

Genesis - B'RESHEETH

Version 1: 8-29-15

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. Please be patient with the numerous notes.

Chapter 1

1.1 In the beginning

The Elohim created

the skies *themselves* **תא**

and the earth *itself*. **תא**

"The Elohim" is used to distinguish YAHWEH from all other "elohim". The term is used of 'angels' (an incorrect term - it means deputy or 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. but it is specifically used for The One True God (YAHWEH). Connected words identify its basic meaning as "mighty one".

תא, *et*, is a combination of the first and last letters of the Hebrew aleph-bet (from which, by way of the Greek, has come our 'alphabet'. **bet** is the second Hebrew letter.). The Elohim is identified in Scripture as "The First and The Last". These two letters are directly tied to that identification.

תא precedes "the skies" and "and the earth" in the Hebrew text. Yet in English translations this ignored. It's left untranslated and un-noted in most instances, although sometimes it's translated as 'with'.

Tradition has taught that this is somehow 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 do not have it with them 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 **תא** is to identify the "selfness" of a term (itself, himself, herself, etc.). At times putting this into English is awkward. An effort will be made to allow a comfortable reading of the text where possible. This function of the **תא** is newly rediscovered. As a result some refinement will need to take place as we get used to including it in the text. For the first edition of the text using this in its proper perspective we will 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" **תא** and underlining in the text to reflect what's to be considered as being emphasized.

This will open up entirely new insights into the text.

1.2 And the earth existed

desolate and empty,

Great debates have been had over the meaning of this verse. The terms imply something truly empty - without

tracks. This suggests no life forms to "make their mark" upon the ground - desolate.

The term for earth can refer to the whole planet or to the ground, and 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 "translation" of the term. The context simply suggests the land existed with nothing in it, perhaps including no shape to it.

and darkness *existed*

upon the face of the depths.

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 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.

And the vital essence

of The Elohim

was brooding

above the face of the waters.

ruach is typically "translated" as "spirit". **Ruach** 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 "vital essence", one's very "nature" or character.

The Stone Edition of The Tanach uses "Divine Presence". This is a far better representation. Think of this as The Divine Nature. It is this same "vital essence", this Divine Nature, that was "poured forth" at Shavuot, otherwise known as Pentecost.

This vital essence, 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.

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 "to be", yet here it is right in the first verses of Genesis. If **hayah** does not mean "to be" we've got a very serious problem on our hands. 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.

1.4 And The Elohim saw
the light *itself*. **אור**
that it was valuable.

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, 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 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.

And The Elohim separated
the light from the darkness.

The separation literally says, "from the light and from the darkness". In the Hebraic sense, "between light and 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. The pattern repeats from beginning to end.

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 really part of what determines evening and morning. It's the darkness and the light. This order became the standard for Hebrew culture. Evening begins their day.

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

1.7 And The Elohim made
the expanse *itself*. **אֵת**
And He made a separation between
the waters which were under the expanse
from 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 also 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. 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 **trust**.

1.8 And The Elohim
proclaimed the expanse 'skies.'
And evening existed
and morning existed,
second day.

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.

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.

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. The repetition of the 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.

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. useful, beneficial

1.13 And evening existed
and morning existed,
third day.

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 signs for' = for the sake of
and for appointed times,
and for days and years,
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) or 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 were to happen, or to be done. Hidden within these words is something vitally important. **אֶת** is the word for signs. **אֵת** is considered to be a contraction of this word. That means the **אֵת**

"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 to enable The Children of Yisra'el 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".

1.16 And The Elohim made
the two great lights *themselves*, אֵת
the greater light *itself* אֵת
to have dominion over the day,
and the lesser light *itself* אֵת
to have dominion over the night,
and the stars *themselves*. אֵת

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 **אֵת** - **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 **אֵת** is left out without "translating" it we're left with less significance for these items in the created order of things.

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.

1.17 And The Elohim placed
they *themselves* אֵת
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.

1.19 And evening existed

and morning existed,
fourth day.

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.

1.21 And The Elohim created
the great monsters *themselves* **תא**
and all the live breathing beings *themselves*, **תא**
the moving ones which swarm the waters,
according to their species,
and all winged flying things *themselves*, **תא**
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?

1.22 And The Elohim blessed
they *themselves* saying, **תא**
"Bear fruit and increase,
and fill the waters in the seas *themselves*, **תא**
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 **תא** 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 concept 'bear fruit and increase' will show up again and again as a key term in Scripture. It's 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 an order, a directive.

1.23 And evening existed,
and morning existed,
fifth day.

1.24 And The Elohim said,
"Let the earth bring forth
the live breathing beings

according to its species,
animals and crawling things
and wildlife on the earth,
according to its species."
And it was established.

1.25 And The Elohim made
the living beings of the earth *themselves* **תא**
according to their species,
and the animals *themselves* **תא**
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. It was The Elohim Himself!

1.26 And The Elohim said,
"Let Us make a human being
in Our image,
with 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. But you'll note the actual creation 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 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's now his "domain". He's in charge and is given the ability to manage these things.

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. Scripturally the number three is considered to be the "divine number". 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.

1.28 And The Elohim blessed
they *themselves*. תא

And The Elohim said to them,

"Bear fruit and increase,
and fill the earth *itself* תא
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.

1.29 And The Elohim said,

"Behold! Pay attention!

I have given to you

every seed-producing plant *itself* תא

which is on the face of all the land,

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

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.

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* תא
for eating."

And it was established.

1.31 And The Elohim saw

everything *itself* that He had made. תא

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 which day marks this completion. For every word there's a purpose.

Chapter 2

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".

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.

2.3 And The Elohim blessed
the seventh day *itself*. תא

And He set apart it itself **אָת**
because in it He rested
from all His workmanship,
which The Elohim was making.

This is the third blessing. (See Gen 1.22, 28) The 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.
This 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 to grant us time to consider all that He alone has created - and remember that He has done everything **for our sakes**.

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. It's horrible "scholarship"! It distorts the text. It dishonors the sacred name of YAHWEH. It violates the Third Word of The Torah.
Most scholars believe the root of this word is **היה - hayah**. This word means "to exist, to be, to become". This first appearance of **YAHWEH** 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, its 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. At the very least, YAHWEH Elohim does not appear to be a "name" for the one we refer to as 'God'.
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.

2.5 and before any shoot of the field
existed in the land,

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

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.
It's 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".

2.6 And a mist
went up from the ground.
And it watered
the whole face of the soil itself. **אָת**

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

2.7 And YAHWEH, The Elohim,
formed the human being himself **אָת**
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

2.8 And YAHWEH, The Elohim,
planted a garden in Eden,
eastward.
And there He put
the human being himself **אָת**
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."

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. And 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. 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).

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. **principle parts**

2.11 The name of the first is Pishon.

Pishon means increase, spread.

It is the one surrounding the entire land of Havilah itself, **nx**

Havilah means circular.

where there is a thing called gold.

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 its 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. And three is considered to be the number of the divine.

2.13 And the name of the second river is Gihon. It is surrounding

the entire land of Cush itself. **nx**

Gihon means to gush forth.

Cush means black. This is Ethiopia.

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.

2.15 And YAHWEH, The Elohim, took the human being himself **nx** and 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. It also means that prior to this the human being was not in the garden which YAHWEH had planted Himself - 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 a vital principle of Scripture. What YAHWEH gives to us we are to take good care of and to protect it, whether it's a "thing", or His Word.

2.16 And YAHWEH, The Elohim, gave direction to the human saying,

"From every tree of the garden, eating, you are to eat.

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".

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 do as he is instructed, given direction.** And 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. It's refusing to follow the directions YAHWEH has set before us.

Yet, **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. Sin 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 to deal with the consequences.

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.

Now, 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. That failure is called 'sin'. It's an offense - against The Word of YAHWEH. It's open rebellion, refusal to do as He has instructed you. The result requires death - which really is **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 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. A verb given in what western thought defines as "present tense" has no valid place in Hebrew. Every action is seen as either on-going, in process, or completed. But an action that is certain to happen is often treated as if it 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.

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.

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 said.

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. 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 first thought.

2.19 And from the soil **adamah**

YAHWEH, The Elohim,
formed all the live things
of the open country,
and all the flying things *themselves*. **nn**
of the skies.

And He brought them
to the human being **ha'adam**
to see what he would call them.
And whatever the human being **ha'adam**
called each living thing,
that was its designation.

2.20 And the human being **ha'adam**
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 **ha'adam**
there was not found assistance
like an opposite of him.

YAHWEH formed from the soil, 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.)

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.

Next, He 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 grants the human being the authority to "designate" what they are to be called. This is very significant! He has granted dominion to the human 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" that identified all of them of a given kind.

A name, on the other hand, is specific and unique to each individual. And in Hebrew culture it 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 whatever) 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.

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 closed up the flesh in its place.

2.22 And YAHWEH, The Elohim, built the rib itself **נָחַ** which He had taken from the human being, into a woman.

And He caused her to come to the human being.

2.23 And the human being said, "This time, bone from my bones and flesh from my flesh.

This one he designated 'woman', **יִשָּׁה** because from the man **יִשׁ** 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".

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" of the man. Scripture declares she is made "in his likeness", not in the likeness of YAHWEH, as he was. She was "built" from him and for him. And he declares that she is bone from his bones and flesh from his flesh - she is like him. She is a complementary 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 linkage between items in the text.

2.24 For this cause

a man is to let loose of

his father *himself* **אָב**

and his mother *herself*, **אִמָּה**

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 not 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 the text.

But the text does declare that **the two are to exist as one flesh**. They're 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.

2.25 And both of them were naked, the human being and his woman, yet they were not ashamed.

Chapter 3

3.1 Now The Shining One

was more shrewd

than any living being

of the open country

which YAHWEH, The Elohim,

had made.

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 **נֹחַשׁ**. 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. 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 (Lucifer means light-bearer. The Adversary)?

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.

And he said to the woman,

"Indeed, because The Elohim has said,

'You are not to eat

from every tree of the garden..."

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 an open ended statement, not a question. There's no indicator in the text that a question is being asked as is normally done. Everett Fox in his work, "The Five Books of Moses", identifies this as a common practice in 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.

3.2 And the woman said

to The Shining One,

"From the fruit

of the trees of the garden

we are to eat,

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.

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.

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 separation into parts is the tactic used here. It is the way of The Adversary. And 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!" (Isn't this the exact sin of Lucifer?)

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 sees 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. In The New Covenant we're told that the essence of false messiah is already in the world. Indeed, it's 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**.

Desire leads to sin! Temptation is **not** sin! Sin 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 sin 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 sin. This is a very common scenario. When we sin we often invite others to participate in it. 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 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!

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, that they were naked. To be naked is to be **exposed**. Their sin has become evident to them. 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.

3.8 And they heard the sound itself **תא**
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're guilty, and therefore subject to the death penalty. They are **AFRAID!** And in the fear of the consequences they attempt to hide themselves.

3.9 And YAHWEH, The Elohim,
called to the human being
and said to him,
"Where are you?"

Take very careful note of YAHWEH's first words to the human after his sin.
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 our sin - before any condemnation is pronounced. The answer determines the outcome.

3.10 And he said,
"I heard the sound of You itself **תא**
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 sin was "uncovered". And he also acknowledges that he hid himself. Yet this is something one can never do, hide, anywhere, from YAHWEH.

3.11 And He said,
"Who explained to you
that you yourself **תא**
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 "sin". What's not initially evident is that confession of one's sin leads to forgiveness. Refusal to admit it results in condemnation.
We're always offered the opportunity to accept personal responsibility for our actions.

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 sin, yet does so only while seeking to put the blame elsewhere.
Now we'll see the woman's response.

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.

3.14 And YAHWEH, The Elohim,
said to The Shining One,
"Because you have done this
you yourself **תָּא**
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. Further, on your belly you will travel, and dust you will eat all the days of your life.
While this may in fact be true of a serpent 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 the curse is added or significantly changed.

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.

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 instructed her. The result was sin. Now among the consequences of that sin are significantly increased pain, especially in pregnancy and childbirth. Yet her sexual longing for her husband 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 sin. She enticed her man to sin, 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.

3.17 And to the human being He said, **adam**
"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 **adamah** has been bitterly cursed
because of you.
In pain you will eat from it
all the days of your life.
3.18 And thorns and thistles
will be caused to sprout for you.
And you will eat
the plants *themselves* **תָּא**
of the open space.
3.19 With the sweat of your brow
you will eat food
until you return to the soil, **adamah**
because out of it
you were taken.
Since you yourself **תָּא** 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 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 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 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 "sin", 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 die. In the Hebrew mind it's a determined outcome, so it's seen as if it has already happened. In their 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 bit 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 results.

3.20 And the human being
called his woman's name Chavvah **Eve**
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. Eve is your "mother", not the soil. There is no "mother earth". That 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".

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

It's very important to recognize what took place in this verse. It's YAHWEH who makes the tunics. It's not the human and his woman, as with the fig leaves. He makes them of skins - which requires the sacrifice of animals and the shedding of blood. He made them for both of them.

Then, He personally clothed them. They did not clothe themselves. It's extremely important to recognize this. In doing these things **YAHWEH covered their sin by means of the shed blood of the animals**. This is a foreshadowing of **exactly how** He covers our sin 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 sin - 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 sin "covered". (Heb. 9.22) The covering results in YAHWEH's "passing over" our sins, and the required penalty of death.

Gen. 3.21 proclaims the story of our redemption!

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. 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, The Vital Essence of YAHWEH Himself. **It is 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've 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. 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. If they did this, without having their sin properly dealt with (meaning having The Messiah give His life to permanently eliminate the sin-debt) each human being would live **"to olam"**, to forever - **in their sin!** 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.

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!

3.24 And He drove out
the human being *himself*. אָדָם

And He established
at the front of the garden of Eden
the cherubim *themselves* אֲנָשִׁים
and the flaming sword *itself* אֵשׁ
which turned every way
to protect the way *itself* אֵשׁ
to The Tree of The Life.

You'll notice immediately the intensity of this verse by the repeated use of the **אָדָם** 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 a sinful 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 sin.
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 Life.** The "Way" still exists. It's merely protected so **sinful (unredeemed) human beings** cannot have access to it.
The Messiah, YAHUSHUA, said, **"I am the way!"**

And she conceived
and gave birth to Qayin (Cain) *himself*. אָדָם
And she said,
"I have acquired a male
from YAHWEH *Himself*." אָדָם

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 texts, although the term used for "human being" is often "translated" as Adam in 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, Eve, 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.
Qayin 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 name. These meanings are very important in Hebrew culture.

4.2 And she added
by giving birth
to his brother *himself*, אָדָם
Hebel (Abel), *himself*. אָדָם
And Hebel existed
as one tending flocks,
and Qayin 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 Qayin you get "vanity-acquired".
Now 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. Abel, the second child, is placed first - before the firstborn. This is a pattern we see repeated often 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.

Chapter 4

4.1 And the human being
knew intimately
Chavvah *herself*, אָדָם
his woman.

4.3 And it was

after the end of *some* days.
And Qayin brought
from the fruit of the soil
a portion for YAHWEH.

Qayin 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 'sin'. Note that thus far there is no mention of that term 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 in *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.

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 first-born, 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.

4.5 But He did not look with favor
toward Qayin and his portion.
And Qayin was vehemently inflamed,
and his face fell.

The firstborn's gift YAHWEH did not look with favor upon. 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 Qayin'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 meaningless. Tradition teaches this is the beginning of the "sacrificial system". But there's a problem. Under The Torah of Moses, 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 first-born 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. Qayin'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 dimension of Scripture, recurring very often.

4.6 And YAHWEH said to Qayin,
"Why are you inflamed
concerning yourself?

And why has your face fallen?

4.7 Is it not true,
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 את
are to have dominion over it."

YAHWEH speaks directly to Qayin. Actions that are pleasing are up-lifting. But those that are not result in risking the commission of an offense, (sin). Note the contrast between "up-lifting" and "lying-down". *chatt'ah* is traditionally translated as 'sin'. This is its first mention in Scripture. It's from this event that "sin" has become characterized, even though the act of committing an offense has already taken place in The Garden of Eden. Perhaps we'd have been better off using the idea of offending YAHWEH with our actions, rather than using "sin". It would make it more plain concerning what causes a problem in our relationship with Him. Whatever offends Him causes us to bear a debt to Him. We owe it to Him to make things right. This is the concept behind a "sin-debt". What offends Him is our refusal to follow His instructions/directions. We are, in effect, rejecting Him.

This is clearly the issue with Qayin. When we do what is not pleasing to YAHWEH we are at risk. The opportunity for sin is right in front of us, at the entrance to our lives, waiting to attack us. Sin, our 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 את. 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 "sin", 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.

4.8 And Qayin
spoke to Hebel,
his brother.
And it was in their being

in the open country.
And Qayin rose up
against Hebel,
his brother.
And he murdered him.

The Septuagint and other ancient manuscripts suggest Qayin said to Hebel, "Let us go into the open country." If this is correct it means Qayin is guilty of pre-meditated murder. This is the first violent act of Scripture, and it involves two brothers.

4.9 And YAHWEH said to Qayin,
"Where is Hebel,
your brother?"
And he said,
"I do not know.
Am I myself
my brother's protector?"

Once again YAHWEH poses a question in regard to the actions. He invites Qayin to admit his guilt. Qayin 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 first-born, 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.

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

Again YAHWEH invites an acknowledgement of guilt. But now He states Hebel's blood (first time mentioned) cries out to Him from the soil. In doing this He declares that the shedding of blood immediately gets His attention. Apparently there is a sound made by the blood.
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 understated. It's a critical element. In the blood is where "the life" resides. (Lev. 17.11)

4.11 And now you yourself תָּא
are bitterly cursed
from the soil,
which has opened
its mouth itself תָּא
to receive
your brother's blood itself תָּא
from your hand.

Qayin is personally "cursed". Previously it was the soil that was cursed. Now it's Qayin 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 Qayin "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 תָּא 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 Qayin is "a man of the soil". It's his occupation. Now he is cursed in direct connection with his daily work.

4.12 When you work

the soil itself תָּא
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, **eret**. It does not refer to the soil, but to the land, as a territory, or even the whole earth.

4.13 And Qayin said to YAHWEH,
"My perversity
is too great to bear!

4.14 Behold!

You have driven me out,
I myself, תָּא
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,
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 Cain, the tendency is to feel sorry for oneself.
Note how Qayin 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 earth. Also note that he recognizes he is now excluded from the face, the presence, of YAHWEH as a result of his sin. It's the direct result of every sin. He also recognizes, somehow, that what he has done will be done to him. This once again affirms the Scriptural principle that "what you so is what you reap."

4.15 But YAHWEH said to him,
"Not so!

If anyone murders Qayin,
sevenfold is his punishment."

And YAHWEH
put a sign upon Qayin,
lest anyone finding him
might strike he himself. תָּא

It's important to see that the language shifts here. Some want to put "kills Qayin", 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 Qayin in the form of a sign, or a mark. The term is תָּא. 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 תָּא comes - note the letters. This give 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 sin but did so anyway. It's a fearsome concept to consider.

4.16 And Qayin went out
from the face of YAHWEH.
And settled in the land of Nod,
east of Eden.

Qayin leaves YAHWEH. This is significant because it actually indicates he "apostasized". 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. 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. East typically indicates metaphorically one is going away from YAHWEH rather than towards Him.

4.17 And Qayin knew intimately
his woman *herself*. **אָתָּה**
And she conceived
and gave birth to *Chanok himself*. **אָתָּה**
And he was building a city.
And he called the name of the city
after the name of his son, Chanok (Enoch).

This verse causes great consternation for many. The question is, "Where did Qayin 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. So don't assume there were lots of people in this place just because it's called a city. Qayin names this guarded place after his son, Chanok. Given the previous comments by Qayin 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, Chanok".
Chanok 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.

4.18 And to Hanok was born *Irak himself*. **אָתָּה**
And Irak fathered *Mehuya'el himself*. **אָתָּה**
and Mehuya'el fathered *Metusha'el himself*. **אָתָּה**
and Metusha'el fathered *Lemek himself*. **אָתָּה**

We're being given the lineage of Qayin. 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.

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

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.

4.20 And Adah gave birth
to *Yabal himself*. **אָתָּה**
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.

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.

4.22 And Tzillah,
she also gave birth,
to *Tubal-Qayin himself*. **אָתָּה**
an instructor of all craftsmen
in copper and iron.
And the sister of Tubal-Qayin
was Na'amah.

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

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!
24 If Qayin is to be avenged sevenfold,
then Lemek seventy-sevenfold!"

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.

4.25 And the human being
knew intimately again
his woman *herself*. תָּא
And she gave birth to a son.
And she called
his name *itself* Shet, תָּא
"Because The Elohim
has established for me
another seed
instead of Hebel,
because he was murdered
by Qayin."

The significance of this verse lies in the recognition that Hebel is dead and Qayin has left in shame, leaving no "undefiled" offspring to the first two human beings. Now they have another son - a "seed" (specifically used term 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. Unseen in the Hebrew is a very interesting word play. **shem / shet / shat** - name / Shet / established

4.26 And Shet,
to him also,
a son was born.
And he called
his name *itself* Enosh. תָּא
At that time
they called out 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 called out defilement upon the name of YAHWEH. To defile His name is certainly to result in the end of one's life. Mortality becomes reality. The traditional translation of this verse is not faithful to the Hebrew. **It 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

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*. אָתָּה

5.2 Male and female
He created.
And He blessed
they themselves. תָּא
And He called
their designation itself תָּא
'human being'
in the day of their being created.

Generations means the record of descendents **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.

5.3 And Adam lived
thirty years
and one hundred years
and fathered a son
in his own likeness,
in his own image.
And he called
his name *itself* Shet. תָּא

This birth is to be very specially noted. Qayin 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 Qayin 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. This format 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" (Qayin) is replaced by one who comes after him. This is a reminder of 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. Further, 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 sin**. Shet is "created" in the image and likeness of Adam **after he sinned**. Shet is therefore **"born with a sin nature"**. Both of his parents had sinned. Shet could not escape "being born in sin". **THIS is the true meaning of 'original sin'**. It means being endowed with a "sin nature" - which is not "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 in fact **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 instead is the very nature of YAHWEH Himself. This is

one of the most misunderstood concepts in all of Scripture.

5.4 And the days of Adam
after fathering Sheth himself תא
were eight hundred years.
And he fathered sons and daughters.
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 attained a "sin nature". Death is the consequence. It plays a critical role in this history.

5.6 And Shet lived
five years
and one hundred years.
And he fathered
Enosh himself תא
Enosh means mortal.

5.7 And Shet lived,
after he fathered Enosh himself תא
seven years
and eight hundred years.
And he fathered sons and daughters.
5.8 And all the days Shet lived
were and 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 sin. 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**. All of "the seed of Adam" was still in his loins at the time of his sin. 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.

