
His work will no longer give vigorous produce.
And he will be wandering, with wavering, in the land.

This is a different term for land, **eretz**.
It does not refer to the soil,
but to the land, as a territory,
or even the whole earth.

Gen. 4:13 And Kayin said to **YAHWEH**,
"My perversity is too great to bear!

Gen. 4:14 Behold!
You have driven me out, I myself **נא**,
this very day from upon the face of the soil.
And from your face I will be concealed.
And I will exist wavering and wandering in the land.
And it will be *that* anyone who finds me will murder me."

"Perversity" is traditionally translated as "iniquity".
This is a term few understand properly today.
It has to do with "crookedness",
not travelling in the straight path **YAHWEH** has set forth.
Perversity actually carries the same implicit connotation,
but is a more familiar term.

Our own perversity (and the related burden of guilt)
is often very difficult for us to bear.

Like Kayin, the tendency is to feel sorry for oneself.

Note how Kayin whines about his "lot" in life.
This is so typical of us it's striking to find it here
in the beginning of human life on the earth.

Also note that he recognizes
he is now excluded from the face,
the presence, of **YAHWEH**
as a result of his offense.
It's the direct result of every offense.

He also recognizes, somehow,
that what he has done will be done to him.
This once again affirms the Scriptural principle
that "what you sow is what you reap."

Gen. 4:15 But **YAHWEH** said to him,
"Not so!

If anyone murders Kayin, sevenfold is his punishment."

And **YAHWEH** put a sign upon Kayin,

lest anyone finding him might strike he himself **אָנ**.

It's important to see that the language shifts here.
Some want to put, "kills Kayin", instead of murders,
and "kills him" instead of "strike him".

There are different terms used.
A distinction needs to be made.

YAHWEH provides protection for Kayin
in the form of a sign, or a mark.

The term is **אוֹת**.

It means a signal, a sign.
It can take many forms.

It's a "sign" from **YAHWEH**.
He determines what constitutes this sign.

It's worthy to note that this is the very term
from which the **אָנ** comes - note the letters.
This gives it the same meaning,
a "sign" - from **YAHWEH** Himself
- within His Word -
that we are to pay very careful attention
every time it is used.

There's another issue to address.
The concept of sevenfold punishment
is found in other locations in Scripture.
It's the direct result of failing
to follow **YAHWEH's** instructions.
One failing to do so
is subject punishment seven times greater
because they knew not to offend
but did so anyway.
It's a fearsome concept to consider.
(See Leviticus 26.)

Gen. 4:16 And Kayin went out from the face of **YAHWEH**.

And he settled in the land of Nod, east of Eden.

Kayin leaves **YAHWEH**.

This is significant
because it actually indicates he "apostatized",
he turned his back to **YAHWEH**.
He turned away from Him.

This the first instance of apostasy in Scripture,
even though it's not called that in the text.
It's the action that matters.
It sets the principle into action.

Leaving **YAHWEH's** presence, His face,
is something any human being
has the freedom to choose to do.
But doing so has major consequences.

He settled, sat down, in the land of Nod.
Nod means wandering.
Nod is east of Eden,

which is the same direction
Adam and Eve were moved
when they were expelled from the garden.

Going east typically indicates metaphorically
one is going away from **YAHWEH**
rather than towards Him.

Gen. 4:17 And Kayin knew intimately his woman herself **נא**.
And she conceived.
And she gave birth to Hanok himself **נא**.
And he was building a city.
And he called the name of the city
after the name of his son, Hanok.

This verse causes great consternation for many.
The question is, "Where did Kayin get a woman?"
We simply do not know.
The assumption is
that she was an offspring of Adam and Eve,
but the text does not tell us this specifically.
The concern centers around the issue of incest
that arises as a problem later in Scripture.

There are "mysteries"
to which we do not have answers at present.
We must simply trust **YAHWEH**.
He knows what He is doing
and it's up to Him to deal with these issues, not us.

The term translated as "city"
can mean any guarded or protected place.
It can range from
a small encampment to a large city.
Don't assume there were lots of people in this place
just because it's called a city.

Kayin names this guarded place
after his son, Hanok.
Given the previous comments by Kayin
about being killed by anyone he meets
the concept of a guarded place
seems quite appropriate.

The intensifiers indicated can be read,
"his own woman",
and "this very one, Hanok".

Hanok supposedly means initiated.
But his name comes from a root word
meaning to narrow, perhaps to discipline.
It's from the concept of discipline
that the idea of 'initiated' comes.
It doesn't refer to starting something,
but rather to training someone in a matter.

Hanok is traditionally translated as Enoch.

Gen. 4:18 And to Hanok was born Irad himself **נא**.
And Irad fathered Mehuya'el himself **נא**,
and Mehuya'el fathered Metusha'el himself **נא**.
and Metusha'el fathered Lemek himself **נא**.

We're being given the lineage of Kayin.
Not all lineages are given in Scripture,
only those that have a particular significance
to the main themes of Scripture,
or perhaps contain a central figure of Scripture.

Hanok means initiated.
Irad means fugitive.
Mehuya'el means smitten by El (God).
Metusha'el means man who is of El.
Lemek means - uncertain - strong youth; rest; teaching.

Gen. 4:19 And Lemek took for himself two women.
The name of the first was Adah,
and the name of the second was Tzillah.

Lemek is the first polygamist.
Adah means pleasure or beauty, ornament.
Tzillah means shade; protection.

Gen. 4:20 And Adah gave birth to Yabal himself **נא**.

He was the forefather of those
who dwell among tents and livestock.

Yabal means a stream, to flow.

He is the first "nomad", dwelling in tents, and tending livestock.

Gen. 4:21 And his brother's name was Yubal.

He was the forefather of all those
who manipulate the lyre and flute.

Yubal means to carry.

He's the first musician.

It's possible his name is actually Yobel, a ram's horn.

The Hebrew word for flute means "wind organ".

They are spelled the same.

Only vowel pointings would cause a different pronunciation,
leading to a different meaning.

Gen. 4:22 And Tzillah, she also gave birth,

to Tubal-Kayin *himself* **nx**,

an instructor of all craftsmen in copper and iron.

And the sister of Tubal-Kayin was Na'amah.

Tubal-Kayin means you will be brought to acquire.

Na'amah means pleasantness.

First sister noted.

This is the first mention of copper and iron.

Traditionally, it's translated as brass,
but the Hebrew word means copper.

It's known that most items
identified as brass or bronze in Scripture
are actually made of copper.

Copper is pure.

Bronze is not.

Purity is a central theme of Scripture.

The term for The Shining One
who caused Chavvah (Eve) to offend
has the same root as this word.

Gen. 4:23 And Lemek said to his women,
"Adah and Tzillah, listen attentively to my voice!

Women of Lemek, give ear to what I say

because I have killed a man for wounding me,

even a young man for injuring me!

Gen. 4:24 If Kayin is to be avenged seven fold,
then Lemek seventy seven fold!"

Lemek wants to be certain his wives

listen to him, and not to someone else.

He's had a problem

and he apparently doesn't want them

to believe something they may hear elsewhere.

It appears as if Lemek is actually boasting of his act.

If, indeed, he is boasting, this is the first case of it in Scripture.

Lemek's proclamation is of his own doing, not YAHWEH's.

He declares he has killed someone, supposedly in self-defense.

Gen. 4:25 And the human being knew intimately again

his woman *herself* **nx**.

And she gave birth to a son.

And she called his name *itself* **nx** Shet,

"Because The Elohim has established for me

another seed instead of Hebel

because he was murdered by Kayin."

The significance of this verse

lies in the recognition that Hebel is dead

and Kayin has left in shame,

leaving no "undefiled" offspring

to the first two human beings.

Now they have another son - a "seed"

(a term specifically used to refer to Shet).

From him will come The Messiah,

also known as The Seed of Woman

referred to previously in the encounter with The Shining One.

Of interest is the naming of this child.

It is Chavvah who names him, not "Adam".

Once again the reference to the first human being

is left in those terms, not as his name.

Shet means established; appointed.
(This is traditionally "Seth".)

Unseen in the Hebrew is a very interesting word play.
shem / shet / shat - name / Shet / established.

Gen. 4:26 And Shet, to him also a son was born.
And he called his name itself Enosh **נח**.

At that time they proclaimed defilement
upon the Name of **YAHWEH**.

Enosh means mortal, finite.
It's of interest to see this name
established in this particular verse.
The Hebrew declares that from this point in history
people proclaimed defilement upon the Name of **YAHWEH**.

To defile His Name is certain to result
in the end of one's life.
Mortality becomes a reality.

The traditional translation of this verse
is not faithful to the Hebrew.
The Hebrew text does not say,
"they began to call upon the Name of **YAHWEH**.",
as if in an honorable way.

The term used, **chalal**, means to bore, to pierce,
to wound; to defile.
Think about the connection to The Messiah
made by such concepts.

This marks a very significant point
in the history of the creation
as is seen in what follows.
The text now moves us quite directly
to the flood of Noah
in which all those who disrespected **YAHWEH**
were destroyed.

Chapter 5

Gen. 5:1 This is the book
of the generations of the human being
in the day of The Elohim's creating
of the human being.
He made him.
In the likeness of The Elohim He made he himself **נח**.

Gen. 5:2
Male and female He created.
And He blessed they themselves **נח**.
And He called their designation itself **נח**
'human being' in the day of their being created.

Generations means the record
of descendants **and** their history.

Most translations use "Adam" here.
However, that name cannot be applied
to both the man and the woman
that are identified in v.2.

This is the record of not merely "Adam",
but of the initial history of the human race.
Their own designation (label, title - but not "name")
is "human being".
If you use "adam" you pervert the text.

Beginning in the next verse
the use of the proper name, Adam,
even though it is properly translated
as "human being" simply helps us
to separate him from other human beings.

The one we call Adam was, in fact,
the father of Shet.

Gen. 5:3 And Adam lived thirty years
and one hundred years.
And he fathered a son in his own likeness,

in his own image.

And he called his name itself ~~nx~~ Shet.

This birth is to be very specially noted.
Kayin and Hebel are not mentioned,
even though they were the first offspring
of Adam and Chavvah.
The events involved in the death of Hebel
have "removed" both Kayin and Hebel
from these historical records.
This is **most important** and must be noted.

This chapter identifies a new record
that eventually leads to The Messiah
through the line of Shet.

Shet means to put, to establish.

The format here also becomes a pattern
for The Old Covenant records.
Throughout them are records of generations
that provide a link to the coming Messiah.
Yet there are many individuals that get left out.
And many times the "firstborn" (Kayin)
is replaced by one who comes after him.

This identifies how crucial it is to **study** Scripture,
and not merely "read" it.
It reveals how the **context** becomes a critical element
in understanding the events.
Taken out of context one cannot properly understand
what is intended by the text.

Take note that of this child it is stated
that he was made
in **the likeness of Adam, and in his image.**
This repeats the identical terms used
in the creation of Adam himself
- **except** that Adam was created
in the **image and likeness of The Elohim**
- **without offense.**

Shet is "created" in the image and likeness of Adam
- **after he offended.**
Shet is therefore **"born with an offense nature".**

Both of his parents had offended.
Shet could not escape "being born in offense".

THIS is the true meaning of 'original sin'.
It means being endowed with an "offense nature",
which is now identified as our "human nature".

Only by means of a supernatural **re-birth**
can one be restored to
the likeness and image of The Elohim.

When that happens one receives the "new nature",
which is actually **The Divine Nature.**
This "Divine Nature"
is the indwelling presence of **YAHWEH.**

It is **incorrectly** taught as being "The Holy Spirit".
This is **not** a "third person of the trinity",
but it is, instead,
the very nature of YAHWEH Himself.

**This is one of the most
misunderstood concepts in all of Scripture.**

Gen. 5:4 And the days of Adam
after fathering Shet himself ~~nx~~
were eight hundred years.

And he fathered sons and daughters.

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

Note that none of the other
sons and daughters of Adam are mentioned.
One must assume over that period of time
there were indeed many of them.
This holds true for each

of the persons noted in this record.

There's a pattern that will be seen
in the following verses that follows this one.
Pay specific attention to the last line
- "And he died."
This is the result of his having obtained
an "offense nature".
Death is the consequence.
It plays a critical role in this history.

Gen. 5:6 And Shet lived five years
and one hundred years.

And he fathered Enosh *himself* **נח**.
Enosh means mortal.

Gen. 5:7 And Shet lived
after he fathered Enosh *himself* **נח**
seven years and eight hundred years.

And he fathered sons and daughters.

Gen. 5:8 And all the days Shet lived
were twelve years and nine hundred years.
And he died.

Shet died, as did Adam.
Every person born after Adam and Chavvah **must die**
because they are under the condemnation of death
given to Adam and Chavvah because of their offense.
All of their offspring **INHERIT the corrupt human nature.**

There is a principle in Scripture
that like begets like - of the same kind.
**The offspring of Adam and Chavvah
could not exist without the death penalty
dominating their lives because of the sin (offense)
of both Adam and Chavvah.**

All of "the seed of Adam"
was still in his loins at the time of his offense.
All his offspring were thereby
condemned along with him.

**THIS is how "original sin" was conveyed.
It is not by one's own actions.
It was a universal condemnation
created by the offense of Adam and Chavvah.**

Gen. 5:9 And Enosh lived ninety years.

And he fathered Kenan *himself* **נח**.
Kenan means nest, fixed dwelling.

Gen. 5:10 And Enosh lived
after he fathered Kenan *himself* **נח**
fifteen years and eight hundred years.

And he fathered sons and daughters.

Gen. 5:11 And all the days of Enosh
were five years and nine hundred years.
And he died.

Gen. 5:12 And Kenan lived seventy years.

And he fathered Mahalal'el *himself* **נח**.
Mahalal'el means praise of El.

Gen. 5:13 And Kenan lived
after he fathered Mahalal'el *himself* **נח**
forty years and eight hundred years.

And he fathered sons and daughters.

Gen. 5:14 And all the days of Kenan
were ten years and nine hundred years.
And he died.

Gen. 5:15 And Mahalal'el lived sixty five years.

And he fathered Yered *himself* **נח**.
Yered means descent, to go down.

Gen. 5:16 And Mahalal'el lived after he fathered Yered
thirty years and eight hundred years.
And he fathered sons and daughters.

Gen. 5:17 And all the days of Mahalal'el
were ninety five years and eight hundred years.
And he died.

Gen. 5:18 And Yered lived sixty two years
and one hundred years.

And he fathered Hanok *himself nx*.

Hanok (Traditionally, Enoch)

means disciplined, initiated or taught.

He is the seventh male noted in the lineage of Adam.

Gen. 5:19 And Yered lived
after he fathered Hanok *himself nx* eight hundred years.

And he fathered sons and daughters.

Gen. 5:20 And all the days of Yered
were sixty two years and nine hundred years.

And he died.

Gen. 5:21 And Hanok lived sixty five years.

And he fathered Metushelah *himself nx*.

Metushelah means man of the spear, or missile of attack.

(Traditionally this is Methuselah.)

Gen. 5:22 And Hanok himself

walked with The Elohim *Himself nx*

after he fathered Metushelah *himself nx*

three hundred years.

And he fathered sons and daughters.

Gen. 5:23 And all the days of Hanok
were sixty five years and three hundred years.

Gen. 5:24 And Hanok himself walked

with The Elohim *Himself nx*.

Then he existed no more

because *he himself nx* was taken by The Elohim.

This introduces a totally new experience

into the history of the offspring of human beings.

Hanok was different.

He himself

(the verb is reflexive and intensive,

giving it great significance)

walked with The Elohim Himself!

Note that this is repeated twice.

This certainly suggests he had
a very close personal relationship with The Elohim,
much the same as what the first human being
experienced in the garden in Eden
yet under the influence of an offense.

His life span is far shorter than the others in this list.

**It appears that he alone in this list of people
did not die like the others.**

We note this because there is no statement
like there is with the rest, "And he died."

We do not know what took place.
We are left with mere speculation.
But the text does state that he himself
walked with The Elohim,
which it says of no other in this list.

It also states The Elohim took him
at the age of 365.

This number may be seen
as some type of "sign",
given the length of a year
as we know it after the flood.

He is "taken" prior to the judgment
that comes upon the world.
That's all we know.

Note: Hanok and Eliyah
are the only two men in Scripture
who were taken by **YAHWEH**, The Elohim,
from earth as mortal men,
who did not die a natural death.

Are they to be the two witnesses in Revelation?

Gen. 5:25 And Metushelah lived

eighty seven years and one hundred years.
And he fathered Lemek.

Lemek means - uncertain; strong youth; rest; teaching

Gen. 5:26 And Metushelah lived
after he fathered Lemek himself **נח**
eighty two years and seven hundred years.
And he fathered sons and daughters.
Gen. 5:27 And all the days of Metushelah
were sixty nine years and nine hundred years.
And he died.

The longest living man recorded in scripture!

Gen. 5:28 And Lemek lived eighty two years
and one hundred years.
And he fathered a son.

Gen. 5:29 And he called his name itself **נח** Noah saying,
"This one will relieve us from our work
and from the pain of our hands because of the soil
which **YAHWEH** has bitterly cursed."

Note the transition in the dialogue.

Noah means relief, consolation.

*The root from which it comes means rest,
and relief is similar to rest.*

*It's highly unlikely they had any clue
as to how that "relief" would come.*

*Not only were they relieved,
their toil was ended, totally.*

*The soil is under a bitter curse by **YAHWEH**
because of the rejection of His ways by human beings,
the real subject of this list of generations.*

*Note the reiteration of pain and effort
from the Garden of Eden, continuing the theme.*

Gen. 5:30 And Lemek lived
after he fathered Noah himself **נח**
ninety five years and five hundred years.
And he fathered sons and daughters.
Gen. 5:31 And all the days of Lemek
were seventy seven years and seven hundred years.
And he died.

*It's interesting to note the similarity
between the offspring of Kayin
who was banished from the face of **YAHWEH**,
including the first Lemek mentioned in Scripture.
His vengeance was established as seventy times seven.*

*Now we have this Lemek who lives 777 years.
YAHWEH does nothing without a purpose.*

*Also note the similarity of the other names
noted in Kayin's offspring.
The challenge for us is to try to comprehend
the significance of these things.*

*Like all the others, except Hanok, Lemek died.
And his death is connected
not only to the curse upon the soil
but also, by death, to the offense of Chavvah and Adam.*

Seven is the number of completion or fulness in Scripture.

Gen. 5:32 And Noah was five hundred years old.
And Noah fathered
Shem himself **נח**,
Ham, himself **נח**,
and Yepheth himself **נח**.

*Shem means a designation of individuality,
character and authority; a name; fame.
Ham means hot.*

Yepheth means expansion.

*Shem, when not used as a personal name,
means the same thing as above.
But for the Hebrew it also carries the understanding
of representing one's own unique character.
It does **not**, as is so frequently taught,*

simply mean "name".

We also note yet another shift in the dialog.
The births of Shem, Ham, and Yepheth
are not listed as the other births are.

First of all, there are three of them, not merely one,
through whom the blood line of Adam will continue
until the birth of The Messiah.

Second, they are listed in **reverse order** of their birth.
Yepheth was the oldest, and Shem the youngest.

On many occasions **YAHWEH**
reverses the normal birth order
as He guides us through His plan for redemption.
The first will be last, and the last will be first.
This principle of Scripture appears often.

YAHWEH's ways are not man's ways.

Chapter 6

Gen. 6:1 And it was as the human beings
brought defilement by increasing on the face of the soil.
And daughters were born to them.

Gen. 6:2 And the divine beings saw
the daughters *themselves* ~~nx~~ of the human beings,
that they themselves were beautiful.
And they took for themselves women,
any whom they chose.

**This event is among
the most important in Scripture**
because it reveals to us
some extremely important information
- **IF** one examines these words very carefully.

There are several things to note.
First - the term in v.1, **chalai**,
is the same one used in Gen. 4.26,
referring to defiling the Name of **YAHWEH**.
It does not mean "began".

A careful reading of the text suggests that
the increasing population caused defilement to the soil.
This is very easy to comprehend.
We simply need to look at our current world status.
Everything has been corrupted, defiled.

Now, as daughters were being born to the human beings
something very unique happened.
The "sons of The Elohim",
benai ha'elohim in Hebrew,
saw the daughters of human beings as beautiful.

**This term *benai ha'elohim*,
is only used in Scripture
to refer to a divinely created being.**

Adam was such a being prior to his offense.
The messengers (traditionally, 'angels') of **YAHWEH**
are included in this category as well.

These divine beings "took for themselves women"
from the daughters of human beings.
They took whomever they "chose"

Now this last term is quite interesting in itself.
BDB identifies this as related to **divine choice**.

Scripture records the "fall" (failure) of Lucifer
and one-third of the messengers in The Heaven.
They were cast out of The Heaven for their rebellion.
They were cast down to the earth.

These were in fact part of the **benai ha'elohim**.
It is this specific group that must be viewed
as the acting participants in this event.

They take the daughters of human beings for themselves.
They "father" children with them.

These offspring of the *benai ha'elohim* become **The Nephilim** (which means fallen ones), from whom the "giants" of the earth develop. These are the "mythological heroes" of ancient times - who actually became objects of worship for human beings.

Notice also that they did not take these women as "wives". That's plain foolishness. Divine beings **do not marry**. (Mark 12.25)

There is no concept of marriage yet given in Scripture. The only statement that is taken by many in this way is the instruction for a man to leave his parents and cling to his **woman**.

This defilement of the human race becomes the trigger for the deluge, The Flood of Noah. Read on.

Gen. 6:3 And **YAHWEH** said,
"My breath will not remain in a human being forever inasmuch as he exists as flesh.
Now his days will be one hundred and twenty years."

Note the use of **YAHWEH**, The Eternally Existing One, in contrast to the human being who will not exist forever.

The text does not say "My Spirit...".
The term is *ruach*. It means **breath or wind**.

What's being stated is simply that **YAHWEH** will bring an end to human beings at the end of 120 years
- the precise length of time it took Noah to build the protective building in which he and all the creatures of the earth were spared from The Flood.

The text reveals to us that lifespans were not limited to 120 years after the flood, so this is not a reference to lifespans.

Gen. 6:4 The Nephilim existed on earth in those days, and also after that, the divine beings who went in to the daughters of human beings. And they bore to these same ones the mighty ones of old, men of ***ha-shem***.

Nephilim means fallen ones, or cast out ones. These are the "fallen divine beings". They were large beings, "giants". The terms are interchangeable.

Please note very carefully that they existed on earth "in those days" **"and also after that"**. They came back **after** the flood of Noah.

These divine beings had sexual relations with the daughters of human beings. This is very difficult for us to conceive. However, consider the reports of "space aliens" who supposedly have had sexual relations with humans in our time.

Are these in fact the same beings, revealed once again?
This is very likely!

The offspring of these unions are "hybrids". (How many times have you been provided with **that term** in these days? Things are being prepared...)

They are part human, part "divine". And these hybrid beings existed as the powerful males, **not human beings however**, of ancient times. They are the "heroes" of folklore.

They are referred to as men of ***ha-shem*** - the name.

NOTE: Do you see this?
This is the very same term
being used by The "Jews" (Yisra'elites) today
to purportedly represent YAHWEH!
It's the "replacement"
for His proper personal and eternal Name
in their Scriptures and in their prayers!

He is called "Ha-Shem", or, "Adonai",
instead of using His ONLY proper personal Name,
YAHWEH!

If you grasp the significance of this
you recognize just how perverse this really is,
and how it is a direct violation
of what's called the Third Word.
(Traditionally, commandment.)
That "Word" speaks of taking/using
the name of **YAHWEH** in a disrespectful manner
(including replacing it with a false "name").

Gen. 6:5 And **YAHWEH** saw that abundant harm
of the human being was in the land,
and that every form of the contrivances of his heart
was only bad all the day.

ra - traditionally translated as evil or wickedness,
the term means "bad", in all its forms.
It comes from a root that means to break in pieces
or make something worthless - to do harm, damage.

We need to re-think our concepts
of "evil" and "wickedness".
To help us do this the use of "harm"
or "harmfulness" is helpful.

We need to recognize that **"evil"**
is actually anything that causes harm
or damage to others or to YAHWEH's creation
- even to His Word, His instructions to us.

It's not only the "really terrible stuff"
that fits this category.
It's **everything** that harms another.

What's given above, "great harm of the human being,"
is the literal sense of the Hebrew.
Their thinking was so corrupted
that every thought, every intent, every imagination
was focused on harm to someone or some thing.

In the next verses we see
YAHWEH's reaction to this reality.

Gen. 6:6 And **YAHWEH** regretted
that He had made the human being himself **nx**
upon the earth!
And it caused pain to His own heart!

Consider this - very carefully:
YAHWEH regretted
that He ever created human beings!
It caused pain to **YAHWEH's** 'heart'.

The term used for regretted
literally means to breathe hard, to sigh or groan.
The concept is that of sorrow or regret.

Having "personally" created the human being
YAHWEH is directly responsible to Himself
(if we can consider such a thing)
for creating them.

We might consider this to mean
He took it as "His fault" that He made them.
This caused Him to be grieved,
to feel pain, in His heart
- which to the Hebrew person
is the very center of one's being.
This is truly intense pain.
The ramifications are very far reaching.

Gen. 6:7 And **YAHWEH** said,
"I will wipe off the human beings themselves **nx**
whom I have created from upon the face of the soil,
from human being to living animals, to crawling beings,
even to the flying things of the skies,
because I regret that I have made them."

There are several things to note.

YAHWEH is literally going to wipe off
all that lives **on the face of the soil**.
That which was made from the soil itself,
He will now wipe off the face of the soil.
The imagery is extremely intense.

While many translate this as "blot out"
it more literally means to wipe, as in wiping clean.
And not only the human beings,
but all the living things will be affected.

While we may wonder how Noah avoids this
all we need to do is to realize
he and those with him
will not be upon the face of the soil as this happens.

YAHWEH's regret is restated,
giving two witnesses
to the truth of what He is saying.
It's a legal concept.
Two witnesses are required
for the death of a person for their offenses.

One may wonder why the other living creatures
were also to be wiped off the soil.
It may have to do with what we see later
in the worship of "idols"
made in the form of all the created things.
While there is no mention of it here
the likelihood that this was going on,
especially with the Nephilim in the land,
is extremely probable.

Gen. 6:8 But Noah attained favor in the eyes of **YAHWEH**.

Noah means rest, or peacefulness.
Noah was able to attain favor from **YAHWEH**,
and the reasons are only discovered
in the coming verses.

Also take note of the use of "in the eyes".
This is often translated as "in the sight of".
"eyes" is the correct term to use
if one is translating this literally.

This makes an important connection
to one of the most prominent themes of Scripture,
that of seeing or being seen.
It is the eyes that are involved in this.
Wherever it fits the context "eyes" will be used.

Gen. 6:9 These are the generations of Noah.

Noah was a just man.

He was without fault in his age.

The Elohim Himself **nx** walked with Noah.

Noah is seen by **YAHWEH** as special.
YAHWEH shows favor to him
like few others in Scripture.
This is based on the fact that Noah was "just",
he did what is right "in the eyes of **YAHWEH**."

This is what "righteousness" really means.
His actions, his whole lifestyle,
is in effect "justified" by this.
It's like saying "Noah was without offense."

The words in the text
are a bit difficult to translate accurately.
Some say "without blemish", some say "complete".
While those are close,
"without fault" is closer to the real meaning.

Also, there's a term that's sometimes
translated as "generations",

the same English word used
for his family structure in the first line.
Here the concept is that of "in his time".
The term literally means "a revolution of time".
Thus, it means the age in which he lived
- which was a pretty awful age
from the indications we have.

Now, the last portion of the verse in Hebrew is unusual.
It's arrangement does **not** suggest
that "Noah walked with The Elohim.",
but instead, given its arranged order in the text,
says that "**The Elohim *Himself* walked with Noah.**"

**This reversal of the typical order is very significant,
given the context.**

Noah, alone, is seen as just.
He alone has attained favor in the eyes of **YAHWEH**.
In the midst of an apparently extremely perverse culture
Noah stands out from all the rest.

It makes sense, then, to have the text state the reverse
of what we normally expect to find.
The Elohim walked with Noah
- because he was apparently the only one
The Elohim found worthy of His presence.
Even the emphasis of the **aleph-tau** in the text
points this direction.

Noah is placed in parallel
with Yob and Dani'el in Scripture
as ones in whom The Elohim found "justness".

Gen. 6:10 And Noah fathered three sons,
Shem *himself* nx,
Ham *himself* nx,
and Yepheth *himself* nx.

Gen. 6:11 And the earth was corrupted
before the face of The Elohim.
And the earth was filled with violence.
shachath means to decay,
to become spoiled or ruined; corrupted.

"Corruption" is used of a dead body.
In its state of corruption, decay, it is "defiled".
Although the word used for "defilement"
is not used here that is certainly
what is implied by the corruption.

Defilement is a primary theme of Scripture.
Nothing defiled is permitted to remain
in **YAHWEH's** presence.
Only that which is undefiled is allowed.

Noah is just.
He is undefiled.
He is therefore permitted to stand
before the face of The Elohim.

The earth is defiled by its corruption.
It's not localized corruption, it's total corruption.
The earth is filled with violence.

This should be a warning to us!
We are witnessing the exact same thing
in our own "age".

Gen. 6:12 And The Elohim saw the earth *itself* nx.
And behold!
It was corrupted because all flesh
had corrupted its own way *itself* nx upon the earth.

There's special emphasis here to call attention
to the extent of the corruption that had taken place.

"And behold!" is always emphatic
and always tells us to pay very careful attention.

All flesh - every form of living being
- had corrupted its own way upon the earth.

Even the animals had become perverted,
leading even to their destruction.

Gen. 6:13 And The Elohim said to Noah,
"Termination of all flesh is coming before My face
because the earth is filled with violence among their faces.
And behold!

I will cause them to be corrupted with the earth *itself* **nx**.

The Elohim, The Creator Himself,
now speaks directly to Noah.
He tells Him what is going to happen.

Notice the play on words
that's even evident in the English.

All flesh has corrupted the earth
so I'm going to corrupt them.
And, "before My face" vs "among their faces."
The English is awkward,
but it's important to see this context.

The primary theme of "face" needs to be kept before us.
It means being in one's presence.
The Hebrew "flavor"
is essential to **YAHWEH's** purposes.

All flesh and all the soil,
the entire earth itself,
is going to be corrupted, defiled.

And then it will be cleansed - undefiled.

Gen. 6:14 "Make yourself a container of *gofer* trees!
Make nesting places for **the container itself nx**
and cover **it itself nx** from within and from without
with a covering!

Special Note:

This verse is filled with very special meanings.
Please take time to think about this very seriously.
The terms used are extremely important,
both in terms of what's taking place
and in terms of its prophetic meaning.
(Noah is noted in Scripture as a prophet.)

Everything in the verse is in the imperative form,
making all these statements emphatic.

The terms have significant hidden meanings
that are connected to the rest of Scripture.
These meanings are only discovered
by studying the rest of Scripture.
What's before us is not only the actual facts
but also the symbolic meaning of those facts,
foreshadowing the future.

Noah is to make **a container**.
This is **NOT** a boat.
It's literally a box or chest.
It's thought that the word comes
from a Mitsraite (Egyptian) word used for a "coffin".

He's to make it of *gofer* trees.
This is an unknown species,
though it's thought to be cypress trees.

The reference to "tree" is crucial.
It is "upon" 'the tree' that Noah and his family
will be lifted up, like The Messiah,
bringing deliverance to them
from certain destruction,
again, like The Messiah.
It's a 'picture', a foreshadowing, of the torture stake.

Noah is to make "nesting places" inside.
A nesting place is a place of rest, comfort,
protection, and provision.

Future "nesting places" are being prepared
by the Risen Messiah in His Father's House
for those who are trusting in His deliverance.

This is the same imagery
involved in the wedding preparations
of the Hebrews later in history.

Noah is to cover the container
inside and out with a covering.
This concept involves a hidden message
that's only seen when you study the Hebrew words used.

There's another container in Scripture
with which we are all familiar.
The term used is the same one used here.
It's traditionally been called
"The Ark of The Covenant".

However, this is **not correct**.
Its proper designation is
"The Chest of The Testimony".

It is not an "ark", which implies some type of boat.
It is a container, a box or a chest.
And what was placed inside
is more properly called "The Testimony"
based on the Hebrew terms used.

That container was made of acacia wood, a tree.
This container is made of trees.
That container was covered
within and without with pure gold.
This one is also covered within and without.
Noah is to cover it
- from within, and from without,
with pitch (bitumen).

But what you don't see
is the meaning of the term "cover".
It is **kopher**.
(Note the word play with **gofer**.)

It's simple meaning is a cover.
But it's figurative meaning
is **a redemption price, a ransom**.

It's the same root as that used
for "covering one's offenses", **kaphar**,
by means of a sacrificial offering.
It means to make atonement.

Remember, the land is corrupted
by offenses and violence.
It is defiled!

An Offense defiles us!
The wood in this instance
is to be completely covered,
thereby covering its own "corruption",
and atoning for its "corruptness".

The torture stake was "covered"
with the blood of The Messiah.

As He was "lifted up",
so will Noah and his family be "lifted up"
- by the "cleansing flow",
there of The blood of The Messiah,
and here by the flood of waters,
all defilement will be eliminated.

The connection to The Messiah is unmistakable!
PRAISE YAHWEH!

Gen. 6:15 And this is how you are to make it itself **nx**.
Three hundred cubits is the length of the container,
fifty cubits its breadth and thirty cubits its height.
Gen. 6:16 Make a skylight for the container
and complete it to a cubit above.
And the entrance for the container place in its side.
Make it with lower, second, and third levels.

Gen. 6:17 And behold!

I Myself am bringing the flood waters themselves **nx**
over the land, destroying all flesh
in which exists a breath of life from under the skies.
All that is on the land will breathe out.

This verse brings the first use
of the intensive pronoun, "I Myself".
It's a very emphatic form.

It declares precisely
that this is the will of **YAHWEH** Himself.

He is bringing, in His own time, the flood waters.
He's preparing Noah for an event
that is yet to happen.
And He has now given him instructions
on what he is to do to prepare for it.

The flood waters will destroy all life
in which exists **a breath of life**.
The term used is **ruach**.

A different term is used to say "breathe out".
That term is normally translated as "die",
and that is indeed what it means,
but the connection to the breath of life is important.
The connection needs to be made
between these two terms,
yet most translations fail to do so.
All that is on the land will end up dead.
What's not on the land will not die.
This includes the living creatures in the sea.
They are not listed with the other things that will die,
nor is provision made for them within the container.

Gen. 6:18 And I am establishing My covenant itself **nx**
with you yourself **nx**.

And you are to go into the container,
you, and your sons,
and your woman, and your sons' women,
you yourself **nx**.

This is the first covenant in Scripture.
It's a covenant of promise,
just like the later covenant with Abraham will be.

YAHWEH is the One Who establishes it.
In the mind of a Hebrew it's an act already completed
simply because **YAHWEH's** Word
has been spoken concerning it.
It is guaranteed!

Notice the emphasis.
This is **My personal covenant**
- **with you personally (twice)**.
Specific, emphatic.

They are not to "come into the container".
YAHWEH is not standing inside inviting them in.
It hasn't been built yet.
They are to **go** into this container,
when it's completed,
and at the time **YAHWEH** indicates to them.

This is not a typical Scriptural covenant.
There's no "cutting the covenant" as is normally done.
This one requires no specific action on Noah's part.

This is a one sided covenant,
established by **YAHWEH Himself**.
It depends only upon **YAHWEH**.

We might consider it more properly to be a **promise**,
given in the form of a covenant, or contract,
which is backed by The Word of **YAHWEH** Himself.

Gen. 6:19 And from everything alive, from all flesh,
two from each you are to cause to come
into the container to keep alive, you yourself **nx**.
Male and female they are to be.
Gen. 6:20 From the flying things

according to their species,
and from the animals according to their species,
and from all crawling things of the land
according to their species,
two from each are to come to you in order to live.

Gen. 6:21 And you yourself nx,
take for yourself from all eatable things which are eaten
and gather it to yourself.
And it will be for you and for them for food.

Gen. 6:22 And Noah did according to everything
that was given as directions
to he himself nx by The Elohim.
Thus he did.

This closing verse reveals
that Noah followed faithfully
The Word of **YAHWEH**.
He did as he was instructed.

This is not insignificant
in the light of the "corruption of creation
and the violence" which exists all around him.
He's not acting "like one of the crowd."

In this he is an excellent example for us.
Our focus is to be on the things of **YAHWEH**,
things above, not on the things of the earth.
Noah did these things willingly,
with no compulsion on **YAHWEH's** part.

Chapter 7

Gen. 7:1 And **YAHWEH** said to Noah,
"Go, you yourself nx, and all your household,
into the container
because you yourself nx
I have seen as just before My face
within this very age!

The time has arrived.
YAHWEH directs Noah to enter the container.
Once again he is identified as "just"
before the face of **YAHWEH**.
The emphasis points to Noah alone
as a just person in this very age.

Gen. 7:2 From all the animals, the undefiled ones,
take to yourself seven, seven males and his female,
and from the defiled two, a male and his female,
Gen. 7:3 also from the flying things of the skies
seven, seven, male and female,
to live as seed upon the face of all the soil,

Much has been debated over the meaning of these verses.
However, there are things we simply don't know about this situation.
From appearances, and from later teachings in Scripture,
we sense that there is indeed an understanding
of defiled and undefiled in the mind of Noah.

The terms used here
are the same ones used later
for the "clean and unclean" animals
in their relation to the sacrifices
offered to **YAHWEH**.

While we don't know how,
it appears Noah understood these things.
Clean and unclean,
from the strictly Scriptural point of view
absolutely means defiled or undefiled.

We could greatly clarify the teachings of Scripture
by using these terms consistently
in every place where being or becoming defiled
is at the heart of the issue.

An attempt will be made in this work to do so,
thereby removing much misunderstanding about these matters.

Note the continuing repetition of seed, face, soil, etc.

These are extremely important themes of Scripture.
Gen. 7:4 because in seven more days
I Myself am causing rain upon the land,
forty days and forty nights.

And I will wipe all the substance *itself* **nx**
that I have made from off the face of the soil."
YAHWEH proclaims He is now ready to act.
He declares He will now
wipe off from the face of the soil
all of the "substance" He has made
- every last part of it.

He had already told Noah what's coming.
But we need to remember this new statement
comes after 120 years of preparation
working on this container.
It was a very long time from its first announcement.

YAHWEH tells Noah what to expect - precisely!
This is typical of **YAHWEH's** ways with His people.
He provides precise details and advance warning
so that those who are faithfully walking with Him
are not unaware of what He's doing (1Thess 5.4).

When The Messiah was revealed in Yerushalaim,
on what we refer to as Palm Sunday,
it was **seven days** before the Resurrection.

In the Book of Revelation
YAHWEH gives Yisra'el **seven years**,
warning that the final judgment is coming.
YAHWEH does not want us to be in darkness
concerning the things that are important to Him.

And just like in the days of Noah,
YAHWEH will cleanse the entire earth **of its corruption**,
this next time with FIRE!

Gen. 7:5 And Noah did according to everything
that **YAHWEH** had instructed him.

Instant action,
based on what **YAHWEH** spoke to him.
Noah precedes Abraham in this regard.
We forget.

His faith (trust) in **YAHWEH**
was every bit as great as that of Abraham.
He acted willingly, and faithfully
in response to **YAHWEH's** instruction.

tsavah means to enjoin, to charge; urge.
But it does **not** mean to "command/demand".
We **must** get this right!

Without the freedom to choose
there is no "faith",
there is no "belief",
there is no "trust".
There is only robotic obedience!

That was **never** part
of **YAHWEH's** plan for the human being.

Gen. 7:6 And Noah was six hundred years old.
And the flood waters existed upon the earth.

Gen. 7:7 And Noah went,
he himself **nx**, and his sons,
and his woman, and his sons' women,
into the container,
away from the face of the waters, the flood.

Gen. 7:8 From the undefiled animals
and from the animals which are defiled,
and from the flying things,
and from all that crawls upon the soil,
Gen. 7:9 two, two came to Noah, to the container,
male and female, exactly as The Elohim
had instructed Noah himself **nx**.

Gen. 7:10 And it was after the seven days.
And the waters of the flood existed upon the earth.

Gen. 7:11 In the year, the six hundredth year
according to Noah's life,
in the second month,
on the seventeenth day of the month,
on that very same day
all the springs of the deep burst open
and the floodgates of the skies were opened.

It's particularly interesting to note the precision
with which **YAHWEH** records the timing
of the events in this story.

This is the exact day Noah entered the container
and the flood began.
It establishes a chronology that's precise.
It allows us to connect this day
with other days that are also specific.

This also makes the 10th day of the second month
the precise day on which **YAHWEH** told Noah
the flood was about to happen (Gen 7.4)

There's a significance about this date
that is rather remarkable when compared to Passover.
The Passover Lamb was selected
on the 10th day of the first month,
it was killed on the 14th day of the first month,
and The Messiah was resurrected
on the 17th day of the first month.

In the case of Passover
it's identified as the first month of the year,
however, and not the second.

However, there was a special provision given
for a "Second Passover" in the Second Month.
Passover is all about deliverance from judgment.
The celebration of Passover was permitted
in the Second Month - **if you were defiled!**
And we know the whole earth was defiled!

Gen. 7:12 And the rain existed upon the land
forty days and forty nights.

Gen. 7:13 On the very same day Noah went in,
and Shem, and Ham, and Yepheth, sons of Noah,
and Noah's woman,
and the three women of Noah's sons,
they themselves **nx**, went into the container,

Gen. 7:14 they and all the living beings
according to their species,
and all the animals according to their species,
and all the crawling things that crawl upon the land
according to their species, and all the flying things
according to their species, all winged beings.

Gen. 7:15 And they went to Noah, into the container, two,
two from all the flesh in which exists the breath of life.

Gen. 7:16 And the ones going in,
male and female of all flesh,
went in just as The Elohim had instructed he himself **nx**.

And **YAHWEH** closed it up behind them.

Once again we see the direct action
of **YAHWEH**, The Elohim, Himself.
He gave the instructions.
Noah followed them.
Then He "personally" closed the container behind them.

Gen. 7:17 And the flood existed
forty days upon the earth.
And the waters increased.
And they lifted up the container itself **nx**.
And it was high above the earth.
Gen. 7:18 And the waters were mighty.

And they increased greatly upon the earth.
And the container moved upon the face of the waters.

Gen. 7:19 And the waters were mighty exceedingly,
exceedingly upon the land.
And they covered and all the mountains,
the high mountains which were under all the skies,
Gen. 7:20 fifteen cubits above them
were the mighty waters.
And they covered the mountains.

Gen. 7:21 And all flesh breathed out,
that *which was* moving upon the earth,
among flying things,
and among animals,
and among living beings,
and among all the swarming things
that crawl upon the ground,
and all the human beings.
Gen. 7:22 Everything in which
the breath of life was in their nostrils
among everything that was upon dry ground died.

Notice once again the use of "breath of life"
and "breathed out" (as the expression for 'expired'),
and then the use of died here in v.22.

Everything died that was on dry land.
But this leaves out the water creatures.
This is something that is often ignored
by scholars and Scripture teachers alike.

There is an apparent exception for the water creatures.
We don't know why this exception was granted.
We might speculate that it was because
they had not yet been corrupted
like the rest of the creatures.
But we really don't know this for sure.
What we do know is that death
is the result of an offense.

Gen. 7:23 And He wiped away all the substance *itself* נא
which was on the face of the soil,
from human being to living animal,
to crawling things, and to flying things of the skies.
And they were wiped away from the earth.

And only Noah remained
and that *itself* נא which was in the container.

Gen. 7:24 And the waters were mighty upon the earth
fifty and one hundred days.

It's astonishing to consider this event,
even from our distant position.
We have no comprehension what this was like.
Only Noah and his family
ever saw the results of this act.

And only **YAHWEH** Himself
understood the total extent of the devastation.

There's another similar event foretold in prophecy.
It will be different, however,
for it will include the creatures of the waters as well.

And next time it will be "fire"
(whatever that really signifies)
that will be used to undefile, purify, this earth.

There are those who claim stories such as these
within The Word of **YAHWEH** are "myths", "fables",
created to provide at least some way to understand our world.

**However, if this event did not happen
then YAHWEH is a liar,
and the entire rest of Scripture is worthless.**

No one who seeks to know the heart of **YAHWEH**
wants to (or should) believe a lie.

No one who is earnestly seeking Truth
wants to be given a bunch
of nonsensical stories, fables, myths, etc.

If you're seeking Truth then you want Truth.
If you are seeking a foundation for your life,
something to believe in,
you want The Truth
- not lies, theories, conjectures, and speculations.

Either **YAHWEH** speaks The Truth,
or He does not speak The Truth.
If He does not speak The Truth He lies.

His own word, Scripture,
proclaims that **YAHWEH** does not lie!
Indeed, He can not lie (Titus 1.2)
because it's contrary to His very essence, His nature.

The "Shining One" in The Garden is The Liar.

Chapter 8

Gen. 8:1 And The Elohim took note of Noah *himself* **nx**
and all the living beings themselves **nx**
and all the animals themselves **nx**,
they themselves **nx** that were in the container.

And The Elohim caused a wind to pass over the land.
And the waters decreased.

