

The First Book of Moses Called
GENESIS

GENESIS 1

Day One of the creation of the heavens and the earth

CHAPTER 1

1 First^{1a} God created^{1b} the heavens^{1c} and the earth.^{1d}

2 And the earth was lying waste and empty, and darkness *was* upon the face of the deep. And the Spirit of God brooded² upon the face of the waters.

^{1a} **1:1 Genesis**, the name of the first book of the Bible, *reshyth*, meaning **First**.

^{1b} **1:1 created**, *bara*, means to bring into existence by cutting it out, as a tailor cuts out a garment. Therefore, everything in the material world was not created from nothing, but God used words to cut matter out of the spiritual reality in Himself. *Bara* occurs 57 times in the Bible, and every place would make good sense if we translated it cut out (or down, etc.). Gen 1:1 would be just as accurate if we translated it, First God cut out the heavens and the earth...God cut the material, psychological (soulical, animal, and human), and the human spirits out of the spiritual reality within Himself.

It is used at three strategic places in Genesis 1. In v. 1 **God created matter**, then made various parts of the universe from that matter. In v. 21 **God created soul life**, and made various types of living creatures from that soul life. In v. 27 **God created spirit life** in Adam (and separated Eve from Adam), and from those two all humans have been made, with a spirit in the likeness of God, with a soul in common with animals, and with a body in common with the earth. In all the other verses the word **made** is used, Hebrew, *asah*. It means to make from existing materials. God created all things by His Spirit from within Himself by means of words. His words are spirit and life, John 6:63. They were the force by which spiritual reality was projected from inside of God into material reality. His words were the tools by which He cut out and created and made all things. We do not "create" anything in the ultimate meaning of that word, but we call things that are not in our lives from God's treasures, as though they were, and they are to us through faith, Rom 4:17.

^{1c} **1:1 heavens**, *shamayim*, is always plural, meaning: 1. The atmosphere around the earth. 2. The heavenly space where the other planets and stars are. 3. The third heaven where God's throne is. 2 Cor 12:2. Psa 68:33; 148:4. God's dwelling place is in all three, 1 Kng 8:30, although all the heavens cannot contain Him, 1 Kng 8:27.

^{1d} **1:1 The earth**, *erets*, is the only place in the universe where plant, animal, and human life have ever existed, or will ever exist until the New Heaven and New Earth. No other heavenly body has the proper conditions to sustain earthly life. See Ps 115:16. Rev 21-22. God made it that way.

² **1:2 Everything** God the Father does is through

3 And God said,^{3a} Light,^{3b} be, and light was.

4 And God saw the light that it was good, and God divided the light from the darkness.

5 And God called the light, Day, and the darkness he called, Night. And it was dusk, and it was dawn, day one.⁵

6 And God said, Firmament, be in the midst of the waters,⁶ and be to divide between waters and waters.

7 And God made the firmament, and he divided between the waters which were under the firmament, and between the waters which were above the firmament; and it was so.

God the Son, Jesus Christ, and by the power of God the Holy Spirit. Gen 1:2. John 1:3f. Heb 9:14. The Spirit brooded to push-pull everything into its form and place. *Rachaph*, brooded, appears Gen 1:2, Deut 32:11, and Jer 23:9.

^{3a} **1:3 said**, *amar*, to bring something out to the light where it can be seen. When God said something He gave revelation knowledge. He brought knowledge to light where it could be seen. Today, when He says something to you, He gives you revelation knowledge. Read and quote His words in the Bible. God will use those words to say special things to you. see Pro 6:20-24.

^{3b} **1:3**. God is light, *owr*; 1 John 1:5. God called forth the light of Himself to give physical light to this world.

⁵ **1:5 night and day**, *layil* and *yowm*, and **dusk and dawn**, *ereb* and *boqer*, are what God used to set the clock of time into motion. We must learn how to weigh out our days so that our heart comes to God's wisdom, Ps 90:12. Evolution, which is false, theorizes time without beginning and without end so man thinks he does not have to face God.

⁶ **1:6-10 Water, light, and air** are absolute essentials for earthly life. They are the elements that transform chemicals in matter into physical life in plants, animals, and humans. God the Father, God the Son, and God the Holy Spirit are constantly referred to as water, light, and breath or wind. He is the One Who continuously sustains our physical, psychological [soulical], and spiritual lives, and all things, Heb 1:3.

GENESIS 1

Second through fifth day of the creation

8 And God called the firmament, Heavens. And it was dusk, and it was dawn, the second day.

9 And God said, Waters, be bound⁹ together under the heavens to one place, and dry ground, appear; and it was so.

10 And God called the dry ground, Earth, and the binding together of the waters he called, Seas; and God saw that *it was good*.

11 And God said, Earth, sprout tender sprouts, the plant sowing seed, and the fruit tree making fruit after its kind, whose seed is in itself upon the earth; and it was so.

12 And out of the earth came tender sprouts, the plant sowing seed after its kind, and the tree making fruit, whose seed was in itself, after its kind; and God saw that it was good.

13 And it was dusk, and it was dawn, the third day.

14 And God said, Lights, be in the firmament of the heavens to divide between the day and the night, and be for signs, and for appointed seasons, and for days and years;

15 And be for lights in the firmament of the heavens to be light on the earth; and it was so.

16 And God made the two great lights; the greater light for the rule of the day, and the lesser light for the rule of the night; and the stars.

17 And God gave them in the firmament of the heavens to be light on the earth.

⁹ 1:9 bound, *qavah*, to bind. Psa 104:9, **You have put a boundary; they do not cross over; they do not return to cover the earth.**

18 And to rule over the day and over the night, and to divide between the light and between the darkness; and God saw that it was good.

19 And it was dusk, and it was dawn, the fourth day.

20 And God said, Waters, swarm with swarms of living souls,²⁰ and birds that fly with wings above the earth on the face of the firmament of the heavens.

21 And God created the great monsters and every living soul that creeps, which swarmed the waters, after their kind, and every winged bird after his kind; and God saw that it was good.

22 And God knelt²² down with goodness to them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the birds multiply on the earth.

23 And it was dusk, and it was dawn, the fifth day.

24 And God said, Earth, bring forth the living soul after his kind, animal, and creepers, and the living things of the earth after their kind; and it was so.

25 And God made the living things of the earth after their kind, and animals after their kind, and everything that creeps upon the earth

²⁰ 1:20,21,24,30;2:7. **soul**, *nephish*, soul. Animals are living souls. The soul is not what constitutes the man in the image of God. It is his spirit, John 4:24 with Gen 1:26-27, and Gen 2:7, and Gen 7:21-22 with 1 The 5:23. Man's soul and body are also **made** in God's image. See Note Gen 18:1-2. See Note Lev 17:11.

²² 1:22 **knelt down with goodness**; *barak* means to kneel down. It is used when camels kneel down. When used of God it means that He kneels down with goodness to us. When we bless God, we kneel down to give Him praise for His goodness. See Num 6:23-27.

after his kind; and God saw that it was good.

26 And God said, Let us make man in our image, ^{26a} after our likeness, and let them tread ^{26b} over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every creeping thing that creeps upon the earth.

^{26a} **1:26-27 image, likeness.** See 5:3; 9:6. Hebrew: image, *tselem*, likeness, *demuwth*. The word image means a shadow of the original, or a statue of some human or animal. The word likeness has almost the identical meaning. Something that is like something else, but not the actual thing. Both image and likeness are used to describe idols, and pictures in dreams and visions. All of these are likenesses, but not the real thing. Each one of these uses describes something that is EMPTY, and needs to be filled.

In all the following Scriptures *tselem* is used: Num 33:52; 1 Sam 6:5,11; 2 Kngs 11:18; 2 Chr 23:17; Ps 39:6; 73:20; Ezk 7:20; 16:17; 23:14; Amo 5:26. It occurs 17 times in the book of Daniel referring to the images Nebuchadnezzar saw in his dream, the image that Nebuchadnezzar built for people to worship, and the appearance of the face of Nebuchadnezzar when he became angry.

Tselem is combined with the word death, and usually translated shadow of death, meaning the likeness or image of death was hanging over them, but they had not experienced the reality of death yet. *Tselm* means an empty shell.

Demuwth, likeness, is in 2 Kings 16:10. King Ahaz went to Damascus to meet Tiglath Pileser, king of Assyria. He saw an altar at Damascus, and king Ahaz sent to Urijah, the priest, the image or likeness of the altar. Ahaz asked for a pattern so he could use the pattern to build the real thing. The image is only a likeness, a pattern. All the other uses of *demuwth*, including 17 times in Ezekiel, the meaning is always a resemblance, not the real thing.

When we come to the New Covenant, the Greek, *eikon*, image, means both the shell, and the actual essence of the original. In the following verses image does not mean an empty shell, but an essential likeness that is equal to the original. 2 Cor 4:4 ...Christ, who is the image of God. Col 1:15, [Christ] Who is the image of the invisible God... The following verses show that the word image means that the Christian believer actually receives the real essence of Christ in the salvation experience. Rom 8:29 ...to be conformed to the image of his Son... 1 Cor 15:49 And as we bore the image of the one made from dust [the image of Adam who had only an empty spiritual shell in God's likeness before he received God's forgiveness], we shall also bear the image of the one from heaven [the image

27 And God created the man in his image; he created him in the image of God; he created them male and female.

28 And God knelt down with goodness to them, and God said to them, Be fruitful, and multiply, and fill the earth, and tread ²⁸ it down; and tread over the fish of the sea, and over the birds of the heavens, and over every living thing that creeps upon the earth.

29 And God said, Behold, I have given to you every plant sowing seed, which is on the face of all the earth, and every tree, in which is the fruit of a tree sowing seed; it is food for you.

of Christ who is the actual essence of God in flesh]. Christ has not only the appearance of God, He is the actual essential character of God in His entire being. See also 2 Cor 3:18, Col 3:10, and Eph 4:24 **And you are clothed in the new man who from God is created in righteousness and true holiness.**

After receiving revelation knowledge from all these places where the word image appears, we understand that:

(1) The original image of God that natural man received in creation is a spiritual shell capable of receiving God and becoming an eternal child of God. The animals did not have this.

(2) The new creation image of Christ that the believer receives in the new birth is the actual essence of the God-Man, Christ Jesus Who has become our life forevermore. See Note on Gen 18:1-2.

^{26b} 1:26,28 Man is the only creature who **treads**, *radah*, over all else. *Radah* means to tread down and crumble off so you can reform it for God's glory and your good. Animals do not rule. Only man rules.

²⁸ 1:28 **tread**. The Hebrew is *kabash*, to tread down, to conquer by walking upon. *Radah* and *kabash* are synonyms with *darak*, used of walking in battle and removing the enemy from the land so as to possess it, Num 32:22. All three words mean to walk on the land and conquer animal and plant and all that hinders man's conquering and developing the earth for the good of man and the glory of God. See Note on Num 32:22, 41-42; Jsh 1:3,7,9.

GENESIS 2

God creates man from the soil with the spirit of life

30 And every green plant *is* for food for every living thing of the earth, and for every bird of the heavens, and for everything that creeps on the earth, in which *is* a living soul; and it was so.

31 And God saw all that he had made, and behold, it was very good. And it was dusk, and it was dawn, the sixth day.

CHAPTER 2

1 And the heavens and the earth were finished, and all the hosts of them.

2 And on the seventh day God finished his work which he had made, and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it, because that in it he rested from all his work which God had created to make.

4 These *are* the generations of the heavens and of the earth when they were created, in the day of Jehovah God's⁴ making *the* earth and *the* heavens,

⁴2:4 **Jehovah God.** *Yehovah Elohiym.* Jehovah Elohim. *Elohim* appears in Gen 1:1, **First God created the heavens and the earth.** *Jehovah Elohim* appears for the first time in Gen 2:4, ...**in the day of Jehovah God's making the earth and the heavens.** *Elohim* means the Supreme God. *Elohim* is plural, meaning the triune God, the Father, the Son, and the Holy Spirit, indicated in Gen 1:26, **Let us make man in our image, after our likeness.** The three-in-one God was revealed in the Hebrew Bible, Gen 1:26; 11:7; Ps 2:7; 110:1; Pro 30:4; Is 53, but not fully revealed until the life of Jesus, the Son of God, Mt 1:18,20,23; Lk 1:31,35; Mt 3:16-17; Lk 3:22; Mt 28:19; Jn 14:26; and the writings of the Apostles, 2 Cor 13:14; 1Pet 1:2. Jehovah means the eternal, self-existent God, and God defines Himself in Ex 3:14, I AM WHO I AM, meaning that He is the ground of all existence of all persons and things. Jesus constantly used I AM of Himself, Mrk 6:50; 14:69; Jhn 4:26; 6:20; 8:24, 28, 58; 18:5,6,8.

5 And every shrub of the field before it was in the earth, and every plant of the field before it sprouted, because Jehovah God had not caused it to rain on the earth, and there was not a man to work the soil.

6 And a mist ascended out of the earth, and watered all the face of the soil.

7 And Jehovah God formed the man out of the dust of the soil, and breathed into his nostrils the breath^{7a} of life; and the man became a living soul.^{7b} Note Isa 42:5

8 And Jehovah God planted a garden in Eden in the east, and put there the man whom he had formed.

9 And out of the soil Jehovah God sprouted every tree delightful to the sight, and good for food, and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from there it separated, and became four heads.

11 The name of the first *was* Pison; it surrounds the whole land of Havilah where *there is* gold;

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

^{7a}2:7 **breath of life,** *neshamah chayiym.* See Gen 7:21-22 where that which is in man is called *neshamah ruwach chayiym*, which is the breath of the spirit of life. See fuller Note on Isa 42:5.

^{7b}2:7 Here we learn that man is **spirit, soul, and body.** 1 Th 5:23. Man has a body in common with the material earth and animals. Man has a soul in common with animals. Man has a spirit in common with God. Man is the only creature in the universe with spirit, soul, and body. Heavenly messengers, angels, are spirits, but do not have souls or physical bodies.

13 And the name of the second river *is* Gihon; it surrounds the whole land of Cush.¹³

14 And the name of the third river is Hiddekel;¹⁴ it walks east of Assyria. And the fourth river *is* Euphrates.

15 And Jehovah God took the man, and deposited him in the garden of Eden to work it and hedge it about.

16 And Jehovah God commanded the man, saying, Eating, you may eat of every tree of the garden,

17 And of the tree of the knowledge of good and evil^{17a} you shall not eat from it, because in the day of your eating from it, dying, you shall die.^{17b}

18 And Jehovah God said, The man being separate *is* not good; I will make for him a helper, the

¹³ 2:13 Cush is Ethiopia, and apparently referred to the entire continent of Africa.

¹⁴ 2:14 Hiddekel, the Tigris.

^{17a} 2:17 with 3:15 The tree of knowledge of good and evil was a physical tree in which God gave the choice to man of taking authority to decide for himself what is good and evil instead of getting his knowledge from God without experimenting. It was the power of choice. But man could decide that something was good or evil only after he experienced it, or he could choose to take God's word for it. After man experienced evil, it was too late. The evil had come into him and produced death.

God knows good and evil without experiencing evil, because He is the Source of all good. Anything outside of God, Who is good, is evil. God knows evil intuitively, without experiencing it, because He created all good and the possibility of evil. Only God can intuitively know evil without experiencing it. Man is dependent upon God to know what is good and what is evil. God gave man the choice. He could choose to get his knowledge of good and evil by taking God's Word for it, or he could choose to experiment on his own, which choice itself was evil because it showed a lack of faith in God. That choice inaugurated death into Adam and Eve. Man chose to experiment on his own.

Jesus, the new man, came. He never experimented on His own. He did only what He saw His

Father do, in agreement with what He read in the Word of God, which He came to fulfill, Mt 5:17; John 5:19. He said only what He heard His Father say, and did only what He saw His Father do, John 8:38. That is why death could not lay hold of Him. He laid down His life in our place, but death could not hold Him. He rose, alive, because He never chose to experiment with good and evil. He listened to the Father without wavering, and never made any choices on His own.

^{17b} FOUR HOLY PRINCIPLES FOR FATHERS

Here are four holy principles for fathers based upon God's relationship to Adam. **1. The Father's Number One Priority Is To Give To His Wife And Children The Word of God That God Gave Him, Gen 2:16-24.** The instructions God gave Adam on the Tree of Life, and the Tree of Knowledge of Good and Evil, and all the trees, were never repeated to Eve by God because it was God's will for the woman to receive her instructions about God and His Word from the man. It is obvious that when Eve was tempted by Satan Adam had already instructed her in the Word of God as given by God to Adam, Gen 3:3. This holy principle is spelled out in detail in many places in the Bible, but especially 1 Cor 11:3; 14:35; 1 Tim 2:12.

2. After Properly Instructing His Wife In The Word Of God The Husband Must Leave His Wife Perfectly Free To Obey Or Not To Obey The Word Of God, Gen 3:6. It is obvious from the text that Adam was standing there with his wife while Eve was tempted of Satan and took the forbidden fruit, and he did not interfere with her decision in any manner. Adam did not interject himself between Eve's conscience and God at any point. Adam had fully instructed her in the Word of God, and he left her conscience free to act before God. You can search the Bible from beginning to end, and you will never find any place where God condemned Adam for leaving Eve free to act. God's command to the wives to subordinate themselves to their own husbands as to the Lord, Eph 5:22, is God's command to the wives, not a command to the husbands. You can search the Bible from beginning to end, and you will never find any instructions from God on how a man is to make his wife obey him, and you will not find one example of a godly man who forced or manipulated his wife into obedience to God.

3. Assume Your Rightful Responsibility, Gen 3:8-13. Both Adam and Eve hid themselves from God trying to avoid facing the consequences of what they had done. That is our nature after sin has entered us. As God called Adam and Eve to face their responsibility, so He calls you and me. Do not resist His call. Face up to the move of God in your conscience to face up to your rightful responsibility. When God called them to face Him, God began with the man. Man it is your responsibility to face up to any situation and take the lead to correct it. Never wait on your wife to prod you to accept responsibility. Move out and accept your rightful responsibility without your wife having to tell you. When God faced them with what they had

GENESIS 3 *The creation of woman; the temptation by the snake*

counterpart¹⁸ for him.

19 And out of the soil Jehovah God formed every living thing of the field and every bird of the heavens, and brought them to Adam to see what he would call them; and what Adam called every living soul, that was his name.

20 And Adam called names to all animals, and to the birds of the heavens, and to every living thing of the field; and for Adam there did not exist a helper, his counterpart.

21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh underneath;

done both Adam's and Eve's answers were totally accurate but totally without any assuming of responsibility. Adam stated accurately that the woman God gave him, gave him the fruit and he ate it, but there is no indication that he was assuming responsibility for anything. Eve's answer that the snake deceived her and she ate is again totally accurate but without any assumption of responsibility. Especially you men and fathers, ask God to cause you to see your responsibility, and to give you strength to rightfully assume it.

4. Regardless Of Your Past, Get On With God's Will For Your Life, Gen 4:25-26. God covered the sin of Adam and Eve in the slaughter of the animal(s) to obtain skins for their clothing, and promised them that the seed of woman would overwhelm the seed of Satan, and they proceeded to do what God commanded - to multiply and fill the earth with people. In the following years one grown son, Cain, became very hostile and killed his righteous brother, Abel. Adam and Eve could have mourned and wailed over the past, and vowed to never have another baby, but they did not. They had learned from God the secret of life on earth: Put your past under the forgiveness of God, and get on with what He called you to do. Adam and Eve gave birth to another son, Seth, and led him in the way of righteousness. He and his wife gave birth to a son named Enos. Then a movement began to call upon the name of Jehovah. If men will follow these four primary principles our homes and our communities will be better places for the glory of God and the good of mankind.

¹⁸ **2:18 counterpart**, *neged*, the front part, the part opposite, a counterpart, in the presence of, in the sight of, a spouse.

22 And Jehovah God built the rib, which he had taken from the man, into a woman, and brought her in to the man. Note Gen 6:2

23 And the man said, This stroke is bone from my bones, and flesh from my flesh; she shall be called Woman²³ because she was taken out of Man.

24 Rightly a man shall leave his father and his mother, and shall cling to his wife; and they shall be one flesh.

25 And they were both naked, the man and his wife, and did not pale in shame.

CHAPTER 3

1 And the snake was cunning above every living thing of the field which Jehovah God had made. And he said to the woman, Is it so that God has said, You shall not eat from every tree of the garden?

2 And the woman said to the snake, We may eat from the fruit of the trees of the garden,

3 And *concerning* the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, and you shall not touch it, lest you die.

4 And the snake said to the woman, Dying, you shall not die,

²³ **2:23 woman** is *ishshah*, man is *ish*. *Ishshah* is the word for woman whether child or adult, and is the only word for wife. The word female is a separate word, *neqebah*. If we translated every passage absolutely literal, the words wife or husband would not appear, only the words man or woman (or the word lord, *baal*, for husband). We have chosen to translate *ishah*, woman some places, and wife others, being guided by the context, and man or husband likewise.

5 Because God knows by seeing that in the day you eat from it, then your eyes shall be opened, and you shall be as God, knowing by seeing good and evil.

6 And because the woman saw^{6a} the tree good for food, and because *she saw it as* a delight to the eyes, and a tree craved to make one intelligently successful, she took from its fruit, and ate, and gave also to her mortal man^{6b} with her; and he ate.

7 And the eyes of them both were opened, and they knew by seeing^{7a} that they were naked; and they sewed fig leaves together,^{7b} and made themselves girdles.^{7c}

^{6a} 3:6 saw, good, etc.; *towb*, is the same word that is used throughout the Bible for the goodness of God, and what is good in His eyes. The fruit of the tree of the knowledge of good and evil was not good for food, but she saw it, *ra'ah*, as good for food. She ate it, and gave also to her husband with her, and he ate, because that is the way she saw it. The fruit was not desirable, *chamad*, delightful, precious. She only saw it to be delightful because she had received the words of Satan, and those were the only words her soul was using, in spite of the fact that God gave her His words. It was not a tree to crave to make one intelligently successful, *ta'avah sakal*, but she saw it as a tree to crave to make her intelligently successful, again because the words her soul was using were the words Satan gave her, and she completely ignored the words God gave her through her husband. If she had used God's words through her husband, she would have seen none of these things this way. If she had used God's words as the words she manipulated for her logic, she would have seen it as poison, undesirable, and repulsive and destructive because it gave knowledge that destroyed the human by a prolonged death, both temporal and eternal. What Eve yielded to was the lust of the flesh, the lust of the eyes, and the pride of life, 1 John 2:16. This is how all sin enters the heart. Every man is dragged away by his own passion, and entrapped, which produces sin in his soul, by words from Satan and humans, and is deceived. Jas 1:14-15. See Note Lev 17:11.

^{6b} 3:6 mortal man, *enosh*, a mortal, to be frail, weak, subject to death.

^{7a} 3:7 they knew by seeing that they were naked. *Yada*, to know by seeing. *The Heritage Bible* translates *yada* as know by seeing, except where know is used of a man to know a woman and conceive seed. In most instances it is identical to our

8 And they attentively heard the voice of Jehovah God walking in the garden in the Spirit⁸ of the day, and Adam and his wife hid themselves from the face of Jehovah God among the trees of the garden.

use of the word see to mean that we understand something because we now have experienced it. It emphasizes the fact that we see with our spiritual and soulical eyes, with the eyes of our understanding, after experiencing it. When you see with your soul without Holy Spirit given revelation knowledge, your seeing is incorrect. Your soulical seeing has used words of men instead of words of God. When you properly use words of God, then your soulical eyes receive revelation knowledge from the Holy Spirit through your spirit, and you see correctly. When Adam and Eve saw that they were naked, it was a revelation knowledge seeing. After they saw they were naked, they could easily see their need for God's clothing.

^{7b} 3:7 they sewed fig leaves together, and made themselves girdles. Adam and Eve tried to cover their sin with their own works. This shows where all man made religions originate. They are man's attempt to cover his sins and guilty conscience by his own works, instead of coming to God through Jesus, the only covering for sin.

Also, I never cease to be amazed at the accuracy of the Word of God. All these years we have followed the King James rendering of *chagowr* as apron. The meaning of the word is not apron, which would only cover the front and not the rear. The word is girdle that wraps around the entire loins, and the word was later used as the girdle in which to carry weapons of war, 1 Sam 18:4; 2 Sam 20:8; 1 Kng 2:5; 2 Kng 3:21 as well as decorative dress and bracing of the loins, 2 Sam 18:11; Isa 3:24. So Adam and Eve made a girdle out of fig leaves. God immediately replaced it with the skin of a sacrificed animal.

^{7c} 3:7 From this experience of Adam and Eve forward, every human conscience has been goaded by guilt and fear.