5.9 And Enosh lived ninety years
and fathered Kenan himself תא
Kenan means nest, fixed dwelling.

5.10 And Enosh lived
after he fathered
Kenan himself תא
fifteen years
and eight hundred years.
And he fathered sons and daughters.
5.11 And all the days of Enosh
were five years
and nine hundred years.
And he died.

5.12 And Kenan lived seventy years
and he fathered
Mahala'el himself תא

Mahala'el means praise of El.

5.13 And Kenan lived
after he fathered Mahala'el himself תא
forty years
and eight hundred years.
And he fathered sons and daughters.
5.14 And all the days of Kenan
were ten years
and nine hundred years.
And he died.

5.15 And Mahala'el lived sixty-five years
and he fathered Yared himself תא
Yared means descent, to go down.

5.16 And Mahala'el lived
after he fathered Yared
thirty years
and eight hundred years.
And he fathered sons and daughters.
5.17 And all the days of Mahala'el
were ninety-five years
and eight hundred years.
And he died.

5.18 And Yered lived
sixty-two years
and one hundred years.
And he fathered
Hanok himself תא

Hanok (Enoch) means disciplined, initiated or taught. He is the seventh male noted in the lineage of Adam.

5.19 And Yared lived,
after he fathered Hanok himself תא
eight hundred years
and fathered sons and daughters.
5.20 And all the days of Yared
were and sixty-two years
and nine hundred years.
And he died.

5.21 And Hanok lived sixty-five years
and he fathered
Metushelah himself תא

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

5.22 And Hanok himself walked
with The Elohim Himself תא
after he fathered
Metushelah himself תא
three hundred years.
And he fathered sons and daughters.
5.23 And all the days of Hanok
were sixty-five years
and three hundred years.
5.24 And Hanok himself walked
with The Elohim Himself תא
and he was no more
because he himself תא
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 sin. 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?

5.25 And Metushelah lived
eighty-seven years
and one hundred years.
And he fathered Lamek.

Lamek means - uncertain; strong youth; rest; teaching

5.26 And Metushelah lived
after he fathered
Lamek himself אֵת
eighty-two years
and seven hundred years.
And he fathered sons and daughters.
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!

5.28 And Lamek lived
eighty-two years
and one hundred years.
And he fathered a son.
5.29 And he called
his name itself Noah saying, אֵת
"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.

5.30 And Lamek lived,
after he fathered
Noah himself אֵת
ninety five years

and five hundred years.
And he fathered sons and daughters.
5.31 And all the days of Lamek
were seventy seven years
and seven hundred years.
And he died.

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

Now we have this Lamek who lives 777 years.

YAHWEH does nothing without purpose.

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

Like all the others except Hanok, Lamek died. And his death is connected, not only to the curse upon the soil, but also, by death, to the sin of Chavvah and Adam. Seven is the number of completion or fulness in Scripture.

5.32 And Noah was five hundred years old.
And Noah fathered
Shem himself, אֵת
Ham, himself, אֵת
and Yepheth himself. אֵת

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 also carries the understanding of representing one's own unique character. It does **not**, as 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

6.1 And it was
when the human beings
brought defilement
by increasing on the face of the soil.
And daughters were born to them.

6.2 And the divine beings saw
the daughters themselves אֵת
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, for 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, **chalal**, 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. 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**, only used in Scripture to refer to a divinely created being. Adam was such a being prior to his sin. The messengers 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". And this 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 men 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.

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.

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. But 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 humans however** - of ancient times. They are the "heroes" of folklore.

Men of **"ha-shem"** - the name.

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

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.)

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 useful.

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 just 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.

6.6 And YAHWEH regretted
that He had made
the human being **himself** **תנא**
on 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.

6.7 And YAHWEH said,

"I will wipe off

the human beings *themselves* אָנָּה

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**. Made from the soil itself, He will not wipe them 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.

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.

6.9 These are the generations of Noah.

Noah was a just man.

He was without fault in his age.

The Elohim *Himself* אֱלֹהִים

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 sin." 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 Job and Daniel in Scripture as ones in whom The Elohim found "justness".

6.10 And Noah fathered three sons,

Shem *himself*, אֶת־שֵׁם

Ham *himself*, אֶת־חָם

and Yepheth *himself*. אֶת־יָפֶֿתֿ

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're witnessing the exact same thing in our own "age".

6.12 And The Elohim saw

the earth *itself*. אֶת־הָאָרֶץ

And behold!

It was corrupted

because all flesh

had corrupted *its own way* אֶת־דֶּרֶכָּהּ

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 imperative 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.

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 make them corrupt,
the earth *itself*. אנ

The Elohim, The Creator Himself, now speaks directly to Noah. He tells Him what is going to happen. And 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. The primary theme of "face" needs to be kept before us. It means being in one's presence, but 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 undefiled - cleansed.

6.14 "Make yourself a container
of *gofer* trees!
Make nesting places for
the container *itself*. אנ
and cover it *itself*. אנ
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 prophetic meaning. (Noah is noted in Scripture as a prophet.) Everything in the verse is in the imperative form, making these statements emphatic.

The terms have significant hidden meanings that are connected to 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 an 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 of the torture stake.

Noah is to make "nesting places" inside. A nesting place is a place of rest, comfort, protection, and provision. Our future "nesting places" are being prepared by the Risen Messiah, in His Father's House. 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 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. 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 sins", **kaphar**, by means of a sacrificial offering. **It means to make atonement.**

Remember, the land is corrupted by sin and violence. It is defiled! Sin defiles us! The wood in this instance is to be completely covered, thereby covering its own "corruption", and atoning for its "sin". 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".

All defilement will be eliminated/

The connection to The Messiah is unmistakable!
PRAISE YAHWEH!

6.15 And this is how
you are to make
it *itself*. אנ
Three hundred cubits
is the length of the container,
fifty cubits its breadth
and thirty cubits its height.

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.

6.17 And behold!
I Myself am bringing
the flood waters *themselves*. אנ
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 the two terms, 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.

6.18 And I am establishing
My covenant *itself*. אנ
with *you yourself*. אנ
And you are to go into the container,
you and your sons
and your woman
and your sons' women,
you yourself. אנ

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's 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.

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.

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.

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.

6.22 And Noah did
according to all
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. And Noah did these things willingly, with no compulsion on YAHWEH's part.

Chapter 7

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. And the emphasis points to Noah alone as a just person in this very age.

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,
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. But 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 simplify 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.

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 Jerusalem, on what we refer to as Palm Sunday, it was **seven days** before the Resurrection.

In the Book of Revelation YAHWEH gives Israel **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.

7.5 And Noah did according to all 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.

7.6 And Noah was six hundred years old. And the flood waters was upon the earth.

7.7 And Noah went, he himself אָנֹכִי and his sons and his woman and his sons' women into the container, away from the face of the waters, the flood.

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,
7.9 two, two, came to Noah, to the container, male and female, exactly as The Elohim had instructed Noah himself. אָנֹכִי

7.10 And it was after the seven days. And the waters of the flood existed upon the earth.

7.11 In the year, the six hundredth year according to Noach'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 month, it was killed on the 14th day of the month, and The Messiah was resurrected on the 17th day of the month. In the case of Passover it's identified as the first month of the year, however, and not the second. Passover is all about deliverance from judgment. But this doesn't take into account the practice of holding The Passover in the Second Month - **if you were defiled!** And we know the whole earth was defiled!

7.12 And the rain existed upon the land forty days and forty nights.

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 אָנֹכִי went into the container,
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.
7.15 And they went to Noah, into the container, two, two from all the flesh in which exists the breath of life.

7.16 And the ones going in, male and female of all flesh, went in just as The Elohim had instructed he himself. אָנֹכִי

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. Now He "personally" closed the container behind them.

7.17 And the flood existed forty days upon the earth.

And the waters increased.
And they lifted up
the container *itself*. **נח**
And it was high
above the earth.

7.18 And the waters were mighty.
And they increased greatly
upon the earth.
And the container moved
upon the face of the waters.

7.19 And the waters
were mighty
exceedingly,
exceedingly,
upon the land,
and covered
and all the mountains,
the high mountains
which were under all the skies,
7.20 fifteen cubits above them
the mighty waters.
And they covered the mountains.

7.21 And all flesh breathed out,
that 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.
7.22 All which have
the breath of life
in their nostrils,
among all which were on dry land,
died.

Notice once again the use of "breath of life" and "breathed out" (as the expression for 'expired'), and then the use of died 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 sin.

7.23 And He wiped away
all the substance *itself* **נח**
which was on the face
of the soil, **adamah**
from human being **adam**
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* **נח**
which was in the container.

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 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 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 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

8.1 And The Elohim
took note of Noah *himself* **נח**
and all the living beings *themselves* **נח**
and all the animals *themselves*, **נח**
they *themselves* **נח**
that were in the container.

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. So 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.

And The Elohim
caused a wind
to pass over the land,
and the waters decreased.

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".
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 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, their "nature" or essence.

Ruach is often **incorrectly** translated as 'spirit'. It cannot be correct because 'spirit' is a Greek term, not a Hebrew one. 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.

8.2 And the springs of the deep
and the floodgates of the skies
were shut,
and the rain from the skies
was restrained.

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.

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.

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.

8.6 And it was after the end
of forty days.
And Noah opened
the skylight *itself* **נח**
of the container
which he had made.

8.7 And he sent out
the raven *itself*. **נח**
And it went out,
going out and returning,
until the waters had dried up

from over the land.

8.8 And he sent out
the dove *itself* **נח**
from he *himself* **נח**
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.

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 took her
and caused her to come in,
she *herself*, **נח**
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"?

8.10 And he waited
until seven days later.
And again he sent out
the dove *itself* **נח**
from the container.
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.

8.12 And he waited
seven more days after that.
And he sent out
the dove *itself*. **נח**
But she did not
return to him again,
any more.

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* אָה
of the container.

And he saw.

And behold!

The face of the soil was dry.

8.14 And in the second month,
on the twenty-seventh day of the month,
the land was dried up.

8.15 And The Elohim

spoke to Noah saying,

8.16 "Go out of the container,

you yourself אָה

and your woman,

and your sons,

and your sons' women,

you yourself אָה

8.17 All living things

which are with

you yourself אָה

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 אָה

And they are to swarm on 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.

8.18 And Noah went out,

also his sons,

also his woman

also his sons' women,

he himself אָה

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.

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 to ascend

an olah

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 Qayin and Hebel presented portions to YAHWEH also, and many believe that was the beginning of the "sacrificial system" that was later developed in Yisra'el.

But 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 blood was shed, which then served as a "covering" for one's "sin".

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. It's 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's used to make atonement for one's 'sins', or mis-steps. 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 for our understanding later.

8.21 And YAHWEH

smelled the pleasing odor *itself* אָה

And YAHWEH said in His heart,

"I will not add

the bitter curse again

to the soil itself אָה

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 אָה

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 sin (its guilt). That covering enables YAHWEH to "pass over" the sin-debt owed to Him for our rebellion. 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.

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. 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

9.1 And The Elohim blessed

Noah *himself* **אָנָּה**

and his sons *themselves* **אָנָּה**

and said to them,

"Bear fruit

and increase,

and fill the land *itself*. **אָנָּה**

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 sin 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.

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 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.

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. **אָנָּה**

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.

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's **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.

9.5 And surely
your blood *itself*, **אָנָּה**

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* **אָנָּה**

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 sin-debt, a substitutionary atonement, for every instruction and desire of YAHWEH 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.

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*. את

This is very definitive. YAHWEH leaves no room for doubt as to what is to be done when one human being spills for the 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. In light of the preceding note it puts each of us in dire straits.

9.7 And *you yourselves*, את
bear fruit
and increase!
Swarm in the land
and increase in it!"

9.8 And The Elohim
spoke to Noah
and to his sons,
to *he himself* saying, את

9.9 "And I Myself,
behold!
I am establishing
My covenant itself את
with *you yourselves* את
and with *your seed itself* את
after you,
9.10 and with
every living being itself את
which is with *you yourself*, את
of flying things,
of animals,
and of every living thing
of the land,

you yourselves, את
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. I know of 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 He Himself is "personally" establishing His own covenant - it's done entirely by Him.

The term is *briyth* (ber-eeth). 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.

9.11 And I am establishing
My covenant itself את
with you yourselves. את
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 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.

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*, את
for perpetual generations.

9.13 *My bow itself* את
I have given,
in the cloud.
And it will exist
for a sign of the covenant
between Me and the earth.

9.14 And it will exist
amidst My bringing a cloud
above the land.

And the bow
will be seen
in the cloud,
9.15 and I will take note of
My covenant *itself* **אני**
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.

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."

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!

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 Canaanites 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.

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.

9.20 And Noah began,
a man of the soil.
And he planted a vineyard.
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 in who he ends up cursing.

9.22 And Ham,
the father of Kena'an,
saw the nakedness *itself* **אני**
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. And 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.

9.23 And Shem and Yepheth
took the garment *itself* **אני**
and put it on the shoulders
of both of them,
and they walked backwards.
And they covered
the nakedness *itself* **אני**
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.

9.24 And Noah
awoke from his wine.
And he knew
what his young son
had done to him. **אני**

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. v.25 suggests this is more likely. The positioning of the **aleph-tau** sign 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.

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 sins, nor is a parent responsible for a child's sins. Each one is responsible for their own sins. 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 Kush?

9.26 And he said,
"Blessed be YAHWEH,
The Elohim of Shem.
And let Kena'an
be a slave for them.

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."

9.28 And Noah lived
after the flood
three hundred years
and fifty years.
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 sin-nature.

Chapter 10

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.

10.2 The sons of Yepheth: **Means expansion**
Gomer, **Means completion**
and Magog, **Means covering; fear - uncertain**
and Madai, **Means sufficiency**
and Yavan, **Means effervescing one**
and Tubal, **Means brought back**
and Meshek, **Means to draw off**
and Tiras. **Means to distress**

10.3 And the sons of Gomer:
Ashkenaz, **Means a fire that spreads**
and Riphath, **Means slander; fault**
and Togarmah. **Means bone of sorrow - uncertain**

10.4 And the sons of Yavan:
Elishah **Means my El is salvation**
and Tarshish, **Means will shatter; gemstone**
Kittim **Means my mark; crushers**
and Dodanim. **Means nipples - uncertain**

10.5 From these were separated,

into their lands,
the regions of the nations,
each one according to its language,
according to their clans,
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.

10.6 And the sons of Ham: **Means hot**
Cush, **Means black, dark; terror**
and Mitsrayim, **Means double straits**
and Put, **Means afflicted**
and Kena'an. **Means humiliated**
Mitsrayim is Egypt

10.7 And the sons of Cush: **Means black, dark; terror**
Seba, **Means drunk**
and Havilah, **Means circular; anguish**
and Sabtah, **Means to encompass; strike**
and Ra'mah, **Means thunder; trembling**
and Sabteka. **Means encompass the striking**

And the sons of Ra'mah:
Sheba **Means seven; oath**
and Dedan. **Means their love; low**

10.8 And Cush fathered
Nimrod **himself**. **nx**
He was made profane,
existing as a mighty one
in the land.

Nimrod means rebellion.
chahal means to bore or pierce, wound; to profane.
The combination of these two terms within the context of these verses suggest 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 was 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.

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.

10.10 And the beginning
of his dominion was
Babel, Means confusion; gate of El
and Erech, Means long, length
and Akkad, Means to strengthen; fortress
and Calneh, Meaning uncertain
in the land of Shin'ar. Means him who sleeps

10.11 From that land
he himself went out
to Assyria Means to be straight
and built Nineveh *itself*, אֵת
Means offspring of ease
and Rehoboth Ir *itself*, אֵת
Means city of open spaces
and Calah *itself*, אֵת
Means complete, mature

10.12 and Resen *itself* אֵת
Means restraint, bridle
between Nineveh and Calah,
the great city.

10.13 And Mitsrayim fathered
the Ludim *themselves*, אֵת
Means firebrands
and the Anamim *themselves*, אֵת
Means afflictions
and the Lehabim *themselves*, אֵת
Means flames
and the Naphtuhim *themselves*, אֵת
Means struggles, wrestlings
10.14 and the Pathrusim *themselves*, אֵת
Means morsels; ruins - uncertain
and the Casluhim *themselves*, אֵת
Means foolish ones - uncertain

from whom came
the Philistim *themselves* אֵת
Means overturners; sojourners - uncertain
and the Caphtorim *themselves*, אֵת
Means bindings

After the Philistim, which refers to the Philistines, the terms "*themselves*" and אֵת are added as being inferred by the text.

10.15 And Kena'an fathered
Means humiliated
Tzidon *himself*, אֵת
Means hunter
his first-born,
and Heth *himself*, אֵת
Means terror

10.16 and the Yebusite *themselves*, אֵת
Means trampled
and the Amorite *themselves*,
Means a proclaimer
and the Gargashite *themselves*, אֵת
Means stranger

10.17 and the Hivite *themselves*, אֵת
Means a villager
and the Arkite *themselves*, אֵת
Means gnawing
and the Sinite *themselves*, אֵת
Means thorn - uncertain

10.18 and the Arvadite *themselves*, אֵת

Means fugitive, wanderer
and the Tzemarite *themselves*, אֵת
Means wool; shaggy
and the Hamathite *themselves*, אֵת
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 fateh's nakedness".

10.19 And the border of the Kena'anites
was from Tzidon
as you go toward Gerar,

Gerar means to scrape; drag

as far as Azzah,

Azza is Gaza. It means vehement, harsh

as you go toward Sedom and Amorah,

Sedom (Sodom) means scorched.

Amorah (Gomorra) means treat harshly.

and Admah and Tzeboyim,

Admah means earthy, ruddy.

Tzeboyim means gazelles; or, servants.

as far as Lasha.

Lasha means to break through.

10.20 These are the sons of Ham,
according to their families,
according to their languages,
in their lands,
in their nations.

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.

10.22 The sons of Shem:

Elam, Means hidden, distant

and Asshur, Means straight step

and Arpakshad,

Means spread out - uncertain

and Lud, Means firebrand; dry, thirsty

and Aram. Means high, exalted.

10.23 And the sons of Aram:

Uts, Means counsel, advice

and Hul, Means dance, whirl, twist

and Gether, Means wine press - uncertain
and Mash. Means burden; drawn out
Aram is the youngest, but the first listed.

10.24 And Arpakshad fathered

Shelah *himself*, תל

and Shelah fathered

Eber *himself*. תב

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.

10.25 And to Eber were born two sons,
the name of one was Peleg,
for in his days
the earth was split.

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.

And his brother's name was Yoktan.

Means diminished, made little

10.26 And Yoktan fathered

Almodad *himself*, תל

Means desolate - uncertain

and Sheleph *himself*, תל

Means extract, draw out

and Hatzarmaveth *himself*, תל

Means village of death

and Yerah *himself*, תל

Means month, moon

10.27 and Hadoram *himself*, תל

Means honor - uncertain

and Uzal *himself*, תל

Means desired, of El?

and Diklah *himself*, תל

Means crushed

10.28 and Obal *himself*, תל

Means cover with a cloud - uncertain

and Abima'el *himself*, תל

Means El is my father

and Sheba *himself*, תל

Means oath; seven; fragment

10.29 and Ophir *himself*, תל

Means fruitful - uncertain

and Havilah *himself*, תל

Means circular

and Yobab *himself*, תל

Means howler, cry out

All these were sons of Yoktan.

10.30 And their location

was from Mesha

Means debt; burden

as you go toward Sephar,

Means a book, scroll

a mountain of the east.

10.31 These were the sons of Shem,
according to their families,
according to their languages,

in their lands,
according to their nations.
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

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.

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.

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.

11.4 And they said,

"Come now!

We'll build for us a city

and a tower

and its top amongst the heavens.

And we'll make a name for ourselves

lest we be scattered

over the face

of the whole earth."

There's some disagreement with this 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.

11.5 And YAHWEH descended,
to see
the city *itself* **תָּא**
and the tower *itself* **תָּא**
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. It's an interesting phrase, **benei ha'adam**. It has a connection to the **benai ha'elohim** 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". The **benai ha'elohim** were "men of the name". This is a very important connection to make, given the outcome. 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.

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".

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 as has been considered previously where this language is used.
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.

11.8 And YAHWEH dispersed
they *themselves* **תָּא**
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 - He often disperses them.

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

11.10 These are the generations of Shem:
Shem was a hundred years old
and he fathered
Arpakshad *himself* **תָּא**
two years after the flood.

Arpakshad - meaning unknown.

11.11 And after he fathered Arpakshad
Shem lived five hundred years.
And he fathered sons and daughters.

11.12 And Arpakshad lived thirty-five years,
and he fathered Shelah *himself*. **תָּא**

Shelah means missile of attack, or one sent.

11.13 And Arpakshad lived
after fathering Shelah *himself* **תָּא**
three years
and four hundred years.
And he fathered sons and daughters.

11.14 And Shelah lived thirty years.
And he fathered Eber *himself*. **תָּא**

Eber means one who passed over.

11.15 And Shelah lived
after fathering Eber *himself* **תָּא**
three years,
and four hundred years.
And he fathered sons and daughters.

11.16 And Eber lived
thirty-four years.
And he fathered Peleg *himself*. **תָּא**

Peleg means split, divided; earthquake.

11.17 And Eber lived
after fathering Peleg *himself*. **תָּא**

thirty years
and four hundred years.
And he fathered sons and daughters.

11.18 And Peleg lived thirty years,
and fathered Re'u *himself*. את

Re'u means friend, associate

11.19 And Peleg lived
after fathering Re'u *himself*, את
nine years
and two hundred years.
And he fathered sons and daughters.

11.20 And Re'u lived thirty-two years.
And he fathered Serug *himself*. את

Serug means tendril, entwined

11.21 And Re'u lived
after fathering Serug *himself* את
seven years
and two hundred years.
And he fathered sons and daughters.

11.22 And Serug lived thirty years.
And he fathered Nahor *himself*. את

Nahor means snorter

11.23 And Serug lived
after fathering Nahor *himself* את
two hundred years.
And he fathered sons and daughters.

11.24 And Nahor lived twenty nine years.
And he fathered Terah *himself*. את

Terah - meaning uncertain

11.25 And Nahor lived
after fathering Terah *himself* את
nineteen years
and one hundred years.
And he fathered sons and daughters.

11.26 And Terah lived seventy years.
And he fathered

Abram *himself*, את

Nahor *himself*, את

and Haran *himself*. את

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.

11.27 And these are the generations of Terah.

Terah fathered

Abram *himself*, את

Nahor *himself*, את

and Haran *himself*. את

And Haran fathered

Lot *himself*. את

Lot means veiled, covering

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 prior to. 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.