The term used for "take note of" is **zakar**.
It means to mark, to take note of.
With the use of four emphatic pronouns
this needs to be considered as most significant.
The Elohim did **not** "forget"
about Noah and His created beings.
YAHWEH does not forget about what He creates.
Thus, to translate this as "remembered" is misleading.

The wiping off of all life
from the face of the soil is now complete.
It's under these circumstances that **YAHWEH**
now takes special note
of every living thing within the container.

They are His "seed stock" for re-populating the land.

abar is the term used for "pass over".
In BDB it's primary meaning is "pass over".
In Strong's it is "cross over".
More significantly, the root for this word
is the same as the root for the word "Hebrew",
meaning one who "passed over or crossed over".
It is **eber**.

What's very important to recognize
is the concept of "pass over".
With all the word plays in the Hebrew text
this becomes an instant connection to The Passover
which is yet a great many years in the future.

Add to that the use of **ruach**.
The term means wind, breath.
It's used to refer to "the breath of man",
the 'wind' that flows in and out of a person.
In Hebrew thought this is their "nature" or essence.

Ruach is often **incorrectly** translated as 'spirit'.
This cannot be correct
because 'spirit' is a Greek term,
not a Hebrew term.

If you used its typical "translation" as 'spirit' here
you'd have The Elohim causing a 'spirit'
to pass over the land,
thereby causing the waters to decrease.

That's not how waters decrease.
But they most certainly do by means of a wind.
The Elohim is drying the land.

Gen. 8:2 And the springs of the deep
and the floodgates of the skies were shut.
And the rain from the skies was restrained.

Gen. 8:3 And the waters were turned back
from over the land,
going, even turning back.
And the waters were diminishing
from the end of fifty and a hundred days.

Gen. 8:4 And the container settled down
in the seventh month,
on the seventeenth day of the month,
upon the mountains of Ararat.
It you think in terms of **YAHWEH's** appointed times,
this day would fall during the Feast of Sukkot (Tabernacles)
- temporary dwelling places.

Gen. 8:5 And the waters were going
and were diminishing
until the tenth month.
In the tenth *month*, on the first day of the month,
the tops of the mountains were seen.

ra'ah is the word translated as 'seen'.
This is the proper translation of the term.
It means "to see".
It's among the most important words of Scripture.
It's used extensively.

However, it's often translated with other terms,
including "appeared".
That's a common reference in this verse,
and it does carry a similar connotation.
But this term is also used in many passages
where **YAHWEH** or one of His messengers
"is seen" by (appears to) someone.

A more consistent use of "seen" is important.
It maintains the key linkage provided in the text
to the concept of seeing,
whether it is **YAHWEH** Who is seeing,
or Who is seen by another, or it is what we "see".

The implications of "seeing" are many
- perception, recognition, contemplation, observation, etc.
These are all considered (seen)
to be different forms of "seeing".
Even The Old Covenant Prophets
at one time were called **seers**,
ones who see.

Gen. 8:6 And it was after the end of forty days.
And Noah opened the skylight *itself* **nx**
of the container which he had made.
Gen. 8:7 And he sent out the raven *itself* **nx**.
And it went out, going out and returning,
until the waters had dried up from over the land.

Gen. 8:8 And he sent out the dove *itself* **nx**
from he *himself* **nx**
to see if the waters were diminished
from over the face of the soil.

The raven, being carnivorous, would indicate
if the land was contaminated with decaying matter.
It went back and forth until the waters had diminished
because it did not find food.
Noah knew by this that it was not yet
time to leave the container.

Then he sent the dove,
which does not eat flesh,
to see if it would find food for itself.

Also note the subtle shift from "the land" in v. 7
to "the soil" in v. 8,
along with the use of "face" once more.

Gen. 8:9 But the dove did not find a resting place
for the sole of her foot.
And she came back to him, to the container,

because the water was over the face of all the land.
And he put out his hand.
And he took her.
And he caused her to come in,
she herself nx, to himself,
into the container.

Observe the personalized action here,
specifically emphasized in the text.
Noah personally sent her out
and personally took her back inside
- to himself.
He apparently had developed
a close relationship with this dove.
Was she a "pet"?

Gen. 8:10 And he waited until seven days later.
And again he sent out the dove itself nx
from the container.

Gen. 8:11 And the dove came to him
at the time of the evening.
And behold!
An olive leaf, freshly plucked off, was in her mouth.
And Noah knew that the waters had receded
from upon the land.

Gen. 8:12 And he waited seven more days after that.
And he sent out the dove itself nx.
But she did not return to him again any more.

Gen. 8:13 And it was in the six hundred and first year,
in the first month, on the first of the month.
The waters were dried up from over the land.
And Noah removed the covering itself nx of the container.
And he looked.
And behold!
The face of the soil was dry.
Gen. 8:14 And in the second month,
on the twenty seventh day of the month
the land was dried up.

Gen. 8:15 And The Elohim spoke to Noah saying,
Gen. 8:16 "Go out of the container, you yourself nx,
and your woman, and your sons,
and your sons' women, you yourself nx.

Gen. 8:17 All living things
which are with you yourself nx,
from among all flesh,
among flying things, among animals
and among all the crawling things
that crawl upon the ground,
bring them out, you yourself nx!
And they are to swarm upon the earth.
And they are to bear fruit.
And they are to increase upon the land."

Now we see The Elohim
direct Noah to bring out
all that has been in the container with him.
They are to fill the land, replenish it.

Note, this is only upon the land,
and not in the waters.
This has been specific
since the start of the flood.
What's in the waters
was apparently not affected by the flood.

Gen. 8:18 And Noah went out,
also his sons, also his woman, also his sons' women,
he himself nx.

Gen. 8:19 All the living animals, all the crawling things,
and all the flying things, all that moves upon the land
according to their families went out from the container.
Note the first use of the term "families" here.

These creatures had reproduced
during the time they were in the container.
They already had "families".
This is very noteworthy.
Because of the way most translations are done
this distinction is often missed.

Gen. 8:20 And Noah built a slaughter site to **YAHWEH**.
And he took from every undefiled animal
and from every undefiled flying thing.
And he caused an olah
to ascend upon the slaughter site.

The first thing Noah does when he comes out
is to build a slaughter site to **YAHWEH**.

This is the first slaughter site identified in Scripture.

It was not likely the first one built, however,
since Kayin and Hebel
presented portions to **YAHWEH** also,
and many believe that act
was the beginning of the "sacrificial system"
that was later developed in Yisra'el.

However, their offerings are identified
by the term *minchah*,
not by *'olah*, which is used here.

The traditional translations use 'altar'.
But what is an altar?
It's not merely a memorial structure.
An altar is a place of sacrifice,
literally a place of slaughter.
The animals are killed
and butchered right there
as they are prepared to be offered up.

For this reason we have chosen
to use "slaughter site"
to remind us that this
was a place where blood was shed,
which then served as a "covering"
for one's offenses.

That brings us to the terms used.
The first is *'alah*. It means to ascend.

The second is virtually identical
except for the vowel pointings. It is *'olah*.
'olah means a step, an ascent, that which goes up.

Olah is traditionally translated as "burnt offering".
But this idea comes from the practice
of burning the complete offering presented,
causing it to 'go up' in smoke.
This is not contained within the meaning of the word used.

In actual practice it's a consecration offering,
an offering of complete surrender.
It was used to make atonement for one's offenses.

In many ways it's unfortunate
that this has been taught as a burnt offering
because it represents far more.
Everything is consumed.
It represents committing everything to **YAHWEH**.

This leads to the next question.
What is an "offering"?
It is defined as an act of worship,
or as an act of telling another you will do something.
Clearly here it represents an act of worship.

This slaughter site and this "offering"
signify that Noah understood
there is no deliverance
without the shedding of blood.

Also, there is no true worship of **YAHWEH**
without this recognition.

We now face the question of how Noah
knew enough to take this action.
Scripture does not tell us.
We simply do not know
how Noah understood these things.

We can only assume **YAHWEH** taught them to him,
even prior to the flood.
Then the reference to the undefiled
and defiled animals would make sense.
Noah would understand the differences,
and their purposes in worship.

In this account we are not given this information.
It's simply not necessary for the telling of the story.
YAHWEH will provide more detail later.

Gen. 8:21 And **YAHWEH** smelled
the pleasing odor *itself* **nx**.
And **YAHWEH** said in His heart,
"I will not add the bitter curse again to the soil *itself* **nx**
on account of the human being,
because the formation of the heart of a human being
is harmful from his youth.
And I will not add any more
the striking of all living things *themselves* **nx**
as I have done.

YAHWEH smelled
the pleasing aroma of the sacrifice.
Why is it pleasing?
Because it represents total submission to **YAHWEH**
of everything offered up.

Such an offering touches
the very "heart" of **YAHWEH** Himself.
It comes as part of a sacrifice
- which involves the shedding of blood.

The blood acts as a covering
for the offense (its guilt).
That covering enables **YAHWEH**
to "pass over" the offense debt
owed to Him for our rebellion.
Since it is "covered" it is no longer "seen".
It is considered to be non-existent.

Implied by the text
is the importance of accountability before **YAHWEH**.

There are two very special "promises"
given in this one verse.
They both involve **YAHWEH's** decision,
and the promise to not duplicate (add to)
what's just been done.

He states He will not do these things "again".
His spoken Word is absolutely reliable!

Note, He does **not** remove
the existing curse on the soil.
He only promises not to add to it again
any additional cursing of it.
He also promises not to strike
all living things as He has just done.

This is most reassuring,
because it provides for the redemption
of at least a "remnant",
a portion, of all living things.

Gen. 8:22 As long as all the days of the earth,
seedtime and harvest, and cold and heat,
and winter and summer, and day and night
will not rest."

shabath - rest.
This is the very same term used
in relation to the seventh day of Creation.
These things will not "rest"
as long as there are still days of the earth left.
Yet there will come a time

when even those days will end.

Chapter 9

Gen. 9:1 And The Elohim blessed Noah himself **nx**
and his sons themselves **nx**.

And He said to them,

"Bear fruit and increase and fill the land itself **nx**.

This is similar to the earlier blessing
of Adam and Chavvah,
but it lacks the instruction to subdue the land.

Also, it does not include the women.
This is after the offense of Chavvah,
which drastically changed the role of the woman.
She is now subject to the dominion of her man.
You may not like this,
but it is **YAHWEH's** choice, not yours.

Gen. 9:2 And reverence of you and terror of you
will exist upon all living things of the land,
on all the flying things of the skies,
on all that crawls on the soil,
and on all the fish of the sea.
Into your hand they have been given.

There's new instruction given
concerning the relationship
between the human beings
and the other created beings.

The human is now granted authority,
and responsibility, over all of them,
this time including even the fish of the sea.

It needs to be noted that the hand represents
both one's authority and one's responsibility.
With the hand one cares for and/or directs
the lives within it's sphere of authority.

With this **gift** of authority,
given by **YAHWEH** Himself,
comes the institution of respect and terror
within the other created beings.
This also is a dramatic change from the initial blessing.

Gen. 9:3 Every crawling thing which itself has life
will exist as food for you just like the green plants.
I have given to you all of these selfsame things **nx**.

Even the diet for humans is now changed.
Instead of eating only from the soil,
which was under a bitter curse
involving heavy toil and pain,
they may now eat from the animals as well.
This is a major change.

With all living things
under the authority, and care, of humans
they will now be charged
with some additional responsibilities.
These new instructions most certainly
come from **YAHWEH's** response
to the previous corruption and violence
that covered the land.

We really do not comprehend
what all those things involved.
We simply do not have enough information
to help us do that.

That it was significant enough for **YAHWEH**
to change His instructions to the humans
is enough to tell us something major needed to be changed.

Gen. 9:4 However, flesh with breath,
its blood you are not to eat!

This is extremely important!
It's in the imperative mood.
It's a strong directive!
Further, it includes a term
that's absolutely essential to understand
if you're going to recognize what **YAHWEH** teaches
concerning one's "existence".

The term is **nephesh**.
It means a breathing creature
which has vitality in it.

It represents existence itself
as identified with the first human being.
The Elohim breathed into his nostrils
"the breath of life"...

It does **not** represent one's "soul",
which is a Greek corruption of a Hebrew concept.

Life itself is found within the blood.
Scripture declares that **the blood is the life**.
It is **precious** to **YAHWEH**.
Indeed, it's **sacred** to Him.

It is not to be eaten (consumed).
That includes drinking it,
as is done in many pagan ceremonies.

The following verses
lay out more instructions concerning the blood.

Gen. 9:5 And surely your blood itself **nx**
for your lives I will seek.
From the hand of every living being I will seek it.
And from the hand of a human being,
from the hand of every man's fellow man,
I will seek the life itself **nx** of the human being.

The emphasis in this verse is dramatic.
The concept of restatement for emphasis is clear.
This is a point **YAHWEH** does not want us to miss.

The Hebrew term for 'seek' is used for the first time.
It implies a diligent seeking.
It implies discovering what took place,
and then, holding one accountable for the blood.

It's very clear that **YAHWEH**
will not treat lightly the shedding of blood.
The entire balance of Scripture confirms this truth.
There are few things presented
that are so important to Him.

We can understand this better
if we take time to think about the concept
of substitutionary atonement, fulfilled in The Messiah.

As you go through life
there are many ways you could violate this instruction
to abstain from eating or taking the blood of another.

No matter who you are,
no matter where you live,
no matter how good your life has been,
you are at the very least responsible
for the shedding of the blood
of **YAHUSHUA** of Nazareth, The Messiah.

His precious blood was allowed to flow
in order to provide forgiveness,
covering, for your offense debt,
a substitutionary atonement
for every instruction and desire of **YAHWEH**
that you have violated.
If in no other way than this
you've violated this instruction
you are still guilty,
and you will still be required
to give an accounting to Him
for your contribution to the shedding
of The Messiah's precious blood.

Gen. 9:6 Whoever spills forth blood of a human being,
by a human being his blood is to be spilled forth,
because in the image of The Elohim was he made,
the human being himself **nx**.

This is very definitive.
YAHWEH leaves no room for doubt
as to what is to be done

when one human being spills forth
the blood of another human being.

His own blood is to be spilled forth.
He is to die!
(The life, the existence, is in the blood itself.)
And he is to die at the hand
of another human being.

No one is to allow the blood
of another human to be spilled forth
without acting to put to death
the one who did it.

Gen. 9:7 And you yourselves **nx**,
bear fruit and increase!
Swarm in the land and increase in it!"

Gen. 9:8 And The Elohim spoke to Noah
and to his sons,
to he himself **nx** saying,
Gen. 9:9 "And I Myself, behold!
I am establishing My covenant itself **nx**
with you yourselves **nx**
and with your seed itself **nx** after you,
Gen. 9:10 and with every living being itself **nx**
which is with you yourself **nx**,
of flying things, of animals,
and of every living thing of the land,
you yourselves **nx**,
among all that are going out of the container,
for the sake of every living thing of the land.

The powerful emphasis placed
in v. 9 and v. 10 is dramatic.
There are few other passages
in which this type of emphasis is placed,
and rightly so.

This is among the most important concepts in Scripture!
It's directly connected to the account of the flood.

All except eight people
have just been obliterated from the planet.
Now **YAHWEH** declares that He Himself
is "personally" establishing His own covenant
- it's done entirely by Him.

The term is **briyth** (ber-eet).
It means an agreement, treaty, or covenant.
It's almost always translated as "covenant" in the KJV Bible.

In reality, we should consider this as a **promise**,
not a "covenant".
Noah and his seed
are merely the recipients of this covenant.
And not only them, but also every living thing
on the entire earth after them receives it.

There is nothing required by them as part of this "covenant".
Therefore it is not really a "covenant".

It certainly is an agreement, a one-sided one.
That makes it a **promise**.

Since The Old Covenant, and all of Scripture,
deals with covenants as a major theme
an exception will be made here
to permit this to be called a covenant.
It's not technically correct, but it is well understood as such.

Most importantly,
it's guaranteed by YAHWEH Himself!
You simply cannot get anything better than this.

Gen. 9:11 And I am establishing My covenant itself **nx**
with you yourselves **nx**.
And I will not cut off all flesh again
with the waters of a flood.
And there will not exist again

a flood to destroy the earth."

The promises are made
guaranteeing that no flood will be used again
to destroy the whole land,
nor will all flesh be cut off
by means of a flood.

YAHWEH has spoken.
It will be done in this manner.
He never speaks
without performing what He says He will do.

karat is used here for the first time.
It means to cut off, cut down, or cut asunder.
It's the very same term used
in relation to The Messiah,
Who is Himself "cut off", destroyed,
by His own people.

Gen. 9:12 And The Elohim said,
"This is the sign of the covenant
which I Myself am giving between Me and you
and among all living beings
which are with you yourselves **nx**
for perpetual generations.

Gen. 9:13 My bow itself **nx** I have given in the cloud.
And it will exist for a sign of the covenant
between Me and the earth.

Gen. 9:14 And it will exist amidst My bringing
a cloud over the land.
And the bow will be seen in the cloud.

Gen. 9:15 And I will take note of My covenant itself **nx**
which is between Me and you
and every living being, with all flesh.

And there will not be any more
the waters of the flood to corrupt all flesh.
Gen. 9:16 And the bow will exist in the cloud.
And I will see it, taking note of the perpetual covenant
between The Elohim and every living being,
with all flesh which is upon the earth."

Gen. 9:17 And The Elohim said to Noah,
"This is the sign of the covenant
which I have established
between Me and all flesh which is on the earth."

We often miss the most important aspect of the bow.
Yes, it causes us to remember **YAHWEH's** promise,
as it should.
But it also is there to cause Him
to consider the promises involved.
He will take note of it every time the bow is seen!

Gen. 9:18 And the sons of Noah
going out of the container
were Shem and Ham and Yepheth.
And Ham himself was the forefather of Kena'an.

Kena'an means humiliated. (Canaan)
Ham is the source of the Kena'anites
that later are found in the area
Yisra'el conquers (humiliates).

Noah's sons are once again named,
in the same order in which they occurred previously,
with the youngest listed first and the eldest last.

Gen. 9:19 These three were the sons of Noah.
And from these *people* were dispersed over all the earth.

The concept of dispersion
runs throughout Scripture.
The reasons for it vary,
but the reality of it does not.

YAHWEH has His own approach
to getting people where He wants them.

Gen. 9:20 And Noah began, a man of the soil.

And he planted a vineyard.
Gen. 9:21 And he drank from the wine and was drunk.
And he uncovered himself in the midst of his tent.

This is a disconcerting event.
Having been seen by **YAHWEH**
as one who did what was right in His eyes,
Noah now makes a big error in judgment.

It's not evident in the text overtly.
The concept of uncovering himself
means he was naked.

It's also a Hebraism for having sexual activity.
It appears the full story has been edited.
This is particularly noted
through whom he ends up cursing.

Gen. 9:22 And Ham, the father of Kena'an,
saw the nakedness *itself* **תָּכַח** of his father.
And he declared it to his two brothers on the outside.

nagad is the term used for "declared".
This is a strong verb.
It's not used for casual things.
It presents Kena'an as virtually shouting,
exclaiming this to his brothers.

The sense of the text and it's context
suggest it was far more than an awkward casual glance.
Some even suggest he molested his own father.

However, it appears more likely
that it was actually Kena'an who did so.

Gen. 9:23 And Shem and Yepheth
took the garment *itself* **תָּכַח**.
And they put it on the shoulders of both of them.
And they walked backwards.

And they covered
the nakedness *itself* **תָּכַח** of their father.
But their faces were backward.

And the nakedness of their father they did not see.
The text reads literally as it's given here.
Apparently Ham had brought his father's garment
out of the tent with him.
Shem and Yepheth took this garment
back to their father in the manner described.
Their action was the appropriate way
to deal with their father's nakedness.

Gen. 9:24 And Noah awoke from his wine.
And he knew what *itself* **תָּכַח**
his young son had done to him.

The text is explicit.
Noah was keenly aware what had happened.
This, also, suggests it was more than "looking" at him,
otherwise why does it say "had done to him".

Also, the term for 'son' can also mean grandson.
Verse 25 suggests this is more likely.
The positioning of the **aleph-tau** sign **תָּכַח**
in this instance appears to apply to the whole phrase.
For this reason it's awkward to try to use
a reference to "selfsameness".
It does reflect the emphasis intended however.

Gen. 9:25 And he said, "Cursed is Kena'an.
A servant of servants he will be to his brothers."

Here it is Kena'an who is cursed by Noah, not Ham.
Is this due to a mis-translation of the original text?
Was it perhaps Kena'an
who was guilty all along, and not Ham?

If that's what really happened
then the cursing of Kena'an makes sense.
Otherwise, it does not.

It's a principle of Scripture
that a child is not responsible for a parent's offenses,
nor is a parent responsible for a child's offenses.
Each one is responsible for their own offenses.

Since this is consistent throughout Scripture
it makes little sense to have Kena'an cursed by Noah
if he was not the guilty party.

And Kena'an is the youngest of Ham's children,
not his firstborn.
So why would he be singled out rather than Ham?

Gen. 9:26 And he said,
"Blessed be **YAHWEH**, The Elohim of Shem.
And let Kena'an be a slave for them.
Gen. 9:27 Let The Elohim expand Yepheth.
And let him dwell among the tents of Shem.
And let Kena'an be a slave to them."

Gen. 9:28 And Noah lived after the flood
three hundred years and fifty years.
Gen. 9:29 And all the days of Noah
were nine hundred years and fifty years.
And he died.

This, of itself, demonstrates
that lifespans were not restricted
to 120 years after the flood.
Noah lived for 350 years afterwards.
But like everyone else
he died as the result of the offense-nature.

Chapter 10

Gen. 10:1 And these are the generations
of the sons of Noah:

Shem, Ham, and Yepheth.
And sons were born to them after the flood.

The reverse birth order is restated.
But in the listing that follows the order is corrected.

Gen. 10:2 The sons of Yepheth:
Gomer, and Magog, and Madai, and Yavan, and Tubal,
and Meshek, and Tiras.

Yepheth means expansion.
Gomer means completion
Magog means covering; fear - uncertain.
Madai means sufficiency.
Yavan means effervescing one.
Tubal means brought back.
Meshek means to draw off.
Tiras means to distress.

Gen. 10:3 And the sons of Gomer:
Ashkenaz, and Riphath, and Togarmah.

Ashkenaz means a fire that spreads.
Riphath means slander; fault.
Togarmah means bone of sorrow - uncertain.

Gen. 10:4 And the sons of Yavan:
Elishah, and Tarshish, Kittim, and Dodanim.

Elishah means my El is deliverance.
Tarshish means he will shatter.
Kittim means my mark; crushers.
Dodanim means nipples - uncertain

Gen. 10:5 From these were separated into their lands
the regions of the nations,
each one according to its language
according to their families by their nations.

It's interesting to note
that the term for nations is **goyim**.

This later becomes the "generic" reference
for non-Hebrews.
It appears this is an improper use of the term,
since it applies to all nations,
in this case those separated as the offspring of Yepheth.

Gen. 10:6 And the sons of Ham:
Kush, Mitzraim, and, and Put, and Kena'an.
Ham means hot.

Kush means black, dark; terror.
Mitzraim means double straits. (This is Egypt.)
Put means afflicted.
Kena'an means humiliated.

Gen. 10:7 And the sons of Kush:
Seba, and Havilah, and Sabtah,
and Ra'mah, and Sabteka.
And the sons of Ra'mah:
Sheba and Dedan.

Seba means drunk.
Havilah means circular.
Sabhah means to encompass.
Ra'amah means thunder; trembling.
Sabteka means encompass the striking.
Sheba means seven; oath.
Dedan means their love.

Gen. 10:8 And Kush fathered Nimrod himself **nx**.
He was made profane,
existing as a mighty one in the land.

Nimrod means rebellion.
chalal means to bore or pierce, wound; to profane.
The combination of these two terms
within the context of these verses
suggests a very different translation
than the one that is normally given.

There are other sources
that add information concerning Nimrod,
also identifying him as one
who rebelled against **YAHWEH**,
and as a hunter of people lives.

As the founder of Babel,
where rebellion against **YAHWEH**
began after the flood,
we can even see a possible connection
with the Nephilim.
The same terminology is used of them.
From them came "the mighty men of old", "heroes".
This is exactly how Nimrod is characterized.

Gen. 10:9 He himself existed as a mighty hunter
against the face of **YAHWEH**.
Therefore it is said,
"Like Nimrod the mighty hunter
against the face of **YAHWEH**."

E. W. Bullinger in Appendix 28
of The Companion Bible
lists the sources that state
Nimrod rebelled against **YAHWEH**,
even shedding innocent blood.

He identifies that "before **YAHWEH**",
because of its specific textual arrangement,
actually means "against **YAHWEH**"
- literally, "toward the face of **YAHWEH**".

It does **not** say, "in the presence of...",
but sets it as a rebellion,
like shaking one's fist in the face of **YAHWEH**.

It's suggested that he was actually hunting the lives
of those who were faithful to **YAHWEH**
in order to establish himself
as the dominant leader of Babel
- and the rest of his kingdom.

Gen. 10:10 And the beginning of his dominion
was Babel, and Erech, and Akkad, and Calneh
in the land of Shin'ar.

Babel means confusion.
Erech means long, length.
Akkad means to strengthen; fortress.
Calneh - meaning uncertain.
Shin'ar means him who sleeps.

Gen. 10:11 From that land
he himself went out to Assyria
and built Nineveh itself **nx**, and Rehoboth Ir itself **nx**,

and Calah *itself* **תא**,

Assyria means to be straight.
Nineveh means offspring of ease.
Rehoboth means city of open spaces.
Calah means complete, mature.

Gen. 10:12 and Resen *itself* **תא**,
between Nineveh and Calah, the great city.
Resen means restraint, bridle.

Gen. 10:13 And Mitsraim fathered
the Ludim *themselves* **תא**,
and the Anamim *themselves* **תא**,
and the Lehabim *themselves* **תא**,
and the Naphtuhim *themselves* **תא**,

Ludim means firebrands.
Anamim means afflictions.
Lehabim means flames.
Naphtuhim means struggles, wrestlings.

Gen. 10:14 and the Pathrusim *themselves* **תא**,
and the Casluhim *themselves* **תא**,
from whom came the Philistim and the Caphtorim.
Pathrusim means morsels.
Casluhim means foolish ones - uncertain.
Philistim means overturners; sojourners - uncertain.
Kaphtorim means bindings.

Gen. 10:15 And Kena'an fathered Tzidon *himself* **תא**,
his firstborn, and Heth *himself* **תא**,
Tzidon means fishery.
Heth means terror.

Gen. 10:16 and the Yebusite *themselves* **תא**,
and the Amorite *themselves* **תא**,
and the Girgashite *themselves* **תא**,
Yebusite means trampled.
Amorite means a proclaimer.
Girgashite means stranger.

Gen. 10:17 and the Hivite *themselves* **תא**,
and the Arkite *themselves* **תא**,
and the Sinite *themselves* **תא**,
Hivite means a villager.
Arkite means gnawing.
Sinite means thorns.

Gen. 10:18 and the Arvadite *themselves* **תא**,
and the Tzemarite *themselves* **תא**,
and the Hamathite *themselves* **תא**.
Arvadite means fugitive, wanderer.
Tzemarite means wool; shaggy.
Hamathite means warmth; enclosure.

And afterward the families of the Kena'anites
were dispersed.
These emphatically identified groups
are all part of Ham's offspring, including Kena'an.
It's important to remember
the curse of Noah placed on "Kena'an",
even though Ham is identified as the one
who "saw his father's nakedness".

Gen. 10:19 And the border of the Kena'anites
was from Tzidon
as you go toward Gerar, as far as Azzah,
as you go toward Sedom and Amorah,
and Admah and Tzeboyim, as far as Lasha.
Gerar means to escape, drag.
Azzah means vehement, harsh. (This is Gaza of today.)
Sedom (Sodom) means scorched.
Amorah (Gomorra) means treat harshly.
Admah means earthly, ruddy.
Tzeboyim means gazelles.
Lasha means to break through.

Gen. 10:20 These are the sons of Ham
according to their families,
according to their languages,
in their lands,
in their nations.

Gen. 10:21 And Shem also fathered.

He is the forefather of all the children of Eber.

His brother, Yepheth, was the elder.

Eber means one who crosses over (passes over).

He is the father of Abram.

His name, Eber, is the foundation
for the term 'Hebrew' (Eberim),
which also means he who crosses over.

Here we're told that Yepheth was the elder.
This has been identified before in the notes,
but not in the text.

It's being made clear that Shem
has replaced his oldest brother
in regard to the birthright,
the first position of authority in the family.

By way of reminder:

Shem means designation, name; renown, fame.

Eber means one who crosses over.

Yepheth means expansion.

Gen. 10:22 The sons of Shem:

Elam, and Asshur, and Arpakshad, and Lud, and Aram.

Elam means hidden, distant.

Asshur means straight step.

Arpakshad means spread out - uncertain.

Lud means firebrand; dry, thirsty.

Aram means high, exalted.

Gen. 10:23 And the sons of Aram:

Uts, and Hul, and Gether, and Mash.

Aram is the youngest, but the first listed.

Uts means counsel, advice.

Hul means dance, whirl, twist.

Gether means wine press - uncertain.

Mash means burden; drawn out.

Gen. 10:24 And Arpakshad fathered Shelah himself **נא**,

and Shelah fathered Eber himself **נא**.

Arpakshad is the third in the birth order.

Elam, Asshur, and Lud

are not listed here with their offspring.

The history moves to Eber.

As the founder of the Hebrews

he becomes the focus and sets the stage

for the next portion of the history of The Hebrews.

Shelah means to send away.

Gen. 10:25 And to Eber were born two sons.

The name of one was Peleg

for in his days the earth was split.

And his brother's name was Yoktan.

Peleg means earthquake,

from a root that means to split.

Apparently there was a significant earthquake
near the time of his birth.

The second part of this verse belongs in verse 26.

Gen. 10:26 And Yoktan fathered Almodad himself **נא**,

and Sheleph himself **נא**,

and Hatzarmaveth himself **נא**,

and Yerah himself **נא**,

Yoktan means diminished, made little.

Almodad means desolate - uncertain.

Sheleph means extract, draw out.

Hatzarmaveth means village of death.

Yerah means month, moon.

Gen. 10:27 and Hadoram himself **נא**,

and Uzal himself **נא**,

and Diklah himself **נא**,

Hadoram means honor - uncertain.

Uzal means desired, of El?

Diklah means crushed.

Gen. 10:28 and Obal himself **נא**,

and Abima'el himself **נא**,

and Sheba himself **נא**,

Obal means cover with a cloud - uncertain.

Abima'el means El is my father.

Sheba means oath, or seven.

To "seven oneself" was to swear an oath.

Gen. 10:29 and Ophir himself **נא**,

and Havilah *himself* **תא**,
and Yobab *himself* **תא**.

Ophir means fruitful - uncertain.
Havilah means circular.
Yobab means howler, cry out.

All these were sons of Yoktan.

Gen. 10:30 And their location was from Mesha
as you go toward Sephar, a mountain of the east.

Mesha means debt, burden.
Sephar means book, scroll.

Gen. 10:31 These were the sons of Shem,
according to their families,
according to their languages,
in their lands according to their nations.

Gen. 10:32 These were the families of the sons of Noah,
according to their generations, in their nations.
And from these the nations
were spread out on the land after the flood.

Chapter 11

Gen. 11:1 And all the land was of one language
and of one dialect.

This is the first time language
is specifically mentioned.
It calls attention to what follows
with the institution of multiple languages and dialects
after the Tower of Babel incident.

The text literally reads "one lip and one word".
This could mean one language and one aleph-bet,
or one language and one dialect.
The important implication is that everyone
could easily understand everyone else.

Gen. 11:2 And they were journeying eastward.
And they came to a valley in the land of Shin'ar.
And they settled down there.

It's of interest to note they were traveling eastward.
Going this direction frequently indicates
movement away from **YAHWEH** in Scripture.
Given the context this idea fits perfectly with the text.

Shin'ar is believed to be Babylonia by most,
but there are some who see a connection to China,
in the sense of "Sinar" (Sino).
Shin'ar - meaning uncertain.

Gen. 11:3 And they said one to another of them,
"Come now with bricks and we will fire them!"
And they had brick for stone.
And they had bitumen for mortar.

Traditional translations speak of making bricks,
but the language does not really
provide for that interpretation
except perhaps by inference.
It really says what is given above.

They decided to use bricks
and fire them to make them harder
for the purpose of building with them.
Fire-tempered bricks
are much harder than sun-dried ones.

Gen. 11:4 And they said,
"Come now!
We'll build for us a city and a tower
and its top amongst the skies.
And we'll make a name for ourselves
lest we be scattered over the face of the whole earth."

There's some disagreement
with the translation and its interpretation.
Various Bible scholars
have debated the issue for many years.

Some include the idea that this tower
was actually a "temple" of sorts,
built to worship the host of heaven, the Zodiac.

This is based upon archaeological finds

in the area of Babylon,
including the base for this tower.
Among the ruins artifacts have been discovered
that indicate this tower was, first, not that tall,
and second, was a place where the host of heaven
was indeed worshipped.

Thus, this first tower becomes identified
as the first place (after the flood at least)
where worship of the host of heaven
was established as a practice
of the people who lived there.

Gen. 11:5 And **YAHWEH** descended
to see the city itself **נח**
and the tower itself **נח** which the children
of the human beings had built.

YAHWEH descended!
He came down from His abode in The Heaven
to see this very city and this very tower.

It's the work of the hands of "the sons of men", humans.
This is an interesting phrase, **benei ha'adam**.
It has a connection to the **benai ha'elohim**
(literally "sons of the gods")
that took human women for themselves
and mated with them.
That led to the flood of Noah.

Now we have the **benei ha'adam**
building a tower and a city
to "make a name for themselves".

These humans are in effect
worshipping the works of their own hands
- which is idolatry!
They built this to "make a name" for themselves
- become self important.

This is the first indication
of **YAHWEH** visiting the earth after the flood.
He was in the garden with Adam and Chavvah,
but has not been identified
as being on the earth since then.
This calls for our very special attention.

Gen. 11:6 And **YAHWEH** said, "Behold!
The people are one.
And their language is one among all of them.
And this they are beginning to do.
And now nothing will be cut off from them,
nothing which they plan to do.

The term for one is **echad**.
It means one,
but is also widely used for the concept of unity.

The text could well read, "The people are united."
YAHWEH indicates that when working in unity
there is virtually nothing that they might plan to do
that they will not be able to accomplish.

Thus the idea of unity gives us a very powerful insight
into the "unity" of The Elohim and His "divine beings".

Gen. 11:7 Come now!
We will descend.
And there We will mix up their language
so that they will not comprehend
one another's language."

The use of the plural "We"
is an identification of **YAHWEH** and someone else.
We do not know who else was present,
but might consider it to be the divine beings,
or **YAHUSHUA**, The Messiah,
as has been considered previously
where this language is used in the text.

Note that **YAHWEH** has apparently returned to The Heaven,
because He now says, "We will descend...",
implying that He is not on the earth when He says this.

He further identifies that "there", in that very place,
"we will mix up their language."
By doing so they will no longer be able
to "listen attentively" to one another (literally).
This means they won't be able
to comprehend what another is saying.

Also note that the term "language" is used twice.
Many translations use two different terms.
However, this provides a double witness
that it is their languages that will be mixed up,
not simply their dialects.
They will end up with different languages,
making it very difficult to communicate,
and this will destroy their unity.

Gen. 11:8 And **YAHWEH** dispersed they themselves **nx**
from that place over the face of the whole earth.
And they quit building the city.

Once again we see a reference to dispersion
(diaspora in the Septuagint).
This is another recurring theme in Scripture,
and a very important one.
When human beings fail to do
as **YAHWEH** instructs them to do
He often disperses them.

Gen. 11:9 Upon this being so,
its name was called Babel,
because in that place
YAHWEH mixed up the language of all the land.
And from that place **YAHWEH** dispersed them
over the face of all the earth.
Babel means confusion, to mix up.

Gen. 11:10 These are the generations of Shem.
Shem was a hundred years old.
And he fathered Arpakshad himself **nx**
two years after the flood.

Arpakshad - meaning unknown.

Gen. 11:11 And after he fathered Arpakshad
Shem lived five hundred years.
And he fathered sons and daughters.

Gen. 11:12 And Arpakshad lived thirty five years.
And he fathered Shelah himself **nx**.
Shelah means missile of attack, or one sent.

Gen. 11:13 And Arpakshad lived
after fathering Shelah himself **nx**
three years and four hundred years.
And he fathered sons and daughters.

Gen. 11:14 And Shelah lived thirty years.
And he fathered Eber himself **nx**.
Eber means one who passed over.
This name is the source of the Term 'Hebrew'.

Gen. 11:15 And Shelah lived
after fathering Eber himself **nx**
three years, and four hundred years.
And he fathered sons and daughters.

Gen. 11:16 And Eber lived thirty four years.
And he fathered Peleg himself **nx**.
Peleg means split, divided; earthquake.

Gen. 11:17 And Eber lived
after fathering Peleg himself **nx**,
thirty years and four hundred years.
And he fathered sons and daughters.

Gen. 11:18 And Peleg lived thirty years.
And fathered Re'u himself **nx**.
Re'u means friend, associate.

Gen. 11:19 And Peleg lived
after fathering Re'u himself **nx**,
nine years and two hundred years.

And he fathered sons and daughters.

Gen. 11:20 And Re'u lived thirty two years.

And he fathered Serug himself **נא**.

Serug means tendril, entwined.

Gen. 11:21 And Re'u lived

after fathering Serug himself **נא**

seven years and two hundred years.

And he fathered sons and daughters.

Gen. 11:22 And Serug lived thirty years.

And he fathered Nahor himself **נא**.

Nahor means snorter.

Gen. 11:23 And Serug lived

after fathering Nahor himself **נא**

two hundred years.

And he fathered sons and daughters.

Gen. 11:24 And Nahor lived twenty nine years.

And he fathered Terah himself **נא**.

Terah - meaning uncertain.

Gen. 11:25 And Nahor lived

after fathering Terah himself **נא**

nineteen years and one hundred years.

And he fathered sons and daughters.

Gen. 11:26 And Terah lived seventy years.

And he fathered Abram himself **נא**,

Nahor himself **נא**, and Haran himself **נא**.

Abram means exalted father.

Haran means mountaineer; their mountains.

Note the shift in the records.

We've now reached the first mention of Abram,

and it is his specific lineage

that now becomes central to the text.

There are some qualifying details inserted

to help establish the proper perspective for the next section.

Gen. 11:27 And these are the generations of Terah.

Terah fathered Abram himself **נא**, Nahor himself **נא**,

and Haran himself **נא**.

And Haran fathered Lot himself **נא**.

Lot means veiled, covering.

Gen. 11:28 And Haran died

in the presence of his father, Terah,

in the land of his birth,

in Ur of the Chaldeans.

This verse presents another first.

It tells us Haran died, but not in a normal manner.

The text literally says "over before the face" of his father.

This phrasing normally suggests "against", not in front of.

While we don't know exactly what took place

it appears he may have even been put to death

at his father's direction.

From this we know that he never left Ur.

Ur means flame or light.

Chaldeans means astrologers, wise men.

The Chaldeans are also known as The Kasdim.

Gen. 11:29 And Abram and Nahor

took for themselves wives.

The name of Abram's wife was Sarai,

and the name of Nahor's wife was Milkah,

the daughter of Haran.

He was the father of Milkah and the father of Yiskah.

In v. 31 the first references are made to a "bride".

That is the correct translation of the term,

rather than "daughter-in-law".

This is the first Scriptural reference to the concept.

Hence, from here on we can use the term "wife".

But we still do not have any information

on the concept of a "marriage" other than this.

Sarai means chief person; my princess.
Milkah means queen.
Yiskah means to watch, observant.

Gen. 11:30 And Sarai was sterile.
For her there was no child.

Gen. 11:31 And Terah took his son, Abram himself **תא**,
and Lot himself **תא**, son of Haran, his son's son,
and Sarai herself **תא**, his daughter-in-law,
wife of Abram.

And they went out with he himself **תא**
from Ur of the Chaldeans, going to the land of Kena'an.
And they went as far as Haran.
And they settled down in that place.

Gen. 11:32 And the days of Terah
were five years and two hundred years.
And Terah died at Haran.

Terah had set out to go to the land of Kena'an.
But he never made it that far.
Abram and Lot are close,
and it will be these two and their families
who enter that land.

We should also note the record
of the longevity of those listed above.
It's evident that they were not limited to 120 years,
as many have claimed happened after the flood,
and as a result of **YAHWEH's** specific words
concerning this time period.

Once again we have evidence that that period
related to the time left before the flood came,
time during which Noah prepared the container.

Chapter 12

Gen. 12:1 And **YAHWEH** said to Abram,
"You yourself, go from your land,
and from your kindred,
and from your father's house
to the land which I will cause you to see!
Gen. 12:2 And I will make of you a great nation.
And I will bless you.
And I will make your name great.
And you are to exist as a blessing!

Gen. 12:3 And blessed is he *who is* blessing you.
And treated with contempt is he *who is* cursing you.
And blessed by means of you
are all the families of the soil."

Abram is directed by **YAHWEH**
to leave his home, his family, and his father's house.
Everything after this is stated as an accomplished fact.
This is based on the concept
that **YAHWEH** does what He says.
It's already a reality in the Hebrew mind.

These things are **promises** to Abram.
They are, in effect, the **first promises** given to Abram.
1. I will bless you.
2. I will make your name great
(your authority and your character)
3. Whoever blesses you is blessed.
4. Whoever disrespects you is cursed.
5. By means of you all the families of the soil are blessed.

Note the use of the term "soil", instead of land or earth.
It is the soil from which the human being was taken.
Now, through Abram,
those human beings become blessed.

How does this happen? By faith!
By choosing the faith of Abram
we are enabled to receive
the promises **YAHWEH** makes to him.
We become "the seed of Abraham". (Rom. 9.6-9)

Gen. 12:4 And Abram went according to that which was spoken to him by **YAHWEH**.
And Lot went with he himself **נא**.

And Abram was five years and seventy years old at his going out from Haran.

Gen. 12:5 And Abram took Sarai herself **נא**, his wife and Lot himself **נא**, his brother's son, and all their possessions themselves **נא** which they possessed, and the lives themselves **נא** which they had produced in Haran.
And they went out, going toward the land of Kena'an.

And they went into the land of Kena'an.
Gen. 12:6 And Abram passed over into the land as far as the place of Shekem, as far as the oak tree of Moreh.

And the Kena'anites were in the land at that time.

The term for "passed over" is often translated as passed through. This is unfortunate.

Eber means one who crossed over. The term used has "passed over" as a primary meaning, and given all the Scripture references to "Passover" it seems most appropriate to use that language here, as Abram passes over, first into the land of Kena'an, and now over some of that land to Shekem.

Shekem means ridge, shoulder. Moreh is uncertain, perhaps meaning teacher, early rains, razor. That of teacher seems quite possible since that type of thing often took place under a tree in the community.

This comment identifies the existence of the Kena'anites in the land, meaning they already occupied it. These are the cursed offspring of Ham.

This is the same group **YAHWEH** will later instruct the Yisra'elites to destroy entirely.

Gen. 12:7 And **YAHWEH** was seen by Abram. And He said, "To your seed I am giving this land itself **נא**."

And he built there a slaughter site to **YAHWEH**, Who had been seen by him.

This is yet **another promise** to Abram. The "seed" is singular, not plural.

Paul makes the point that this "seed" is The Messiah Himself. (Gal 3.16)

This has very significant ramifications, for it means that one day The Messiah will be King over this specific land. It will be His land. **YAHWEH** has said so. That guarantees it will happen.

This is the first slaughter site Abram builds, and it's in the land of Kena'an, at Shekem. It is a place of sacrifice. It's a place where blood is spilled out and flesh offered up to **YAHWEH** - in thanksgiving.

The location is specific. It's the scene of future worship of **YAHWEH** in this land.

This also marks the first time **YAHWEH** "is seen" by Abram.

While this is traditionally translated as "appeared",
the verb literally means "to see".
Since this is a key concept in all of Scripture
the phrase "was seen" is used.

We don't know how **YAHWEH** was "seen" by Abram.
The text does not specify a physical seeing,
nor does it specify seeing in a vision.

And since no one is able
to see **YAHWEH's** face and live,
we must assume that something else took place here
- and in every other place
where this terminology is used.

There is a Hebraism using these terms
that means "he experienced",
in this case **YAHWEH**.
To experience means many things.
We'll have to trust **YAHWEH**
concerning what actually took place.

Gen. 12:8 And he proceeded from there
to the mountain on the east of Bet El.
And he stretched out his tent.
Bet El was toward the west
and Ai was toward the east.

And he built there a slaughter site to **YAHWEH**.
And he proclaimed the Name of **YAHWEH**.

Abram stretched out his tent.
This is the first reference to doing so.
It tells us he settled there.
His tent was his home.
This became his first "abiding place" in the land.

Second, he called out, or proclaimed,
the Name of **YAHWEH**.
This means to proclaim The Word of **YAHWEH**.

This makes an interesting connection to Noah,
who is referred to
as a proclaimer of righteousness (justice).

Abram declares his faith in **YAHWEH**
by both building a slaughter site to worship Him,
and by verbally bearing witness to Him.

This is also the first place
where references to both east and west
are included in the same verse.

When you plug in the meanings for the names
of the two places identified things get interesting.
In the center, between east and west,
is the slaughter site of **YAHWEH**.
It becomes a mediator, the one in between.