⁸ 3:8 in the Spirit of the day; the phrase is very clearly in the Spirit, *ruwach*, the word regularly translated Spirit. KJV has the cool of the day which is an interpretation of *ruwach* not justified by the Hebrew usage, and gives no clear sense in this verse. God always walks in the Spirit of the day, because His Spirit is always of the day, that is, light, not darkness. God came to Adam and Eve in the light of revelation of the Holy Spirit to reveal to them what they had done and reveal to them salvation from their sin. It was the daylight of God's revelation knowledge that caused them to hide themselves in their own darkness from the light in which God came to them. He had to call them out from the darkness of their hiding into the light of His salvation. See Rom 13:13; 1 The 5:4-8.

GENESIS 3 *God pronounces the curse and covers Adam and Eve*

9 And Jehovah God called to Adam, and said to him, Where *are* you?

10 And he said, I attentively heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who caused it to stand out boldly to you that you were naked? Have you eaten of the tree, of which I commanded you that you should not eat?

12 And Adam said, The woman whom you gave to be with me, she gave me from the tree, and I ate.

13 And Jehovah God said to the woman, What is this that you have done? And the woman said, The snake deceived me, and I ate.

14 And Jehovah God said to the snake, Because you have done this, you are cursed above all living things, and above all animals of the field; you shall walk on your belly, and you shall eat dust all the days of your life;

15 And I will put hostility between you and the woman, and between your seed and her seed; he shall overwhelm¹⁵ your head, and you shall overwhelm his heel.

¹⁵ **3:15 overwhelm.** *shuwph*, to overwhelm. *Shuwph* is used in the Bible only four times. Two of them are here in Gen 3:15. The other two are: Job 9:17, **For he overwhelms [shuwph] me with a hurricane, and multiplies my wounds without cause.** And Ps 139:11, **If I say, Surely the darkness shall overwhelm [shuwph] me, even the night shall be light about me.** Strong says the meaning of *shuwph* is to overwhelm. Using overwhelm in each of the four places gives an understandable sense. It certainly describes what Satan did to Jesus' heel temporarily, and it most definitely describes what Jesus did to Satan in the cross and resurrection permanently.

16 He said to the woman, Multiplying, I will multiply your painful labor and your conception; you shall bear children in painful labor; and your longing shall be to your husband, and he shall rule over you.

17 And he said to Adam, Because you have heard attentively the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it, the soil is cursed because of you; you shall eat of it all the days of your life in painful labor;

18 And it shall sprout thorns and thistles to you, and you shall eat the plants of the field;

19 You shall eat food in the sweat of your nostrils until you turn back to the soil, because you have been taken out of it, because you are dust, and you shall turn back to dust.

20 And the man called his wife's name Eve, because she became the mother of all living.

21 And Jehovah God made for the man and his wife coats of skins, and clothed them.

22 And Jehovah God said, Behold, the man has become as one of us, to know by seeing good and evil; and now, so that he does not send out his hand, and take also of the tree of life, and eat, and live forever,

23 Jehovah God sent him out of the garden of Eden to work the soil, there from where he was taken.

24 And he drove the man out, and he lodged the Cherubs on the east of the garden of Eden, and a blazing sword turning every way to

hedge about the way of the tree of life.

CHAPTER 4

1 And Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have erected¹ a man by help from Jehovah.

2 And she added *another*, bearing his brother, Abel. And Abel was a shepherd of flock animals, and Cain was a worker of the soil.

3 And it was at the end of days, that Cain came with the fruit of the soil, an offering to Jehovah.

4 And Abel also came with the firstborn of his flock, and of the fat. And Jehovah gazed upon⁴ Abel and his offering; Heb 11:4

5 And he did not gaze upon Cain and his offering. And Cain burned exceedingly, and his face fell.

6 And Jehovah said to Cain, Why do you burn? Why is your face fallen?

7 If you do well, shall you not be raised up? And if you do not well, sin⁷ lies at the door. And toward you is its desire, and you rule over it.

8 And Cain talked with Abel his brother, and it was, when they were in the field, that Cain rose up against Abel, his brother, and struck him fatally.

¹ **4:1 erected** a man, *qanah*, to set upright, to erect, to found or begin, reflexive - to set up for oneself as in producing offspring, or material products, or a purchase.

⁴ **4:4-5. gazed upon.** *sha'ah*. God gazed upon Abel's offering with great satisfaction, whereas Cain's offering was not worthy enough for God to gaze at. See Num 16:15.

⁷ **4:7 sin** or sin offering, *chatta'ah*, the same word for both sin and sin offering. See Note Lev 1:3, number (4). See 2 Cor 5:21.

¹⁶ **4:16 land of Nod**, Hebrew, *Nowd*, for land of Exile or Wandering.

9 And Jehovah said to Cain, Where is Abel your brother? And he said, I do not know by seeing. Do I hedge about my brother?

10 And he said, What have you done? The voice of your brother's blood cries to me from the soil.

11 And now you are cursed more than the earth, which has opened her mouth to receive the blood of your brother from your hand;

12 When you work, the soil shall not continue to give you its power; you shall wander and nod on the earth.

13 And Cain said to Jehovah, My iniquity is greater than I can bear.

14 Behold, you have driven me out this day from the face of the earth, and I shall be hid from your face; and I shall be a stumbler and a wanderer on the earth; and it shall be, that all who happen upon me will strike me fatally.

15 And Jehovah said to him, Therefore whoever fatally strikes Cain shall be avenged sevenfold. And Jehovah put a sign on Cain, so that any happening upon him should not strike him.

16 And Cain went out from the face of Jehovah, and dwelt in the land of Nod¹⁶, east of Eden.

17 And Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch.

18 And Enoch begot Irad, and Irad begot Mehujael; and Mehujael begot Methusael; and Methusael begot Lamech.

GENESIS 5

Cain's descendants; a new beginning with Seth

19 And Lamech took to himself two wives; the name of the one, Adah, and the name of the second, Zillah.

20 And Adah bore Jabal; he was the father of those who dwell in tents and *have* livestock.

21 And his brother's name was Jubal; he was the father of all who play the harp and reed instrument.

22 And Zillah, she also bore Tubal Cain, the hammerer of every engraving tool in copper and iron; and the sister of Tubal Cain was Naamah.

23 And Lamech said to his wives, Adah and Zillah, Hear attentively my voice, you wives of Lamech; broaden your ear to my words, because I have struck a man fatally because of my wound, and a young man because of my stripes;

24 Since Cain was avenged sevenfold, then Lamech seventy-sevenfold.

25 And Adam knew his wife again, and she bore a son, and called his name Seth, Because God has placed for me another seed instead of Abel, since Cain struck him fatally.

26 And a son was also born to Seth, and he called his name Enos; at that time they began to call on²⁶ the name of Jehovah.

²⁶ 4:26 call. *qara*, the word used when Adam called names to the animals, Gen 2:20. It means to address someone by name. It was begun for men to address Jehovah by His name. See Note on Jehovah on Exodus 6:3.

CHAPTER 5

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

2 He created them male and female, and knelt down with goodness to them, and called their name Adam, in the day when they were created.

3 And Adam lived one hundred and thirty years, and begot a son in his likeness, in his image, and called his name Seth;

4 And the days of Adam after he had begotten Seth were eight hundred years, and he begot sons and daughters;

5 And all the days that Adam lived were nine hundred and thirty years, and he died. Gen 2:17

6 And Seth lived one hundred and five years, and begot Enos;

7 And Seth lived after he begot Enos eight hundred and seven years, and begot sons and daughters;

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

9 And Enos lived ninety years, and begot Cainan;

10 And Enos lived after he begot Cainan eight hundred and fifteen years, and begot sons and daughters;

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

12 And Cainan lived seventy years, and begot Mahalaleel;

13 And Cainan lived after he begot Mahalaleel eight hundred and forty years, and begot sons and daughters;

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

15 And Mahalaleel lived sixty-five years, and begot Jared;

16 And Mahalaleel lived after he begot Jared eight hundred and thirty years, and begot sons and daughters;

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

18 And Jared lived one hundred and sixty-two years, and he begot Enoch;

19 And Jared lived after he begot Enoch eight hundred years, and begot sons and daughters;

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

21 And Enoch lived sixty-five years, and begot Methuselah;

22 And Enoch walked with God after he begot Methuselah three hundred years, and begot sons and daughters;

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

24 And Enoch walked with God, and was not, because God took him.

25 And Methuselah lived one hundred and eighty-seven years, and begot Lamech;

26 And Methuselah lived after he begot Lamech seven hundred and eighty-two years, and begot sons and daughters;

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

28 And Lamech lived one hundred and eighty-two years, and begot a son;

29 And he called his name Noah, saying, This one shall comfort us over the work and painful labor of our hands because of the soil which Jehovah has cursed. Gen 6:6

30 And Lamech lived after he begot Noah five hundred and ninety-five years, and begot sons and daughters;

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

32 And Noah was a son of five hundred years, and Noah begot Shem, Ham, and Japheth.

CHAPTER 6

1 And it was that men began to multiply on the face of the earth, and daughters were born to them;

2 And the sons² of God saw the daughters of men that they were good, and they took for themselves wives from all those whom they chose.

²⁷ 5:27 **Methuselah** lived the longest of any human on earth, 969 years.

² 6:2 The **sons of God** refer to the fact that man was created directly by the hand of God, Gen 2:7; he was a **son of God** in that he came directly from the hand of God. The **daughters of men** refer to the fact that woman was taken from the side of man and built from man's rib, Gen 2:21-22. Therefore she was a daughter of man, see 1 Cor 11:3. As to the interpretation that sons of God means angels here, angels cannot reproduce, Mat 22:30, or cross breed with humans, since everything that reproduces, reproduces after his kind, Gen 1:24-25. See Note Num 31:35. See Luke 3:38.

GENESIS 6 *God's grace to Noah; Instructions to build the Ark*

3 And Jehovah said, My Spirit shall not always judge³ to correct man; he strays, *being* flesh, and his days shall be a hundred and twenty years.

4 Those who caused others to fall⁴ were on the earth in those days, and even afterwards; when the sons of God came in to the daughters of men, and they bore to them, they were mighty ones of ancient times, men of name.

5 And Jehovah saw that the wickedness of man was great in the earth, and every form⁵ of the devices of his heart was only evil every day.

³ **6:3 judge.** *dyn.* To judge and defend, to rule over as judge, and make corrections so that men may enjoy peace and prosperity. That is what the Holy Spirit does. There came an end to His patience with the population before the flood. He could not continue to judge, defend, and correct them. At some point He comes to that place with every human and people who refuse to repent.

⁴ **6:4 those who cause others to fall,** *nephilyim*, from *naphal*, to fall, properly **fellers**, or those who cause others to fall, because of their size and strength. *Nephilyim* appears only three times in the Bible, Gen 6:4, and twice in Num 13:33, translated giants in KJV. The other words of description by those who spied out Canaan was that they were tall and large, and that the Israelis thought themselves to be as grasshoppers compared to them. Giant, *rapha*, is used in Gen 14:5, 20, Deu 2:11, 20; 3:11, 13; Jsh 12:4, etc. See Rephim; Anakim; Emim.

⁵ **6:5 form.** *yetser, device, machashabah*, a device, or contrivance. The formation of a thing in the heart. All devices are first formed and seen in the heart, and then made. No one does anything until he has formed it first in his heart. God saw things first in His heart. He formed the words, and then created and formed the universe by the words He spoke, which were the pictures He first formed in His heart. It is the same with man. He first forms it, then speaks it, then does it. Get your pictures from God, and do well. Get your pictures from Satan and your own darkened heart, and destruction walks with you. All the population except Noah and his family had nothing but evil pictures in their heart. As a result of the evil pictures in their hearts they were destroying the earth. But there was grace to Noah.

6 And Jehovah comforted himself⁶ because he had made man on the earth, and it grieved him at his heart.

7 And Jehovah said, I will rub out man whom I have created from the face of the earth, both man and animal, and the creeping thing, and the birds of the heavens, because it causes me to comfort myself that I have made them.

8 And there came forth grace to Noah in the eyes of Jehovah.

9 These are the generations of Noah: Noah was a righteous man, and perfect in his generations, and Noah walked with God.

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

11 The earth was destroyed before the face of God, and the earth was filled with violence.

12 And God saw the earth, and behold, it was destroyed, because all flesh had destroyed his way upon the earth.

13 And God said to Noah, The end of all flesh has come before my face, because the earth is filled with violence before their face;

⁶ **6:6 comforted himself.** The Hebrew, *nacham*, means to sigh deeply, with the picture of heavy breathing, to grieve, and to comfort oneself. God did not repent that He made man, if He had, we would not be here. He sighed deeply, grieved, comforted Himself, and made a new beginning with the same created human race He began with, Noah and his family who were sons of Adam and Eve, Gen 11:5. It is the same identical word, *nacham*, translated comfort in Gen 5:29 in KJV, that Isaac was comforted after receiving Rebekah as wife, Gen 24:67, that Ruth was comforted when Boaz spoke to her, Ruth 2:12, that David comforted Bathsheba when their child died, 2 Sam 12:24, and Isa 40:1, and many other references. God did not repent. He simply sighed deeply, comforted himself, and continued on, like you and I have to do.

and behold, I will destroy them with the earth.

14 Make for yourself an ark of cypress wood; you shall make nesting places in the ark, and shall cover it within and without with a covering.¹⁴

15 And you shall make it like this: The length of the ark *shall be* three hundred cubits; its width, fifty cubits, and its height, thirty cubits.

16 You shall make a window in the ark, and you shall finish it to a cubit above; and you shall put the door of the ark in its side; you shall make it with lower, second, and third *stories*.

17 And behold, I, even I, am bringing a flood of waters upon the earth to destroy all flesh from under the heavens where there is the spirit of life, and everything that *is* in the earth shall expire.

18 And I will cause my covenant to rise with you, and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.

19 And you shall bring two of every living thing of all flesh into the ark, to keep them alive with you; they shall be male and female.

20 Of birds after their kind, and of animals after their kind, of every creeping thing of the earth after his kind, two of all shall come to you to keep them alive.

¹⁴ 6:14 God's instructions are for Noah to cover the ark inside and out. Both words are to cover, the word for redemption. The first is the verb form, to cover, *kaphar*, and the second is the noun form, *kopher*, a covering. It is not mentioned in the text as to what Noah was to use to cover it. The Hebrew word for bitumen is a different word, and is not found in the Bible until Gen 11:3. Asphalt is not found until Ex 2:3.

21 And take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be for you and for them for food.

22 And Noah did according to all that God commanded him; rightly he did.

CHAPTER 7

1 And Jehovah said to Noah, Come, you and all your house, into the ark, because I have seen you righteous before my face in this generation.

2 Of every clean animal you shall take to yourself by sevens, male and his female, and of the animals that are not clean by two, the male and his female.

3 Also of birds of the heavens by sevens, male and female, to keep seed alive upon the face of all the earth.

4 Because in seven more days I will cause it to rain upon the earth forty days and forty nights, and everything standing that I have made I will rub from off the face of the earth.

5 And Noah did according to all that Jehovah commanded him.

6 And Noah was a son of six hundred years, and the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, before the face of the waters of the flood.

8 Of the clean animals, and of animals that are not clean, and of birds, and of everything that creeps upon the soil,

GENESIS 7 *The waters prevail; the Spirit causes them to subside*

9 There went in two by two, to Noah into the ark, male and female, what God had commanded Noah.

10 And it was after seven days that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second new moon,¹¹ the seventeenth day of the new moon, in this day all the fountains of the great deep were torn open, and the windows of the heavens were opened wide.

12 And the rain was upon the earth forty days and forty nights.

13 In this selfsame day Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, went into the ark;

14 They and every living thing after his kind, and all the animals after their kind, and every creeping thing that creeps upon the earth after his kind, and every bird after his kind, every little bird of every wing.

15 And they went in to Noah into the ark, two by two of all flesh, in which is the spirit of life.

16 And they that were going in, went in, male and female of all flesh, as God had commanded him; and Jehovah shut him in.

17 And the flood was forty days upon the earth; and the waters multiplied, and lifted up the ark, and it was raised above the earth.

18 And the waters prevailed and multiplied exceedingly upon the earth; and the ark walked upon the

¹¹ 7:11 new moon. *chodesh*. The Hebrew word for month is *yerach*, which is also the word moon, not used until Exo 2:2. *Chodesh* is new moon, and means the number of days from one new moon until the next new moon.

face of the waters.

19 And the waters prevailed exceedingly, exceedingly, upon the earth, and all the elevated mountains that were under all the heavens were covered.

20 The waters prevailed fifteen cubits upward, and the mountains were covered.

21 And all flesh expired that crept upon the earth, of bird, and of animal, and of living things, and of every swarming thing that swarms upon the earth, and all men,

22 All in whose nostrils was the breath of the spirit^{22a} of life, all who were in the desert^{22b}, died.^{22c}

23 And everything standing was rubbed out which was upon the face of the soil, both man and animals, and the creeping things, and the birds of the heavens; and they were rubbed out from the earth; and only Noah and them with him in the ark, remained.

24 And the waters prevailed upon the earth one hundred and fifty days.

^{22a} 7:22 breath of the spirit of life, *neshamah ruwach chayiyim*. In Gen 2:7 only the *neshamah chayiyim*, the breath of life is mentioned. Here God clarifies that when He breathed into Man the breath of life, He literally breathed into Man the human spirit of life which constitutes the image of God in man. See Note on image - likeness on Gen 1:26-27.

^{22b} desert, *charabah*, meaning a desert, from *chareb*, meaning parched and ruined. The wicked population before the flood had already destroyed the earth, Gen 6:12, and now it is called a desert, parched and ruined. After the flood it was still parched, Gen 8:13.

^{22c} 7:22 Note that the end of verse 21 specifies all men. Verse 22 is a further description of all the men who died - all in whose nostrils was the breath of the spirit of life, and all who were in the desert (dry land). The only humans in whom was the breath of the spirit of life who escaped were those in the ark on the water, which is what verse 23 says!

CHAPTER 8

1 And God remembered Noah, and every living thing, and all the animals that were with him in the ark, and God caused the Spirit to cross over¹ the earth, and the waters subsided;

2 The fountains also of the deep and the windows of the heavens were shut up, and the rain from the heavens was shut off;

3 And the waters turned back, walking from off the earth, and at the end of the one hundred and fifty days the waters were diminished.

4 And the ark rested in the seventh new moon, on the seventeenth day of the new moon, upon the mountains of Ararat.

5 And the waters were walking and decreasing until the tenth new moon; in the tenth new moon, on the first day of the new moon, the heads of the mountains were seen.

6 And it was at the end of forty days, that Noah opened the window of the ark which he had made;

7 And he sent out a raven, which going out, went out and turned back, until the waters were dried up from off the earth.

¹8:1 The same Spirit (*ruwach*) crossed over the water to subside it in ending the flood who brooded over the water in creation to bring order out of darkness. This was no ordinary wind. This was the Spirit of God who ended the flood and reordered the face of the earth. The Spirit shut up the fountains of the deep and the windows of heaven, and restrained the rain from the heavens, 8:2, as He is the One who tore them open to begin the flood. Wind did not do that! Only the Spirit of God could do that!

8 Also he sent out a dove from him to see if the waters were lightened from upon the face of the soil,

9 And to the dove there existed no rest for the sole of her foot, and she turned back to him into the ark, because the waters were on the face of the whole earth; and he sent out his hand, and took her, and brought her in to him into the ark.

10 And he twisted around another seven days, and again he sent the dove out of the ark;

11 And the dove came in to him in the time of the dusk, and lo, in her mouth was an olive leaf freshly torn off, and Noah knew by seeing that the waters were lightened from upon the earth.

12 And he waited yet another seven days, and sent out the dove, and she did not continue to turn back to him any more.

13 And it was in the year six hundred and one,¹³ on the first *new moon*, the first of the new moon, the waters were dried up from off the earth; and Noah removed the covering of the ark, and saw, and behold, the face of the soil was parched.

¹³ 8:13 in the year six hundred and one of Noah's life, not 601 since creation and Adam and Eve. According to Gen 5 there were 1656 years from Adam to the Flood, the 600th year of Noah. According to Gen 11 there were an additional 427 years from the Flood to the call of Abraham, making a total of 2,083 years from creation to the call of Abraham. Adam's life overlapped the life of Methuselah, and Methuselah's life overlapped the life of Noah by 600 years because Methuselah died the year of the flood. And Shem's life, son of Noah, overlapped the life of Abraham. The knowledge of God that Adam experienced had to pass through only three mouths to reach Abraham, and they had many years to share the details handed down to them from creation. Of course, God gave all these details to Moses to write in Genesis by direct inspiration of the Holy Spirit.

GENESIS 9 *Noah's burnt offering; God's covenant with all living things*

14 And in the second new moon, on the twenty-seventh day of the new moon, the earth was dried.

15 And God spoke¹⁵ to Noah, saying,

16 Go out of the ark, you, and your wife, and your sons and your sons' wives with you.

17 Every living thing that is with you, of all flesh, of bird, and of animals, and of every creeping thing that creeps on the earth, bring out with you, that they may swarm in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went out, and his sons, and his wife, and his sons' wives with him;

19 Every living thing, every creeping thing, and every bird, and whatever creeps upon the earth, after their kinds, went out of the ark.

20 And Noah built an altar to Jehovah, and took of every clean animal and of every clean bird, and caused burnt offerings to ascend on the altar.

21 And Jehovah smelled a restful fragrance, and Jehovah said in his heart, I will not again make light of the soil any more because

of man, because what is formed in man's heart *is* evil from his youth, and I will not again any more strike every living thing as I have done.

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

CHAPTER 9

1 And God knelt down with goodness to Noah and his sons, and said to them, Be fruitful, and multiply, and fill the earth.

2 And the fear of you and the dread of you shall be upon every living thing of the earth, and upon every bird of the heavens, upon all that creeps upon the earth, and upon all the fish of the sea; they are given into your hand.

3 Every creeping thing that lives shall be food for you; I have given you all things as the green plant. See Note Num 18:18

4 And you shall not eat flesh with its soul, which is its blood.

5 And surely I will tread⁵ seeking out the blood of your souls; I will tread to seek it out at the hand of every living thing, and at the hand of man; I will tread to seek out the soul of man at the hand of a man's brother.

¹⁵ 8:15 spoke, *dabar*, to arrange words. This is the first occurrence of *dabar*. From Genesis 1 to 8:15 the word say or said - *amar*; to bring something to the light - is used. God arranged His words perfectly when He spoke to all men throughout the Bible. When men wrote the Bible they were carried along by the Holy Spirit Who gave them the arrangement of words God wanted in His Word, 2 Pet 1:21. God has arranged these words to give us life, Php 2:16; 1 John 1:1. Jesus is the fleshly embodiment of the perfect arrangement of God's words in Man, John 1:1,4. The way you arrange words is the way you arrange your life. In other words, the words you learn, and how you use them in your speech, determine what happens in your life, Mat 12:37. See Gen 1:3 on said, or to say.

⁵ 9:5 tread seeking out, *darash*, to tread, to trample, to beat a path to, to thresh out with one's feet seeking a specific result. God will tread, trampling with His feet, seeking the specific result He desires, until the blood of every human soul wrongfully poured out will be judged in full. Think of that! God will tread to avenge every human whose blood has wrongfully been poured out by war, by murder, and even by the carelessness of man who did not care, but accidentally poured out someone's blood because he was intoxicated or simply acting wild. Remember that official governments have been responsible for more wrongful deaths than any other entity! The rightful application of the death

6 Whoever spills man's blood, by man his blood shall be spilled, because he made man in the image of God.

7 And you, be fruitful, and multiply, and swarm in the earth, and multiply in it.

8 And God spoke to Noah and to his sons with him, saying,

9 Behold, I, even I, cause my covenant to rise with you and with your seed after you,

10 And with every living soul that is with you, of the bird, of the animals, and of every living thing of the earth with you, from all that go out of the ark, to every living thing of the earth.

11 And I have raised my covenant with you, and all flesh shall not be cut off any more by the waters of a flood; and there shall not be a flood to destroy the earth any more.

12 And God said, This is the sign of the covenant which I give between me and you and every living soul that is with you for generations forever:

penalty for murder when the murderer is clearly known is the responsibility of government. There is no way of knowing how many wrongful deaths governments have caused: (1) by executing the wrong person, (2) by not executing known murderers, (3) and by causing a general break down in respect for right and wrong by corrupt practices of those responsible for enforcing the laws of God! There is no provision for a prison system in the laws of the Bible. Every clearly known murderer who killed with deliberate intent, Ex 21:12-14, convicted by the testimony of two or more eye witnesses, is to be executed, Num 35:30; Deut 17:6. Murderers who cannot be convicted because of no eye witnesses were to be left to the judgment of God. All other offenses were to be paid for by fines or forced labor, but no one was to be kept in prison for any crime. Read all of Ex 21, Num 35, Deut chapters 17, 19, 25. These are not my human notions. These are the laws of God, and they are better than the human notions of any modern government.