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 reference is 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.

11.30 And Sarai was sterile.
For her there was no child.

11.31 And Terah took his son,
Abram *himself*, את
and Lot *himself*, את
son of Haran,
his son's son,
and Sarai *herself*, את
his son Abram's bride.
And they went out
with he *himself* את
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.

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

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!

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!

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)

12.4 And Abram went
according to that
which was spoken to him
by YAHWEH.
And Lot went with he himself. אָה

And Abram was five years
and seventy years old
at his going out from Haran.

12.5 And Abram
took Sarai herself, אָה
his wife
and Lot himself, אָה
his brother's son,
and all their possessions themselves אָה
which they possessed,
and the lives themselves אָה
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.

12.6 And Abram
passed over into the land
as far as the place of Shekem,
as far as the terebinth tree of Moreh.

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.

And the Kena'anites
were in the land
at that time.

This comment is separated. It deserves special notice. It 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.

12.7 And YAHWEH
was seen by Abram.
And He said,
"To your seed
I am giving
this land itself." אָה

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.

And he built there
a slaughter site
to YAHWEH,
who was seen by him.

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.

12.8 And he proceeded from there
to the mountain
on east of Beth El.
And he stretched out his tent.
Beth El was toward the west
and Ai was toward the east.
And he built there
a slaughter site
to YAHWEH,
and 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.

There are now two slaughter sites, two witnesses, in the land of Kena'an which have been built to YAHWEH. They effectively declare this land is now claimed for 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.

Beth El means House of El (God).

Ai means heap of ruins.

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.

12.10 And a famine
existed in the land.
And Abram
descended to Egypt
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 Egypt (Mitzrayim) to stay temporarily until the famine passes. Later Yitzhak and his family will go to Egypt 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.

Mitzrayim 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.

Because it's so important to recognize what's being presented the name 'Egypt' will be used. But it needs to be remembered that this is not what is in the Hebrew text.

12.11 And it was that
when he was close
to entering Egypt,
that he said to Sarai, his wife,
"Behold now!

I know that you yourself אני
are a woman
of beautiful appearance.
12.12 And it will exist,
when the Egyptians see
you yourself, אני
they also will say,
'This is his wife
she herself.' אני
And they will murder
me myself, אני
but you yourself אני
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 in 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 Egypt with no 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.

12.13 Say, please,
that you are
my own sister, אני
in order that
it will be well with me
on account of you,
and my life will live
on account of you."

12.14 And it was
as Abram was coming to Egypt.
And the Egyptians saw
the woman herself, אני
that she herself
was exceedingly beautiful.

12.15 And the chief people of Pharaoh
saw her,
they themselves. אני
And they praised
she herself אני
to Pharaoh.
And they took the woman
to Pharaoh's house.

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.

12.17 But YAHWEH
laid a hand upon
Pharaoh himself אני
and great blows

upon his household *itself* **תא**
on account of Sarai,
Abram's wife.

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?"

12.19 Why did you say,
'She herself is my sister'?
And I took her *herself* **תא**
to myself for a wife.
And now, behold!
Here is your wife.
Take her and go!"

12.20 And Pharaoh
gave orders to his men.
And they sent away
he himself **תא**
with his wife *herself* **תא**
and all that belonged
to he himself. **תא**

Chapter 13

13.1 And Abram
went up from Egypt
to The Negev,
he himself,
and all that was his.
And Lot accompanied him.

13.2 And Abram was very heavy
with livestock,
with silver,
and with gold.

13.3 And he went on his journeys
from the Negev
as far as Beth El,
as far as the place
where his tent had been
at the beginning,
between Beth El and Ai,

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 Egypt 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".

13.5 And also for Lot,
who was walking with
Abram *himself*, **תא**

were flocks
and herds
and tents.

13.6 And the land
was not able to carry
they themselves **תא**
settling down together,
because their possessions were great,
and they were not able
to settle down together.
13.7 And there was contention
between the herdsmen
of Abram's livestock
and the herdsmen
of Lot's livestock.

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.

And the Kena'anites
and the Perizzites
were then dwelling
in the land.

The mention of this 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

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.

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."

13.10 And Lot lifted up
his eyes *themselves* **תא**
and saw
the whole circle *itself* **תא**
of the Yarden,
that all of it was well watered,
before YAHWEH
destroyed Sodom and Amarah,
like the garden of YAHWEH,
like the land of Egypt
as you go toward Tzo'ar.

This indicates either an editorial insertion into the text, or that it was not written until after Sodom and Amarah had been destroyed.
Yarden = Jordan. It means descent, to go down.
Tzo'ar means little.

13.11 And Lot chose
all the circle of the Yarden
for he *himself*. **אנ**
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.

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.

13.13 Now the men of Sedom
were hurtful
and 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.

13.14 And YAHWEH spoke to Abram
after Lot had separated from him.

"Please, lift up your eyes
and look from the place
where you yourself are, there, **אנ**
northward
and southward
and eastward
and westward,

13.15 because all the land *itself* **אנ**
which you *yourself* are seeing **אנ**
I Myself **אנ** am giving
to you and to your seed,
as far as forever.

The emphases in this verse are very important. They're
missed in virtually all other English translations.
1. from "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 the concept of "as far as forever".
The Heberw word is **olam**. It means indefinite duration,
that which is veiled from sight (cannot be seen).
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".

13.16 And I am establishing
your seed *itself* **אנ**
like the dust of the land,
so that, if a man
is able to count
the dust *itself* **אנ**
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.

13.17 Rise up!
Walk on the land
according to its length
and according to its width,
because to you
I Myself **אנ** 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
making 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.

13.18 And Abram moved his tent
and 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 an altar to YAHWEH, the third
one he has built in the land of Kena'an.
Mamre means bitterness.
Hebron means association.

Chapter 14

14.1 And it was in the days of
Amraphel, king of Shin'ar,

Amraphel means powerful people - uncertain
Shinar means city of change - uncertain

Aryok, king of Ellasar,

Aryok means lion-like
Ellasar means - uncertain

Kedorla'omer, king of Eylam,

Kedorla'omer means binding of the sheaf
Eylam means hidden, distant

and Tid'al, king of Goyim,

Tid'al means - uncertain
Goyim means people, tribes

14.2 that they fought against

Bera *himself*, **אנ**
king of Sedom,

Bera means lightning - uncertain
Sedom means scorched

Birsha *himself*, **אנ**
king of Amarah,

Birsha means moral wrong
Amarah means treat harshly

Shinab, king of Admah,

Shinab means father of change
Admah means earthy, ruddy

Shem'eber, king of Tzeboyim,

Shem'eber means name of one who crosses -
uncertain
Tzeboyim means gazelles; or, servants

and the king of Bela,

Bela means consume, swallow

that is Tzo'ar.

Tzo'ar means little

14.3 All these joined together
in the Valley of Siddim,

Siddim means fields, open country

which is the salt sea.

14.4 Twelve years they served

Kedorla'omer *himself*, תא

but in the thirteenth year
they rebelled.

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

in Ashteroth Qarnayim,

and the Zuzim *themselves* תא

in Ham,

and the Emim *themselves* תא

in 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 appeared 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.

14.6 and the Horites *themselves* תא

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.

14.7 And they turned back

and came to En Mishpat,

that is Kadesh,

and struck *all the country itself* תא

of the Amalekites,

and also the Amorites *themselves*, תא

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

14.8 And the king of Sedom,

and the king of Amorah,

and the king of Admah,

and the king of Tseboyim,

and the king of Bela,

which is Tso'ar,

went out

and they arrayed *themselves* תא

for a battle

in the Valley of Siddim,

14.9 against Kedorla'omer, 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. תא

14.10 And the Valley of Siddim

had pits,

pits of bitumen.

And the kings

of Sedom and Amorah

fled and fell there,

but the remaining ones

fled to the mountains.

14.11 And they took

all the substance itself תא

of Sedom and Amorah,

and *all their food itself* תא

and went away.

14.12 They also took

Lot himself תא

and *his own substance* תא

and went away.

He was Abram's brother's son,

and he lived in Sedom.

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'ite kings of the Valley of Siddim. And he does not belong to the people in Mamre. He's 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 "masters". 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 later 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.

14.14 And Abram heard
that his relative
was taken captive.
And he caused to empty out
his trained men *themselves*, אֵת
those born of his household,
eighteen and three hundred.
And he pursued as far as Dan.

דָּן means judge.

14.15 And he separated
himself and his servants
against them by night.
And he struck them
and 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.

14.16 And he returned

all the substance *itself*, אֵת
and also Lot *himself*, אֵת
his relative.
And he returned the substance,
and also the women *themselves*, אֵת
and the people *themselves*. אֵת

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.

14.17 And the king of Sedom
went out to meet him
after his return from striking
Kedorla'omer *himself*, אֵת
and the kings *themselves*, אֵת
who were with he *himself*, אֵת
at the Valley of Shaveh,
שָׁוֵה means plain
which is The Valley of The Kings.

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.
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 Jerusalem. 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.

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 by purchase.

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 Beth 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.

14.21 And the king of Sedom
 said to Abram,
 "Give to me
 the lives, persons
 but take the substance
 for yourself."

The king of Sedom was defeated in battle, yet he is brazen enough to demand the spoils from Abram's victory, and Abram was not even part of the original battle. This is an act of pure arrogance.

14.22 But Abram said
 to the king of Sedom,
 "I have raised my hand
 to YAHWEH,
 El Elyon,
 builder of skies and land,
 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 rich.' תא
 14.24 Apart from that
 which the young men have eaten,
 and the portion for the men
 who went with me myself, תא
 Aner, Eshkol, and Mamre...
 They will take their portion."

Abram declares he is not the least 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.

Chapter 15

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 reward. 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 sin is death. Therefore, by comparison, the wages of faith, complete trust in YAHWEH, is YAHWEH Himself - and eternal life in His very presence!

15.2 And Abram said,
 "My Sovereign,
 YAHWEH,
 why do You give to me?
 Also, I myself
 am walking childless.
 And the son of possession
 of my household
 is this Eli'ezer of Damascus?"

Eli'ezer means God of 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.

15.3 And Abram said,
 "Behold!
 You have not given seed to me.
 And behold!
 A son of my household
 is inheriting from me myself." תא

15.4 And behold!
 The word of YAHWEH
 was saying to him,
 "This one will not
 inherit from you,
 because behold,
 that which comes
 from your own abdomen,
 he will inherit from you!"

15.5 And He brought
he himself תא

outside and said,
 "Look now, intently,
 at the skies
 and count the stars
 if you are able
 to number they themselves!" אַתָּה
 And He said to him,
 "Like this
 will your seed exist!"

15.6 And he trusted
 in YAHWEH.
 And He attributed it to him
 as rightness.

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.
 When one does this it is attributed to that person as "rightness", doing what is right. And this is very pleasing to YAHWEH!

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," אַתָּה
 to inherit 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 Exodus. This demonstrates they are absolutely wrong!
 YAHWEH declares His personal name, I Myself! 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.**

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. Though he trusts in YAHWEH as his Sovereign he requests confirmation of the promise.

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."

15.10 And he took to Him
 all of these themselves. אַתָּה
 And he cut they themselves אַתָּה
 in the middle,
 and placed each section
 one opposed to another.
 But the birds themselves אַתָּה
 he did not cut.

15.11 And the birds of prey
 came down upon the carcasses
 and Abram dispersed
they themselves. אַתָּה

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.

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," אַתָּה
 four hundred years.
 15.14 And also
 the nation itself אַתָּה
 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.

15.15 And you yourself אַתָּה
 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 Israel 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.

15.16 And in the fourth generation
 they will return here,

because the perversity
of the Amorites
is not yet complete.”

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, 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.

15.18 On the very same day
YAHWEH
cut a covenant
with Abram *himself* saying, אֲנִי
“To your seed
I have given
this land itself, אֲנִי
from the river of Egypt
to the great river,
the River Euphrates,
15.19 the Kenites *themselves*, אֲנִי
and the Kenizzites *themselves*, אֲנִי
and the Kadmonites *themselves*, אֲנִי
15.20 and the Hittites *themselves*, אֲנִי
and the Perizzites *themselves*, אֲנִי
and the Repha'im *themselves*, אֲנִי
15.21 and the Amorites *themselves*, אֲנִי
and the Kena'anites *themselves*, אֲנִי
and the Girgashites *themselves*, אֲנִי
and the Yebusites *themselves*.” אֲנִי

Kenites means of Cain, acquired
Kenizzites means of Kenaz, hunt, hunter
Kadmonites means of the East, oriental
Hittites means descendant of Heth, terror
Perizzites 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

16.1 And Sarai,
wife of Abram,
had given birth to no child for him.

And she had a female slave,
an Egyptian,
and her name was Hagar.

Hagar means to flee; wandering

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.

16.3 And Sarai,
wife of Abram,
took Hagar *herself*, אֲנִי
her female slave,
the Egyptian,
after Abram had lived ten years
in the land of Kena'an.
And she gave *she herself* אֲנִי
to her husband, Abram,
for a wife to him.

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.

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.

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.

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 translated as "angel". However, this term does not mean "angel" in Hebrew. It means **messenger**, and carries the connotation of an ambassador - one delegated by another to carry a message on their behalf, and who carries with them the 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. 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".

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". This 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.

16.9 And the messenger of YAHWEH
said to her,
"Return to your female owner
and humble yourself
under her hand."
16.10 And the messenger of YAHWEH
said to her,
"Made to increase, increase,
is your seed itself. **nx**
And it will not be numbered
because of abundance."

A messenger of YAHWEH does not have the ability to increase the offspring of Hagar. (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.

16.11 And the messenger of YAHWEH
said to her,
"Behold!
You are pregnant
and 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

16.12 And he himself
will be a wild-ass human being,
his hand against everyone
and the hand of everyone against him.
And before the face
of all his kindred
he will live."

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 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.

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.

16.15 And Hagar

bore Abram a son.
And Abram called
the name of his son,
whom Hagar bore,
Yishma'el.

16.16 And Abram was
eighty years
and six years old
when Hagar gave birth
to Yishma'el himself, אִם
to Abram.

Chapter 17

17.1 And Abram was
ninety years
and nine years old.
And YAHWEH
was seen by Abram. Hebraism - experienced
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". Most scholars claim this was a divine "name". However, YAHWEH has **only one 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 inerrantly call out to Him. 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.

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 Vay before the verbs, which is supposed to change the "action" of the verbs, in this case from "will" to "have". The translators are inconsistent with this, apparently to suit their preconceived view of how the text should read. Yet 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 Qayin. It's the same term used to note the "signs", or "miracles" YAHWEH used in Egypt to get the attention of the Egyptians.

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.

17.3 And Abram fell on his face.
And The Elohim
spoke with he himself אִם
saying,

17.4 "Behold, I Myself!
My covenant is with
you yourself. אִם
And you will exist as
father of many nations.

17.5 And no longer will
your name itself אִם
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 understated.

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. And 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.

17.6 And I will cause
you *yourself* את

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.

17.7 And I will establish
My covenant *itself* את
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.

17.8 And I will give to you
and to your seed after you
the land of your sojournings *itself*, את
all the land of Kena'an *itself*, את
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".

17.9 And The Elohim
said to Abraham,
"You *yourself* את
are to protect
My covenant *itself*, את
you *yourself* את
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.

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.
17.11 And you are to circumcise
the flesh *itself* את
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. It's a constant 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.

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.

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. 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.

17.14 And an exposed male
who has not been circumcised
in the flesh *itself* את
of his foreskin,
the life of that very one
will be cut off from his people.
My covenant *itself* את
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 the 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" opposed to "cut off". The 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.

17.15 And The Elohim
said to Abraham,
"Sarai, your wife,
is not to be called by
the name, Sarai **itself**, **אנא**
because 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 meanings
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. It
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.

17.16 And I will bless
she **herself**, **אנא**
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."

17.17 And Abraham
fell upon his face
and 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.

17.18 And Abraham said to The Elohim,
"If only Yishma'el
might live before Your face!"

17.19 And The Elohim said,

"No!
Sarah, your wife,
will bear a son to you.
And you are to call
his name **itself** **אנא**
Yitzhak.
And I will establish
My covenant **itself** **אנא**
with he **himself**, **אנא**
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
because it will transfer the covenant directly to Yitzhak -
and to his seed. It is obviously intended to be an on-
going covenant relationship.

17.20 And concerning Yishma'el,
I have listened attentively to you.
Behold!
He **himself** is blessed, **אנא**
And he **himself** **אנא**
will bear fruit.
And I will increase he **himself** **אנא**
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.

17.21 But My covenant **itself** **אנא**
I will establish
with Yitzhak **himself** **אנא**
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 an Egyptian 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 the 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". John The Baptist is one of them,
as is The Messiah Himself.

17.22 And when He

had ended speaking
with he *himself*. אָנא
The Elohim ascended
from before Abraham.

17.23 And Abraham
took Yishma'el *himself*. אָנא
his son,
and all those *themselves* אָנא
born of his household
and all those *themselves* אָנא
bought with his silver,
every individual male
of Abraham's household,
and circumcised *the flesh itself* אָנא
of their foreskins
in that very same day
in which The Elohim had spoken
to he *himself*. אָנא

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."

17.24 And Abraham
was nine and ninety years old
at his being circumcised
in the flesh of his foreskin.
17.25 And Yishma'el, his son,
was thirteen years old
at his being circumcised
in the flesh *itself* אָנא
of his foreskin.

Perhaps the most important concept found in this verse is the reality that Yishma'el was 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.

17.26 In the very same day
Abraham and Yishma'el,
his son,
were circumcised.
17.27 And all the males of his household,
born of his household
or bought with silver
from a son of a stranger *himself*, אָנא
were circumcised

with he *himself*. אָנא

Chapter 18

18.1 And YAHWEH
was seen by him Hebraism - experienced
at the oaks of Mamre.
And he himself was sitting
by the entrance of the tent
in the heat of the day.

18.2 And he lifted up his eyes and saw,
And behold!
Three individuals
were standing opposite him.
And he saw.
And he ran
from the tent door
to meet them.
And he bowed himself
to the ground
18.3 and said,
"My Sovereigns,
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.

18.4 Please let a little water
be brought.
And wash your feet,
and recline beneath the tree!
18.5 And I will bring
a bit of food.
And *you*, refresh your hearts!
Afterward, pass over,
because 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.

18.6 And Abraham hurried to the tent,
to Sarah.
And he said,
“Hurry,
knead three measures
of fine flour,
and make cakes.”

18.7 And Abraham ran to the herd
and took a son of a calf,
tender and good,
and gave it to the servant.
And he hurried to prepare
it *itself*.

18.8 And he took butter and milk
and the son of a calf
which had been prepared
and set it before them.
And he stood opposite them
under the tree.
And they ate.

18.9 And they said to him,
“Where is Sarah,
your wife?”
And he said,
“Behold!
She is in the tent.”

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 assumed it was YAHWEH that spoke, based on 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. 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.

18.11 And Abraham and Sarah
were old, advanced in days.
Sarah had ceased to exist
according to the manner with women.
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.

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?’
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.

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.

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.

18.17 And YAHWEH said,
“Should I Myself be concealing
from Abraham
that which I Myself am doing?

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

18.19 because I know him.

According to purpose
he will direct
his children *themselves* **תא**
and his household *itself* **תא**
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* **תא**
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". Perhaps a damaged text caused things to get restated incorrectly. 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.

18.20 And YAHWEH said,
"Because the outcry
of Sodom and Amorah
is great,
and because their offense
is very burdensome,
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".

18.22 And the individuals
turned away from there
and went toward Sedom.
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 Hebrew 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.

18.23 And Abraham
came near and said,
"Will You also
sweep away the just
with the morally wrong?
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.

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?"

18.26 And YAHWEH said,
"If I find in Sedom
fifty just within the city,
I will even spare the entire place
on account of them."

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.
18.28 Perhaps five are lacking
of the just, five.
Will You ruin
the entire city *itself* **תא**
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.

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."
 18.30 And he said,
 "Behold now!
 Do not be furioius 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."

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."

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."

18.33 And YAHWEH went away
 in as much as He had finished
 speaking to Abraham.
 And Abraham returned to his place.

Chapter 19

19.1 And the two messengers
 came to Sedom
 in the evening,
 and Lot was sitting
 in the gate of Sedom.
 And Lot saw them,
 and rose up to meet them.
 And he bowed his face
 toward the ground.
 19.2 And he said,
 "Behold now
 my sovereigns!
 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, because
 we will stop for the night
 in the square."

19.3 And he pressed upon them greatly
 and they turned aside to him

and came to his house.
 And he made them a banquet
 and 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.

19.4 Before they lay down even
 men of the city,
 the men of Sedom
 completely surrounded the house,
 from young to old,
 all the people
 from every extreme.

19.5 And they called to Lot
 and said to him,
 "Where are the individuals
 who came to you tonight?
 Bring them out to us,
 and let us know *carnally*
they themselves." **וְהָאֵלֶּיךָ**

19.6 And Lot
 went out of the entrance,
 to them.
 And he shut the door
 behind himself.
 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.

19.8 Behold now!
 I have two daughters
 who have not known a man *carnally*.
 Please, let me bring out to you
they themselves. **וְהָאֵלֶּיךָ**
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 for one who is not familiar with Eastern culture to understand. 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."

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.

19.10 But the individuals
put forth the hands
of they themselves את
and brought Lot himself את
to them,
into the house,
and shut the door itself. את

19.11 And the men themselves את
who were at the entrance to the house
they struck with blindness,
from small to great.
And they wearied themselves
finding the door.

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
19.13 because we ourselves
are going to ruin
this place itself את
because their outcry is great
to the face itself את
of YAHWEH.
And YAHWEH
has sent us
to ruin 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.

19.14 And Lot went out
and 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 ruin
the city itself!" את
But it was like joking
in the eyes of his sons-in-law.

19.15 And as the dawn arose
the messengers
urged Lot saying,
"Get up!
Take your wife herself את
and your two daughters themselves, את
those found here,
lest you be swept away
with the perversity of the city!"

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 set him outside the city.

19.17 And it was
as he was bringing
they themselves את
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!"

19.18 But Lot said to them,
"Please, no, my Sovereigns!
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. את
But I am not able
to escape to the mountains,
lest calamity overtakes me
and I am killed.

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?"

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* אֶת
of which you have spoken.

The phrase, "lifted up your face" is a Hebrew 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.

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. And interestingly, we see that Lot's comment about it being small becomes its *name*, Tzo'ar - which means little.

19.23 The sun had risen over the land
as Lot entered Tzo'ar.

19.24 And YAHWEH
rained upon Sodom and Amorah,
brimstone and fire
out of the skies,
from YAHWEH *Himself*. אֵל

Brimstone literally means burning stone. It's generally identified as sulphur. Lot chose this valley because it was well-watered, like the garden in Eden. Sulphur 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.