And it's between "the House of El"
and "a heap of ruins."
It's a foreshadowing
of The Messiah as our Mediator,
between The House of **YAHWEH**
and us, as the heap of ruins.

Bet El means House of El (God).
Bet is pronounced "bait".
Ai means heap of ruins.

Gen. 12:9 And Abram journeyed,
going and journeying toward The Negev.

The Negev is a specific area of the land.
It's often referred to as "the south"
because that's the part of the land it is in.

In Scriptural parlance,
if one were standing at the Temple in Jerusalem,
it is considered to be toward the right hand
- with one facing Eastward.

Gen. 12:10 And a famine existed in the land.
And Abram descended to Mitsraim to sojourn there
because the famine was heavy in the land.

This is the first famine mentioned in Scripture.
It causes Abram to descend,
go down, to Mitsraim (Egypt)
to stay temporarily until the famine passes.

Later Yitzhak and his family
will go to Mitsraim because of a famine.

There's nothing to indicate
YAHWEH told him to do this.
Therefore we must assume it was his own choice.
That makes this significant,
because it means
he was not relying fully on **YAHWEH**.

Even the use of the term "descended"
carries a negative connotation in this instance.

On several occasions
this same reference is made,
going **down** to Egypt.
In virtually every case
it meant trouble of some kind was involved.

Mitsraim is a son of Ham.
Ham's family line is cursed
because of the situation with Noah.
We tend to forget this connection,
yet it's important
in our understanding of Scriptural events.

Gen. 12:11 And it was when he
was close to entering Mitsraim.
And he said to Sarai, his wife,
"Behold now!

I know that you yourself **nx**
are a woman of beautiful appearance.

Gen. 12:12 And it will exist when the Mitsraites
see you yourself **nx** they also will say,
'This is his wife, she herself **nx**.'

And they will murder me myself **nx**.
But you yourself **nx** will live.

With the textual emphasis in place,
utilizing the concept of "self-ness",
we get a striking Hebraic sense in the English.
The word play, the sounds even,
actually come through at a perceptible level,
although not in the full sense.

We must notice that Abram is focused on himself!
This seems to affirm
that he's not depending totally on **YAHWEH**.
He's gone to Mitsraim
with no apparent direction from **YAHWEH**.

Now he's "covering his back side",
encouraging his wife to conceal the truth.
These are not the actions of one
who is depending 100% on **YAHWEH**.

Gen. 12:13 Say, please, that you are my sister **nx**
in order that it will be well with me on account of you.
And my life will live on account of you."

Gen. 12:14 And it was as Abram
was coming to Mitsraim.
And the Mitsraites saw the woman herself **nx**,
that she herself was exceedingly beautiful.

Gen. 12:15 And the chief people of Pharaoh saw her,
they themselves **nx**.
And they praised she herself **nx** to Pharaoh.
And they took the woman to Pharaoh's house.

Gen. 12:16 And for Abram it went well on account of her.
And to him existed flocks and herds, and male asses,

and male servants, and female servants,
and female asses, and camels.

Gen. 12:17 But **YAHWEH** laid a hand
upon Pharaoh *himself* **נא**
and great blows upon his household *itself* **נא**
on account of Sarai, Abram's wife.

Gen. 12:18 And Pharaoh called out to Abram.
And he said, "What is this you have done to me?
Why did you not reveal to me
that she herself is your wife?
Gen. 12:19 Why did you say, 'She herself is my sister'?
And I took her *herself* **נא** to myself for a wife.

And now, behold!
Here is your wife.
Take her and go!"

Gen. 12:20 And Pharaoh gave orders to his men.
And they sent away he *himself* **נא**
with his wife *herself* **נא**
and all that belonged to he *himself* **נא**.

Chapter 13

Gen. 13:1 And Abram went up
from Mitsraim to The Negev,
he himself and all that was his.
And Lot accompanied him.
Gen. 13:2 And Abram was very heavy
with livestock, with silver, and with gold.

Gen. 13:3 And he went on his journeys
from The Negev as far as Bet El,
as far as the place where his tent
had been at the beginning,
between Bet El and Ai,
Gen. 13:4 to the place of the slaughter site
which he had made there at the beginning.

And there Abram called out in the Name of **YAHWEH**.

After the events in Mitsraim
this symbolizes his return
to depending on **YAHWEH**.

Once again he proclaims, calls out,
in the Name of **YAHWEH**.
He is worshipping and witnessing.

His claim to the land of Kena'an is thus confirmed,
as is his faith in **YAHWEH**, by this second "witness".

Gen. 13:5 And also for Lot,
who was walking with Abram *himself* **נא**,
were flocks and herds and tents.
Gen. 13:6 And the land was not able to carry
they themselves **נא** settling down together
because their possessions were great.
And they were not able to settle down together.
Gen. 13:7 And there was contention between
the herdsmen of Abram's livestock
and the herdsmen of Lot's livestock.

And the Kena'anites and the Perizzites
were then dwelling in the land.
Now we have the first instance
of contention since the flood.
It's focused on the herds of Abram and Lot.

This gives the detail concerning why
they were not able to settle down together.

The mention of the Kena'anites and Perizzites
has two points of significance.
The Kena'anites have been mentioned before

as being in the land.
Now we also note that the Perizzites are there as well.

Why mention this
in the midst of this reference to contention?
If they can't get along with each other,
how are they going to get along
with those who already dwell there.
It's a point of weakness
that could lead to serious trouble with their neighbors.

Perizzite means village dwellers.

Gen. 13:8 And Abram said to Lot,
"Please! Let there be no contention
between you and me
and between my herdsmen and your herdsmen
because we men are kindred.
Gen. 13:9 Is not all the land before you?
Please, separate from me!
If to the left hand I will turn to the right,
and if to the right hand I will turn to the left."

Gen. 13:10 And Lot lifted up his eyes themselves **תָּא**.
And he saw the whole circle itself **תָּא** of The Yarden,
that all of it was well watered
before **YAHWEH** destroyed Sedom and Amorah,
like the garden of **YAHWEH**,
like the land of Mitsraim as you go toward Tzo'ar.

This indicates either
an editorial insertion into the text,
or that it was not written until after
Sedom and Amorah had been destroyed.

Yarden means descent, to go down.
Tzo'ar means little.

Gen. 13:11 And Lot chose all the circle of The Yarden
for he himself **תָּא**.
And Lot journeyed eastward.
And they separated one man from his kindred.
The terminology is interesting.
The "circle of The Yarden"
suggests all the surrounding territory.

Gen. 13:12 Abram settled in the land of Kena'an.
And Lot settled in the cities of the circle.
And his tent was at Sedom.

Gen. 13:13 Now the men of Sedom were evil,
even exceedingly offensive toward **YAHWEH**.
"Evil" is anything that hurts another.
"Sin" is an offense against **YAHWEH**.
Traditional translations don't give
a proper sense of these concepts.
Indeed, the words have become cliché's.

Gen. 13:14 And **YAHWEH** spoke to Abram
after Lot had separated from him.
"Now, lift up your eyes and look
from the place where you yourself **תָּא** are there,
northward, and southward,
and eastward, and westward.

Gen. 13:15 Indeed, all the land itself **תָּא**
which you yourself **תָּא** are seeing **תָּא**
I Myself **תָּא** am giving to you
and to your seed as far as eternity.
The emphases in this verse are very important.
They're missed in virtually all other English translations.

1. "from the place where you yourself are"
- everything he could see.
2. "all the land *itself*"
- this very land, and no other.
3. "which you yourself are seeing"
- no one else is there,

and the promise is to no one else
except to you and your seed.
4. "I Myself" am giving
- **YAHWEH's** direct action.
By His authority alone this is given.

Add to these add the concept of
"as far as forever".
The Hebrew word is **olam**.
It means indefinite duration;
that which is veiled from sight
(cannot be seen, and therefore cannot be known).
Literally this says
"as far as the unforeseeable, the unknown."

To the Hebrew mind anything beyond the horizon
was unknown and unknowable
- it could not be seen or touched.
We call it "eternity", or "forever".

Gen. 13:16 And I am establishing your seed *itself* **nx**
like the dust of the land,
so that if a man is able to count
the dust *itself* **nx** of the land
so also may your seed be counted.

This is yet another **promise** to Abram.
No conditions are imposed upon him
for this to happen.
All of the action belongs to **YAHWEH**.

The land was promised before this,
but now it is specifically identified
by what Abram can personally see.

The promise of blessings has been given before,
but now **YAHWEH** promises to establish his seed
so that it is as great in number
as the dust particles of the land.

And all of this is spoken to a man
whose wife is sterile.
He has not one child thus far.

Gen. 13:17 Rise up!
Walk on the land according to its length
and according to its width.
Indeed, to you I *Myself* **nx** am giving it!"

YAHWEH tells Abram to rise up
and to walk on the land.
Both are in the imperative tense.

He is to walk on its length and its width.
Why is this aspect important?
Because it is the ancient means
of "staking his claim" to the land.
He is claiming the **gift** that **YAHWEH** is giving
to him and to his seed.
This is a legal taking of possession
in relation to **YAHWEH**.

The actual physical possession
will not happen for a very long time,
but this is an extremely important symbolic act.

Once again **YAHWEH** states this is a **gift**,
a part of His promises to Abram
for his faithfulness in leaving Ur,
his native land, and his family,
and following the instructions
YAHWEH has given to him.
It's very easy to lose sight of this truth.

Gen. 13:18 And Abram moved his tent.
And he went and settled at the oaks of Mamre
which are in Hebron.
And there he built a slaughter site to **YAHWEH**.
Once more Abram builds
a slaughter site to **YAHWEH**.

Mamre means bitterness.
Hebron means association.

Chapter 14

Gen. 14:1 And it was in the days of Amraphel,
king of Shin'ar, Aryok, king of Ellasar,
Kedorla'omer, king of Eylam, and Tid'al, king of Goyim.

Amraphel means powerful people - uncertain
Shin'ar means city of change - uncertain
Aryok means lion-like
Ellasar means - uncertain
Kedorla'omer means binding of the sheaf.
Eylam means hidden, distant.
Tid'al means - uncertain.
Goyim means people, tribes.

Gen. 14:2 They made war against Bera himself, **תא**
king of Sedom, Birsha himself, **תא** king of Amorah,
Shinab, king of Admah, Shem'eber, king of Tzeboyim,
and the king of Bela, that is Tzo'ar.

Note that only Sedom and Amorah
receive the emphasis here.

Bera means lightning - uncertain.
Sedom means scorched.
Birsha means moral wrong.
Amorah means treat harshly.
Shinab means father of change.
Admah means earthy, ruddy
Shem'eber means name of one who crosses - uncertain
Tzeboyim means gazelles; or, servants
Bela means consume, swallow.
Tzo'ar means little.

Gen. 14:3 All these joined together in the Valley of Siddim,
which is the salt sea.

Siddim means fields, open country.

Gen. 14:4 Twelve years they served

Kedorla'omer himself **תא**.

But in the thirteenth year they rebelled.

Gen. 14:5 And in the fourteenth year Kedorla'omer

and the kings that were with he himself **תא**

came and struck the Repha'im themselves **תא**

at Ashteroth Karnaim,

and the Zuzim themselves **תא** at Ham,

and the Emim themselves **תא** at Shaveh Kiriathaim,

Rephaim means giant.
Ashteroth Karnaim means Ashteroth of the double horns.
Zuzim means prominent, conspicuous.
Ham means hot.
Emim means terrors.
Shaveh Kiriathaim means plain of a double city.

We now encounter the Rephaim, the Zuzim, and The Emim.
This is the first mention of these groups.
Their locations are also given.

But just who are these people
and what's the significance of their being mentioned
in connection with the kings of the valley of Siddim?

Rephaim means giants,
sometimes referred to as the Titans.
The Rephaim are mentioned in several other passages.
We learn that the term should not really
be translated as giants, as it often is,
but should be left as the proper name of this group.

They were a part of the **Nephilim** of Genesis 6
who reappeared on earth after the flood of Noah,
and apparently only in the land of Kena'an.

They lived in Ashteroth Karnayim.
It means Ashteroth (Astarte) of the two horns,
peaks, or crescent moons.
Astarte was the Phoenician goddess
of love, fertility, and war.

The Zuzim were in Ham.
Zuzim means prominent or conspicuous.

They're also identified as "giants" (conspicuous),
and people were terrified of them.

The Emim were in Shaveh Kiriathaim.
Their name means fright, or terror.
They also, were "giants",
and instilled terror in their opponents.
With their identification
we have a third group of **Nephilim** identified.

Gen. 14:6 and the Horites **themselves** **נא**
in their mountain of Se'ir,
as far as El Paran which is by the wilderness.
Horites means cave-dwellers.
Se'ir meant rough, shaggy; goat.
El Paran means mighty ones of the wilderness.

Gen. 14:7 And they turned back.
And they came to En Mishpat, that is Kadesh.
And they struck all the country itself **נא** of the Amalekites,
and also the Amorites themselves, **נא**,
the ones dwelling in Hatzetzon Tamar.
En Mishpat means fountain (or eye) of judgment.
Kadesh means sanctuary, sacred, separated.
Amalekites means a people that licks up, troublemakers.
Amorite means prominence; sayers.
Hatzetzon Tamar means division or row of palm trees.

Gen. 14:8 And the king of Sedom,
and the king of Amorah,
and the king of Admah,
and the king of Tzeboyim,
and the king of Bela, which is Tzo'ar, went out.
And they themselves **נא** arranged for battle
in the Valley of Siddim
Gen. 14:9 with Kedorla'omer himself **נא**, king of Elam,
and Tid'al, king of Goyim,
and Amraphel, king of Shin'ar,
and Aryok, king of Ellasar,
four kings against the five themselves **נא**.

Gen. 14:10 And the Valley of Siddim had pits,
pits of bitumen.
And the kings of Sedom and Amorah fled.
And they fell there.
But the remaining ones fled to the mountains.
Gen. 14:11 And they took all the substance itself **נא**
of Sedom and Amorah, and all their food itself **נא**.
And they went away.

Gen. 14:12 They also took Lot himself **נא**
and his substance itself **נא**.
And they went away.
He was Abram's brother's son and he lived in Sedom.

Gen. 14:13 And one who had escaped came
and declared it to Abram, the Hebrew,
because he lived by the oak trees
of Mamre, the Amorite,
brother of Eshcol and brother of Aner.
And they were owners of a covenant with Abram.
Hebrew means a descendant of Eber, Eberite.
Eshcol means cluster.
Aner means sprout, youth.
This is also first time we encounter the term Hebrew.
Why does **YAHWEH** bring this concept
to our attention at this moment in the story?

Something of great significance is happening.
The Hebrew "kingdom", if you will,
is about to be established.

Abram is being identified as separate
from all the others in this story.
He does not belong to the "kings of the east".
He does not belong to the Kena'anite kings
of the Valley of Siddim.
And he does not belong to the people in Mamre.

He is a separate entity from all of them, a Hebrew.

Abram is living in Mamre,
a town named after its king, who is an Amorite.
This is the second place in which he settled
after entering the land.
It's the second place
he built a slaughter site to **YAHWEH**
in the land of Kena'an and proclaimed His Name.
And this place is the focus
of several important events in his life.

But he is still a "foreigner" in the land, a sojourner.
He's made a covenant with Mamre, Eshcol, and Aner.
He's living at peace with them.

Note: What you don't see in English translations
is the word for "owners".
It is **ba'al**.
It means lord, husband, owner or possessor.

This could just as easily be translated as
"Lords of a Covenant with Abram."

This is the first time this term appears in Scripture.
But it's certainly not the last.

Ba'al was the name of a pagan idol (no-god).

**The use of "Lord" in Scripture
is an extremely grievous error.
It allows a connection with this pagan "deity"
and ends up defiling the Name of YAHWEH.**

The Amorites were known for their strength in battles.
And although they're among the groups
that will latter become enemies of Yisra'el,
at this point they're in league with Abram
and he is living among them.

Surely they know his religious beliefs,
since he's built a slaughter site to **YAHWEH** among them.

We might consider that Abram
is "in the world, but not of it".
He is a living witness to **YAHWEH**
among the unbelievers of the land.
And he's apparently well respected by them.

Gen. 14:14 And Abram heard that his relative
had been taken captive.
And he caused to empty out
his trained men *themselves* **nx**,
those born of his household,
eighteen and three hundred.
And he pursued as far as Dan.

Dan means judge.

Gen. 14:15 And he separated himself and his servants
against them by night.
And he struck them.
And he pursued them as far as Hobah
which is on the left hand of Damascus.

Hobah means hiding place.

Damascus means sackcloth.

The left hand represents north in Scripture.

The compass points were all designated
in regard to one facing the rising sun - east.

Gen. 14:16 And he returned all the substance *itself* **nx**,
and also Lot *himself* **nx**, his relative.
And he returned the substance,
and also the women *themselves* **nx**,
and the people *themselves* **nx**.

This verse appears to be an edited portion of the text.
The duplication of the reference to the substance,
the reference to the women, as separate from the people,
and the implication that they were returned
to an unstated location
all point to a confused editing of the verse.

Gen. 14:17 And the king of Sedom
went out to meet him
after his return from striking Kedorla'omer himself **תא**
and the kings themselves **תא**
who were with he himself **תא**,
at the Valley of Shaveh,
which is The Valley of The Kings.
Shaveh means plain.

Gen. 14:18 And Malki-Tzedek, king of Shalem,
brought out bread and wine.
And he was a priest of The El Elyon.
Malki-Tzedek means king of what is right.
Shalem means peace, well-being.
El Elyon means Elevated Mighty One.
It is generally translated as The Most High God.

This is the first appearance of Malki-Tzedek.
He will play a very significant role in Abram's life again,
but there is no explanation given here
for why he has come out to meet these people.

His role of "priest" is also unexplained.
And he is the king of Shalem, which is Yerushalaim.

As both king and priest
he is a foreshadowing of The Messiah
Who also serves both roles.
And he is king of both what is right and of peace,
also pointing toward The Messiah.

Not explained is the presentation of bread and wine.
The symbolism points clearly to The Messiah.
The following verses raise even more questions.

Gen. 14:19 And he blessed him and said,
"Blessed be Abram by El Elyon,
builder of skies and land.
qanah - to erect; i.e. create;
by extension, to procure, especially purchase.

Gen. 14:20 And blessed be El Elyon
Who has delivered your enemies into your hand."

And he gave to him tithes from everything.
Malki-Tzedek blesses Abram.
Why? What part does Malki-Tzedek have in all of this?
Abram was not fighting on his behalf at all.
And his kingdom was not directly involved in this battle.

Further, he knows El Elyon, The Most High God.
He is a priest to Him.
But how did he get designated as such?
And why is he blessing Abram,
whom it appears he has never met before?
And note that he attributes Abram's success to El Elyon.

Is all of this tied to Abram's
proclaiming The Name of **YAHWEH**
in Bet El and in Hebron?
It appears to be so.

And note Abram's response.
He gives tithes to Malki-Tzedek,
as a priest of El Elyon.
He is offering thanksgiving to **YAHWEH**
by means of Malki-Tzedek, His priest.

All of this calls very powerful attention
to this entire scenario.
It also sets the stage
for Abram's future encounter with Malki-Tzedek.

Gen. 14:21 And the king of Sedom said to Abram,
"Give to me the lives,
but take the substance for yourself."
Gen. 14:22 But Abram said to the king of Sedom,
"I have raised my hand to **YAHWEH**,
El Elyon, builder of skies and land,
Gen. 14:23 If from a thread

even to a shoelace of a sandal...
If I take from anything which is yours...

Also, you will not say,
'I myself have made Abram himself **nx** rich.'

Gen. 14:24 Apart from that
which the young men have eaten,
and the portion for the men who went with me myself **nx**,
Aner, Eshkol, and Mamre...
They will take their portion."

Abram declares he is not the least bit interested
in the spoils he has recovered.
He appears to understand well
the character of the king of Sedom.
He reserves only a fair portion
for the men who accompanied him on this mission.

The open ended sentences
are common in Hebrew practice.
In Scripture they were typically associated
with an oath or a curse
that affected the participants
in some serious manner.
They are left open-ended
so the hearer can "fill in the blanks"
for the potential consequences.

Chapter 15

Gen. 15:1 After these matters
the word of **YAHWEH** existed for Abram
in a vision saying,
"Do not be afraid, Abram!
I Myself am your shield,
your exceedingly great compensation."

Traditionally this says,
"The Word of The LORD **came** to Abram..."
The verb is **hayah**, to exist, to be,
become, or come to pass (happen).
It is not the word for come or go.

The Word existed for Abram - in a vision.
Inserting "came" into the text is somewhat misleading.
It would be better to say the word...happened to Abram.

The particle that precedes 'Abram' has multiple meanings,
generally indicating direction or intention.
In this instance the message is clearly intended **for** Abram.

There is no verb in the text that permits "your reward is..."
Instead, the text literally states what is given above.

YAHWEH is both Abram's shield
AND his exceedingly great compensation.
Take careful note of the word compensation.
The Hebrew term is **sekhar**.
It means wages paid
as part of an agreement between two parties.

It's not a gift (a reward)
made because of "good behavior" on Abram's part.
It's his compensation, his wages,
for trusting fully in **YAHWEH's** Word!

YAHWEH is his shield, his protection!
And **YAHWEH** Himself is his compensation.

Remember the context.
This is after his defeat of Kedorla'omer.
To the victor belongs the spoils.
Yet he has rejected what is rightfully his.
And **YAHWEH** is telling him
that he need not be concerned
about the rewards of victory,
for what He offers to Abram is of far greater value.

Remember, the wages of an offense is death.
Therefore, by comparison, the wages of faith,
complete trust in **YAHWEH**,
is **YAHWEH** Himself

- and eternal life in His very presence!

Gen. 15:2 And Abram said, "My Sovereign, **YAHWEH**,
why do You give to me,
but I myself am walking childless.
And the son of possession of my household
is this Eli'ezer of Damascus?"

Eli'ezer means My God is help.
Damascus means sackcloth.

Adonay is generally translated as "the Lord".
This is not correct.

It is an emphatic form of **adown**,
which means to rule, sovereign; i.e. controller.

James Strong **incorrectly** calls it "a proper name of God"
It most certainly is not!

Indeed, it is a reference to His **sovereignty**,
His control over us as King of Kings.
He alone is our Ruler!

Properly, then, this is translated as "**My Sovereign**".

Abram asks **YAHWEH** why (not what) He is giving to him.
He has no offspring
to whom he can pass anything he is given.
Without any children one's inheritance passed
to the "steward" of one's household.
He was declared "the son of possession",
"the heir", of the entire household.

Gen. 15:3 And Abram said, "Behold!
You have not given seed to me.
And behold!
A son of my household will be inheriting
from me myself **nx**."

Gen. 15:4 And behold!
The word of **YAHWEH** *existed* to him saying,
"This one will not inherit from you because, behold,
that which comes from your own abdomen,
he will inherit from you!"

Gen. 15:5 And He brought he himself **nx** outside.
And He said, "Look now intently at the skies.
And count the stars if you are able
to number they themselves **nx**!"
And He said to him, "Like this will your seed exist!"

Gen. 15:6 And he trusted in **YAHWEH**.
And He attributed it to him as justness.
aman is the word used for trusted.
It means to build up or support.
Figuratively it means to render or to be firm or faithful.

There are six different Hebrew words similar to this,
all spelled with the same characters.
The only differences are the vowel pointings.

Their meanings range from this, to believe,
take the right hand road, an expert, truth, etc.,
including the very familiar **Amen**,
which means truly, or so be it (may it be so).

Abram in essence **agreed with YAHWEH**,
accepted Him at His Word, supported Him.
He trusted that what He had said
would most certainly happen.

Tradition states this was accounted to him as "righteousness".
Righteousness means the condition
of doing what is right, rightness.

But this term is greatly misunderstood.
It's not holiness or perfection,
it's simply doing what is right in the sight of **YAHWEH**.
And this means doing hat **YAHWEH** instructs us to do.

When one does this
it is attributed to that person as "rightness",

doing what is right.
This is very pleasing to **YAHWEH**!
It is what He desires most of us!

Gen. 15:7 And He said to him, "**I Myself am YAHWEH**
Who caused you to come out from Ur of the Chaldeans
to give to you this land *itself* **nx**,
for the sake of inheriting it."

Please pay very careful attention
to what this verse actually states!
There are many who claim the Name, **YAHWEH**,
was not known prior to The Exdus.
This demonstrates they are absolutely wrong!

YAHWEH declares His personal Name!
He also declares His specific purpose
in bringing Abram out of Ur of the Chaldeans.
Abram was chosen **before** he ever left Ur.

YAHWEH Himself selected Abram
for the purpose of giving to him
the land of Kena'an!
And now He is very specific in stating that
He is giving this land,
this very land itself,
as an inheritance to Abram
and to his seed.

Gen. 15:8 And he said, "My Sovereign, **YAHWEH**,
by what will I know that I am to inherit it?"
Abram is still a mortal human being.
Though he trusts in **YAHWEH** as his Sovereign
he requests confirmation of the promise.

Gen. 15:9 And He said to him,
"Take for Me a three year old heifer,
and a three year old female goat,
and a three year old ram,
and a turtledove, and a nestling."
Gen. 15:10 And he took to Him
all of these *themselves* **nx**.
And he cut they *themselves* **nx** in the middle.
And he placed each section, one opposed to another.
But the birds *themselves* **nx** he did not cut.

Gen. 15:11 And the birds of prey
came down upon the carcasses.
And Abram dispersed they *themselves* **nx**.

Gen. 15:12 And it was at the going down of the sun.
And a deep sleep fell upon Abram.
And behold!
Fright, great darkness, was falling upon him.

Gen. 15:13 And He said to Abram,
"Know absolutely that your seed will be sojourners
in a land that is not theirs.
And they will serve.
And they will be afflicted, they *themselves* **nx**,
four hundred years.

Gen. 15:14 And also the nation *itself* **nx**
which they will serve I Myself am judging.
And immediately afterward they will come out
with great substance.
Now we have a prophecy
given by **YAHWEH** Himself to Abram.
His seed will be servants
in a foreign nation for 400 years.
YAHWEH will personally judge that nation,
and afterward Abram's offspring
will come out with great substance.

Gen. 15:15 And you *yourself* **nx** will go to your fathers
amidst total well being.
You will be buried at a good old age.
There are two things to note here.

The first is "go to your fathers".
It is the custom in Yisra'el to bury one's bones
in the same tomb as your ancestors.
This is referred to as "go to your fathers".

The second thing is the use of *shalom*
to comment on this process.
This word is traditionally translated as "peace".
But in Hebrew culture it means far more than this.
It means complete and total well being,
in every dimension of one's life.
This is very important to remember.

Gen. 15:16 And in the fourth generation
they will return here,
because the perversity of the Amorites
is not yet complete."

Gen. 15:17 And it was as the sun went down.
And it was twilight.
And behold!

A smoking fire pot and a torch of fire,
which passed between these pieces.

The sealing of a covenant
involved the two parties
passing between the pieces
of the animals that were sacrificed (blood shed)
to validate the covenant.

The implication was that if either party
violated the terms of the covenant
the other would cut them in half
like these pieces were cut in half,
thereby killing them.
It notes a serious commitment by both parties.

However, this covenant is unique.
The smoking fire pot
and the flaming torch
both represent **YAHWEH**, and not Abram.
Abram is not required to walk between the pieces
to seal his part of this.

This makes this a one-sided covenant,
sustained entirely by **YAHWEH** Himself.

This, once again, is more of a **promise**
than it is a covenant,
even though that term is used in the next verse.

Gen. 15:18 On the very same day
YAHWEH cut a covenant
with Abram himself **נא** saying,
"To your seed I have given this land itself **נא**,
from the river of Mitsraim to the great river,
the River Euphrates;
Gen. 15:19 the Kenites themselves **נא**,
and the Kenizzites themselves **נא**,
and the Kadmonites themselves **נא**,
Gen. 15:20 and the Hittites themselves **נא**,
and the Perizzites themselves **נא**,
and the Repha'im themselves **נא**,
Gen. 15:21 and the Amorites themselves **נא**,
and the Kena'anites themselves **נא**,
and the Girgashites themselves **נא**,
and the Yebusites themselves **נא**."

Notice the emphasis on these nations.
This is very specific.

Kenites means of Cain, acquired.
Kenizzites means of Kenaz, hunt, hunter.
Kadmonites means of the East, oriental.
Hittites means descendant of Heth, terror.
Perrizzites means of the field.
Repha'im means giant.
Amorites means conspicuous.
Kena'anites means humiliated.
Girgashites means strangers.
Yebusites means trodden, threshing place.

It's important to take very careful note
of the extent of the land and the people groups
YAHWEH has promised to Abram and his seed.
It extends significantly far beyond
the traditional borders of Yisra'el.
It is yet to be fulfilled in its entirety.

Chapter 16

Gen. 16:1 And Sarai, wife of Abram,
had given birth to no child for him.
And she had a female slave, a Mitsraite.
And her name was Hagar.

Hagar means to flee; wandering.
Mitsraite means an Egyptian.

Gen. 16:2 And Sarai said to Abram, "Behold please!
YAHWEH has restrained me from bearing children.
Please, go in to my female slave.
Perhaps I will be built up through her."
And Abram listened attentively to the voice of Sarai.

Abram listened to Sarai, instead of to **YAHWEH**.
This is often the way of human beings.
We listen to our partners
when we should be listening to **YAHWEH**.

Abram surely loves Sarai
and wants to help her and please her.
But this exact type of concern
can lead us to make bad decisions.

Hagar is a "foreigner" to Abram and Sarai,
an Egyptian at that.
These are the very ones
who will place the seed of Abram
in bondage for 400 years.
Also, this sets up a pattern
that is followed by others in Scripture.
We need to be paying attention to this.

Gen. 16:3 And Sarai, wife of Abram,
took Hagar *herself* **nx**,
her female slave, the Mitsraite,
after Abram had lived ten years in the land of Kena'an.
And she gave *she herself* **nx**
to her husband Abram for a wife to him.

Gen. 16:4 And he went in to Hagar.
And she became pregnant.
And she saw that she was pregnant.
And she mocked her mistress in her eyes.

Gen. 16:5 And Sarai said to Abram,
"My wrongful treatment be upon you!
I myself gave my female slave into your embrace.
And she saw that she was pregnant.
And I was treated wrongfully in her eyes.
May **YAHWEH** judge between me and you."

Sarai is laying the responsibility
for Hagar's actions upon Abram.
Indeed, he is responsible,
as the head of the household,
to see that these things are handled properly.
She asks that **YAHWEH** judge this matter.

Gen. 16:6 And Abram said to Sarai,
"Behold!
Your female slave is in your hand.
Do to her what is good in your eyes."

And Sarai treated her harshly.
And she ran away from her presence.

"In your hand" means under your authority.
"In your eyes" means from your perspective.

Gen. 16:7 And a messenger of **YAHWEH** came to her
by a spring of water in the wilderness,

by the spring on the road to Shur.

Shur means a wall; journey; enemy - uncertain.

Note: What follows is extremely important!

malak is the term traditionally translated as "angel".
However, this term does not mean "angel" in Hebrew.
It means **messenger**,
and it carries the connotation of an ambassador
- one delegated by another
to carry a message on their behalf,
and as one who carries with them
the full authority of the sender.

This is the first occurrence of the term in Scripture,
so its usage here sets the principle
for its usage in the rest of Scripture.

There's no article attached to this term in this verse.
Hence, it is 'a messenger,'
not 'the messenger' of **YAHWEH**.

The term, angel, comes from the Greek word **aggelos**,
which is pronounced 'on-geh-los'.
It's a transliteration, not a translation,
and it is GREEK in origin, not Hebrew.

The Greek word also means messenger.
Calling it an 'angel' corrupts the Hebrew
and has led to many false impressions concerning "angels".

There are those who also turn this into a "theophany",
meaning a personal appearance of **YAHWEH**
in physical form.

Since no human being has **EVER** seen **YAHWEH**,
and **cannot** see His face and live,
such an idea is contrary to Scripture.

In this story about Hagar
there is indeed a messenger of **YAHWEH**
sent to her with a vital message.

But this does not make this being,
whether human or divine,
"The Angel of **YAHWEH**".

Gen. 16:8 And he said to Hagar, Sarai's female slave,
"From where have you come,
and where are you going?"
And she said, "From the presence of Sarai,
my female owner,
I myself am running away."

gbereth is the Hebrew term
often translated as "mistress".

Mistress is an Olde English term
that is not clearly understood today.
For many a mistress is "a lover".
For this reason
it will be translated as "female owner"
in order to convey
the correct meaning of the term.

Gen. 16:9 And the messenger of **YAHWEH** said to her,
"Return to your female owner
and humble yourself under her hand."

Gen. 16:10 And the messenger of **YAHWEH** said to her,
"Made to increase, increase, is **your seed itself** **נא**.
And it will not be numbered because of abundance."

A messenger of **YAHWEH**
does not have the ability
to increase the offspring of Hagar.
(Also, she does not have 'seed'.
The term refers figuratively to offspring, fruit.)
It is **YAHWEH** Who will provide
the increase in offspring for her.
He is The Creator.

Gen. 16:11 And the messenger of **YAHWEH** said to her,

"Behold!

You are pregnant.

And you will give birth to a son.

And you are to call his name Yishma'el,

because **YAHWEH** has listened attentively to your affliction.

Yishma'el means El will hear.

Gen. 16:12 And he himself will be a wild ass human being,
his hand against everyone

and the hand of everyone against him.

And against the face of all his kindred he will live."

Gen. 16:13 And she called the designation of **YAHWEH**,

to the one speaking to her, "Attah El Ro'i"

because, she said,

"Am I even here seen after His seeing me? "

Attah El Ro'i means

"You Yourself, The El of seeing."

This is a very difficult verse to translate.

The language is not at all clear.

*It's uncertain whether it's been altered
from its original form.*

There is great diversity in how it's understood.

*Hagar calls out a designation for **YAHWEH**.*

She does not intend this as His "name".

*If she did, why use **YAHWEH** at all?*

She's attempting to respond to a wondrous encounter.

*She knows **YAHWEH** has heard her*

by the instruction to call the child's name Yishma'el.

It appears she believes

*she has seen **YAHWEH** Himself,*

and is wondering why she's still alive.

Yet since no human being

*has ever seen **YAHWEH** and lived*

this simply cannot be so.

She has had an encounter

with one of His messengers.

However, we also fail to grasp the concept

*of the messenger as an "ambassador" of **YAHWEH**,*

one who bears His authority

to "transact His business", so-to-speak.

It's no wonder she may perceive this

*to be **YAHWEH** Himself.*

Gen. 16:14 Therefore the well was called

Be'er Lahai Ro'i.

Behold!

it is between Kadesh and Bered.

Beer Lahai Ro'i means

well of the living one who sees.

Kadesh means sanctuary.

Bered means hail.

Most translations will provide confusing information

between this verse and the previous one.

What Scripture identifies here

is that Hagar gives the well

where she is located a new title.

She calls it Be'er Lahai Ro'i.

Effectively, this well becomes a monument

*to the activity of the messenger of **YAHWEH**.*

It becomes a permanent witness to this event.

Gen. 16:15 And Hagar bore Abram a son.

And Abram called the name of his son

whom Hagar bore, Yishma'el.

Gen. 16:16 And Abram was eighty years and six years old

when Hagar gave birth to Yishma'el himself **nx**, to Abram.

Chapter 17

Gen. 17:1 And Abram was ninety years

and nine years old.

And **YAHWEH** was seen by Abram.

And He said to him, "I Myself am The Mightiest El!
Walk before My face and be whole!

At the age of 99
Abram sees (experiences) **YAHWEH**.
We know he did not physically see Him,
because, again, no human
can see **YAHWEH's** face and live.

Moses, at Sinai, could only view
"the back side" of **YAHWEH** as He passed by him.

Therefore this cannot be "an appearance"
in the literal sense.
While the Hebrew literally says "was seen by Abram",
the term is also understood to mean "experienced".
It's a Hebraism that's well understood in Hebrew culture.

The concept presented here
(and in all other instances
of "appearances" of **YAHWEH**)
permits us to remain faithful to the concept
that no human being can see **YAHWEH** and live.

And this **we must do**
if we're going to trust that **YAHWEH** does not lie.
Otherwise we destroy the integrity of His Word.

That He speaks to individuals is not a problem.
But the physical "appearance" is a problem.

He tells Abram that He, Himself, is "El shaddai".
It is translated here as "The Mightiest El."

Most scholars claim El shaddai is a divine "name".
However, **YAHWEH has only one personal Name**,
just as each individual human being
has only one personal name.
It is unique to Him alone!

It's the only means by which
one can call out to Him without error.
Otherwise, to whom are you praying?
Whom are you worshipping?
Whom are you praising?

El Shaddai is a **title**,
a designation of one of His divine attributes.
The term "El" means mighty one, or supreme being,
and is traditionally translated as "God".
"Shaddai" is far more difficult to translate.
It's origins and meaning are less than clear.
Most tend to suggest it means strong,
powerful, or most powerful.
It appears from its usage throughout Scripture
to be most properly translated as
"The God of all power, The Mightiest El."

The last term we need to look at is **tamiym**.
It means entire, complete, whole.
The concept of wholeness
is the best way to view this term in this context.
Traditionally it's translated as "perfect".
But that term is incompatible with human existence
within its normal understanding.

The only "perfect" human being
was The Messiah, **YAHUSHUA**.

YAHWEH speaks in the imperative to Abram.
Literally, "Walk before My face
(in My presence) and be whole!"

First, He is instructing Abram
to walk before His face
- implying in His presence.
That's the most crucial element.

But He is also instructing him to be whole.
The implication is that by walking in His presence
Abram will experience wholeness.
This is affirmed by countless Scripture passages.

Walking in the presence of **YAHWEH**
brings with it blessing upon blessing,
provisions for all of one's needs,
healing, protection, etc., etc. - wholeness!
Or, to use another Hebrew term, **shalom**!
- complete well being in every aspect of one's life.

Gen. 17:2 And I have given My covenant
between Me and you.

And I have increased your sign
with exceeding abundance."

There are important changes in this verse.

Once again we find the 'Vav' before the Hebrew verbs,
which is supposed to change the "action" of the verbs,
in this case from "will" to "have".
Traditional translators are inconsistent with this,
apparently to suit their preconceived view
of how the text should read.
However, this changes the sense of the text significantly.

In both cases it makes this an accomplished reality.
This fits with Hebrew thought.
Since **YAHWEH** has spoken
it is understood that **it will be done, without fail.**

Also, one of the words has been **incorrectly translated.**

And it's a very significant word
when you understand what it should say.
The term is '**owth**.
It means a signal, an 'omen', miracle, evidence, etc.
It's the same term used for the 'mark' of Kayin.
It's the same term used to note the "signs",
or "miracles" **YAHWEH** used in Mitsraim
to get the attention of the Mitsraites.

Therefore, it makes no sense here
to translate this same term as "you".
It means much more than this.

In the context of this passage
it denotes a sign of Abram,
in this case "your sign".

This passage is establishing
the "sign of the covenant" - circumcision
- that **YAHWEH** is establishing with Abram
and his seed after him.
With this in mind
the concept of "your sign" (circumcision)
makes an indelible impression.

This is **not** merely about Abram.
It's about his sign, circumcision,
as a sign of **YAHWEH's** eternal covenant.

And **this sign will be increased** exceedingly abundantly
as the seed of Abram develops over the centuries.
It's not referring simply to Abram's offspring
as being a great number.
That's been stated elsewhere.
This is definitely different.

Gen. 17:3 And Abram fell on his face.
And The Elohim spoke with he himself **nx** saying,
Gen. 17:4 "Behold, I Myself!
My covenant is with you yourself **nx**.
And you will exist as father of many nations.

Gen. 17:5 And no longer
will your name itself **nx** be called Abram.
Now your name is Abraham,
because as father of many nations
I have established you.

Abram means exalted father.
Abraham means father of a multitude.

**Abram is the first person in Scripture
to have his name changed.**

It is changed by The Elohim Himself, The Creator.
The significance of this cannot be overstated.

This is extremely important!

This addresses the concept
of one's name in Scripture also.
His original name had the meaning of exalted father.
His new name means father of a multitude.
Keep in mind that Abram, now Abraham,
is still childless.

His former name,
in light of the change **YAHWEH** is bringing into his life,
will no longer have a meaning
that characterizes his "new nature",
a father of many offspring.
Little do we perceive at this point
just how extensive those offspring will become.

As with all changes of names in Scripture,
this marks a dramatic shift in the life
of the one to whom it is applied.
Nothing will be the same again.

And The Elohim speaks as though
this is an already accomplished thing.
It's not something He is "going to do".
It's something He has already "done"!
He is declaring it to be so.

Gen. 17:6 And I will cause you yourself **nx**
to bear fruit in abundance, abundance.
And I will give nations to you.
And kings will go forth from you.
Notice, this is different from v.2.
There it was his "sign".
Here it is his "fruit", his offspring.
They are separate concepts.
The double mention of 'abundance'
is an emphatic statement indicating great abundance.

Gen. 17:7 And I will establish My covenant itself **nx**
between Me and you and your seed after you
according to their generations for an eternal covenant,
to be as The Elohim to you and to your seed after you.

Gen. 17:8 And I will give to you
and to your seed after you
the land of your sojournings itself **nx**,
all the land of Kena'an itself **nx**,
for an eternal possession.
And I will be to them as The Elohim."
Take special note of the promise of the land.
One of the key elements of this covenant
is **the land promise**.
It's an **eternal possession**.
It never has an end.

Most of the time we fail to remember
this aspect of the covenant.
It has extremely far reaching implications.

We also tend to overlook
the concept of the "seed of Abraham".
This concept is carried over
into The New Covenant teachings.
It applies, literally,
to all who place their trust in YAHWEH,
even as Abram did.
It is not restricted to "Hebrews".

Gen. 17:9 And The Elohim said to Abraham,
"You yourself **nx** are to protect My covenant itself **nx**,
you yourself **nx** and your seed after you
according to their generations.

The term used here for "protect" is **shamar**.
It means to hedge about, to guard, to protect.
It does not mean to "keep" it.
This is a sacred covenant, for eternity.
It is not to be treated with disrespect.

Gen. 17:10 This is My covenant
which you are to protect
between Me and you and your seed after you.
Every male of yours is to be circumcised.

Gen. 17:11 And you are to circumcise
the flesh *itself* **nx** of your foreskin.
And it will be for a sign of the covenant
between Me and you.

The circumcised flesh of the foreskin
is the "**sign of the covenant**"! (See v2.)
This sign is permanent.

This is a constant permanent reminder
to every male who undergoes this procedure
that they have entered into
this covenant with **YAHWEH**.

It was a distinctive "mark" (sign)
that no other nation was required to do.
It separated those who agreed to the covenant
from those who did not.

Unfortunately, this is no longer true.
Now it's done for "medical reasons",
and not to mark one as a covenant person.

The hand of The Adversary is seen plainly
in this attempt at corruption of the sign.

Gen. 17:12 And a son of eight days
is to be circumcised by you,
every male according to your generations
born in your household or bought with silver
from any son of a foreigner
who is not from your seed itself.

Gen. 17:13 To be circumcised,
to be circumcised is one born in your household
and one bought with your silver.

And My covenant will be in your flesh
as an eternal covenant.

The Hebrew is quite intensive in this verse.
The double mention is emphatic.
Circumcision is not to be treated lightly.
It is to be applied to **every male** within one's household
whether one's own son or the son of one
who has been purchased as a possession.

YAHWEH Himself declares that "**My covenant**"
will be "**in your flesh**"- a permanent sign!
The covenant is unending - right into eternity itself.

Gen. 17:14 And an exposed male
who has not been circumcised
in the flesh *itself* **nx** of his foreskin,
the life of that very one will be cut off from his people.
My covenant *itself* **nx** he has broken."

Few translations give an accurate rendering
of the terms of this verse.
What's given here is more proper.
In this form this verse
takes on very powerful significance.

Note where the emphasis lies.
The term for "life" is **nephesh**.
It's normally translated, **incorrectly**, as "soul".
It's understood to be the life essence,
the living breath, of the person.
Without it you have no life.

There's also a play on words here
that's unseen in English.
The actual word used for circumcision is **muwl**.
It means **to cut short**.
This is the actual physical nature of circumcision.
Thus, you have the concept of "cut short"

as opposed to "cut off".
That term is **karath**.
It is used in reference to one who is killed or destroyed.

But the most important aspect of this verse
is the last sentence.

**YAHWEH is absolutely intolerant
of those who break "My covenant".**

One who does so
is rejecting **YAHWEH's** agreement with him.
It is an act of overt rebellion.
It's like tearing up the contract and throwing it in His face.
YAHWEH views this as a very personal action.

Gen. 17:15 And The Elohim said to Abraham,
"Sarai, your wife, is not to be called
by the name Sarai **itself** **nx**.
Indeed, Sarah is her name.

Sarai means my princess.
Sarah means female noble, queen.

There are six Hebrew words
spelled exactly like Sarah.
Without vowel pointings you cannot tell the difference.

There are two different words for Sarai.
The meaning of these names is not entirely clear.
Some make them equivalent, princess, or my princess.
The meaning given above
may give the best sense of the meanings,
but even it is not certain.

Sarai is the first female in Scripture
to have her name changed.
Naomi, in the book of Ruth, is another.
But Sarai's name is changed
by **YAHWEH** himself.
Naomi's is not.