13 I have given my bow in the cloud, and it shall be for a sign of a covenant between me and the earth.

14 And it shall be, when I cover over the earth with clouds, that the bow shall be seen in the clouds;

15 And I will remember my covenant, which is between me, and you, and every living soul of all flesh, and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the clouds, and I will see it that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth.

17 And God said to Noah, This is the sign of the covenant, which I have raised between me and all flesh, which *is* upon the earth.

18 And the sons of Noah who went out of the ark were Shem, and Ham, and Japheth; and Ham is the father of Canaan.

19 These are the three sons of Noah, and the whole earth was scattered¹⁹ from them.

¹⁹ **9:19 scattered.** *naphats*, to break into pieces, to scatter those pieces. This shows the truth that all human souls came from the original two souls, Adam and Eve. And now all human souls came from Noah's sons and their wives. Their souls begot other souls, by being broken from the original and being scattered. Shem, Ham, and Japheth were broken into multiple pieces in their sons and daughters, and the process of breaking off souls from the previous souls continues today. That is why the Bible declares, Gen 46:26, all the souls who came out of Jacob's thighs, and why St. Paul affirmed that Levi paid tithes to Melchizedek, because he was in the thighs of Abraham when Abraham paid tithes to Melchizedek, Heb 7:10. This verse declares that all human souls in the world came from these six souls, who came from the two souls, Adam and Eve.. No human or animal souls have ever originated in any other manner, just as they are today, by normal reproduction, each one after his kind, and no souls will ever come to be in any other way. See Gen 12:5.

GENESIS 10 *The prophecy of Noah; the descendants of Noah, Japheth and Ham*

20 And Noah began to be a man of the soil, and he planted a vineyard;

21 And he drank of the wine, and was drunk; and he was naked within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and caused it to stand out boldly to his two brothers outside.

23 And Shem and Japheth took a garment, and put it upon both their shoulders, and walked backwards, and covered the nakedness of their father; and their faces were backward, and they did not see their father's nakedness.

24 And Noah awoke from his wine, and knew by seeing what his younger son had done to him.

25 And he said, Cursed is Canaan; he shall be a servant of servants to his brothers.

26 And he said, Blessed is Jehovah God of Shem, and Canaan shall be his servant. Note Gen 1:22.

27 God shall make Japheth open,²⁷ and he shall dwell in the tents of Shem; and Canaan shall be his servant.

²⁷ **9:27 make open, pathah**, to open or be open to persuasion, good or bad. See especially Pro 25:15 and Hos 2:14. God causes Israel to be open to His love. Here it is prophesied that Japheth will be open. What is he open to? He is open to Jehovah God of Shem, because he will dwell in the tents of Shem, and Shem is famous for being the people through whom Jehovah God revealed Himself. What I believe God is saying in Gen 9:27 is that the Japhethites will be open to God and the gospel. It is primarily the children of Japheth who have received the gospel, and spread it to the ends of the earth. Japheth will dwell in the tents of Shem, means that Japheth will be joined to Shem in his tents by being the main recipient and dispenser of faith in Jehovah God. Jesus, the Son of God, came, and a majority of the descendants of Shem rejected Him, although many Jews believed, Rom 11:1. The majority of the Semites (descendants of Shem) re-

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years, and he died.

CHAPTER 10

1 Now these are the generations of the sons of Noah: Shem, Ham, and Japheth, and sons were born to them after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

5 By these the borders of the peoples were separated in their lands, each man after his tongue, after their families, after their peoples.

6 And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.

belled against the Messiah, and the apostles turned to the races, Acts 13:46. That is not to our credit (myself being a Japhethite). It was God who caused me to be open to the gospel. I can claim no credit for myself. It is all to His glory. History has developed according to God's prophecy by Noah:

(1) The Caananites who were in Israel's future in the land of Caanan were extremely wicked, and were destroyed by Israel, and those not destroyed became servants to Israel (the book of Joshua). (2) Jehovah God, the only true and living God, was revealed through Israel, descendants of Shem, Semites. (3) The Japhethites became the main recipients of the revelation of Jehovah God in His Son, Jesus Christ of Nazareth, and spread His messages to all the peoples of the earth, including the descendants of Ham, Rom 11, the whole chapter, especially verses 25-26. (4) According to Revelation the saved will include a great multitude, which absolutely no one has power to number, out of every race, and *all* tribes, and peoples, and tongues, Rev 7:9.

7 And the sons of Cush: Seba, and Havilah, and Saptah, and Raamah, and Sabtecha. And the sons of Raamah: Sheba, and Dedan.

8 And Cush begot Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the face of Jehovah; therefore it is said, Even as Nimrod the mighty hunter before the face of Jehovah.

10 And his first kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 He went out of that land to Assyria, and built Nineveh, and the city Rehoboth, and Calah, Mic 5:6

12 And Resen between Nineveh, and Calah; it is a great city.

13 And Mizraim begot Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim (out of whom came Palistim) and Caphtorim. Note 21:32

15 And Canaan begot Sidon, his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgassite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite. And afterward were the families of the Canaanites forcibly scattered.

19 And the border of the Canaanites was from Sidon, as you come to Gerar, to Gaza, as you go to Sodom, and Gomorrah, and Admah, and Zeboim, even to Lasha.

20 These are the sons of Ham, after their families, after their tongues, in their lands, and after their peoples.

21 To Shem also, the father of all the children of Eber, ²¹ the brother of Japheth, the elder, even to him were children born.

22 The children of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram: Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begot Salah, and Salah begot Eber.

25 And to Eber were born two sons: the name of one was Peleg, because in his days the earth was divided, ²⁵ and his brother's name was Joktan.

26 And Joktan begot Almodad, and Sheleph, and Hazar Maveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab; all these were the sons of Joktan.

30 And their dwelling was from Mesha, as you go to Sephar, a mount of the east.

²¹ **10:21 Eber**, the man's name from which his descendants were called Hebrews, and for which the language of the Bible came, Hebrew. see verse 25.

²⁵ **10:25 divided**. *palag*, to split, divide. This refers to God's splitting their one language at the Tower of Babel into different languages, Gen 11. Language authorities have traced all present day languages back to three basic languages. Those three languages corresponded to the three sons of Noah, Shem, Ham, and Japheth. The entire earth was settled out of these three families, which three families received their own language at the Tower of Babel, from which all other languages have developed. Man's sin caused human's to be divisive and to seek dominion over his fellowman instead of dominion over the earth's resources. Their divisiveness and racial hatred are a judgment of God upon them because of their united effort in attacking God, Gen 11:4-7.

GENESIS 11 *The confusion at Babel; the descendants of Shem*

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their peoples.

32 These are the families of the sons of Noah, after their descent, after their peoples, and by these were the peoples separated in the earth after the flood.

CHAPTER 11

1 And the whole earth was of one lip, and of one word.¹

2 And it was, as they pulled up from the east that they happened upon a plain in the land of Shinar, and they dwelt there.

3 And they said one to his friend, Come, let us make brick, and burn them thoroughly. And to them were brick for stone, and to them was bitumen for mortar.

4 And they said, Come, let us build us a city, and a tower with its head in the heavens, and let us make for ourselves a name, lest we be dashed to pieces⁴ on the face of the whole earth.

¹ **11:1 lip and word**, *saphah* and *dabar*, meaning that everyone pronounced their words the same, because all of them from infancy developed their lips by pronouncing their words the same way their mother and father did. And of one word, means that they all used the same set of words, the same word for each thing. There was only one set of words, and they all pronounced those words the same.

⁴ **11:4 dashed to pieces**, *puwts*, dash to pieces, be broken up. Gen 9:19; 10:5,18. Their action was a deliberate rebellion against God Who commanded man to disperse and subdue the earth. To subdue the entire earth man would have to be dispersed across the face of the entire earth. They planned the tower as a force to hold them together in that one place as well as protect themselves against any future worldwide flood. Their act of rebellion was shown in their refusal to be scattered or broken up. They felt God's pressure to do God's will, and they deliberately rebelled against it. This tendency of man to flock to large cities is still prevalent in the earth.

5 And Jehovah descended to see the city and the tower which the sons of Adam⁵ had built.

6 And Jehovah said, Behold, the people are one, and all one lip, and this they begin to do; and now nothing will be clipped off from them which they have imagined to do.

7 Come, let us descend, and there overflow their lip, that they may not hear intelligently each man the lip of his friend.

8 And Jehovah dashed them to pieces from there upon the face of all the earth, and they ceased building the city.

9 Therefore the name of it is called Babel,⁹ because Jehovah there overflowed the lip of all the earth, and from there Jehovah dashed them to pieces upon the face of all the earth.

10 These are the generations of Shem: Shem, a son of one hundred years, begot Arphaxad two years after the flood;

11 And Shem lived after he begot Arphaxad five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty-five years, and begot Salah;

13 And Arphaxad lived after he begot Salah four hundred and three years, and begot sons and daughters.

14 And Salah lived thirty years, and begot Eber.

⁵ **11:5 sons of Adam**. Note that although all of these people are the sons of Noah, the Word of God does not call them sons of Noah, but sons of Adam. Although all men were destroyed in the flood except Noah and his family, we are all still sons of Adam.

⁹ **11:8 Babel** is the Hebrew word, confusion.

15 And Salah lived after he begot Eber four hundred and three years, and begot sons and daughters.

16 And Eber lived thirty-four years, and begot Peleg.

17 And Eber lived after he begot Peleg four hundred and thirty years, and begot sons and daughters.

18 And Peleg lived thirty years, and begot Reu.

19 And Peleg lived after he begot Reu two hundred and nine years, and begot sons and daughters.

20 And Reu lived thirty-two years, and begot Serug.

21 And Reu lived after he begot Serug two hundred and seven years, and begot sons and daughters.

22 And Serug lived thirty years, and begot Nahor.

23 And Serug lived after he begot Nahor two hundred years, and begot sons and daughters.

24 And Nahor lived twenty-nine years, and begot Terah.

25 And Nahor lived after he begot Terah one hundred and nineteen years, and begot sons and daughters.

26 And Terah lived seventy years, and begot Abram, Nahor, and Haran.

27 Now these are the generations of Terah: Terah begot Abram, Nahor, and Haran, and Haran begot Lot.

28 And Haran died before the face of his father, Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives; the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 And Sarai was barren; to her was no child.

31 And Terah took Abram, his son, and Lot, the son of Haran, his son's son, and Sarai, his daughter in law, his son Abram's wife, and they went out with them from Ur of the Chaldees to walk into the land of Canaan; and they came to Haran, and dwelt there.

32 And the days of Terah were two hundred and five years, and Terah died in Haran.

CHAPTER 12

1 And Jehovah had said to Abram, Walk out of your land, and from your kindred, and from your father's house, to a land that I will cause you to see;

2 And I will make of you a great people, and I will kneel down with goodness to you, and make your name great; and you shall be a blessing.

3 And I will kneel down with goodness to them who kneel down with goodness to you, and make light of him who makes light of you; and all families of the earth shall be blessed in you.

4 And Abram walked, what Jehovah had spoken to him, and Lot walked with him; and Abram was a son of seventy-five years when he went out of Haran.

GENESIS 12

Abram and Sarai in Egypt

5 And Abram took Sarai his wife, and Lot his brother's son, and all their property that they had laid up, and the souls whom they had made⁵ in Haran; and they went out to walk into the land of Canaan; and they came into the land of Canaan.

6 And Abram crossed over through the land to the place of Shechem, to the plain of Moreh. And the Canaanite was then in the land.

7 And Jehovah appeared to Abram, and said, I will give this land to your seed, and he built an altar there to Jehovah who appeared to him.

8 And he removed from there to a mountain on the east of Bethel, and stretched out his tent, Bethel on the west, and Hai on the east; and there he built an altar to Jehovah, and called upon the name of Jehovah.

9 And Abram pulled up, walking on, pulling up toward the Negev.

10 And there was a famine in the land, and Abram descended into Egypt to reside there temporarily, because the famine *was* heavy in the land.

⁵ 12:5 souls whom they had **made**. *asah*, the same word used when God made the heavens and the earth out of the matter He had created, Gen 1:7,16,25,31; 2:2,3,4,18. Humans do not create souls; they make souls - spirits, souls, and bodies - of their offspring. The baby gets his/her spirit, soul, and body from his/her parents. The child literally physically, soulically, and spiritually, comes from the insides of the parents, Gen 15:4. This is exactly what God says of Abram and his family, **all the souls whom they had made**.

11 And it was when he came near to go into Egypt that he said to Sarai, his wife, Behold now, I know by seeing that you are a beautiful woman to look upon,

12 And it shall be, when the Egyptians see you, they shall say, This is his wife; and they will kill me, and they will keep you alive.

13 Please say that you are my sister, that it may be well with me for your sake, and my soul shall live because of you.

14 And it was, upon Abram's coming into Egypt, the Egyptians saw the woman that she *was* very beautiful.

15 And the chief rulers of Pharaoh saw her, and boasted of her to Pharaoh, and the woman was taken into Pharaoh's house.

16 And he treated Abram well on account of her, and to him were flock animals, and oxen, and male donkeys, and menservants, and maidservants, and female donkeys, and camels.

17 And Jehovah touched Pharaoh and his house with a great blow over the word about Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What is this you have done to me? Why did you not cause it to stand out boldly to me that she was your wife?

19 Why did you say, She is my sister? I might have taken her to myself as wife; now, behold, your wife, take her, and walk!

20 And Pharaoh commanded his men concerning him, and they sent him away, and his wife, and all that *was* his.

CHAPTER 13

1 And Abram ascended out of Egypt into the Negev, he, and his wife, and all that *was* his, and Lot with him.

2 And Abram was very heavy in livestock, in silver, and in gold.

3 And he walked on his journeys from the Negev even to Bethel, to the place where his tent had been at the beginning, between Bethel and Hai,

4 To the place of the altar, which he had made there at the first, and there Abram called on the name of Jehovah.

5 And to Lot also, who walked with Abram, there were flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together, because their property was so great, that they could not dwell together.

7 And there was a controversy between the herdsmen of Abram's livestock, and the herdsmen of Lot's livestock, and the Canaanite and the Perizzite dwelt at that time in the land.

8 And Abram said to Lot, Please let there be no strife between me and you, and between my herdsmen and your herdsmen, because we men *are* brothers.

9 Is not the whole land before your face? Please separate yourself from me; if you take the left hand, then I will take the right; or if you take the right hand, then I will take the left.

10 And Lot lifted up his eyes, and saw all the plain of Jordan, that it was well watered everywhere - facing back before Jehovah destroyed Sodom and Gomorrah - even as the garden of Jehovah, like the land of Egypt as you come to Zoar.

11 And Lot chose for himself all the plain of Jordan; and Lot pulled up east, and they separated, the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent at Sodom.

13 And the men of Sodom *were* wicked and sinners exceedingly against Jehovah.

14 And Jehovah said to Abram after that Lot was separated from him, Lift up now your eyes, and see from the place where you are northward, and toward the Negev, and eastward, and westward,

15 Because I will give all the land which you see to you, and to your seed forever.

16 And I will put your seed as the dust of the earth, so that if a man can weigh out the dust of the earth, then your seed shall also be weighed out.

17 Rise, walk through the land, the length of it, and the breadth of it, because I will give it to you.

18 And Abram removed his tent, and came, and dwelt in the plain of Mamre which is in Hebron, and built there an altar to Jehovah.

GENESIS 14

Abram delivers Lot

CHAPTER 14

1 And it was in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of peoples;

2 They devoured against Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela, which is Zoar.

3 All these joined together in the vale of Siddim, which is the salt sea.

4 They served Chedorlaomer twelve years, and they rebelled in the thirteenth year.

5 And Chedorlaomer and the kings who were with him came in the fourteenth year, and struck the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their Mount Seir, to Elparan, which is by the desert.

7 And they turned back, and came to Enmishpat, which is Kadesh, and struck all the country of the Amalekites, and also the Amorites who dwelt in Hazezon-Tamar.

8 And the king of Sodom went out, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar), and they arranged the battle with them in the vale of Siddim,

9 With Chedorlaomer, the king of Elam, and with Tidal, king of peoples, and Amraphel, king of

Shinar, and Arioch, king of Ellasar, four kings with five.

10 And the vale of Siddim was full of bitumen pits, and the kings of Sodom and Gomorrah fled, and fell there; and they who remained fled to the mountain.

11 And they took all the property of Sodom and Gomorrah, and all their food, and walked.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his property, and walked;

13 And one who had escaped came, and caused it to stand out boldly to Abram, the Hebrew,¹³ because he dwelt by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these lords had cut a covenant with Abram.

14 And when Abram attentively heard that his brother was taken captive, he poured out his trained ones, born in his own house, three hundred and eighteen, and ran after them to Dan.

15 And he allotted his *trained ones* against them, he, and his servants, by night, and struck them, and ran after them to Hobah, which is on the left hand of Damascus.

16 And he returned all the property, and also returned his brother, Lot, and his property, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from striking Chedorlaomer and the kings who were with him at the valley of Shaveh, which is the valley of the king.

¹³ 14:13 See Note Gen 10:21

18 And Melchizedek, king of Salem, brought out food and wine, and he was the priest of the most high God;

19 And he blessed him, and said, Blessed is Abram of the most high God, the one who erected the heavens and earth;

20 And blessed is the most high God, who has delivered your oppressors into your hand. And he gave him a tithe of all.

21 And the king of Sodom said to Abram, Give me the souls, and take the property to yourself.

22 And Abram said to the king of Sodom, I have raised up my hand to Jehovah, the most high God, the one who erected the heavens and earth,

23 That I will not take anything that is yours, from a thread even to a sandal strap, lest you should say, I have made Abram rich;

24 Nothing for me. Only that which the young men have eaten, and the allotment of the men who walked with me, Aner, Eshcol, and Mamre; let them take their allotment.

CHAPTER 15

1 After these words, the word¹ of Jehovah was to Abram in a vision, saying, Do not fear, Abram; I am your shield, your exceeding great reward.

¹15:1 The word of Jehovah was to Abram in a vision, saying...This is the first time that this phrase occurs in the Bible. It is the phrase that occurs over and over throughout the Bible as God spoke to His prophets who gave us the Word of God. KJV has The word of the LORD came, but the word translated came is the word to be, *hayah*, is or was, to exist, just like the verb to be in En-

2 And Abram said, Lord Jehovah, what will you give me? I walk childless, and the son of possession of my house is Eliezer of Damascus?

3 And Abram said, Behold, you have given me no seed, and behold, a son of my house will possess what is mine.

4 And behold, the word of Jehovah was to him, saying, This *one* shall not possess *what is yours*, because he who shall come out of your insides shall possess it. Note Gen 12:5.

5 And he brought him outside, and said, Look now at the heavens, and tally up the stars, if you are able to tally them up; and he said to him, So shall your seed be.

6 And he believed Jehovah, and he calculated⁶ it righteousness to him.

7 And he said to him, I am Jehovah who brought you out of Ur of the Chaldees to give you this land to possess it.

8 And he said, Lord Jehovah, by what shall I know by seeing that I shall possess it?

9 And he said to him, Take for me a heifer of three years, and a she goat of three years, and a ram

glish. This is the first occurrence of the word vision, *machazeh*. See Num 12:6-8.

⁶15:6 believed Jehovah. Other translations have, he believed in the LORD, but Rom 4:3 has no in; it says simply, And Abraham believed God. The Hebrew word for believe is *aman*, to build up, support, act as foster parent or nurse, to render firm or faithful, to trust or believe, and there is no preposition of any kind such as in or upon before the word Jehovah. So, he believed Jehovah is correct. **Calculated**, *chashab*, to weave, to plait or interpenetrate, to fabricate, to compute, to calculate, which corresponds exactly to *logizomai* in Rom 4:3, which is to reckon, calculate, impute, or place to the account of.

GENESIS 16 *Abram's seed to oppressed four hundred years; Abram conceives by Hagar*
of three years, and a turtledove, a nestling.

10 And he took to himself all these, and chopped them in halves, and gave each piece one against another; and he did not chop apart the bird.

11 And the birds of prey descended upon the carcasses, and Abram drove them away.

12 And when the sun was going *down*, a deep sleep fell upon Abram, and lo, a dreadful darkness fell upon him.

13 And he said to Abram, Knowing, you shall know by seeing that your seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall look down upon them with harshness ¹³ four hundred years; *Ex 12:41.*

14 And also I will judge that people whom they shall serve, and afterward they shall come out with great property. *Ex 12:35-36.*

15 And you shall go to your fathers in peace; you shall be buried in a good old age.

16 And they shall return here in the fourth generation, because the iniquity of the Amorites is not yet complete. *Ex 12:40-41.*

17 And it was, that when the sun went *down*, and it was dark, ¹⁷ behold a smoking furnace and a flame crossed over between those

¹³ **15:13** look down upon them with harshness, *anah*, to look down upon, to browbeat and afflict.

¹⁷ **15:17** dark. What happened to Abraham here is a prophecy to describe what happened when Jesus was on the cross. The sun was hidden. Darkness covered the earth. A smoking furnace pictures the punishment of hell which Jesus paid for us. The burning lamp pictures Jesus Who is the light of the world and the light of the gospel. Passed between those pieces refers to the fact that all this resulted because Jesus was sacrificed on the cross for us.

pieces.

18 Jehovah cut a covenant with Abram in the same day, saying, I have given this land from the river of Egypt to the great river, the River Euphrates, to your seed;

See Note 2 Chr 9:26

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER 16

1 Now Sarai, Abram's wife, bore him no children, and she had a maid, an Egyptian, whose name was Hagar.

2 And Sarai said to Abram, See now, Jehovah has closed me from bearing. Please, go in to my maid; it may be that I may obtain children by her. And Abram attentively heard the voice of Sarai.

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

4 And he went in to Hagar, and she conceived; and she saw that she had conceived, and her mistress was made light of in her eyes.

5 And Sarai said to Abram, My wrong be upon you; I have given my maid into your bosom, and when she saw that she had conceived, I was made light of in her eyes; Jehovah judge between me and you.

6 And Abram said to Sarai, Lo, your maid is in your hand; do to her what is good in your eyes. And when Sarai looked down upon her with harshness she fled from her face.

7 And the Messenger⁷ of Jehovah came forth to her by a fountain of water in the desert by the fountain in the way to Shur.

⁷ **16:7 the Messenger of Jehovah.** *malak.* *Malak* means messenger. This is the first time the word *malak* appears, and the first reference to the **Messenger of Jehovah**, or as the KJV has it, the angel of the LORD. *Malak* is used to designate both human and divine messengers, both men and what we call angels. The Bible has no distinct word for angel, neither in the Hebrew Bible nor in the Greek Covenant. It is always the word messenger, *malak* in Hebrew, and *angelos* in Greek. Both words are used of men as well as supernatural beings. *Malak* is used of men in Gen 32:3,6; Num 20:14; 21:21; 22:5; Deut 2:26; Josh 6:17,25; 7:22, and others. John the Baptist is called *malak* in Mal 3:1, and *angelos* in Mt 11:10, Mk 1:2, Lk 7:27; also the messengers John sent to Jesus to inquire if He were truly the Messiah, Luk 7:24, the disciples Jesus sent before Him into Samaria just before His crucifixion, Lk 9:52.

The Messenger of Jehovah is not any ordinary angel, because after His visit to Hagar the Word of God called Him Jehovah, 16:13, and Hagar gave Him the name, You, God Of Vision. The well where the Messenger of Jehovah appeared was called The Living One Seeing Me, 16:14. The only conclusion that is consistent with the facts recorded in the Bible is that the Messenger of Jehovah is the Son of God revealed before His coming in flesh, because, in Ex 23:20-23, the Messenger of Jehovah has power to forgive sins or withhold forgiveness of sins. He is also called the Messenger of God, Gen 21:17. He stopped Abraham from sacrificing Isaac and showed him the ram to substitute, Gen 22:11. The Messenger of Jehovah spoke out of the heavens to Abraham, and called Himself Jehovah, Gen 22:15. He calls Himself the God of Bethel, Gen 31:11-13. Jacob calls Him the Messenger who redeemed me, Gen 48:16. Jehovah God Who appeared to Moses in the burning bush is called the Messenger of Jehovah, Ex 3:2. He escorted Israel across the Red Sea, Ex 14:19. Zec 12:8 uses the Messenger of Jehovah in opposition to God. See Ex 23:20-23; (note the difference in 32:34 and 33:2) Num 22:22-35; Jdg 2:1,4; 5:23; 6:11-22; 13:3-21; 2Sam 24:16-17; 2Kgs 1:15; 19:35; 1Chr 21:12-30; Ps 34:7; 35:5-6; Ecc 5:6; Is 37:36; 63:9; Dan 3:28; 6:22; Hos 12:4; Zch 1:11-19; 3:1-10; 4:1,6; 12:8; Mal 3:1. Based

8 And he said, Hagar, Sarai's maid, from where did you come, and where will you walk? And she said, I am fleeing from the face of my mistress, Sarai.