19.25 And He overthrew
these cities *themselves*, אֶת
and all the valley *itself*, אֶת
and all those *themselves* אֶת
living in the cities,
and that which sprouted
from the soil.

19.26 And his wife looked intently
from behind him.
And she became
a column of salt.

19.27 And Abraham started
early in the morning
toward the place
where he had stood,
there, by the face *itself* אֶת
of YAHWEH.

19.28 And he looked down at
the face of Sodom and Amorah,

and at the face
of all the land of the valley.
And he saw.
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'.

19.29 And it was
in The Elohim's destroying
of the cities *themselves* אֶת
of the valley.
And The Elohim
took notice of
Abraham *himself*. אֵל
And He sent Lot *himself* אֵל
out of the midst of the overthrow,
in overthrowing the cities *themselves* אֶת
in which Lot himself had dwelt.

19.30 And Lot went up
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 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.

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.
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."

19.33 And they caused
their father *himself* אֵל
to drink wine that very night.
And the firstborn went in
and laid down with
her father *himself*. אֵל
And he did not perceive
when she laid down

or when she arose.

19.34 And it was the next day.
And the firstborn
said to the younger,
"Behold!
I laid down with
my father himself אני
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."

19.35 And they caused
their father himself אני
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.

19.36 And both the daughters of Lot
became pregnant
by their father.

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.

Moab means from her father.

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

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.

20.2 And Abraham said
concerning Sarah, his wife,
"She is my sister."
And Abimelek,
king of Gerar,
sent and took away
Sarah herself. אני

Abimelek means my father is king.

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 is a patriciple form of the second.

More importantly, this is the same term used to identify the Phoenician "god", **Ba'al**.

20.4 But Abimelek
had not approached her.

And he said,
"My Sovereign,
will you put to death
even a just nation?
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."

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,
restrained you yourself אני
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 also, 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?

20.7 And now,
return the wife of the man
because he himself
is a prophet!
And he will intercede for you,
and *you* live!

And if she
is not returned to the man
then know that
you are dying.
You *yourself* will die תא
and all who are yours."

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 ears.
And the men were greatly afraid.

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!"

20.10 And Abimelek said to Abraham,
"What did you see
that you did
this thing *itself*?" תא

20.11 And Abraham said,
"Because I said
there is no reverence
of The Elohim
in this place.
And they will murder me
because of my wife.

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.

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.'"

20.14 And Abimelek
took sheep,
and oxen,
and male slaves
and female slaves
and gave them to Abraham.
And he returned to him
Sarah *herself*, תא
his wife.

20.15 And Abimelek said,
"Behold!
My land is before your face.
Dwell in what is good
in your eyes."

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.

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,
20.18 because restraining,
YAHWEH had caused restraint
against every womb
of the household of Abimelek
because of the word of Sarah,
the 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

21.1 And YAHWEH visited
Sarah *herself* תא
just as He had said.
And YAHWEH
did with Sarah
just as He had spoken.

21.2 And Sarah became pregnant
and bore to Abraham a son
in his old age
at the appointed time
of which The Elohim
had spoken
to he *himself* תא.

21.3 And Abraham called
the name *itself* אַתָּא
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, though many translations fail to make it
this explicit. The focus is on the name of this child, and
we are being 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.**

21.4 And Abraham circumcised
Yitzhak *himself*, אַתָּא
his son,
when he was eight days old
just as The Elohim
had directed *he himself*. אַתָּא

21.5 And Abraham was
one hundred years old
when his son,
Yitzhak *himself*, אַתָּא
was born to him.

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 texts 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 understandings 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 necessarily 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 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 - when 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.

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."

21.8 And the child grew
and was weaned.
And Abraham
made a great banquet
on the day
Yitzhak *himself* אַתָּא
was weaned.

21.9 And Sarah saw
the son *himself* אַתָּא
of Hagar, the Egyptian,
which she had born to Abraham.
He was mocking.

21.10 And she said to Abraham,
"Drive out
this female slave *herself* אַתָּא
and her son *himself*, אַתָּא
because the son
of this female slave *herself* אַתָּא
will not inherit
with my son,
with Yitzhak."

21.11 And the matter
was exceedingly hurtful
in the eyes of Abraham
on account of his son.

Yishma'el is Abraham's son also. 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. Indeed, Yishma'el is his **first-born**.

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,
because in Yitzhak
your seed will be called after you.

21.13 And even of
the son *himself* אַתָּא
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.

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*, אָהָב and 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 Abraham's son as well as Hagar's. And 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 obedience to YAHWEH's message to him.

21.15 And the water in the skin was used up. And she threw the young man *himself*, אָהָב under one of the shrubs. 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 lifted up her voice *itself*, אָהָב and wept.

21.17 And The Elohim listened attentively to the voice *itself*, אָהָב 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, because 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. But the text says nothing about the young man's voice. 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 - sin. 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.

21.18 Get up! Lift up the young man *himself*, אָהָב and put your hand *itself*, אָהָב 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, suggest 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.

21.19 And The Elohim opened her eyes *themselves*, אָהָב And she saw a well of water. And she went and filled the skin *itself*, אָהָב with water. And she caused the young man *himself*, אָהָב to drink.

21.20 And The Elohim was with the young man *himself*, אָהָב And he grew up, and settled in the wilderness. And he was an archer, a bowman. 21.21 And he settled in the Wilderness of Paran. And his mother took a wife for him from the land of Egypt.

Paran means beauty, ornamental. Egypt means double straits.

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 all that *you yourself*, אָהָב are doing.

Abimelek means my father is king.
Pikhol means mouth of all; or, all mouth.

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 do with me.
and with the land
in which you have sojourned."

21.24 And Abraham said,
"I swear."

21.25 But Abraham
reproved Abimelek himself אָתָּה
concerning the well of water
which Abimelek's slaves
had taken by force.
21.26 And Abimelek said,
"I do not know
who has done
this very matter itself. אָתָּה
Also, you yourself אָתָּה
did not reveal it to me
and I have not heard of it
except this day."

21.27 And Abraham
took sheep and cattle
and 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 part to the covenant.

21.28 And Abraham
stood seven specific אָתָּה
ewe lambs of the flock
by themselves.

21.29 And Abimelek
said to Abraham,
"What are these seven ewe lambs,
these which you
have stood by yourselves?"

21.30 And he said,
"Because these
seven specific אָתָּה
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, אָתָּה
this very one." אָתָּה

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.

21.32 And they cut a covenant
at Be'ersheba.
And Abimelek rose
and Pikhol,
the commander of his army,
rose up and returned
to the land of the Philistines.

Philistines means wandering, migratory.

21.33 And he planted
a tamarisk tree
in 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).

21.34 And Abraham sojourned
in the land of the Philistines
many days.

Chapter 22

22.1 And it was after these matters.
And The Elohim
tested Abraham,
and said to him,
"Abraham!"
And he said,
"I am here!"

לִי - Behold, ME!

22.2 And He said,
"Take now
your son himself, אָתָּה
your only one himself, אָתָּה
whom you love,
Yitzhak himself, אָתָּה
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."

Moriah 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 surrendered or submission. It was entirely consumed by fire. Nothing was left of it but ashes.

22.3 And Abraham

rose early in the morning.
 And he saddled
his male ass *itself*. אָנ
 And he took
two of his young men *themselves*, אָנ
he *himself*, אָנ
and Yitzhak *himself*, אָנ
his son.
 And he split the wood
 for the olah.
 And he rose up
 and went to the place
 of which The Elohim
 had said 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 extremely important.

22.4 And on the third day
 Abraham lifted up
his eyes *themselves* אָנ
 and saw
the place *itself* אָנ
 from a distance.

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!

22.6 And Abraham took
the wood *itself* אָנ
of the olah
and laid it
upon Yitzhak,
his son.
 And he took
the fire *itself* אָנ
 in his hand,
 and the knife *itself*. אָנ
 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?

22.7 And Yitzhak
 spoke to Abraham,

his father,
 and 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?"
 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".

22.9 And they came to the place
 which The Elohim
 had said to him.
 And Abraham built there
the slaughter site *itself*. אָנ
 And he arranged in order
the wood *itself*. אָנ
 And he bound
Yitzhak *himself*, אָנ
 his son.
 And he put
he *himself* אָנ
 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!

22.10 And Abraham put forth
his hand *itself*. אָנ
 And he took
the knife *itself* אָנ
 to kill
his son *himself*. אָנ

22.11 And a messenger of YAHWEH
 called to him
 from The Heaven
 and said,
 "Abraham, Abraham!"

And he said,
 "I am here!"
 22.12 And he said,
 "Do not put your hand
 upon the young man,
 and do not a thing to him
 because now I know that
you yourself אָתָּא
 revere The Elohim!
 And you have not withheld
your son himself, אָתָּא
your only one himself, אָתָּא
 from Me."

A reminder. Abraham has another son, Yishma'el. But this is the only one "begotten" by Abraham with his wife, Sarah.

22.13 And Abraham lifted up
his eyes themselves אָתָּא
 and saw.
 And behold!
 Behind him was a ram
 caught in a thicket
 by its horns.
 And Abraham went
 and took the ram itself אָתָּא
 and offered it up
 for an olah
 instead of his son.
 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 it's found in Scripture.
 It's 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!

22.15 And a messenger of YAHWEH
 called to Abraham
 a second time
 from The Heaven
 22.16 and said,
 "By Myself
 I have sworn,"
 declares YAHWEH,
 "that because of what
 you have done,
this matter itself, אָתָּא
 and have not withheld
your son himself, אָתָּא
your only one himself, אָתָּא
 22.17 indeed, blessing,
 I will bless you!
 And increasing,
 I will increase

your seed itself אָתָּא
 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 אָתָּא
 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.

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".

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.

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:

מִלְכָּה מְעֵלָה
 Milkah means queen.

22.21 Utz himself, אָתָּא
 his first-born,
 and Buz himself, אָתָּא
 his brother,
 and Kemu'el himself, אָתָּא
 father of Aram,
 22.22 and Kesed himself, אָתָּא
 and Hazo himself, אָתָּא
 and Pildash himself, אָתָּא
 and Yidlapth himself, אָתָּא
 and Bethu'el himself, אָתָּא

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.

22.23 And Bethu'el fathered

Ribkah *herself*. את

Ribkah means fettering.

These eight

Milkah bore to Nahor,
Abraham's brother.

22.24 And his concubine's
name was Re'umah.

And she also bore

Tebah *herself*, את

and Gaham *herself*, את

and Tahash *herself*, את

and Ma'akah *herself*. את

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

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.

23.2 And Sarah died
at Kiryath Arba,
that is Hebron,
in the land of Kena'an.

And Abraham
went to mourn for Sarah
and to weep for her.

Kiryath 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.

23.3 And Abraham rose up
from beside his dead.
And he spoke
to the sons of Heth saying,

Heth means terror.

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."

23.5 And the sons of Heth
answered Abraham *himself* את
saying to him,
23.6 "Hear us, my master.

Exalted by The Elohim
are you *yourself* את
in our midst.

In our best burying places
bury your *own* dead. את
Not a man from us
will restrain you
from his *own* burying place. את
from burying your dead."
23.7 And Abraham rose up
and bowed himself
to the people of the land,
to the sons of Heth.

23.8 And he *himself* את
spoke with them saying,
"If it is by your life *itself* את
to let me bury my *own* dead את
out of my sight
listen attentively to me,
and meet for me with Ephron
son of Tzohar,
23.9 and give to me
the cave of Makpelah *itself* את
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
Zohar means whiteness
Makpelah means double

23.10 And Ephron was sitting
in the midst of the sons of Heth.
And Ephron the Hittite
answered Abraham *himself* את
in the hearing
of the sons of Heth,
all entering into
the gate of his city saying,
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!"

23.12 And Abraham
bowed himself
before the people of the land.
23.13 And he spoke to Ephron
in the hearing
of the people of the land saying,
"If only you *yourself* את
will listen attentively to me.
I give to you silver for the field.
Take it from me,
and I will bury
my *own* dead there." את

23.14 And Ephron answered
 Abraham himself אָבְרָהָם
 saying to him,
 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 own dead." אָבְרָהָם
 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.
 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,
 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.

23.19 And after this
 Abraham buried
 Sarah herself אָרָה
 his wife,
 in the cave of the field of Makpelah,
 before Mamre,
 which is Hebron,
 in the land of Kena'an.

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. אָבְרָהָם

Chapter 24

24.1 And Abraham was old,
 advanced in days.
 And YAHWEH
 had blessed Abraham himself אָבְרָהָם
 in all things.

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.

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.
 24.4 Instead, to my land
 and to my relatives
 you are to go
 and take a wife
 for my son,
 for Yitzhak."

24.5 And the servant said to him,
 "Perhaps the woman
 may not be willing
 to come after me
 to this land itself. אָבְרָהָם
 Am I to take
 your son himself אָבְרָהָם
 back to the land
 from which you
 have come out?"

24.6 And Abraham said to him,
 "Be careful
 that you do not take
 my son himself אָבְרָהָם
 back there!

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,' אָבְרָהָם
 He Himself will send
 His messenger before you.
 And you will take
 a wife for my son
 from there.

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 אָבְרָהָם
 back there!"

24.9 And the servant put
 his hand itself אָבְרָהָם
 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.

24.10 And the servant
took ten camels
of the camels of his master
and went.
And all the goodness
of his master
was in his hand.
And he arose
and went to Aram Naharayim,
to the city of Nahor.

Aram Naharayim means city of the two rivers (Tigris and Euphrates). It was in Mesopotamia, modern day Iraq.

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

24.12 And he said,
"YAHWEH,
The Elohim of my master, Abraham,
please cause cause it to happen
before me this day
and do kindness
to my master, Abraham.

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.

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."

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

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 filled her pitcher
and ascended.

24.17 And the servant
ran to meet her and said,
"Please,
let me swallow a little water
from your pitcher."
24.18 And she said,
"Drink, my master."
And she hurried
and let down her pitcher
upon her hand,
and 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.

24.19 And she finished
giving him to drink.
And she said,
"I will draw for your camels also
until they have finished drinking."

24.20 And she hurried
and emptied her pitcher
into the trough
and ran again
to the well to draw.
And she drew
for all his camels.

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.

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.

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?"
24.24 And she said to him,
"I am the daughter of Bethu'el,
the son of Milcah,
whom she bore to Nahor."
24.25 And she said to him,
"We have both straw
and fodder in abundance,
and also room to lodge in."

24.26 And the man
bowed his head
and worshipped YAHWEH.

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."

24.28 And the young woman
ran and reported
these matters
to her mother's household.

24.29 And Ribkah had a brother
whose name was Laban.
And Laban ran out to the man,
to the spring.

Laban means white.

24.30 And it happened
upon seeing
the ring itself תנ
and the bracelets themselves תנ
upon the hands
of his sister,
and having heard

the words themselves תנ
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.
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."

24.32 And the man
came into the house.
And he unloaded the camels
and gave straw and fodder
for the camels
and water to wash his feet
and the feet of the men
who were with he himself תנ

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!"

24.34 And he said,
"I am a slave of Abraham's.
24.35 And YAHWEH
has blessed exceedingly
my master himself, תנ
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.

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 תנ
that is his.

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,
24.38 but you are to go
to my father's household
and to my kindred
and take a wife for my son.'

24.39 And I said to my master,
'Perhapsthe woman
will not come behind me?'

24.40 And he said to me,
'YAHWEH,
before whom I walk,
will send His messenger
with you yourself אָתָּךְ
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.

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.
And you will be innocent
concerning my oath.'

24.42 And I came today
to the spring and said,
'YAHWEH,
Elohim of my master, Abraham,
if you will be pleased,
cause to succeed
the way in which I am going.

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.'
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.'

24.45 Before I was done
speaking in my heart,
Behold also!
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)!'
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.

24.47 And I asked
her herself אָתָּךְ
and said,
'Whose daughter are
you yourself?' אָתָּךְ
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.

24.48 And I bowed my head
and worshipped YAHWEH.
And I blessed
YAHWEH Himself, אָתָּךְ
The Elohim of my master, Abraham,
Who had guided me
in the way of faithfulness
to take the daughter herself אָתָּךְ
of my master's kindred
for his son.

24.49 And now,
if you will do
kindness and truthfulness
to my master himself אָתָּךְ
declare it to me.
And if you will not,
declare it to me
and I will turn
to the right hand
or to the left hand."

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.

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."

24.52 And it happened
as the slave of Abraham
listened attentively to
their words themselves אָתָּךְ
he bowed himself to the earth
before YAHWEH.

24.53 And the slave brought out
articles of silver,
and articles of gold,
and garments,
and 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 marriage arrangements.

24.54 And they ate and drank,
he and the men
who were with him.
And they spent the night.
And they arose
in the morning he said,
"Send me away to my master!"
24.55 But her brother
and her mother said,
"Let the young woman
remain with us ourselves את
for at least ten days.
Afterward she may go."

24.56 But he said to them,
"Do not delay
me myself! את
YAHWEH
has caused my way
to succeed.
Send me away
and I will go
to my master."

24.57 And they said,
"We will call the young woman
and ask from her own mouth." את

58 And they called Ribkah
and said to her,
"Will you go with this man?"
And she said,
"I will go."

24.59 And they sent away
Ribkah herself, את
their sister,
and her nurse herself, את
and Abraham's slave himself את
and his men themselves. את

24.60 And they blessed
Ribkah herself את
and said to her,
"Our sister
may you yourself become את
a family of myriads.
And may your seed itself את
possess the gate
of any hating him."

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 את
and went.

24.62 And Yitzhak came
from going to Be'er Lahai Ro'i.
And he settled in

the country of Negev.

Be'er Lahai Ro'i means The Well of The Living One who sees.

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.

24.64 And Ribkah lifted up
her eyes themselves. את
And she saw
Yitzhak himself. את
And she dismounted
from the camel.

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.

24.66 And the slave
recounted to Yitzhak
all the matters themselves את
which had been done.

24.67 And Yitzhak
brought her into the tent
of his mother, Sarah.
And he took Ribkah herself את
and she became his wife.
And he loved her.
And Yitzhak was comforted
after his mother's death.

Chapter 25

25.1 And Abraham added.
And he took a wife.
And her name was Keturah.

25.2 And she bore to him
Zimran himself, את
and Yokshan himself, את
and Medan himself, את
and Midyan himself, את
and andk את
and Shuah himself. את

Keturah means perfume, incense.
Zimran means musical; celebrated
Yokshan means insidious; ensnare
Medan means discord, strife; judgment
Miyan means brawling, contentious
Yilshbak means he will leave
Shuah means to sink; bow down

25.3 And Yokshan fathered
Sheba himself את
and Dedan himself. את

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.

25.4 And the sons of Midyan were
 Ephah,
 and Ephher,
 and Hanok,
 and Abida,
 and Elda'ah.

All these were the children of Qeturah.

Ephah means obscurity, darkness
 Ephher 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.

25.5 And Abraham gave
 all that was his *itself* תנ
 to Yitzhak.

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.

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.

25.8 And Abraham breathed his last
 and died in a good old age,
 elderly and satisfied.
 And he was gathered to his people.

25.9 And his sons,
 Yitzhak and Yishma'el,
 buried *he himself* תנ
 in the cave of Makpelah,
 in the field of Ephron,
 the son of Tzohar, the Hittite,
 which faces Mamre,

25.10 the field
 which Abraham purchased
 from *the sons of Heth themselves*. תנ
 There Abraham was buried
 with Sarah his wife.

25.11 And it was after

the death of Abraham.
 And The Elohim blessed
 Yitzhak *himself*, תנ
 his son.
 And Yitzhak dwelt
 at Be'er Lahai Ro'i.

25.12 And these are
 the generations of Yishma'el,
 the son of Abraham
 whom Hagar, the Egyptian,
 Sarah's female slave,
 bore to Abraham,

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,
 25.14 and Mishma,
 and Dumah,
 and Massa,
 25.15 Hadar,
 and Tema,
 Yetur,
 Naphish,
 and Kedemah.

Ishmael 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 on any of these names.

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.

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.

25.18 And they settled
 from Havilah as far as Shur,
 which faces Egypt,
 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 Saudia Arabia, Jordan, and Iraq. These areas are ascribed to Havilah and Shur, even though the exact locations of these two places seems 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.

25.19 And these are the generations of Yitzhak, Abraham's son. Abraham fathered Yitzhak *himself*. תא

25.20 And Yitzhak was forty years old when he took Ribkah *herself*. תא the daughter of Bethu'el, the Aramean of Paddan Aram, the sister of Laban, the Aramean, to himself for a wife.

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.

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*. תא

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."

25.24 And the days were fulfilled for her to give birth.

And behold!

Twins were in her womb!

תא This is the first set of twins in Scripture.

25.25 And the first came out reddish all of him being like a hairy robe.

And they called his name Esau.

תא Esau means rough, shaggy.

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. תא

תא Ya'akob means heel catcher, restrainer.

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.

25.28 And Yitzhak loved Esau *himself*. תא because he ate of his wild game. But Ribkah loved Ya'akob *himself*. תא

25.29 And Ya'akob boiled a thick soup. And Esau came from the open country and he was faint.

25.30 And Esau said to Ya'akob, "Let me devour now this very same red stuff because I am faint." For this reason his name was called Edom.

תא Edom means red, rosy; to flush or get red in the face.

25.31 And Ya'akob said, "Sell this day your birthright *itself*. תא to me!" 25.32 And Esau said, "Behold! I am going to die. What is this birthright to me?"

25.33 And Ya'akob said, "Swear to me today!" And he swore to him. And he sold his birthright *itself*. תא to Ya'akob.

25.34 And Ya'akob gave Esau bread and lentil soup. And he ate and drank,

and rose up and went.
Thus Esau held in contempt
his birthright *itself*. **אָה**

Chapter 26

26.1 And there was
a famine in the land,
besides the former famine
that existed in the days of Abraham.
And Yitzhak went to Abimelek,
king of the Philistines,
to Gerar.

26.2 And YAHWEH
was seen by him.
And He said,
"Do not go down to Egypt.
Settle in the land
which I say to you.

26.3 Sojourn in this land.
And I will be with you.
And I will bless you,
because to you
and to your seed
I will give
all these lands *themselves*. **אָה**
And I have established
the oath *itself* **אָה**
which I swore to Abraham,
your father.

26.4 And I will increase
your seed *itself* **אָה**
like the stars of the skies.
And I will give
to your seed,
all these lands *themselves*. **אָה**
And by means of your seed
all the nations of the earth
will themselves be blessed
26.5 as a consequence of Abraham
who listened attentively
to My voice
and protected
My watch,
My directives,
My rules,
and My teachings."

The emphasis provided by **אָה** 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 now have several terms that need to be
clarified.