This follows the change of name for Abram very closely.
Because of these things it is vitally important.
She is also given a new role in **YAHWEH's** plan.

Gen. 17:16 And I will bless her **herself** **nx**.
And also I will give to you a son from her.
And I will bless her.
And she will exist for the sake of nations.
Kings of peoples will exist by means of her."

Gen. 17:17 And Abraham fell upon his face.
And he laughed.
And he said in his heart,
"Is a child born to a man who is a hundred years old?
And will Sarah who is ninety years old give birth?"

Take note of Abraham's reaction
to this announcement.
It becomes the very basis
of the name of the son
who will be born to him.
It also prefigures Sarah's own reaction
to the news she will give birth.

It also reminds us that Abraham is human,
just like you and me.
He is subject to doubt and error.

Gen. 17:18 And Abraham said to The Elohim,
"If only Yishma'el might live before Your face!"

Gen. 17:19 And The Elohim said,
"No!
Sarah, your wife, will bear a son to you.
And you are to call his name **itself** **nx** Yitzhak.

And I will establish My covenant **itself** **nx**
with he **himself** **nx**, for an eternal covenant
to his seed after him.

Yitzhak means laughter.

It will serve as a permanent reminder to Abraham of his reaction to this news from **YAHWEH**.

YAHWEH now promises to establish His covenant with Yitzhak and with his seed after him.

This is significant!

It will transfer the covenant directly to Yitzhak - and to his seed. It is obviously intended to be an on-going covenant relationship.

Gen. 17:20 And concerning Yishma'el, I have listened attentively to you.

Behold!

He himself **nx** is blessed.

And he himself **nx** will bear fruit.

And I will increase he himself **nx** exceedingly, exceedingly!

Twelve exalted ones will be born to him.

And I will give to him a great nation.

We're already well into Genesis.

But little has been said about "bearing fruit".

It's a key theme of Scripture, especially in Genesis.

Obviously, it's a Hebraism for producing offspring, the fruit of the womb. Unfortunately many translations use that concept instead of "fruit". This disconnects us from the whole concept in a sense.

Fruit is vital to **YAHWEH**.

It is the "first fruits" that belong to Him, whether it's from the ground or from human beings and animals. We need to keep this before us. It's a primary concept of Scripture.

Gen. 17:21 But My covenant itself **nx**

I will establish with Yitzhak himself **nx**

whom Sarah will bear to you

according to this appointed time at the next year."

YAHWEH's covenant will be given to Yitzhak himself.

Yishma'el has a Mitsraite mother, a slave woman.

Yitzhak is to be born of Sarah, a free woman.

We're reminded of this thousands of years later in The New Covenant writings.

The Covenant is with the son of the free woman.

YAHWEH is very specific about this.

Also, we must take note of another very important term that's used here. It is **mo'ed**.

It is **the term** used to identify "**YAHWEH's appointed times**", His festivals.

This term was first used in Gen. 1.14. Since the term is used here it's quite likely it was directly connected to one of these times. Regardless of which one it may have been, the specific time is set by **YAHWEH** Himself.

There are other births connected to "The Appointed Times of **YAHWEH**". Yahonathan The Baptizer is one of them, as is The Messiah Himself.

Gen. 17:22 And when He had ended speaking with he himself **nx**,

The Elohim ascended from before Abraham.

Gen. 17:23 And Abraham took

Yishma'el himself **nx**, his son,

and all those themselves **nx** born of his household

and all those themselves **nx** bought with his silver,

every individual male of Abraham's household,

and circumcised the flesh *itself* **נא** of their foreskins
in that very same day in which
The Elohim had spoken to he *himself* **נא**.

Abraham immediately did
as **YAHWEH** had instructed him.
He did not hesitate.
He did not question **YAHWEH** about anything.
He simply followed His instructions.

This is the character of Abraham
that is most important for us to see.
This type of response is what is accounted to him
as right action by **YAHWEH**.
He trusted **YAHWEH** 100%.

We are called to do no less
if we are going to consider ourselves to be
"of the faith of Abraham."

Gen. 17:24 And Abraham was nine and ninety years old
at his being circumcised in the flesh of his foreskin.

Gen. 17:25 And Yishma'el, his son,
was thirteen years old at his being circumcised
in the flesh *itself* **נא** of his foreskin.

Perhaps the most important concept
found in this verse is the reality
that **Yishma'el was also circumcised**.
It's extremely easy for us
to lose sight of this truth.

Yishma'el will soon leave Abraham and Sarah
and go to live in another place.
Yet **YAHWEH** always has a special place for Yishma'el
and will deal with him in ways
that later seem rather surprising and strange to us.

It's important that we recognize
Yishma'el is "of the circumcision".
It provides significant insights
into **YAHWEH's** later treatment of the Yishma'elites.

To this day the custom persists
among the Yishma'elites (the Arabs).
They perform it at the age of 13
instead of at the eighth day of life.

Yet Yishma'el is not the one
through whom The Covenant will be fulfilled.
He's allowed to be "covered" by The Covenant,
but it's fulfillment comes through Yitzhak.

This is a foreshadowing
of the acceptance of "the gentiles" into The Covenant.

Gen. 17:26 In the very same day
Abraham and Yishma'el, his son, were circumcised.

Gen. 17:27 And all the males of his household,
born of his household or bought with silver
from a son of a stranger *himself* **נא**,
were circumcised with he *himself* **נא**.

Chapter 18

Gen. 18:1 And **YAHWEH** was seen by him
at the oaks of Mamre.
And he himself was sitting by the entrance of the tent
in the heat of the day.

Gen. 18:2 And he lifted up his eyes and looked.
And behold!

Three individuals were standing opposite him.
And he looked.

And he ran from the tent door to meet them.
And he bowed himself to the ground.

Gen. 18:3 And he said,
"My masters, if I have now found favor in your eyes,
please do not pass over from opposite your servant.

This passage is among the more challenging ones
in all of Scripture.

Countless debates have been held concerning its meaning.

The text begins in v 1. stating
YAHWEH was seen by him.
V 3 refers to these visitors
with a plural form of **adown**, Sovereign,
- although it's translated as "the Lord"
in many translations, causing great confusion
in a text that uses The LORD in v 1.

Reference has already been made to **ba'al**,
which means lord, master, owner.
This only adds to the problem
of the corruption of the text.

There are three "men", individuals.
The term used means "male, a man".
It comes from a root word that means "mortal".
Yet none of the three portrayed here
are "men" or "mortals"
in the traditional sense of the terms.

The context reveals these three are divine beings.
They are not human beings.
And one of them is identified as being **YAHWEH** Himself.

But how can this be?
How can we maintain the integrity of Scripture
which proclaims no human being
has ever seen the face of **YAHWEH** and lived?

It seems we need to assume
this was an **ambassador/messenger** of **YAHWEH**,
acting in His behalf.
Otherwise it's almost impossible
to reconcile this with other statements of Scripture.

Abraham's response to the three visitors
is typical of Eastern hospitality.
This was expected behavior
for anyone in that culture.

As we explore this story further
we need to look very carefully at the details
as we try to understand what's taking place.

Gen. 18:4 Please let a little water be brought.
And wash your feet and recline beneath the tree!
Gen. 18:5 And I will bring a bit of food.
And *you*, refresh your hearts!
Afterward, pass over.
Indeed, for this *purpose* you have passed over
before your servant."
And they said therefore, "Do just as you have spoken."
Pass over is repeated three times
in these 3 verses.
It's not seen in most English translations.
Yet the theme of "pass over" is continued.

Gen. 18:6 And Abraham hurried to the tent, to Sarah.
And he said, "Hurry, knead three measures of fine flour
and make cakes."

Gen. 18:7 And Abraham ran to the herd.
And he took a son of a calf, tender and good.
And he gave it to the servant.
And he hurried to prepare *it itself* **nx**.
Gen. 18:8 And he took butter and milk
and the son of a calf which had been prepared.
And he set it before them.
And he stood opposite them under the tree.
And they ate.

Gen. 18:9 And they said to him,
"Where is Sarah, your wife?"
And he said, "Behold!
She is in the tent."

Gen. 18:10 And he said, "I am returning.
I will return to you at the time of life.
And behold, a son to Sarah, your wife!

And Sarah was listening at the tent door.
And she was behind it.

There's a subtle shift in the text from v. 9.
There it was "they said".
Here it is "he said."
There's no specific indication
concerning who was speaking,
but it is typically assumed
it was **YAHWEH** that spoke.
However, it must be an ambassador of **YAHWEH**
given the context.

Go back to Gen 17.15-21.
There we find the same comments
about Sarah giving birth to a son,
and the reference to "this time next year".

An educated guess would suggest
these portions of text have been edited,
combining, perhaps, portions of the text
from other copies that may have been damaged,
separated, and recombined by an editor.

This would provide a basis for **YAHWEH**
being seen by Abraham,
there in a vision,
whereas here no vision is mentioned.

We know numerous alterations
were made in these texts
based on the evidence available to us.
It appears this story is among those alterations,
and that certain portions have been inserted incorrectly.

It is entirely possible that the portion
concerning a child for Abraham and Sarah
was in fact separate
from the story of Sodom and Amorah,
but got blended together
in a reconstruction of a damaged text.

There are elements repeated
that otherwise are not needed here.
If verses 9-15 were removed from here
and inserted after Gen. 17.17 they would fit nicely,
and that would leave the story of the three visitors
and their connection to Sodom and Amorah
as one uninterrupted story.

Gen. 18:11 And Abraham and Sarah were old,
advanced in days.
Sarah had ceased to exist
according to the manner with women.

Gen. 18:12 And Sarah laughed within herself saying,
"After my becoming old and worn out
will pleasure happen for me,
my master being old also?"

Remember Gen. 17.17.
There it was Abraham
who laughed within himself.
Now it's Sarah's turn.
Is it possible these two things
actually happened at the very same time?
And would not the meaning of Yitzhak, laughter,
make an even more startling statement
if that were true?
The evidence points strongly in that direction.
An edited text would account for this problem.

Gen. 18:13 And **YAHWEH** said to Abraham,
"Why did Sarah laugh at this, saying,
'Will I indeed bear a child,
I myself having become old and worn out?'

Gen. 18:14 Is a difficult thing beyond **YAHWEH**?
According to the appointed time I will return to you,
at the time of life, and to Sarah, a son."

Again the text declares **YAHWEH**
is the one speaking to Abraham.
He reiterates the promise of a son
that we saw in Gen. 17.
This also would be accounted for
if the text has been incorrectly edited.

Gen. 18:15 But Sarah denied it saying,
"I did not laugh!",
because she was afraid.
And He said, "No, certainly you laughed!"

YAHWEH, Who knows the thoughts
of every person's heart and mind,
now speaks directly to Sarah.
He knows full well what she did.
She cannot hide it from Him.

Gen. 18:16 And the individuals rose up from their place.
And they looked over toward Sodom.
And Abraham walked with them to send them away.

Gen. 18:17 And **YAHWEH** said,
"Should I Myself be concealing from Abraham
that which I Myself am doing?"

Gen. 18:18 Also, Abraham is certainly going to be
a great and powerful nation.
And all the nations of the earth
will be blessed by means of him.

Gen. 18:19 Indeed, I know him.
According to purpose he will direct
his children themselves **nx**
and his household itself **nx** after him.

And he will protect the way of **YAHWEH**,
by doing justice and right judgment
in order that **YAHWEH** may bring
upon Abraham himself **nx**
that which He has spoken concerning him."

Again we observe an anomaly in the text.
Note that in v. 17 it says,
"And **YAHWEH** said..."
But here in v. 19
an indirect reference is made
to "the way of **YAHWEH**", instead of "My way",
and then, "in order that **YAHWEH** may bring...",
and not, "that I Myself may bring."

This is the dialog of a third party,
separate from **YAHWEH**.
It is not placed in the first person
as one would expect
if it's truly **YAHWEH** Who is speaking.

It's these out-of-character statements
that lead to uncertainty with who is really speaking.
In light of this it's worth considering
that this is not **YAHWEH** Himself,
but is instead His "personal messenger".

A damaged and incorrectly edited text
would account for these problems.

We have numerous other instances
of "the angel of **YAHWEH**" making visits to people
in the text of various books.

And we must also remember
that any "messenger of **YAHWEH**"
(typically called an angel)
is His delegate, his ambassador.
These messengers come in the Name of **YAHWEH**,
bringing with them His power and authority.
They speak and act "as Him",
as if He Himself were the one speaking or acting.

It's within this concept
that many improper understandings develop
through those who may not correctly understand
this aspect of Hebrew thought.

Gen. 18:20 And **YAHWEH** said,
"Because the outcry of Sodom and Amorah is great,
and because their offense is very burdensome,
Gen. 18:21 I will go down now.
And I will see whether their outcry
which has come to Me is made accurately.
And if not I will know."

kalah is the term translated here as "accurately."
It means complete or accomplished.
Accurately has been used
to convey the idea of "completely correct".

Gen. 18:22 And the individuals turned away from there.
And they went toward Sodom.
But Abraham himself was still standing
before the face of **YAHWEH**.

The literal sense of the text is as given.
But this, once again, presents the issue
of "seeing the face" of **YAHWEH** and living.

While there is the Hebraic sense
of "in the presence" for "before the face",
it ultimately makes no difference.
If you are in someone's presence
you are with them, before their face.
You see them!

This leaves us with the only logical result.
This was **not YAHWEH** Himself,
but had to be His messenger,
a divine being sent as His ambassador,
and therefore speaking and acting
"in the name of" and with the authority
of **YAHWEH** Himself.

If this is not true then there is
an extremely serious problem with Scripture.
It is not consistent.
It makes **YAHWEH** appear to be a liar,
which we know simply cannot be true.

Gen. 18:23 And Abraham came near.
And he said,
"Will You also sweep away the just
with the morally wrong?
Gen. 18:24 Perhaps there are fifty just within the city.
Will You also sweep them away and not spare the place
for the sake of the fifty just who are in it?"

The term translated as "spare" is **tisa'**.
It means to lift up.
The concept is that of lifting one's hand from them,
relieving them from destruction.

Gen. 18:25 Far be it from You
to do according to this manner,
to kill the just with the morally wrong!
And are the just to be the same as the morally wrong?
Far be it from You!
Does The Judge of all the earth not do what is right?"

Gen. 18:26 And **YAHWEH** said,
"If I find in Sodom fifty just within the city,
I will even spare the entire place on account of them."

Gen. 18:27 And Abraham responded and said,
"Behold now!
I who am but dust and ashes have taken it upon myself
to speak to my Sovereign.

Gen. 18:28 Perhaps five are lacking of the just, five.
Will You ruin the entire city itself **nx** because of five?"
And He said, "If I find there forty five I will not ruin it."

There is a change here from "sweep away" to "ruin".
It's a small thing, and many translations
do not identify this shift in terminology.
However, even small changes call attention
to a shift in emphasis within the text
and should be noted.

Gen. 18:29 And he spoke to Him yet again and said,
"Perhaps forty are found there."
And He said, "I will not do it on account of forty."

Gen. 18:30 And he said, "Behold now!
Do not be furious with me, my Sovereign,
and I will speak.
Perhaps thirty are found there."
And He said, "I will not do it if I find thirty there."

Gen. 18:31 And he said, "Behold now!
I have taken it upon myself to speak to my Sovereign.
Perhaps there are found twenty?"
And He said, "I will not ruin it on account of twenty."

Gen. 18:32 And he said, "Please now!
Do not be angry with me, my Sovereign
and I will speak but once more.
Perhaps ten are found there."
And He said, "I will not ruin it on account of the ten."

Gen. 18:33 And **YAHWEH** went away
in as much as He had finished speaking to Abraham.
And Abraham returned to his place.

Chapter 19

Gen. 19:1 And the two messengers
came to Sodom in the evening.
And Lot was sitting in the gate of Sodom.
And Lot saw them.
And he rose up to meet them.
And he bowed his face toward the ground.
Gen. 19:2 And he said, "Behold now, my masters!
Please turn aside to the house of your servant
and stop for the night and wash your feet.
And rise early and go your way."
But they said, "No indeed.
We will stop for the night in the square."

Gen. 19:3 And he pressed upon them greatly.
And they turned aside to him.
And they came to his house.
And he made them a banquet.
And he baked unleavened bread.
And they ate.

All of Lot's actions thus far
are a normal part of Eastern hospitality.
They would never think
to leave a stranger outside over night.
It's the "Code of the East"
to do everything you can
to assist a stranger in your midst.

Gen. 19:4 Before they lay down even
men of the city, the men of Sodom,
completely surrounded the house,
from young to old,
all the people from every extreme.

Gen. 19:5 And they called to Lot.
And they said to him,
"Where are the individuals
who came to you tonight?
Bring them out to us and let us know *comally*
they themselves **nx**."

Gen. 19:6 And Lot went out of the entrance to them.

And he shut the door behind himself.

Gen. 19:7 And he said, "Please now, my brothers, do not cause harm!

tare'u is the Hebrew word
that is typically translated as "wickedly", or "evil".
Its root form is *ra'a*.
It means to spoil, primarily by breaking in pieces.
Ultimately it means to harm or to damage.

Gen. 19:8 Behold now!

I have two daughters

who have not known a man *carnally*.

Please, let me bring out to you they themselves *nx*,
these very ones.

And do to them as is pleasing in your sight!

However, to these individuals do absolutely nothing
because for this reason they have come
under the shadow of my roof!"

This portion of the story
is extremely difficult to understand
for one who is not familiar with Eastern culture.

The "Law of Hospitality" which is well understood
by everyone in such a culture
meant that if someone came under your roof
they came under your personal authority
and protection.
If you let anything bad happen to them
you were held responsible, personally.

It became your **responsibility** to protect them
at whatever cost to you or to your family!
Only in this context does Lot's action
appear acceptable to the Western mind.

Lot's statements to them are emphatic.
He is fulfilling his obligation, as their host,
to do everything in his power to protect them.

"The shadow of my roof"
is a Hebraism for "under my protection."

Gen. 19:9 But they said, "Stand back!"

And they said, "This one came in to sojourn

and he has judged, judging *us*!

Now we will do harm to you instead of to them."

And they pressed violently against the man, Lot.

And they came near to break apart the door.

Gen. 19:10 But the individuals put forth the hands
of they themselves *nx*.

And they brought Lot himself *nx* to them,
into the house.

And they shut the door itself *nx*.

Gen. 19:11 And the men themselves *nx*

who were at the entrance to the house

they struck with blindness, from small to great.

And they wearied themselves finding the door.

Gen. 19:12 And the individuals said to Lot,

"Have you anyone else here?

A son-in-law, and your sons, and your daughters,

and all you have in the city,

bring them out of this place

Gen. 19:13 because we ourselves

are going to destroy this place itself *nx*

because their outcry is great

against the face itself *nx* of **YAHWEH**.

And **YAHWEH** has sent us to destroy it!"

shacath is the term used for "ruin".

It means literally to decay.

Decay is understood to be "corruption".

This is a very common form
of defilement within Scripture.

Decayed, or decaying things, like dead carcasses,
are a source of defilement.

The defilement represented
by the actions of those within Sodom
is apparently extremely great.

The actions indicated
by the individuals who live there
gives us a bit of insight into the problem,
but only a small glimpse.
The totality of their "corruption" is not known.

The outcry (literally, shriek) of these acts
has come "to the face",
into the very presence itself, of YAHWEH.
YAHWEH has determined to bring it to an end.

Gen. 19:14 And Lot went out.
And he spoke to his sons-in-law
who had taken his daughters.
And he said, "Get up!
Get out of this place because YAHWEH
is going to destroy the city itself נא!"
But it was like joking
in the eyes of his sons-in-law.

Gen. 19:15 And as the dawn arose
the messengers urged Lot saying, "Get up!
Take your wife herself נא
and your two daughters themselves נא,
those found here,
lest you be swept away with the perversion of the city!"

Gen. 19:16 But he delayed.
And the individuals firmly took hold on his hand,
and on his wife's hand,
and on the hands of his two daughters
with the compassion of YAHWEH toward him.
And they brought him out.
And they set him outside the city.

Gen. 19:17 And it was as he was bringing
they themselves נא to the outside.
And he said, "Escape for your life!
Do not look behind you!
And do not stand anywhere in the valley!
Escape to the hills lest you be swept away!"

Gen. 19:18 But Lot said to them,
"Please, no, my masters!
Gen. 19:19 Behold now!
Your servant has found favor in your eyes.
And your kindness has been great
which you have done with me
by keeping alive my life itself נא.
But I am not able to escape to the mountains
lest calamity overtakes me and I am killed.

Gen. 19:20 Behold now!
This city is nearby to flee to and it is small.
Please! Let me escape there.
It is a small thing, and my life will live?"

Gen. 19:21 And he said to him, "Behold!
I have lifted up your face concerning this matter also,
concerning my not overthrowing the city itself נא
of which you have spoken.

The phrase, "lifted up your face"
is a Hebraic way of saying,
"I have granted favor to you."
or, "I have accepted your request."

The concept of face is left in the text
because it's a key term in Scripture
that links actions together in many ways
that otherwise are lost in translation.

Gen. 19:22 Hurry! Escape to the place designated because I am not able to do the matter until you arrive at the designated place." On account of this the name of the city was called Tzo'ar.

Again we find an interesting idiom. The term **shem** is used twice. It means "name", a title, or a designation. In most translations it is rendered simply as "there". But the reference is to a designated place.

Interestingly, we see that Lot's comment about it being small becomes its **name**, Tzo'ar, which means little.

Gen. 19:23 The sun had risen over the land as Lot entered Tzo'ar.

Gen. 19:24 And **YAHWEH** rained upon Sodom and Amarah
brimstone and fire out of the skies
from **YAHWEH Himself nx**.

Brimstone literally means burning stone. It's generally identified as sulfur.

Lot chose this valley because it was well-watered, like the garden in Eden. Sulfur ignites on contact with water. Thus the very water that made the place beautiful was now used to obliterate everything in it.

Also, while the text appears to indicate "out of the skies" it may indeed be more directly saying "from The Heaven", meaning the very abode of **YAHWEH**.

Gen. 19:25 And He overthrew these cities themselves nx,
and all the valley itself nx,
and all those themselves nx living in the cities,
and that which sprouted from the soil.

Gen. 19:26 And his wife looked intently from behind him. And she became a column of salt.

This was not a casual glance back, but an intense looking.

Gen. 19:27 And Abraham started early in the morning toward the place where he had stood, there, by the face itself nx of YAHWEH.

Gen. 19:28 And he looked down at the face of Sodom and Amarah, and at the face of all the land of the valley. And he observed. And behold!

Thick smoke ascended from the land like thick smoke from the smelting furnace.

The symbolism is important here. The smelting furnace was used for purifying things. This is what was happening before Abraham's eyes. The entire landscape was being purified from its defilement.

This should serve as a serious warning to us. **YAHWEH** has promised there will never be another flood to destroy all flesh that's upon the land. But He has also told us that next time it will be purged by fire.

Note the continuing use of 'face'.

Gen. 19:29 And it was at The Elohim's destroying of the cities themselves nx of the valley. And The Elohim took notice of Abraham himself nx. And He sent Lot himself nx out of the midst of the overthrow, in overthrowing the cities themselves nx in which Lot himself had dwelt.

Gen. 19:30 And Lot went out out of Tzo'ar.

And he lived on a mountain,
and his two daughters with him,
because he was afraid to live in Tzo'ar.
And he lived in a cave,
he and his two daughters.

Once again we see that
Lot's choices are not the best.
He begged **YAHWEH's** messengers
to let him live in Tzo'ar.
Then he was afraid of the place,
so he ended up living
exactly where the messengers of **YAHWEH**
had directed him to go in the first place.

How often we're just like Lot.
We think **we** know what's best for us,
only to find out it was a big mistake.

Gen. 19:31 And the firstborn said to the younger,
"Our father is old and there is no man in the land
to come in to us as is the manner of the whole land.

Gen. 19:32 Come!
Let us make our father drink wine.
And we will lie with him
and cause the seed of our father to live."

Gen. 19:33 And they caused their father himself **nx**
to drink wine that very night.
And the firstborn went in and laid down
with her father himself **nx**.
And he did not perceive when she laid down
or when she arose.

Gen. 19:34 And it was the next day.
And the firstborn said to the younger,
"Behold!
I laid down with my father himself **nx** last night.
Let us cause him to drink wine tonight also.
And you go in to lie with him.
And we will keep alive the seed of our father."

Gen. 19:35 And they caused their father himself **nx**
to drink wine that night also.
And the younger arose and laid with him.
And he did not perceive when she laid down
or when she arose.

Gen. 19:36 And both the daughters of Lot
became pregnant by their father.

Gen. 19:37 And the firstborn gave birth to a son.
And she called his name Mo'ab.
He is the father of the Mo'abites to this day.
Mo'ab means from her father.

Gen. 19:38 And the younger,
she also gave birth to a son.
And she called his name Ben-Ammi.
He is the father of the children of Ammon to this day.
Ben-Ammi means son of my people.

Chapter 20

Gen. 20:1 And Abraham set out from there
to the land of The Negev.
And he settled between Kadesh and Shur,
sojourning at Gerar.
Kadesh means sanctuary.
Shur means a wall.
Gerar means drag off roughly.

Gen. 20:2 And Abraham said
concerning Sarah his wife,
"She is my sister."

And Abimelek, king of Gerar,

sent and took away Sarah herself **נָח**.

Abimelek means my father is king.

Gen. 20:3 But The Elohim came to Abimelek
in a dream of the night.

And He said to him, "Behold!

You are going to die

because of the woman whom you have taken
and her being married to a husband."

The last line of this verse is fascinating.

The Hebrew is **be'ulat ba'al**.

A **ba'al** is a master, a husband, or an owner.

Both terms come from this word.

The first, "being married",

is a participle form of the second.

More importantly, this is the same term used
to identify the Phoenician "god", **Ba'al**.

It is often translated as "lord".

Gen. 20:4 But Abimelek had not approached her.

And he said,

"My Sovereign,

will you put to death even a just nation?

Gen. 20:5 Did he not say to me,

'She is my sister'?

And she herself also said,

'He is my brother.'

In the integrity of my heart

and in the innocence of my hands

I have done this."

Gen. 20:6 And The Elohim said to him in a dream,

"Yes! I Myself also know

that with the integrity of your heart

you did this very thing.

And I also, I Myself,

have restrained you yourself **נָח**

from offending against Me.

Because of this I did not permit you

to reach out toward her.

Most translations do not provide

a correct rendering of this verse.

It's important to recognize

that **YAHWEH**, The Elohim,

emphatically told Abimelek that,

"I, even I Myself, restrained you *yourself*..."

Abimelek was not merely acting

out of the integrity of his heart.

He had Divine assistance in staying away from Sarah.

YAHWEH Himself prevented Abimelek

from "**offending against Me**".

This is noteworthy.

Abimelek's actions would constitute

an offense against **YAHWEH**.

This is now explained to him,

personally and directly.

He is now responsible to **YAHWEH** for his actions.

What we normally call 'sin'

is anything that offends **YAHWEH**.

This also raises a question for us to consider.

How often does **YAHWEH** intervene in our lives

and we simply don't recognize it?

Gen. 20:7 And now,

return the wife of the man

because he himself is a prophet!

And he will intercede for you.

And *you* will live!

But if she is not returned to the man

then know that you are dying.

You yourself **נָח** will die

and all who are yours."

Gen. 20:8 And Abimelek rose at dawn.

And he called for all his servants.
And he told them all these matters themselves **תא**
in their hearing.
And the men were greatly afraid.

Gen. 20:9 And Abimelek called Abraham.
And he said to him, "What have you done to us?
How have I offended against you
that you have brought upon me
and upon my kingdom
this great offense?
Actions which are not to be done
you have done to me!"
Gen. 20:10 And Abimelek said to Abraham,
"What did you see that you did this thing itself **תא**?"

Gen. 20:11 And Abraham said,
"Indeed, I said there is no reverence
of The Elohim in this place.
And they will murder me because of my wife.

Gen. 20:12 And also she is truly my sister.
She is the daughter of my father,
only not the daughter of my mother.
And she became a wife to me.

Gen. 20:13 And it was as The Elohim
caused me myself **תא**
to wander from my father's house.
And I said to her,
'This is your kindness which you will do for me.
At every place to which we come,
there say of me, "He is my brother."

Gen. 20:14 And Abimelek took sheep, and oxen,
and male slaves and female slaves.
And he gave them to Abraham.
And he returned to him
Sarah herself **תא**, his wife.

Gen. 20:15 And Abimelek said, "Behold!
My land is before your face.
Dwell in what is good in your eyes."

Gen. 20:16 And to Sarah he said, "Behold!
I have given your brother
a thousand pieces of silver.
Behold!
It is to you a covering of the of eyes
for all who are with you yourself **תא**,
and with everyone themselves **תא**.
And you are absolved.

Gen. 20:17 And Abraham prayed to The Elohim.
And The Elohim healed Abimelek himself **תא**,
and his wife herself **תא**, and his female slaves.
And they brought forth children.

Gen. 20:18 Indeed, with restraining
YAHWEH had closed up all the wombs
of the household of Abimelek
because of the matter of Sarah, wife of Abraham.

This is different than other translations.
Most of them simply say 'because of Sarah'.
That is not what the text actually says.
And what it does say raises some interesting possibilities.

He restrained the wombs
"because of **the word** of Sarah."
What that word may have been is not revealed.
But it appears that Sarah
was likely doing a bit of praying herself
in the midst of all this.
It would be highly likely for her to do so.

Chapter 21

Gen. 21:1 And **YAHWEH** visited Sarah *herself* nx
just as He had said.
And **YAHWEH** did with Sarah
just as He had spoken.

Gen. 21:2 And Sarah became pregnant.
And she bore to Abraham a son in his old age
at the appointed time
of which The Elohim had spoken to he *himself* nx.

Gen. 21:3 And Abraham called
the name *itself* nx of his son,
the one born to him
whom Sarah bore to him, Yitzhak.

Yitzhak means laughter.
It's important to pay close attention
to what's really said in this verse.
Many translations fail to make it this explicit.

The focus is on the name of this child.
We are told it is the child born to Abraham
by Sarah - **not** Hagar.
**There is to be absolutely no confusion
about this specific child and his lineage.**

Gen. 21:4 And Abraham circumcised
Yitzhak *himself* nx, his son,
when he was eight days old,
just as The Elohim had directed he *himself* nx.

Gen. 21:5 And Abraham was one hundred years old
when his son, Yitzhak *himself* nx, was born to him.

Gen. 21:6 And Sarah said,
"The Elohim has made me a laughing stock.
Everyone who is hearing of it will make fun of me."

This verse is translated differently
than most versions have it.
To call attention to the contrast look at the KJV.
"And Sarah said,
'The Elohim has made me to laugh,
so that all that hear will laugh with me."

Note the dramatic difference
between these two renderings of this verse.

Surely you'll ask why the verse
is translated in this manner,
and rightly you should.
Such a change seems to alter the text of Scripture,
which is not something **YAHWEH** wants us to do.

Yet it appears those who provided us
with the KJV gave "their own opinion"
of what this verse said,
not what **YAHWEH** intended it to convey
- or Sarah for that matter.

It's crucial to take a very close look
at the Hebrew terms used in a passage
and only then consider its potential meanings,
including alternate meanings.

Next, one must look at the context
- not only of this passage,
but of all the rest of Scripture as well.
This is often referred to as
"the whole counsel of **YAHWEH**".

The first Hebrew term for "laugh" in the KJV
means, literally, laughter or scorn,
a laughing stock.

The second term, "make fun of",
means to laugh, to mock,
to play or make sport of, to jest.

Now, go back to Gen. 17.17 and Gen. 18.12-13.
Both Abraham and Sarah mocked **YAHWEH**
(they "laughed") when He told them
they would have a child in their old age
- after Sarah was past
the child-bearing possibilities in their minds.

In reality they both mocked **YAHWEH**!
This was no joke.
They did not "laugh", as in joyful laughter.
This was not funny to them.

They had waited many years for a child
and had not been able to conceive.
The irony of **YAHWEH** coming to them
at this point in their lives
and telling them they would have a child
caused them to question Him,
and to respond to Him as though this was foolishness.
These were responses of ridicule, of mocking,
of "making sport" of **YAHWEH**. (See also Ezek. 23.32)

When Sarah has this child
and Abraham names him Yitzhak,
as **YAHWEH** had instructed him to do,
there is the absolute recognition
that He has now "made a laughing stock"
of **both** of them.

The context of Scripture causes the recognition
that He has firmly reminded Sarah
that she was wrong.

Gen. 21:7 And she said,
"Who would have said to Abraham
'Sarah will nurse children.'?
Yet I have born a son in his old age."

Gen. 21:8 And the child grew and was weaned.
And Abraham made a great banquet
on the day Yitzhak himself **נא** was weaned.

Gen. 21:9 And Sarah saw the son himself **נא**
of Hagar, the Mitsraite,
which she had born to Abraham.
He was mocking.

Gen. 21:10 And she said to Abraham,
"Drive out this female slave herself **נא**
and her son himself **נא**
because the son of this female slave herself **נא**
will not inherit with my son, with Yitzhak."

Gen. 21:11 And the matter was exceedingly bad
in the eyes of Abraham on account of his son.
Yishma'el is Abraham's son also.
He is, in fact, his **firstborn**.
This demand on the part of Sarah
placed him under great stress
because it means sending away
the only son he had up to this point.

Gen. 21:12 But The Elohim said to Abraham,
"Let it not be hurtful in your eyes
concerning the young man
and concerning your female slave.
All that Sarah has said to you,
listen attentively to her voice.
Indeed, in Yitzhak your seed will be called after you.

Gen. 21:13 And even of the son himself **נא**
of the female slave I will make a nation,
because he himself is your seed."
It's easy to lose sight of the reality here.
Yishma'el is indeed Abraham's son.
He is the firstborn,
although he is not from Sarah.

He has been circumcised, just like Abraham.
He is thereby marked
as a "child of the covenant" forever.

Gen. 21:14 And Abraham rose up early in the morning.
And he took food and a skin of water.
And he gave them to Hagar,
putting them on her shoulder,
and the young man himself ~~nx~~.

And he sent her away.
And she went out and wandered
in the Wilderness of Be'ersheba.

Yishma'el was thirteen
when he was circumcised.
He is not a young child.
He is fourteen now.
Culturally he's an adult.
He's Abraham's son as well as Hagar's.
The point is made that he gave Hagar
food and water **and** the young man,
Yishma'el himself.
It was both of them he sent away
in immediate response
to **YAHWEH's** message to him.

Gen. 21:15 And the water in the skin was used up.
And she threw the young man himself ~~nx~~
under one of the shrubs.

Gen. 21:16 And she went and sat down by herself
a bowshot away because she said,
"Let me not see the death of the young man."

And she sat far away.
And she lifted up her voice itself ~~nx~~ and wept.

Gen. 21:17 And The Elohim listened attentively
to the voice itself ~~nx~~ of the young man.

And a messenger of The Elohim
called to Hagar from The Heaven.
And he said to her, "What is with you, Hagar?
Do not be afraid!
Indeed, The Elohim has listened attentively
to the voice of the young man at that spot, there.

Observe these words very carefully.
The Elohim listened attentively
to the voice of the young man.

Hagar is caught up in self-pity.
Her focus is not on what The Elohim wants.
She's not caring for her child,
she's looking out for herself.
All **her** weeping and wailing
is to no avail from The Elohim's perspective.

Hagar knew The Elohim.
She'd encountered Him
in her previous experience in the wilderness.
But she'd forgotten Him.

Indeed, there's nothing in these verses
to suggest Hagar was crying out to **YAHWEH**
or praying for the young man at all.

She doesn't want to watch him die.
The focus is on herself.
The "prayers" of such people
are not heard by **YAHWEH**,
for they are prayers of selfishness
- an offense.

The Elohim listened attentively
to the cries of the young man.
And now He directs his response to Hagar,
who is responsible for him.

He asks her what her problem is.
But the focus is the young man, not Hagar.
From this point on Hagar is mentioned
only one more time in all of Scripture.

Gen. 21:18 Get up!

Lift up the young man himself **תָּא**
and put your hand itself **תָּא** on him
because I will establish a great people
on account of him."

Hagar is chastised for her neglect.
She is also reminded
of the earlier promise she was given
concerning the young man.

Now, note the language
of "the messenger of The Elohim".
It is first person singular, "I"!
Is it the messenger, speaking as The Elohim?
Or is it The Elohim Himself?
A messenger does not have the ability
to make of one a great people.
Only **YAHWEH** has that power and authority.

Thus, the language of the text,
including the next verse,
suggests this was not merely
a messenger of The Elohim,
but The Elohim Himself.

Once again there is a question
raised about the text that we cannot answer,
unless we accept that the messenger
is speaking "as if" he is The Elohim
- as His delegated representative,
bringing with him The Elohim's authority and power.

Gen. 21:19 And The Elohim opened

her eyes themselves **תָּא**.

And she saw a well of water.

And she went.

And she filled the skin itself **תָּא** with water.

And she caused the young man himself **תָּא** to drink.

Gen. 21:20 And The Elohim

was with the young man himself **תָּא**.

And he grew up.

And he settled in the wilderness.

And he was an archer, a Bowman.

Gen. 21:21 And he settled in the Wilderness of Paran.

And his mother took a wife for him

from the land of Mitsraim.

Paran means beauty, ornamental.

Mitsraim means double straits. This is Egypt.

Gen. 21:22 And it was at that time

that Abimelek and Pikhol,

the commander of his army,

spoke to Abraham saying,

"The Elohim is with you

in everything that you yourself **תָּא** are doing.

Abimelek means my father is king.

Pikhol means mouth of all; or, all mouth.

Gen. 21:23 And now,

swear to me here by The Elohim.

If you deal falsely with me, or with my son,

or with my son's sons...

According to the kindness that I have done to you,

you will do with me and with the land

in which you have sojourned."

Gen. 21:24 And Abraham said, "I swear."

Gen. 21:25 But Abraham reproved Abimelek himself **תָּא**
concerning the well of water

which Abimelek's slaves had taken by force.
Gen. 21:26 And Abimelek said,
"I do not know who has done
this very matter *itself* nx.
Also, you yourself nx did not reveal it to me.
And I have not heard of it except this day."

Gen. 21:27 And Abraham took sheep and cattle.
And he gave them to Abimelek.
And the two of them cut a covenant.
A covenant was sealed
by cutting animals in two
and walking between them.
It involved a solemn oath
that if either broke the covenant
they would be cut in two
by the other party to the covenant.

Gen. 21:28 And Abraham stood seven specific
ewe lambs themselves nx of the flock by themselves.

Gen. 21:29 And Abimelek said to Abraham,
"What are these seven ewe lambs,
these which you have stood by themselves?"
Gen. 21:30 And he said,
"Because these seven specific nx ewe lambs
you are to take from my hand
for the sake of being for me the witness
that I have dug this well itself nx."

Gen. 21:31 Because of this
he himself called that place Be'ersheba,
because the two of them swore an oath there.
Be'ersheba means well of the seven;
or well of the oath.

Gen. 21:32 And they cut a covenant at Be'ersheba.
And Abimelek rose up.
And Pikhol, the commander of his army, rose up.
And they returned to the land of the Philistines.
Philistines means wandering, migratory.

Gen. 21:33 And he planted
a tamarisk tree at Be'ersheba.
And he proclaimed there the Name of **YAHWEH**,
The Eternal El.
A tree or a grove was often planted
at sacred sites in the Eastern cultures.
Abraham established a "shrine" to **YAHWEH**.
He did not merely call upon
the Name of **YAHWEH**, he proclaimed it,
by his very actions,
and by his acts of worship
that most likely took place here also.
He made known that **YAHWEH**
is his Eternal El (God).

Gen. 21:34 And Abraham sojourned
in the land of the Philistines many days.

Chapter 22

Gen. 22:1 And it was after these matters.
And The Elohim tested Abraham.
And He said to him, "Abraham!"
And he said, "I am here!"
Lit. - Behold, ME!

Gen. 22:2 And He said,
"Take now your son himself nx,
your only one himself nx whom you love,
Yitzhak himself nx.
And go with him to the land of Moriyah.
And offer him up there as an olah
on one of the mountains which I will say to you."
Moriyah means seen by **YAH**.
The Hebrew is extremely intensive in this verse.
Few translations even come close

to rendering it's potent significance.

Three times **YAHWEH**
emphasizes Yitzhak specifically,
in three different ways.
And three times He gives to us
a foreshadowing of His own Son,
Whom He loves,
His only Son, **YAHUSHUA**
Who would be sacrificed
in this very same place
thousands of years later.

An **olah** is an offering
of complete surrender or submission.
It was entirely consumed by fire.
Nothing was left of it but ashes.

Gen. 22:3 And Abraham rose early in the morning.
And he saddled his male ass *itself* **נא**.
And he took two of his young men *themselves* **נא**,
he himself **נא**, and Yitzhak himself **נא**, his son.
And he split the wood for the olah.
And he rose up.
And he went to the place
of which The Elohim had spoken to him.

Traditional translations overlook
several aspects of this verse.
They tend to run the dialog together
with one comma after another.

These are separate actions.
Each has its very own special significance,
as we see later in the story.
The emphasis in the Hebrew
is once again profoundly important.

Gen. 22:4 And on the third day
Abraham lifted up his eyes *themselves* **נא**.
And he saw the place *itself* **נא** from a distance.

Gen. 22:5 And Abraham said to his young men,
"Stay here with the male ass.
And I myself and the young man
will go as far as that and worship.
And we will return to you."

Now we see the young men
given the task of watching the male ass
while Abraham and Yitzhak go to worship
on the distant mountain.

And Abraham declares, "**We** will return...",
indicating his complete faith in **YAHWEH**
that Yitzhak will somehow return with him.

What astounding faith!

Gen. 22:6 And Abraham took
the wood *itself* **נא** of the olah.
And he laid it upon Yitzhak, his son.
And he took the fire *itself* **נא** in his hand,
and the knife *itself* **נא**.
And the two of them journeyed in unity.

Note the three items emphasized.
The wood, the fire, and the knife,
the essential elements needed for a sacrifice.

Yitzhak carries the wood
(the tree - his own "torture stake").
His own father lays it upon him.
Abraham, the father, takes the fire and the knife.
And they journey **in unity**.

Do you have any doubt about the symbolism
and its connection to The Messiah?

Gen. 22:7 And Yitzhak spoke to Abraham, his father,
and he said, "My father!"
And he said, "I am here, my son!"

And he said, "Behold, the fire and the wood!
But where is the lamb for an olah?"

Gen. 22:8 And Abraham said,
"The Elohim will see to it,
a lamb for an olah, my son."

And the two of them journeyed in unity.
Once again we find faulty English in most translations.
The word is **yi'reh**.
It means to see, literally or figuratively.
The Hebrew literally says "see to it".

The Elohim will take care of providing the lamb.
This is yet another foreshadowing of future events
that will take place in this very spot.
YAHWEH takes care of arranging for
"The Lamb of God".

Gen. 22:9 And they came to the place
of which The Elohim had spoken to him.

And Abraham built there the slaughter site **itself** **nx**.

And he arranged in order the wood **itself** **nx**.

And he bound Yitzhak **himself** **nx**, his son.

And he placed he **himself** **nx** upon the slaughter site,
upon the wood.

The specifics of this verse are critical
to its proper understanding.
They came to **the place**,
the very place **YAHWEH** had indicated to Abraham.
In **that place** Abraham (the father)
built **the slaughter site **itself****.
Then **the father arranged the wood **itself****.
And **the father bound Yitzhak **himself****.

Bound - the **only** place this term is used in Scripture.

And **the father put he **himself**** (Yitzhak, the son)
upon the slaughter site - upon the wood.

The connection to the sacrifice of The Messiah
by The Father - is unmistakable!
Every aspect "prophesies"
the sacrifice of The Messiah!

Gen. 22:10 And Abraham put forth his hand **itself** **nx**.
And he took the knife **itself** **nx**
for the sake of killing his son **himself** **nx**.

Gen. 22:11 And a messenger of **YAHWEH**
called to him from The Heaven.

And he said, "Abraham, Abraham!"

And he said, "I am here!"

Gen. 22:12 And he said,

"Do not extend your hand upon the young man!

And do not a thing to him

because now I know that you **yourself** **nx**

revere The Elohim!

And you have not withheld your son **himself** **nx**,
your only one **himself** **nx**, from Me."

A reminder.
Abraham has another son, Yishma'el.
But this is the only one
"begotten" by Abraham with his wife, Sarah.

Gen. 22:13 And Abraham lifted up
his eyes **themselves** **nx**.

And he looked.

And behold!

Behind him was a ram

caught in a thicket by its horns.

And Abraham went.

And he took the ram **itself** **nx**.

And he offered it up for an olah
instead of his son.

Gen. 22:14 And Abraham called
the name of that place,
'YAHWEH Yireh,' as it is said this day,
"On the mountain of YAHWEH it will be seen."
YAHWEH Yireh means YAHWEH will see,
or, YAHWEH sees, or is seeing.

The recurring use of "see" and "eyes"
throughout Scripture connects directly to this.
In this instance YAHWEH "sees to the lamb".
In the future He does this again
- in the very same place.

This is the **only** place Yireh is found in Scripture.
It is the name of this very place,
not a "name of God".

Those who teach this is a "name of God"
are teaching **against** The Word of YAHWEH!