9 And the Messenger of Jehovah said to her, Turn back to your mistress, and allow her to look down upon you with harshness.

10 And the Messenger of Jehovah said to her, I will multiply your seed exceedingly, and it shall not be tallied up for abundance.

11 And the Messenger of Jehovah said to her, Behold, you are with child, and shall bear a son, and shall call his name Ishmael, because Jehovah has heard your affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the face of all his brothers.¹²

13 And she called the name of Jehovah who spoke to her, You, God Who Sees Me, because she said, Here I have seen the back parts¹³ of him who sees me.

14 Therefore the well was called The Well of The Living One Seeing Me; behold, it is between Kadesh and Bered.

upon all of these references and especially Mal 3:1 where He is called the Messenger of the covenant, we conclude that the Messenger of Jehovah is the pre-incarnate Son of God who is one with Jehovah God. See Note Exo 23:21. See Note Jsh 24:12.

¹² **wild man.** Arabs, children of Ishmael, and also of Keturah. Muhammed claimed to be a descendant of Ishmael and claimed to restore the true faith as seen in Abraham, and perverted by Jews and Christians.

¹³ **16:13 the back parts, achar.** Although this word means the back part, it usually occurs as an adverb, after; so it could be translated **Here I have seen what comes after him who sees me.**

GENESIS 17 *God appears to Abram; His name changed to Abraham, Sarai's to Sarah*

15 And Hagar bore Abram a son, and Abram called his son's name, whom Hagar bore, Ishmael.¹⁵

16 And Abram was a son of eighty-six years when Hagar bore Ishmael to Abram.

CHAPTER 17

1 And when Abram was a son of ninety-nine years, Jehovah appeared to Abram, and said to him, I am God, The Almighty; walk before my face, and be perfect.

2 And I will give my covenant between me and you, and will multiply you exceedingly.

3 And Abram fell on his face, and God talked with him, saying,

4 As for me, behold, my covenant is with you, and you shall be a father of many peoples.

5 And your name shall not any more be called Abram,⁵ and your name shall be Abraham, because I have made you a father of many peoples.

6 And I will make you exceedingly fruitful, and I will make peoples of you, and kings shall come out of you.

7 And I will cause my covenant to rise between me and you, and your seed after you in their generations for an everlasting covenant to be God to you and to your seed after you.

8 And I will give to you and to your seed after you the land of your temporary residence, all the land of Canaan for an everlasting possession, and I will be their God.

¹⁵16:15 Ishmael, God will hear.

⁵17:5 Abram means High Father, and

9 And God said to Abraham, You shall hedge about my covenant, you and your seed after you in their generations.

10 This is my covenant which you shall hedge about between me and you, and your seed after you: Every male among you shall be circumcised.

11 And you shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you.

12 And he that is eight days old shall be circumcised among you, every male in your generations, he that is born in the house or bought with silver from any foreigner who is not of your seed.

13 He that is born in your house and he that is bought with your silver must be circumcised, and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised male whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken my covenant.

15 And God said to Abraham, As for Sarai,¹⁵ your wife, you shall not call her name Sarai, and Sarah shall be her name.

16 And I have knelt down with goodness to her, and have given you a son also of her; yes, I have knelt down with goodness to her, and she shall become peoples; kings of people shall be of her.

Abraham means Father Of A Multitude.

¹⁵17:15 Sarai means My Princess. Sarah means Princess To Others Also.

17 And Abraham fell on his face, and laughed, and said in his heart, Shall I, a son of one hundred years, beget? And shall Sarah, a daughter of ninety years bear? .

18 And Abraham said to God, Oh that Ishmael might live before your face!

19 And God said, Sarah, your wife, shall bear to you a son indeed; and you shall call his name Isaac; and I have caused my covenant to rise with him for an everlasting covenant and with his seed after him.

20 And as for Ishmael, I have attentively heard you. Behold, I have knelt down with goodness to him, and will make him fruitful, and will multiply him exceedingly, exceedingly; he shall beget twelve princes, and I will give him a great people.

21 And I will cause my covenant to rise with Isaac whom Sarah shall bear to you at this appointed meeting in the next year.

22 And he ended talking with him, and God ascended from Abraham.

23 And Abraham took Ishmael, his son, and all who were born in his house, and all who were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, what God had said to him.

24 And Abraham was a son of ninety-nine years, the flesh of his foreskin being circumcised.

25 And Ishmael was a son of thirteen years, the flesh of his foreskin being circumcised.

26 Abraham was circumcised, and Ishmael, his son, in this selfsame day.

27 And all the men of his house, born in the house and bought with silver from the stranger, were circumcised with him.

CHAPTER 18

1 And Jehovah¹ appeared to him by the oaks of Mamre, and he sat in the tent door in the heat of the day;

¹18:1-2 **Jehovah...men.** We are not only created in the image of God spiritually, we are also made in the image and shape of God physically, Gen 1:26-27. This is the first appearance of Jehovah God in the form of a man. Theologians have called these accounts of God appearing in the shape, or likeness, or appearance of man as anthropomorphisms. Anthropomorphism means for man to attribute to God the likeness of a man because man in his finite condition can only view God as he views himself. This is not true. When commentators say that man is responsible for perceiving God in man's likeness, they are saying that these are not God's words but man's limited ideas. Every word in this Bible is God breathed and is not man's limited notion, 2 Tim 3:16. The exact opposite of their humanistic opinion is true. Not only are our spirits created in the image of God, for God is spirit, John 4:24, but our bodies are made in His likeness. Every vision of God in the Bible is a vision given by God, not the invention of man's limited understanding. God is spirit, and is not flesh and bone, but our shape physically is like His as spirit, because He made us in His likeness. Moses looked intently at His shape, Num 12:8. Every account in the Bible of God's appearance is that the appearance of His shape is the same as ours. See Deu 4:15-19. God commands us not to make any graven image of God, Ex 20:4-5. The reason is that God has already made a living image of Himself in creating us. He has made us in His shape as a temple in which He will live and walk, Lev 26:12; Jer 31:33. 2 Cor 6:6. Our body is such that His spiritual shape fits right into us, if our heart will open the door. As we, God has a face, Gen 3:8; eyes, Gen 6:8; arms, Ex 6:6; Is 52:10; fingers, Ex 8:19; 31:18; Dt 9:10; feet, Ex 24:10; hands and back, Ex 33:22-23; a mouth, Num 3:16, 39,51; Is 40:5; ears, Neh 1:6; nostrils, Num 11:1; *et al.* God has never assumed the shape of an animal, bird, fish,

GENESIS 18 *Jehovah and heavenly messengers eat with Abraham; God rebukes Sarah*

2 And he lifted up his eyes, and saw, and lo, three men were stationed by him; and when he saw, he ran to meet them from the tent door, and prostrated himself upon the earth,

3 And said, My Lord, if now there exists grace to me in your eyes, I beg you, do not cross on *from* your servant;

4 I beg you, let a little water be brought, and wash your feet, and rest yourselves under the tree;

5 And I will bring a morsel of food, and refresh your hearts; after that, you shall cross on, because this is why you have crossed over to your servant. And they said, So, do what you have spoken.

6 And Abraham flowed like liquid into the tent to Sarah, and said, Cause to flow three measures of ground flour, knead it, and make cakes.

7 And Abraham ran to the herd, and brought a calf, tender and good, and gave it to a young man, and he flowed to make it.

8 And he took curdled milk⁸, and milk, and the calf which he had prepared, and set it before their

reptile, or insect, but from Genesis forward He has always appeared in the shape of a man, because that is His spiritual shape: Gen 18:1-2, 10, 13-14, 17, 22, 26; 19:1. Gen 32:24-30; Josh 5:13-15; Is 6:1; Ezk 1:26-28. He eventually came to earth very God and very man in the person of Jesus of Nazareth, as the true temple, that in Him we can also be temples of God, John 2:17-21; 1 Cor 3:16; 6:19. Now he forever shines forth in the shape of His glorious Father, Dan 7:13; Rev 1:13-18, which is also our likeness. The reason that we are in this bodily shape, and not in the shape of some animal - and man has never been in the shape of an animal - is because we are created in the image of God, spirit, soul, and body, so He can forever live and walk in us. See Note on Gen 1:26-27.

⁸**18:8 curdled milk**, *chemah*. Gesenius says, In no place in the Old Covenant does it appear that *butter* should be understood, which, by the an-

face; and he stood by them under the tree, and they ate.

9 And they said to him, Where is Sarah, your wife? And he said, See, in the tent.

10 And he said, Turning back, I will turn back to you according to the time of life, and lo, to Sarah, your wife, *shall be* a son. And Sarah heard it attentively in the tent door, and she *was* behind him.

11 And Abraham and Sarah were old and advancing in days; it ceased to be with Sarah after the well trod way of women.

12 And Sarah laughed within herself, saying, After I have failed *from age* shall there be to me pleasure, and my lord being old?

13 And Jehovah said to Abraham, Why did Sarah laugh at this, saying, Shall I who am old surely bear a child?

14 Is any word too wonderful for Jehovah? At the appointed meeting I will turn back to you according to the time of life, and a son *shall be* to Sarah.

15 And Sarah denied, saying, I did not laugh, because she was afraid. And he said, No, because you did laugh.

16 And the men rose up from there, and gazed upon the face of Sodom; and Abraham walked with them to bring them on the way.

17 And Jehovah said, Shall I hide from Abraham what I do,

18 And Abraham becoming, shall become a great and mighty people, and all peoples of the earth shall be blessed in him?

cients, and even now [*circa* 1815] by the Orientals was only accustomed to be used medically. This is whole milk, soured and clabbered.

19 And I have known by seeing that he commands his children, and his household after him, and they have¹⁹ hedged about the way of Jehovah, to do righteousness and judgment, in order that Jehovah may bring upon Abraham what he has spoken of him.

20 And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very heavy,

21 I will descend now, and see if they have done completely according to the cry coming to me, and if not, I will know by seeing.

22 And the men turned their faces away from there, and walked toward Sodom; and Abraham was still standing before the face of Jehovah.

23 And Abraham drew near, and said, Is it so, will you cut off the righteous with the wicked?

24 Perhaps there are fifty righteous within the city; is it so, will you cut off and not spare the place for the fifty righteous who are in it?

25 Far be it from you to act in this manner, to kill the righteous with the wicked, and be it far from you that the righteous should be as the wicked. Shall not the one who judges all the earth do *righteous* judgment?

¹⁹ **18:19** God saw the descendants of Abraham as having already hedged about God's way and having been faithful. The reason that God could see the remnant of Israel faithful, and all believers, was because He was the One who would by His grace keep a remnant of the seed of Israel faithful, as well as believing faithful Christians, who are also the children of Abraham, Rom 4:16.

26 And Jehovah said, If there exist to me in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered, and said, Behold now, I have yielded myself to speak to the Lord who am but dust and ashes;

28 Perhaps there shall lack five of the fifty righteous; will you destroy all the city for lack of five? And he said, If there are forty-five, I will not destroy it.

29 And he spoke to him yet again, and said, Perhaps there shall be forty there. And he said, I will not do it for forty's sake.

30 And he said to him, Oh let not the Lord burn, and I will speak; perhaps there will be thirty. And he said, I will not do it if there are thirty.

31 And he said, Behold now, I have yielded myself to speak to the Lord. Perhaps there shall be twenty. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh let not the Lord burn, and I will speak this stroke only; perhaps ten shall be there. And he said, I will not destroy it for ten's sake.

33 And Jehovah walked his way, when he had finished speaking with Abraham, and Abraham turned back to his place.

CHAPTER 19

1 And there came two *heavenly* messengers to Sodom at dusk, and Lot was sitting in the gate of Sodom; and Lot saw them, and rose up to meet them; and he pros-

GENESIS 19 *Lot and two daughters delivered, his wife a statue of salt*

trated himself with his nostrils to the earth;

2 And he said, Behold now, my lords, please turn into your servant's house, and spend the night, and wash your feet, and load up early, and walk on your way. And they said, No! And we will stay in the street.

3 And he urged them much; and they turned in to him, and went into his house; and he made them a feast, and baked unleavened bread, and they ate.

4 They had not yet lain down, and the men of the city, the men of Sodom, surrounded the house, both old and young, all the people from every end of Sodom;

5 And they called to Lot, and said to him, Where are the men who came in to you this night? Bring them out to us that we may know them.

6 And Lot went out to them at the door, and shut the door behind him,

7 And said, I beg you, brothers, do not do evil.

8 See, *there* are two daughters to me who have not known man; let me, please, bring them out to you, and do to them as is good in your eyes; only do not this word to these men, because they came under the shadow of my roof.

9 And they said, Stand back. And they said, First, he came in to reside temporarily, and judging, shall he be judge? Now we will do evil to you, rather than to them. And they pressed furiously upon the man, even Lot, and came near to break the door.

10 And the men put out their hand, and pulled Lot into the house to themselves, and shut the door.

11 And they struck the men at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

12 And the men said to Lot, Who of yours are still here? Sons in law, and your sons, and your daughters, and all who *are* yours in the city? Bring *them* out of this place,

13 Because we will destroy this place, because the cry of them has become great before the face of Jehovah, and Jehovah has sent us to destroy it!

14 And Lot went out to speak to his sons in law who took his daughters, and said, Rise, take yourself out of this place, because Jehovah will destroy this city. And he seemed to be laughing *in jest* in the eyes of his sons in law.

15 And so the dawn ascended, and the *heavenly* messengers hurried Lot, saying, Rise, take your wife, and your two daughters who are here, lest you be scraped away in the iniquity of the city.

16 And he lingered, and the men seized his hand with strength, and the hand of his wife, and the hand of his two daughters, Jehovah having mercy on him, and they brought him out, and deposited him outside the city.

17 And it was, when they had led them out, that he said, Escape for your soul; do not look behind you, and do not stand in all the plain; escape to the mountain lest

you be scraped away.

18 And Lot said to them, Oh no, my lord;

19 Behold now, there is grace to your servant in your eyes, and you have made your mercy great which you have shown to me in saving my soul; and I cannot escape to the mountain lest some evil take me, and I die;

20 Behold now, this city is near to flee to, and it is a little one. Oh, let me escape there, it being a little one, and my soul shall live.

21 And he said to him, See, I have accepted your face for this word also, that I will not overthrow this city for which you have spoken.

22 Flow like liquid; escape there, because I am not able to do a word until you have come there; and the name of the city was called Zoar.

23 The sun had risen on the earth, and Lot entered Zoar.

24 And Jehovah rained on Sodom and on Gomorrah sulfur and fire from Jehovah out of the heavens;

25 And he overthrew those cities, and all the region, and all those dwelling in the cities, and *the* sprouted branch of the soil.

26 And his wife looked back from behind him, and she became a statue of salt.

27 And Abraham loaded up early in the dawn to go to the place where he stood before the face of Jehovah,

28 And he leaned out over the face of Sodom and Gomorrah and the face of all the land of the

region, and he saw, and lo, the smoke of the earth ascended as the smoke of a furnace.

29 And it was when God destroyed the cities of the region, God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities, those in which Lot dwelt.

30 And Lot ascended out of Zoar, and dwelt in the mountain, and his two daughters with him, because he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

31 And the firstborn said to the younger, Our father is old, and there is not a man in the earth to come in to us after the way of all the earth;

32 Walk; let us make our father drink wine, and we will lie down with him, and we will cause seed to live of our father.

33 And they caused their father to drink wine that night, and the firstborn went in, and lay down with her father; and he did not know by seeing when she lay down, nor when she rose up.

34 And on the next day, the firstborn said to the younger, Behold, I lay last night with my father; let us make him drink wine this night also, and you go in, and lie down with him, and we will cause seed to live of our Father.

35 And they caused their father to drink wine that night also, and the younger rose up, and lay down with him; and he knew not by seeing when she lay down, nor when she rose up.

GENESIS 20

Abraham and Sarah deceive Abimelech

36 So both the daughters of Lot were with child by their father.

37 And the firstborn bore a son, and called his name Moab;³⁷ he is the father of the Moabites to this day.

38 And the younger also bore a son, and called his name Ben Ammi; he is the father of the Ammonites to this day.

CHAPTER 20

1 And Abraham pulled up from there toward the land of the Negev, and sat down between Kadesh and Shur, and resided temporarily in Gerar.

2 And Abraham said of Sarah, his wife, She is my sister; and Abimelech, king of Gerar, sent and took Sarah.

3 And God came to Abimelech in a dream by night, and said to him, Behold, you are about to die over the woman whom you have taken, and she being married to a lord.

4 And Abimelech had not come near her, and he said, Lord, will you even strike a righteous people fatally?

³⁷ **19:37-38 Moab**, *mowab*, the water of her father, meaning the semen of her father. Moab carried the scandal of how he was begotten in his name all the days of his life, and all the days of the lives of those who descended from him. *Ben ammi*, or *ben ammiy*, means the son of my people, or inbred, that is, a family incestuous birth. Ammon, *ammown*, means inbred or incestuous birth. So Ammon carried the scandal of how he was born, and so did his tribe as long as they lived. God is a forgiving God, and he can heal hurts caused by parents upon their children, but hedge yourself about to beget your children according to the laws of God, because when you violate God's laws in begetting children by fornication, adultery, and incest you place upon them a burden that they should not have to bear in this world. These tribes were a constant source of trouble later to Israel.

5 Did he not say to me, She is my sister? And she, even she herself said, He is my brother; in the integrity of my heart, and complete *innocence* of my palms I have done this.

6 And God said to him in a dream, Yes, I know by seeing that you did this in the integrity of your heart, and I also withheld you from sinning against me; therefore I did not allow you to touch her.

7 And now turn back to the man his wife, because he is a prophet, and he will judge in prayer for you, and you will live; and if you do not return her, know by seeing that dying, you shall die, you and all that *is* to you.

8 And Abimelech rose early in the dawn, and called all his servants, and spoke all these words in their ears; and the men were exceedingly afraid.

9 And Abimelech called Abraham, and said to him, What have you done to us? How have I sinned against you that you have brought on me and on my kingdom a great offense? You have done deeds to me that ought not to be done.

10 And Abimelech said to Abraham, What did you see that you have done this word?¹⁰

11 And Abraham said, Because I thought, Surely the fear of God is not in this place, and they will kill me for my wife's sake.

¹⁰ **20:10 word**. *dabar*. Always remember that everything has its ground of existence in words. Other translations constantly translate *dabar* as thing, which is a correct interpretation, but it hides the truth that the ground of existence of all things is words, because *dabar* is word. Therefore *The Heritage Bible* consistently translates *dabar* as word.

12 And yet she is really my sister; she is the daughter of my father, and not the daughter of my mother, and she became my wife.

13 And it was, when God caused me to wander from my father's house, that I said to her, This is your mercy which you do to me; at every place where we come, say of me, He is my brother.

14 And Abimelech took flock animals, and oxen, and menservants, and maidservants, and gave them to Abraham, and returned Sarah, his wife, to him.

15 And Abimelech said, Behold, my land is before your face; dwell where it pleases you.

16 And he said to Sarah, Behold, I have given your brother a thousand of silver; behold, it is to you a covering of the eyes¹⁶ to all who are with you, and with all this you are made right.

17 And Abraham judged in prayer¹⁷ with God, and God healed Abimelech, and his wife, and his maidservants, and they bore children.

¹⁶20:16 **covering of the eyes.** Read Gen 32:20 to understand that the gifts from Abimelech to Sarah were to cover the face of Sarah, meaning to appease her or cover the anger of her face, for the wrong done to her so that Sarah would not hold against Abimelech what he had done, although Abraham and Sarah were the ones who caused the misunderstanding.

¹⁷20:17 **judged in prayer.** Hebrew, *palal*. Its primary meaning is to judge and decide an issue. It is often translated pray in other translations, but its main meaning is to intervene as a judge and decide who is right, then make it right by a judgment, by rendering a decision. Its first occurrence in the Bible is Gen 20:17 where Abraham judged in prayer with God to heal Abimelech's house. A key verse on understanding the meaning of *palal* is 1 Sam 2:25 where the priest Eli rebuked his wicked sons and said, If one man sins against another, God shall arbitrate [*palad*, judge in prayer, intercede], but if a man sins against Jehovah, who shall arbitrate for him? One of the main meanings

18 Because Jehovah had closed up every womb of the house of Abimelech, because of Sarah, Abraham's wife.

CHAPTER 21

1 And Jehovah visited Sarah as he had said, and Jehovah did to Sarah what he had spoken.

2 And Sarah conceived, and bore Abraham a son in his old age, at the appointed meeting of which God had spoken to him.

3 And Abraham called the name of his son who was born to him, whom Sarah had born to him, Isaac.

4 And Abraham circumcised his son, Isaac, being a son of eight days, what God had commanded him.

5 And Abraham was a son of one hundred years, when his son, Isaac, was born to him.

6 And Sarah said, God has made me laugh so that all who hear attentively will laugh with me.

7 And she said, Who could have said to Abraham, Shall Sarah nurse children? Because I have born him a son in his old age.

8 And the child became large, and was weaned, and Abraham made a great feast the day Isaac was weaned.

9 And Sarah saw the son of Hagar, the Egyptian, whom she had born to Abraham, laughing *at Isaac*.

of prayer is to arbitrate with God to set things right. God is never wrong, so praying is getting God's judgment on a thing and allowing him to set ourselves right with Him and it.

GENESIS 21 *Abraham sends Hagar/Ismael away; Abraham makes a covenant with Abimelech*

10 And she said to Abraham, Drive out this maidservant, and her son, because the son of this maidservant shall not hold possession with my son, with Isaac.

11 And the word was exceedingly evil in Abraham's eyes because of his son.

12 And God said to Abraham, Let it not be evil in your eyes because of the youth, and because of your maidservant; in all that Sarah has said to you, hear attentively her voice, because your seed shall be called in Isaac.

13 And also, I will put a people of the son of the maidservant, because he is your seed.

14 And Abraham loaded up early in the dawn, and took food, and a skin-bottle of water, and gave it to Hagar, putting it on her shoulder, and the youth, and sent her away; and she walked, and wandered in the desert of Beer Sheba.

15 And the water was spent in the skin-bottle, and she threw the youth under one of the shrubs.

16 And she walked, and sat down opposite, widening the distance from him about a bowshot, because she said, Let me not see the death of the youth. And she sat across from him, and lifted up her voice, and wept.

17 And God attentively heard the voice of the youth, and the Messenger of God called to Hagar out of the heavens, and said to her; What *is* with you, Hagar? Do not fear, because God has attentively heard the voice of the youth where he is.

18 Rise, lift up the youth, and seize him with strength with your hand, because I will put him a great people.

19 And God opened her eyes, and she saw a well of water; and she walked, and filled the skin-bottle with water, and gave the youth drink.

20 And God was with the youth; and he became great, and dwelt in the desert, and became an archer.

21 And he dwelt in the desert of Paran, and his mother took him a wife out of the land of Egypt.

22 And at that time Abimelech and Phichol, the chief ruler of his host, spoke to Abraham, saying, God is with you in all that you do;

23 And now swear to me here by God that you will not cheat me, nor my son, nor my son's son; you shall do to me according to the mercy that I have done to you, and to the land where you have temporarily resided.

24 And Abraham said, I will swear.

25 And Abraham set Abimelech right because of a well of water which Abimelech's servants had plucked off.

26 And Abimelech said, I do not know by seeing who has done this word, and you did not cause it to stand out boldly to me, and I have not heard *it* except today.