Listened attentively - typically translated "obeyed". But
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". But 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, and it's part of protecting His
teachings.

My directives - typically, "My commandments." But
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
torah. It means direction, instruction, or teaching. To
call it "law" is somewhat 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 things does it
become mandatory, an obligation that you are required
to fulfill. Ultimately, that is the result of entering into The
Covenant with YAHWEH, but 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.

26.6 And Yitzhak
remained in Gerar.
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.

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 saw.
And behold!
Yitzhak was playing sensually
with Ribkah *herself*, **אָה**
his wife.

26.9 And Abimelek
called Yitzhak and said,
"Behold!
Surely she is your wife!
How is it you said,
'She is my sister?'"
And Yitzhak said to him,
"Because I said it
lest I die on account of her."

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*. תא
And you would have brought
guilt upon us."

26.11 And Abimelek commanded
all his people *themselves* תא
saying,
"He who touches this man
or his wife
will be put to death,
put to death!"

26.12 And Yitzhak
planted seed in that land,
and received in the same year
a hundredfold.

And YAHWEH blessed him.
26.13 And the man became great.
And he went on,
going on and becoming greater
until he was very great.

26.14 And he had
possessions of flocks
and possessions of herds
and a multitude of slaves.
And the Philistines envied
he *himself*. תא

26.15 And all the wells
which were dug
by the slaves of his father,
in the days of Abraham,
his father,
were stopped up
by the Philistines.
And they had filled them
with dirt.

26.16 And Abimelek said to Yitzhak,
"Go away from us,
because you
are much mightier than us."

26.17 And Yitzhak went from there
and encamped
in the river valley of Gerar
And he settled there.

26.18 And once again
Yitzhak dug
the wells of water *themselves* תא
which were dug
in the days of Abraham,
his father.
And 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.

26.19 And Yitzhak's slaves
dug in the river valley
and 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.

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.

26.21 And they dug another well.
But they contended
over that one also.
And he called its name Sitnah.
Sitnah means opposition.

26.22 And he withdrew from there
and dug another well.
But 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."

26.23 And he went up from there
to Be'ersheba.

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
because I am with
you *yourself*! תא
And I will bless you
and I will increase
your seed *itself* תא
on account of My servant,
Abraham."

26.25 And he built
a slaughter site there,
and called out
in the Name of YAHWEH.

And he spread out his tent there.
And the slaves of Yitzhak
dug a well there.

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

26.27 And Yitzhak said to them,
"Why do you come to me.
You even hated
me *myself*. **תא**
And you sent me away from
you *yourself*?" **תא**

26.28 And they said,
"Seeing!
We have seen,
that YAHWEH is with you.
And we said
please, let there be an oath
between us,
between us and you.
And let us cut a covenant
with you
26.29 that you will do no harm to us,
justly as we have not touched you
and have done to you
only good,
and have sent you away in peace.
You *yourself* **תא**
are now being blessed
by YAHWEH."

26.30 And he made them a banquet,
and they ate and drank.
26.31 And they rose up
early in the morning
and swore an oath
one to another.
And Yitzhak sent them away
and they went from
he himself **תא**
in peace.

26.32 And it was on that very day.
And the slaves of Yitzhak
came and declared to him
concerning the well
which they had dug.
And they said to him,
"We have found water!"
26.33 And he called *it itself* **תא**
Shebah.
Therefore the name of the city
is Be'ersheba to this day.

26.34 And Esau was forty years old.
And he took to wife
Yehudith herself, **תא**
daughter of Be'eri,
the Hittite,
and Basemath *herself*, **תא**
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

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

27.1 And it happened
when Yitzhak was old
and his eyes were dim
so that he could not see.
And he called
Esau himself, **תא**
his elder son,
and said to him,
"My son."
And he said to him,
"I am here."
27.2 And he said,
"Behold now!
I am old.
I do not know
the day of my death.

27.3 Now then,
please take your weapons,
your quiver and your bow,
and go out to the field
and hunt food for me.
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 mean 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 incompleted
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.

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.

27.6 And Ribkah spoke to Ya'akov
her son saying,
"Behold!
I heard your father *himself* **תא**
speak to Esau,

your brother, saying,
 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.'

27.8 "And now my son,
 listen attentively to my voice,
 to that which I myself
 direct you yourself. אָתָּ

27.9 Go now to the flock
 and bring me from there
 two excellent kinds of the goats!
 And I will make
they themselves אָתָּ
 tasty food for your father
 like that which he loves.

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'akob. The blessing involved is that of the firstborn, because of the birthright. Ribkah is acting to protect for Ya'akob the blessing he has rightfully obtained as a result of Esau's "despising" of the birthright - for a pot of stew.

27.11 But Ya'akob said
 to Ribkah his mother,
 "Behold!
 Esau, my brother,
 is a hairy man.
 But I am a smooth man.
 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."

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!"

27.14 And he went
 and took them
 and brought them
 to his mother.
 And his mother
 made tasty food
 like that which his father loved.

27.15 And Ribkah took

desirable garments themselves אָתָּ
 of her eldest son, Esau,
 which were with her herself אָתָּ
 in the house.

And she clothed
Ya'akob himself, אָתָּ
 her younger son.

27.16 And the skins themselves אָתָּ
 of the kids of the goats
 she placed over his hands
 and over the smooth part
 of his neck.

27.17 And she gave
 the tasty food itself אָתָּ
 and the bread itself, אָתָּ
 which she had prepared
 into the hand of Ya'akob,
 her son.

27.18 And he went
 to his father and said,
 "My father."
 And he said,
 "I am here.
 Who are you, my son?"

27.19 And Ya'akob
 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."

27.20 And Yitzhak said to his son,
 "How is it
 you have found it so quickly,
 my son?"
 And he said,
 "Because YAHWEH,
 your Elohim,
 brought it about for me."

27.21 Then Yitzhak said to Ya'akob,
 "Please come near
 and let me feel you, my son,
 whether you truly are
 my son, Esau,
 or not."

27.22 And Ya'akob went near
 to Yitzhak, his father,
 and he felt him.

And he said,
 "The voice is the voice of Ya'akob,
 but the hands
 are the hands of Esau."

27.23 And he did not recognize him,
 for his hands were hairy
 like his brother Esau's hands.
 And he blessed him.

27.24 And he said,
"Is this my son, Esau?"
And he said, "I am."

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.

27.26 And his father, Yitzhak,
said to him,
"Please come near
and kiss me, my son."
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.

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.

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!"

27.30 And it happened that Yitzhak
completed blessing
Ya'akob *himself*. תא
And Ya'akob had just gone out
from the face *itself* תא
of Yitzhak, his father.
And Esau, his brother,
came in from hunting his game.

27.31 And he also
made tasty food
and 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."

27.32 And Yitzhak, his father,
said to him,
"Who are you?"
And he said,
"I am your son,
your firstborn, Esau."

27.33 And Yitzhak trembled
with 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."

27.34 As Esau listened attentively
to the words *themselves* תא
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!"

27.35 And he said,
"Your brother came with deceit
and has taken away your blessing."

27.36 And he said,
"Rightly his name
was called Ya'akob,
and heel-catcher.
That time he took away
my birthright *itself*. תא
And behold!
Now he has taken away
my blessing!"

And he said,
"Have you not reserved
a blessing for me?"

27.37 Then Yitzhak responded
and said to Esau,
"Behold!
I have established him
master over you,
and all his kindred *themselves* תא
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?"

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.

27.39 And Yitzhak, his father,
answered and 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.

27.40 And you will exist
by your sword.
And you will serve
your brother himself. **תא**
And it will be
that he has dominion.
But you shall break his yoke
from your neck."

27.41 And Esau
carried a grudge against
Ya'akob himself **תא**
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'aqov himself, **תא**
my brother."

27.42 And the words themselves **תא**
of Esau, her older son,
were reported to Ribkah.

And she sent and called Ya'akob,
her younger son,
and said to him,
"Behold!
Your brother, Esau,
consoles himself concerning you,
intending to murder you.

27.43 And now, my son,
listen attentively to my voice
and get up!
Flee for your sake
to Laban, my brother,
to Haran!

27.44 And remain with him
a few days,
until your brother's wrath
turns away,
27.45 until your brother's anger
turns away from you,
and he forgets
that itself **תא**
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?"

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

28.1 And Yitzhak called Ya'akob
and blessed he himself. **תא**
And he gave direction to him.
And he said to him,
"Do not take a wife
from the daughters of Kena'an .
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!

28.3 And The Mightiest El bless
you yourself, **תא**
and make you fruitful
and increase you!
And you will become
an assembly of peoples.

El Shaddai has been treated as a "name of God". In reviewing its uses it appears that it should be more properly translated as The Mightiest El. 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. Since the concept of destruction does not fit the context easily it appears that to be "theologically correct" the term was simply transliterated into English as a name.

28.4 And may He give to you
the blessing itself **תא**
of Abraham,
to you and to your seed,
you yourself, **תא**
for the sake of inheriting
the land itself **תא**
of your sojournings,
which The Elohim
has given to Abraham."

28.5 And Yitzhak sent away
Ya'akob himself. **תא**
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.

28.6 And Esau saw
that Yitzhak blessed
Ya'akob *himself* אָנ
and sent away
he *himself* אָנ
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!"

28.7 And Ya'akob listened attentively
to his father and his mother.
And he went to Paddan Aram.

28.8 And Esau saw
that the daughters of Kena'an
were hurtful
in the eyes of Yitzhak,
his father.
28.9 And Esau went to Yishma'el
and took Mahalath *herself* אָנ
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.

28.10 And Ya'akob
went out from Be'ersheba
and went toward Haran.

28.11 And he arrived at a place
and spent the night there
because the sun had gone down.
And he took of the stones of the place
and set it under his head.
And he laid down
in that place.

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.

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 are lying, אָנ
to you I will give it
and to your seed.
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.

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*, אָנ
because I will not leave you
until I have done
what I have spoken to you *itself*. אָנ

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."

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."

28.18 And Ya'akob rose
early in the morning,
and took the stone *itself* אָנ
which he had put under his head
and set it *itself* אָנ
as a standing column,
and poured oil on top of it.

28.19 And he called the name
of that place *itself* אָנ
Beth El.
However, the name of that city
had been Luz previously.

Beth El means house of El.
Luz means nut-tree; almond.

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 go,
and will give me food to eat
and a garment to put on,

28.21 and if I return
to my father's house
in peace,
then YAHWEH
will be my Elohim.

28.22 And this stone itself אֶת־
which I have set up
for a memorial
will be the house
of The Elohim.
And of all which
You give to me,
I will surely
give a tenth to You."

Chapter 29

29.1 And Ya'akob lifted up his feet
and 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.

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.
29.3 And all the flocks
were gathered there.
And they rolled
the stone itself אֶת־
from the mouth of the well
and watered
the sheep themselves. אֵת
And they returned
the stone itself אֶת־
to its place
on the mouth of the well.

29.4 And Ya'akob said to them,
"My brothers,
where are you from?"
And they said,
"We are from Haran."
29.5 And he said to them,
"Do you know
Laban himself, אֶת־
son of Nahor?"
And they said,
"We know him."
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."

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."
29.8 But they said,
"We are not able to
until all the flocks
are gathered
and they have rolled
the stone itself אֶת־
from the mouth of the well.
Then we water the sheep."

29.9 And while he
was still speaking with them
Rachel came
with the sheep
which were her father's,
because she pastured them.

29.10 And it happened.
when Ya'akob saw
Rachel herself, אֶת־
the daughter of Laban,
his mother's brother,
and the sheep themselves אֵת
of Laban,
his mother's brother,
Ya'akob came near and rolled
the stone itself אֶת־
from the mouth of the well
and watered
the flock itself אֶת־
of Laban,
his mother's brother.

29.11 And Ya'akob kissed Rachel.
And he lifted up
his voice itself אֶת־
and wept.

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.

29.13 And it happened
that Laban heard
the report itself אֶת־
concerning Ya'akob
his sister's son.
And he ran to meet him,
and embraced him
and kissed him,
and brought him to his house.

Then he recounted to Laban
all these matters themselves. אֵת

29.14 And Laban said to him,

"Surely you are
my bone and my flesh,
you yourself." אַתָּה
And he remained with him
a month of days.

29.15 And Laban said to Ya'akob,
"Because you are my kindred,
should you yourself אַתָּה
serve me for nothing?
Tell me what
your wages will be."

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.

29.17 And Le'ah's eyes were delicate,
but Rachel was
beautiful of form
and beautiful of appearance.

29.18 And Ya'akob loved
Rachel herself. אַתָּה
And he said,
"I will serve you
seven years for Rachel,
your younger daughter."

29.19 And Laban said,
"It is better that I give her
to you yourself אַתָּה
than for me to give
her herself אַתָּה
to another man.
Remain with me."

29.20 And Ya'akob
served seven years
for Rachel.
But they were in his eyes
like a few days
because of the love
he had for her herself. אַתָּה

29.21 Then Ya'akob said to Laban,
"Give me my wife herself, אַתָּה
since my days are fulfilled,
and I will go in to her."

29.22 And Laban gathered
all the men themselves אַתָּה
of the place.
And he made a banquet.

29.23 And it was at sunset.
And he took Le'ah herself, אַתָּה
his daughter,
and brought her herself אַתָּה
to him.
And he went in to her.

29.24 And Laban gave to her

Zilpah herself, אַתָּה
his female slave,
to Le'ah, his daughter,
for a female slave.

Zilpah means to trickle, as myrrh; fragrant dropping.

29.25 And it was at daylight.
And behold!
It was Le'ah.

And he said to Laban,
"What is this itself אַתָּה
you have done to me?
Did I not serve with you
for Rachel?
And why have you
deceived me?"

29.26 And Laban said,
"It is not done this way
in our place,
to give the younger
before the firstborn.

29.27 Fulfill the week
of this one herself, אַתָּה
and we will also give to you
that one herself, אַתָּה
for the service
which you will serve with me
for another week of years."

29.28 And Ya'akob did so.
He also fulfilled
her week itself. אַתָּה
And he gave to him
Rachel herself, אַתָּה
his daughter,
for his wife.

29.29 And Laban gave
to Rachel, his daughter,
Bilhah herself, אַתָּה
his female slave,
as a female slave for her.

Bilhah means to palpitate, to terrify; to tremble.

29.30 And he went in also
to Rachel.
And he also loved
Rachel herself אַתָּה
more than Le'ah.
And he served with him
yet another seven years.

29.31 And YAHWEH saw
that Le'ah was being hated.
And He opened
her womb itself. אַתָּה
But Rachel was barren.

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.

29.33 And she conceived again.
And she bore a son.

And she said,

"Because YAHWEH has heard
that I was being hated
and He has also given to me
this son *himself*." תא

And she called his name Shim'on.

Shim'on means hearing, to listen attentively.

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.

29.35 And she conceived again.
And she bore a son.

And she said,

"Now I praise

YAHWEH *Himself*!" תא

And she called his name Yahudah.

And she ceased bearing.

Yahudah means YAH be praised.

Chapter 30

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!"

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?"

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."

30.4 And she gave to him

Bilhah *herself*, תא

her female slave,
as a wife.

And Ya'akob went in to her.

30.5 And Bilhah conceived
and 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.

30.7 And Bilhah,
Rachel's female slave,
conceived again.

And she bore to Ya'akob

a second son.

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.

30.9 And Le'ah saw

that she had stopped bearing.

And she took Zilpah *herself*, תא

her female slave,

and gave her *herself* תא

to Ya'akob for a wife.

30.10 And Zilpah,
Le'ah's female slave
bore a son to Ya'akob.

30.11 And Le'ah said,

"I have come into fortune!"

And she called

his name *itself* Gad. תא

Gad means food fortune; victory.

30.12 And Zilpah,
Le'ah's female slave,

bore a second son to Ya'acob.

30.13 And Le'ah said,

"Because of my happiness
the daughters will call me happy."

And she called

his name *itself* Asher. תא

Asher means happiness.

30.14 And Re'uben went out
in the days of wheat harvest.

And he found mandrakes

in the field,

and brought they *themselves* תא

to Le'ah, his mother.

And Rachel said to Le'ah,

"Please give me

from your son's mandrakes!"

Mandrakes are an aphrodisiac.

30.15 But she said to her,

"Is it a small matter

that you have taken
my husband *himself*? את
Would you also take
my son's mandrakes *themselves*?" את

And Rachel said,
"For this cause
he will lie with you tonight,
in place of your son's mandrakes."

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.

30.17 And The Elohim
listened attentively to Le'ah.
And she conceived
and bore to Ya'akob a fifth son.

30.18 And Le'ah said,
"The Elohim
has given me my compensation
because I have given
my female slave
to my husband."
So she called his name Yissakar.
Yissakar means he will bring a reward.

30.19 And Le'ah conceived again
and bore a sixth son to Ya'acob.

30.20 And Le'ah said,
"The Elohim
has given to me *myself* את
a good gift.
Now my husband
will reside with me,
because I have born to him
six sons."

And she called
his name *itself* Zebulun. את
Zebulun means dwelling.

30.21 And afterward
she bore a daughter,
and called
her name *itself* Dinah. את
Dinah means justice, judgment.

30.22 And The Elohim took note of
Rachel *herself*. את
And The Elohim
listened attentively to her
and opened her womb *itself*. את

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.

30.23 And she conceived,
and bore a son.
And she said,
"The Elohim
has taken away
my reproach *itself*." את

'acaph is the Hebrew term used for "taken away". It means to gather, and is also used to refer to harvesting.

30.24 And she called
his name *itself* Yoseph. את
And she said,
"YAHWEH
adds to me another son."
Yoseph means he will add.

30.25 And it was when Rachel
had given birth
to Yoseph *himself*. את
And Ya'akob said to Laban,
"Send me away
and I will go
to my place
and to my land.

30.26 Give to me
my wives *themselves* את
and my children *themselves* את
for whom I have served
you *yourself* את
and I will go,
because you *yourself* את
know my service *itself* את
with which I have served you."

30.27 And Laban said to him,
"If I have found favor
in your eyes
please stay,
because I have learned
by divination
that YAHWEH
has blessed me
on account of you."
30.28 And he said,
"Designate your compensation for me
and I give it."

30.29 And he said to him,
"You *yourself* know את
how I have served you את
and how your property *itself*
has been את
with me *myself*. את

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. Given more experience with the concept its usage will become easier to adapt to the text.

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.
 And 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 still made by the plain text.

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.
 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.

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." תא

30.34 And Laban said,
 "Behold!
 May it be
 according to your word!"

30.35 And that very day
 they removed
the male goats themselves תא
that were streaked and spotted,
and all the female goats themselves תא
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.

30.36 And they put

three days' journey
 between himself and Ya'akob.
 And Ya'akob pastured
the remaining flocks themselves תא
of Laban.

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 exposed the white
 which was in the sticks.

30.38 And he placed
the sticks themselves תא
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.

30.39 And the flocks mated
 by the sticks.

And the flocks brought forth
 streaked, speckled, and spotted.

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.

30.41 And it was
 as all the stronger flocks mated
 that Ya'akob placed
the sticks themselves תא
 before the eyes of the flocks,
 in the channels,
 so they would mate
 by the sticks.

30.42 But when the flocks were weak,
 he did not put them in,
 so the weak ones were Laban's
 and the strong were Ya'akob's.

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

31.1 And he heard
the words themselves תא
 of Laban's sons saying,
 "Ya'akob has taken

all that was our father's *itself*. את
And from that which was our father's
he has made
all this abundance *itself*." את

31.2 And Ya'akob saw
the face *itself* את
of Laban.
And behold!
It was not with him favorable
as previously,
in times past.

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 is now "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 "I am".

31.4 And Ya'akob sent
and called Rachel and Le'ah
to the field,
to his flock.
31.5 And he said to them,
"I myself am seeing
that the face *itself*, את
of your father
is not toward me
as previously.
And the Elohim of my father
has been with me.

31.6 And *you yourselves* know את
that with all my strength
I have served
your father *himself*. את
31.7 And your father
was deceptive with me
and has changed
my wages themselves את
ten times.
But The Elohim
did not permit him
to do harm to me.

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.

31.9 But The Elohim has taken
the livestock *themselves* את
of your father
and has given them to me.

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.

31.11 And a messenger of The Elohim
spoke to me in a dream saying,
'Ya'akob!'
And I said,
'I am here!'
31.12 And He said,
'Please now!
Lift up your eyes and see!
All the rams
which leap on the flocks
are streaked, speckled, and spotted,
because I have seen
all that itself
which Laban is doing to you. את

31.13 I am the El of Beth El,
where you anointed
a standing column
and where you
vowed a vow to Me.
Now get up!
Get out of this land *itself*, את
and return to the land
of your birth.' "

31.14 And Rachel and Le'ah
responded and said to him,
"Is there any longer
a portion or inheritance for us
in our father's household?
31.15 Are we not counted
as strangers to him
since he has sold us
and he has also
entirely devoured
our money itself. את dowry

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!"

31.17 So Ya'akob rose up
and lifted up
his sons themselves את
and *his wives themselves* את
onto the camels.
31.18 And he drove away
all his livestock itself את
and *all his possessions themselves* את
which he had acquired,
in Paddan Aram,
to go to Yitzhak, his father,
to the land of Kena'an.

31.19 An Laban went to shear
his flock *itself*. אֵת
And Rachel stole
the household idols *themselves* אֵת
that were her father's.

31.20 And Ya'akob
stole the heart *itself* אֵת
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.

31.21 And he himself fled
with all that he had.
And he got up
and passed over
the river *itself*. אֵת
and set his face *itself* אֵת
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 is symbolizes Ya'akob'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.

231.2 And Laban was told
on the third day
that Ya'akob had fled.

31.23 And he took
his kindred *themselves* אֵת
with him.
And they pursued him
a journey of seven days.
And they caught him at
the mountains of Gil'ad *themselves*. אֵת

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'acob
concerning good or harm."

31.25 And Laban reached Ya'akob.
And Ya'akob *himself* אֵת
had pitched his tent *itself* אֵת
on a mountain.
And Laban pitched
with his kindred *themselves* אֵת
on the mountain of Gil'ad.

31.26 And Laban said to Ya'akob,
"What have you done?
You have even stolen
my heart *itself* אֵת
and driven forth
my daughters *themselves* אֵת
like captives of the sword!

31.27 For what reason
did you flee secretly
and deceive me *myself*, אֵת
and not tell me?
I would even have sent you away
with joy and with singing,
with the tambourine
and with the harp!
31.28 And you did not permit me
to kiss my grandsons
and my daughters.
Now you have done foolishly.

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.'

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*?" אֵת

elohim is the term used for "gods" in this story. It is the same term translated as "God". It means mighty ones.