Gen. 22:15 And a messenger of YAHWEH
called to Abraham a second time from The Heaven.
Gen. 22:16 And he said,
"By Myself I have sworn,"
- A declaration of YAHWEH.-
"that because of what you have done,
this matter *itself* nx,
and have not withheld your son *himself* nx,
your only one *himself* nx,
Gen. 22:17 indeed, blessing, I will bless you!
And increasing, I will increase your seed *itself* nx
like the stars of the skies
and like the sand that is upon the shore of the sea.
And your seed will occupy the gate *itself* nx
of its adversaries.

Again the promise is reaffirmed to Abraham
following this test.
He has proven himself worthy of honor
by doing what YAHWEH
had instructed him to do
- without hesitating.

Note: The gate of the city was its "headquarters".
Official business was done here,
much like the court houses of today.
To "possess" a gate was to conquer the city.
Everything within it was ruled from this place.

Gen. 22:18 And by your seed
will all the peoples of the earth be blessed
as a consequence of your listening attentively
to My voice."

shama' is the Hebrew word
that is often translated as "obey".
It literally means to listen attentively (intensely).

When one listens attentively
to what YAHWEH speaks to us
we are often moved to respond
by doing what He tells us we are to do.

While this is given the connotation of obedience,
it is, more properly,
a **willing** response on our part
to do as He has said.
If it were otherwise
we would have no "freedom".

Obedience is the result of listening
very carefully to what one is told
and then acting in accordance with it.
It involves no "command", no "requirement",
but instead evokes a response
from those with whom it "resonates".

Gen. 22:19 And Abraham returned to his young men.
And they rose up and went in unity to Be'ersheba.
And Abraham settled at Be'ersheba.

Gen. 22:20 And it was after these matters.
And it was told to Abraham saying, "Behold!
Milkah, even she, has also given birth to children,
to Nahor your brother:

Milkah means queen.

Gen. 22:21 Utz himself **תא** his firstborn,
and Buz himself **תא** his brother,
and Kemu'el himself **תא**, father of Aram,

Gen. 22:22 and Kesed himself **תא**,

and Hazo himself **תא**,

and Pildash himself **תא**,

and Yidlaph himself **תא**,

and Bethu'el himself **תא**."

Utz means counsel.

Buz means disrespect.

Kemu'el means raised of El, or by El.

Aram means elevated, high.

Kesed means increase.

Hazo means seer; vision.

Pildash means flame of fire.

Yidlaph means tearful, a drip; melting away.

Bethu'el means destroyed of EL; separated by El.

Gen. 22:23 And Bethu'el fathered Ribkah herself **תא**.

Ribkah means fettering.

These eight Milkah bore to Nahor, Abraham's brother.

Gen. 22:24 And his concubine's name was Re'umah.

And she also bore Tebah herself **תא**,

and Gaham herself **תא**,

and Tahash herself **תא**,

and Ma'akah herself **תא**.

Re'umah means raised, lifted up.

Tebah means massacre, slaughter.

Gaham means to burn, flame.

Tahash means a clean animal with fur; badger.

Ma'akah means depression; pressure.

Chapter 23

Gen. 23:1 And Sarah was one hundred years
and twenty years and seven years,
the years of the life of Sarah.

Sarah is the only woman in Scripture

who's life span is recorded.

Gen. 23:2 And Sarah died at Kiryat Arba,
that is Hebron, in the land of Kena'an.

And Abraham went to mourn for Sarah

and to weep for her.

Kiryat Arba city of Arba.

Arba means four.

Hebron means friend; communion.

Kena'an means humiliated.

Abraham was living at Be'ersheba.

It's not specified why they may have been separated.

Gen. 23:3 And Abraham rose up
from beside his dead.

And he spoke to the sons of Heth saying,

Heth means terror.

Gen. 23:4 "I am a foreigner

and a sojourner among you.

Give to me possession

of a burying place among you,

and I will bury my dead away from my sight."

Gen. 23:5 And the sons of Heth

answered Abraham himself **תא** saying to him,

Gen. 23:6 "Listen attentively to us, my master.

Exalted by The Elohim

are you yourself **תא** in our midst.

In our best burying places bury your dead herself **תא**.

Not a man from us will restrain you

from his own burying place, **תא**
from burying your dead."

Gen. 23:7 And Abraham rose up.
And he bowed himself to the people of the land,
to the sons of Heth.
Gen. 23:8 And he himself **תא** spoke with them saying,
"If it is by your life itself **תא**
to let me bury my dead herself **תא** out of my sight
listen attentively to me
and meet for me with Ephron, son of Tzohar,
Gen. 23:9 and give to me
the cave of Makpelah itself **תא**
which he has which is at the end of his field.
At the full money's worth give it to me in your midst
as a possession for a burying place."

Ephron means dust.

Tzohar means whiteness.

Makpelah means double.

Gen. 23:10 And Ephron was sitting
in the midst of the sons of Heth.
And Ephron the Hittite answered Abraham himself **תא**
in the hearing of the sons of Heth,
all entering into the gate of his city saying,
Gen. 23:11 "No, my master!
Listen attentively to me!
I give you the field and the cave that is in it.
To you I give it in the eyes
of the sons of my people.
I give it to you.
Bury your dead!"

Gen. 23:12 And Abraham bowed himself
before the people of the land.
Gen. 23:13 And he spoke to Ephron in the hearing
of the people of the land saying,
"If only you yourself **תא**
will listen attentively to me.
I give to you silver for the field.
Take it from me,
and I will bury my dead herself **תא** there."

Gen. 23:14 And Ephron answered Abraham himself **תא**
saying to him,
Gen. 23:15 "My master, listen attentively to me!
The land is worth four hundred shekels of silver.
What is that between you and me?
Now, bury your dead herself **תא**."

Gen. 23:16 And Abraham listened attentively to Ephron.
And Abraham weighed to Ephron the silver
which he had declared
in the hearing of the sons of Heth,
four hundred shekels of silver
which passes with a merchant.

Gen. 23:17 And it was established.
The field of Ephron which was in Makpelah,
which was before Mamre,
the field and the cave which was in it
and all the trees that were in the field
which were within all the surrounding borders
Gen. 23:18 were deeded to Abraham
as a purchased possession
in the eyes of the sons of Heth,
before all who were entering the gate of his city.

Gen. 23:19 And after this Abraham buried
Sarah herself **תא**, his wife,
in the cave of the field of Makpelah,
before Mamre, which is Hebron,
in the land of Kena'an.

Gen. 23:20 And the field and the cave that is in it
were established to Abraham as a possession,
for a burying place,
by the sons of Heth themselves **nx**.

Chapter 24

Gen. 24:1 And Abraham was old, advanced in days.
And **YAHWEH** had blessed Abraham himself **nx**
in all things.

Gen. 24:2 And Abraham said
to the oldest slave in his household,
the one who ruled in all that was his,
"Please put your hand under my thigh.

Gen. 24:3 And I will cause you
to swear by **YAHWEH**,

The Elohim of The Heaven
and The Elohim of the earth,
that you will not take a wife for my son
from the daughters of the Kena'anites,
whom I dwell in the midst of.

Gen. 24:4 Instead, to my land and to my relatives
you are to go
and take a wife for my son, for Yitzhak."

Gen. 24:5 And the servant said to him,
"Perhaps the woman may not be willing
to come after me to this land itself **nx**.
Am I to take your son himself **nx**
back to the land from which you have come out?"

Gen. 24:6 And Abraham said to him,
"Be careful that you do not take my son himself **nx**
back there!

Gen. 24:7 **YAHWEH**, The Elohim of The Heaven,
Who took me from the household of my father
and from the land of my kindred,
and Who spoke to me,
and Who swore to me saying,
'To your seed I will give this land itself **nx**.',
He Himself will send His messenger before you.
And you will take a wife for my son from there.

Gen. 24:8 And if the woman
is not willing to come behind you,
then you will be released from this, my oath.

However, do not take my son himself **nx** back there!"

Gen. 24:9 And the servant put his hand itself **nx**
under the thigh of Abraham his master.
And he swore to him concerning this word.

*It's not clear what the significance
of this form of swearing an oath involved.
It's obviously a serious form of contract,
but its exact meaning is not known.*

*The thigh is used as a euphemism
for the reproductive organs on occasion,
so it's likely connected to the concept
of the seed of Abraham.*

Gen. 24:10 And the servant took ten camels
of the camels of his master.
And he went.
And all the goodness of his master was in his hand.
And he arose and went to Aram Naharaim,
to the city of Nahor.

*Aram Naharaim means city of the two rivers
(Tigris and Euphrates).
It was in Mesopotamia, modern day Iraq.*

Gen. 24:11 And he caused his camels
to kneel down outside the city
by a well of water at the time of the evening,
the time when women go out to draw.

Gen. 24:12 And he said,
"YAHWEH, The Elohim of my master, Abraham,
please cause it to happen before me this day
and do kindness to my master, Abraham.

Gen. 24:13 Behold!

I am standing by the spring of water
and the daughters of the men of the city
are coming out to draw water.

Gen. 24:14 And let it be the young woman
to whom I will say,
'Please extend your pitcher that I may drink.',
and she answers, 'Drink!
And I will also water your camels.',
may she *herself* ~~nx~~ be the one You have decided
for Your servant Yitzhak.
And by this I will know
that You have done kindness to my master."

Gen. 24:15 And it was before he had ended speaking.
And behold!

Ribkah, who was born to Bethu'el, son of Milcah,
the wife of Nahor, Abraham's brother, came out.
And her pitcher was upon her shoulder.

Ribkah means fettered.
Bethu'el means destroyed by El.
Milcah means queen.
Nahor means snorter.
Abraham means father of a multitude.

Gen. 24:16 And the young woman
was exceedingly pleasant to look at,
a virgin who had not known a man.

And she descended to the spring.
And she filled her pitcher.
And she ascended.

Gen. 24:17 And the servant ran to meet her.
And he said,
"Please let me swallow a little water from your pitcher."

Gen. 24:18 And she said, "Drink, my master."
And she hurried.

And she let down her pitcher upon her hand.
And she gave him a drink.

There are two forms of the words used for drink.
The first, *shatah*, implies to drink heartily,
not just a little sip.
She's offering him more than he requests,
showing her generosity and kindness.

The second term, *shaqah*, refers to "to drink",
she gave him water "to drink" (gave him a drink).

The first is a verb.
The second is a noun.
The terms are different
in their construct and in their usage.
This is less obvious to the English reader
than to the Hebrew reader.
It's these subtle distinctions we often miss
when we don't do our homework.

Also, please note the play on words
involved in the Hebrew.
They sound very much alike.

Gen. 24:19 And she finished giving him to drink.
And she said, "I will draw for your camels also
until they have finished drinking."

Gen. 24:20 And she hurried.
And she emptied her pitcher into the trough.

And she ran again to the well to draw.
And she drew for all his camels.

Gen. 24:21 And the man,
being astonished by her,
was itching to know whether **YAHWEH**
had caused his journey to succeed or not.

There is some uncertainty
concerning the term used in line two.
Some say it means to gaze in wonder.

But the underlying term, **sha'ah**,
means to break out suddenly, as a storm;
to devastate or stun.
The basic idea is that of astonishment.

charash is the term used for "itching".
It means to scratch, cut, or engrave.
This appears to be a Hebrew idiom
parallel to our concept of "itching to know".
Others use "waiting in silence",
which does not flow easily
from the definition of the word.

Gen. 24:22 And it was as the camels
had finished drinking.
And the man took a gold ring
of a half shekel weight
and two bracelets for her hands
of ten shekels weight of gold.

Gen. 24:23 And he said,
"Whose daughter are you? Please tell me.
Is there room in your father's house
for us to spend the night?"
Gen. 24:24 And she said to him,
"I am the daughter of Bethu'el, the son of Milcah,
whom she bore to Nahor."
Gen. 24:25 And she said to him,
"We have both straw and fodder in abundance,
and also room to lodge in."

Gen. 24:26 And the man bowed his head
and worshipped **YAHWEH**.
Gen. 24:27 And he said,
"Blessed be The Elohim of my master Abraham,
Who has not forsaken His kindness
and His faithfulness to my master.
I, upon the way, have been guided by **YAHWEH**
to the household of my master's kindred."

Gen. 24:28 And the young woman ran.
And she reported these matters
to her mother's household.

Gen. 24:29 And Ribkah had a brother
whose name was Laban.
And Laban ran out to the man, to the spring.

Laban means white.

Gen. 24:30 And it was at *his* seeing the ring *itself* **nx**
and the bracelets themselves **nx**
upon the hands of his sister,
and having heard the words *themselves* **nx**
of Ribkah, his sister, saying,
"After this manner the man spoke to me.",
he also went out to the man.

And behold!
He was standing by the camels at the spring.
Gen. 24:31 And he said,
"Come, blessed of **YAHWEH**!
Why do you stand outside?
Also, I have prepared the house
and a place for the camels."

Gen. 24:32 And the man came into the house.
And he unloaded the camels.
And he gave straw and fodder for the camels
and water to wash his feet
and the feet of the men who were with he himself ~~nx~~.

Gen. 24:33 And he set food before him to eat.
But he said,
"I will not eat until I have said my words."
And he said, "Speak!"

Gen. 24:34 And he said,
"I am a slave of Abraham.
Gen. 24:35 And **YAHWEH** has blessed exceedingly
my master himself ~~nx~~.
And he has become great.
And He has given to him flocks and herds,
and silver and gold, and male and female servants,
and camels and asses.

Gen. 24:36 And Sarah, wife of my master,
bore a son to my master after she was old.
And he has given to him
everything itself ~~nx~~ that is his.

Gen. 24:37 And my master made me swear saying,
'You are not to take a wife for my son
from the daughters of the Kena'anites
in whose land I dwell
Gen. 24:38 but you are to go
to my father's household and to my kindred
and take a wife for my son.'

Gen. 24:39 And I said to my master,
'Perhaps the woman will not come behind me?'
Gen. 24:40 And he said to me, '**YAHWEH**,
before Whom I walk,
will send His messenger with you yourself ~~nx~~
And he will cause your way to succeed.
And you are to take a wife for my son
from my relatives
and from the household of my father.

Gen. 24:41 And you will be innocent
concerning my oath when you come to my kindred
and if they do not give one to you.
Even you will be innocent concerning my oath.'

Gen. 24:42 And I came today to the spring.
And I said,
'**YAHWEH**, Elohim of my master, Abraham,
if you will be pleased,
cause to succeed the way in which I am going.

Gen. 24:43 Behold!
I myself am standing by the spring of water.
And may it be the young woman,
the one coming out to draw, and I say to her,
'Please, let me drink a little water from your pitcher.'
Gen. 24:44 and she says to me,
"Even so. You yourself drink
and I will also draw for your camels.'
may she be the woman whom **YAHWEH** has decided
for the son of my master.'

Gen. 24:45 Before I was done speaking in my heart,
behold! Even Ribkah came out.
And her pitcher was on her shoulder.
And she went down to the spring and drew.
And I said to her, 'Please, let me drink a little!'

Gen. 24:46 And she hurried and let down her pitcher
from upon her and said, 'Drink a little!'

And I will also give a drink to your camels.'
And I drank and the camels drank also.

Gen. 24:47 And I asked her herself **נא**.
And I said, 'Whose daughter are you yourself **נא**?'
And she said,
'The daughter of Bethu'el, son of Nahor,
whom Milcah bore to him.'

And I put the ring on her face
and the bracelets on her hands.
Gen. 24:48 And I bowed my head
and worshipped **YAHWEH**.
And I blessed **YAHWEH Himself** **נא**,
The Elohim of my master, Abraham,
Who had guided me in the way of faithfulness
to take the daughter herself **נא**
of my master's kindred for his son.

Gen. 24:49 And now if you
will do kindness and truthfulness
to my master himself **נא** declare it to me.
And if you will not declare it to me.
Then I will turn to the right hand or to the left hand."

Gen. 24:50 And Laban and Bethu'el
responded and said,
"The matter proceeds from **YAHWEH**.
We are not able to speak to you bad or good.

Gen. 24:51 Behold!
Ribkah is before you.
Take her and go!
And let her be the wife of your master's son
just as **YAHWEH** has spoken."

Gen. 24:52 And it was as the slave of Abraham
listened attentively to their words themselves **נא**.
And he bowed himself to the earth before **YAHWEH**.

Gen. 24:53 And the slave brought out articles of silver,
and articles of gold, and garments.
And he gave them to Ribkah.
He also gave costly gifts to her brother and to her mother.

*There's an odd thing to note here.
The gifts are given to Ribkah, to her brother,
and to her mother, but not to her father, Bethu'el.
It's not clear what this means,
but it is not the normal way of doing things
in the midst of Hebrew marriage arrangements.*

Gen. 24:54 And they ate and they drank,
he and the men who were with him.
And they spent the night.

And they rose up in the morning.
And he said, "Send me away to my master!"

Gen. 24:55 But her brother and her mother said,
"Let the young woman remain with us ourselves **נא**
for at least ten days.
Afterward she may go."

Gen. 24:56 But he said to them,
"Do not delay me myself **נא**!
YAHWEH has caused my way to succeed.
Send me away and I will go to my master."

Gen. 24:57 And they said,
"We will call the young woman
and ask from her own mouth **נא**."

Gen. 24:58 And they called Ribkah.

And they said to her,
"Will you go with this man?"
And she said, "I will go."

Gen. 24:59 And they sent away Ribkah herself **תא**,
their sister, and her nurse herself **תא**,
and Abraham's slave himself **תא**,
and his men themselves **תא**.

Gen. 24:60 And they blessed Ribkah herself **תא**.
And they said to her,
And may your seed itself **תא** possess the gate
of any hating him."

Gen. 24:61 And Ribkah rose up,
and her young women.
And they rode upon the camels.
And they journeyed behind the man.
And the slave took Ribkah herself **תא** and went.

Gen. 24:62 And Yitzhak had come
from going to Be'er Lahai Ro'i.
And he settled in the country of The Negev.
Be'er Lahai Ro'i means
The Well of The Living One who sees.

Gen. 24:63 And Yitzhak went out
to meditate in the field as it turned to evening.
And he lifted his eyes and looked.
And behold! Camels were coming.

Gen. 24:64 And Ribkah lifted up
her eyes themselves **תא**.
And she saw Yitzhak himself **תא**.

And she dismounted from the camel.
Gen. 24:65 And she had said to the slave,
"Who is this man walking in the field to meet us?"
And the slave said, "It is my master."
And she took a veil and covered herself.

Gen. 24:66 And the slave recounted to Yitzhak
all the matters themselves **תא** which had been done.

Gen. 24:67 And Yitzhak brought her into
the tent of his mother, Sarah.
And he took Ribkah herself **תא**.
And she became his wife.
And he loved her.
And Yitzhak was comforted after his mother's *death*.

Chapter 25

Gen. 25:1 And Abraham added.
And he took a wife.
And her name was Keturah.
Gen. 25:2 And she bore to him Zimran himself **תא**,
and Yokshan himself **תא**,
and Medan himself **תא**,
and Midyan himself **תא**,
and Yishbak himself **תא**,
and Shuah himself **תא**.

Keturah means perfume, incense.
Zimran means musical; celebrated.
Yokshan means insidious; ensnare.
Medan means discord, strife; judgment.
Midyan means brawling, contentious.
Yishbak means he will leave.
Shuah means to sink; bow down.

Gen. 25:3 And Yokshan fathered Sheba himself **תא**
and Dedan himself **תא**.
And the sons of Dedan were Asshurim,
and Letushim, and Le'ummim.
Sheba means seven, oath.

Dedan means low, depressed.
Asshurim means to go straight on, level.
Letushim means hammered, oppressed ones.
Le'ummim means communities, to gather.
Note the missing emphasis from the sons of Dedan.

Gen. 25:4 And the sons of Midyan
were Ephah, and Epher,
and Hanok, and Abida, and Elda'ah.
All these were the children of Keturah.

Ephah means obscurity, darkness.
Epher means dust; fawn.
Hanok (Enoch) initiated; teacher; dedicated.
Abida means father of knowledge.
Elda'ah means whom God calls/has known.
Note the missing emphasis with these names.

Gen. 25:5 And Abraham gave everything *itself* nx
that was his to Yitzhak.

Gen. 25:6 And to the sons of the concubines
which Abraham had Abraham gave presents.
And he sent them away from Yitzhak, his son,
while he was still alive, eastward,
to the land of the east.

Gen. 25:7 And these are the days of the years
of the life of Abraham which he lived,
a hundred years and seventy years and five years.
Gen. 25:8 And Abraham breathed his last.
And he died in a good old age, elderly and satisfied.
And he was gathered to his people.

Gen. 25:9 And his sons, Yitzhak and Yishma'el,
buried he *himself* nx in the cave of Makpelah,
in the field of Ephron, the son of Tzohar, the Hittite,
which faces Mamre,

Gen. 25:10 the field which Abraham purchased
from the sons of Heth *themselves* nx.
There Abraham was buried with Sarah, his wife.

Gen. 25:11 And it was after the death of Abraham.
And The Elohim blessed Yitzhak *himself* nx, his son.
And Yitzhak dwelt at Be'er Lahai Ro'i.

Gen. 25:12 And these are
the generations of Yishma'el,
the son of Abraham whom Hagar, the Mitsraite,
Sarah's female slave, bore to Abraham.

Gen. 25:13 And these are the names
of the sons of Yishma'el,
by their names, according to their generations.

The first born of Yishma'el, Nebayoth,
and Kedar, and Abde'el, and Mibsam,
Gen. 25:14 and Mishma, and Dumah, and Massa,
Gen. 25:15 Hadar, and Tema, Yetur,
Naphish, and Kedemah.

Yishma'el means El will hear.
Nebayoth means fruitfulness.
Kedar means dusky, blackness.
Abde'el means servant of El, or, disciplined of El.
Mibsam means fragrant, sweet odor.
Mishma means a report, fame.
Dumah means to be dumb; silence.
Massa means burden; oracle.
Hadar means chamber, enclosure.
Tema means right hand, or south.
Yetur means encircled, enclosed.
Naphish means refreshed; breath.
Kedemah means precedence, project oneself.
Again, no emphasis is given to any of these names.

Gen. 25:16 These are the sons themselves of Yishma'el,
and these are their names,
by their villages, and in their walled towns,
twelve leaders according to their communities.

Gen. 25:17 And these are the years
of the life of Yishma'el,
one hundred years and thirty years and seven years.
And he breathed his last.
And he died.
And he was gathered to his people.

Gen. 25:18 And they settled from Havilah as far as Shur,
which faces Mitsraim, going toward Ashshur.
And he fell in the presence of all his kindred.

This provides the location
for the tribes of Yishma'el.
They lived in what we might now call
Saudi Arabia, Jordan, and Iraq.
These areas are ascribed to Havilah and Shur,
even though the exact locations
of these two places seem uncertain.

Perhaps the most interesting term
to note in this verse is that of "fell".
The KJV translates this as "died".
This is not the same term we've seen used
in reference to one's death prior to this.

If you look at the actual Hebrew term used
it's quickly evident that this term
is not typically translated as "died".
Rather, the term is considered to mean failed,
fell down, prostrated oneself, etc.

In the previous eight uses it refers to one who fell,
as in one who was killed
- either by **YAHWEH** or by man,
or one who fell down before someone else.
as in surrender or submission.

Given that we know the nature of Yishma'el
(he was against every man)
it appears he was defeated
at the hand of another.

Perhaps it suggests Yishma'el
was a failure in the end.
His constant antagonism toward others
proved fateful perhaps.

This doesn't negate his prominence
in becoming a large nation of people,
only his attitude toward others.
There's the sense that he was humbled
before his family members.

Gen. 25:19 And these are the generations
of Yitzhak, Abraham's son.

Abraham fathered Yitzhak himself **תן**.

Gen. 25:20 And Yitzhak was forty years old
when he took Ribkah herself **תן**,
the daughter of Bethu'el,
the Aramean of Paddan Aram,
the sister of Laban, the Aramean,
to himself for a wife.

Gen. 25:21 And Yitzhak made
a humble request to **YAHWEH**
on behalf of his wife because she was barren.
And **YAHWEH** granted his humble request.
And Ribkah his wife conceived.

Gen. 25:22 And the children were crushed within her.
And she said, "Why is this so?
For what purpose am I thus?"

And she went to ask **YAHWEH Himself** **תן**.

Gen. 25:23 And **YAHWEH** said to her,
"Two nations are in your womb,
and two peoples will break through

from your inward parts.
And one people will be stronger
than the other people.
And the older will serve the younger.”

Gen. 25:24 And the days were fulfilled
for her to give birth.
And behold!
Twins were in her womb!

This is the first set of twins in Scripture.

Gen. 25:25 And the first came out reddish,
all of him being like a hairy robe.
And they called his name Esau.

Esau means rough, shaggy.

Gen. 25:26 And after this was so
his brother came out,
his hand holding on to the heel of Esau.
And they called his name Ya'akob.
And Yitzhak was sixty years old
when she gave birth to they themselves נא.
Ya'akob means heel catcher, restrainer.

Gen. 25:27 And the children grew up.
And Esau was a knowledgeable hunter,
a man of the open country.
But Ya'akob was a man of integrity,
remaining in tents.

Gen. 25:28 And Yitzhak loved Esau himself נא
because he ate of his wild game.
But Ribkah loved Ya'akob himself נא.

Gen. 25:29 And Ya'akob boiled a thick soup.
And Esau came from the open country.
And he was weary.
Gen. 25:30 And Esau said to Ya'akob,
“Let me devour now this very same red stuff
because I am weary.”

For this reason his name was called Edom.
*Edom means red, rosy;
to flush or get red in the face.*

Gen. 25:31 And Ya'akob said,
“Sell this day your birthright itself נא to me!”

Gen. 25:32 And Esau said,
“Behold!
I am going to die!
What is this birthright to me?”

Gen. 25:33 And Ya'akob said,
“Swear to me today!”
And he swore to him.
And he sold his birthright itself נא to Ya'akob.

Gen. 25:34 And Ya'akob gave Esau
bread and lentil soup.
And he ate and drank.
And he rose up and went.

Thus Esau held in contempt
his birthright itself נא.

Chapter 26

Gen. 26:1 And there was a famine in the land,
besides the former famine
that had existed in the days of Abraham.
And Yitzhak went to Abimelek,
king of the Philistines, to Gerar.

Gen. 26:2 And **YAHWEH** was seen by him.
And He said, “Do not go down to Mitsraim.

Settle in the land which I say to you.

Gen. 26:3 Sojourn in this land.

And I will be with you.

And I will bless you.

Indeed, to you and to your seed

I will give all these lands themselves **תא**.

And I have established the oath itself **תא**

which I swore to Abraham, your father.

Gen. 26:4 And I will increase your seed itself **תא**

like the stars of the skies.

And I will give to your seed

all these lands themselves **תא**.

And by your seed

all the nations of the earth will be blessed

Gen. 26:5 as a consequence of Abraham,

who listened attentively to My voice

and protected My charge, My directives,

My rules, and My teachings."

The emphasis provided by **תא**

in these past three verses is dramatic.

"this very land"

"these lands *themselves*"

"the oath *itself*"

"your seed *itself*"

The seed of Abraham

is now the seed of Yitzhak.

The Messiah will come from his lineage,

even as He does from that of Abraham.

In v. 5 we have several terms

that need to be clarified.

Listened attentively

- typically translated "obeyed".

However, the term means to listen so carefully

that one does what they are told

as a result of listening attentively.

Protected - typically translated as "keep".

However, the term means to guard or protect.

It does not mean simply "to do",

but rather means to watch over them

so that they are properly observed, followed.

My watch - typically translated as "my charge".

It means to watch like a sentry;

to do whatever duties are given to you as a sentry.

It's part of protecting His teachings.

My directives - typically, "My commandments."

However, there is no freedom in a command.

It has a required action.

Directives on the other hand do not.

One may choose to follow or ignore them.

My appointments - typically, "My statutes".

It means something prescribed, enacted; appointed.

This same term is used to refer

to "**YAHWEH's** Appointed Times",

the festivals He established

as "appointments with **YAHWEH**"

in dress rehearsal for eternity.

My teachings - typically, "My laws".

The word is **towrah**.

It means direction, instruction, or teaching.

To call it "law" is misleading.

A "law" is a legally binding principle.

Following it is **mandatory**.

But if you are free to choose

whom or what you will follow

it cannot be mandatory.

It must be voluntary.

Only when you take an oath

that you will do these

does it become mandatory,
an obligation that you are required to fulfill.

Ultimately, this is the result
of entering into The Covenant with **YAHWEH**.
However, the teachings come first.
You must be taught the principles
before you are able to decide
whether or not you will agree to do them.

Gen. 26:6 And Yitzhak remained in Gerar.
Gen. 26:7 And the men of the place asked
concerning his wife.
And he said, "She is my sister."
because he was afraid to say, "She is my wife."
lest the men of the place kill me on account of Ribkah
because she was beautiful in appearance."

The text has apparently been edited.
The tenses and gender references don't match,
and the quotations are not consistent
in most translations.

But perhaps what's most interesting
is to see that he is repeating the same technique
used by his own father,
with virtually the same people,
in the same place.
Even the response of Abimelek
ends up being virtually identical
to that which he made to Abraham.

Gen. 26:8 And it was when he
had been there a long time.
And Abimelek, king of the Philistines,
looked out from behind a lattice.
And he looked. And behold!
Yitzhak was playing sensually
with Ribkah herself **נָא**, his wife.

Gen. 26:9 And Abimelek called Yitzhak.
And he said, "Behold!
Surely she is your wife!
How is it you said, 'She is my sister'?"
And Yitzhak said to him,
"Indeed, I said it lest I die on account of her."

Gen. 26:10 And Abimelek said,
"What is this you have done to us?
One of the people might easily have lain carnally
with your wife herself **נָא**.
And you would have brought guilt upon us."

Gen. 26:11 And Abimelek commanded
all his people themselves **נָא** saying,
"He who touches this man or his wife
will be put to death, put to death!"
The double mention
is a common form of emphasis.
It is often stated as "will certainly be..."

Gen. 26:12 And Yitzhak planted seed in that land.
And he received in the same year a hundredfold.

And **YAHWEH** blessed him.

Gen. 26:13 And the man became great.
And he went on, going on and becoming greater
until he was very great.
Gen. 26:14 And he had possessions of flocks
and possessions of herds and a multitude of slaves.
And the Philistines envied he himself **נָא**.

Gen. 26:15 And all the wells which had been dug
by the slaves of his father
in the days of Abraham, his father,
had been stoppered up by the Philistines.

And they had filled them with dirt.

Gen. 26:16 And Abimelek said to Yitzhak,
"Go away from us!
Indeed, you are much mightier than us."

Gen. 26:17 And Yitzhak went from there.
And he encamped in the river valley of Gerar.
And he settled there.

Gen. 26:18 And once again Yitzhak dug
the wells of water *themselves* **nx**
which had been dug
in the days of Abraham his father.
However, the Philistines had stopped them up
after the death of Abraham.

And he called their names after the names
that his father had called them.

Gen. 26:19 And Yitzhak's slaves
dug in the river valley.
And they found there a well of living water.
*Wells of "living water"
are rare in the desert south.
This means there is running water, not static water.
This is a major discovery.*

Gen. 26:20 And the herdsmen of Gerar
contended with Yitzhak's herdsmen saying,
"The water is ours."

And he called the name of the well Esek
because they quarreled with him.
Esek means strife; to press upon, to quarrel.

Gen. 26:21 And they dug another well.
And they contended over that one also.
And he called its name Sitnah.
Sitnah means opposition.

Gen. 26:22 And he withdrew from there.
And he dug another well.
And they did not contend over it.
And he called the name of it Rehoboth.

And he said, "Assuredly at this time
YAHWEH has made space for us
and we will be fruitful in the land."
Rehoboth means a wide place.

Gen. 26:23 And he went up from there to Be'ersheba.
Gen. 26:24 And **YAHWEH** was seen by him
that very night.

*Remember, this is understood to be a Hebraism
that means "was experienced" by him.
Since "to see" is a major theme of Scripture
it's been left in this form.
Yet it's important to recognize that
to the Hebrew mind this meant
Yitzhak "experienced" **YAHWEH** in some manner.
We don't know what that manner really was.*

And He said, "I am The Elohim
of Abraham, your father.
Do not be afraid!
Indeed, I am with you yourself **nx**!
And I will bless you.
And I will increase your seed *itself* **nx**
on account of My servant, Abraham."

Gen. 26:25 And he built a slaughter site there.
And he called out in the Name of **YAHWEH**.

And he spread out his tent there.

And the slaves of Yitzhak dug a well there.

Gen. 26:26 And Abimelek came to him from Gerar,
with Ahuzzath, his advisor and Pikol,
commander of his army.

Ahuzzath means possession.

Pikol means mouth of all, or, all mouth.

Gen. 26:27 And Yitzhak said to them,
"Why do you come to me.
You even hated me myself **nx**.
And you sent me away from you yourself **nx**?"

Gen. 26:28 And they said, "Observation!
We have seen that **YAHWEH** is with you.

And we said,
"Now let there be an oath between us,
between us and you."
And let us cut a covenant with you
Gen. 26:29 that you will do no harm to us,
just as we have not touched you
and have done to you only good,
and have sent you away in peace.

You yourself **nx** are now
being blessed by **YAHWEH**."

Gen. 26:30 And he made them a banquet.
And they ate and drank.

Gen. 26:31 And they rose up early in the morning.
And they swore an oath one to another.
And Yitzhak sent them away.
And they went from he himself **nx** in peace.

Gen. 26:32 And it was on that very day.
And the slaves of Yitzhak came.
And they reported to him
concerning the well which they had dug.
And they said to him, "We have found water!"
Gen. 26:33 And he called it itself **nx** Shebah.
Therefore the name of the city
is Be'ersheba to this day.

Gen. 26:34 And Esau was forty years old.
And he took to wife Yehudith herself **nx**,
daughter of Be'eri, the Hittite,
and Basemath herself **nx**,
daughter of Elon, the Hittite.

Yehudith means celebrated.

Be'eri means my well.

Hittite means descendant of terror.

Basemath means fragrance.

Elon means oak grove.

Gen. 26:35 But they were a bitterness of character
to Yitzhak and Ribkah.

The term for bitterness

occurs only here in all of Scripture.

The term for character is **ruach**.

Literally it means breath.

It represents the "vital essence",
or character (nature), of Yitzhak and Ribkah.

Esau married "outside the family"

- Hittite women, foreigners.

His action was intentional.

Chapter 27

Gen. 27:1 And it was as Yitzhak was old.
And his eyes were dim from seeing.
And he called Esau himself **nx**, his elder son.
And he said to him, "My son."

And he said to him, "I am here."

Gen. 27:2 And he said, "Behold now! I am old.
I do not know the day of my death.

Gen. 27:3 Now then please take your weapons,
your quiver and your bow,
and go out to the field and hunt food for me.

Gen. 27:4 And make me tasty food,
like that which I love.

And bring it to me and I will eat
in order that my life blesses you before I die."

The last sentence contains an interesting concept.

The word for "life" is **nephesh**.

It means a breathing creature, or, one's life-breath.

The root word from which it comes

means simply to breathe.

Thus it represents Yitzhak's life itself
since without it he is dead.

Most translate this as "may bless you before..."

But the form of the verb

suggests an intensive incomplete action.

It's not a matter of "may",

but a matter of choice to do so - before he dies.

And it's his "life-breath" that is to do the blessing.

Gen. 27:5 And Ribkah was listening
as Yitzhak spoke to Esau, his son.
And Esau went to the field to hunt game to bring it.

Gen. 27:6 And Ribkah spoke to Ya'akov,
her son, saying, "Behold!
I heard your father himself **nx** speak to Esau,
your brother, saying,

Gen. 27:7 'Bring me game and make me tasty food.
And I will eat it.

And I will bless you before the face of **YAHWEH**
before my death.'

Gen. 27:8 Now, my son, listen attentively
to that which I myself direct you yourself **nx**.

Gen. 27:9 Go now to the flock.
And bring me from there
two excellent kinds of the goats!
And I will make of they themselves **nx**
tasty food for your father,
like that which he loves.

Gen. 27:10 And you are to take it to your father.
And he will eat in order that he blesses you
before his death."

Note the repeat here

of the same term for "blesses" found in v. 4.

This appears to be a truly odd

sort of behavior for Ribkah.

But keep in mind that Esau

sold his birthright to Ya'akov.

The blessing involved is that of the firstborn,
because of the birthright.

Ribkah is acting to protect for Ya'akov

the blessing he has rightfully obtained

as a result of Esau's

"despising" of the birthright

- for a pot of stew.

Gen. 27:11 But Ya'akov said to Ribkah his mother,
"Behold!

Esau my brother is a hairy man.

But I am a smooth man.

Gen. 27:12 Perhaps my father will feel me
and I will be seen by him as a deceiver.

And I will bring upon me a curse,
and not a blessing."

Gen. 27:13 But his mother said to him,
"Upon me be your curse, my son.
Nevertheless, listen attentively to my voice!
And go!
Bring them to me!"

Gen. 27:14 And he went.
And he took them.
And he brought them to his mother.
And his mother made tasty food,
like that which his father loved.

Gen. 27:15 And Ribkah took
desirable garments *themselves* תא
of her eldest son, Esau,
which were with her *herself* תא
in the house.

And she clothed Ya'akov *himself* תא, her younger son.

Gen. 27:16 And the skins *themselves* תא
of the kids of the goats she placed over his hands
and over the smooth part of his neck.

Gen. 27:17 And she gave the tasty food *itself* תא
and the bread *itself* תא which she had prepared
into the hand of Ya'akov her son.

Gen. 27:18 And he went to his father.
And he said, "My father."
And he said, "I am here.
Who are you, my son?"

Gen. 27:19 And Ya'akov said to his father,
"I am Esau, your first born.
I have done as you spoke to me.
Please rise up to sit and eat of my game
in order that your life blesses me."

Gen. 27:20 And Yitzhak said to his son,
"How is it you have found it so quickly, my son?"
And he said, "Indeed, **YAHWEH**, your Elohim,
brought it about for me."

Gen. 27:21 Then Yitzhak said to Ya'akov,
"Please come near and let me feel you, my son,
whether you truly are my son Esau or not."

Gen. 27:22 And Ya'akov went near
to Yitzhak, his father.
And he felt him.
And he said, "The voice is the voice of Ya'akov,
but the hands are the hands of Esau."

Gen. 27:23 And he did not recognize him
because his hands were hairy
like his brother Esau's hands.

And he blessed him.

Gen. 27:24 And he said, "Is this my son, Esau?"
And he said, "I am."

Gen. 27:25 And he said,
"Come near to me and I will eat of my son's game
in order that my life blesses you."
And he brought it near to him.
And he ate.
And he brought him wine.
And he drank.

Gen. 27:26 And his father, Yitzhak, said to him,
"Please come near and kiss me, my son."

Gen. 27:27 And he came near and kissed him.
And he smelled the aroma *itself* תא of his garments.

And he blessed him and said, "Behold!
The aroma of my son is like the aroma of a field
which **YAHWEH** has blessed.

Gen. 27:28 Now may The Elohim give to you
of the dew of the skies,
of the fatness of the land,
and an abundance of grain and new wine.

Gen. 27:29 Peoples will serve you.
And nations will bow down to you.
You will be master to your kindred.
And your mother's sons will bow down to you.
Cursed be those cursing you
and blessed be those blessing you!"

Gen. 27:30 And it was as Yitzhak
completed blessing Ya'akob himself **nx**.
And Ya'akob had just gone out
from the face itself **nx** of Yitzhak, his father.
And Esau, his brother, came in from hunting his game.

Gen. 27:31 And he also made tasty food.
And he brought it to his father.
And he said to his father,
"Rise up, my father and eat of his son's game
in order that your life blesses me."

Gen. 27:32 And Yitzhak, his father, said to him,
"Who are you?"
And he said, "I am your son, your firstborn, Esau."

Gen. 27:33 And Yitzhak trembled
with an exceedingly great trembling!
And he said, "Who was it then who hunted wild game
and brought it to me?
And I ate all of it before you came.
And I have blessed him.
Yes, blessed he will be."

Gen. 27:34 As Esau listened attentively
to the words themselves **nx** of his father
he cried out with a great and bitter cry.
And he said to his father,
"Bless me, even me also, my father!"

Gen. 27:35 And he said,
"Your brother came with deceit.
And he has taken away your blessing."

Gen. 27:36 Then he said,
"Rightly his name was called Ya'akob,
and heel catcher.
That time he took away my birthright itself **nx**.
And behold! Now he has taken away my blessing!"
And he said,
"Have you not reserved a blessing for me?"

Gen. 27:37 Then Yitzhak responded.
And he said to Esau, "Behold!
I have established him master over you.
And all his kindred themselves **nx**
I have given to him as servants.
And with grain and new wine I have sustained him.
And what will I do now for you, my son?"

Gen. 27:38 And Esau said to his father,
"Have you only one blessing, my father?
Bless me, even me also, my father!"

And Esau lifted up his voice and wept.

Gen. 27:39 And Yitzhak, his father, answered.

And he said to him,
"Behold! Your dwelling place will be
away from the fatness of the land,
and away from the dew of the skies above.
*Ya'akob has already received
these things in his blessing.
Esau will not be able
to receive these same blessings.
His must be different.
Therefore, he would become a desert dweller.*

Gen. 27:40 And you will exist by your sword.
And you will serve your brother himself **nx**.
And it will be that he has dominion.
But you will break off his yoke from your neck."

Gen. 27:41 And Esau carried a grudge
against Ya'akob himself **nx**
because of the blessing
with which his father blessed him.

And Esau said in his heart,
"The days approach for mourning my father.
Then I will murder Ya'akov himself **nx**, my brother."

Gen. 27:42 And the words themselves **nx** of Esau,
her older son, were reported to Ribkah.
And she sent and called Ya'akob, her younger son.
And she said to him, "Behold!
Your brother, Esau, consoles himself concerning you,
intending to murder you.

Gen. 27:43 And now, my son,
listen attentively to my voice and get up!
Flee for your sake to Laban, my brother, to Haran!
Gen. 27:44 And remain with him a few days
until your brother's wrath turns aside,
Gen. 27:45 until your brother's anger
turns aside from you
and he forgets that itself **nx**
which has been done to him.
Then I will send and bring you from there.
Why should I be bereaved of you both in one day?"

Gen. 27:46 And Ribkah said to Yitzhak,
"I loathe my life because of the presence
of the daughters of Heth.
If Ya'akob takes a wife like these
from the daughters of Heth,
from the daughters of the land,
what good to me is life?"

Chapter 28

Gen. 28:1 And Yitzhak called Ya'akob.
And he blessed he himself **nx**.
And he gave direction to him.
And he said to him,
"Do not take a wife from the daughters of Kena'an.
Gen. 28:2 Get up!
Go to Paddan Aram, to the house of Bethu'el,
your mother's father,
and take a wife for yourself from there,
from the daughters of Laban, your mother's brother!

Gen. 28:3 And The Mightiest El bless you yourself **nx**,
and make you fruitful, and increase you!
And you will become an assembly of peoples.

*El Shaddai means the mightiest El.
It has been treated as a "name of God".
This is NOT correct.
God has only one personal name, YAHWEH.*

*The root from which the term comes is shadad.
It means to be burly; i.e. powerful; to ravage, to destroy.*

According to BDB it means to deal violently with,
to despoil, to devastate.

Gen. 28:4 And may He give to you
the blessing *itself* נא of Abraham,
to you and to your seed, you *yourself* נא,
for the sake of inheriting
the land *itself* נא of your sojournings,
which The Elohim has given to Abraham.”

Gen. 28:5 And Yitzhak sent away Ya'akob himself נא.
And he went to Paddan Aram, to Laban,
son of Bethu'el the Aramean, the brother of Ribkah,
the mother of Ya'akob and Esau.

Gen. 28:6 And Esau saw that Yitzhak
had blessed Ya'akob himself נא
and sent away he himself נא to Paddan Aram
to take himself a wife from there.

As he blessed him
he put a directive upon him saying,
“Do not take a wife
from the daughters of Kena'an!”

Gen. 28:7 And Ya'akob listened attentively
to his father and his mother.
And he went to Paddan Aram.

Gen. 28:8 And Esau observed
that the daughters of Kena'an were bad
in the eyes of Yitzhak, his father.

Gen. 28:9 And Esau went to Yishma'el.
And he took Mahalath herself נא,
the daughter of Yishma'el, Abraham's son,
the sister of Nebayoth,
to be his wife besides the wives he had.

Mahalath means sickness.
Mahalath is also called Basemath.
Taking a wife from Yishma'el's family
was not intended to be hurtful,
like his previous acts.
Yishma'el is a relative,
and even a circumcised relative.

Gen. 28:10 And Ya'akob went out from Be'ersheba.
And he went toward Haran.
Gen. 28:11 And he arrived at a place.
And he spent the night there
because the sun had gone down.

And he took *one* of the stones of the place.
And he set it under his head.
And he laid down in that place.

Gen. 28:12 And he dreamed.
And behold!
A ladder was set up on the ground.
And the top of it reached to The Heaven.
And behold!
Messengers of The Elohim
were ascending and descending upon it.

Gen. 28:13 And behold!
YAHWEH was standing above it.

And He said, “I am **YAHWEH**,
The Elohim of Abraham, your forefather,
and The Elohim of Yitzhak.
The land on which you yourself נא are lying,
to you I will give it, and to your seed.

Gen. 28:14 And your seed will be

like the dust of the ground.
And you will break out
to the west and to the east,
and to the north and the south.