27 And Abraham took flock animals and oxen, and gave them to Abimelech, and both of them cut a covenant.

Abraham covenants with Abimelech; , the Palestinians; God tests Abraham **GENESIS 22**

28 And Abraham stationed seven ewe lambs out of the flock separate.

29 And Abimelech said to Abraham, What *are* these seven ewe lambs which you have stationed separate?

30 And he said, You shall take these seven ewe lambs from my hand that they may be a witness to me that I dug this well.

31 Therefore he called that place Beer Sheba, because there both of them swore.

32 And they cut a covenant at Beer Sheba, and Abimelech rose up, and Phichol, the chief ruler of his host, and they turned back into the land of the Palestinians.³²

³² **21:32 Palestinians;** *Pelishiy* is the singular form. The KJV translated it Philistia for the region, Philistines for the people. The Hebrew is Palestinian and means migrant. They are mentioned 286 times in the Bible. *Pelishiy* were descendants of Ham through Mitsrayim, the founder of Egypt, Gen 10:14; 1 Chn 1:12. They came out of Caphtoriy, Gen 10:14, Jer 47:4; Amos 9:7; Deu 2:23, which is Crete. The Palestinians occupied part of Canaan in the days of Abraham, Gen 21:34; 26:1,8,14,15,18. The Palestinians made an agreement "not to touch" Isaac or his wife or any of his, but they envied his prosperity, 26:14. They stopped up the wells Abraham dug, 26:15, 18, and contended with Isaac for each well he dug, and took them. Finally Isaac located a well for which they did not contend, 26:22, because he was too strong for them, 26:26-33. Moses did not lead Israel through the land of the Palestinians lest they turn back on account of war, Exo 13:17. The land of the Palestinians was included in what God gave Israel, Gen 15:18. The Mediterranean Sea was called the Sea of the Palestinians, Exo 23:31. They were not conquered under Joshua, and left for future conquest, Jos 13:2. Judah and Simeon conquered the cities of the Palestinians at first, Jud 1:18, but the Palestinians constantly oppressed Israel, 3:3,31. Israel constantly prostrated themselves before the gods of the Palestinians, Jud 10:6, and God delivered Israel into their hands, Jud 13:1. It was from the Palestinians that God began to deliver Israel by the supernatural strength of Samson, Jud 13:5;14-16. They were a constant threat to Israel during the days of Samuel, Saul, and David, 1 Sam 4:1-2 Sam 23. God through Saul brought Israel great victories over the Palestinians, 1 Sam 9:16; 10:5; and Jonathan, 1 Sam 13:3-14:52; and

33 And Abraham planted a tamarisk tree in Beer Sheba, and called there on the name of Jehovah, the everlasting God.

34 And Abraham resided temporarily in the land of the Palestinians many days.

CHAPTER 22

1 And after these words God tested Abraham, and said to him, Abraham, and he said, Behold.

2 And he said, Take now your son, your only son, Isaac, whom you love, and walk into the land of Moriah, and cause him to ascend there as a burnt offering upon one of the mountains which I will name to you.

3 And Abraham loaded up early in the dawn, and bound his donkey, and took two of his young men with him and Isaac, his son, and cut the wood for the burnt offering, and rose up, and walked to

David under Saul, 1 Sam 17-18. Goliath, whom David killed, was a Palestinian, 1 Sam 17. Later David found refuge from Saul by residing with Palestinians, 1 Sam 21:10. During a great portion of his reign, David fought against the Palestinians, 1 Sam 23. Solomon put them under tribute only, 1 Kng 4:21. The Palestinians continued during the divided kingdoms of Israel, 1 Kng 15:27;16:15; 2 Kng 8:2-3; King Hezekiah defeated the Palestinians, 2 Kng 18:8. Isaiah complained that Israel constantly adopted the idolatrous and occult practices of the Palestinians, Isa 2:6, and Israel's future victory over the Palestinians will be in the day Israel and Judah are reunited in the land, Isa 11:14. See also Jer 25:20; 47:1,4; Ezk 16:27,57. God will eventually take a final and great vengeance upon the Palestinians, Ezk 25:15-16; Amos 1:8; Obed 1:19; Zech 9:6. God is the ultimate controller of the migration of all peoples, Amos 9:7. The Palestinians (and the Egyptians) are not mentioned in the list of peoples in the battle of Gog and Magog against Israel in Ezk 38-39, so it is possible that they will have been defeated before Gog and Magog. [Armageddon comes still later.] You see that the Israeli-Palestinian problem is not something that will be solved by man, but by the hand of God Himself in His own time, plan, and purpose.

GENESIS 22

God tests Abraham to offer Isaac

the place which God had said to him.

4 And on the third day Abraham lifted up his eyes and saw the place from a distance.

5 And Abraham said to his young men, You sit down here with the donkey, and I and the youth will walk yonder, and prostrate ourselves, and turn back to you.

6 And Abraham took the wood of the burnt offering, and put it upon Isaac his son; and he took the fire in his hand and a knife, and they walked, the two of them together.

7 And Isaac spoke to Abraham, his father, and said, My father; and he said, Behold, my son. And he said, See, the fire, and the wood, and where is the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a flock animal for a burnt offering; so they walked, the two of them together.

9 And they came to the place which God had named to him, and Abraham built an altar there, and arranged the wood, and bound Isaac, his son, and put him on the altar upon the wood.

10 And Abraham stretched out his hand, and took the knife to kill his son.

11 And the Messenger of Jehovah called to him out of the heavens, and said, Abraham, Abraham, and he said, Behold.^{Note Gen 16:7}

12 And he said, Do not send out your hand towards the young man, and do not do a speck to him, because now I know by seeing that

you fear God, and have not withheld your son, your only son from me.

13 And Abraham lifted up his eyes, and saw, and behold! Behind him a ram was caught in a thicket by his horns, and Abraham walked and took the ram, and caused him to ascend as a burnt offering instead of his son.

14 And Abraham called the name of that place Jehovah Jireh, as it is said to this day, In the mount of Jehovah it will be seen.

15 And the Messenger of Jehovah called to Abraham out of the heavens the second time,

16 And said, By myself I have sworn - an oracle¹⁶ of Jehovah - that because you have done this word, and have not withheld your son, your only son,

17 That blessing, I will bless you, and multiplying, I will multiply your seed as the stars of the heavens and as the sand which is upon the lip of the sea, and your seed shall possess the gate of those hating them;

18 And all the peoples of the earth shall be blessed in your seed because you have attentively heard my voice.

¹⁶ 22:16 an oracle. Hebrew, *ne'um*. It means an oracle, something spoken by God. It is always used of divine revelation; never used of ordinary speech. The word prophet, *nabiy*, is a form of this word. The verb form, *na'am* occurs only once, Jer 23:31, **Behold, I am against the nabiy [prophets], a ne'um [oracle] of Jehovah, who take their tongues to na'am ne'um [to oraculize oracles, or prophesy oracles]**. In other words, God is against those prophets who get their oracles from their own tongues instead of from Jehovah. Gen 22:16 is the first place *ne'um* occurs. It is interesting that it first occurs when Jehovah spoke to Abraham about the offering up of his only son, as God offered up His only begotten Son, on the same mount.

19 And Abraham returned to his young men, and they rose up, and walked together to Beer Sheba; and Abraham dwelt at Beer Sheba.

20 And it was after these words it was caused to stand out boldly to Abraham, saying, Behold, Milcah, she has also born children to your brother, Nahor;

21 Huz, his firstborn, and Buz, his brother, and Kemuel, the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlah, and Bethuel.

23 And Bethuel begot Rebekah; these eight Milcah bore to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, also she bore Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER 23

1 And the life of Sarah was one hundred and twenty-seven years, the years of the life of Sarah.

2 And Sarah died in Kirjath Arba, which is Hebron, in the land of Canaan, and Abraham came to mourn² for Sarah, and to weep for her.

3 And Abraham stood up from the face of his dead, and spoke to the sons of Heth,³ saying,

² 23:2 **mourn**, *caphad*. The main meaning of *caphad* is to beat the breast in lamentation and grief. This is the first occurrence of *caphad* in the Bible.

³ 23:3, **Heth**, the second son of Canaan, Gen 10:15; 1 Chr 1:13, and ancestor of the terrorizing Hittites. Heth means terrible or terrorizing.

4 I am a foreigner and a temporary resident with you; give me a possession of a burying-place with you that I may bury my dead from before my face.

5 And the children of Heth answered Abraham, saying to him,

6 Hear us, my lord; you are a prince of God among us; bury your dead in the choice of our sepulchers; not a man of us shall shut off from you his sepulcher so that you may bury your dead.

7 And Abraham stood up, and prostrated himself to the people of the land, to the children of Heth.

8 And he spoke with them, saying, If it exists in your soul that I should bury my dead from before my face, hear me and impinge for me upon Ephron, the son of Zohar,

9 That he may give me the cave of Machpelah, which is his, which is in the end of his field; he shall give it to me for full payment for a possession of a burying-place among you.

10 And Ephron was sitting among the children of Heth, and Ephron, the Hittite, answered Abraham in the audience of the children of Heth, of all who were coming in the gate of his city, saying,

11 No, my lord; hear me attentively; I have given you the field, and I have given you the cave that is in it; I have given it to you before the eyes of the sons of my people; bury your dead.

12 And Abraham prostrated himself before the face of the people of the land.

GENESIS 24 *Abraham buys tomb from Hittites; he sends his servant to obtain a wife for Isaac*

13 And he spoke to Ephron in the ears of the people of the land, saying, And if you would please hear me, I have given the silver for the field; take it from me, that I may bury my dead there.

14 And Ephron answered Abraham, saying to him,

15 My lord, hear me attentively; the land is worth four hundred shekels of silver; what is that between me and you? Bury your dead.

16 And Abraham attentively heard Ephron, and Abraham weighed to Ephron the silver, which he had spoken in the ears of the sons of Heth, four hundred shekels of silver, crossed over to the merchant.

17 And the field of Ephron, which was in Machpelah, which was before the face of Mamre, the field, and the cave which was there, and all the trees that were in the field, that were in all the borders which surrounded it, were caused to rise

18 To Abraham for a purchased possession in the eyes of the children of Heth before all entering the gate of his city.

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

20 And the field and the cave that is in it were caused to rise to Abraham for a possession of a burying-place by the sons of Heth.

CHAPTER 24

1 And Abraham was old, and advanced in days, and Jehovah had knelt down with goodness to Abraham in all things.

2 And Abraham said to the oldest servant of his house who ruled over all that *was* to him, Please put your hand under my thigh,

3 And I will cause you to swear by Jehovah, the God of the heavens, and the God of the earth, that you will not take a wife for my son of the daughters of the Canaanites among whom I dwell,

4 Because you shall walk to my land and to my kindred, and take a wife for my son, Isaac.

5 And the servant said to him, Perhaps the woman does not breathe in agreement to walk after me to this land; returning, shall I return your son to the land from where you came out?

6 And Abraham said to him, Hedge it about that you do not turn my son back there.

7 Jehovah God of the heavens, who took me from my father's house, and from the land of my birth, and who spoke to me, and who swore to me, saying, I will give this land to your seed, he shall send his *heavenly* messenger before your face, and you shall take a wife for my son from there.

8 And if the woman does not breathe in agreement to walk after you, then you shall be clear from this my oath; only do not turn my son back there.

9 And the servant put his hand under the thigh of Abraham, his lord, and swore to him concerning this word.

10 And the servant took ten camels of the camels of his lord, and walked, for all the goods of his lord were in his hand; and he rose, and walked to Mesopotamia, to the city of Nahor.

11 And he made his camels to kneel down outside the city by a well of water at the time of the dusk, even the time that women go out to draw water.

12 And he said, Jehovah God of my lord Abraham, please cause her to meet before my face this day, and show mercy to my lord Abraham.

13 Lo, I am stationed here by the well of water, and the daughters of the men of the city are coming out to draw water;

14 And let the young woman to whom I shall say, Please, extend your pitcher that I may drink, and she will say, Drink, and I will water your camels also, let her be the one you have made right for your servant Isaac, and I shall know by seeing by this that you have shown kindness to my lord.

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

16 And the young woman was of a very beautiful appearance, a virgin, no man had known her, and she descended to the well, and filled her pitcher, and ascended.

17 And the servant ran to meet her, and said, Please let me drink a little water of your pitcher.

18 And she said, Drink, my lord; and she flowed like liquid, and descended her pitcher upon her hand, and gave him drink.

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

20 And she flowed like liquid, and emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels.

21 And the man astonished at her, remained silent, in order to know by seeing if Jehovah had prospered his way or not.

22 And it happened, when the camels had finished drinking, that the man took a golden nose ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold,

23 And said, Whose daughter are you? Please cause it to stand out boldly to me; is there room in your father's house for us to stay?

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

25 And she said to him, We have plenty of both straw and fodder and room to stay.

26 And the man bowed his head, and prostrated himself to Jehovah.

27 And he said, Blessed is Jehovah God of my lord Abraham, who has not left off from my lord his mercy, and his truth; I being in

GENESIS 24 *Abraham's servant makes arrangement for Rebekah to be wife of Isaac*

the way, Jehovah led me to the house of my master's brothers.

28 And the young woman ran, and caused it to stand out boldly to her mother's house these words.

29 And Rebekah had a brother, and his name was Laban; and Laban ran out to the man to the well.

30 And when he saw the nose ring and bracelets upon his sister's hands, and when he heard attentively the words of Rebekah, his sister, saying, The man spoke like this to me, that he came to the man, and saw him standing by the camels at the well.

31 And he said, Come in, blessed of Jehovah; why are you standing outside? For I have prepared the house and room for the camels.

32 And the man came into the house, and he loosed his camels, and gave straw and fodder for the camels, and water to wash his feet, and the men's feet that were with him.

33 And food was set before his face to eat, and he said, I will not eat until I have told my message. And he said, Speak.

34 And he said, I am Abraham's servant.

35 And Jehovah has blessed my lord greatly, and he has become great; and he has given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and donkeys.

36 And Sarah, my lord's wife, bore a son to my lord when she was old, and he has given all that *is* his to him.

37 And my lord caused me to swear, saying, You shall not take a wife for my son of the daughters of the Canaanites, in whose land I dwell;

38 And you shall walk to my father's house and to my kindred, and take a wife for my son.

39 And I said to my lord, Perhaps the woman will not walk after me.

40 And he said to me, Jehovah, before whose face I walk, will send his Messenger with you, and prosper your way; and you shall take a wife for my son of my kindred and of my father's house;

41 At that time you shall be released from this my oath, when you come to my kindred; and if they do not give one to you, you shall be released from my oath.

42 And I came today to the well, and said, Oh Jehovah, the God of my lord Abraham, if now you are prospering my way upon which I walk,

43 Behold, I am stationed by the well of water; and when the virgin comes out to draw water, and I say to her, Give me, please, a little water of your pitcher to drink,

44 And she says to me, Both you drink, and I will also draw for your camels, let her be the woman whom Jehovah has made right for my master's son.

45 And before I had finished speaking in my heart, behold, Rebekah was coming out with her pitcher on her shoulder; and she descended to the well, and drew water; and I said to her, Please let me drink.

46 And she flowed like liquid, and descended her pitcher from her shoulder, and said, Drink, and I will water your camels also; and I drank, and she watered the camels also.

47 And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him; and I put the nose ring on her nose, and the bracelets upon her hands.

48 And I bowed, and prostrated myself to Jehovah, and I blessed Jehovah God of my lord Abraham who had led me in the right way to take my lord's brother's daughter for his son.

49 And now if you are going to do mercy and truth with my lord, cause it to stand out boldly to me, and if not, cause it to stand out boldly to me, that I may turn to the right hand or to the left.

50 And Laban and Bethuel answered, and said, The word has come out from Jehovah; we are not able to speak to you evil or good.

51 Behold, Rebekah is before your face, take her, and walk, and let her be the wife of the son of your lord, what Jehovah has spoken.

52 And when Abraham's servant heard their words, he prostrated himself to the earth to Jehovah.

53 And the servant brought out things of silver, and things of gold, and clothing, and gave them to Rebekah; he gave also to her brother and to her mother precious things.

54 And they ate, and drank, he and the men who *were* with him, and stayed that night; and they rose up in the dawn, and he said, Send me away to my lord.

55 And her brother and her mother said, Let the young woman stay with us a few days, at least ten; after that she may walk.

56 And he said to them, Do not cause me to linger; Jehovah has prospered my way; send me away that I may walk to my lord.

57 And they said, We will call the girl, and inquire at her mouth.

58 And they called Rebekah, and said to her, Will you walk with this man? And she said, I will walk.

59 And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said to her, You are our sister; become thousands of ten thousands, and your seed will possess the gate of those hating you.

61 And Rebekah arose, and her maids, and they rode on the camels, and walked after the man; and the servant took Rebekah, and walked.

62 And Isaac had come from the entrance of the Well of the Living One Seeing Me, and he was dwelling in the Negev.

63 And Isaac had gone out to meditate in the field as the dusk turned about, and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel.

GENESIS 25 *Abraham marries Keturah and has children; Abraham dies; Ishmael's sons*

65 And she said to the servant, Who is this man who is walking in the field to meet us? And the servant said, It is my lord, and she took a veil, and covered herself.

66 And the servant recounted to Isaac all words that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife, and he loved her; and Isaac was comforted after his mother's death.

Gen 5:29; 6:6-7.

CHAPTER 25

1 Then again Abraham took a wife, and her name was Keturah.

2 And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that was his to Isaac.

6 And Abraham gave gifts to the sons of the concubines who *were* Abraham's, and sent them away from Isaac, his son, eastward, to the east country while he yet lived.

7 And these are the days of the years of Abraham's life which he lived, one hundred and seventy-five years.

8 And Abraham breathed out, and died in a good old age, aged, and satisfied, and was gathered to his people.

9 And his sons, Isaac and Ishmael, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before the face of Mamre,

10 Abraham was buried there, and Sarah, his wife, in the field which Abraham set up from the sons of Heth.

11 And it was after the death of Abraham that God knelt down with goodness to his son, Isaac, and Isaac dwelt by The Well of the Living One Seeing Me.

12 Now these are the generations of Ishmael, Abraham's son, whom Hagar, the Egyptian, Sarah's maid, bore to Abraham,

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth. And Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah;

16 These were the sons of Ishmael, and these are their names, by their enclosed villages, and by their walled fortresses, twelve rulers according to their communities.

17 And these are the years of the life of Ishmael: one hundred and thirty-seven years, and he breathed out, and died, and was gathered to his people.

18 And they dwelt from Havilah to Shur, that is before the face of Egypt, as you go toward Assyria, and he died before the face of all his brothers.

19 And these are the generations of Isaac, Abraham's son: Abraham begot Isaac,

20 And Isaac was a son of forty years when he took Rebekah as wife, the daughter of Bethuel, the Syrian of Padan Aram, the sister to Laban, the Aramean.

21 And Isaac ignited a prayer as incense to Jehovah for his wife, because she was barren, and Jehovah received his prayer, and Rebekah, his wife, conceived.

22 And the children were crushing one another within her, and she said, If this is right, why am I this way? And she walked to tread seeking it out with Jehovah.

Note Gen 9:5

23 And Jehovah said to her, Two peoples are in your womb, and two communities shall be separated from your insides; and the one community shall be more powerfully alert than the other community; and the older shall serve the younger.

24 And when her days were fulfilled to give birth, behold, there were twins in her womb.

25 And the first came out red, all over like a hairy robe, and they called his name Esau.

26 And afterward his brother came out, and his hand was holding to Esau's heel; and his name was called Jacob; and Isaac was a son of sixty years when she bore them. See Note Hosea 12:3

27 And the boys became large, and Esau was an experienced hunter, a man of the field, and Jacob was a complete²⁷ man, dwelling in tents.

28 And Isaac loved Esau because he ate his venison, and Rebekah loved Jacob.

29 And Jacob boiled soup, and Esau came from the field, and he *was faint*;

30 And Esau said to Jacob, Let me eat now this red red³⁰ *soup* because I *am faint*; therefore his name was called Edom.

31 And Jacob said, Sell me this day your right as firstborn.

32 And Esau said, See, I am dying walking, and what *is* this right of the firstborn to me?

33 And Jacob said, Swear to me this day; and he swore to him, and he sold his right as the firstborn to Jacob.

²⁷25:27 **complete, tam.** Its primary meaning is complete, whole, entire, not lacking, found first in the Bible here. This statement by the Word of God emphasizes that Esau had worldly skills, and Jacob had God's whole, well rounded, righteous character. The next place *tam* is found is Ex 26:24 describing the completing of the boards covering the sides of the Tabernacle. Of the 14 occurrences of *tam* in the Bible 7 of them are found in Job. Job was a well rounded, whole, righteous man. Perfect is a correct translation, but we have used complete to translate the word. The emphasis in Gen 25:27 is that Esau had a worldly skill, but was incomplete as a man, whereas Jacob was complete as a man because he was whole in God. This is the way that God's Word presents Jacob throughout his life. God in His Word never finds fault with Jacob as many expositors have in calling him a schemer and making him unrighteous in his relationship to Esau and to Laban. Jacob means supplanter, not schemer. God presented Jacob as righteous in the case of: (1) the birthright which God promised to Jacob which Isaac almost gave to Esau, (2) in the case of his contract to marry Rachel and had Leah forced on him, and (3) in the case of his and Laban's cattle. God always declared that Jacob was righteous and acted in righteousness. We always need to see things the way God sees them, and not impose our opinion upon the Word of God. See Hosea 12:3

³⁰25:30 **red red, adom adom,** a form of the word Adam which means red. What Esau said to Jacob was, Let me eat this red red. We have added the word soup, because it is evident from verse 34 that what he ate was soup of lentils.

GENESIS 26

God appears to Isaac; Abimelech and the wells

34 And Jacob gave Esau bread and soup of lentils, and he ate, and drank, and rose up, and walked; and Esau despised the right of the firstborn.

CHAPTER 26

1 And there was a famine in the land, separate from the first famine that was in the days of Abraham. And Isaac walked to Abimelech, king of the Palestinians, to Gerar.

2 And Jehovah appeared to him, and said, Do not descend to Egypt; dwell in the land which I will say to you;

3 Dwell in this land, and I will be with you, and will kneel down with goodness to you, because I will give all these lands to you and to your seed, and I have caused my oath to rise which I swore to Abraham, your father;

4 And I will multiply your seed as the stars of *the* heavens, and will give all these lands to your seed; and all peoples of the earth shall be blessed in your seed,

5 Because Abraham attentively heard my voice, and hedged about my guard duty, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar;

7 And the men of the place asked him of his wife, and he said, She is my sister, because he feared to say, My wife, Lest, he said, the men of the place should kill me for Rebekah, because she was beautiful in appearance.

8 And it was, when he had been there many days, that Abimelech, king of the Palestinians, looked out at a window, and saw, and lo, Isaac was laughing with Rebekah his wife.

9 And Abimelech called Isaac, and said, Surely she is your wife, and why did you say, She is my sister? And Isaac said to him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this you did to us? Shortly one of the people would have lain with your wife, and you would have brought guilt on us.

11 And Abimelech spoke to all his people, saying, Anyone touching this man and his wife, he, being put to death, shall be put to death.

12 Then Isaac sowed in that land, and there came forth to him a hundredfold in the same year, and Jehovah knelt down with goodness to him.

13 And the man became great, and walking, walked on growing greatly until he grew exceedingly great;

14 And to him *were* livestock of flocks, and livestock of herds, and abundant servants, and the Palestinians envied him.

15 And all the wells which his father's servants had dug in the days of Abraham, his father, the Palestinians had stopped up, and filled them with dirt.

16 And Abimelech said to Isaac, Walk from us, because you are much stronger than we.

17 And Isaac walked, and pitched his tent by the stream of Gerar, and dwelt there.

18 And Isaac turned back to dig the wells of water which they dug in the days of Abraham, his father, and the Palestinians had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

19 And Isaac's servants searched along the stream, and there was a well of living water.

20 And the herdsmen of Gerar contended with Isaac's herdsmen, saying, The water belongs to us, and he called the name of the well, Strife, because they oppressed him.

21 And they searched out another well, and they contended for that also; and he called the name of it Opposition.

22 And he removed from there, and searched out another well; and they did not contend for that; and he called the name of it Broad Place; and he said, Because now Jehovah has made room for us, and we shall be fruitful in the land.

23 And he ascended from there to Beer Sheba.

24 And Jehovah appeared to him the same night, and said, I am the God of Abraham, your father; do not fear, because I am with you, and I will bow down with goodness to you, and multiply your seed for my servant Abraham's sake.

25 And he built an altar there, and called upon the name of Jehovah, and stretched out his tent there; and Isaac's servants dug a

well there.

26 And Abimelech walked to him from Gerar, and Ahuzzath, his aide, and Phichol, the chief ruler of his host.

27 And Isaac said to them, Why have you come to me, since you hate me, and sent me away from you?

28 And they said, We have certainly seen that Jehovah has been with you, and we said, Let there be now an oath between us, even between us and you, and let us cut a covenant with you,

29 So that you will not do us evil, as we have not touched you, and that we have done to you nothing but good, and have sent you away in peace; you are now the blessed of Jehovah.

30 And he made them a feast, and they ate and drank.

31 And they rose early in the dawn, and they swore, each to his brother; and Isaac sent them away, and they walked from him in peace.

32 And it was on that day that Isaac's servants came, and caused to stand out boldly to him concerning the well which they had dug, and said to him, There is water to us.