31.31 And Ya'akob responded
and said to Laban,
"Because I was afraid
for I said,
'Perhaps you will take
your daughters *themselves* אֵת
away from me by force.'

31.32 With whomever you find
your gods *themselves* אֵת
they will not live.
In front of our kindred
discern for yourself
what is with me
and take it for yourself."
But Ya'akob did not know
that Rachel had stolen them.

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 entered Rachel's tent.

31.34 Now Rachel had taken
the idols *themselves* אֵת
and put them
in the camel's saddle basket
and sat on them.
And Laban felt around
the whole tent *itself*, אֵת
but he did not find them.

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,
 for the way of women
 is upon me."
 And he searched
 but did not find
 the idols *themselves*. תא

31.36 And Ya'akob was angry
 and contended with Laban.
 And Ya'akob responded
 and said to Laban,
 "What is my transgression?
 What is my offense,
 that you have hotly
 pursued after me?"

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,
 and they will decide
 between the two of us!

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.

31.39 That which was torn by beasts
 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.

31.40 Thus I was!
 By day the heat consumed me,
 and the frost by night,
 and my sleep
 departed from my eyes.

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.

31.42 Unless The Elohim of my father,
 The Elohim of Abraham
 and The Terror 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!"

31.43 And Laban responded
 and 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?

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."

31.45 And Ya'akob took a stone
 and set it up
 as a standing column.

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.

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.

31.48 And Laban said,
 "This heap is a witness
 between you and me this day."
 Therefore the name of it
 called Gal'ed,
 31.49 also Mitzpah,
 because he said,
 "YAHWEH keep watching
 between me and you
 when we are concealed
 one man from another.

Mitzpah means an observatory; watch tower.

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!"

31.51 And Laban said to Ya'akob,
"Behold this heap!
And behold this standing column,
which I have thrown
between me and you!
31.52 This heap is a witness,
and this standing column
is a testimony
that I myself
will not pass over
this heap *itself* אנ
toward you,
and you yourself
will not pass over
this heap *itself* אנ
or this standing column *itself* אנ
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.

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 Terror
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 Terror of Yitzhak". It's not
clear why this particular terminology is used.

31.54 And Ya'akob
offered a sacrifice
on the mountain,
and called his kindred
to eat food.
And they ate food
and stayed all night
on the mountain.

31.55 And Laban rose up
early in the morning,
and kissed his sons and daughters
and blessed *they themselves*. אנ
And Laban left
and returned to his place.

Chapter 32

32.1 And Ya'akob

went on his way.
And messengers
of The Elohim
met with him.
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.

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.

32.4 And he directed
they themselves saying, אנ
"Thus say to my master, Esau:
Thus says your servant Ya'akob:
'I have sojourned with Laban
and remained there until now.
32.5 And I have bulls,
and donkeys,
flocks,
and male slaves
and female slaves.
And I have sent
to tell my sovereign,
to find favor in your sight.' "

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 with him."

32.7 And Ya'akob
was greatly afraid
and distressed.
And he divided
into two companies
the people themselves אנ
that were with he himself, אנ
and the flocks themselves אנ
and the herds themselves אנ
and the camels.

32.8 And he said,
"If Esau comes
to the one company
and attacks it,
then the other company
will be left to escape."

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,'
32.10 I am insignificant
compared to all the kindnesses
and all the faithfulness
which You have shown
to Your servant *himself*, אני
because with my staff
I passed over
this Yarden *itself*. אני
But now I have become
two companies.

32.11 Deliver me, please,
from the hand of my brother,
from the hand of Esau,
for I fear he *himself*. אני
lest he come and strike me,
mother and children alike.

32.12 And You Yourself said,
'I will deal well,
well with you.
And I will establish
your seed *itself* אני
like the sand of the sea,
which cannot be numbered
on account of abundance.' "

32.13 And he himself
stayed there that night.
And he took from
what came to his hand
an offering for Esau,
his brother;
32.14 two hundred female goats
and twenty male goats,
two hundred ewes
and twenty rams,
32.15 thirty nursing camels
with their young,
forty cows
and ten bulls,
twenty female asses
and ten foals.

16 And he gave them
into the hand of his slaves,
herd by herd separatel.
And he said to his slaves,
"Pass over before me,
and put an interval
between each group."

17 And he directed
the first one *himself* אני
saying,
"When Esau, my brother,
meets you
and asks you saying,
'To whom do you belong,
and where are you going?

And whose are these in front of you?'
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 offering.

32.19 Likewise he directed
the second *himself*, אני
likewise the third *himself*, אני
likewise all who followed
the groups *themselves*, אני
saying,
"Like this word
you are to speak to Esau
when you meet he *himself*. אני
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, for it means to cover, specifically with bitumen. It's the very same term used when Noah was instructed to cover the box 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 being 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" is, Hebraically, "accept me".

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.

32.22 And he himself
rose up that night and took
his two wives *themselves*, אני
and his two female servants *themselves*, אני
and his eleven sons *themselves*, אני

and passed over
the ford of Yabbok *itself*. תא
Yabbok means pouring forth.

32.23 And he took them
and caused them to pass over
the stream *itself*. תא
Then he caused
that *itself* which was his תא
to pass over.

32.24 And Ya'akob
remained by himself.
And he wrestled
with an individual
until the rising of the dawn.

32.25 And he saw
that he did not prevail against him.
And he struck him
in the hollow of his thigh
and dislocated
the hollow of of Ya'akob's hip
as he wrestled with him.

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!"

32.27 And he said to him,
"What is your name?"
And he said,
"Ya'akob."

32.28 And he said,
"Your name
will no longer
be called Ya'akob,
but instead,
Yisra'el,
because you have prevailed
with an elohim
and with men,
and were able *to prevail*."

Yisra'el means he who struggles with El. There are other interpretations of this name, but this fits the context best. 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.

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*. תא

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 a "sin 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.

32.31 And the sun rose on him
as he passed over
Penu'el *itself*, תא
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.

32.32 On account of this
the children of Yisra'el
do not eat
the tendon *itself*, תא
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

33.1 And Ya'akob
lifted up his eyes and saw.
And behold!
Esau was coming,
and with him four hundred men.

And he divided
the children *themselves* תא

according to Le'ah,
and according to Rachel,
and according to the two female slaves.

33.2 And he put
the female slaves themselves את
and their children themselves first, את
and Le'ah herself את
and her children themselves את
behind them,
and Rachel herself את
and Yoseph himself את
behind them.

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.

33.4 And Esau
ran to meet him,
and embraced him,
and fell on his neck
and kissed him.
And they wept.

33.5 And he lifted
his eyes themselves את
and saw
the women themselves את
and the children themselves. את
And he said,
"Who are these with you?"
And he said,
"The children with whom
The Elohim has favored
your servant himself." את

33.6 And the female slaves came near,
they and their children,
and bowed themselves.

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.

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."

33.9 And Esau said,
"I have an abundance,
my brother.
Let what you have
be for yourself."

33.10 But Ya'akob 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.

33.11 Please accept
my blessing itself את
that has been brought to you,
because The Elohim
has shown favor to me,
and because I have all I need."
And he pressed it on him,
and he accepted it.

33.12 And he said,
"Let us pull up our tent stakes
and we will go.
And I will go before you."

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.

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."

33.15 And Esau said,
"Please let me leave with you
some people who are my own." את

But he said,
"For what purpose is this
since I have found favor
in the eyes of my master?"

33.16 And Esau turned back
that very day
on his way to Se'ir.

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.

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. תא

Shekem means ridge.

33.19 And he bought
a portion itself תא
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.

33.20 And he set up
a slaughter site there
and 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), with whom he himself has struggled.

Chapter 34

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.

34.2 And Shekem,
son of Hamor the Hivite,
prince of the land,
saw she herself. תא

And he took she herself תא
and laid carnally with she herself. תא
And he defiled her.

34.3 And his life
clung to Dinah
the daughter of Ya'akob,
and he loved
the young woman herself. תא
And he spoke kindly to the girl.

34.4 And Shekem spoke
to his father, Hamor, saying,
Take for me
this young woman herself תא
for a wife."

34.5 And Ya'akob heard
that he had defiled
Dinah herself. תא
his daughter.
But his sons were with

his livestock itself תא
in the field.

And Ya'akob kept silent
until they came.

34.6 And Hamor,
the father of Shekem,
went out to Ya'akob
to make arrangements
with he himself. תא

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. תא
And thus it should not be done.

There's a tendency for many translations to put "in Israel" 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.

34.8 And Hamor negotiated
with they themselves saying. תא

"My son, Shekem,
delights in your daughter
with his life..

Please give her
to he himself תא
for a wife.

34.9 And make marriage alliances
with us ourselves. תא

Give your daughters to us
and take our daughters themselves תא
for yourselves.

34.10 And dwell with us ourselves. תא
and the land will be before you.
Dwell and travel about in it
and take possessions in it."

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.

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 תא
for a wife."

34.13 But the sons of Ya'akob
answered Shekem himself תא
and Hamor himself תא
his father,
with deceit.
And they spoke to him

who had defiled
Dinah *herself*, their sister. את

34.14 And they said to them,
"We are not able
to do this thing itself,
to give *our sister herself* את
to one who is uncircumcised,
because it is a disgrace among us.

34.15 Only in this
would we consent to you,
If you become like us,
having every male
among you circumcised.

34.16 Then we will give
our daughters themselves to you את
and *your daughters themselves* את
we will take to us.
And we will dwell with *you yourselves* את
and we will become one people.

34.17 But if you will not
listen attentively to us,
to be circumcised,
then we will take
our daughter herself את
and go."

34.18 And their words pleased Hamor
and Shekem, Hamor's son.

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.

34.20 And Hamor
and Shekem, his son,
came to the gate of their city,
and negotiated with
the men of their city saying,

34.21 "These men,
they are at peace
with *us ourselves*. את
And they dwell in the land
and trade with *us ourselves*. את
And behold!,
the land is big enough
for them to be among us.

We will take
their daughters themselves את
to us for wives,
and we will give
our daughters themselves את
to them.

34.22 However, they will only
agree to this with us,
to dwell with *us ourselves*, את
to become one people,
if every male among us
is circumcised
as they are circumcised.

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*." את

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.

34.25 And it was on the third day,
while 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 came confidently upon the city
and murdered all the males.

34.26 And they murdered
Hamor *himself* את
and Shekem *himself*, את
his son,
with the edge of the sword.
And they took *Dinah herself* את
from Shekem's house,
and went out.

34.27 The sons of Ya'akob
came upon the slain
and plundered the city
which had defiled their sister.

34.28 *Their flocks themselves*, את
and *their oxen themselves*, את
and *their asses themselves*, את
and *that itself* which was in the city את
and *that itself* which was in the field, את
they took.

34.29 And all their wealth *itself*, את
and *all their children themselves* את
and *their wives themselves* את
they took captive.
And they plundered
all that *itself* which was in the houses. את

34.30 But Ya'akob said
to Shim'on and Levi,
"You have troubled me *myself* את
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 will strike me,
and I will be destroyed,
I myself and my household."

31 But they said,
"Should he do to
our sister herself את

like a whore?"

Chapter 35

35.1 And The Elohim
said to Ya'akob,
"Get up!
Go up to Beth El
and dwell there!
And make an altar there
to El,
who was seen by you
in your fleeing
from the presence of Esau,
your brother."

35.2 And Ya'akob
said to his household
and to everyone with him,
"Put away
the foreign gods *themselves* את
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 to worship YAHWEH.

35.3 And we will get up
and we will go up to Beth El.
And I will make a slaughter site there
for The El
who answered me *myself* את
in the day of my distress,
and has been with me
on the path which I have traveled."

35.4 And they gave to Ya'akob
all the foreign gods *themselves* את
which were in their hands,
and the rings *themselves* את
which were in their ears.
And Ya'akob hid these *themselves* את
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.

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.
35.6 And Ya'akob came to Luz,
which is in the land of Kena'an,
that is Beth El,
he and all the people
who were with him.

35.7 And he built

a slaughter site there.
And he called the place
El Beth El,
because there The Elohim
was revealed to him
in his fleeing
from the face of his brother.

35.8 And Deborah,
Ribkah's nursemaid, died.
And she was buried
at lower Beth El
under the oak.
And its name was called
Allon Bakuth.

Deborah means bee.
Allon Bakuth means oak of weeping.

35.9 And The Elohim
was seen by Ya'akob
once again,
as he came from Paddan Aram.
And He blessed
he *himself*. את
35.10 And The Elohim said to him,
"Your name is Ya'akob.
Your name is no longer
to be called Ya'akob,
because now
Yisra'el will be your name."
And He called
his name *itself* את
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.

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.

35.12 And the land *itself* את
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*." את

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. 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.**

35.13 And The Elohim
ascended from beside him
at the place
where He had spoken
with he *himself*. את

35.14 And Ya'akob
stationed a standing column
at the place
where He had spoken
with he himself, נא
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.

35.15 And Ya'akob called
the name of the place
where The Elohim spoke
with he himself נא
Beth El.

35.16 And they set out from Beth 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.

35.17 And it happened
as she was in difficul labor
that the midwife said to her,
"Do not be afraid
because this one also
is a son for you."

35.18 And it happened
as her life was departing,
because she died,
that 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, of favor.

35.19 And Rachel died
and was buried
on the way to Ephrath,
that is Beth Lechem.

Beth Lechem means house of bread.

35.20 And Ya'akob
stationed a standing column
over her grave.
That is the standing column
of Rachel's grave until this day.

35.21 And Yisra'el journeyed
and spread his tent
beyond the tower of Migdal Eder.

Migdal Eder means tower of the flocks.
Note the change of name. 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.

35.22 And it happened
as Yisra'el dwelt in that land
that Re'uben went in
and laid carnally
with Bilhah herself, נא
his father's concubine.
And Yisra'el heard about it.

Now the sons of Ya'akob were twelve:

35.23 The sons of Le'ah

were Re'uben,
Ya'akob's first-born,
and Shim'on,
and Levi,
and Yahudah,
and Yissaskar,
and Zebulun;
35.24 the sons of Rachel
were Yoseph
and Binyamin;
35. 25 the sons of Bilhah,
Rachel's female slave:
were Dan
and Naphtali;
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
Yissakar 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 meansto trickle, as myrrh; fragrant dropping
Le'ah means weary
Gad means to crowd upon, attack; fortune (victory)
Asher means happy

35.27 And Ya'akob
came to Yitzhak, his father,
at Mamre,
or Kiriath Arba,
which is Hebron,
where Abraham
and Yitzhak had sojourned.

35.28 And the days of Yitzhak
were one hundred years
and eighty years.
35.29 And Yitzhak breathed his last
and died,
and was gathered to his people,
old and full of days.
And his sons,
Esau and Ya'akob,
buried he himself, נא

Chapter 36

36.1 And these are generations of Esau.
He is Edom.

36.2 Esau took
his wives themselves נא
from the daughters of Kena'an:
Adah herself, נא

the daughter of Elon the Hittite,
and Oholibamah herself, אֶת
the daughter of Anah,
the daughter of Tzib'on the Hivite;
36.3 and Basemath herself, אֶת
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

36.4 And Adah bore to Esau,
Eliphaz himself, אֶת
and Basemath bore
Re'u'el himself, אֶת

Elphaz means el of gold
Re'u'el means friend of El.

36.5 And Oholibamah bore
Ye'ush himself, אֶת
and Ya'lam himself, אֶת
and Korah himself, אֶת

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

36.6 And Esau took
his wives themselves, אֶת
and his sons themselves, אֶת
and his daughters themselves, אֶת
and all the lives of his household themselves, אֶת
and his livestock themselves, אֶת
and all his animals themselves, אֶת
and all his substance itself אֶת
which he had gotten
in the land of Kena'an,
and went to a country
away from the presence
of his brother, Ya'akob,
36.7 because their possessions
were too abundant
for them to dwell together,
and the land of their sojournings
could not support they themselves אֶת
because of their livestock.

36.8 And Esau dwelt in Mount Se'ir.
Esau is Edom.

36.9 And these are the generations of Esau,
the father of the Edomites in Mount Se'ir.

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.

36.11 And the sons of Eliphaz were
Teman,
Omar,
Tzepho,
and Gatam,
and Kenaz.

36.12 And Timna
was the concubine of Eliphaz,
Esau's son.
And she bore
Amalek himself אֶת
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

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 turned out, wasted

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, אֶת
and Ya'lam himself, אֶת
and Korah himself, אֶת

36.15 These were the chiefs
of the sons of Esau.
The sons of Eliphaz,
the first-born son of Esau:
Chief Teman,
Chief Omar,
Chief Tzepho,
Chief Kenaz,
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.

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'uw'el
in the land of Edom.
These were the sons of Basemath,
Esau's wife.

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 Oholibamah,
Esau's wife,
the daughter of Anah.

36.19 These were the sons of Esau,
who is Edom,
and these were their chiefs.

36.20 These were the sons
of Se'ir the Horite
who inhabited the land:
Lotan,
and Shobal,
and Tzib'on,
and Anah,
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.

Seir 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

36.22 And the sons of Lotan
were Hori and Hemam.
Lotan's sister was Timna.

Hori means cave-dweller
Hemam means raging

36.23 And these were the sons of Shobal:
Alvan,
and Manachath,
and Ebal,
Shepho,
and Onam.

Alvan means lofty
Manachath means rest; settle down
Ebal means to be bald, bare
Shepho means baldness
Onam means strong

36.24 And these were the sons of Tzib'on:
both Ayah and Anah.
This was the Anah
who found the hot springs themselves אַתָּה
in the wilderness
as he pastured the asses themselves אַתָּה

for his father, Tzib'on.

Ayah means screamer
Anah means an answer

36.25 And these were the children of Anah:
Dishon
and Oholibamah
the daughter of Anah.

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

36.27 These were the sons of Etzer:
Bilhan,
and Za'avan,
and Aqan.

Bilhan means timid
Za'avan means disquiet
Aqan means to twist, tortuous

36.28 These were the sons of Dishan:
Uts
and Aran.

Uts means consultation
Aran means to rasp, hiss, rattle

36.29 These were the chiefs of the Horites:
Chief Lotan,
Chief Shobal,
Chief Tzib'on,
Chief Anah,
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.

36.31 And these were the kings
who reigned in the land of Edom
before any king reigned
over the children of Yisra'el.

36.32 And Bela the son of Be'or
reigned in Edom,
and the name of his city was Dinhabah.

Bela means devouring, swallowing up
Beor means to kindle, consume
Dinhabah means gives judgment

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

36.34 And Yobab died,

and Chusham
of the land of the Temanites
reigned in his place.

Chusham means hasty, eager

36.35 And Husham died,
and Hadad son of Bedad,
who smote Midyan *itself* **תא**
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
Moab means from her father
Avit means ruin

36.36 And Hadad died,
and Samlah of Masrekah
reigned in his place.

Samlah means a dress, mantle
Masrekah means vineyard

36.37 And Samlah died,
and Sha'ul of Rehoboth-Nahar
reigned in his place.

Sha'ul means asked
Rehoboth means streets, wide spaces
Nahar means stream

36.38 And Sha'ul died,
and Ba'al-Hanan,
son of Akbor
reigned in his place.

Baal-Hanan means master of kindness
Akbor means mouse, nibbling

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

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,
36.41 Chief Oholibamah,
Chief Elah,
Chief Pinon,
36.42 Chief Kenaz,
Chief Teman,
Chief Mibtzar,
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

37.1 And Ya'akob dwelt in the land
of the sojournings of his father,
in the land of Kena'an.

37.2 And these are the generations of Ya'akob.
Yoseph, seventeen years old,
was tending the flock
with his brothers *themselves* **תא**
And the young man was with
the sons of Bilhah *themselves* **תא**
and the sons of Zilpah *themselves* **תא**
his father's wives.
And Yoseph brought
a bad report of them *itself* **תא**
to their father.

37.3 Now Yisra'el loved
Yoseph *himself* **תא**
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.

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 were not able
to speak peaceably to him.

37.5 And Yoseph dreamed a dream.
And he told it to his brothers.
And they hated *he himself* **תא**
even more.

37.6 And he said to them,
"Please listen to this dream
which I have dreamed.
37.7 Behold!
We were binding sheaves
in the middle of the field.
And behold!
My sheaf rose up
and also stood upright.

And behold!
 Your sheaves surrounded
 and bowed down to my sheaf."
 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 א
 even more
 because of his dreams
 and because of his words.

37.9 And he dreamed
 yet another dream.
 And he himself א
 related it to his brothers and said,
 "Behold!
 I have dreamed another dream.
 And behold!
 The sun and
 the moon
 and the eleven stars
 bowed down to me."

37.10 And he related it
 to his father
 and his brothers.

And his father rebuked him
 and 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?"

37.11 And his brothers envied him.
 But his father noted
 the saying itself. א

37.12 And his brothers
 went to tend
 the flock itself א
 of their father
 in Shekem.

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."

37.14 And he said to him,
 "Please go!
 See if it is well itself א
 with your brothers
 and well itself א
 with the flock,
 and bring back word to me."

And he sent him out of
 the Valley of Hebron.
 And he went to Shekem.
 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?"
 37.16 And he said,
 "I am searching for
my brothers themselves. א
 Please tell me
 where they are pasturing."
 37.17 And the man said,
 "They have journeyed from here,
 because I heard them say,
 'Let us go to Dothan.' "

And Yoseph went after his brothers
 and he found them at Dothan.

37.18 And they saw he himself א
 from a distance,
 even before he came near to them.
 And they conspired
 against he himself, א
 to kill him.

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.

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"

37.21 But Re'uben listened attentively
 and delivered him
 from their hands and said,
 "Do not strike him!"
 37.22 And Re'uben said to them,
 "Shed no blood!
 Throw he himself א
 into this pit
 which is in the wilderness,
 but do not lay a hand on him!",
 in order to deliver he himself א
 from their hands
 and return him to his father.

37.23 And it was as Yoseph
 came to his brothers,
 that they stripped Yoseph himself א
 of his tunic itself, א
 of his tunic itself א
 of many colors
 which was on him.

37.24 And they took him and threw
he himself א
 down into a pit.
 And the pit was empty.
 No water was in it.

36.25 And they sat down
to eat a meal.
And they lifted their eyes.
And they saw.
And behold!
A company of Yishma'elites,
coming from Gil'ad
with their camels,
bearing spices,
and balm,
and myrrh,
going down to Egypt.

37.26 And Yahudah said to his brothers,
"What profit is there
if we murder
our brother *himself* **את**
and conceal
his blood *itself*?" **את**
37.27 Come!
We will sell him
to the Yishma'elites.
But our hands
will not be against him
because he is our brother,
our flesh."
And his brothers
listened attentively.

37.28 And the Midyanite merchant men
were passing by.
And they pulled
Yoseph *himself* **את**
up out of the pit.
And they sold
Yoseph *himself* **את**
to the Yishma'elites
for twenty pieces of silver.