And in you and in your seed
all the families of the earth will be blessed.

Gen. 28:15 And behold!
I am with you!
And I will protect you
in every place where you will go!
And I will bring you back to this land *itself* **nx**.

Indeed, I will not leave you until I have done
whatever *itself* **nx** I have spoken to you."

Gen. 28:16 And Ya'akob awoke from his sleep.
And he said, "Surely **YAHWEH** exists
in this very place.
And I did not know it."
Gen. 28:17 And he was afraid.
And he said, "How awesome is this place!
This is nothing except a house of The Elohim.
And that is the entrance to The Heaven."

Gen. 28:18 And Ya'akob rose early in the morning.
And he took the stone *itself* **nx**
which he had put under his head.
And he placed it *itself* **nx** as a standing column.
And he poured oil on top of it.

Gen. 28:19 And he called the name
of that place *itself* **nx** Bet El.
However, the name of that city
had been Luz previously.
Bet El means house of El.
Luz means nut-tree; almond.

Gen. 28:20 And Ya'akob vowed a vow saying,
"If The Elohim will be with me
and will protect me in this way that I am going,
and will give me food to eat
and a garment to put on,
Gen. 28:21 and if I return
to my father's house in peace,
then **YAHWEH** will be my Elohim.

Gen. 28:22 And this stone *itself* **nx**
which I have set up for a memorial
will be the house of The Elohim.

And of everything which You give to me
I will surely give a tenth to You."

Chapter 29

Gen. 29:1 And Ya'akob lifted up his feet.
And he went to the land
of the children of the east.

This presents an interesting contrast.
The Hebrew uses "children"
rather than the word used for nations or tribes.
Since Ya'akob will become Yisra'el,
and his offspring will be known
as the "Children of Yisra'el",
there is a unique play on the phrasing here.

Gen. 29:2 And he looked.
And behold!
A well was in the field.
And behold!
There were three flocks of sheep lying beside it
because from that well the flocks were watered.
And a large stone was on the mouth of the well.

Gen. 29:3 And all the flocks were gathered there.
And they rolled the stone itself **תָּא**
from the mouth of the well and watered
the sheep themselves **תָּא**.
And they returned the stone itself **תָּא**
to its place on the mouth of the well.

Gen. 29:4 And Ya'akob said to them,
"My brothers, where are you from?"
And they said, "We are from Haran."
Gen. 29:5 And he said to them,
"Do you know Laban himself **תָּא**, son of Nahor?"
And they said, "We know him."
Gen. 29:6 And he said to them, "Is it well with him?"
And they said, "It is well.
And behold!
Rachel, his daughter, is coming with the sheep."

Gen. 29:7 And he said,
"Behold! It is still high day,
not the time for the herds to be gathered.
Water the sheep and go pasture them."
Gen. 29:8 But they said, "We are not able to
until all the flocks are gathered
and they have rolled the stone itself **תָּא**
from the mouth of the well.
Then we water the sheep."

Gen. 29:9 And while he
was still speaking with them
Rachel came with the sheep
which were her father's
because she pastured them.

Gen. 29:10 And it was as Ya'akob
saw Rachel herself **תָּא**,
the daughter of Laban, his mother's brother,
and the sheep themselves **תָּא** of Laban,
his mother's brother.

And Ya'akob came near.
And he rolled the stone itself **תָּא**
from the mouth of the well.
And he watered the flock itself **תָּא** of Laban,
his mother's brother.

Gen. 29:11 And Ya'akob kissed Rachel.
And he lifted up his voice itself **תָּא**.
And he wept.

Gen. 29:12 And Ya'akob told Rachel
that he was her father's kindred
and that he was Ribkah's son.

And she ran and told her father.
Gen. 29:13 And it happened that Laban heard
the report itself **תָּא** concerning Ya'akob,
his sister's son.
And he ran to meet him.
And he embraced him.
And he kissed him.
And he brought him to his house.

And he recounted to Laban
all these matters themselves **תָּא**.

Gen. 29:14 And Laban said to him,
"Surely you are my bone and my flesh,
you yourself **תָּא**."

And he remained with him a month of days.

Gen. 29:15 And Laban said to Ya'akob,

"Because you are my kindred
should you yourself **תָּא** serve me for nothing?
Tell me what your wages will be."

Gen. 29:16 Now Laban had two daughters.
The name of the elder was Le'ah,
and the name of the younger was Rachel.

Le'ah means weary.

Rachel means ewe, female sheep.

Gen. 29:17 And Le'ah's eyes were delicate.
But Rachel was beautiful of form
and beautiful of appearance.

Gen. 29:18 And Ya'akov loved Rachel herself **תָּא**.
And he said,
"I will serve you seven years for Rachel,
your younger daughter."

Gen. 29:19 And Laban said,
"It is better that I give her to you yourself **תָּא**
than for me to give her herself **תָּא** to another man.
Remain with me."

Gen. 29:20 And Ya'akov served
seven years for Rachel.
But they were in his eyes like a few days
because of the love he had for her herself **תָּא**.

Gen. 29:21 Then Ya'akov said to Laban,
"Give me my wife herself **תָּא**,
since my days are fulfilled.
And I will go in to her."

Gen. 29:22 And Laban gathered
all the men themselves **תָּא** of the place.
And he made a banquet.

Gen. 29:23 And it was at sunset.
And he took Le'ah herself **תָּא**, his daughter,
and brought her herself **תָּא** to him.
And he went in to her.

Gen. 29:24 And Laban gave to her
Zilpah herself **תָּא**, his female slave,
to Le'ah, his daughter, for a female slave.
Zilpah means to trickle, as myrrh; fragrant dropping.

Gen. 29:25 And it was at daylight.
And behold!
It was Le'ah.
And he said to Laban,
"What is this itself **תָּא** you have done to me?
Did I not serve with you for Rachel?
And why have you deceived me?"

Gen. 29:26 And Laban said,
"It is not done this way in our place,
to give the younger before the firstborn.
Gen. 29:27 Fulfill the week of this one herself **תָּא**,
and we will also give to you that one herself **תָּא**,
for the service which you will serve with me,
for another week of years."

Gen. 29:28 And Ya'akov did so.
He also fulfilled her week itself **תָּא**.

And he gave to him Rachel herself **תָּא**,
his daughter, for his wife.

Gen. 29:29 And Laban gave to Rachel, his daughter,
Bilhah herself **תָּא**, his female slave,
as a female slave for her.
Bilhah means to palpitate, to terrify; to tremble.

Gen. 29:30 And he went in also to Rachel.
And he also loved Rachel herself **נא**
more than Le'ah.
And he served with him yet another seven years.

Gen. 29:31 And **YAHWEH** saw
that Le'ah was being hated.
And He opened her womb *itself* **נא**.

But Rachel was barren.

Gen. 29:32 And Le'ah conceived and bore a son.
And she called his name Re'uben,
because she said,
"Surely **YAHWEH** has looked upon my humiliation.
Therefore, now my husband will love me."
Re'uben means behold, a son.

Gen. 29:33 And she conceived again.
And she bore a son.
And she said, "Indeed, **YAHWEH** has heard
that I was being hated.
And He has also given to me this son *himself* **נא**."
And she called his name Shim'on.
Shim'on means hearing, to listen attentively.

Gen. 29:34 And she conceived again.
And she bore a son.
And she said, "Now this time my husband
will be attached to me
because I have born him three sons."
Because of this his name was called Levi.
Levi means attached.

Gen. 29:35 And she conceived again.
And she bore a son.
And she said, "Now I praise **YAHWEH** Himself **נא**!"
And she called his name Yahudah.
And she ceased bearing.
*Yahudah means **YAH** be praised.*

Chapter 30

Gen. 30:1 And Rachel saw that she
did not bear young to Ya'akob.
And Rachel was jealous of her sister.
And she said to Ya'akob,
"Give me children!
And if not I am going to die!"

Gen. 30:2 And Ya'akob's anger
was kindled against Rachel.
And he said, "Am I in the position of The Elohim
Who has withheld from you the fruit of the womb?"

Gen. 30:3 And she said, "Behold!
Here is my female slave, Bilhah.
Go in to her.
And she will bear upon my knees.
And I will also be built up by her."

Gen. 30:4 And she gave to him Bilhah herself **נא**,
her female slave, as a wife.
And Ya'akob went in to her.
Gen. 30:5 And Bilhah conceived.
And she bore Ya'akob a son.

30:6 And Rachel said,
"The Elohim has judged me,
and also has heard my voice.
And He has given to me a son."
So she called his name Dan.
Dan means judge.

Gen. 30:7 And Bilhah, Rachel's female slave,
conceived again.
And she bore to Ya'akob a second son.
Gen. 30:8 And Rachel said,
"The wrestlings of The Elohim.
I have wrestled with my sister
and I have indeed prevailed."
And she called his name Naphtali.
[Naphtali means my wrestlings, struggles.](#)

Gen. 30:9 And Le'ah saw
that she had stopped bearing.
And she took Zilpah herself **nx**, her female slave.
And she gave her herself **nx** to Ya'akob for a wife.

Gen. 30:10 And Zilpah, Le'ah's female slave
bore a son to Ya'akob.
Gen. 30:11 And Le'ah said,
"I have come into fortune!"
And she called his name itself **nx** Gad.
[Gad means good fortune; victory.](#)

Gen. 30:12 And Zilpah, Le'ah's female slave,
bore a second son to Ya'akob.
Gen. 30:13 And Le'ah said,
"Because of my happiness
the daughters will call me happy."
And she called his name itself **nx** Asher.
[Asher means happiness.](#)

Gen. 30:14 And Re'uben went out
in the days of wheat harvest.
And he found mandrakes in the field.
And he brought they themselves **nx**
to Le'ah, his mother.
And Rachel said to Le'ah,
"Please give me from your son's mandrakes!"
[Mandrakes are an aphrodisiac.](#)
Gen. 30:15 But she said to her, "Is it a small matter
that you have taken my husband himself **nx**?
Would you also take
my son's mandrakes themselves **nx**?"

And Rachel said, "For this cause
he will lie with you tonight,
in place of your son's mandrakes."

Gen. 30:16 And Ya'akob
came out of the field at sunset.
And Le'ah went out to meet him.
And she said,
"You will come in to me because I have hired,
hired you, with my son's mandrakes."
And he lay with her that night.

Gen. 30:17 And The Elohim
listened attentively to Le'ah.
And she conceived.
And she bore to Ya'akob a fifth son.
Gen. 30:18 And Le'ah said, "The Elohim
has given me my compensation
because I have given my female slave
to my husband."
And she called his name Yissaskar.
[Yissaskar means he will bring a reward.](#)

Gen. 30:19 And Le'ah conceived again.
And she bore a sixth son to Ya'akob.
Gen. 30:20 And Le'ah said, "The Elohim
has given to me myself **nx** a good gift.
Now my husband will reside with me
because I have born to him six sons."

And she called his name itself **תא** Zebulun.
Zebulun means dwelling.

Gen. 30:21 And afterward she bore a daughter.
And she called her name itself **תא** Dinah.
Dinah means justice, judgment.

Gen. 30:22 And The Elohim took note
of Rachel herself **תא**.
And The Elohim listened attentively to her.
And He opened her womb itself **תא**.
The Hebrew word for "listened attentively" is **shama'**.
What's not seen here is that this term
is traditionally translated as "obeyed".
This points out the confusion that results
from improper translations.
Using the traditional "translation"
would have The Elohim "obeying" Rachel.

Gen. 30:23 And she conceived.
And she bore a son.
And she said, "The Elohim has taken away
my reproach itself **תא**."
'acaph is the Hebrew term used for "taken away".
It means to gather,
and is also used to refer to harvesting.

Gen. 30:24 And she called
his name itself **תא** Yoseph.
And she said, "**YAHWEH** adds to me another son."
Yoseph means he will add.

Gen. 30:25 And it was when Rachel
had given birth to Yoseph himself **תא**.
And Ya'akob said to Laban, "Send me away.
And I will go to my place and to my land.
Gen. 30:26 Give to me my wives themselves **תא**
and my children themselves **תא**
for whom I have served you yourself **תא**
and I will go.
Indeed, you yourself **תא** know my service itself **תא**
with which I have served you."

Gen. 30:27 And Laban said to him,
"If I have found favor in your eyes please stay.
Indeed, I have learned by divination
that **YAHWEH** has blessed me on account of you."

Gen. 30:28 And he said,
"Designate your compensation for me.
And I will give it."

Gen. 30:29 And he said to him,
"You yourself **תא** know
how I have served you,
and how your property itself **תא**
has been with me myself **תא**.
This verse presents a unique instance
of the **aleph-tau** influence.
While it normally represents an item "itself"
there are places where it appears to place the emphasis
on the entire phrasing
that accompanies that subject matter.
Since this is a relatively new concept
it's not always evident just how it's to be considered.

Gen. 30:30 Certainly little existed for you
before my face.
But now it is spread out into a multitude.
And **YAHWEH** has blessed you yourself **תא**
on account of my coming.

But now, when will I also work for my household?"
The first sentence is awkward,
but expresses exactly what's in the text.
When Ya'akob came
Laban had little "before my face".

There are several ways one could interpret this,
but the point is made by the plain text.

Gen. 30:31 And he said, "What shall I give you?"
And Ya'akob said, "You will not give to me a thing!
If you will do this matter for me
I will again pasture and protect your flock.
Gen. 30:32 I will pass through all your flock today,
separating from there
all the speckled and spotted sheep,
and all the dark colored among the sheep,
and the spotted and speckled among the goats.

And these will be my compensation.

Gen. 30:33 And my right action
will witness against me in the days to come
when you bring up my compensation before you.
Every one that is not speckled and spotted
among the goats,
and dark colored among the lambs,
it is being stolen by me myself **אני**."

Gen. 30:34 And Laban said, "Behold!
May it be according to your word!"

Gen. 30:35 And that very day
they removed the male goats themselves **אני**
that were streaked and spotted,
and all the female goats themselves **אני**
that were speckled and spotted,
and all that had some white in it,
and all the dark colored among the sheep.
And they gave them into the hand of his sons.

Gen. 30:36 And they put three days' journey
between himself and Ya'akob.

And Ya'akob pastured
the remaining flocks themselves **אני** of Laban.

Gen. 30:37 And Ya'akob took for himself
sticks of fresh poplar, and almond tree,
and chestnut tree.
And he peeled white stripes in them.
And he exposed the white which was in the sticks.
Gen. 30:38 And he placed the sticks themselves **אני**
which he had peeled in the channels,
in the watering troughs
from which the flocks came to drink.

And they mated when they came to drink.
Gen. 30:39 And the flocks mated by the sticks.
And the flocks brought forth streaked,
speckled, and spotted.

Gen. 30:40 And Ya'akob separated the lambs.
And he set the faces of the flocks
toward the streaked and all the dark colored
in the flock of Laban.
But he put his flocks by themselves.
And did not put them with the flocks of Laban.

Gen. 30:41 And it existed
as all the stronger flocks mated.
And Ya'akob placed the sticks themselves **אני**
before the eyes of the flocks in the channels
so they would mate by the sticks.

Gen. 30:42 But when the flocks were weak
he did not put them in.

Thus the weak ones were Laban's

and the strong were Ya'akob's.

Gen. 30:43 And the man expanded exceedingly, exceedingly.
And he had many flocks,
and female slaves, and male slaves,
and camels, and asses.

Chapter 31

Gen. 31:1 And he heard
the words themselves **nx** of Laban's sons saying,
"Ya'akob has taken everything itself **nx**
that was our father's.
And from that which was our father's
he has made all this abundance itself **nx**."

Gen. 31:2 And Ya'akob observed
the face itself **nx** of Laban.
And behold!
It was not with him as previously in times past.

Gen. 31:3 And **YAHWEH** said to Ya'akob,
"Return to the land of your fathers
and to your birth place.
And I will be with you."
Laban is not "with him",
but **YAHWEH** "has been with him", and still is.
That's a far more important issue for Ya'akob.

This is a most interesting verse
because of the word **ehyeh**.
It's the very same word
translated in Ex. 3.14 as "I AM".
But what's most interesting is that here
it's typically translated as "I will be", not as "I am".

Gen. 31:4 And Ya'akob sent.
And he called Rachel and Le'ah to the field,
to his flock.
Gen. 31:5 And he said to them,
"I myself am seeing
that the face itself **nx** of your father
is not toward me as previously.

And The Elohim of my father has been with me.
Gen. 31:6 And you yourselves **nx** know
that with all my strength I have served
your father himself **nx**.

Gen. 31:7 And your father was deceptive with me.
And he has changed
my wages themselves **nx** ten times.

But The Elohim did not permit him to do harm to me.

Gen. 31:8 If he said thus,
'The speckled are your wages,'
then all the flocks bore speckled.
And when he said this,
'The streaked are your wages,'
then all the flocks bore streaked.

Gen. 31:9 And The Elohim has taken
the livestock themselves **nx** of your father.
And He has given them to me.

Gen. 31:10 And it was at the time the flocks mated.
And I lifted up my eyes and watched in a dream.
And behold!
The rams which climbed upon the flocks
were streaked, speckled, and spotted.

Gen. 31:11 And a messenger of The Elohim
spoke to me in a dream saying, 'Ya'akob!'

And I said, 'I am here!'

Gen. 31:12 And He said, 'Please now!
Lift up your eyes and observe!
All the rams which leap on the flocks
are streaked, speckled, and spotted.
Indeed, I have seen everything *itself* נא
which Laban is doing to you.

Gen. 31:13 I am The El of Bet El,
where you anointed a standing column
and where you vowed a vow to Me.
Now, get up!
Get out of this land *itself* נא,
and return to the land of your birth.' "

Gen. 31:14 And Rachel and Le'ah responded.
And they said to him, "Is there any longer
a portion or inheritance for us
in our father's household?

Gen. 31:15 Are we not counted as strangers to him,
since he has sold us.
And he has also entirely devoured
our money *itself* נא.

Gen. 31:16 Therefore all the wealth
that The Elohim has taken from our father,
it is ours and our children's.
Now do all that The Elohim has said to you!"

Gen. 31:17 So Ya'akov got up.
And he lifted up his sons *themselves* נא
and his wives *themselves* נא onto the camels.
Gen. 31:18 And he drove away
all his livestock *itself* נא
and all his possessions *themselves* נא
which he had acquired in Paddan Aram,
for the sake of going to Yitzhak, his father,
to the land of Kena'an.

Gen. 31:19 And Laban went
to shear his flock *itself* נא.
And Rachel stole the household idols *themselves* נא
that were her father's.

Gen. 31:20 And Ya'akov stole the heart *itself* נא
of Laban, the Aramean
in that he did not tell him he was fleeing.
[There is a Hebrew idiom here.](#)
[Literally it says as stated above.](#)
[It implies he removed from Laban](#)
[the ability to know what he was doing.](#)

Gen. 31:21 And he himself fled
with all that he had.
And he got up.
And he passed over the river *itself* נא.
And he set his face *itself* נא
toward the mountains of Gil'ad.
[Gil'ad means heap of witness.](#)

[It's worth noting the terminology used here.](#)
[He "passed over".](#)
[This is a major theme of Scripture.](#)
[Every time you see it](#)
[there is a connection to Passover!](#)

[Here it symbolizes Ya'akov's](#)
[deliverance from Laban](#)
[AND his return "to the father".](#)

[Note the references to the third day](#)
[and the seventh day in the next two verses also.](#)
[These are significant references](#)

found throughout Scripture.

Gen. 31:22 And Laban was told on the third day that Ya'akob had fled.

Gen. 31:23 And he took

his kindred themselves **תא** with him.

And they pursued him a journey of seven days.

And they caught him

at the mountains of Gil'ad themselves **תא**.

Gen. 31:24 And The Elohim came

to Laban, the Aramean, in a dream of the night.

And he said to him,

"Be careful, lest you speak to Ya'akob

concerning good or harm."

Gen. 31:25 And Laban reached Ya'akob.

And Ya'akob himself **תא** had pitched his tent itself **תא** on a mountain.

And Laban pitched with his kindred themselves **תא** on the mountain of Gil'ad.

Gen. 31:26 And Laban said to Ya'akob,

"What have you done?

You have even stolen my heart itself **תא**

and driven forth my daughters themselves **תא**

like captives of the sword!

Gen. 31:27 For what reason did you flee secretly

and deceive me myself **תא**, and not tell me?

I would even have sent you away

with joy, and with singing,

with the tambourine, and with the harp!

Gen. 31:28 And you did not permit me to kiss

my grandsons and my daughters.

Now you have done foolishly.

Gen. 31:29 It is in the power of my hand

to do harm to you.

But The Elohim of your father

spoke to me last night saying,

'Be careful of yourself

not to speak with Ya'akob either good or bad.'

Gen. 31:30 And now you have gone,

gone because you have longed, indeed longed,

for your father's household.

But why have you stolen my gods themselves **תא**?"

elohim is the term used for "gods" in this story.

It is the same term translated as "God".

It means mighty ones.

Gen. 31:31 And Ya'akob responded.

And he said to Laban,

"Because I was afraid indeed I said,

'Perhaps you will take your daughters themselves **תא** away from me by force.'

Gen. 31:32 With whomever you find

your gods themselves **תא**, they will not live.

In front of our kindred

discern for yourself what is with me.

And take it for yourself."

And Ya'akob did not know

that Rachel had stolen them.

Gen. 31:33 And Laban went into Ya'akob's tent,

and into Le'ah's tent,

and into the tents of the two female slaves.

But he did not find them.

And he came out of Le'ah's tent.
And he entered Rachel's tent.
Gen. 31:34 Now Rachel had taken
the idols themselves **תא**
and put them in the camel's saddle basket.
And she sat on them.
And Laban felt around the whole tent itself **תא**,
but he did not find them.

Gen. 31:35 And she said to her father,
"Let there be no anger in the eyes of my master
that I am unable to rise up before you
because the way of women is upon me."
And he searched.
But he did not find the idols themselves **תא**.

Gen. 31:36 And Ya'akob was angry.
And he contended with Laban.
And Ya'akob responded and said to Laban,
"What is my unfaithful act?
What is my offense
that you have hotly pursued after me?

Gen. 31:37 Since you have felt through
all my articles themselves **תא**
what have you found
of all your household articles?
Set it here before my kindred and your kindred.
Then they will decide between the two of us!

Gen. 31:38 This twenty years I have been with you.
Your ewes and your female goats have not miscarried
and the rams of your flock I have not eaten.
Gen. 31:39 That which was torn by wild animals
I did not bring to you.
I myself bore the loss of it.
From my hand you required it,
whether stolen by day or stolen by night.

Gen. 31:40 Thus I was!
By day the heat consumed me,
and the frost by night.
And my sleep departed from my eyes.

Gen. 31:41 It is for me twenty years
I have been in your household.
I served you fourteen years for your two daughters
and six years for your flock.
And you have changed my wages themselves **תא**
ten times.

Gen. 31:42 Unless The Elohim of my father,
The Elohim of Abraham and The Reverence of Yitzhak,
had been with me surely you would now
have sent me away empty.

The Elohim has seen my affliction itself **תא**
and the labor itself **תא** of my hands.
And He rebuked you last night!"

Gen. 31:43 And Laban responded.
And he said to Ya'akob,
"The daughters are my daughters,
and the children are my children,
and the flock is my flock,
and all that you see, it is mine!

But to my daughters what can I do this day,
or to their children whom they have born?

Gen. 31:44 And now, come!
Let us cut a covenant, I myself and you yourself.
And it will be a witness between you and me."

Gen. 31:45 And Ya'akob took a stone.
And he set it up as a standing column.
Gen. 31:46 And Ya'akob said to his kindred,
"Gather stones!"
And they took stones and made a heap.
And they ate here upon the heap.

The normal details involved in cutting a covenant
are not given here.
The meal is apparently a "fellowship meal"
that was used to seal the covenant.

It's an Eastern tradition that if you eat with someone
you cannot treat them with hostility afterward.

Gen. 31:47 And Laban called it Yegar Sahadutha,
but Ya'akob called it Gal'ed.
Yegar Sahadutha means heap of the testimony.
Gal'ed means a heap of stone.

Gen. 31:48 And Laban said,
"This heap is a witness
between you and me this day."
Therefore the name of it is called Gal'ed,
Gen. 31:49 also Mitzpah, because he said,
"YAHWEH is keeping watch between me and you
as we are hidden, one man from another.
Mitzpah means an observatory; watch tower.

Gen. 31:50 If you afflict my daughters *themselves* **תא**,
or if you take other wives besides my daughters,
no man is with us.
Behold!
The Elohim is witness between me and you!"

Gen. 31:51 And Laban said to Ya'akob,
"Behold this heap!
And behold this standing column
which I have thrown between me and you!
Gen. 31:52 This heap is a witness.
And this standing column is a testimony
that I myself will not pass over *this heap itself* **תא**
toward you and you yourself will not pass over
this heap itself **תא** or *this standing column itself* **תא**
toward me for the sake of harm.

Once again we encounter
the concept of "pass over".
Again we find it connected
to Ya'akob's deliverance from Laban.
But now we approach
his deliverance from Esau also.

Gen. 31:53 The Elohim of Abraham,
and the god of Nahor judge between us,
the gods of our fathers."
And Ya'akob swore
by The Reverence of his father, Yitzhak.
This is a most fascinating passage.
We know Who The Elohim of Abraham is.
But we do not know who the god of Nahor was.

The text, as given above,
is the literal rendering of the Hebrew text.

These two gods are identified as
"the gods of our fathers".

It's quite possible YAHWEH
was also the god of Nahor.
But Scripture does not confirm this for us.

And Ya'akob swears by "The Reverence of Yitzhak".
This term is traditionally given as "The Terror of Yitzhak".
The term used can mean fear, terror,
or it can mean awe, reverence.
The context suggests that "reverence"
it a far more appropriate rendering

of the term in this instance.

Gen. 31:54 And Ya'akob offered
a sacrifice on the mountain.
And he called his kindred to eat food.
And they ate food.
And they stayed all night on the mountain.

Gen. 31:55 And Laban rose up early in the morning.
And he kissed his sons and daughters.
And he blessed they themselves **תא**.
And Laban left.
And he returned to his place.

Chapter 32

Gen. 32:1 And Ya'akob went on his way.
And messengers of The Elohim met with him.
Gen. 32:2 And Ya'akob said as he saw them,
"This is the camp of The Elohim."
And he called the name of that place Mahanaim.
Mahanaim means double camp.

Gen. 32:3 And Ya'akob sent messengers before him
to Esau, his brother,
in the land of Se'ir, the country of Edom.
Se'ir means rough.
Edom means reddish.
Both refer to Esau,
which also means rough; shaggy.

Gen. 32:4 And he directed they themselves **תא** saying,
"Thus you are to say to my master, Esau.
Thus says your servant Ya'akob,
'I have sojourned with Laban.
And I have remained there until now.
Gen. 32:5 And I have bulls, and donkeys, flocks,
and male slaves, and female slaves.
And I have sent to tell my master
for the sake of finding favor in your sight.' "

Gen. 32:6 And the messengers
returned to Ya'akob saying,
"We went to your brother, to Esau.
And he also is coming to meet you.
And four hundred men *are* with him."

Gen. 32:7 And Ya'akob was greatly afraid
and distressed.
And he divided into two companies
the people themselves **תא**
that were with he himself **תא**,
and the flocks themselves **תא**,
and the herds themselves **תא**,
and the camels.

Gen. 32:8 And he said,
"If Esau comes to the one company and attacks it
then the other company will be left to escape."

Gen. 32:9 And Ya'akob said,
"Elohim of my father, Abraham
and Elohim of my father, Yitzhak,
YAHWEH, Who said to me,
'Return to your land and to your kindred
and I will deal well with you.'
Gen. 32:10 I am insignificant
compared to all the kindnesses
and all the faithfulness which You have shown
to Your servant himself **תא**.
Indeed, with my staff I passed over
this Yarden itself **תא**.
And now I have become two companies.

Gen. 32:11 Deliver me, please,

from the hand of my brother,
from the hand of Esau, for I fear he himself **nx**,
lest he come and strike me,
mother and children alike.

Gen. 32:12 And You Yourself have said,
'I will deal well, well with you.
And I will establish your seed itself **nx**
like the sand of the sea which cannot be numbered
on account of abundance.'

Gen. 32:13 And he himself stayed there that night.
And he took from what came to his hand
as an offering for Esau, his brother;
Gen. 32:14 two hundred female goats
and twenty male goats,
two hundred ewes and twenty rams,
Gen. 32:15 thirty nursing camels with their young,
forty cows and ten bulls, twenty female asses,
and ten foals.

Gen. 32:16 And he gave them
into the hand of his slaves,
herd by herd separately.
And he said to his slaves, "Pass over before me.
And put an interval between each group."

Gen. 32:17 And he directed
the first one himself **nx** saying,
"When Esau, my brother, meets you,
and he asks you saying,
'To whom do you belong and where are you going?
And whose are these in front of you?'
Gen. 32:18 then you are to say,
'They are your servant Ya'akob's.
It is an offering sent to my master, Esau.
And behold! Even he is behind us.' "
minchah is the Hebrew word used for gift.
It's most commonly associated with an offering.
In this case it would represent a peace or *shelem* offering.

Gen. 32:19 Likewise he directed
the second himself **nx**,
likewise the third himself **nx**,
likewise all who followed the groups themselves **nx**,
saying, "According to this word
you are to speak to Esau
when you meet he himself **nx**.

Gen. 32:20 And say also, 'Behold!
Your servant, Ya'akob, is behind us.' ",
because he said,
"I will make an atonement before his face
with the offering going before my face.
And therefore afterward I will see his face.
Perhaps he will lift up my face."
kaphar is the word used here for "atonement".
This is rather humorous if you take it literally
because it means to cover, specifically with bitumen.

It's the very same term used
when Noah was instructed
to cover the container inside and out.

The concept is that of covering - with an offering!
It's the intent of the offering
to make atonement for one's offenses.

The literal sense is given to the text,
specifically including the concept of 'face'.
This is normally given as "presence",
which is indeed a Hebraism
used in connection to one's face,
meaning to be in their presence.
Yet here, the repetition of the term

adds emphasis and character to the story,
tying it together in a manner
English does not normally do.

The final line, "lift up my face"
means Hebraically, "accept me".

Gen. 32:21 And the offering passed over before him.
But he himself stayed overnight in the camp.

Note the offering "passed over".
Again we find the connection to Passover
- and this time even with an offering from the flock.

Gen. 32:22 And he himself rose up that night.
And he took his two wives themselves **נא**,
and his two female servants themselves **נא**,
and his eleven sons themselves **נא**,
and he passed over the ford of The Yabbok itself **נא**.
Yabbok means pouring forth.

Gen. 32:23 And he took them.
And he caused them to pass over
the stream itself **נא**.
Then he caused that itself **נא** which was his
to pass over.

Gen. 32:24 And Ya'akob remained by himself.
And he wrestled with an individual
until the rising of the dawn.

Gen. 32:25 And he saw
that he did not prevail against him.
And he struck him in the hollow of his thigh.
And he dislocated the hollow of of Ya'akob's hip
as he wrestled with him.

Gen. 32:26 And he said,
"Let me go because the dawn rises!"
But he said, "I am not letting you go
unless You bless me!"

Gen. 32:27 And he said to him,
"What is your name?"
And he said, "Ya'akob."

Gen. 32:28 And he said,
"Your name will no longer be called Ya'akob,
but instead, **Yisra'el**,
because you have prevailed
with divine beings and with men.
And you were capable."

Yisra'el means he who is right with El.
This is the very first time Yisra'el
is mentioned in Scripture.
It has extremely powerful significance.

Once again, a change of name
means a change of the person's character and authority.
From here on this man
becomes the focal point of **YAHWEH's** plan.

Gen. 32:29 And Ya'akob asked.
And he said, "Declare, please your name."
And he said,
"Why is it that you ask about my name?"
And he blessed there he himself **נא**.

Gen. 32:30 And Ya'akob called
the name of the place Penu'el,
"Because I have seen an elohim face to face,
but my life is delivered."

There are some things
to observe very carefully.

Ya'akob speaks of seeing "an elohim".
There is no article before it in the text,

so it does not appear to refer to The Elohim.

There were many 'elohim',
including false gods, idols.
An elohim is a mighty one.
It includes those we commonly call (incorrectly) 'angels'.

Nowhere is a name given
for this individual with whom he wrestled.
Many assume it was "God Himself"
because of the way it's typically translated.
Yet the text never makes this declaration.

There are other portions of Scripture that declare
no human being has ever seen the "face of **YAHWEH**".

Every human being has an "offense nature".
Because of this one cannot live while "facing" **YAHWEH**.

One can, however, encounter one of **YAHWEH's** "messengers",
(the true meaning of what's typically translated as "angel") and live.
Several persons in scripture have had such encounters.

To remain faithful to "the whole counsel of **YAHWEH**"
we must accept that this was not **YAHWEH** Himself,
but was one sent by Him, as an ambassador,
with His authority, and "in His Name",
thereby acting on His behalf - as if it was He Himself!
That's the role an ambassador fulfills.

Penu'el means the face of el.

Gen. 32:31 And the sun rose on him
as he passed over Penu'el *itself* **nx**.

And he limped on his hip.

This verse raises a question.
The stream was called Yabbok.
Ya'akob sent everyone
and everything across this stream
and remained on the original side by himself.
Did he rename the stream,
or did he name the place where he crossed?
It appears he actually renamed the stream,
because that is what he crosses at this point.

Gen. 32:32 On account of this
the children of Yisra'el do not eat the tendon *itself* **nx**,
the one that failed,
which is on the hollow of the thigh,
to this very day
because he struck the hollow of Ya'akob's thigh
in the tendon that failed.

This is an obvious editorial addition to the text
to explain this custom in Yisra'el.
Even the verse numberings of the chapter
reflect an alteration of the text
in the Hebrew version.

Chapter 33

Gen. 33:1 And Ya'akob lifted up his eyes.

And he looked.

And behold!

Esau was coming.

And with him *were* four hundred men.

And he divided the children *themselves* **nx**
according to Le'ah, and according to Rachel,
and according to the two female slaves.

Gen. 33:2 And he put the female slaves *themselves* **nx**
and their children *themselves* **nx** first,
then Le'ah *herself* **nx**,
and her children *themselves* **nx** behind *them*,
then Rachel *herself* **nx**
and Yoseph *himself* **nx** behind *them*.

Gen. 33:3 And he himself passed over before them.
And he bowed to the ground seven times
until he came near to him, to his brother.

Gen. 33:4 And Esau ran to meet him.
And he embraced him.
And he fell on his neck.
And he kissed him.
And they wept.

Gen. 33:5 And he lifted his eyes themselves **תא**.
And he saw the women themselves **תא**
and the children themselves **תא**.

And he said, "Who are these with you?"
And he said, "The children with whom
The Elohim has favored your servant himself **תא**."

Gen. 33:6 And the female slaves came near,
they and their children.
And they bowed themselves.
Gen. 33:7 And Le'ah also came near with her children.
And they bowed themselves.
And afterward Yoseph and Rachel came near.
And they bowed themselves.

Gen. 33:8 And he said, "What do you mean
by all this company which I met?"
And he said, "To find favor in the eyes of my master."
Gen. 33:9 And Esau said,
"I have an abundance, my brother.
Let what you have be for yourself."

Gen. 33:10 But Ya'akov said, "No, please!
If I have now found favor in your eyes
then accept my offering from my hand
because I have therefore seen your face,
like seeing the face of an elohim.
And you have accepted me favorably.
*Once again tradition must be challenged.
Reference is made to the "face of God".
Yet the text does not say "The Elohim", meaning God.
It simply states "elohim", meaning an elohim,
perhaps a messenger.*

*Remember, one cannot see
the face of The Elohim and live.*

Gen. 33:11 Please accept my blessing itself **תא**
that has been brought to you.
Indeed, The Elohim has shown favor to me.
And indeed, I have all I need."
And he pressed it on him.
And he accepted it.

Gen. 33:12 And he said,
"Let us pull up our tent stakes and we will go.
And I will go before you."

Gen. 33:13 But he said to him,
"My master knows that the children are fragile.
And the flock and the herds with me are nursing.
And if they are pressed hard *even* one day
the whole flock will die.

Gen. 33:14 Please let my master pass over
before the face of his servant.
And I myself will lead gently according to the pace
of the business which is before my face
and at the pace the children are able to go
to my master at Se'ir."

Gen. 33:15 And Esau said,
"Please let me leave with you
from the people which are of me myself **תא**."

But he said, "For what *purpose* is this

since I have found favor in the eyes of my master?"

Gen. 33:16 And Esau turned back that very day
on his way to Se'ir.

Gen. 33:17 And Ya'akob journeyed to Sukkot.
And he built a house for himself.
And made booths for his livestock.
Therefore the name of the place is called Sukkot.
[Sukkot means booths.](#)

Gen. 33:18 And Ya'akob came with peace
to the city of Shekem
which is in the land of Kena'an
as he came from Paddan Aram.

And he pitched his tent before the city *itself* נא.
[Shekem means ridge.](#)
Gen. 33:19 And he bought a portion *itself* נא
of the field where he had spread out his tent
from the hand of the children of Hamor,
Shekem's father,
for one hundred pieces of money.
[Hamor means an ass.](#)

Gen. 33:20 And he set up a slaughter site there.
And he called it El Elohe Yisra'el.
[El Elohe Yisra'el means El,
The Mighty One of Yisra'el.
This occurs **only here** in Scripture.](#)

[It's the name of the slaughter site,
not a name of God.](#)

[It's important to keep in mind
his recent experiences at the Yabbok,
where he struggled with the unnamed visitor.](#)

[One can see in the name of this slaughter site
a recognition of The El \(Mighty One\),
as perhaps an identification of The El
as The Mightiest One of All \(Elohe\).](#)

Chapter 34

Gen. 34:1 And Dinah, the daughter of Le'ah
whom she had born to Ya'akob,
went out to see the daughters of the land.
Gen. 34:2 And Shekem, son of Hamor the Hivite,
prince of the land, saw her *herself* נא.
And he took her *herself* נא.
And he laid carnally with her *herself* נא.
And he defiled her.

Gen. 34:3 And his life clung to Dinah,
the daughter of Ya'akob.
And he loved the young woman *herself* נא.
And he spoke kindly to the girl.

Gen. 34:4 And Shekem spoke
to his father, Hamor, saying,
Take for me this young woman *herself* נא for a wife."

Gen. 34:5 And Ya'akob heard
that he had defiled Dinah *herself* נא, his daughter.
But his sons were with his livestock *itself* נא
in the field.
And Ya'akob kept silent until they came.

Gen. 34:6 And Hamor, the father of Shekem,
went out to Ya'akob to make arrangements
with he *himself* נא.

Gen. 34:7 And the sons of Ya'akob
came out of the field when they heard it.
And the men were grieved.

And they were extremely angry at them
because he had committed
a disgrace against Yisra'el
by lying carnally with Ya'akob's daughter herself **nx**.
And thus it should not be done.

There's a tendency for many translations
to put "in Yisra'el" into this verse.
This is not correct.

Yisra'el is not a nation at this point,
only a man.

The offense is **against** Yisra'el,
as Dinah's father.

And note the odd shift
back to the use of Ya'akob in the same sentence.
This change in usage also seems improper.

Gen. 34:8 And Hamor negotiated
with they themselves **nx** saying,
"My son, Shekem, delights in your daughter
with his life.
Please give her to he himself **nx** for a wife.
Gen. 34:9 And make marriage alliances
with us ourselves **nx**.
Give your daughters to us
and take our daughters themselves **nx** for yourselves.
Gen. 34:10 And dwell with us ourselves **nx**.
And the land will be before you.
Dwell and travel about in it and take possessions in it."

Gen. 34:11 And Shekem said
to her father and her brothers,
"Let me find favor in your eyes.
And whatever you say to me I will give.
Gen. 34:12 Ask an extreme dowry and gift
and I will give according to what you say to me.
But give me the young woman herself **nx** for a wife."

Gen. 34:13 But the sons of Ya'akob
answered Shekem himself **nx**
and Hamor himself **nx** his father, with deceit.
And they spoke to him who had defiled
Dinah herself **nx**, their sister.

Gen. 34:14 And they said to them,
"We are not able to do this thing itself,
to give our sister herself **nx**
to one who is uncircumcised.
Indeed, it is a disgrace among us.

Gen. 34:15 Only in this would we consent to you,
if you become like us,
having every male among you circumcised.

Gen. 34:16 Then we will give
our daughters themselves **nx** to you
and your daughters themselves **nx**
we will take to us.
And we will dwell with you yourselves **nx**.
And we will become one people.

Gen. 34:17 But if you will not listen attentively to us
to be circumcised then we will take
our daughter herself **nx** and go."

Gen. 34:18 And their words pleased Hamor
and Shekem, Hamor's son.
Gen. 34:19 And the young man
did not delay to do the thing
because he delighted in Ya'akob's daughter.
And he was more significant
among all the household of his father.

Gen. 34:20 And Hamor and Shekem, his son,
 went to the gate of their city.
 And they negotiated with the men of their city saying,
 Gen. 34:21 "These men, they are at peace
 with us ourselves **תא**.
 And they will dwell in the land.
 And they will trade with us ourselves **תא**.
 And behold!
 The land is big enough for them to be among us.
 We will take their daughters themselves **תא**
 to us for wives and we will give
our daughters themselves **תא** to them.

Gen. 34:22 However,
 they will only agree to this with us,
 to dwell with us ourselves **תא**
 for the sake of becoming one people,
 if every male among us
 is circumcised as they are circumcised.

Gen. 34:23 Will not their livestock,
 and their possessions,
 and all their animals be ours?
 Only let us agree with them
 and they will dwell with us ourselves **תא**."

Gen. 34:24 And all who went out
 of the gate of his city
 listened attentively to Hamor
 and Shekem, his son.
 And every male was circumcised,
 all who went out of the gate of his city.

Gen. 34:25 And it was on the third day,
 when they were in pain.
 And two of the sons of Ya'akob,
 Shim'on and Levi, Dinah's brothers,
 each one, took his sword.
 And they came confidently upon the city.
 And they murdered all the males.
 Gen. 34:26 And they murdered Hamor himself **תא**
 and Shekem himself **תא**, his son,
 with the edge of the sword.

And they took Dinah herself **תא** from Shekem's house.
 And they went out.

Gen. 34:27 The sons of Ya'akob came upon the slain.
 And they plundered the city
 which had defiled their sister.

Gen. 34:28 Their flocks themselves **תא**,
 and their oxen themselves **תא**,
 and their asses themselves **תא**,
 and that itself **תא** which was in the city,
 and that itself **תא** which was in the field they took.

Gen. 34:29 And all their wealth itself **תא**,
 and all their children themselves **תא**,
 and their wives themselves **תא** they took captive.
 And they plundered everything itself **תא**
 which was in the houses.

Gen. 34:30 But Ya'akob said to Shim'on and Levi,
 "You have troubled me myself **תא**
 by making me offensive
 among the inhabitants of the land,
 among the Kena'anites
 and among the Perizzites.

And I myself am few in number.
 And they will gather together against me.

And they will strike me.
And I will be destroyed,
I myself and my household.”

Gen. 34:31 But they said,
“Should he do to our sister herself **nx**
as to a whore?”

Chapter 35

Gen. 35:1 And The Elohim said to Ya'akob,
“Get up!
Go up to Bet El and dwell there!
And make a slaughter site there to El,
Who has been seen by you in your fleeing
from the presence of Esau, your brother.”

Gen. 35:2 And Ya'akob said to his household
and to everyone with him,
“Put away the foreign gods themselves **nx**
that are in your midst!
And purify yourselves!
And change your garments!

Ya'akob clearly comprehends
the significance of purification.
This is not about physical cleanliness.
It's entirely about becoming “undefiled”,
pure in the sight of **YAHWEH**.

We're witnessing the process of “sanctification”,
preparing oneself to be in the right frame of mind
and state of undefilement
in order to properly worship **YAHWEH**.

Gen. 35:3 Then we will get up.
And we will go up to Bet El.
And I will make a slaughter site there for The El
Who answered me myself **nx**
in the day of my distress
and *Who* has been with me
on the path which I have traveled.”

Gen. 35:4 And they gave to Ya'akob
all the foreign gods themselves **nx**
that were in their hands,
and the rings themselves **nx** that were in their ears.
And Ya'akob hid these themselves **nx**
under the oak that is at Shekem.

The word for these foreign gods is **elohim**.
It's the very same term used to refer to **YAHWEH**.

It's important to see
that this is **NOT their name!**
It is a description of their character
or attributes, a title.

The rings were items typically used in idol worship
- hence the need to get rid of them.
They're in the same class as the idols themselves.

Gen. 35:5 And they set out.
And the terror of The Elohim was upon the cities
that were around them.
And they did not pursue after the sons of Ya'akob.

Gen. 35:6 And Ya'akob came to Luz
which is in the land of Kena'an, that is Bet El,
he and all the people who were with him.

Gen. 35:7 And he built a slaughter site there.
And he called the place El Bet El,
because there The Elohim had been revealed to him
in his fleeing from the face of his brother.

Gen. 35:8 And Deborah, Ribkah's nursemaid, died.
And she was buried at lower Bet El under the oak.

And its name was called Allon Bakuth.
Deborah means bee.
Allon Bakuth means oak of weeping.

Gen. 35:9 And The Elohim was seen by Ya'akob
once again as he came from Paddan Aram.
And He blessed he himself **nx**.