33 And he called it Shebah; therefore the name of the city is Beer Sheba to this day.

34 And Esau was a son of forty years when he took a wife, Judith, the daughter of Beer, the Hittite, and Bashemath, the daughter of Elon, the Hittite;

35 And they were a bitterness of spirit to Isaac and to Rebekah.

CHAPTER 27

1 And it was, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his oldest son, and said to him, My son, and he said to him, Behold, I *am here*.

2 And he said, Now I am old, I do not know by seeing the day of my death;

3 And now, please take your implements, your quiver, and your bow, and go out to the field, and catch hunted game for me;

4 And make for me delicious food, such as I love, and bring it to me, that I may eat, that my soul may bless you before I die.

5 And Rebekah⁵ attentively heard Isaac's speech to Esau, his son. And Esau walked to the field to catch hunted game, and to bring *it*.

⁵27:5 I want to make it as clear as possible that no where in any detail of what happened between Jacob and Esau does God ever find fault with Jacob. Please note carefully the following facts of Scripture, and ask the Holy Spirit to give you revelation knowledge on these things:

(1) God gave Rebekah a prophecy in answer to her prayer when carrying Jacob and Esau in her body that the older, Esau, would serve the younger, Jacob, Gen 25:23. So from this God given prophecy Rebekah knew that Jacob would inherit the birthright, that he would be the spiritual leader in the family, and that the Messiah would come through Jacob, not Esau.

(2) When the two sons were grown, Jacob, taught spiritually by his mother, valued the birthright to God's promised heritage, and Esau despised it. Therefore, Jacob had the right to get Esau's agreement in order to rightfully take it over, Gen 25:27-34. Esau's lust for physical and material things pushed all spiritual considerations aside, and he lived for the flesh, Heb 12:16.

(3) Isaac knew the prophecy that God gave Rebekah when she was carrying the babies inside her, but he allowed his physical taste and appetite to overrule what he knew to be God's will, and, ignoring God's specific instructions, was ready to give the entire birthright to Esau strictly on natural reasons, Gen 27:1-4.

6 And Rebekah spoke to Jacob, her son, saying, See, I heard your father speaking to Esau, your brother, saying,

7 Bring me hunted *game*, and make me delicious food that I may eat and bless you before the face of Jehovah in the face of my death.

8 And now, my son, hear my voice, what I command you.

9 Walk now to the flock, and bring me from there two good kids of the goats, and I will make them delicious food for your father, such as he loves;

10 And you shall bring it to your father, that he may eat, and that he may bless you in the face of his death.

11 And Jacob said to Rebekah, his mother, See, Esau my brother is a hairy man, and I am a smooth man;

(4) Rebekah being more spiritual than Isaac, not having the power to rule over her husband outright, which she knew God had forbidden to women, Gen 3:16, could only resort to deceiving Isaac into giving the blessing of the birthright to Jacob. She called Jacob, and planned, and succeeded completely in going around Isaac's spiritual dullness to place the birthright on Jacob, where God had already placed it by a prophecy before the children were born, Gen 27:5-29. Nowhere in Holy Scripture does God ever condemn or rebuke either Rebekah or Jacob for what they did in this transaction.

(5) After blessing Jacob, and after Esau came in, and Isaac discovered what had happened, in the revelation knowledge that overwhelmed him at that point, he pointedly declared that the giving of the blessing of the birthright to Jacob was the revealed will of God, and it frightened him immensely that he almost went against God, but that God had prevented him from doing wrong in giving the blessing to Esau, and had caused him unknowingly to do the will of God by giving the blessing to Jacob, Gen 27:33, 37.

(6) The only one who ever found fault with Jacob was Esau, Gen 27:36, 41.

(7) The Holy Scripture is very clear in who was right: Hosea 12:3, Note; Mal 1:2-3; Rom 9:11-13; Heb 11:20; 12:16.5

12 My father perhaps will feel me, and I shall be in his eyes as a deceiver; and I shall bring on myself a curse, and not a blessing.

13 And his mother said to him, Let your curse be on me, my son; only attentively hear my voice, and walk to take *them* for me.

14 And he walked, and took, and brought *them* to his mother; and his mother made the delicacy, what his father loved.

15 And Rebekah took expensive clothing of her eldest son Esau, which were with her in the house, and clothed Jacob her younger son;

16 And she put the skins of the kids of the goats on his hands, and on the smooth of his neck;

17 And she gave the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

18 And he went to his father, and said, My father, and he said, Behold, who are you, my son?

19 And Jacob said to his father, I am Esau, your firstborn; I have done what you said to me; please rise, sit, and eat my hunted *game* so that your soul may bless me.

20 And Isaac said to his son, How is it that it came forth to you so quickly, my son? And he said, Because Jehovah, your God, brought it before my face.

21 And Isaac said to Jacob, Come near, now, and let me feel you, my son, whether you are my son Esau or not.

22 And Jacob came to Isaac, his father, and he felt him, and said, The voice is Jacob's voice, and the

hands are the hands of Esau.

23 And he did not recognize him because his hands were hairy, as his brother Esau's hands, and he blessed him.

24 And he said, Are you then my son Esau? And he said, I am.

25 And he said, Bring it near to me, and let me eat of my son's hunted *game*, that my soul may bless you. And he brought it to him, and he ate; and he brought him wine, and he drank.

26 And his father Isaac said to him, Now come, and kiss me, my son.

27 And he came, and kissed him; and he smelled the scent of his clothes, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah has blessed;

28 And God give you of the dew of the heavens, and the fatness of the earth, and abundant grain, and grape juice;

29 Let peoples serve you, and communities prostrate themselves to you; be lord over your brothers, and let your mother's sons prostrate themselves to you; those who curse you, be cursed, and those blessing you, be blessed.

30 And it was as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the face of Isaac, his father, that Esau, his brother, came in from his hunt.

31 And he also had made delicious food, and brought it to his father, and said to his father, Let my father rise, and eat of his son's hunted *game*, so that your soul may

GENESIS 27*Isaac gives Jacob the blessing of the covenant*

bless me.

32 And Isaac, his father, said to him, Who are you? And he said, I am your son, your firstborn, Esau.

33 And Isaac trembling, trembled greatly, and said, Who then was the one who has caught hunted game, and brought it to me, and I ate from all before you came, and have blessed him? Yes, and he shall be blessed!

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, Bless me also, my father. Heb 12:17

35 And he said, Your brother came with deception, and took your blessing.

36 And he said, That is why he is called Jacob. And he has taken me by the heel these two times; he took away my right as firstborn, and, see, now he has taken my blessing. And he said, Have you not reserved a blessing for me?

37 And Isaac answered, and said to Esau, Behold, I have set him lord over you, and I have given all his brothers to him for servants; and I have taken hold of him with grain and grape juice, and then what can I do for you, my son?

38 And Esau said to his father, Have you but one blessing, my father? Bless me also, my father. And Esau lifted up his voice and wept. Heb 12:17

39 And Isaac, his father, answered, and said to him, Behold, your dwelling shall be the fatness of the earth, and of the dew of the heavens from above;

40 And you shall live by your sword, and shall serve your brother; and it shall be when you wander about, that you shall break his yoke from off your neck.

41 And Esau persecuted Jacob because of the blessing with which his father blessed him, and Esau said in his heart, The days of mourning for my father are at hand, and I will strike my brother Jacob fatally.

42 And these words of Esau, her older son, were caused to stand out boldly to Rebekah, and she sent and called Jacob, her younger son, and said to him, See, your brother, Esau, comforts himself, purposing to kill you.

43 And now, my son, hear attentively my voice, and rise; you flee to Laban, my brother, to Haran,

44 And sit down with him some days until your brother's anger turns away,

45 Until the *burning* nostrils of your brother turn away from you, and he forgets what you have done to him; and I will send, and take you from there; why should I be also bereaved of you both in one day?

46 And Rebekah said to Isaac, I abhor my life before the face of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, such as these who are of the daughters of the land, what is my life to me?

CHAPTER 28

1 And Isaac called Jacob, and blessed him, and charged him, and said to him, You shall not take a wife of the daughters of Canaan.

2 Rise up; walk to Padan Aram, to the house of Bethuel, your mother's father, and take for yourself a wife from there of the daughters of Laban, your mother's brother.

3 And may God Almighty kneel down with goodness to you, and make you fruitful, and multiply you, that you may be a multitude of people;

4 And may he give you the blessing of Abraham, to you and to your seed with you, that you may possess the land of your temporary residence which God gave to Abraham.

5 And Isaac sent Jacob, and he walked to Padan Aram to Laban, son of Bethuel, the Aramean,⁵ the brother of Rebekah, Jacob's and Esau's mother.

6 And Esau saw that Isaac had blessed Jacob, and sent him away to Padan Aram to take him a wife from there; and that as he blessed him he gave him a charge, saying, You shall not take a wife of the daughters of Canaan;

7 And that Jacob attentively heard his father and his mother, and walked to Padan Aram;

8 And Esau saw that the daughters of Canaan were evil in the eyes of Isaac, his father,

9 And Esau walked to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to the wives which *were already* to him, to be his wife.

10 And Jacob went out from Beer Sheba, and walked toward Haran.

11 And he impinged upon a place, and stayed there because the sun had gone *down*; and he took of the stones of that place, and put them at his head, and lay down in that place to sleep.

12 And he dreamed, and lo, a ladder was stationed on the earth, and its head reaching to the heavens; and lo, the messengers of God *were* ascending and descending on it.

13 And behold, Jehovah was stationed over it, and said, *I am* Jehovah, the God of Abraham, your father, and the God of Isaac; I will give the land on which you lie to you and to your seed;

14 And your seed shall be as the dust of the earth, and you shall break out to the west, and to the east, and to the north, and toward the Negev; and all families of the earth shall be blessed in you, and in your seed.

15 And behold, I am with you, and will hedge you about in all places where you walk, and will return you to this land, because I will not leave you until I have done what I have spoken to you.

16 And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place, and I did not know by seeing it.

⁵ 28:5 Aramean, Syrian

GENESIS 29

Jacob vows to tithe; Jacob meets Rachel

17 And he feared, and said, How fearful is this place! This is none other than the house of God, and this is the gate of the heavens.

18 And Jacob loaded up in the dawn, and took the stone that he had put at his head, and put it for a memorial column, and poured oil upon the head of it.

19 And he called the name of that place Bethel, and the name of that city was Luz at first.

20 And Jacob vowed a vow, saying, If God will be with me, and will hedge me about in this way that I walk, and will give me food to eat, and clothing to put on,

21 And I return to my father's house in peace, then Jehovah shall be my God,

22 And this stone, which I have set for a memorial column, shall be the house of God, and I will tithe the tenth to you of all that you give me.

CHAPTER 29

1 And Jacob lifted his feet, and walked to the land of the children of the east.

2 And he looked, and behold, *there was* a well in the field, and lo, there were three droves of flock animals lying by it, because they watered the flocks out of that well, and a great stone was upon the well's mouth.

3 And all the droves were gathered there, and they rolled the stone from the mouth of the well, and watered the flock animals, and returned the stone upon the mouth of the well in its place.

4 And Jacob said to them, My brothers, where *are* you from? And they said, We *are* from Haran.

5 And he said to them, Do you know Laban, the son of Nahor? And they said, We know him.

6 And he said to them, Is he at peace? And they said, He is at peace, and see, Rachel, his daughter, is coming with the flock.

7 And he said, Lo, it is yet high day; it is not time to gather the livestock; water the flock, and walk and shepherd *them*.

8 And they said, We cannot, until all the droves are gathered together, and they roll the stone from the well's mouth, and we water the flock.

9 And while he was yet talking with them, Rachel came with her father's flock, because she was a shepherdess.

10 And it was, when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the flock of Laban, his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob caused it to stand out boldly to Rachel that he was her father's brother, and that he was Rebekah's son; and she ran, and caused it to stand out boldly to her father.

13 And it was, when Laban heard attentively the report of Jacob, his sister's son, that he ran to meet him, and embraced him,

Jacob tends livestock seven years for Rachel; Laban deceives him; receives Leah **GENESIS 29**

and kissed him, and brought him to his house. And he tallied up to Laban all these words.

14 And Laban said to him, Surely you are my bone and my flesh. And he sat down with him a new moon of days.

15 And Laban said to Jacob, Should you work for me for nothing because you *are* my brother? Cause it to stand out boldly to me. What *shall* your wages *be*?

16 And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah's eyes were weak, and Rachel was beautiful in form, and beautiful in appearance.

18 And Jacob loved Rachel, and said, I will serve you seven years for Rachel, your younger daughter.

19 And Laban said, *It is* better to give her to you than to give her to another man; dwell with me.

20 And Jacob worked for Rachel seven years, and they were in his eyes a few days for the love he had for her.

21 And Jacob said to Laban, Give me my wife, because my days are fulfilled, that I may go in to her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it was in the dusk that he took Leah,²³ his daughter, and brought her to him; and he went in to her.

²³ Gen 29-30: The meanings of the names of Jacob and his family: Jacob means Heel Catcher or Supplanter. Israel means He Will Rule As God. Leah means Weary. Rachel means A Good Traveler. Zilpah, Fragrant Trickling. Bilhah, Timid. The Twelve Sons: 1. Reuben, See, My Son. 2.

24 And Laban gave to Leah, his daughter, Zilpah, her maid, for a maid.

25 And it was, that in the dawn, behold, it was Leah, and he said to Laban, What is this you have done to me? Did I not work for you for Rachel? Why then have you deceived me?

26 And Laban said, It is not done this way in our country, to give the younger before the face of the firstborn.

27 Fulfill her week, and we will give you this other one also for the work which you shall work for me yet another seven years.

28 And Jacob did so, and fulfilled her week; and he gave him Rachel, his daughter, for a wife also.

29 And Laban gave to Rachel, his daughter, Bilhah, his maid to be her maid.

30 And he also went in to Rachel, and also he loved Rachel more than Leah, and worked for him yet another seven years.

31 And when Jehovah saw that Leah was hated, he opened her womb, and Rachel was barren.³¹

32 And Leah conceived, and bore a son, and she called his name Reuben, because she said, Surely Jehovah has looked upon my affliction, because now my husband

Simeon, Hearing. **3. Levi**, Joined. **4. Judah**, Celebrated. **5. Dan**, Judge. **6. Naphtali**, My Wrestling. **7. Gad**, A Troop. **8. Asher**, Happy. **9. Issachar**, He Will Bring A Reward. **10. Zebulun**, Habitation. **11. Joseph**, He Will Add. **12. Benjamin**, Son of My Right Hand, Gen 35:18. The daughter, **Dinah**, Justice. Levi being priests and Levites were not numbered in the Twelve Tribes, so Joseph in his two sons, became 11 and 12, **Ephraim**, Double Fruit, and **Manasseh**, Causing to Forget, Gen 41:51-52.

³¹ 29:31 See Note Lev 18:18.

GENESIS 30

will love me.

33 And she conceived again, and bore a son; and said, Because Jehovah has heard that I was hated, he has therefore given me this son also; and she called his name Simeon.

34 And she conceived again, and bore a son; and said, Now this time my husband will be joined to me, because I have born him three sons; therefore, his name was called Levi.

35 And she conceived again, and bore a son; and she said, And now I will praise Jehovah; therefore she called his name Judah; and ceased bearing.

CHAPTER 30

1 And Rachel saw that she bore Jacob no children, and Rachel was jealous of her sister; and said to Jacob, Give me children, and if there is none, I shall die.

2 And Jacob's nostrils burned against Rachel, and he said, Am I in God's place who has withheld from you the fruit of the womb?

3 And she said, See, my maid, Bilhah; go in to her, and she shall bear upon my knees, and I will also build from out of her.

4 And she gave to him Bilhah, her maid, as wife, and Jacob went in to her.

5 And Bilhah conceived, and bore Jacob a son.

6 And Rachel said, God has set a straight course for me, and has also attentively heard my voice, and has given me a son; therefore she called his name Dan.

The sons of Jacob gives Jacob

7 And Bilhah, Rachel's maid, conceived again, and bore Jacob a second son.

8 And Rachel said, With great wrestlings I have wrestled with my sister, and I have prevailed; and she called his name Naphtali.

9 And Leah saw that she had ceased bearing, and she took Zilpah, her maid, and gave her to Jacob as wife.

10 And Zilpah, Leah's maid, bore Jacob a son.

11 And Leah said, With fortune; and she called his name Gad.

12 And Zilpah, Leah's maid, bore Jacob a second son.

13 And Leah said, I am happy, because the daughters will pronounce me upright, and she called his name Asher.

14 And Reuben walked in the days of wheat harvest, and there were love-apples in the field, and brought them to his mother Leah. And Rachel said to Leah, Give me, please, of your son's love-apples.

15 And she said to her, *Is it* a small matter that you have taken my husband? And will you take away my son's love-apples also? And Rachel said, So he shall lie with you tonight for your son's love-apples.

16 And Jacob came out of the field in the dusk, and Leah went out to meet him, and said, You must come in to me, because hiring, I have hired you with my son's love-apples. And he lay with her that night.

17 And God heard Leah, and she conceived, and bore Jacob the fifth son.

18 And Leah said, God has given me my pay, because I have given my maid to my husband, and she called his name Issachar.

19 And Leah conceived again, and bore Jacob the sixth son.

20 And Leah said, God has endowed me a good gift; *this* stroke my husband will live with me because I have born him six sons, and she called his name Zebulun.

21 And afterwards she bore a daughter, and called her name Dinah.

22 And God remembered Rachel, and God attentively heard her, and opened her womb.

23 And she conceived, and bore a son; and said, God has taken away my disgrace;

24 And she called his name Joseph, and said, Jehovah shall add to me another son.

25 And it was that Rachel bore Joseph, and Jacob said to Laban, Send me away, and I will walk to my own place, and to my country.

26 Give me my wives and my children for whom I have served you, and let me walk, because you know by seeing my work with which I have worked for you.

27 And Laban said to him, Please, if there is grace to me in your eyes, I whisper a spell.²⁷ Jehovah will bless me on account of you.

28 And he said, Puncture out²⁸ to me your wages, and I will give it.

²⁷ **30:27 whisper a spell**, *nachash*, to hiss, to divine, to whisper a magic spell. See Deut 18:10-11. Laban did not hesitate to practice witchcraft to get what he wanted, but God out maneuvered him. See Gen 31:30.

29 And he said to him, You know by seeing how I have worked for you, and what your livestock have become with me.

30 Because facing back *it was* little which *was* yours, and it has broken out into an abundance; and Jehovah has blessed you at my foot, and now when shall I do for my own house also?

31 And he said, What shall I give you? And Jacob said, You shall not give me a speck; if you will do this word for me, I will turn again to shepherd your flock, hedging them about

32 I will cross over all your flock today, turning away from there all the flock animals speckled, and spotted, and all the brown flock animals from the young sheep, and the spotted and speckled from the goats; and it shall be my wages.

33 And my righteousness shall answer for me in days to come, because it shall come before your face about payment; everyone that is not speckled and spotted among the goats and brown among the young sheep that *is* with me is stolen.

34 And Laban said, Behold, let it be according to your word.

35 And he turned away that day the he goats that were striped and spotted, and all the she goats that were speckled and spotted,

²⁸ **30:28 puncture out**, *naqab*, to puncture as in making a mark in something, or puncturing it so as render it useless, or to violate it with words. The word is used in the sense of punching out names to specify them, 1 Chr 12:31, to puncture a hole in a bag to render it useless, Hag 1:6, to puncture the Name of Jehovah in cursing and thus to blaspheme, Lev 24:16, and other similar uses.

GENESIS 31 *God gives Jacob a plan to overcome Laban's deceptions*

and everyone that *had* white in it, and all the black among the lambs, and gave *them* into the hand of his sons.

36 And he put three days' journey between himself and Jacob, and Jacob shepherded the rest of Laban's flock.

37 And Jacob took to himself poles of green poplar, and of the almond, and plane tree, and peeled white stripes in them, and lay bare the white which was on the poles.

38 And he placed the poles which he had peeled by the watering troughs where the flocks came to drink in front of the flocks, and they were in heat when they came to drink.³⁸

39 And the flocks conceived near the poles, and bore flock animals, striped, speckled, and spotted.

40 And Jacob separated the lambs, and gave the face of the flock toward the striped, and all the brown, in the flock of Laban, and

³⁸ God does not tell us here what the purpose of placing the peeled poles close by the watering place was. Here is my *opinion*: There is no evidence that I know of that supports the idea that what a pregnant human or a pregnant animal sees while carrying the unborn will in any way affect the physical appearance of the offspring when born. The only comment made about the livestock having spotted and striped offspring is by Jacob to Leah and Rachel in Gen 31:10-13. He declares that he received a dream showing him the rams that impregnated the females were "striped, spotted, and speckled." Apparently in the same dream the Messenger of Jehovah spoke to him as God that He had seen the attempted deceptions and cheating of Laban, and had caused the offspring to be striped, spotted, and speckled, thus multiplying Jacob's livestock. Now as to the purpose of the peeled poles: my *opinion* is that Jacob placed the peeled poles there to keep the vision God gave him before his own eyes, so that his faith did not waver. God commanded Abraham to look at the innumerable stars to keep before his mind that God would multiply his seed. God has always given people visions to keep before their mind what God planned to do for them in the future so that their faith would remain firm.

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he placed his own droves separately, and did not place them with the flock of Laban.

41 And it was, when all the flock animals bound *with fat* conceived, that Jacob put the poles before the eyes of the flock animals in the troughs that they might conceive by the poles.

42 And the flock animals that were languishing, he did not put in, and those languishing were Laban's, and those bound *with fat* Jacob's.

43 And the man broke out exceedingly, exceedingly, and there were to him many flock animals, and maidservants, and menservants, and camels, and donkeys.

CHAPTER 31

1 And he heard the words of Laban's sons saying, Jacob has taken away all that *was* our father's, and he has gotten all this heavy value from what was our father's.

2 And Jacob saw the face of Laban, and lo, it was not toward him as yesterday-day before yesterday.²

3 And Jehovah said to Jacob, Return to the land of your fathers and to your kindred, and I will be with you.

4 And Jacob sent, and called Rachel and Leah to the field to his flocks,

5 And said to them, I see your father's face that it is not toward me as yesterday-day before yesterday, and the God of my father has been with me.

²31:2 *yesterday-day before yesterday* is the Hebrew literally, and means as in days before.

The Messenger of Jehovah multiplies Jacob's livestock, sends him back to Canaan **GENESIS 31**

6 And you know by seeing that I have served your father with all my power.

7 And your father has deceived me, and changed my wages ten times, and God did not allow him to do me evil.

8 If he said like this, The speckled shall be your wages, then all the flock bore speckled; and if he said, The spotted shall be your wages, then all the flock bore spotted.

9 And God has snatched away the livestock of your father, and given them to me.

10 And it was at the time that the flock animals conceived, that I lifted up my eyes, and saw in a dream,¹⁰ and lo, the rams which ascended upon the flock animals *were* striped, spotted, and speckled.

11 And the Messenger of God spoke to me in a dream, Jacob, and I said, Lo.

12 And he said, Lift up now your eyes, and see; all the rams which ascend upon the flock animals *are* striped, spotted, and speckled, because I have seen all that Laban is doing to you.

13 *I am* the God of Bethel, where you anointed there the memorial column, there where you vowed a vow to me; now rise up, go out from this land, and return to the land of your kindred.

¹⁰ **31:10** The dream God gave Jacob shows clearly that the multiplying of Jacob's cattle was an act of God, and that in every way he acted in total honesty and integrity with Laban, in spite of the fact that Laban never dealt honestly with him. And Jacob's prosperity is in direct response to his vow in Gen 28 that (1) Jehovah God would be his God, (2) that he would maintain the house of God, and (3) he would tithe a tenth of all to God, Gen 31:13.

14 And Rachel and Leah answered, and said to him, *Is there* yet any allotment and inheritance for us in our father's house?

15 Are we not calculated by him as strangers? Because he has sold us, and has quite devoured also our silver.

16 Because all the riches which God has snatched from our father, that is ours and our children's; and now, what God has said to you, do.

17 And Jacob rose up, and lifted his sons and his wives upon camels;

18 And he carried away all his livestock and all his property which he had laid up, the livestock of his production which he had laid up in Padan Aram, to go to Isaac, his father, in the land of Canaan.