And they took
Yoseph *himself* **את**
to Egypt.

37.29 And Re'uben returned to the pit.
But behold!
Yoseph was not in the pit.
And he tore
his clothing *itself*. **את**
37.30 And he returned to his brothers and said,
"The young man is gone!
And I,
where am I to go?"

37.31 And they took
Yoseph's tunic *itself* **את**
and killed a kid of the goats.
And they dipped
the tunic *itself* **את**
in the blood.

37.32 And they brought
the tunic of many colors *itself* **את**
and brought it to their father and said,
"We have found this.
Please examine it.

Is *this itself* **את**
the tunic of your son or not?"
37.33 And he examined it and said,
"It is my son's tunic.
A harmful animal has devoured him.
Yoseph is torn,
torn to pieces."

37.34 And Ya'akob
tore his clothes,
and put sackcloth on his loins,
and mourned for his son
many days.

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*. **את**

37.36 And the Midyanites
sold *he himself* **את**
in Egypt
to Potiphar,
an officer of Pharaoh
and captain of the guard.

Chapter 38

38.1 And it was at that time
that Yahudah went down
from his brothers *themselves* **את**
and 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.

38.2 And Yahudah saw there
a daughter of a Kena'anite man.
And his name was Shua.
And he took her
and went in to her.

Shua means cry out, shout.

38.3 And she conceived
and bore a son.
And he called
his name *itself* Er. **את**

Er means watchful.

38.4 And she conceived again
and bore a son.
And she called
his name *itself* Onan. **את**

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.

38.5 And she conceived yet again
and bore a son.
And she called
his name *itself* Shelah. **תל**
And he was at Kezib
when she bore *he himself*. **תל**

Shelan means request, a petition.
Kezib means falsified.

38.6 And Yahudah took a wife
for Er, his first-born,
and her name was Tamar.

Tamar means to be erect, palm tree.

7 But Er,
Yahudah's first-born,
was bad
in the eyes of YAHWEH.
And YAHWEH killed him.

38.8 And Yahudah said to Onan,
"Go in to your brother's wife
and marry *she herself*. **תל**
And raise up seed
for your brother."

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.
But he destroyed it
on the ground,
failing to give seed
to his brother.

38.10 And he was worthless
in the eyes of YAHWEH.
And He also killed
he himself. **תל**

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 die
like his brothers did.

And Tamar went and dwelt
at her father's house.

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.

38.13 And it was reported to Tamar saying,

"Behold!
Your father-in-law
is going up to Timnah
to shear his sheep."

38.14 And she put off
her widow's garments,
and clothed herself with a veil.
And she covered herself
and sat at the entrance to Enayim
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.

38.15 And having seen her
Yahudah reckoned
she was a whore
because she had covered her face.

38.16 And he reached out to her
by the road and said to her,
"Please let me come in to you.",
because 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?"

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?"

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 went in to her.
And she conceived by him.

38.19 And she rose up
and went away.
And she removed her veil
from over her
and put on the garments
of her widowhood.

38.20 And Yahudah sent
the kid itself **תל**
by the hand of his friend,
the Adullamite,
to receive his pledge
from the woman's hand.
But he did not find her.

38.21 And he asked

the men *themselves* **נָא**
of that place saying,
"Where is the cult prostitute
who was by the road at Enayim?"
And they said,
"There was no cult prostitute
in this place."

38.22 And he returned to Yahudah and said,
"I cannot find her.
And also the men of the place said
there was no cult prostitute
in this place."

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."

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!"

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."

38.26 And Yahudah
examined them and said,
"She has been more just than I,
because I did not give her
to Shelah, my son."

And he never knew her carnally again.

38.27 And it was at the time
for her giving birth.
And behold!
Twins were in her womb.

38.28 And it happened
as she was giving birth
that one put out his hand.
And the midwife took
and tied upon his hand
a scarlet thread saying,
"This one came out first."

38.29 And it happened
as he drew back his hand that,
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.

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

39.1 And Yoseph was taken
down to Egypt.
And Potiphar,
an officer of Pharaoh,
captain of the guard,
an Egyptian,
bought him from the hands
of the Yishma'elites
who had brought him down there.

39.2 But YAHWEH was with
Yoseph *himself*. **נָא**
And he became a successful man.
And he was in the house
of his master,
the Egyptian.

39.3 And his master saw
that YAHWEH was with
he *himself*. **נָא**
And all that he did
YAHWEH was causing to prosper
in his hand. **Under his authority**

38.4 And Yoseph
found favor in his eyes.
And he became a servant
of he *himself*. **נָא**
And he appointed him
over his household.
And all that was his
he put under his authority.

39.5 And it was from the time
he *himself*. **נָא**
was appointed
over all that he had
in his household
that YAHWEH blessed
the household *itself*. **נָא**
of the Egyptian
for the sake of Yoseph.
And the blessing of YAHWEH
was upon all that he had
in the household
and in the field.
39.6 And he left all he had
in Yoseph's authority.

And he himself אנ
knew of nothing
except the food which he ate.

Now Yoseph was handsome
in form and appearance.

39.7 And it was after these things
that his master's wife
lifted up her eyes themselves אנ
toward Yoseph.
And she said,
"Lie with me!"

39.8 But he refused.
And he said
to the wife of his master,
"Behold!
My master,
he himself, אנ
does not know
what is in his household.
And everything he has
he has placed in my authority.

39.9 No one is greater
in this household than me.
And he has not withheld from me
anything except you yourself אנ
because you are his own wife. אנ
And why will I do
this great harm
and sin against The Elohim?"

This may not be the proper understanding of this verse. While it fits what we know of Yoseph, in Egyptian culture it may have been a reference to "the gods". We really don't know for sure. It's left as it is to give Yoseph the benefit of the doubt, given his favorable relation with YAHWEH.

39.10 And it was
as she spoke to Yoseph
day after day
that he did not
listen attentively to her,
about lying with her
of about being with her.

39.11 And it was at this time
he went into the house
to do his business.
And none of the men
from the men of the household
were there in the house.

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.

39.13 And it was in seeing

he had left his garment
in her hands
and had fled outside
39.14 that she called
to the men of her household
and 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.

15 And it was in hearing
that I lifted my voice and cried
that he left his garment beside me
and fled.
And he went outside."

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.
18 And it was
as I was lifting up my voice
and crying out
that he left his garment with me
and fled outside."

39.19 And it was
as his master heard
the words themselves אנ
which she spoke to him saying,
"Your servant did to me
according to these things."
that his anger was kindled.
39.20 And his master took
Yoseph, he himself אנ
and gave him to the prison house,
the place in which
the king's prisoners were bound.
And he was there
in the prison house.

39.21 But YAHWEH
was with Yoseph himself. אנ
And He extended kindness to him,
and He gave him favor
in the eyes of the captain
of the prison house.
39.22 And the captain
of the prison house
put the prison house
under the authority of Yoseph,
all the prisoners themselves אנ
that were in the prison house.

And everything being done there itself אנ
he himself did.

39.23 The captain of the prison house
did not look after
anything itself
that was under his authority, אנ
in which YAHWEH
was with he himself. אנ
And whatever he did,
YAHWEH caused to succeed.

Chapter 40

40.1 And it was after these things
that the cupbearer
to the king of Egypt
and the baker
offended against their master,
the king of Egypt.

40.2 And Pharaoh was enraged
against his two officers,
against the chief cupbearer
and against the chief baker.
40.3 And he put they themselves אנ
in custody
in the house
of the captain of the guard,
in the prison house
in which Yoseph was bound.

40.4 And the captain of the guard
appointed Yoseph himself אנ
to they themselves. אנ
And he attended to they themselves. אנ
And they were in custody many days.

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 Egypt
had bound in the prison house.

40.6 And Yoseph
came in to them in the morning
and saw they themselves. אנ
And behold!
They were upset.

40.7 And he asked
Pharaoh's officers themselves אנ
who were with he himself אנ
in custody
in his master's house saying,
"Why do you look so distressed today?"

40.8 And they said to him,
"We have dreamed a dream
but there is no one
to interpret it itself." אנ

And Yoseph said to them,
"Are not interpretations
from The Elohim?
Describe them to me, please!"

40.9 And the chief cupbearer
described his dream itself אנ
to Yoseph.

And he said to him,
"In my dream, behold!
A vine was in front of me.

40.10 And in the vine
were three tendrils.
And as it was budding
it raised up blossoms
and ripened clusters of grapes.

40.11 And Pharaoh's cup
was in my hand.
And I took the grapes themselves אנ
and squeezed they themselves אנ
into Pharaoh's cup.
And I put the cup itself אנ
in the hand of Pharaoh."

40.12 And Yoseph said to him,
"This is the interpretation of it.
The three tendrils
are three days.
40.13 In three more days
Pharaoh will lift up
your head itself אנ
and 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.

40.14 Be sure to remember me,
you yourself, אנ
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,
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 אנ
in a prison."

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.
40.17 And in the uppermost basket
was all manner of edible food
for Pharaoh.
But the birds ate
they themselves אנ
from the basket on my head."

40.18 And Yoseph answered and said,
 "This is the interpretation.
 The three baskets are three days.
 40.19 In three more days
 Pharaoh will lift up your head itself את
 off of you.
 And he will hang you yourself את
 on a tree.
 And the birds will consume
your flesh itself את
 from upon you."

40.20 And on the third day
 it was the birthday
of Pharaoh himself. את
 And he made a banquet
 for all his servants.
 And he lifted up
the head itself את
 of the chief cupbearer
 and the head itself את
 of the chief baker
 in the midst of his servants.

40.21 And he restored
the chief cupbearer himself את
 as his cupbearer
 to place the cup
 in Pharaoh's hand.

40.22 But the chief baker himself את
 he hung.
 just as Yoseph
 had interpreted to them.

40.23 But the chief cupbearer
 did not remember Yoseph himself, את
 but forgot him.

Chapter 41

41.1 And it was at the end
 of two full years.
 And Pharaoh was dreaming.
 And behold!
 He was standing by The Nile.
 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.

41.3 And behold!
 Another seven cows
 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.

41.4 And the distressed
 and thin fleshed cows
 ate up the seven beautiful looking
and fat cows themselves. את
 Then Pharaoh woke up.

41.5 And he slept.
 And he dreamed a second time.
 And behold!
 Seven ears of grain
 coming up on one stalk,
 full and good.
 41.6 And behold!
 Seven thin ears of grain.
 And a scorching east wind,
 sprung up behind them.
 41.7 And the thin ears of grain devoured
the seven full and good
ears of grain themselves. את
 Then Pharaoh woke up.
 And behold!
 It was a dream.

41.8 And it was at dawn.
 And his vital essence was agitated.
 And he sent and called for
all the magicians of Egypt themselves את
 and all its wise men themselves. את
 And Pharaoh described to them
his dream itself. את
 But none was interpreting
they themselves את
 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.

41.9 Then the chief cupbearer
 spoke to Pharaoh himself את
 saying,
 "I myself am reminded
of my offenses themselves את
 this day.
 41.10 Pharaoh was enraged
 against his servants.
 And he put me myself את
 in custody in the house
 of the captain of the guard,
I myself את
 and the chief baker himself. את

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.

41.12 And there was
 with us ourselves את
 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, את
 each according to his dream
 he interpreted.
 41.13 And it happened

in the manner he interpreted to us.
Thys my position was restored
to me *myself*. אני
and he *himself* אני
was hung."

41.14 Then Pharaoh sent
and called Yoseph *himself*. אני
And they brought him hastily
out of the dungeon.
And he shaved
and he changed his garments,
and he came to Pharaoh.

41.15 And Pharaoh said to Yoseph,
"I have dreamed a dream.
But *it itself* אני
is not being interpreted.
And I have heard it said about you
that you listen carefully to a dream
to interpret *it itself*." אני

41.16 And Yoseph
responded to Pharaoh saying,
"Not at all!
The Elohim will respond
with well-being *itself* אני
to Pharaoh."

41.17 And Pharaoh said to Yoseph,
"In my dread, behold!
I stood on the bank of The Nile.

41.18 And behold!
Seven cows
were coming up from the river,
fat of flesh and beautiful looking.
And they grazed among the reeds.

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 Egypt.

41.20 And the lean
and awful looking cows consumed
the first seven
fat fleshed cows *themselves*. אני

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.

41.22 And I saw in my dream.
And behold!
Seven ears of grain
were coming up on one stalk,
fulle and good.
41.23 And behold!

Seven ears of grain,
withered, thin,
scorched by an east wind
were sprouting after them.
41.24 And the thin ears of grain devoured
the seven good ears of grain *themselves*. אני

And I described this to the magicians
but they could not explain it to me."

41.25 And Yoseph said to Pharaoh,
"The dream of Pharaoh is one.
That *itself* which The Elohim
is going to do אני
He has shown to Pharaoh.

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.

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.

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*. אני

41.29 Behold!
seven years
of exceeding abundance
are coming
in all the land of Egypt.

41.30 And there will arise
seven years of famine
after them.
And all the abundance
will be forgotten
in the and of Egypt.
And the famine will destroy
the land *itself*. אני

41.31 And the abundance
will not be seen in the land
because of the presence
of the famine,
that coming afterward,
because it will be
exceedingly severe.

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.

41.33 And now let Pharaoh
look for a man
of understanding and wisdom
and place him
over the land of Egypt.

41.34 Let Pharaoh do it.
And let him appoint overseers
over the land,
and tax the fifth part
of the land of Egypt *itself* תא
in the seven abundant years.

41.35 And collect
all the food *itself* תא
of these good years
that are coming.
And store up grain
under the authority of Pharaoh
and guard the food in the cities.

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 Egypt.
And the land
will not be destroyed by famine."

41.37 And the word was good
in the eyes of Pharaoh
and in the eyes of all his servants.

41.38 And Pharaoh said to his servants,
"Can we find a man like this,
a man who has
the vital essence
of The Elohim in him?"

41.39 And Pharaoh said to Yoseph,
"Since The Elohim
has revealed to you *yourself* תא
all this *itself*, תא
no one is as understanding
and wise as you.

41.40 You *yourself* תא
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."

41.41 And Pharaoh said to Yoseph,
"Behold!
I have placed you *yourself* תא
over all the land of Egypt."

41.42 And Pharaoh took off
his signet-ring *itself* תא

from his hand
and placed it *itself* תא
upon Yoseph's hand.
And he arrayed he *himself* תא
in garments of fine linen.
And he put the gold chain
upon his neck.

41.43 And he caused he *himself* תא
to ride in the second chariot
which was his.
And they cried out before him,
"Kneel!"

And he set he *himself* תא
over all the land of Egypt.

41.44 And Pharaoh said to Yoseph,
"I myself am Pharaoh.
But without you
no man will lift
his hand *itself* תא
or his foot *itself* תא
in all the land of Egypt."

41.45 And Pharaoh
called Yoseph's name
Zaphnath-Pa'neah.

And he gave to him
Asenath *herself*, תא
daughter of Poti Pherah
priest of On,
for a wife.

And Yoseph went out
over all the land of Egypt.

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.

41.46 Now Yoseph was thirty years old
as he stood
in the presence of Pharaoh,
king of Egypt.

And Yoseph went out
from the face of Pharaoh.
And he passed over,
into all the land of Egypt.

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" Egypt as he prepared to deliver the country from
disaster. It is he a type of The Messiah, and
foreshadows Yisra'el's deliverance some 400 years
later.

41.47 And the land
produced abundantly
in the seven years of fullness,

by handfuls.

41.48 And he collected
all the food *itself* **תא**
of the seven years
which was in the land of Egypt.
And put the food in the cities.
The food of the field
which surrounded each city
he put into its midst.

41.49 And Yoseph gathered grain
like the sand of the sea,
exceedingly abundant,
until he stopped recording
because it was without number.

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.

41.51 And Yoseph
called the name *itself* **תא**
of the first-born, Menashe,
because The Elohim
has made me forget
all my trouble *itself* **תא**
and all my father's household *itself*. **תא**
Menashe means causing to forget.

41.52 And the name *itself* **תא**
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.

41.53 And the seven years
were completed
for the abundance
which was in the land of Egypt.

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 Egypt
there was food.

41.55 And all the land of Egypt
was hungry.
And the people
cried to Pharaoh for food.
And Pharaoh said
to all the Egyptians,
"Go to Yoseph!
What he says to you, do!"

41.56 And the famine
was over the face
of the whole land.

And Yoseph opened
all that was in them **storehouses**
and sold grain to the Egyptians.
And the famine seized
upon the land of Egypt.

41.57 And all the lands
came into Egypt
to buy grain,
to Yoseph,
because the famine was severe
in all the lands.

Chapter 42

42.1 And Ya'akob saw
that there was grain in Egypt.
And Ya'akob said to his sons,
"Why are you looking at each other?"
42.2 And he said,
"Behold!
I have heard
that there is grain in Egypt.
Go down there
and buy grain for us from there,
and we will live and not die."

42.3 And Yoseph's ten brothers
went down to buy grain
in Egypt.

42.4 But Binyamin *himself*, **תא**
Yoseph's brother,
Ya'akob did not send
with his brothers *themselves* **תא**,
because he said,
"Perhaps he will encounter harm."

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.

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 bowed down before him
with their faces to the ground.

42.7 And Yoseph saw
his brothers *themselves*. **תא**
And recognized them
and looked intently at them.
But he spoke
to *they themselves* harshly. **תא**
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
to buy grain for food."

42.8 And Yoseph recognized
his brothers *themselves*, את
but they did not recognize him.

42.9 And Yoseph remembered
the dreams *themselves* את
that he had dreamed about them.
And he said to them,
"You are spies!
You have come to see
the nakedness of the land *itself*!" את

42.10 And they said to him,
"No, my master!
But your servants have come
to buy grain for food.
42.11 We are all one man's sons.
We are honest men.
Your servants are not spies."

42.12 But he said to them,
"No!
Surely you have come
to see the nakedness of the land."

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* את
this very day.
And the other one,
he does not exist."

42.14 But Yoseph said to them,
"It is as I spoke to you saying,
'You *yourselves* את
are spies!'

15 By this you will be tested.
As Pharaoh lives,
you will not go out from this place
unless your youngest brother
comes here.

16 Send one among you
and bring your brother *himself*! את
And you *yourselves* את
will be bound
and your words will be tested,
the truth of you *yourselves*. את
And if not,
as Pharaoh lives,
surely you are spies!"

42.17 And he gathered
they *themselves* את
in custody for three days.

42.18 And Yoseph said to them
the third day,
"Do this and live!
I revere The Elohim *Himself*. את

42.19 If you *yourselves* את
are honest
one of your brothers
will be bound
in your prison house,
but you *yourselves*, go! את
Go with grain for the famine
to your households.

42.20 And your youngest brother *himself* את
you are to bring to me.
And your words
will be trusted,
and you will not die!"
And they did so.

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 seeking favor from us.
But we would not listen.
Therefore this distress *itself* את
has come to us."

42.22 And Re'uben responded
to they *themselves* saying, את
"Did I not speak to you saying,
'Do not sin against the young man!'"?
But you would not listen.
And behold!
Even his blood
has been required."

42.23 And they did not know
that Yoseph was understanding
because a mediator
was between them.

42.24 And he turned around
from before them and wept.
And he returned to them
and spoke to them.
And they took
from they *themselves* את
Shim'on *himself*. את
And they bound he *himself* את
before their eyes.

42.25 And Yoseph ordered them.
And they filled
their sacks *themselves* את
with grain.
And they returned
each man's silver to his bag,
and gave to them
food for the journey.
Even thus it was done to them.

42.26 And they lifted
the grain *itself* את
onto their asses
and went out from there.

42.27 And one of them opened
his bag *itself* את
to give fodder to his ass
at the lodging place.
And he saw *his silver itself*. את
And behold!
It was in the mouth of his bag.

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* את
that The Elohim
has done to us?"

42.29 And they came to Ya'akob,
their father,
to the land of Kena'an,
and explained to him
everything itself that happened את
to they themselves, את
saying,
42.30 "The man,
the master of the land,
spoke harshly to us *ourselves*. את
And *he himself* את
took us as spies
of the land *itself*. את

42.31 But we said to him,
'We are honest.
We are not spies.
42.32 We are twelve brothers,
sons of our father.
One is no more,
and the youngest
is this day
with *our father himself* את
in the land of Kena'an.'

42.33 And the man,
the master of the land,
said to us,
'By *this itself* את
I will know if *you yourselves* את
are honest.
One of your brothers
will remain with *me myself*. את
And you will take food
for the famine for your households,
and go!
42.34 And you will bring
your youngest brother himself את
to me.
And I will know

that *you yourselves* את
are not spies,
but *you yourselves* את
are honest men.
I give to you
your brother himself, את
and you will trade
in the land *itself*.' " את

42.35 And it happened
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. את
And they were afraid.

42.36 And Ya'akob, their father,
said to them,
"I *myself* את
you have bereaved!
Yoseph does not exist.
And Shim'on does not exist.
And Binyamin *himself* את
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.

42.37 And Re'uben
spoke to his father saying,
"Kill my two sons *themselves* את
if I do not bring him to you.
Place *he himself* את
in my authority
and I will return him to you."

42.38 But he said,
"My son will not
go down with you,
because his brother is dead,
and he alone remains.
If any harm happens to him
along the way as you are going
then you would bring down
my grey hairs themselves את
with grief to the grave."

Chapter 43

43.1 Now the famine
was severe in the land
43.2 And it happened,
that they finished eating
the grain itself את
which they had brought from Egypt.
And their father said to them,
"Return to buy grain for us
buy us a little food."

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*.' אַתָּ

43.4 If you are sending
our brother *himself* אַתָּ
with us *ourselves*, אַתָּ
we will go down
and buy grain for you
for food.

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*.' " אַתָּ

43.6 And Yisra'el said,
"Why did you do harm to me
by declaring to the man
that you had another brother?"

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*?' " אַתָּ

43.8 And Yahudah said
to Yisra'el, his father,
"Send the young man
with me *myself*, אַתָּ
and we will get up and go.
And we will live and not die,
even we ourselves
and you *yourself* אַתָּ
and our families.

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.

43.10 Indeed if we had not delayed
by now would have been back twice."

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.

43.12 And take double silver
in your hand
and the silver *itself* אַתָּ
that was brought back
in the mouth of your sacks.
Carry it back in your hand.
Perhaps it was an error.

43.13 And take your brother *himself* אַתָּ
and get up!
Return to the man!
43.14 And The Mightiest El
grant you compassion
before the man
that he may send away with you
your other brother *himself* אַתָּ
and Binyamin *himself*. אַתָּ
And I myself,
if I am bereaved,
I am bereaved!"