Gen. 35:10 And The Elohim said to him,
"Your name is Ya'akob.
Your name is no longer to be called Ya'akob.
Indeed, now Yisra'el will be your name."
And He called his name **itself nx** Yisra'el.
This portion of the text
gives evidence of editorial revision.
We've already had the story of Penu'el
where this change of name took place.
It's apparently repeated here
in order to help clarify what follows.

Gen. 35:11 And The Elohim said to him,
"I Myself am The Mightiest El.
Bear fruit and increase!
A people, even a great assembly of people,
will exist from you.
And kings will come from your loins.
Gen. 35:12 And the land **itself nx**
which I gave to Abraham and to Yitzhak,
to you I will give it.
And to your seed after you
I will give the land **itself nx**."
The focus of this verse is very significant.
There are "two witnesses"
from The Elohim, El Shaddai Himself,
that He will give the very land
which was promised to Abraham and to Yitzhak
to Yisra'el (Ya'akob).

Now the reason for the insertion
of the re-naming of Ya'akob
takes on new significance.

It's crucial to see the connection of Yisra'el
to the land itself,
this very specific land!

Gen. 35:13 And The Elohim
ascended from beside him at the place
where He had spoken with he himself **nx**.

Gen. 35:14 And Ya'akob stationed
a standing column at the place
where He had spoken with he himself **nx**,
a standing column of stone.
And he poured a drink offering on it.
And he poured oil on it.
These are both acts of dedication or consecration.

Gen. 35:15 And Ya'akob called
the name of the place
where The Elohim spoke with he himself **nx**
Bet El.

Gen. 35:16 And they set out from Bet El.
And it was still some way to go to Ephrath.
And Rachel gave birth.
But she had a difficult birth process.
Ephrath means fruitfulness.

Gen. 35:17 And it happened,
as she was in difficult labor,
that the midwife said to her,
"Do not be afraid
because this one also is a son for you."

Gen. 35:18 And it was as her life

was going out, when she died.
And she called his name Ben-Oni.
But his father called him Binyamin.

Ben Oni means son of my sorrow.
Binyamin means son of the right hand,
son of favor.

Gen. 35:19 And Rachel died.
And she was buried on the way to Ephrath,
that is Bet Lechem.

Bet Lechem means house of bread,
or house of food.
This is "Bethlehem".

Gen. 35:20 And Ya'akob stationed
a standing column over her grave.
That is the standing column of Rachel's grave
until this day.

Gen. 35:21 And Yisra'el journeyed.
And he spread his tent
beyond the tower of Migdal Eder.
Migdal Eder means tower of the flocks.

Note the change of name to Yisra'el.
It shifts back and forth in the text.
It appears that at some points
it emphasizes his basic humanity
and at others his role as the forefather
of the nation of Yisra'el.

Gen. 35:22 And it was as Yisra'el
was dwelling in that land.
And Re'uben went in.
And he laid carnally with Bilhah herself **תנ**,
his father's concubine.
And Yisra'el heard about it.

Now the sons of Ya'akob were twelve.

Gen. 35:23 The sons of Le'ah were
Re'uben, Ya'akob's firstborn,
and Shim'on, and Levi,
and Yahudah, and Yissaskar, and Zebulun.

Gen. 35:24 The sons of Rachel
were Yoseph and Binyamin.

Gen. 35:25 The sons of Bilhah,
Rachel's female slave,
were Dan and Naphtali,

Gen. 35:26 and the sons of Zilpah,
Le'ah's female servant,
were Gad and Asher.

These were the sons of Ya'akob
who were born to him in Paddan Aram.

Note: There's an error here.
Binyamin was born in Kena'an.

Ya'akob means heel catcher, supplanter.
Le'ah means weary.
Re'uben means behold, a son.
Shim'on means hearing; listening attentively.
Levi means attached.
Yahudah means celebrated; praise.
Yissaskar means he will bring a reward
Zebulun means habitation.
Rachel means ewe.
Yoseph means he will add.
Binyamin means son of the right hand.
Bilhah means timid.
Dan means judge.
Naphtali means my wrestling.
Zilpah means to trickle, as myrrh; fragrant dropping.
Le'ah means weary.
Gad means to crowd upon, attack; fortune (victory).
Asher means happy.

Gen. 35:27 And Ya'akob came
to Yitzhak, his father,

at Mamre, or, Kiryat Arba, which is Hebron,
where Abraham and Yitzhak had sojourned.

Gen. 35:28 And the days of Yitzhak
were one hundred years and eighty years.
Gen. 35:29 And Yitzhak breathed his last.
And he died.

And he was gathered to his people,
old and full of days.

And his sons, Esau and Ya'akob,
buried he himself **תא**.

Chapter 36

Gen. 36:1 And these are generations of Esau.
He is Edom.

Gen. 36:2 Esau took his wives themselves **תא**
from the daughters of Kena'an,
Adah herself **תא**, the daughter of Elon the Hittite,
and Oholibamah herself **תא**, the daughter of Anah,
the daughter of Tzib'on the Hivite,
Gen. 36:3 and Basemath herself **תא**,
Yishma'el's daughter,
sister of Nebayoth.

Esau means rough; shaggy.
Edom means red; ruddy.
Kena'an means humiliated.
Adah means ornament.
Elon means oak grove; might.
Hittites means descendant of Heth - means terror.
Oholibamah means tent of the height. [AKA: Judith].
Anah means an answer.
Tzib'on means variegated colors.
Hivite means villager.
Basemath means fragrance.
Yishma'el means El will hear.
Nebayoth means fruitfulness.

Gen. 36:4 And Adah bore to Esau, Eliphaz himself **תא**,
and Basemath bore Re'u'el himself **תא**.

Eliphaz means my el is gold.
Re'u'el means friend of El.

Gen. 36:5 And Oholibamah bore Ye'ush himself **תא**,
and Ya'lam himself **תא**, and Korah himself **תא**.

These were the sons of Esau
who were born to him in the land of Kena'an.

Ye'ush means hasty.
Ya'lam means hidden, concealed.
Korah means bald; make bald.

Gen. 36:6 And Esau took his wives themselves **תא**,
and his sons themselves **תא**,
and his daughters themselves **תא**,
and all the lives of his household themselves **תא**,
and his livestock themselves **תא**,
and all his animals themselves **תא**,
and all his substance itself **תא**
which he had gotten in the land of Kena'an.

And he went to a country
away from the presence of his brother, Ya'akob
Gen. 36:7 because their possessions
were too abundant for them to dwell together.
And the land of their sojournings
could not support they themselves **תא**
because of their livestock.

Gen. 36:8 And Esau dwelt in Mount Se'ir.
Esau is Edom.

Gen. 36:9 And these are the generations of Esau,
the father of the Edomites in Mount Se'ir.
Gen. 36:10 These were the names of Esau's sons,
Eliphaz, son of Adah, wife of Esau,
and Re'u'el, son of Basemath, wife of Esau.

Gen. 36:11 And the sons of Eliphaz were

Teman, Omar, Tzepho, and Gatam, and Kenaz.
Gen. 36:12 And Timna was the concubine of Eliphaz,
Esau's son.

And she bore Amalek himself **תנ** to Eliphaz.

These were the sons of Adah, Esau's wife.

Teman means desert, or south; right hand.

Omar means talkative; speaker.

Tzepho means observant; or, discharge.

Gatam means burnt valley - uncertain.

Kenaz means to hunt, hunter - uncertain.

Timna means restraint.

Amalek means a people that licks up - uncertain.

Gen. 36:13 These were the sons of Re'u'el:

Nachat and Zerah, Shammah and Mizzah.

These were the sons of Basemath, Esau's wife.

Nachat means descend, rest.

Zerah means dawn, a rising, sprout.

Shammah means ruin, astonishment.

Mizzah means burned out, wasted.

Gen. 36:14 These were the sons

of Oholibamah, Esau's wife,

the daughter of Anah, the daughter of Tzib'on.

And she bore to Esau, Ye'ush himself **תנ**,

and Ya'lam himself **תנ**, and Korah himself **תנ**.

Gen. 36:15 These were the chiefs

of the sons of Esau.

The sons of Eliphaz, the firstborn son of Esau,

Chief Teman, Chief Omar, Chief Tzepho, Chief Kenaz,

Gen. 36:16 Chief Korah, Chief Gatam, Chief Amalek.

These were the chiefs of Eliphaz in the land of Edom.

They were the sons of Adah.

Gen. 36:17 And these were the sons

of Re'u'el, Esau's son,

Chief Nachat, Chief Zerah,

Chief Shammah, and Chief Mizzah.

These were the chiefs of Re'u'el in the land of Edom.

These were the sons of Basemath, Esau's wife.

Gen. 36:18 And these were the sons

of Oholibamah, Esau's wife,

Chief Ye'ush, Chief Ya'lam, Chief Korah.

These were the chiefs

descending from Oholibamah,

Esau's wife, the daughter of Anah.

Gen. 36:19 These were the sons of Esau,

who is Edom.

And these were their chiefs.

Gen. 36:20 These were the sons of Se'ir the Horite

who was dwelling in the land:

Lotan, and Shobal, and Tzib'on, and Anah,

Gen. 36:21 and Dishon, and Etzer, and Dishan.

These were the chiefs of the Horites,

the sons of Se'ir, in the land of Edom.

Se'ir means rough.

Horite means cave-dweller.

Lotan means covering, veil.

Shobal means overflowing.

Tzib'on means variegated colors.

Anah means an answer.

Dishon means the leaper; an antelope.

Etzer means treasure, store up.

Dishan means the leaper; an antelope.

Gen. 36:22 And the sons of Lotan

were Hori and Hemam.

Lotan's sister was Timna.

Hori means cave-dweller.

Hemam means raging.

Gen. 36:23 And these were the sons of Shobal:

Alvan, and Manachath,
and Ebal, Shepho, and Onam.

Alvan means lofty.
Manahath means rest; settle down.
Ebal means to be bald, bare.
Shepho means baldness.
Onam means strong.

Gen. 36:24 And these were the sons of Tzib'on:
Ayah and Anah.

This was the Anah who found
the hot springs *themselves* ~~nx~~ in the wilderness
as he pastured the asses *themselves* ~~nx~~
for his father, Tzib'on.

Ayah means screamer.
Anah means an answer.

Gen. 36:25 And these were the children of Anah:
Dishon, and Oholibamah the daughter of Anah.

Gen. 36:26 And these were the sons of Dishon:
Chemdan, and Eshban, and Yithran, and Keran.

Chemdan means pleasant.
Eshban means vigorous.
Yithran means excellent.
Keran means lamb.

Gen. 36:27 These were the sons of Etzer:
Bilhan, and Za'avan, and Akan.

Bilhan means timid.
Za'avan means disquiet.
Akan means to twist, tortuous.

Gen. 36:28 These were the sons of Dishan:
Uts and Aran.

Uts means consultation.
Aran means to rasp, hiss, rattle.

Gen. 36:29 These were the chiefs of the Horites:

Chief Lotan, Chief Shobal,

Chief Tzib'on, Chief Anah,

Gen. 36:30 Chief Dishon, Chief Etzer,
and Chief Dishan.

These were the chiefs of the Horites
according to their chiefs in the land of Se'ir.

Gen. 36:31 And these were the kings
who reigned in the land of Edom
before any king reigned over the children of Yisra'el.

Gen. 36:32 And Bela, son of Be'or, reigned in Edom.
And the name of his city was Dinhabah.

Bela means devouring, swallowing up.
Be'or means to kindle, consume.
Dinhabah means gives judgment.

Gen. 36:33 And Bela died.
And Yobab, son of Zerah of Botzrah,
reigned in his place.

Yobab means howler.
Zerah means a rising of light.
Botzrah means an enclosure, sheepfold.

Gen. 36:34 And Yobab died.
And Chusham of the land of the Temanites
reigned in his place.

Chusham means hasty, eager.

Gen. 36:35 And Husham died.
And Hadad, son of Bedad,
who smote Midyan *itself* ~~nx~~ in the field of Mo'ab,
reigned in his place.

And the name of his city was Avit.

Hadad means chief, most eminent.
Bedad means separation, isolation.
Midyan means brawling, contentious.
Mo'ab means from her father.
Avit means ruin.

Gen. 36:36 And Hadad died.
And Samlah of Masrekah reigned in his place.
Samlah means a dress, mantle.
Masrekah means vineyard.

Gen. 36:37 And Samlah died.
And Sha'ul of Rehoboth-Nahar reigned in his place.
Sha'ul means asked, requested.
Rehoboth means streets, wide spaces.
Nahar means stream.

Gen. 36:38 And Sha'ul died.
And Ba'al-Hanan, son of Akbor, reigned in his place.
Ba'al-Hanan means master of kindness.
Akbor means mouse, nibbling.

Gen. 36:39 And Ba'al-Hanan, son of Akbor, died.
And Hadar reigned in his place.
And the name of his city was Pa'u.
And his wife's name was Mehetab'el,
the daughter of Matred, the daughter of Mey Zahab.
Pa'u means screaming.
Mehetab'el means improved by EL.
Matred means propulsive; to drive on; to follow close.
Mey Zahab means yellow water, urine.

Gen. 36:40 And these were the names
of the chiefs of Esau
according to their families and their places,
by their names:
Chief Timnah, Chief Alvah, Chief Yetheth,
Gen. 36:41 Chief Oholibamah, Chief Elah, Chief Pinon,
Gen. 36:42 Chief Kenaz, Chief Teman, Chief Mibtzar,
Gen. 36:43 Chief Magdi'el, Chief Iram.
These were the chiefs of Edom
according to their dwelling places
in the land of their possession.

Esau was the father of the Edomites.
Timnah means restraint.
Alvah means moral perversity.
Yetheth means tent pin.
Oholibamah means tent of the height.
Elah means to curse.
Pinon means to be perplexed.
Kenaz means to hurt, hunter.
Teman means right hand, south.
Mibtzar means fortification.
Magdi'el means distinguished by El.
Iram means nakedness.

Chapter 37

Gen. 37:1 And Ya'akob dwelt in the land
of the sojournings of his father,
in the land of Kena'an.

Gen. 37:2 And these are the generations of Ya'akob.

Yoseph, seventeen years old, was tending the flock
with his brothers themselves **nx**.
And the young man was with
the sons of Bilhah themselves **nx**
and the sons of Zilpah themselves **nx**,
his father's wives.

And Yoseph brought a bad report itself **nx**
of them to their father.

Gen. 37:3 Now Yisra'el loved Yoseph himself **nx**
more than all his children
because he was the son of his old age.
And he made for him a tunic of many colors.
*There's more than one possibility
for this garment Yoseph had.*
It was likely a long-sleeved tunic.
Special ones were adorned

with embroidery or other ornamentation.

Gen. 37:4 And his brothers saw that he himself **תא** was loved by their father more than all his brothers. And they hated he himself **תא**. And they were not able to speak peaceably to him.

Gen. 37:5 And Yoseph dreamed a dream. And he told it to his brothers. And they hated he himself **תא** even more.

Gen. 37:6 And he said to them,
"Please listen to this dream which I have dreamed.
Gen. 37:7 Behold!
We ourselves were binding sheaves
in the middle of the field.
And behold!
My sheaf stood up.
And it even stood upright.
And behold!
Your sheaves surrounded *it*.
And they bowed down to my sheaf."

Gen. 37:8 And his brothers said to him,
"Will you indeed reign over us?
Will you indeed have dominion over us?"

And they hated he himself **תא** even more
because of his dreams and because of his words.

Gen. 37:9 And he dreamed yet another dream.
And he himself **תא** related it to his brothers.
And he said, "Behold!
I have dreamed another dream.
And behold!
The sun and the moon and the eleven stars
bowed down to me."

Gen. 37:10 And he related it
to his father and his brothers.
And his father rebuked him.
And he said to him,
"What is this dream which you have dreamed?
Will I myself and your mother and your brothers
indeed come to bow down to the earth before you?"

Gen. 37:11 And his brothers envied him.
But his father noted the saying itself **תא**.

Gen. 37:12 And his brothers went
to tend the flock itself **תא** of their father in Shekem.

Gen. 37:13 And Yisra'el said to Yoseph,
"Are not your brothers pasturing in Shekem?
Come, and I will send you to them."
And he said to him, "I am here."

Gen. 37:14 And he said to him, "Please go!
See if it is shalom itself **תא** with your brothers,
and shalom itself **תא** is with the flock.
Then bring back word to me."

And he sent him out of the Valley of Hebron.
And he went to Shekem.

Gen. 37:15 And a certain man found him.
And behold!
He was wandering in the countryside.
And the man asked him saying,
"What are you searching for?"
Gen. 37:16 And he said,
"I am searching for my brothers themselves **תא**.
Please tell me where they are pasturing."

Gen. 37:17 And the man said,
"They have journeyed from here.
Indeed, I heard them say, 'Let us go to Dothan.' "

And Yoseph went after his brothers.
And he found them at Dothan.

Gen. 37:18 And they saw he himself **תא**
from a distance,
even before he came near to them.
And they conspired against he himself **תא**,
for the sake of killing him.

Gen. 37:19 And they said to each other,
"Behold!
This master of the dream is coming!
*Note the beautiful subtlety in
the "master of the dream" statement.*

Gen. 37:20 And now, come!
And we will murder him
and throw him down into one of the pits.
And we will say some wild beast has devoured him.
And we will see what will become of his dreams"

Gen. 37:21 But Re'uben listened attentively.
And he delivered him from their hands.
And he said, "Do not strike him!"

Gen. 37:22 And Re'uben said to them,
"Shed no blood!
Throw he himself **תא** into this pit
which is in the wilderness.
But do not lay a hand on him!"
for the sake of causing he himself **תא**
to be delivered from their hands
for the sake of returning him to his father.

Gen. 37:23 And it was as Yoseph
came to his brothers.
And they stripped Yoseph himself **תא**
of his tunic itself **תא**,
his tunic itself **תא** of many colors
which was on him.

Gen. 37:24 And they took him.
And they threw he himself **תא**
down into a pit.
And the pit was empty.
No water was in it.

Gen. 37:25 And they sat down to eat a meal.
And they lifted their eyes.
And they looked.
And behold!
A company of Yishma'elites,
was coming from Gil'ad with their camels,
bearing spices, and balm, and myrrh,
going down to Mitsraim.

Gen. 37:26 And Yahudah said to his brothers,
"What profit is there
if we murder our brother himself **תא**
and conceal his blood itself **תא**?"

Gen. 37:27 Come!
We will sell him to the Yishma'elites.
But our hands will not be against him.
Indeed, he is our brother, our flesh."
And his brothers listened attentively.

Gen. 37:28 And the Midyanite merchant men

were passing by.
And they pulled Yoseph himself **תא** up out of the pit.
And they sold Yoseph himself **תא** to the Yishma'elites
for twenty pieces of silver.

And they took Yoseph himself **תא** to Mitsraim.

Gen. 37:29 And Re'uben returned to the pit.
But behold!
Yoseph was not in the pit.
And he tore his clothing **itself** **תא**.

Gen. 37:30 And he returned to his brothers.
And he said, "The young man is gone!
And I, where am I to go?"

Gen. 37:31 And they took Yoseph's tunic **itself** **תא**.
And they killed a kid of the goats.
And they dipped the tunic **itself** **תא** in the blood.

Gen. 37:32 And they sent
the tunic of many colors **itself** **תא**.
And they brought it to their father.
And they said, "We have found this.
Please examine it.
Is this **itself** **תא** the tunic of your son or not?"

Gen. 37:33 And he examined it.
And he said,
"It is my son's tunic.
A harmful animal has devoured him.
Yoseph is torn, torn to pieces."

Gen. 37:34 And Ya'akob tore his clothes.
And he put sackcloth on his loins.
And he mourned for his son many days.

Gen. 37:35 And all his sons
and all his daughters
rose up to comfort him.
But he refused to be comforted.
And he said, "Now let me go down to my son
mourning, to the grave."
And his father wept for he **himself** **תא**.

Gen. 37:36 And the Midyanites
sold he **himself** **תא** in Mitsraim
to Potiphar, an officer of Pharaoh
and captain of the guard.

Chapter 38

Gen. 38:1 And it was at that time that Yahudah
went down from his brothers **themselves** **תא**.
And he turned aside to a man, an Adullamite.
And his name was Hirah.

Hirah means splendor.
There is great significance in this move.
It takes place after Yoseph
is sold into bondage by his own brothers.

Yahudah leaves them.
He went down,
signifying perhaps a moral decline,
and joined with a foreigner.

Gen. 38:2 And Yahudah saw there
a daughter of a Kena'anite man.
And his name was Shua.
And he took her.
And he went in to her.

Shua means cry out, shout.

Gen. 38:3 And she conceived.
And she bore a son.
And he called his name **itself** **תא** Er.

Er means watchful.

Gen. 38:4 And she conceived again.

And she bore a son.

And she called his name *itself* **נָא** Onan.

Onan means strong, capable.

It's to be noted that Yahuda named Er,

but Shua names Onan.

She also names Shelah in the next verse.

Gen. 38:5 And she conceived yet again.

And she bore a son.

And she called his name *itself* **נָא** Shelah.

And he was at Kezib when she bore he *himself* **נָא**.

Shelah means request, a petition.

Kezib means falsified.

Gen. 38:6 And Yahudah took a wife

for Er, his firstborn.

And her name was Tamar.

Tamar means to be erect, palm tree.

Gen. 38:7 But Er, Yahudah's firstborn,

was bad in the eyes of **YAHWEH**.

And **YAHWEH** put him to death.

Gen. 38:8 And Yahudah said to Onan,

"Go in to your brother's wife

and marry she *herself* **נָא**.

And raise up seed for your brother."

Gen. 38:9 But Onan knew

that the seed would not be his.

And it was when he went in

to the wife of his brother.

And he destroyed it on the ground,

failing to give seed to his brother.

Gen. 38:10 And he was worthless

in the eyes of **YAHWEH**.

And He also put to death he *himself* **נָא**.

Gen. 38:11 And Yahudah said to Tamar,

his daughter-in-law,

"Remain a widow in your father's house

until Shelah, my son, is grown."

He said this lest he also died like his brothers did.

And Tamar went and dwelt at her father's house.

Gen. 38:12 And after many days

the daughter of Shua, Yahudah's wife, died.

And Yahudah was comforted.

And he went up to his sheep shearers,

he and his friend Hirah, the Adullamite, to Timnah.

Timnah means a portion assigned.

Gen. 38:13 And it was reported to Tamar saying,

"Behold!

Your father-in-law is going up to Timnah

to shear his sheep."

Gen. 38:14 And she put off her widow's garments.

And she clothed herself with a veil.

And she covered herself.

And she sat at the entrance to Enaim

which was on the way to Timnah

because she saw that Shelah was grown

but she was not given to him for a wife.

Enayim means double fountain.

Gen. 38:15 And having seen her

Yahudah reckoned she was a prostitute

because she had covered her face.
Gen. 38:16 And he reached out to her by the road.
And he said to her,
"Please let me come in to you."
Indeed, 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?"
Gen. 38:17 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?"
Gen. 38:18 So he said,
"What pledge am I to give you?"
And she said, "Your seal and your cord
and your staff that is in your hand."

And he gave them to her.
And he went in to her.
And she conceived by him.

Gen. 38:19 And she rose up and went away.
And she removed her veil from over her.
And she put on the garments of her widowhood.

Gen. 38:20 And Yahudah sent the kid *itself* **nx**
by the hand of his friend, the Adullamite,
to receive his pledge from the woman's hand.
But he did not find her.

Gen. 38:21 And he asked the men *themselves* **nx**
of that place saying, "Where is the cult prostitute
who was by the road at Enaim?"
And they said,
"There was no cult prostitute in this place."

Gen. 38:22 And he returned to Yahudah.
And he said, "I cannot find her.
And also the men of the place said
there was no cult prostitute in this place."

Gen. 38:23 And Yahudah said,
"Let her take it for herself
lest we are disrespected.
Behold!
I sent this kid.
But you yourself have not found her."

Gen. 38:24 And it was at three months.
And it was reported to Yahudah saying,
"Tamar, your daughter-in-law,
has committed adultery.
And behold!
She is pregnant by adultery."
And Yahudah said,
"Bring her out and let her be burned!"

Gen. 38:25 She was brought out.
And she sent to her father-in-law saying,
"By the man to whom these belong I am pregnant."
And she said, "Discern now
to whom these belong,
the seal and the cord and the staff."

Gen. 38:26 And Yahudah examined them.
And he said,
"She has been more just than I.
Indeed, I did not give her to Shelah, my son."

And he never knew her *car*mally again.

Gen. 38:27 And it was at the time for her giving birth.

And behold!
Twins were in her womb.

Gen. 38:28 And it was as she was giving birth.
And one put out his hand.
And the midwife took and tied upon his hand
a scarlet thread saying,
"This one came out first."

Gen. 38:29 And it was as he drew back his hand.
And behold!
His brother came out!
And she said, "How have you broken out?
On you is a breach!"
And his name was called Perets.
Perets means a breaking forth.

Gen. 38:30 And afterward his brother came out
on whose hand was the scarlet thread.
And she called his name Zerah.
Zerah means a rising of light.

Chapter 39

Gen. 39:1 And Yoseph was taken down to Mitsraim.
And Potiphar, an officer of Pharaoh,
captain of the guard, a Mitsraite,
bought him from the hands of the Yishma'elites
who had brought him down there.

Gen. 39:2 But **YAHWEH** was with Yoseph himself nx.
And he became a successful man.
And he was in the house of his master, the Mitsraite.
Gen. 39:3 And his master observed
that **YAHWEH** was with he himself nx.
And all that he did
YAHWEH was causing to prosper in his hand.
Under his authority.

Gen. 39:4 And Yoseph found favor in his eyes.
And he became a servant of he himself nx.
And he appointed him over his household.
And all that was his he put under his authority.

Gen. 39:5 And it was from the time
he himself nx was appointed
over all that he had in his household
that **YAHWEH** blessed the household itself nx
of the Mitsraite for the sake of Yoseph.

And the blessing of **YAHWEH**
was upon all that he had
in the household and in the field.

Gen. 39:6 And he left all he had
in Yoseph's authority.
And he himself nx knew of nothing
except the food which he ate.

Now Yoseph was handsome
in form and appearance.

Gen. 39:7 And it was after these things.
And his master's wife
lifted up her eyes themselves nx toward Yoseph.
And she said, "Lie with me!"

Gen. 39:8 But he refused.
And he said to the wife of his master,
"Behold!
My master, he himself nx,
does not know what is in his household.
And everything he has
he has placed in my authority.

Gen. 39:9 No one is greater
in this household than me.
And he has not withheld from me anything
except you yourself **תָּא**,
because you are his wife itself **תָּא**.
And why will I do this great harm
and offend against the gods?"
*In Mitsraite culture this must surely
have been a reference to "the gods" of Mitsraim,
not to "The Elohim" of Yoseph.*

Gen. 39:10 And it was as she spoke to Yoseph
day after day.
And he did not listen attentively to her
about lying with her or about being with her.

Gen. 39:11 And it was at this time
he went into the house
for the sake of doing his work.
And none of the men
from the men of the household
were there in the house.

Gen. 39:12 And she seized him
by his garment saying,
"Lie with me!"

But he left his garment in her hand.
And he went out to the outside.

Gen. 39:13 And it was at her seeing
that he had left his garment in her hands
and had fled outside.

Gen. 39:14 And she called
to the men of her household.
And she spoke to them saying,
"Behold!

This Hebrew man
has come to us to make sport of us.
He came in to me to lie with me.
And I cried out with a loud voice.

*The term translated "to make sport"
means literally to laugh at or mock.
But it's also a Hebraism for sexual intercourse.*

Gen. 39:15 And it was at his hearing
that I lifted my voice and cried.
And he abandoned his garment beside me and fled.
And he went outside."

Gen. 39:16 And she laid his garment beside her
until his master came to his home.

39:17 And she spoke to him
according to these things saying,
"The Hebrew servant whom you brought to us
came in to me to make sport of me.
Gen. 39:18 And it was as I was lifting up my voice.
And I was crying out.
And he abandoned his garment with me.
And he fled outside."

Gen. 39:19 And it was as his master
was listening attentively to
the words themselves **תָּא**
which she spoke to him saying,
"Your servant did to me according to these things."
And his anger was kindled.

Gen. 39:20 And his master took Yoseph,
he himself **תָּא**.
And he gave him to the prison house,
the place in which the king's prisoners were bound.
And he was there in the prison house.

Gen. 39:21 But **YAHWEH**
was with Yoseph himself **תא**.
And He extended kindness to him.
And He gave him favor in the eyes
of the captain of the prison house.

Gen. 39:22 And the captain of the prison house
put the prison house under the authority of Yoseph,
all the prisoners themselves **תא**
that were in the prison house.

And everything itself **תא** being done there
he himself did.

Gen. 39:23 The captain of the prison house
did not look after anything itself **תא**
that was under his authority,
in which **YAHWEH** was with he himself **תא**.

And whatever he did
YAHWEH caused to succeed.

Chapter 40

Gen. 40:1 And it was after these things.
And the cupbearer to the king of Mitsraim
and the baker offended against their master,
the king of Mitsraim.

Gen. 40:2 And Pharaoh was enraged
against his two officers,
against the chief cupbearer
and against the chief baker.

Gen. 40:3 And he put they themselves **תא**
in custody in the house of the captain of the guard,
in the prison house in which Yoseph was bound.

Gen. 40:4 And the captain of the guard appointed
Yoseph himself **תא** to they themselves **תא**.
And he attended to they themselves **תא**.
And they were in custody many days.

Gen. 40:5 And the two of them dreamed a dream,
each man his dream in the same night,
each man according to
the interpretation of his dream,
the cupbearer and the baker,
whom the king of Mitsraim
had bound in the prison house.

Gen. 40:6 And Yoseph came in to them
in the morning.
And he observed they themselves **תא**.
And behold!
They were upset.

Gen. 40:7 And he asked
Pharaoh's officers themselves **תא**
who were with he himself **תא** in custody
in his master's house saying,
"Why do you look so distressed today?"
Gen. 40:8 And they said to him,
"We have dreamed a dream
but there is no one to interpret it itself **תא**."

And Yoseph said to them,
"Are not interpretations from The Elohim?
Describe them to me, please!"

Gen. 40:9 And the chief cupbearer described
his dream itself **תא** to Yoseph.

And he said to him, "In my dream, behold!
A vine was in front of me.
Gen. 40:10 And in the vine were three tendrils.

And as it was budding it raised up blossoms
and ripened clusters of grapes.
Gen. 40:11 And Pharaoh's cup was in my hand.
And I took the grapes themselves **תא**.
And I squeezed they themselves **תא**
into Pharaoh's cup.
And I put the cup itself **תא**
in the hand of Pharaoh."

Gen. 40:12 And Yoseph said to him,
"This is the interpretation of it.
The three tendrils are three days.
Gen. 40:13 In three more days
Pharaoh will lift up your head itself **תא**.
And he will restore you to your position.
And you will place Pharaoh's cup in his hand
according to the former regulation
when you were his cupbearer.

Gen. 40:14 Be sure to remember me,
you yourself **תא**,
when it is well with you.
And show kindness to me.
And cause me to be remembered to Pharaoh.
And cause me to be brought out of this house
Gen. 40:15 because I indeed
was wrongfully taken from the land of the Hebrews.
And here also I have not done anything
that they should put me myself **תא** in prison."

Gen. 40:16 And the chief baker saw
that the interpretation was favorable.
And he said to Yoseph,
"I myself also was in a dream.
And I saw three white baskets upon my head.
Gen. 40:17 And in the uppermost basket
was all manner of edible food for Pharaoh.
But the birds ate, they themselves **תא**,
from the basket on my head."

Gen. 40:18 And Yoseph answered.
And he said, "This is the interpretation.
The three baskets are three days.
Gen. 40:19 In three more days Pharaoh
will lift up your head itself **תא** off of you.
And he will hang you yourself **תא** on a tree.
And the birds will consume your flesh itself **תא**
from upon you."

Gen. 40:20 And on the third day
it was the birthday of Pharaoh himself **תא**.
And he made a banquet for all his servants.

And he lifted up the head itself **תא**
of the chief cupbearer
and the head itself **תא** of the chief baker
in the midst of his servants.

Gen. 40:21 And he restored
the chief cupbearer himself **תא** as his cupbearer
to place the cup in Pharaoh's hand.

Gen. 40:22 But the chief baker himself **תא** he hung,
just as Yoseph had interpreted to them.

Gen. 40:23 But the chief cupbearer
did not remember Yoseph himself **תא**.
And he forgot him.

Chapter 41

Gen. 41:1 And it was at the end of two full years.
And Pharaoh was dreaming.
And behold!

He was standing by The Nile.
Gen. 41:2 And behold!
There came up from The Nile seven cows,
beautiful in appearance and fat of flesh.
And they grazed among the reeds.

Gen. 41:3 And behold!
Another seven cows
were coming up behind them from The Nile,
distressed in appearance and thin fleshed.
And they stood beside the other cows
on the bank of The Nile.

Gen. 41:4 And the distressed
and thin fleshed cows ate up
the seven beautiful looking
and fat cows *themselves* תא.
Then Pharaoh woke up.

Gen. 41:5 And he slept.
And he dreamed a second time.
And behold!
Seven ears of grain *were* coming up
on one stalk, full and good.

Gen. 41:6 And behold!
Seven thin ears of grain
and a scorching east wind
sprung up behind them.

Gen. 41:7 And the thin ears of grain
devoured the seven full and good
ears of grain *themselves* תא.

Then Pharaoh woke up.
And behold!
It was a dream.

Gen. 41:8 And it was at dawn.
And his breath was agitated.
And he sent and called for
all the magicians of Mitsraim *themselves* תא
and all its wise men *themselves* תא.

And Pharaoh described to them
his dream *itself* תא.
But none was interpreting they *themselves* תא
for Pharaoh.

There's a switch in pronouns here
from singular to plural.
The one suggests only one dream,
but we know there were two.
Thus, the second form includes both dreams,
neither of which were able
to be interpreted by his "specialists".
It is perhaps a copyist error.

Gen. 41:9 Then the chief cupbearer
spoke to Pharaoh *himself* תא saying,
"I myself am reminded
of my offenses *themselves* תא this day.

Gen. 41:10 Pharaoh was enraged
against his servants.
And he put me *myself* תא in custody
in the house of the captain of the guard,
I *myself* תא and the chief baker *himself* תא.

Gen. 41:11 And each of us dreamed a dream
in the same night,
I myself, and he himself.
Each of us dreamed according to
the interpretation of his dream.

Gen. 41:12 And there was with us *ourselves* תא
a Hebrew youth,

a servant to the captain of the guard.
And we described it to him.
And he interpreted to us our dreams themselves **נא**,
each according to his dream he interpreted.

Gen. 41:13 And it happened
in the manner he interpreted to us.
Thus, my position was restored to me myself **נא**,
and he himself **נא** was hung.”

Gen. 41:14 Then Pharaoh sent.
And he called Yoseph himself **נא**.

And they brought him hastily out of the dungeon.
And he shaved.
And he changed his garments.
And he came to Pharaoh.

Gen. 41:15 And Pharaoh said to Yoseph,
“I have dreamed a dream.
But it itself **נא** is not being interpreted.
And I have heard it said about you
that you listen carefully to a dream
for the sake of interpreting it itself **נא**.”

Gen. 41:16 And Yoseph responded to Pharaoh
saying, “Not at all!
The Elohim will respond
with well-being itself **נא** to Pharaoh.”

Gen. 41:17 And Pharaoh said to Yoseph,
“In my dream, behold!
I stood on the bank of The Nile.
Gen. 41:18 And behold!
Seven cows were coming up from the river,
fat of flesh and beautiful looking.
And they grazed among the reeds.

Gen. 41:19 And behold!
Seven other cows were coming up behind them,
thin and awful in appearance and lean of flesh.
Never had I seen this kind of awfulness
in all the land of Mitsraim.
Gen. 41:20 And the lean and awful looking cows
consumed the first seven
fat fleshed cows themselves **נא**.

Gen. 41:21 And they consumed them into their bellies.
But it could not be seen
that they had consumed them into their bellies.
And they looked as awful as at the beginning.
Then I woke up.

Gen. 41:22 And I saw in my dream.
And behold!
Seven ears of grain were coming up on one stalk,
full and good.
Gen. 41:23 And behold!
Seven ears of grain, withered, thin,
scorched by an east wind,
were sprouting after them.
Gen. 41:24 And the thin ears of grain devoured
the seven good ears of grain themselves **נא**.

And I described this to the magicians.
But they could not explain it to me.”

Gen. 41:25 And Yoseph said to Pharaoh,
“The dream of Pharaoh is one.
That itself **נא** which The Elohim is going to do
He has shown to Pharaoh.

Gen. 41:26 The seven good cows,

they are seven years.
And the seven good ears of grain,
they are seven years.
The dream *is* itself one.
Gen. 41:27 And the seven cows,
thin and awful looking,
coming up after them,
they are seven years.
And the seven empty ears of grain
scorched by an east wind,
they will be seven years of famine.
Gen. 41:28 This is the matter
which I have declared to Pharaoh.
What The Elohim is about to do
He has revealed to Pharaoh himself **נא**.

Gen. 41:29 Behold!
seven years of exceeding abundance are coming
in all the land of Mitsraim.

Gen. 41:30 Then there will arise
seven years of famine after them.
And all the abundance will be forgotten
in the land of Mitsraim.
And the famine will destroy the land itself **נא**.
Gen. 41:31 And the abundance
will not be seen in the land
because of the presence of the famine,
that coming afterward.
Indeed, it will be exceedingly severe.

Gen. 41:32 And the dream
was repeated to Pharaoh twice
because the word is established by The Elohim,
And The Elohim is hastening to do it.
*Special attention should be paid to this verse.
The dream is repeated twice.
This is in conformity with the Scriptural principle
that by 'two witnesses' a matter is confirmed.
The dreams serve this very purpose.*

Gen. 41:33 And now let Pharaoh look
for a man of understanding and wisdom.
And place him over the land of Mitsraim.

Gen. 41:34 Let Pharaoh do it.
And let him appoint overseers over the land,
and tax the fifth part of the land of Mitsraim itself **נא**
in the seven abundant years.

Gen. 41:35 And collect all the food itself **נא**
of these good years that are coming.
And store up grain under the authority of Pharaoh.
And guard the food in the cities.

Gen. 41:36 And the food will be deposited
on behalf of the land
against the seven years of famine
that will be in the land of Mitsraim.
Then the land will not be destroyed by famine."

Gen. 41:37 And the word was good
in the eyes of Pharaoh
and in the eyes of all his servants.

Gen. 41:38 And Pharaoh said to his servants,
"Can we find a man like this,
a man who has the nature of The Elohim in him?"

Gen. 41:39 And Pharaoh said to Yoseph,
"Since The Elohim has revealed to you yourself **נא**
all this itself **נא** no one is as understanding
and wise as you.

Gen. 41:40 You yourself **תָּא** are over my house!
And according to your word
will all my people be touched.
Only in the throne will I be greater than you.”

Gen. 41:41 And Pharaoh said to Yoseph,
“Behold!
I have placed you yourself **תָּא**
over all the land of Mitsraim.”

Gen. 41:42 And Pharaoh took off
his signet-ring itself **תָּא** from his hand.
And he placed it itself **תָּא** upon Yoseph's hand.
And he arrayed he himself **תָּא** in garments of fine linen.
And he put the gold chain upon his neck.
Gen. 41:43 And he caused he himself **תָּא**
to ride in the second chariot which was his.
And they cried out before him, “Kneel!”
And he set he himself **תָּא**
over all the land of Mitsraim.

Gen. 41:44 And Pharaoh said to Yoseph,
“I myself am Pharaoh.
But without you no man will lift his hand itself **תָּא**
or his foot itself **תָּא** in all the land of Mitsraim.”

Gen. 41:45 And Pharaoh called Yoseph's name
Zaphnath-Pa'neah.
And he gave to him Asenath herself **תָּא**,
daughter of Poti Pherah, priest of On, for a wife.

And Yoseph went out over all the land of Mitsraim.
*Zaphnath-Pa'neah means Savior of the Age,
or revealer of a secret.
Poti Pherah means priest of the sun.
Asenath means favorite of Neith.*

Gen. 41:46 Now Yoseph was thirty years old
as he stood in the presence of Pharaoh,
king of Mitsraim.

And Yoseph went out from the face of Pharaoh.
And he passed over into all the land of Mitsraim.
*There are two things to note here.
Yoseph was seventeen when he was sold into bondage.
It's been thirteen years since he came here.
Now he's second only to Pharaoh.*

*The second thing is the use of the term "passed over".
Yoseph is a metaphor for The Messiah.
He "passed over" Mitsraim
as he prepared to deliver the country from disaster.
In this he is a "type" of The Messiah,
and foreshadows Yisra'el's deliverance
some 400 years later.*

Gen. 41:47 And the land produced abundantly
in the seven years of fullness, by handfuls.
Gen. 41:48 And he collected all the food itself **תָּא**
of the seven years
which was in the land of Mitsraim.
And he put the food in the cities.
The food of the field which surrounded each city
he put into its midst.

Gen. 41:49 And Yoseph gathered grain
like the sand of the sea, exceedingly abundant,
until he stopped recording
because it was without number.

Gen. 41:50 And to Yoseph were born two sons
before the years of famine came,
whom Asenath bore to him,
the daughter of Poti Pherah, priest of On.

Gen. 41:51 And Yoseph called the name *itself* נא
of the firstborn, Menashe,
because The Elohim has made me forget
all my trouble *itself* נא
and all my father's household *itself* נא.
Menashe means causing to forget.

Gen. 41:52 And the name *itself* נא of the second
he called Ephraim because The Elohim
has caused me to bear fruit
in the land of my affliction.
Ephraim means double fruit.

Gen. 41:53 And the seven years
were completed for the abundance
which was in the land of Mitsraim.

Gen. 41:54 And the seven years of famine
began to come as Yoseph had said.
And the famine was in all the lands.
But in the whole land of Mitsraim there was food.

Gen. 41:55 And all the land of Mitsraim was hungry.
And the people cried to Pharaoh for food.
And Pharaoh said to all the Mitsraites,
"Go to Yoseph!
What he says to you, do!"

Gen. 41:56 And the famine
was over the face of the whole land.
And Yoseph opened all that was in them.
And he sold grain to the Mitsraites.
And the famine seized upon the land of Mitsraim.

Gen. 41:57 And all the lands
came into Mitsraim to buy grain,
to Yoseph,
because the famine was severe in all the lands.

Chapter 42

Gen. 42:1 And Ya'akob saw
that there was grain in Mitsraim.
And Ya'akob said to his sons,
"Why are you looking at each other?"
Gen. 42:2 And he said, "Behold!
I have heard that there is grain in Mitsraim.
Go down there and buy grain for us from there,
and we will live and not die."

Gen. 42:3 And Yoseph's ten brothers
went down to buy grain in Mitsraim.

Gen. 42:4 But Binyamin *himself* נא,
Yoseph's brother, Ya'akob did not send
with his brothers *themselves* נא
because he said, "Perhaps he will encounter harm."

Gen. 42:5 And the sons of Yisra'el
went to buy grain among those going
because the famine was in the land of Kena'an.

Gen. 42:6 And Yoseph himself
was the governor over the land.
He was the one selling grain
to all the people of the land.
And Yoseph's brothers came.

And they bowed down before him
with their faces to the ground.

Gen. 42:7 And Yoseph saw
his brothers *themselves* נא.
And he recognized them.

And he looked intently at them.
And he spoke to they themselves **תא** harshly.
And he said to them,
"From where have you come?"

This is significantly different
from traditional translations.
One verb is used twice.
"recognized" and "looked intently"
are from the same verb.
Yet most translate the second usage as
"he disguised himself".
It's the direct opposite
of looking intently at something,
and therefore makes no sense.

And they said, "From the land of Kena'an
for the sake of buying grain for food."

Gen. 42:8 And Yoseph recognized
his brothers themselves **תא**.
But they did not recognize him.

Gen. 42:9 And Yoseph remembered
the dreams themselves **תא**
that he had dreamed about them.

And he said to them, "You are spies!
You have come for the sake of seeing
the nakedness of the land itself **תא**!"

Gen. 42:10 And they said to him, "No, my master!
But your servants have come to buy grain for food.

Gen. 42:11 We are all one man's sons.
We are honest men.
Your servants are not spies."

Gen. 42:12 But he said to them, "No!
Surely you have come
to see the nakedness of the land."

Gen. 42:13 And they said,
"Your servants are twelve brothers,
the sons of one man in the land of Kena'an.
And behold!
The youngest is with our father himself **תא**
this very day.
And the other one, he does not exist."

Gen. 42:14 But Yoseph said to them,
"It is as I spoke to you saying,
'You yourselves **תא** are spies!'
Gen. 42:15 By this you will be tested.
As Pharaoh lives, you will not go out from this place
unless your youngest brother comes here.

Gen. 42:16 Send one among you
and bring your brother himself **תא**!

And you yourselves **תא** will be bound.
And your words will be tested,
the truth of you yourselves **תא**.
And if not, as Pharaoh lives,
surely you are spies!"

Gen. 42:17 And he gathered they themselves **תא**
into custody for three days.

Gen. 42:18 And Yoseph said to them the third day,
"Do this and live!
I revere The Elohim Himself **תא**.

Gen. 42:19 If you yourselves **תא** are honest
one of your brothers
will be bound in your prison house.