19 And Laban walked to shear his flock, and Rachel stole the family healing images¹⁹ that were her father's.

¹⁹ **31:19 family healing images, teraphim.** They were family images, and some peoples used them not only as family images but as deeds to the family rights and possessions. Gen 31:19 is their first mention. The fact that Rachel stole her father's family images shows that she considered them important to her right to her inheritance as well as having religious importance. When Laban rebuked Jacob over this, he accused Jacob of stealing his gods or God, Gen 31:30,32. [See Gen 31:34-35] In the next mention of *teraphim* in Judges 17:5;18:14,17,18,20, the *teraphim* are mentioned along with an *ephod*, the vesture of God's priest, a true religious item, along with a graven and a molten image, which is forbidden in God's Law, Ex 20:4. *Teraphim* are called by God's prophet idolatry in 1 Sam 15:23. In 1 Sam 19:13,16 it simply is an image placed in a bed by Michal to make Saul think that David is in the bed asleep. In 2 Kings 23:24 *teraphim* are listed along with idols, those who tread seeking the dead, wizards, and the abominations of the land. In Ezek 21:21 the king of Babylon is said to have inquired of *teraphim*, along with other occult practices. Hosea predicts, 3:4, that Israel for many days will dwell without king, without tribal heads, without sacrifice, and without

GENESIS 31

Rachel takes the family healing images

20 And Jacob stole away from the heart of Laban, the Syrian, in that he failed to cause to stand out boldly to him that he fled.

21 And he fled with all that *was* his; and he rose up, and crossed over the river, and put his face toward Mount Gilead.

22 And it was caused to stand out boldly to Laban on the third day that Jacob had fled.

23 And he took his brothers with him, and ran after him seven days' journey; and they overtook him in Mount Gilead.

24 And God came to Laban, the Syrian, in a dream by night, and said to him, Hedge yourself about lest you speak to Jacob either good or bad.

25 And Laban reached Jacob, and Jacob had pitched his tent at the mount; and Laban pitched at Mount Gilead with his brothers.

26 And Laban said to Jacob, What have you done, and you have stolen from my heart, and driven away my daughters like captives taken with the sword?

27 Why did you flee away secretly, and stole away from me, and did not cause it to stand out boldly to me? I would have sent you away with gladness, and with singing, with tambourines, and with harp.

ephod and teraphim, where ephod and teraphim are coupled together. Zech 10:2 declares that the teraphim have spoken nothingness. These are all the references to teraphim in the Bible. Strong says that teraphim, which is plural, comes from rapha, which means to heal or mend by stitching. That is why we have translated teraphim family healing images. Our conclusion is that they were family images kept for good health and good fortune, and associated with false religious practices. The teraphim were probably among the foreign gods that Jacob buried under the oak at Shechem, Gen 35:4.

58

28 And have you not thrust me off from kissing my sons and my daughters? Now you have done foolishly in doing this.

29 It is in the power of my hand to do you harm, and the God of your father spoke to me last night, saying, Hedge about what you speak, lest you speak to Jacob either good or bad.

30 And now, walking, you have walked because you have longed after your father's house; why have you stolen my gods?

31 And Jacob spoke, and said to Laban, Because I was afraid; because I said, Perhaps you would pluck off your daughters from me.

32 With whomever are your gods, let him not live; recognize for yourself in front of our brothers what is with me, and take it to yourself. And Jacob did not know by seeing that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents, and they did not appear. And he went out of Leah's tent, and entered into Rachel's tent.

34 And Rachel had taken the family healing images, and put them in the saddle of the camel, and sat on them. And Laban felt around all the tent, and they did not appear.

35 And she said to her father, Let there not be a burning in the eyes of my lord that I am not able to rise before your face, because the way of women is upon me. And he searched, and the family healing images did not appear.

36 And Jacob burned, and contended with Laban; and Jacob answered, and said to Laban, What is my transgression? What is my sin, that you have run after me so hotly?

37 Since you have felt all my vessels, what came forth to you of all the implements of your house? Put it here in front of my brothers and your brothers; they will make it right between the two of us.

38 And I was with you twenty years; your ewes and your she goats have not failed to bear, and I have not eaten the rams of your flock.

39 I did not bring to you the mangled; I let it be missing from me; you searched it out from my hand, *whether* stolen by day, or stolen by night.

40 I was devoured by the drought in the day, and the frost by night, and sleep was driven from my eyes.

41 And these twenty years I *have been* in your house; I worked fourteen years for your two daughters, and six years for your flock, and you have slid by my wages ten times.

42 Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now you would have sent me away empty. God has seen my trouble, and the labor of my palms, and made it right to you last night.

43 And Laban answered, and said to Jacob, These daughters *are* my daughters, and these children *are* my children, and these flocks

are my flocks, and all that you see *is* mine; and what can I do this day to these my daughters, or to their children which they have born?

44 And now walk; let us cut a covenant, I and you; and let it be a witness between me and you.

45 And Jacob took a stone, and raised it up as a memorial column.

46 And Jacob said to his brothers, Gather stones, and they took stones, and made a heap; and they ate there on the heap.

47 And Laban called it Jegar Sahadutha, and Jacob called it Galeed.⁴⁷

48 And Laban said, This heap is a witness between me and you this day. Therefore he called the name of it Galeed

49 And Mizpah;⁴⁹ what he said: Jehovah watch between me and you, when we are concealed each man from his friend.

50 If you look upon my daughters with harshness, or if you take other wives beside my daughters, no man is with us; see, God is witness between me and you.

51 And Laban said to Jacob, Behold, this heap, and behold, this memorial column, which I have caused to flow here between me and you;

52 This heap *is* a witness, and this memorial column *is* a witness, that I will not cross over this heap to you, and that you shall not cross over this heap and this memorial

⁴⁷ 31:47 **Jegar Sahadutha** is Chaldee [also called Syriac, or Aramaic] the language of the area which Laban spoke. Galeed is Hebrew, the language of Abraham, Isaac, and Jacob. Both phrases mean Heap of Testimony.

⁴⁹ 31:49 **Mizpah** is Hebrew for Watch Tower.

GENESIS 32

Jacob prays, prepares a present for Esau

column to me for evil.

53 The God of Abraham, and the God of Nahor, the God of their father, judge between us; and Jacob swore by the Fear of his father, Isaac.

54 And Jacob offered sacrifice upon the mount, and called his brothers to eat food; and they ate food, and stayed all night in the mount.

55 And Laban loaded up early in the dawn, and kissed his sons and his daughters, and blessed them, and walked, and Laban returned to his place.

CHAPTER 32

1 And Jacob walked on his way, and the messengers of God impinged upon him.

2 And when Jacob saw them, he said, This is God's army, and he called the name of that place Mahanaim.²

3 And Jacob sent messengers before his face to Esau, his brother, to the land of Seir, the country of Edom.

4 And he commanded them, saying, You shall say this to my lord Esau, Your servant, Jacob, says this, I have turned aside with Laban, and lingered until now;

5 And there are to me oxen, and donkeys, flocks, and menservants, and maidservants, and I have sent *them* to cause it to stand out boldly to my lord, that there may be grace in your eyes toward me.

6 And the messengers returned to Jacob, saying, We came to your brother, Esau, and also he is walking to meet you, and four hundred men with him.

7 And Jacob was greatly afraid, and distressed, and he split the people who were with him, and the flocks, and herds, and the camels, into two armies;

8 And he said, If Esau comes to the one army, and strikes it, then the other army which is left shall escape.

9 And Jacob said, Oh God of my father, Abraham, and God of my father, Isaac, Jehovah, who said to me, Return to your country and to your kindred, and I will do good with you,

10 I am not worthy of all the mercies and of all the truth which you have done to your servant, because I crossed over this Jordan with my staff, and now I am become two armies.

11 Snatch me away, please, from the hand of my brother, from the hand of Esau, because I fear him, lest he come, and strike me - the mother with the children.

12 And you said, being good, I will be good to you, and put your seed as the sand of the sea, which cannot be tallied up for abundance.

13 And he lodged there that night, and took of that which came to his hand a present for Esau his brother:

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

²32:2 *Mahanaim*, Double-Army.

Jacob wrestles the Man, his name changed to Israel; prepares to meet Esau **GENESIS 33**

15 Thirty milk camels with their colts, forty cows, and ten bulls, twenty female donkeys, and ten foals.

16 And he gave them into the hand of his servants, every drove separate, and said to his servants, Cross over before my face, and put a space between drove and drove.

17 And he commanded those first *in line*, saying, When Esau, my brother, meets you, and asks you, saying, Whose *are* you? And to where are you walking? And whose *are* these before your face?

18 Then you shall say, They are your servant Jacob's, a present sent to my lord Esau, and lo, also he is behind us.

19 And also he commanded the second, and the third, and all who walked behind the droves, saying, You shall speak this same word to Esau wherever he comes forth.

20 And you shall say also, Lo, your servant Jacob *is* behind us. Because he said, I will cover his face²⁰ by the present that walks before my face, and afterward I will see his face; perhaps he will accept my face.

21 And the present crossed over before his face, and he lodged that night in the army.

22 And he rose up that night, and took his two wives, and his two maidservants, and his eleven sons, and crossed over the ford Jabbok.

23 And he took them, and crossed them over the stream, and crossed over what *was* his.

²⁰ **32:20 cover his face.** See Gen 20:16 The meaning is to appease him or cover the anger of his face, so that Esau approves Jacob.

24 And Jacob was left separate, and a Man wrestled with him until the ascending of the dawn.

25 And he saw that he did not prevail over him, and he struck him in the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.

26 And he said, Send me away, because the dawn is ascending. And he said, I will not send you away unless you bless me.

27 And he said to him, What is your name? And he said, Jacob.

28 And he said, You shall no longer be called Jacob, but Israel, because you have contended with God, and with men, and have prevailed.

29 And Jacob asked him, and said, Please cause to stand out boldly to me your name. And he said, Why do you ask my name? And he knelt down with goodness to him there.

30 And Jacob called the name of the place Penuel,³⁰ because, I saw God face to face, and my soul is snatched *from death*.

31 And the sun rose upon him as he crossed over Penuel, and he was limping on his thigh.

32 Therefore the children of Israel do not eat the failed sinew, which is on the hollow of the thigh, to this day, because he touched the hollow of Jacob's thigh on the sinew which failed.

CHAPTER 33

1 And Jacob lifted up his eyes, and looked, and behold, Esau was coming, and with him four

³⁰ **32:30 Penu el,** Face of God.

GENESIS 33

Jacob meets Esau

hundred men. And he divided the children to Leah, and to Rachel, and to the two maids.

2 And he put the maids and their children first, and Leah and her children behind, and Rachel and Joseph last.

3 And he crossed over before their face, and prostrated himself to the earth seven times until he drew near to his brother.

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

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* these with you? And he said, The children with whom God has stooped down in grace to your servant.

6 And the maids came near, they and their children, and they prostrated themselves.

7 And Leah also with her children came near, and prostrated themselves; and afterward Joseph and Rachel drew near, and they prostrated themselves.

8 And he said, Who is all this army with you which I have met? And he said, These are to cause grace to come forth toward me in the eyes of my lord.

9 And Esau said, There exists to me abundance, my brother; what is yours is yours.

10 And Jacob said, No, please, if now there is grace toward me in your eyes, take my present from my hands, because therefore I have seen your face like seeing the face of God, and you were pleased with me.

11 Take, please, my blessing which has been brought to you, because God has stooped down in grace to me, and because I have all. And he urged him, and he took it.

12 And he said, Let us pull up, and let us walk, and I will walk before you.

13 And he said to him, My lord knows by seeing that the children are tender, and the flocks and herds with young are with me; and if they press them severely one day, all the flocks will die.

14 Let my lord, please, cross over before the face of his servant, and I will flow on softly with a sparkle, according to the pace of the property which is before my face and the feet of the children until I come to my lord, to Seir.

15 And Esau said, Let me place with you some of the people that are with me. And he said, Why? Let there be grace in the eyes of my lord toward me.

16 And Esau returned that day on his way to Seir.

17 And Jacob pulled up to Succoth, and built him a house, and made booths for his livestock; therefore he called the name of the place Succoth.¹⁷

18 And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Padan Aram, and pitched his tent before the face of the city.

19 And he set up a parcel of a field, where he had spread out his tent, from the children of Hamor, Shechem's father, for one

¹⁷ 33:17 Succoth, Booths.

hundred *pieces* of silver.

20 And he stationed there an altar, and called it El Elohey Yisrael.²⁰

CHAPTER 34

1 And Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land.

2 And Shechem, the son of Hamor, the Hivite, prince of the land, saw her, and he took her, and lay down with her, and looked down on her with harshness.

3 And his soul clung to Dinah, the daughter of Jacob, and he loved the young woman, and spoke to the heart of the young woman.

4 And Shechem spoke to his father, Hamor, saying, Take for me this young woman for a wife.

5 And Jacob heard attentively that he had defiled Dinah, his daughter, and his sons were with his livestock in the field; and Jacob quietly planned until they were come.

6 And Hamor, the father of Shechem, went out to Jacob to talk with him.

7 And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they burned exceedingly, because he had done foolishness in Israel in lying with Jacob's daughter, which ought not to be done.

8 And Hamor spoke with them, saying, Shechem, my son, has bound his soul to your daughter. Please give her to him for a

²⁰ 33:20 El Elohey Yisrael, Mighty God of Israel.

wife.

9 And give in marriage with us, and give your daughters to us, and take our daughters for yourselves.

10 And dwell with us, and the land is before your face; dwell, and trade, and get property in it.

11 And Shechem said to her father, and to her brothers, Let there be grace in your eyes toward me, and I will give whatever you shall say to me.

12 Heap on me ever so much dowry and gift, and I will give as much as you say to me; and give me the young woman for a wife.

13 And the sons of Jacob answered Shechem and Hamor, his father, deceitfully, and said he had defiled Dinah, their sister;

14 And they said to them, We are not able to do this word, to give our sister to a man who is uncircumcised, because it is a disgrace to us;

15 Only on this *condition* will we consent to you; If you will become like us, to circumcise every male of you;

16 And we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

17 And if you will not hear us attentively to be circumcised, then we will take our daughter, and we will walk.

18 And their words were good in the eyes of Hamor and Shechem, Hamor's son.

GENESIS 35 *Jacob's sons deceive Shechem's family and kill them; Jacob returns to Bethel*

19 And the young man did not delay to do the word, because he desired Jacob's daughter, and he was more weighty in character than all the house of his father.

20 And Hamor and Shechem, his son, came to the gate of their city, and spoke with the men of their city, saying,

21 These men are peaceable with us, and let them dwell in the land, and trade in it; and behold, the land is a broad open hand before their face; let us take their daughters for ourselves for wives, and let us give them our daughters.

22 Only in this will the men consent to us to dwell with us, to be one people, if every male among us is circumcised as they are circumcised.

23 Shall not their livestock, and their property, and every animal of burden of theirs be ours? Only let us consent to them, and let them dwell with us.

24 And all who were going out of the gate of his city attentively heard Hamor and Shechem, his son, and every male was circumcised, all who were going out of the gate of his city.

25 And it was on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came on the city safely, and fatally struck all the males.

26 And they struck Hamor and Shechem, his son, fatally with the mouth of the sword, and took Dinah out of Shechem's house, and

went out.

27 The sons of Jacob came upon the polluted, and plundered the city which had defiled their sister.

28 They took their flocks, and their cattle, and their donkeys, and what *was* in the city, and what was in the field,

29 And all their resources, and all their little ones, and they took their wives captive, and also plundered all that *was* in the house.

30 And Jacob said to Simeon and Levi, You have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I *being* few adult men in number, and they will gather against me, and strike me, and I shall be made desolate, I and my house.

31 And they said, Should he make our sister a harlot?

CHAPTER 35

1 And God said to Jacob, Rise up, ascend to Bethel, and dwell there; and make there an altar to God who appeared to you when you fled from the face of Esau, your brother.

2 And Jacob said to his household and to all who were with him, Turn from the strange gods which are in your midst, and be clean, and change your clothes;

3 And let us rise, and ascend to Bethel; and I will make there an altar to God who answered me in the day of my distress, and was with me in the way which I walked.

4 And they gave to Jacob all the foreign gods which *were* in their hand, and the rings which *were* in their ears, and Jacob hid them under the oak which was near Shechem. See Note Gen 31:19

5 And they pulled up, and the fear of God was upon the cities that *were* around them, and they did not run after the sons of Jacob.

6 And Jacob came to Luz, which *is* in the land of Canaan, that *is* Bethel, he and all the people who *were* with him.

7 And he built there an altar, and called the place El Beth El,⁷ because there God revealed himself to him when he fled from the face of his brother.

8 And Deborah, Rebekah's nurse, died, and she was buried below Bethel under an oak; and the name of it was called Oak of Weeping.

9 And God appeared to Jacob again when he came out of Padan Aram, and knelt down with goodness to him.

10 And God said to him, Your name is Jacob; your name shall not be called Jacob^{10a} any more, because your name shall be Israel;^{10b} and he called his name Israel.

11 And God said to him, *I am* El Shadday;¹¹ be fruitful, and multiply; a people and an assembly of peoples shall be from you, and kings shall come out of your loins.

⁷ 35:7 *El Beyth' El* is Hebrew for God of the House of God.

^{10a} 35:10 **Jacob**, Heel Catcher, Supplanter.

^{10b} 35:10 **Israel**, He Will Rule or Prevail as God.

¹¹ 35:11 **El Shadday** is Hebrew for **God Almighty**.

12 And the land which I gave Abraham and Isaac, I will give to you, and I will give the land to your seed after you.

13 And God ascended from him in the place where he had spoken with him.

14 And Jacob stationed a memorial column in the place where he had spoken with him, a stationary monument of stone, and he poured on it a drink offering, and he poured out oil on it.

15 And Jacob called the name of the place where God had spoken with him, Bethel.¹⁵

16 And they pulled up from Bethel, and there was still a little distance of land to come to Ephrath; and Rachel bore, bearing in hard labor.

17 And it was, when she was in hard labor bearing, that the midwife said to her, Fear not; you *shall bear* this son also.

18 And it was, as her soul was going out, because she died, that she called his name Benoni,¹⁸ and his father called him Benjamin.

19 And Rachel died, and was buried on the way to Ephrath Beth Lehem.¹⁹

20 And Jacob stationed a memorial column on her grave, the stationary monument of Rachel's grave to this day.

21 And Israel pulled up, and spread out his tent some distance from the Tower of the Eder.

¹⁵ 35:15 **Bethel**, House of God.

¹⁸ 35:18 **Ben Owniy**, Son of Sorrow. **BenYamiyn**, Son of the Right Hand.

¹⁹ 35:19 **Ephrath** means fruitfulness, and **Beth Lechem** (Bethlehem) means House of Food [or Bread].

GENESIS 36

Isaac dies; Esau's descendants

22 And it was while Israel was dwelling in that land that Reuben walked and lay with Bilhah, his father's concubine; and Israel attentively heard it. And the sons of Jacob were twelve:

23 The sons of Leah: Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel: Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's maid: Dan, and Naphtali.

26 And the sons of Zilpah, Leah's maid: Gad, and Asher. These *are* the sons of Jacob, who were born to him in Padan Aram.

27 And Jacob came to Isaac, his father, to Mamre, to the city of Arbah, which is Hebron, where Abraham and Isaac turned aside.

28 And the days of Isaac were one hundred and eighty years.

29 And Isaac breathed out, and died, and was gathered to his people, old and satisfied with days; and his sons, Esau and Jacob, buried him.

CHAPTER 36

1 And these *are* the generations of Esau; he *is* Edom.

2 Esau took his wives from the daughters of Canaan: Adah, the daughter of Elon, the Hittite, and Aholibamah, the daughter of Anah, the daughter of Zibeon, the Hivite;

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bore to Esau, Eliphaz, and Bashemath bore Reuel;

5 And Aholibamah bore Jeush, and Jaalam, and Korah; these *are* the sons of Esau, who were born to him in the land of Canaan.

6 And Esau took his wives, and his sons and his daughters, and all the souls of his house, and his livestock, and all his animals, and all his property, which he had laid up in the land of Canaan, and he walked to the land away from the face of his brother Jacob,

7 Because their possessions had become too great for them to dwell together, and the land of their temporary residence was not able to bear them before the face of their livestock.

8 And Esau sat down in Mount Seir. Esau *is* Edom.

9 And these *are* the generations of Esau, the father of Edom, on Mount Seir:

10 These *are* the names of Esau's sons: Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of Bashemath, the wife of Esau.

11 And the sons of Eliphaz were: Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son, and she bore to Eliphaz, Amalek. These *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah. These were the sons of Bashemath, Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's

wife, and she bore to Esau, Jeush, and Jaalam, and Korah.

15 These were chiefs of the sons of Esau, the sons of Eliphaz, the firstborn son of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz,

16 Chief Korah, chief Gatam, and chief Amalek. These *are* the chiefs who came of Eliphaz in the land of Edom. These *were* the sons of Adah.

17 And these *are* the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These *are* the chiefs who came of Reuel in the land of Edom. These *are* the sons of Bashemath, Esau's wife.

18 And these *are* the sons of Aholibamah, Esau's wife: chief Jeush, chief Jaalam, chief Korah. These *were* the chiefs *who were* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, and these *are* their chiefs. He *is* Edom.

20 These *are* the sons of Seir, the Horite, who sat down in the land: Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These *are* the chiefs of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Hemam; and Lotan's sister was Timna.

23 And these *were* the children of Shobal: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon: two, Ajah, and Anah; he *was* Anah to whom were the warm springs in the desert, as he shepherded the donkeys of Zibeon, his father.

25 And these *are* the children of Anah: Dishon, and Aholibamah, the daughter of Anah.

26 And these *are* the children of Dishon: Hemdan, and Eshban, and Ithran, and Cheran.

27 These *are* children of Ezer: Bilhan, and Zaavan, and Akan.

28 These *are* the children of Dishan: Uz, and Aran.

29 These *are* the chiefs who came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30 Chief Dishon, chief Ezer, chief Dishan; these *are* the chiefs of the Horites, chiefs in the land of Seir.

31 And these *are* the kings who reigned in the land of Edom, facing back before there reigned any king over the children of Israel.

32 And Bela, the son of Beor, reigned in Edom, and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab, the son of Zerah of Bozrah, reigned after him.

34 And Jobab died, and Husham of the land of Temani reigned after him.

35 And Husham died, and Hadad, the son of Bedad, who struck Midian in the field of Moab, reigned after him; and the name of his city *was* Avith.

GENESIS 37

Joseph's dreams

36 And Hadad died, and Samlah of Masrekah reigned after him.

37 And Samlah died, and Saul of Rehoboth by the river reigned after him.

38 And Saul died, and Baalhanan, the son of Achbor, reigned after him.

39 And Baalhanan, the son of Achbor died, and Hadar reigned after him; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the chiefs of Esau, according to their families, after their places, by their names: chief Timnah, chief Alvah, chief Jetheth,

41 Chief Aholibamah, chief Elah, chief Pinon,

42 Chief Kenaz, chief Teman, chief Mibzar,

43 Chief Magdiel, chief Iram; these *were* the chiefs of Edom, by their dwellings in the land of their possession; he *is* Esau, the father of Edom.

CHAPTER 37

1 And Jacob sat down in the land of the temporary residence of his father, the land of Canaan.

2 These *are* the generations of Jacob: Joseph, a son of seventeen years, was shepherding the flock with his brothers, and the youth was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought to his father their evil slander.

3 And Israel loved Joseph more than all his children, because he *was* the son of his old age, and he made him a long robe.

4 And his brothers saw that their father loved him more than all his brothers, and they hated him, and were not able to speak peaceably to him.

5 And Joseph dreamed a dream, and caused it to stand out boldly to his brothers; and they hated him still more.

6 And he said to them, Hear attentively now this dream which I have dreamed.

7 And behold, we were binding sheaves in the field, and lo, my sheaf rose up, and even stationed itself; and behold, your sheaves came around, and prostrated themselves to my sheaf.

8 And his brothers said to him, Shall you indeed reign over us? Or shall you, ruling, rule over us? And they hated him still more over his dreams and over his words.

9 And he dreamed again another dream, and tallied it up to his brothers, and said, Behold, I have dreamed a dream again; and behold, the sun, and the moon, and the eleven stars were prostrating themselves to me.

10 And he tallied it up to his father and to his brothers, and his father rebuked him; and said to him, What is this dream which you have dreamed? Coming, shall I, and your mother, and your brothers come to prostrate ourselves to the earth to you?

11 And his brothers envied him, and his father made a hedge about the word.

12 And his brothers walked to shepherd the flock of their father in Shechem.

13 And Israel said to Joseph, Are not your brothers shepherding in Shechem? Walk, and I will send you to them. And he said to him, Lo, *here I am*.

14 And he said to him, Walk now; see if there is peace to your brothers, and peace to the flocks; and turn back to me word. And he sent him out of the valley of Hebron, and he came to Shechem.

15 And a man happened upon him, and behold, he was wandering in the field; and the man asked him, saying, What do you seek?