43.15 And the men took
this offering *itself*. אַתָּ
And they took double silver
in their hand,
and Binyamin *himself*. אַתָּ
And they rose up
and went down to Egypt.
And they stood before Yoseph.

43.16 And Yoseph saw
Binyamin *himself* אַתָּ
with them *themselves*. אַתָּ
And he said to him
who was over his household,
"Bring the men *themselves* אַתָּ
to the house.
And slaughter abundantly
and prepare it
because I *myself* אַתָּ
will eat with the men at noon."

43.17 And the man did
as Yoseph said.
And the man brought
the men *themselves* אַתָּ
into Yoseph's house.

43.18 But 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 roll over on us
and fall on us
and take us *ourselves* אַתָּ
as slaves,
and our asses *themselves*." אַתָּ

43.19 And they approached the man
who was over
the household of Yoseph.

And that spoke with him
at the entrance of the house.
43.20 And they said,
"My master,
we indeed came down
at the first
to buy grain for food.

43.21 And it happened
as we came to the lodging place
that 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.

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."

43.23 And he said,
"Peace 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**

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.

43.25 And they prepared
the offering itself **תא**
for Yoseph's coming at noon
because they heard
that they were to eat food there.

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.

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?"

43.28 And they said,
"Your servant our father
is in good health,
he is still alive."
And they bowed down
and prostrated themselves

43.29 And he raised his eyes
and 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."

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.

43.31 And he washed his face
and came out.
And restrained himself and said,
"Set out food."

43.32 And they set for him
a separate place,
and for them a separate place
and the Egyptians
who ate with he himself **תא**
a separate place
because the Egyptians
are not able to eat food
with the Hebrews themselves, **תא**
because that is detestable
to the Egyptians.

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.

43.34 And he had portions taken
from before he himself **תא**
for them.
And Binyamin's portions
were greater than all theirs,
five times as much.
And they drank
and became drunk with him.

Chapter 44

44.1 And he ordered
 he who was over
 his house *himself* אנ
 saying,
 "Fill the men's sacks themselves אנ
 with food,
 as much as they can carry.
 And put each man's silver
 in the mouth of his sack.

44.2 And put my cup itself, אנ
 the silver cup,
 in the mouth of the sack
 of the youngest,
 and his silver itself אנ
 with the grain."

And he did according to
 the word of Yoseph
 that he had spoken.

44.3 The morning was light.
 And the men were sent away,
 they and their asses.

44.4 They went out of
 the city *itself*. אנ
 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?

44.5 Is it not this
 from which my master drinks?
 And he indeed
 tells the future wit it.
 You have done harm
 by what you have done.' "

44.6 And he overtook them
 and spoke to them
these very words themselves. אנ

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.

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?

44.9 Whomever of your servants
 with which it itself is found אנ
 will die.

And we will also become
 slaves for your master."

44.10 And he said,
 "Indeed now,
 according to your words
 so will it be!
 He with whom it is found,
he himself אנ
 will be my slave.
 But you yourselves אנ
 will be innocent."

44.11 And they hurried
 and lowered
each man's sack itself אנ
 to the ground,
 And each man opened his sack.
 44.12 And he searched.
 He began at the eldest
 and ended at the youngest.
 And the cup was found
 in Binyamin's sack.

44.13 And they tore their garments.
 And each man loaded his ass
 and they returned to the city.

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.

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?"

44.16 And Yahudah said,
 "What shall we say to my master?
 What shall we speak
 and how do we be justified?
 The Elohim has uncovered
the perversity itself אנ
 your servants.
 Behold!
 We are slaves for my master,
 both us and also he
 in whose hand the cup was found."

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, אנ
 go up in peace to your father."

44.18 And Yahudah
 came near to him and 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.

44.19 My master asked
his servants themselves תא
saying,

'Do you have a father
or a brother?'

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.'

44.21 And you said to your servants,
'Bring him down to me,
and let me set my eyes upon him.'

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.'

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.'

44.24 And it was
that we went up
to your servant, my father.
And we told him
the words of my master themselves. תא

44.25 And our father said,
'Go back!
Buy grain for us
for a little food.'

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

44.27 And your servant, my father,
said to us,
'You know that my wife
bore me two.

44.28 And the one went out
from me myself. תא

And I said,
"Surely he is torn,
torn to pieces!"
And I have not seen him since.

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 the grave.'

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,

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 the grave.

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 sin
against my father
every day.'

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,
44.34 because how do 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

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 תא
as Yoseph made himself known
to his brothers.

45.2 And he himself wept aloud. תא
And the Egyptians heard.
And the house of Pharaoh heard.

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 תא

because they trembled before him.

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, אֲנִי
into Egypt.

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.

45.5 And now,
do not be grieved
and do not be angry with yourselves
because you sold me myself here, אֲנִי
because The Elohim
has sent me before you
to preserve life,
45.6 because these two years
the famine has been in the land,
but there are still five years
in which there will be
no plowing and harvesting.

45.7 And The Elohim
sent me before you
to preserve a remnant for you
on the earth,
and is causing you to live
through a great deliverance

45.8 And now,
it was not you
that sent me myself here, אֲנִי
but The Elohim.
And He has appointed me
as father to Pharaoh,
and sovereign of all his house.
And He has made me ruler
in all the land of Egypt.

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 Egypt.
Come down to me!
Do not stand still!

45.10 And you will dwell
in the land of Goshen.

Goshen means drawing near.

And you will be near to me,
you yourself אֲנִי
and your children,
your children's children,

your flocks,
and your herds,
and all that is yours.

45.11 And there I will sustain
you yourself אֲנִי
because there are still
five years of famine,
lest your inheritance is taken
from you yourself, אֲנִי
even your household,
and all that is yours."

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.

45.13 And you are to explain
to my father
all my honor itself אֲנִי
in Egypt,
and everything itself אֲנִי
which you have seen.
And you are to hurry
and bring down here
my father himself! אֲנִי

45.14 And he fell upon the neck
of Binyamin, his brother,
and he wept.
And Binyamin wept
upon his neck.

45.15 And he kissed all his brothers
and wept over them.
And afterwards
his brothers talked
with he himself. אֲנִי

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.

45.17 And Pharaoh said to Yoseph,
"Say to your brothers,
'Do this!

Load your animals themselves אֲנִי
and go to the land of Kena'an.

45.18 And get your father himself אֲנִי
and your households themselves אֲנִי
and come to me!

And I will give to you
the goodness itself אֲנִי
of the land of Egypt.
And you will eat
the best itself אֲנִי
of the land.

45.19 Now you yourself אֲנִי

have been commanded.
Do this!
Take for yourselves wagons
from the land of Egypt
for your little ones
and for your wives.
And bring your father *himself* א
and come.

45.20 And do not let your eyes
be concerned about your goods
because the goodness
of all the land of Egypt
is yours.’”

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.

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.

45.23 And to his father
he sent these:
ten male asses
loaded with the goodness of Egypt,
and ten she-asses
loaded with grain and bread,
and food for his father
for the journey.

45.24 So he sent away
his brothers *themselves*, א
and they departed.
And he said to them,
“Do not be agitated along the way.”

45.25 And they went up from Egypt
and came to the land of Kena’an
to Ya’akob, their father.

45.26 And they told him, saying,
“Yoseph is still alive,
and he is governor
over all the land of Mitsrayim.”

And Ya’akob’s heart fainted,
because he did not believe them.

45.27 But they told him
all the words of Yoseph *himself* א
which he had spoken to them.
And he saw the wagons *themselves* א
which Yoseph had sent
to carry *he himself*. א
And the vital essence
of Ya’akob, their father,
remained alive

45.28 And Yisra’el said,
“Enough!
Yoseph, my son,
is still alive.
I will go and see him
before I die.”

Chapter 46

46.1 And Yisra’el set out
with all that he had.
And he went to Be’ersheba,
and offered sacrifices
to The Elohim
of his father, Yitzhak.

46.2 And Elohim
spoke to Yisra’el
in the visions of the night.
And He said,
“Ya’akob,
Ya’akob!”

And he said,
“I am here.”
46.3 And He said,
“I am The El,
The Elohim of your father.
Do not be afraid
of going down to Egypt
because I will establish you
as a great nation there.

46.4 I Myself
am going down with you
to Egypt.
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.

46.5 And Ya’akob rose up
from Be’ersheba.
And the sons of Yisra’el
carried Ya’akob *himself*, א
their father,
and their little ones *themselves*, א
and their wives *themselves*, א
in the wagons
which Pharaoh had sent
to carry *he himself*. א

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.

46.6 And they took
their livestock *itself* א
and their goods *themselves* א
that they had acquired
in the land of Kena’an,
and they went to Egypt,
Ya’akob
and all his seed
with *he himself*. א

46.7 His sons
and his sons' sons,
with he *himself* תא
his daughters
and his sons' daughters,
and all his seed he brought
with he *himself* תא
to Egypt.

46.8 And these were the names
of the of children of Yisra'el,
Ya'akob and his sons,
who came to Egypt:
Re'uben, Ya'akob's first-born.

Most of these names have already been given, along
with their meanings. Those meanings will not be
repeated here.

46.9 And the sons of Re'uben:
Hanoch,
and Pallu,
and Hetzron,
and Carmi.

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.

46.11 And the sons of Levi:
Gershon,
Kohat,
and Merari.

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.

46.13 And the sons of Yissakar:
Tola,
and Phuvah,
and Yob,
and Shimron.

46.14 And the sons of Zebulun:
Sered,
and Elon,
and Yahl'el.

46.15 These were the sons of Le'ah,
whom she bore to Ya'akob
in Paddan Aram,
and *Dinah herself* תא

his daughter.
All the lives,
his sons and his daughters,
were thirty-three.

46.16 And the sons of Gad:
Tziphion
and Haggi,
Shuni
and Etzbon,
Eri
and Arodi,
and Areli.

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.

46.18 These were the sons of Zilpah,
whom Laban gave to Le'ah,
his daughter.
And these *themselves* תא
she bore to Ya'akob,
sixteen lives.

46.19 The sons of Rachel,
Ya'akob's wife:
Yoseph
and Binyamin.

46.20 And to Yoseph,
in the land of Egypt,
were born,
born to him by Asenath,
daughter of Poti Phera
priest of On,
Menashe himself תא
and *Ephraim himself* תא

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.

46.22 These were the sons of Rachel
who were born to Ya'akob.
All the lives were fourteen.

46.23 And the son of Dan:
Hushim.

46.24 And the sons of Naftali:
Yahtze'el,
and Guni,
and Yetzer,
and Shillem.

46.25 These were the sons of Bilhah,
whom Laban gave
to Rachel, his daughter.
And she bore
these themselves תא
to Ya'akob:
All the lives were seven.

46.26 All the lives
who went with Ya'akob to Egypt,
coming out from his loins,
separate from the wives
of Ya'akob's sons,
all the lives were sixty-six.

46.27 And the sons of Yoseph
who were born to him in Egypt
were two lives.
All the lives
of the household of Ya'akob
who went to Egypt
were seventy.

46.28 And Yahudah himself תא
he sent before him to Yoseph,
to direct his presence to Goshen.
And they went to the land of Goshen.

46.29 And Yoseph prepared his chariot
and went up to meet Yisra'el,
his father.

And he appeared before him.
And he fell on his neck
and wept on his neck
a long time.

46.30 And Yisra'el said to Yoseph,
"Now I will die
having seen your face itself, תא
since you are still alive."

46.31 And Yoseph said to his brothers
and to his father's household,
"I will go up
and explain 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.

46.32 And the men are shepherds,
because the men have been
keepers of livestock.

And they have brought
their flocks and their herds,
and all that is theirs.'

46.33 And it will be,
when Pharaoh calls you and says,
'What is your occupation?'

46.34 that you will 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 Egyptians."

Chapter 47

47.1 Then Yoseph went
and 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."

47.2 And from the circle of his brothers
he took five men.

And he placed them
before the face of Pharaoh.

47.3 And Pharaoh said to his brother,
"What is your occupation?"
And they said to Pharaoh,
"Your servants are shepherds of flocks,
both we and our fathers."

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."

47.5 And Pharaoh spoke to Yoseph saying,
"Your father and your brothers
have come to you.

47.6 The land of Egypt 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.
Then make them chief rulers
over my livestock."

47.7 And Yoseph brought in
Ya'akob himself, תא
his father,
and placed him before Pharaoh.
And Ya'akob blessed
Pharaoh himself. תא

47.8 And Pharaoh said to Ya'akob,

"How old are you?"

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."

47.10 And Ya'akob
blessed Pharaoh himself. תא
And he went out
from before of Pharaoh.

47.11 So Yoseph settled
his father himself תא
and his brothers themselves תא
and gave them a possession
in the land of Egypt,
in the best of the land,
in the land of Ra'meses,
as Pharaoh had commanded.
Ra'meses means child of the sun.

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.

47.13 And no food existed
in all the land
because the famine
was very severe.
And the land of Egypt
and all the land of Kena'an
were weakened
by the face of the famine.

47.14 And Yoseph gathered up
all the silver itself תא
that was found
in the land of Egypt
and in the land of Kena'an
for the grain which they bought.
And Yoseph brought
the silver itself תא
into Pharaoh's house.

47.15 And the silver was exhausted
in the land of Egypt
and in the land of Kena'an.
And all the Egyptians
came to Yoseph saying,
"Give us food!"
And, "Why should we die
in front of you
because the silver is gone?"

47.16 And Yoseph said,

"Give me your livestock
and I give you *food*
for your livestock
if the silver is gone."

47.17 And they brought
their livestock itself תא
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.

47.18 And the year ended.
And they came to him
in the next year
and said to him,
"We do 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.

47.19 Why should we die
before your eyes,
both we and our soil?
Buy us ourselves תא
and our soil itself תא
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."

47.20 And Yoseph bought
all the soil of Egypt itself תא
for Pharaoh
because the Egyptians sold
every man his field
because the famine
was severe upon them.
And the land became Pharaoh's.

47.21 And the people themselves תא
he transferred,
they themselves, תא
to the cities,
from one end
of the borders of Egypt
even to the other end of it.

47.22 Only the soil of the priests
did he not buy,
because the priests
had a portion
given by Pharaoh himself. תא
And they ate their portion itself תא

which Pharaoh gave them.
Therefore they did not sell
their soil *itself*. אנ

47.23 And Yoseph said to the people,
"Behold!

I have bought you *yourselves* אנ
and your soil *itself* אנ

today for Pharaoh.

Behold!

Here is seed for you.

And you are to sow

the soil *itself*. אנ

47.24 And it will be
that from the product
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."

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."

47.26 And Yoseph
established it *itself* אנ
as a custom to this day
over the land of Egypt
that to Pharaoh belongs one fifth.
Only the soil of the priests alone
was not to be Pharaoh's.

47.27 And Yisra'el dwelt
in the land of Egypt,
in the region of Goshen.
And they had possessions in it.
And they were fruitful
and increased exceedingly.

47.28 And Ya'akob lived
in the land of Egypt
seventeen years.
And the days of Ya'akob's living
was seven years
and one hundred and forty years.

47.29 And the time for Yisra'el to die
drew near.

And he called his son, Yoseph,
and 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 Egypt.

47.30 And I will lie with my fathers,
and you will carry me
out of Egypt
and bury me in their burial place."

And he said,
"I will do as you have said."

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

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*, אנ

Menashe *himself* אנ

and Ephraim *himself*. אנ

48.2 And Ya'akob was told,

"See,

your son Yoseph has come to you."

And Yisra'el strengthened himself
and sat upon the bed.

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*. אנ

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* אנ

to your seed after you

for an everlasting possession.'

48.5 And now, your two sons,
who were born to you
in the land of Egypt
before I came to you in Egypt,
they, like Re'uben and Shim'on,
will be mine.

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.

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.

48.8 And Yisra'el saw
Yoseph's sons *themselves*. תא
And he said,
"Who are these?"
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."

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 embraced them.

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."

48.12 And Yoseph brought
they themselves תא
from between his knees.
And he bowed down
with his face to the ground.

13 And Yoseph took
the two of them *themselves*, תא
Ephraim himself תא
in his right hand
toward Yisra'el's left hand,
and *Menashe himself* תא
in his left hand
toward Yisra'el's right hand.
And he brought them close to him.

48.14 And Yisra'el
put forth his right hand *itself* תא
and 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
eventhough Menashe was the firstborn.

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,
48.16 The YAH-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 things 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 messenger.

48.17 But Yoseph saw that his father
placed his right hand
upon the head of Ephraim.
Ant it was hurtful in his sight.
And he took hold
of his father's hand
to turn *it itself* תא
away from the head of Ephraim
toward the head of Menashe.

48.18 And Yoseph said to his father,
"Not so, my father,
because this is the first-born.
Place your right hand
upon his head."

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."

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* תא
before Menashe.

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* תא
to the land of your fathers.

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

49.1 And Ya'akob called for his sons.

And he said,

“Gather together,

and I will reveal to you

what you will encounter *itself*, תא

you yourselves, תא

at the end of the days.

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.

49. 3 Re'uben, you yourself תא

are my firstborn,

my vigor and the first

of my generative power;

superior in loftiness

and superior in fierceness.

49.4 Uncontrollable like water,

you will not be superior

because you went up

on your father's bed.

Then you defiled it.

My bed he went up on!

49.5 Shim'on and Levi are brothers,

Their swords are instruments of violence.

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.

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.

49.8 Yahudah, you yourself תא

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.

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?

49.10 The rod will not be
turned aside from Yahudah,
nor a lawgiver *turned aside*
from between his feet,
until Shiloh comes,
and the people
are 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.

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.

49.12 His eyes are darker than wine,

and his teeth whiter than milk.

Yisra'el is the choicest vine of YAHWEH's vineyard.

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.

49.14 Yissakar is a strong boned ass

lying down between two burdens.

49.15 And he looked for quiet

because even the land *itself* תא

was good,

because it was agreeable.

And he bent his shoulder to carry

and became a slave to tribute.

49.16 Dan will judge his people

as one of the tribes of Yisra'el.

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.

49.18 I have waited

for your deliverance,

YAHWEH!

49.19 Gad, a band will attack him,

but he will attack its heel.

49.20 Asher, rich is his food,
and he will give delicacies to the king.
49.21 Naftali, a doe
sending the gift
of beautiful sayings.

49.22 A fruitful son is Yoseph,
a fruitful son to the eye.
His daughters march upon the wall.
49.23 But the masters of arrows
were bitter,
shot at him,
and harrassed him.

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'akov.
From there
The Rock of Yisra'el
is shepherding,
49.25 from The Mighty One
of your father.
And The Mightiest One Himself את
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.

49.26 The blessings of your father
have prevailed over
the blessings of those conceiving me
unto the utmost boundary
of the everlasting hills.
They will be for the head of Yoseph,
even the top of the head of
one separate from his brothers.

49.27 Binyamin, a wolf tearing to pieces.
In the morning he consumes the prey
and at evening he divides the spoil.

49.28 All these are tribes of Yisra'el.
Twelve.
And this is what their father
said to them.
And he blessed they themselves, את
each according to his blessing.
He blessed they themselves. את

49.29 And he directed
they themselves. את
And he said to them,
"I am being gathered to my people.
Bury me myself את
among my forefathers
in the cave that is in the field
of Ephron the Hittite,
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, את
from Ephron, the Hittite, himself, את
as a possession,
a grave.

49.31 There they buried
Abraham himself, את
and Sarah herself, את
his wife.
There they buried
Yitzhak himself, את
and Ribkah herself,
his wife.
And there I buried
Le'ah herself. את
49.32 The field purchased,
and the cave which is in it,
from the sons of Heth themselves." את

49.33 And Ya'akov finished directing
his sons themselves. את
And he gathered his feet
into the bed
and breathed his last.
And he was gathered to his people.

Chapter 50

50.1 And Yoseph
fell on his father's face,
and wept over him,
and kissed him.

50.2 And Yoseph directed
his servants themselves, את
the physicians themselves, את
to embalm his father himself. את
And the physicians embalmed
Yisra'el himself. את

50.3 And forty days
were fulfilled for him,
because in this manner they fulfill
the days of embalming.
And the Egyptians themselves את
mourned for seventy days.

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,
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. את
And I will return.' "

50.6 And Pharaoh said,
"Go up and bury
your father *himself* תא
as you have sworn."

50.7 And Yoseph went up
to bury 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 Egypt,
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.
50.9 And there went up with him
both chariots and horsemen.
And it was a very great assembly.

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.

50.11 And when the inhabitants of the land,
the Kena'anites,
saw *the mourning itself* תא
at the threshing floor of Atad.
And they said,
"This is a grievous mourning
for the Egyptians."
Therefore the name of it
was called Abel Mitsrayim,
which is beyond the Yarden.

50.12 And his sons did to him
as he had directed them.

50.13 And his sons carried
he himself תא
to the land of Kena'an.
And they buried *he himself* תא
in the cave of the field of Makpelah,
which Abraham bought,
the field itself, תא
as a possession for a grave
from Ephron, the Hittite *himself* תא
before Mamre.

50.14 And Yoseph returned to Egypt,
he and his brothers,
and all who went up
with *he himself* תא
to bury his father *himself*, תא
after he had buried
his father *himself*. תא

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 return,
yes, return upon us
all the harm *itself* תא
that we did to *he himself*." תא

50.16 And they instructed
Yoseph, saying,
"Your father instructed
before he died saying,
50.17 'Thus you are to say to Yoseph,
'Alas now!
Forgive the rebellion of your brothers
and their offense
because they treated you hamfully.'
And now please forgive the rebellion
of the servants
of the Elohim of your father."

And Yoseph wept
as they spoke to him.

50.18 And his brothers
also came and fell down
before his face.
And they said,
"Behold!
We are your slaves"

50.19 But Yoseph said to them,
"Do not be afraid!
Indeed, am I in the place
of The Elohim?

50.20 Now *you yourselves* תא
you intended harm against me.
The Elohim intended it for good,
in order to do it as it is this day,
to keep alive many people.

50.21 And now, do not fear,
I myself will provide for
you yourselves תא
and for *your families themselves*." תא
And he comforted *they themselves* תא
and spoke kindly to them.

50.22 And Yoseph dwelt in Egypt,
he and his father's household.
And Yoseph lived
one hundred and ten years.

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.
מכיר means seller.

50.24 And Yoseph said to his brothers,
"I myself am dying.
But The Elohim will visit,

visit you yourselfs. את
And He will bring
you yourselfs את
out of this land
to the land which He swore
to Abraham,
to Yitzhak,
and to Ya'akov."

50.25 And Yoseph took an oath
from the children of Yisra'el themselves את
saying,
"The Elohim will visit,
visit you yourselfs. את
And you are to carry
my bones themselves את
out of this place."

50.26 And Yoseph died
at one hundred and ten years old.
And they embalmed
he himself את
and placed him in a coffin
in Egypt.