But you yourselves **nx**, go!
Go with grain for the famine to your households.

Gen. 42:20 But your youngest brother himself **nx**
you are to bring to me.
Then your words will be trusted.
And you will not die!"
And they did so.

Gen. 42:21 And they said to each other,
"Truly, we are guilty, we ourselves,
concerning our brother,
with whom we saw the distress of his life
in *his* seeking favor from us.
But we would not listen.
Therefore this distress itself **nx** has come to us."

Gen. 42:22 And Re'uuben responded
to they themselves **nx** saying,
"Did I not speak to you saying,
'Do not offend against the young man!'
But you would not listen.
And behold!
Even his blood has been required."

Gen. 42:23 And they did not know
that Yoseph was understanding
because a mediator was between them.

Gen. 42:24 And he turned around from before them.
And he wept.
And he returned to them.
And he spoke to them.
And they took from they themselves **nx**
Shim'on himself **nx**.
And they bound he himself **nx** before their eyes.

Gen. 42:25 And Yoseph ordered them.
And they filled their sacks themselves **nx** with grain.
And they returned each man's silver to his bag.
And they gave to them food for the journey.
Even thus it was done to them.

Gen. 42:26 And they lifted the grain itself **nx**
onto their asses.
And they went out from there.

Gen. 42:27 And one of them
opened his bag itself **nx**
to give fodder to his ass at the lodging place.
And he saw his silver itself **nx**.
And behold!
It was in the mouth of his bag.

Gen. 42:28 And he said to his brothers,
"My silver has been returned to me.
And also behold!
It is in my bag!"
And their hearts failed.
And they were terrified, saying to one another,
"What is this itself **nx**
that The Elohim has done to us?"

Gen. 42:29 And they came to Ya'akob, their father,
to the land of Kena'an.
And they explained to him everything itself **nx**
that happened to they themselves **nx** saying,
Gen. 42:30 "The man, the master of the land,
spoke harshly to us ourselves **nx**.
And he himself **nx** took us
as spies of the land itself **nx**.
Gen. 42:31 But we said to him,
'We are honest. We are not spies.

Gen. 42:32 We are twelve brothers,
sons of our father.
One is no more.
And the youngest is this day
with our father himself **תא**
in the land of Kena'an.'

Gen. 42:33 And the man,
the master of the land, said to us,
'By this itself **תא** I will know
if you yourselves **תא** are honest.
One of your brothers will remain with me myself **תא**.
And you will take food for the famine
for your households and go!
Gen. 42:34 But you are to bring
your youngest brother himself **תא** to me.
Then I will know
that you yourselves **תא** are not spies,
but you yourselves **תא** are honest men.
I will give to you your brother himself **תא**.
And you will trade in the land itself **תא**.' "

Gen. 42:35 And it was as they emptied their sacks.
And behold!
Each man's package of silver was in his sack!
And they and their father saw
the packages of silver themselves **תא**.
And they were afraid.

Gen. 42:36 And Ya'akob, their father, said to them,
"I myself **תא** you have bereaved!
Yoseph does not exist.
And Shim'on does not exist.
And Binyamin himself **תא** you want to take.
All these are against me."

To better understand this statement
it helps to recognize that for the Hebrews
anything that was not right there with them
did not exist.
The only things that existed
were what they could see, touch, feel, or hear.

Gen. 42:37 And Re'uben spoke to his father saying,
"Kill my two sons themselves **תא**
if I do not bring him to you.
Place he himself **תא** in my authority.
And I will return him to you."

Gen. 42:38 But he said,
"My son will not go down with you.
Indeed, his brother is dead.
And he alone remains.
If any harm happens to him
along the way as you are going
then you will bring down my grey hairs themselves **תא**
with grief to death."

Chapter 43

Gen. 43:1 Now the famine was severe in the land.
Gen. 43:2 And it was as they finished eating
the grain itself **תא**
which they had brought from Mitsraim.
And their father said to them,
"Return!
Buy grain for us, a little food."

Gen. 43:3 But Yahudah spoke to him saying,
"The man repeated, repeated to us saying,
'You will not see my face unless your brother
is with you yourselves **תא**.'

Gen. 43:4 If you are sending our brother himself **תא**
with us ourselves **תא** we will go down

and buy grain for you for food.
Gen. 43:5 But if you are not sending him
we will not go down
because the man said to us,
'You will not see my face unless your brother
is with you yourselves **נא**.' "

Gen. 43:6 And Yisra'el said,
"Why did you do harm to me
by declaring to the man
that you had another brother?"

Gen. 43:7 And they said, "He was asking.
The man asked about us
and about our kindred saying,
'Is your father still alive?
Do you have another brother?'
And we told him these things
according to the words from his mouth.
Could we certainly know that he would say,
'Bring down your brother himself **נא**?"

Gen. 43:8 And Yahudah said to Yisra'el, his father,
"Send the young man with me myself **נא**,
and we will get up and go.
Then we will live and not die,
even we ourselves, and you yourself **נא**,
and our families.
Gen. 43:9 I will be an exchange for him.
From my hand you may require it.
If I do not bring him to you
and set him before your face
I will be guilty toward you every day.

Gen. 43:10 Indeed, if we had not delayed
by now would have been back twice."

Gen. 43:11 And their father, Yisra'el said to them,
"If it be so then do this.
Take the best fruits of the land in your vessels
and carry down an offering to the man,
a little balm and a little honey,
spices and myrrh, pistachio nuts and almonds.
Gen. 43:12 And take double silver in your hand
and the silver itself **נא** that was brought back
in the mouth of your sacks.
Carry it back in your hand.
Perhaps it was an error.

Gen. 43:13 And take your brother himself **נא**
and get up!
Return to the man!
Gen. 43:14 And may The Mightiest El
grant you compassion before the man
that he may send away with you
your other brother himself **נא**
and Binyamin himself **נא**.
And I myself, if I am bereaved, I am bereaved!"

Gen. 43:15 And the men took this offering itself **נא**.
And they took double silver in their hand,
and Binyamin himself **נא**.
And they got up.

And they went down to Mitsraim.
And they stood before Yoseph.

Gen. 43:16 And Yoseph saw Binyamin himself **נא**
with they themselves **נא**.

And he said to him who was over his household,
"Bring the men themselves **נא** to the house.
And slaughter abundantly and prepare it.

Indeed, I myself **תא** will eat with the men at noon.”

Gen. 43:17 And the man did as Yoseph said.
And the man brought the men themselves **תא**
into Yoseph's house.

Gen. 43:18 And the men were afraid
because they were brought into Yoseph's house.
And they said, “On account of the silver,
that was returned into our sacks at the first
we are brought in to seek occasion against us
and fall on us and take us ourselves **תא** as slaves,
and our asses themselves **תא**.”

Gen. 43:19 And they approached the man
who was over the household of Yoseph.
And they spoke with him
at the entrance of the house.
Gen. 43:20 And they said,
“My master, we indeed came down at the first
to buy grain for food.
Gen. 43:21 And it was
as we came to the lodging place.
And we opened our sacks themselves **תא**.
And behold!
Each man's silver was in the mouth of his sack,
our silver in full weight.
And we have brought back it itself **תא** in our hand.
Gen. 43:22 And other silver we have brought down
in our hands to buy grain for food.
We do not know who put our silver into our sacks.”

Gen. 43:23 And he said, “Shalom to you!
Do not be afraid!
Your Elohim, even The Elohim of your father,
has given you treasure in your sacks.
Your silver came from me.”

And he brought out to them Shim'on himself **תא**.
Gen. 43:24 And the man brought
the men themselves **תא**
into Yoseph's house.
And he gave them water.
And they washed their feet.
And he gave fodder to their asses.

Gen. 43:25 And they prepared the offering itself **תא**
for Yoseph's coming at noon
because they had heard
that they were to eat food there.

Gen. 43:26 And Yoseph came to the house.
And they brought him the offering itself **תא**
which was in their hand, into the house.
And they bowed down to him, to the ground.

Gen. 43:27 And he asked them
concerning their welfare.
And he said, “Is your father well,
the old man of whom you spoke?
Is he still alive?”

Gen. 43:28 And they said,
“Your servant our father is in good health.
He is still alive.”
And they bowed down.
And they prostrated themselves.

Gen. 43:29 And he raised his eyes.
And he saw Binyamin himself **תא**, his brother,
son of his mother.
And he said, “Is this your younger brother
of whom you spoke to me?”

And he said,
"The Elohim show favor to you, my son."

Gen. 43:30 And Yoseph hurried
because his compassions
were deeply kindled toward his brother.
And he sought to weep.
And went into a room.
And he wept there.

Gen. 43:31 And he washed his face.
And he came out.
And he restrained himself.
And he said, "Set out food!"

Gen. 43:32 And they set for him a separate place,
and for them a separate place,
and the Mitsraites who ate with he himself **nx**
a separate place
because the Mitsraites are not able to eat food
with the Hebrews themselves **nx**
because that is detestable to the Mitsraites.

Gen. 43:33 And they were seated before him,
the firstborn according to his birthright
and the youngest according to his youth.
And each man was astonished concerning the other.

Gen. 43:34 And he had portions taken
from before he himself **nx** for them.
And Binyamin's portions were greater than all theirs,
five times as much.
And they drank.
And they became drunk with him.

Chapter 44

Gen. 44:1 And he himself **nx**
who was over his house he ordered saying,
"Fill the men's sacks themselves **nx** with food,
as much as they can carry.
And put each man's silver in the mouth of his sack.

Gen. 44:2 And put my cup itself **nx**, the silver cup,
in the mouth of the sack of the youngest,
and his silver itself **nx** with the grain."

And he did according to the word of Yoseph
that he had spoken.

Gen. 44:3 The morning was light.
And the men were sent away,
they and their asses.

Gen. 44:4 They went out of the city itself **nx**.
They had not gone far.

And Yoseph said to him who was over his house,
"Get up!
Pursue the men and overtake them!
And say to them,
'Why have you rendered harm in the place of good?
Gen. 44:5 Is it not this
from which my master drinks?
And he indeed tells the future with it.
You have done harm by what you have done.' "

Gen. 44:6 And he overtook them.
And he spoke to them
these very words themselves **nx**.

Gen. 44:7 And they said to him
"Why does my master speak
according to these words?
Far be it from us for your servants

to do according to these words.

Gen. 44:8 Behold!

The silver which we found in the mouth of our sacks
we returned to you from the land of Kena'an.
Why would we steal from your master's house
silver or gold?

Gen. 44:9 Whomever of your servants
with which it itself **nx** is found will die.
And we will also become slaves for your master."

Gen. 44:10 And he said, "Indeed now,
according to your words, so will it be!
He with whom it is found,
he himself **nx** will be my slave.
But you yourselves **nx** will be innocent."

Gen. 44:11 And they hurried and lowered
each man's sack itself **nx** to the ground,
And each man opened his sack.
Gen. 44:12 And he searched.
He began at the eldest
and ended at the youngest.

And the cup was found in Binyamin's sack.
Gen. 44:13 And they tore their garments.
And each man loaded his ass.
And they returned to the city.

Gen. 44:14 And Yahudah and his brothers
came to Yoseph's house.
And he was still there.
And they fell before him on the ground.

Gen. 44:15 And Yoseph said to them,
"What is this deed you have done?
Did you not know that a man like me
can certainly practice divination?"

Gen. 44:16 And Yahudah said,
"What shall we say to my master?
What shall we speak,
and how can we be justified?
The Elohim has uncovered
the perversity itself **nx** of your servants.
Behold!
We are slaves for my master,
both us and also he
in whose hand the cup was found."

Gen. 44:17 But he said,
"Far be it from me to do this.
The man in whose hand the cup was found,
he will be a slave to me.
But you yourselves **nx**,
go up in peace to your father."

Gen. 44:18 And Yahudah came near to him.
And he said, "Oh my master,
please let your servant speak a word
in my master's ears!
And do not let your anger
burn against your servant,
because you are as Pharaoh.

Gen. 44:19 My master asked
his servants themselves **nx** saying,
'Do you have a father or a brother?'
Gen. 44:20 And we said to my master,
'We have a father, an old man,
and a child of his old age, a young one.
And his brother is dead.

And he alone is left of his mother.
And his father loves him.'

Gen. 44:21 And you said to your servants,
'Bring him down to me.
And let me set my eyes upon him.'

Gen. 44:22 And we said to my master,
'The young man is not able
to leave his father himself **תא**.
Were he to leave his father himself **תא** will die.'

Gen. 44:23 But you said to your servants,
'If your youngest brother does not come down
with you yourselves **תא**
you will not see my face again.'

Gen. 44:24 And it existed that we went up
to your servant, my father.
And we told him
the words themselves **תא** of my master.
Gen. 44:25 And our father said,
'Go back! Buy grain for us, a little food.'

Gen. 44:26 But we said,
'We are not able to go down.
If our youngest brother is with us ourselves **תא**
we will go down, because we are not able
to see the man's face
unless our youngest brother
is with us ourselves **תא**.'

Gen. 44:27 And your servant, my father, said to us,
'You know that my wife bore me two.
Gen. 44:28 And the one has gone out
from me myself **תא**.
And I said, "Surely he is torn, torn to pieces!"
And I have not seen him since.

Gen. 44:29 And if you also take this one himself **תא**
from me and harm happens to him
you will bring down my gray hairs
with grief to death.'

Gen. 44:30 And now when I come
to your servant, my father,
and the young man is not with us ourselves **תא**,
his life being bound up in the young man's life,
Gen. 44:31 it will happen when he does not see
the young man with us that he will die.
And your servants will bring down
the gray hairs themselves **תא**
of your servant, our father,
with grief to death.

Gen. 44:32 Indeed, your servant became an exchange
for the young man himself **תא** for my father saying,
'If I do not bring him to you then I am guilty
of offending against my father every day.'

Gen. 44:33 And now please let your servant remain
instead of the boy as a slave to my master.
And let the young man go up with his brothers.

Gen. 44:34 Indeed, how can I go up to my father
and the young man is not with me myself **תא**,
lest I watch as grief comes upon my father himself **תא**?"

Chapter 45

Gen. 45:1 And Yoseph was not able
to restrain himself before all who stood by him.
And he called out,
"Cause everyone to go out from me!"

And no one stood with he himself **נא**
as Yoseph made himself known to his brothers.

Gen. 45:2 And he himself **נא** wept aloud.
And the Mitsraites heard.
And the house of Pharaoh heard.

Gen. 45:3 And Yoseph said to his brothers,
"I am Yoseph.
Is my father still alive?"

But his brothers were not able
to respond to he himself **נא**
Indeed, they trembled before him.

Gen. 45:4 And Yoseph said to his brothers,
"Please come near to me."
And they came near.
And he said, "I am Yoseph,
your brother, whom you sold, I myself **נא**,
into Mitsraim.

This is a prime example of the failure
of the concept of the **aleph-tau**
marking the direct object of a verb.

In this form within the text
it's normally translated as "me", or "with me".
In this verse it's not even translated
in traditional texts.
It's left completely out.

But noting it as an emphatic
identification of Yoseph
in this verse makes perfect sense.
It is no longer
a "worthless set of characters"
within the text.

Gen. 45:5 And now, do not be grieved.
And do not be angry with yourselves
because you sold me myself **נא** here.

Indeed, The Elohim has sent me before you
for the sake of preserving life.

Gen. 45:6 Indeed, these two years
the famine has been in the land.
But there are still five years in which
there will be no plowing or harvesting.

Gen. 45:7 And The Elohim has sent me before you
to preserve a remnant for you on the earth.
And He is causing you to live
by a great deliverance.

Gen. 45:8 And now, it was not you
that sent me myself **נא** here,
but rather, The Elohim.

And He has appointed me as father to Pharaoh
and master of all his house.
And He has made me ruler
in all the land of Mitsraim.

Gen. 45:9 Hurry and go up to my father!
And say to him, 'Thus says your son, Yoseph,
"The Elohim has appointed me
master of all Mitsraim.
Come down to me!
Do not stand still!

Gen. 45:10 And you will dwell in the land of Goshen.
And you will be near to me, you yourself **נא**
and your children, your children's children,

your flocks, and your herds, and all that is yours.
Goshen means drawing near.

Gen. 45:11 And there I will sustain you yourself **תָּא** because there are still five years of famine, lest your inheritance is taken from you yourself **תָּא**, even your household, and all that is yours."

Gen. 45:12 Now behold!
Your eyes are seeing,
and the eyes of my brother, Binyamin,
that it is my mouth that is speaking to you.
Gen. 45:13 And you are to explain to my father
all my honor itself **תָּא** in Mitsraim,
and everything itself **תָּא** which you have seen.

And you are to hurry and bring down here
my father himself **תָּא**!"

Gen. 45:14 And he fell upon the neck
of Binyamin, his brother.
And he wept.
And Binyamin wept upon his neck.
Gen. 45:15 And he kissed all his brothers.
And he wept over them.
And afterwards his brothers
talked with he himself **תָּא**.

Gen. 45:16 And the sound was heard
in the household of Pharaoh saying,
"The brothers of Yoseph have come."

And it was pleasing in the eyes of Pharaoh
and in the eyes of his servants.

Gen. 45:17 And Pharaoh said to Yoseph,
"Say to your brothers, 'Do this!
Load your animals themselves **תָּא**
and go to the land of Kena'an.
Gen. 45:18 And get your father himself **תָּא**
and your households themselves **תָּא**
and come to me!
And I will give to you the goodness itself **תָּא**
of the land of Mitsraim.
And you will eat the best itself **תָּא** of the land.

Gen. 45:19 And you yourselves **תָּא**
have been commanded.
Do this!
Take for yourselves wagons
from the land of Mitsraim
for your little ones and for your wives.
And bring your father himself **תָּא** and come.
Gen. 45:20 And do not let your eyes
be concerned about your goods
because the goodness
of all the land of Mitsraim is yours.' "

Gen. 45:21 And the children of Yisra'el did so.
And Yoseph gave to them wagons
according to the command of Pharaoh.
And he gave them provisions for the journey.

Gen. 45:22 To all of them he gave,
to each man changes of clothing.
But to Binyamin he gave
three hundred pieces of silver
and five changes of clothing.

Gen. 45:23 And to his father he sent these,
ten male asses loaded with the goodness of Mitsraim,
and ten she asses loaded with grain and bread,
and food for his father for the journey.

Gen. 45:24 And he sent away
his brothers themselves **תא**.
And they departed.
And he said to them,
“Do not be agitated along the way.”

Gen. 45:25 And they went up from Mitsraim.
And they came to the land of Kena'an,
to Ya'akob, their father.

Gen. 45:26 And they told him, saying,
“Yoseph is still alive!
And he is governor over all the land of Mitsraim.”
And Ya'akob's heart fainted.
Indeed, he did not believe them.

Gen. 45:27 But they told him
all the words of Yoseph himself **תא**
which he had spoken to them.

And he saw the wagons themselves **תא**
which Yoseph had sent to carry he himself **תא**.

And the breath of Ya'akob, their father, revived.

Gen. 45:28 And Yisra'el said, “Enough!
Yoseph, my son, is still alive.
I will go and see him before I die.”

Chapter 46

Gen. 46:1 And Yisra'el set out
with all that he had.
And he went to Be'ersheba.
And he offered sacrifices to The Elohim
of his father, Yitzhak.
Gen. 46:2 And The Elohim spoke to Yisra'el
in the visions of the night.

And He said, “Ya'akob! Ya'akob!”
And he said, “I am here.”

Gen. 46:3
And He said, “I am El,
The Elohim of your father.
Do not be afraid of going down to Mitsraim!
Indeed, I will establish you as a great nation there.

Gen. 46:4 I Myself am going down with you
to Mitsraim.
And I Myself will certainly bring you up.
And Yoseph will place his hand upon your eyes.”
*This was the practice when one died.
They eyes often remained open
and were closed by a relative.*

Gen. 46:5 And Ya'akob rose up from Be'ersheba.
And the sons of Yisra'el carried Ya'akob himself **תא**,
their father, and their little ones themselves **תא**,
and their wives themselves **תא**, in the wagons
which Pharaoh had sent to carry he himself **תא**.
*In these last chapters of Genesis
the use of names switches frequently
from Ya'akob to Yisra'el.
Pay attention to this shift.
It may give you insights into what's taking place.*

Gen. 46:6 And they took their livestock itself **תא**
and their goods themselves **תא**
that they had acquired in the land of Kena'an.

And they went to Mitsraim,
Ya'akob and all his seed with he himself **תא**,
Gen. 46:7 his sons, and his sons' sons,

with he himself **נא**, his daughters,
and his sons' daughters,
even all his seed,
he brought with he himself **נא** to Mitsraim.

Gen. 46:8 And these were the names
of the of children of Yisra'el,
Ya'akob and his sons, who came to Mitsraim:
Re'uben, Ya'akob's firstborn.

Most of these names
have already been given,
along with their meanings.
Those meanings will not be repeated here.

Gen. 46:9 And the sons of Re'uben:
Hanoach, and Pallu, and Hetzron, and Carmi.

Gen. 46:10 And the sons of Shim'on:
Yemu'el, and Yamin, and Ohad,
and Yakhin, and Tzohar,
and Sha'ul, son of a Kena'anite woman.

Gen. 46:11 And the sons of Levi:
Gershon, Kohat, and Merari.

Gen. 46:12 And the sons of Yahudah:
Er, and Onan, and Shelah, and Peretz, and Zerah.
But Er and Onan died in the land of Kena'an.
And the sons of Peretz were Hetzron and Hamul.

Gen. 46:13 And the sons of Yissaskar:
Tola, and Phuvah, and Yob, and Shimron.

Gen. 46:14 And the sons of Zebulun:
Sered, and Elon, and Yahl'el.

Gen. 46:15 These were the sons of Le'ah
whom she bore to Ya'akob in Paddan Aram.
And Dinah herself **נא**, his daughter.
All the lives, his sons and his daughters,
were thirty three.

Gen. 46:16 And the sons of Gad:
Tziphion and Haggi, Shuni and Etzbon,
Eri and Arodi, and Areli.

Gen. 46:17 And the sons of Asher:
Yimnah, and Yishvah, and Yishvi, and Beri'ah,
and Serah, their sister.
And the sons of Beri'ah:
Heber and Malki'el.

Gen. 46:18 These were the sons of Zilpah,
whom Laban gave to Le'ah, his daughter.
And these themselves **נא** she bore to Ya'akob,
sixteen lives.

Gen. 46:19 The sons of Rachel, Ya'akob's wife:
Yoseph and Binyamin.

Gen. 46:20 And to Yoseph, in the land of Mitsraim,
were born, born to him by Asenath,
daughter of Poti Phera, priest of On,
Menashe himself **נא**
and Ephraim himself **נא**.

Gen. 46:21 And the sons of Binyamin:
Belah, and Beker, and Ashbel, Gera and Na'aman,
Ahi and Ro'sh, Muppim and Huppim, and Ard.

Gen. 46:22 These were the sons of Rachel
who were born to Ya'akob.
All the lives were fourteen.

Gen. 46:23 And the son of Dan: Hushim.
Gen. 46:24 And the sons of Naftali:
Yahtze'el, and Guni, and Yetzer, and Shillem.

Gen. 46:25 These were the sons of Bilhah,
whom Laban gave to Rachel, his daughter.
And she bore these themselves **נא** to Ya'akob.
All the lives were seven.

Gen. 46:26 All the lives
who went with Ya'akob to Mitsraim,
coming out from his loins,
separate from the wives of Ya'akob's sons,
all the lives were sixty six.
Gen. 46:27 And the sons of Yoseph
who were born to him in Mitsraim were two lives.
All the lives of the household of Ya'akob
who went to Mitsraim were seventy.

Gen. 46:28 And Yahudah himself **נא**
he sent before him to Yoseph
to direct his presence to Goshen.
And they went to the land of Goshen.

Gen. 46:29 And Yoseph prepared his chariot.
And he went up to meet Yisra'el, his father.
And he appeared before him.
And he fell on his neck.
And he wept on his neck a long time.

Gen. 46:30 And Yisra'el said to Yoseph,
"Now I will die having seen your face itself **נא**
since you are still alive."

Gen. 46:31 And Yoseph said to his brothers
and to his father's household,
"I will go up and explain to Pharaoh.
And I will say to him,
'My brothers and my father's household
that were in the land of Kena'an have come to me.
Gen. 46:32 And the men are shepherds.
Indeed, the men have been keepers of livestock.
And they have brought their flocks and their herds,
and all that is theirs.'

Gen. 46:33 And it will be
when Pharaoh calls you and says,
'What is your occupation?'
Gen. 46:34 that you are to say,
'Your servants have been men of livestock
from our youth even until now,
both we and also our fathers,'
in order that you may dwell in the land of Goshen,
because every shepherd
is detestable to the Mitsraites."

Chapter 47

Gen. 47:1 Then Yoseph went.
And he declared it to Pharaoh.
And he said, "My father and my brothers,
and their flocks and their herds and all that is theirs
have come from the land of Kena'an.
And behold! They are in the land of Goshen."

Gen. 47:2 And from the circle of his brothers
he took five men.
And he placed them before the face of Pharaoh.

Gen. 47:3 And Pharaoh said to his brothers,
"What is your occupation?"
And they said to Pharaoh,
"Your servants are shepherds of flocks,
both we and our fathers."

Gen. 47:4 And they said to Pharaoh,
"We have come to sojourn in the land
because your servants
have no pasture for their flocks
because the famine is severe in the land of Kena'an.
Now therefore, please let your servants
dwell in the land of Goshen."

Gen. 47:5 And Pharaoh spoke to Yoseph saying,
"Your father and your brothers
have come to you.

Gen. 47:6 The land of Mitsraim is before you.

Settle your father himself **תא**
and your brothers themselves **תא**
in the best of the land.

Let them dwell in the land of Goshen.

And you know whether there
are able men among them.

Even make them chief rulers over my livestock."

Gen. 47:7 And Yoseph brought in

Ya'akob himself **תא**, his father.

And he placed him before Pharaoh.

And Ya'akob blessed Pharaoh himself **תא**.

Gen. 47:8 And Pharaoh said to Ya'akob,
"How old are you?"

Gen. 47:9 And Ya'akob said to Pharaoh,
"The days of the years of my sojournings
are thirty and one hundred years.

Few and hurtful have been the days
of the years of my life.

And they have not attained

the days of the years themselves **תא**

of the life of my fathers

in the days of their sojournings."

Gen. 47:10 And Ya'akob blessed Pharaoh himself **תא**.

And he went out from before of Pharaoh.

Gen. 47:11 And Yoseph settled his father himself **תא**
and his brothers themselves **תא**.

And he gave them a possession in the land of Mitsraim,
in the best of the land, in the land of Ra'meses,
as Pharaoh had commanded.

Ra'meses means child of the sun.

Gen. 47:12 And Yoseph provided his father himself **תא**

and his brothers themselves **תא**

and all his father's household itself **תא** with food
according to their families.

Gen. 47:13 And no food existed in all the land
because the famine was very severe.

And the land of Mitsraim
and all the land of Kena'an
were weakened by the face of the famine.

Gen. 47:14 And Yoseph gathered up
all the silver itself **תא**

that was found in the land of Mitsraim

and in the land of Kena'an

for the grain which they bought.

And Yoseph brought the silver itself **תא**

into Pharaoh's house.

Gen. 47:15 And the silver was exhausted

in the land of Mitsraim

and in the land of Kena'an.

And all the Mitsraites came to Yoseph saying,

"Give us food!"
And, "Why should we die in front of you
because the silver is gone?"

Gen. 47:16 And Yoseph said,
"Give me your livestock
and I will give you *food* for your livestock
if the silver is gone."

Gen. 47:17 And they brought
their livestock *itself* **nx** to Yoseph.
And Yoseph gave them food
for the horses, and for the flocks,
and for the livestock of the herds, and for the asses.
And he sustained them with food
in *exchange for* all their livestock in that year.

Gen. 47:18 And the year ended.
And they came to him in the next year.
And they said to him,
"We will not hide from my master
that our silver is gone.
And my master also has our herds of livestock.
There is nothing left in the presence of my master
except perhaps our bodies and our soil."
Gen. 47:19 Why should we die before your eyes,
both we and our soil?
Buy us *ourselves* **nx** and our soil *itself* **nx** for food.
And we and our soil will be slaves to Pharaoh.
But give us seed that we may live and not die,
and the soil will not be desolate."

Gen. 47:20 And Yoseph bought
all the soil of Mitsraim *itself* **nx** for Pharaoh
because the Mitsraites sold,
every man, his field,
because the famine was severe upon them.
And the land became Pharaoh's.

Gen. 47:21 And the people *themselves* **nx**
he transferred, they *themselves* **nx**, to the cities
from one end of the borders of Mitsraim
even to the other end of it.

Gen. 47:22 Only the soil of the priests
did he not buy
because the priests had a portion
given by Pharaoh *himself* **nx**.
And they ate their portion *itself* **nx**
which Pharaoh gave them.
Therefore they did not sell their soil *itself* **nx**.

Gen. 47:23 And Yoseph said to the people,
"Behold!
I have bought you *yourselves* **nx**
and your soil *itself* **nx** today for Pharaoh.
Behold!
Here is seed for you.
And you are to sow the soil *itself* **nx**.

Gen. 47:24 And it will be that from the produce
you will give one fifth to Pharaoh.
And four parts will be yours for seed for the field
and for your food,
and for those of your households,
and food for your families."

Gen. 47:25 And they said,
"You have acquired our lives.
Let us find favor in the eyes of my master,
and we will be slaves to Pharaoh."

Gen. 47:26 And Yoseph established it *itself* **nx**

as a custom to this day over the land of Mitsraim
that to Pharaoh belongs one fifth.
Only the soil of the priests alone
was not to be Pharaoh's.

Gen. 47:27 And Yisra'el dwelt in the land of Mitsraim,
in the region of Goshen.
And they had possessions in it.
And they were fruitful.
And they increased exceedingly.

Gen. 47:28 And Ya'akob lived in the land of Mitsraim
seventeen years.
And the days of Ya'akob's living was seven years
and one hundred and forty years.

Gen. 47:29 And the time for Yisra'el
to die drew near.
And he called his son, Yoseph.
And he said to him,
"If I have now found favor in your eyes
please put your hand under my thigh,
and do kindness and truth to me.
Please do not bury me in Mitsraim.

Gen. 47:30 And I will lie with my fathers.
And you will carry me out of Mitsraim
and bury me in their burial place."
And he said, "I will do as you have said."
Gen. 47:31 And he said, "Swear to me."
And he swore to him.
And Yisra'el bowed himself
upon the head of the bed.

Chapter 48

Gen. 48:1 And it was after these things.
And Yoseph was told, "Behold!
Your father is weak."

And he took with him his two sons themselves **תא**,
Menashe himself **תא** and Ephraim himself **תא**.

Gen. 48:2 And Ya'akob was told,
"Look, your son Yoseph has come to you."
And Yisra'el strengthened himself.
And he sat upon the bed.

Gen. 48:3 And Ya'akob said to Yoseph,
"The Mightiest El was seen by me at Luz
in the land of Kena'an.
And He blessed me myself **תא**.

Gen. 48:4 And He said to me, 'Behold!
I will make you fruitful and increase you.
And I will make of you an assembly of people.
And I will give this land itself **תא**
to your seed after you for an eternal possession.'

Gen. 48:5 And now your two sons
who were born to you in the land of Mitsraim
before I came to you in Mitsraim,
they, like Re'uben and Shim'on, will be mine.

Gen. 48:6 But your lineage
which you bear after them will be yours
and will be called after the name of their brothers
in their inheritance.

Gen. 48:7 And as I was coming from Paddan *Aram*
Rachel died beside me
in the land of Kena'an on the way,
yet a little distance from Ephrath.
And I buried her there on the way to Ephrath.

It is Bet Lechem.”

Ephrath means fruitful.

Bet Lechem means house of food.

Gen. 48:8 And Yisra'el saw
Yoseph's sons themselves **תא**.
And he said, “Who are these?”

Gen. 48:9 And Yoseph said to his father,
“They are my sons, whom The Elohim
has given to me in this place.”

And he said, “Please bring them to me
and I will bless them.”

Gen. 48:10 Now the eyes of Yisra'el
were dim from age.
He was not able to see.
And he brought they themselves **תא** near to him.
And he kissed them.
And he embraced them.

Gen. 48:11 And Yisra'el said to Yoseph,
“I had determined I would not see your face.
But behold!
The Elohim has also caused me myself **תא**
to see your seed themselves **תא**.”

Gen. 48:12 And Yoseph brought they themselves **תא**
from between his knees.
And he bowed down with his face to the ground.

Gen. 48:13 And Yoseph took
the two of them themselves **תא**,
Ephraim himself **תא** with his right hand
toward Yisra'el's left hand,
and Menashe himself **תא** with his left hand
toward Yisra'el's right hand.
And he brought them close to him.

Gen. 48:14 And Yisra'el put forth
his right hand itself **תא**.
And he laid it upon the head of Ephraim,
yet he is the youngest,
and his left hand itself **תא**
upon the head of Menashe,
consciously directing his hands themselves **תא**,
even though Menashe was the firstborn.

Gen. 48:15 And he blessed Yoseph himself **תא**.
And he said,
“The Elohim before Whom my fathers walked,
Abraham and Yitzhak,
The Elohim Who has been
the shepherd of me myself **תא**
from long ago until this day,
Gen. 48:16 The *Heavenly* Messenger
redeeming me myself **תא** from all harm,
bless the lads themselves **תא**!

And let my name be named upon them,
and the name of my fathers Abraham and Yitzhak.

And let them increase with abundance on the earth.”
mal'ak means to dispatch as a deputy, a messenger.
It is **not** an ‘angel’.
That very word itself
comes from the Greek term for messenger, *aggelos*,
which is pronounced ahn-geh-los.

There is no such thing as an ‘angel’ in Hebrew thought
prior to the Greek culture dominating the world.

A messenger from **YAHWEH** is a **YAH**-messenger,

as distinct from any other kind of messenger.

Gen. 48:17 And Yoseph saw that his father
had placed his right hand upon the head of Ephraim.
Ant it was bad in his sight.
And he took hold of his father's hand
to turn it itself **nx** aside from the head of Ephraim
toward the head of Menashe.

Gen. 48:18 And Yoseph said to his father,
"Not so, my father, because this is the firstborn.
Place your right hand upon his head."

Gen. 48:19 But his father refused.
And he said, "I know, my son, I know.
He will also become a people.
And he will also be great.

But surely his younger brother
will be greater than he.
And his seed will become
the fulness of the nations."

Gen. 48:20 And he himself
blessed them that day saying,
"In you will Yisra'el be blessed saying,
'May The Elohim establish you
like Ephraim and Menashe!'"
And he placed Ephraim himself **nx**
before Menashe.

Gen. 48:21 And Yisra'el said to Yoseph,
"Behold!
I am dying.
But The Elohim will be with you.
And He will return you yourself **nx**
to the land of your fathers.

Gen. 48:22 And I have given to you
one portion above your brothers,
which I took from the hand of the Amorite
with my sword and with my bow."
*It's not readily apparent to the Western mind,
but Yisra'el is giving to Yoseph
the rights of the firstborn by this action.
The firstborn was entitled
to a double portion of his father's inheritance.*

Chapter 49

Gen. 49:1 And Ya'akob called for his sons.
And he said, "Gather together
and I will reveal to you
what itself **nx** you will encounter,
you yourselves **nx**, at the end of the days.

Gen. 49:2 Assemble yourselves and listen carefully,
you sons of Ya'akob.
Now listen carefully to Yisra'el, your father.
*This is an unusually emphatic statement.
Ya'akob wants to be certain
his sons pay very careful attention
to the details of what he is about to set forth.
We will do well to do the same.*

Gen. 49:3 Re'uben, you yourself **nx** are my firstborn,
my vigor and the first of my generative power;
superior in loftiness and superior in fierceness.
Gen. 49:4 Uncontrollable like water,
you will not be superior
because you went up on your father's bed.
And you defiled it.

My bed he went up on!

Gen. 49:5 Shim'on and Levi are brothers,
Their swords are instruments of violence.
Gen. 49:6 Into their confidence my life will not come.
My honor will not be joined with their assembly
because in their anger they murdered a man,
and in their pleasure they hamstrung an ox.

Gen. 49:7 Cursed be their anger
because it was fierce,
and their rage because it is cruel!
I will divide them in Ya'akob
and scatter them in Yisra'el.

Gen. 49:8 Yahudah, you yourself **nx**
will be praised by your brothers.
Your hand will be on the neck of your enemies.
The sons of your father will bow down to you.

Gen. 49:9 Yahudah is a lion's cub.
From the prey, my son, you rise up!
He knelt down.
He crouched like a lion,
even like a lioness.
Who will rouse him?

Gen. 49:10 The rod will not be
turned aside from Yahudah,
nor a lawgiver *turned aside*
from between his feet until Shiloh comes.
Then the people will be submissive to Him.
*It's well accepted that this
is a powerful prophecy of The Messiah.
The symbols are many and most significant.*

*The rod is the shepherd's staff,
the means of control,
and symbolizes rule and authority.*

*It will not be turned aside,
or separated, from Yahudah.
Neither will a lawgiver, a scribe,
be turned aside from between his feet,
a euphemism for his loins,
until Shiloh comes.*

*Shiloh is extremely important.
It means peace, tranquility, security.
It also is understood to mean he whose right it is.*

*The source of this later part is uncertain.
But it is understood to be a title of The Messiah.*

*All of this points to The Messiah
coming from the loins of Yahudah
to rule legally over the children of Yisra'el,
and their acceptance of His rule
by means of their obedience to Him.*

Gen. 49:11 Tying his foal of an ass to the vine,
even the choicest vine, the colt of His ass.
He washes his garments in wine,
and his robe in the blood of grapes.
Gen. 49:12 His eyes are darker than wine,
and his teeth whiter than milk.
Yisra'el is the choicest vine of YAHWEH's vineyard.

Gen. 49:13 Zebulun will dwell
by a haven of the sea.
And he will be a haven for ships.
And his border will be toward Tzidon.

Gen. 49:14 Yissaskar is a strong boned ass
lying down between two burdens.
Gen. 49:15 And he looked for quiet.
Indeed, even the land itself **nx** was good.
Indeed, it was pleasant.

And he bent his shoulder to carry.
And he became a slave to tribute.

Gen. 49:16 Dan will judge his people
as one of the tribes of Yisra'el.

Gen. 49:17 Dan is a serpent by the way,
an adder by the path
that bites the horse's heels
so that its rider falls backward.

Gen. 49:18 I have waited
for your deliverance, **YAHWEH!**

Gen. 49:19 Gad, a band will attack him.
But he will attack its heel.

Gen. 49:20 Asher, rich is his food.
And he will give delicacies to the king.

Gen. 49:21 Naftali *is* a doe
sending the gift of beautiful sayings.

Gen. 49:22 A fruitful son is Yoseph,
a fruitful son to the eye.
His daughters will march upon the wall.

Gen. 49:23 But the masters of arrows were bitter.
They shot at him and harassed him.
Gen. 49:24 Yet his bow was established securely,
and the arms of his authority were made agile
by the authority of The Mighty One of Ya'akob.

From there The Rock of Yisra'el will be shepherding,
Gen. 49:25 from The Mighty One of your father.
And The Mightiest One *Himself* nx will protect you!

And He will bless you with
blessings of the skies above,
blessings of the deep lying beneath,
blessings of the breasts and the womb.

Gen. 49:26 The blessings of your father
have prevailed over the blessings
of those conceiving me
unto the utmost boundary of the eternal hills.

They will be for the head of Yoseph,
even the top of the head of one
separate from his brothers.

Gen. 49:27 Binyamin *is* a wolf tearing to pieces.
In the morning he consumes the prey.
And at evening he divides the spoil.

Gen. 49:28 All these are tribes of Yisra'el.
Twelve.
And this is what their father said to them.
And he blessed they *themselves* nx.
Each according to his blessing
he blessed they *themselves* nx.

Gen. 49:29 And he directed they *themselves* nx.
And he said to them,
"I am being gathered to my people.
Bury me *myself* nx among my forefathers
in the cave that is in the field of Ephron the Hittite,
Gen. 49:30 in the cave that is in the field of Makpelah,
which is before Mamre in the land of Kena'an,
which Abraham bought, the field *itself* nx,
from Ephron, the Hittite, *himself* nx,
as a possession, a grave.

Gen. 49:31 There they buried Abraham himself **תא**,
and Sarah herself **תא**, his wife.
There they buried Yitzhak himself **תא**,
and Ribkah herself **תא**, his wife.
And there I buried Le'ah herself **תא**,
Gen. 49:32 the field purchased,
and the cave which is in it,
from the sons of Heth themselves **תא**."

Gen. 49:33 And Ya'akob finished directing
his sons themselves **תא**.

And he gathered his feet into the bed.
And he breathed his last.
And he was gathered to his people.

Chapter 50

Gen. 50:1 And Yoseph fell on his father's face.
And he wept over him.

And he kissed him.

Gen. 50:2 And Yoseph directed
his servants themselves **תא**,
the physicians themselves **תא**,
to embalm his father himself **תא**.
And the physicians embalmed Yisra'el himself **תא**.

Gen. 50:3 And forty days were fulfilled for him
because in this manner they fulfill
the days of embalming.

And the Mitsraites themselves **תא**
mourned for seventy days.

Gen. 50:4 And the days of his mourning ended.

And Yoseph spoke
to the household of Pharaoh saying,
"If now I have found favor in your eyes
please speak in the ears of Pharaoh saying,
Gen. 50:5 'My father made me swear saying,
'Behold! I myself am dying.
In my grave which I dug for myself
in the land of Kena'an,
there you are to bury me.'
Now therefore please let me go up
and bury my father himself **תא**.
Then I will return.'"

Gen. 50:6 And Pharaoh said,
"Go up and bury your father himself **תא**
according to what you have sworn."

Gen. 50:7 And Yoseph went up
for the sake of burying his father himself **תא**.

And with he himself **תא** went up
all the servants of Pharaoh,
the elders of his house,
and all the elders of the land of Mitsraim,
Gen. 50:8 and all the household of Yoseph,
and his brothers, and his father's household.
Only their little ones
and their flocks and their herds
did they leave in the land of Goshen.

Gen. 50:9 And there went up with him
both chariots and horsemen.
And it was a very great assembly.

Gen. 50:10 And they came
to the threshing floor of Atad
which is beyond The Yarden.
And there they mourned

with a great and very grievous mourning.

And he mourned for his father seven days.

Gen. 50:11 And the inhabitants of the land,
the Kena'anites, saw the mourning itself **אָ**
at the threshing floor of Atad.

And they said,

"This is a grievous mourning for the Mitsraites."

Therefore the name of it was called Abel Mitsraim,
which is beyond The Yarden.

Gen. 50:12 And his sons did to him
as he had directed them.

Gen. 50:13 And his sons carried he himself **אָ**
to the land of Kena'an.

And they buried he himself **אָ**

in the cave of the field of Makpelah,

which Abraham bought, the field itself **אָ**,

as a possession for a grave

from Ephron, the Hittite himself **אָ** before Mamre.

Gen. 50:14 And Yoseph returned to Mitsraim,
he and his brothers and all who went up
with he himself **אָ** to bury his father himself **אָ**,
after he had buried his father himself **אָ**.

Gen. 50:15 And Yoseph's brothers saw
that their father was dead.

And they said, "Perhaps Yoseph

will hold a grudge against us

and will turn back, yes,

turn back upon us all the harm itself **אָ**

that we did to he himself **אָ**."

Gen. 50:16 And they instructed Yoseph, saying,

"Your father instructed before he died saying,

Gen. 50:17 'Thus you are to say to Yoseph,

"Alas now!

Forgive the rebellion of your brothers

and their offense.

Indeed, they treated you harmfully."

But now, please forgive the rebellion

of the servants of The Elohim of your father."

And Yoseph wept as they spoke to him.

Gen. 50:18 And his brothers also came.

And they fell down before his face.

And they said, "Behold! We are your slaves."

Gen. 50:19 But Yoseph said to them,

"Do not be afraid!

Indeed, am I in the place of The Elohim?

Gen. 50:20 Now you yourselves **אָ**,

you intended harm against me.

The Elohim intended it for good,

in order to do as it is this day,

for the sake of keeping alive many people.

Gen. 50:21 And now, do not be afraid!

I myself will provide for you yourselves **אָ**

and for your families themselves **אָ**."

And he comforted they themselves **אָ**.

And he spoke kindly to them.

Gen. 50:22 And Yoseph dwelt in Mitsraim,

he and his father's household.

And Yoseph lived one hundred and ten years.

Gen. 50:23 And Yoseph saw Ephraim's children

to the third generation.
Also, the children of Makhir, the son of Menashe,
were brought up on Yoseph's knees.

[Makhir means seller.](#)

Gen. 50:24 And Yoseph said to his brothers,
"I myself am dying.
But The Elohim will visit,
visit you yourselves **תא**.
And He will bring you yourselves **תא** out of this land
to the land which He swore to Abraham,
to Yitzhak, and to Ya'akob."

Gen. 50:25 And Yoseph took an oath
from the children of Yisra'el **themselves** **תא** saying,
"The Elohim will visit, visit you yourselves **תא**.
And you are to carry my bones **themselves** **תא**
out of this place."

Gen. 50:26 And Yoseph died
at one hundred and ten years old.
And they embalmed he himself **תא**.
And they placed him in a coffin in Mitsraim.