16 And he said, I am seeking my brothers; cause it to stand out boldly to me, please, where they are shepherding.

17 And the man said, They pulled up from here, because I heard them saying, Let us walk to Dothan. And Joseph walked after his brothers, and happened upon them in Dothan.

18 And they saw him afar off, and before he came near to them, they conspired against him to kill him.

19 And they said each man to his brother, Behold, this lord of dreams is coming.

20 And now walk, and let us strike him fatally, and throw him into a pit, and we will say, An evil living thing has devoured him, and we shall see what will become of his dreams.

21 And Reuben heard it, and he snatched him out of their hands, and said, Let us not kill his soul.

22 And Reuben said to them, Do not spill blood, but throw him into this pit that *is* in the desert, and do not lay hands on him - so that he might snatch him out of their hands to return him to his father.

23 And it was when Joseph came to his brothers, they stripped Joseph of his robe, his long robe, which *was* on him,

24 And they took him, and threw him into a pit; and the pit *was* empty; there was no water in it.

25 And they sat down to eat food, and they lifted their eyes, and looked, and lo, a caravan of Ishmaelites coming from Gilead with their camels bearing spices, and balm, and resin, were walking to descend to Egypt.

26 And Judah said to his brothers, What profit *is it* if we strike our brother fatally, and conceal his blood?

27 Walk, and let us sell him to the Ishmaelites, and let not our hand be upon him, because he is our brother, and our flesh. And his brothers attentively hearing, agreed.

28 And men crossed over, Midianites, traders, and they drew up Joseph, and ascended him out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver; and they brought Joseph into Egypt.

GENESIS 38

Jacob mourns for Joseph; Judah sons by the Canaanite

29 And Reuben returned to the pit, and behold, Joseph *was* not in the pit; and he tore his clothes.

30 And he returned to his brothers, and said, The youth is not, and I, where shall I go?

31 And they took Joseph's robe, and killed a ram of the goats, and plunged the robe in the blood;

32 And they sent the robe, the long robe, and they brought it to their father; and said, We happened upon this; recognize *it* now if it is your son's robe or not.

33 And he recognized it, and said, It is my son's robe; an evil living thing has devoured him; torn in pieces, Joseph is torn in pieces.

34 And Jacob tore his clothes, and put sackcloth on his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him, and he refused to be comforted; and he said, Because I will descend to my son to the world of the dead³⁵ mourning. And his father wept for him.

³⁵ 37:35 world of the dead, *sheol*. There is no English equivalent to *sheol*. World of the dead is the best we can do. The KJV translates it grave, or pit, or hell, neither one of which is correct. *Sheol* corresponds to the Greek word *haidēs*. It is the place of the departed dead, both righteous and unrighteous. It is a place of conscious torment for the unrighteous, and a place of conscious comfort for the righteous with a great chasm between the two sections of *sheol*. Gen 37:35 is the first occurrence of *sheol* in the Bible. Here is a summary of the meaning of *sheol*:

Sheol occurs 66 times from Gen 37:35 to Hab 2:5. The righteous go to *sheol*, Gen 37:35. The unrighteous go to *sheol*, Num 16:30,33; Ps 9:17; 55:15. Jesus explained *sheol* [*haidēs*] fully in Luke 16:19-21 in the story of the rich man and the beggar Lazarus. The place in *sheol* where the righteous went, was called Abraham's bosom, Luk 16:22, and those in Abraham's bosom are comforted, Luk 16:25. The unrighteous are simply in *sheol* or *haidēs*, and are in torture and grief, in flames, Luk 16:23,25. There is a great chasm set

36 And the Midianites sold him into Egypt to Potiphar, a eunuch of Pharaoh, the chief ruler of the executioners.

CHAPTER 38

1 And it was at that time, that Judah descended from his brothers, and spread out *his operation* to a man of Adullam, whose name was Hirah.

2 And Judah saw there a daughter of a man, a Canaanite, his name *was* Shuah, and he took her, and went in to her.

3 And she conceived, and bore a son; and he called his name Er.

4 And she conceived again, and bore a son; and she called his name Onan.

5 And she conceived again, and bore a son; and called his name Shelah: and he was at Chezib when she bore him.

6 And Judah took a wife for Er, his firstborn, whose name was Tamar.

7 And Er, Judah's firstborn, was evil in the eyes of Jehovah, and Jehovah killed him.

8 And Judah said to Onan, Go in to your brother's wife, and marry her, and raise up seed to your brother.

fast between the righteous and the wicked, Luk 16:26. Jesus in His death went to *haidēs*, Acts 2:27,31. The Father did not leave His soul in *haidēs*, but delivered him so that His flesh saw no corruption, Acts 2:31. When He came forth from *haidēs*, He took the keys to death and *haidēs*, Rev 1:18. Since Christ died and rose again, all the righteous dead are in the presence of the Lord, 2 Cor 5:8. *Haidēs* will give up all the wicked dead at the great judgment, Rev 20:13; then *haidēs* itself will be cast into the lake of fire, Rev 20:14. See Note 1 King 2:6.

9 And Onan knew by seeing that the seed would not be his; and it was, when he went in to his brother's wife, that he destroyed it on the ground, not giving seed to his brother.

10 And what he did was evil in the eyes of Jehovah, and he also killed him.

11 And Judah said to Tamar, his daughter in law, Sit down a widow in your father's house, until Shelah, my son, has become grown (Because, he said, lest he die also, like his brothers). And Tamar walked, and sat down in her father's house.

12 And after many days the daughter of Shuah, Judah's wife, died, and Judah was comforted; and ascended to his shearers of the flock, he and his friend, Hirah of Adullam, to Timnath.

13 And it was caused to stand out boldly to Tamar, saying, Lo, your father in law ascends to Timnath to shear his flock.

14 And she took off her widow's clothing from her, and covered herself with a veil, and wrapped herself, and sat in the entrance of Enaim, which is on the way to Timnath, because she saw that Shelah had become grown, and she was not given to him for a wife.

15 And Judah saw her, and he calculated her to be a harlot, because she had covered her face.

16 And he stretched out to her by the way, and said, Come now, let me come in to you, because he did not know by seeing that she *was* his daughter in law. And she said,

What will you give me, that you may come in to me?

17 And he said, I will send you a kid of the goats from the flock. And she said, Will you give me a pledge until you send *it*?

18 And he said, What pledge will I give you? And she said, Your signet ring, and its string, and your rod that *is* in your hand. And he gave them to her, and came in to her, and she conceived by him.

19 And she rose up, and walked, and took off her veil from her, and put on her widow's clothing.

20 And Judah sent the kid of the goats by the hand of his friend, the Adullamite, to take his pledge from the woman's hand, and he did not find her.

21 And he asked the men of the place, saying, Where *is* the harlot who *was* at Enaim on the way? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I have not found her, and also the men of the place said, There was no harlot in this *place*.

23 And Judah said, Let her take *it* to herself lest we be held in disrespect; lo, I sent this kid, and you have not found her.

24 And it was three new moons, and it was caused to stand out boldly to Judah, saying, Tamar, your daughter in law, has committed adultery, and also, behold, she is with child by adultery. And Judah said, Bring her out, and let her be burned.

GENESIS 39

Joseph framed by a chief ruler's wife in Egypt

25 And she came out, and she sent to her father in law, saying, By the man to whom *are* these, by him I am with child; and she said, Recognize *them!* To whom *is* the signet, and its string, and rod?

26 And Judah recognized *them*, and said, She is more righteous than I, in that I did not give her to Shelah, my son. And never again did he know her.

27 And it was in the time of her bearing, that, behold, twins *were* in her womb.

28 And it was, in her giving birth that the one gave out his hand, and the midwife took and bound on his hand a scarlet thread, saying, This came out first.

29 And it was, as he drew back his hand, that, lo, his brother came out; and she said, How have you broken out a break for yourself? And his name was called Pharez.²⁹

30 And afterward his brother came out, on whose hand *was* the scarlet thread; and his name was called Zarah.³⁰

CHAPTER 39

1 And Joseph was descended to Egypt, and Potiphar, a eunuch of Pharaoh, chief ruler of the executioners, an Egyptian man, set him up¹ from the hands of the Ishmaelites, who had descended him there.

²⁹ 38:29 Pharez, Break Forth.

³⁰ 38:30 Zarah, Rising Light.

¹ 39:1 set him up, *qanah*, to set upright, to erect, to arrange, used very often for a purchase, but the meaning is that the person who purchased the person or land set it up for himself, as Boaz did when he set upright the land of Elimelech and Naomi, and Ruth who came with the land, Ruth 4:4-10. *Qanah* is used only in transactions involving per-

2 And Jehovah was with Joseph, and he was a prosperous man, and he was in the house of his lord, the Egyptian.

3 And his lord saw that Jehovah *was* with him, and that Jehovah made all that he did to prosper in his hand.

4 And there came forth grace to Joseph in his eyes, and he served him; and he made him the visitor⁴ over his house, and he gave all that was his into his hand.

5 And it was from that time he had made him the visitor over his house and over all that was to him, and Jehovah knelt down with goodness to the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that was his in the house and in the field.

6 And he left all that *was* his in the hand of Joseph, and he did not know by seeing a speck *of what was his*, except the food which he ate. And Joseph was beautiful in form and beautiful in appearance.

7 And it was after these words, that the wife of his lord lifted her eyes toward Joseph, and she said, Lie down with me.

8 And he refused, and said to his lord's wife, Behold, my lord does not know by seeing what *is* with me in the house, and he has given all that is his into my hand;

9 There is none greater in this house than I, and he has not kept back from me a speck except

sons and land. When grain or water or such things are purchased, different words are used. This shows that God's Word recognizes purchases of persons or land as only a temporary set up. Even God's erecting the heavens and the earth is a temporary set up.

⁴ 39:4 visitor, *paqad*, to visit, to oversee.

you who *are* his wife; how can I do this great evil, and sin against God?

10 And it was, that she spoke to Joseph day after day, and he did not attentively hear her to lie down with her to be with her.

11 And it was on this day, and Joseph went into the house to do his work; and there was no man of the men of the house there in the house.

12 And she took hold of him by his clothing, saying, Lie down with me, and he left his garment in her hand, and fled, and went out.

13 And it was, she saw that he had left his garment in her hand, and fled outside,

14 And she called to the men of her house, and spoke to them, saying, See, he has brought in to us a Hebrew man to laugh at us; he came in to me to lie down with me, and I called with a loud voice;

15 And it was, he heard that I raised my voice, and called out, and he left his garment with me, and fled, and went outside.

16 And she deposited his garment by her until the coming of his lord to his house.

17 And she spoke to him according to these words, saying, You brought in to me the Hebrew servant, who came in to us to laugh at me;

18 And it was, I raised my voice, and called out, and he left his garment with me, and fled outside.

19 And it was, his lord heard attentively the words of his wife, which she spoke to him, saying, Ac-

ording to these words your servant did to me, and his nostrils burned.

20 And Joseph's lord took him, and gave him into the house dungeon, a place where the king's prisoners were bound; and he was there in the house dungeon.

21 And Jehovah was with Joseph, and extended mercy to him, and gave him grace in the eyes of the chief ruler of the house dungeon.

22 And the chief ruler of the house dungeon gave into the hand of Joseph all the prisoners who were in the house dungeon; and he was the doer of all that they did there.

23 The chief ruler of the house dungeon saw not a speck of all under his hand, because Jehovah was with him, and Jehovah prospered what he was doing.

CHAPTER 40

1 And it was after these words, the butler of the king of Egypt and his baker had sinned against their lord, the king of Egypt.

2 And Pharaoh burst out in rage against two of his eunuchs, against the chief ruler of the butlers, and against the chief ruler of the bakers.

3 And he gave them to a guard in the house of the chief ruler of the executioners, into the house dungeon, the place where Joseph *was* imprisoned there.

GENESIS 40*Joseph interprets the dreams of the butler and the baker*

4 And the chief ruler of the executioners visited Joseph with them, and he attended them, and they were days with the guard.

5 And the two of them dreamed a dream, each man his dream in one night, each man after the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the house dungeon.

6 And Joseph came in to them in the dawn, and saw them, and lo, they were boiled over.

7 And he asked Pharaoh's eunuchs who *were* with him with the guard of his lord's house, saying, Why *are* your faces so evil today?

8 And they said to him, We have dreamed a dream, and *there is* no one to open it. And Joseph said to them, *Are* not interpretations God's? Tally it up now to me.

9 And the chief ruler of the butlers tallied up his dream to Joseph, and said to him, In my dream, behold, a vine *was* before my face;

10 And in the vine *were* three branches, and it budded, and flashing colored *flowers* ascended, and its clusters ripened into grapes;

11 And Pharaoh's cup *was* in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's palm.

12 And Joseph said to him, This is its interpretation: The three branches are three days.

13 Yet within three days Pharaoh will lift up your head, and return you to your place; and you

shall give Pharaoh's cup into his hand, according to the former judgment when you were his butler.

14 Therefore remember me when it is well with you, and please do mercy with me, and remember me to Pharaoh, and bring me out of this house,

15 Because being stolen, I was stolen out of the land of the Hebrews, and here also I have done nothing, not a speck, to cause them to put me into the pit hole.

16 And the chief ruler of the bakers saw that the interpretation *was* good, and he said to Joseph, I also in my dream saw three baskets of white bread upon my head;

17 And in the top basket *there was* from all the food of Pharaoh the work of the baker, and the birds eating them out of the basket upon my head.

18 And Joseph answered, and said, This is its interpretation: The three baskets *are* three days.

19 Yet within three days Pharaoh will lift up your head upon you, and hang you on a tree; and the birds shall eat your flesh from upon you.

20 And it was, the third day *was* Pharaoh's birthday, and he made a feast for all his servants, and he lifted up the head of the chief ruler of the butlers and of the chief ruler of the bakers in the midst of his servants.

21 And he returned the chief ruler of the butlers to his butlership, and he gave the cup into Pharaoh's

palm;

22 And he hanged the chief ruler of the bakers, what Joseph had opened up to them.

23 And the chief ruler of the butlers did not remember Joseph, and forgot him.

CHAPTER 41

1 And it was at the end of two years of days, and Pharaoh was dreaming; and lo, he was standing by the river.

2 And lo, out of the river ascended seven beautiful cows, and fat of flesh, and they were shepherded in the marshy grass.

3 And behold, seven other cows ascended after them out of the river, evil of form and lean of flesh, and were standing at the side of the other cows on the lip of the river.

4 And the evil appearing and lean-fleshed cows ate the seven beautiful and fat cows. And Pharaoh awoke.

5 And he slept, and dreamed the second time, and behold, seven ears of grain are ascending on one stalk, fat and good.

6 And behold, seven thin ears and scorched by the east wind sprouting up after them.

7 And the seven thin ears swallowed the seven fat and full ears. And Pharaoh awoke, and behold, it was a dream.

8 And it was in the dawn that his spirit was struck, and he sent, and called for all the horoscopists⁸ of Egypt, and all the wise men; and Pharaoh tallied up to them his

dream; and there was no one to open it to Pharaoh.

9 And the chief ruler of the butlers spoke with Pharaoh, saying, I remember my sin today!

10 Pharaoh burst out in rage against his servants, and gave me to a guard in the house of the chief ruler of the executioners, me and the chief ruler of the bakers;

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And there *was* with us a young man, a Hebrew, servant to the chief ruler of the executioners, and we tallied up to him, and he opened up to us our dreams; he opened up to each man according to his dream.

13 And it was, what he opened up to us, so it was; he returned me to my station, and he hanged him.

14 And Pharaoh sent, and called Joseph, and they caused him to run out of the pit hole; and he shaved, and changed his clothing, and came in to Pharaoh.

15 And Pharaoh said to Joseph, I have dreamed a dream, and *there is* no one who can open it up; and I have heard attentively about you, saying, that you intelligently hear a dream, and open it up.

16 And Joseph answered Pharaoh, saying, Not I; God shall answer peace to Pharaoh.

⁸ 41:8 horoscopists, *chartom*. The word is found only in this story in Gen 41:8,24, and the contest of Moses with the Egyptian priests in Ex 7:11,22; 8:7,18,19; and 9:11; and in connection with Daniel and the wise men of Babylon, Dan 1:20 and 2:2. Gesenius [Hebrew Lexicon] calls them sacred scribes. Strong calls them horoscopists from their drawing astrological charts.

GENESIS 41

Joseph interprets Pharaoh's dreams

17 And Pharaoh said to Joseph, In my dream, behold, I was standing on the lip of the river:

18 And behold, seven cows ascended out of the river, fat-fleshed and beautiful in form, and they were shepherded in the marshy grass;

19 And behold, seven other cows ascended after them, dangling and evil in appearance, and very lean-fleshed; I have never seen such in all the land of Egypt for badness;

20 And the lean and the evil cows ate the first seven fat cows;

21 And they went into their center, and it could not be known by seeing that they had gone into their center; and their appearance was evil, as at the beginning. And I awoke.

22 And I saw in my dream, and behold, seven ears of grain ascended on one stalk, full and good;

23 And behold, seven ears, withered, thin, scorched by the east wind, sprouting up after them;

24 And the thin ears were swallowing the seven good ears, and I said *this* to the horoscopists, and not one is causing it to stand out boldly to me.

25 And Joseph said to Pharaoh, The dream of Pharaoh *is* one; he has caused to stand out boldly to Pharaoh what God will do.

26 The seven good cows *are* seven years, and the seven good ears are seven years; the dream *is* one.

27 And the seven thin and evil cows ascending after them *are* seven years, and the seven empty

ears scorched with the east wind *are* seven years of famine.

28 This is the word which I spoke to Pharaoh: He has caused Pharaoh to see what God will do.

29 Behold! Seven years of great plenty are coming in all the land of Egypt,

30 And there will rise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt; and the famine will consume the land;

31 And the plenty will not be known in the land in the face of that famine just after, because it *shall be* exceedingly heavy.

32 And as to the folded strokes of the dream to Pharaoh, *it is* because the word is set up by God, and God will flow like liquid to do it.

33 And at this time, let Pharaoh see an understanding and wise man, and place him over the land of Egypt.

34 Let Pharaoh do *this*, and let him visit visitors³⁴ over the land, and take in tax a fifth of the land of Egypt in the seven years of plenty.

35 And let them gather all the food of those coming good years, and heap up grain under the hand of Pharaoh, and let them hedge about food in the cities.

36 And let that food be for a deposit for the land for the seven years of famine, which shall be in the land of Egypt, and not let the land be cut off by the famine.

³⁴ 41:34 visit visitors, *paqad paqiyd*. It is the verb and noun form of the same word, to visit visitors over the land, as the general visits the troops, or as an official visits his constituency, or as God visits His children or the unbelievers to fulfill His Word.

Joseph appointed over the house of Pharaoh; Joseph's sons; years of plenty end **GENESIS 41**

37 And the word was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said to his servants, Does there come forth any man like this, in whom is the Spirit of God?

39 And Pharaoh said to Joseph, Since God has made you know by seeing all this, there is none so understanding and wise as you;

40 You shall be over my house, and at your mouth shall all my people kiss *the hand*; I will be greater than you only in the throne.

41 And Pharaoh said to Joseph, See, I have given you over all the land of Egypt.

42 And Pharaoh took off his signet ring from his hand, and gave it on Joseph's hand, and clothed him in clothing of white linen, and put a gold collar about his neck;

43 And he caused him to ride in the second chariot which *was* his, and they called out before his face, Bow the knee! And he gave him over all the land of Egypt.

44 And Pharaoh said to Joseph, *I am* Pharaoh, and without a word from you, no man raises his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath Paaneah, and he gave him Asenath, the daughter of Potipherah, priest of On, for a wife. And Joseph went out over the land of Egypt.

46 And Joseph was a son of thirty years when he stood before the face of Pharaoh, king of Egypt. And Joseph went out from the face of Pharaoh, and crossed over all the land of Egypt.

47 And in the seven years of plenty the land made by handfuls.

48 And he gathered all the food which was in the land of Egypt of the seven years, and gave the food *to be stored* in the cities; he gave *to be stored* in the same *city* the food of the field which was around every city.

49 And Joseph heaped up grain as the sand of the sea, abundance exceedingly, until that he ceased to tally it up, because it was without number.

50 And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Potipherah, priest of On, bore to him.

51 And Joseph called the name of the firstborn Manasseh: Because God has made me forget all my wearisome toil and all the house of my father.

52 And he called the name of the second Ephraim: Because God has made me fruitful in the land of my affliction.

53 And the seven years of plenty, which were in the land of Egypt, were ended.

54 And the seven years of famine began to come, what Joseph had said, and the famine was in all lands, and in all the land of Egypt there was food.

55 And all the land of Egypt hungered, and the people cried to Pharaoh for food; and Pharaoh said to all Egypt, Walk to Joseph; what he says to you, do.

56 And the famine was over all the face of the earth, and Joseph opened all that was deposited,

GENESIS 42 *Joseph brothers come to buy grain and do not recognize him; Joseph tests them*
and sold to the Egyptians; and the famine had seized the land of Egypt.

57 And all the earth came to Egypt to Joseph to buy, because the famine had seized all the earth.

CHAPTER 42

1 And Jacob saw there was grain in Egypt, and Jacob said to his sons, Why do you look at one another?

2 And he said, Behold, I have attentively heard that there is grain in Egypt; descend there, and buy grain for us there, and we will live, and not die.

3 And Joseph's ten brothers descended to buy grain in Egypt.

4 And Jacob did not send Benjamin, Joseph's brother, with his brothers, because he said, Lest hurt happen to him.

5 And the sons of Israel came to buy grain in the midst of those who came, because the famine was in the land of Canaan.

6 And Joseph, - he *was* the governor over the land, he was the one selling to all the people of the earth - and in came Joseph's brothers, and prostrated themselves before him with their nostrils to the earth. Gen 37:7-9

7 And Joseph saw his brothers, and recognizing, he recognized them, and spoke hard to them; and he said to them, From where have you come? And they said, From the land of Canaan to buy food.

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

9 And Joseph remembered the dreams which he had dreamed about them, and said to them, You walk as spies; you have come to see the nakedness of the land.

10 And they said to him, No, my lord, for your servants have come to buy food.

11 We are all sons of one man; we are honest men; your servants do not walk as spies.

12 And he said to them, No, because you have come to see the nakedness of the land.

13 And they said, Your servants *are* twelve brothers, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.

14 And Joseph said to them, That *is it*, what I have spoken to you, saying, You walk as spies.

15 You shall be tested by this: As Pharaoh lives you shall not leave from this *place* except that your youngest brother comes here.

16 Send one of you, and let him take your brother, and you shall be bound; and let your words be tested if truth *is* with you; and if not, as Pharaoh lives surely you walk as spies.

17 And he gathered them to a guard three days.

18 And Joseph said to them the third day, This do, and live; I fear God.

19 If you *are* upright, let one of your brothers be yoked in the house of a guard, and you walk, carry grain for the famine of your houses;

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

21 And they said each to his brother, We are truly guilty because of our brother, in that we saw the distress of his soul when he stooped asking for grace from us, and we did not attentively hear; therefore this distress has come upon us.

22 And Reuben answered them, saying, Did I not say to you, saying, Do not sin against the youth; and you did not attentively hear? And, also behold, his blood will tread seeking judgment. Gen 4:10; 9:4-6

23 And they did not know by seeing that Joseph heard them intelligently, because the interpreter *was* between them.

24 And he turned around from them, and wept; and turned back to them, and spoke to them, and took Simeon from them, and bound him before their eyes.

25 And Joseph commanded, and they filled their vessels with grain, and returned every man's silver into his vessel, and gave them food for the way, and thus he did to them.

26 And they lifted the grain on to their donkeys, and walked from there.

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

28 And he said to his brothers, My silver has been returned, and lo, it also is in my sack; and their

hearts went out, and they trembled, saying each man to his brother, What *is* this God has done to us?

29 And they came to Jacob, their father, to the land of Canaan, and caused all that happened to them to stand out boldly to him, saying,

30 The man, the lord of the land, spoke hard to us, and gave us out as walking as spies in the land.

31 And we said to him, We *are* honest men! We do not walk as spies!

32 We *are* twelve brothers, sons of our father; one is not, and the youngest is today with our father in the land of Canaan.

33 And the man, the lord of the land, said to us, By this I shall know by seeing that you *are* honest men; deposit one of your brothers with me, and take for the famine of your houses, and walk;

34 And bring your youngest brother to me, and I will know by seeing that you do not walk as spies; if you *are* honest I will give your brother to you, and you shall trade in the land.

35 And it was, they were emptying their sacks, and behold, every man's bundle of silver *was* in his sack; and they saw the bundles of silver, they and their father, and they were afraid.

36 And Jacob, their father, said to them, You have bereaved me; Joseph is not, and Simeon is not, and you will take Benjamin; all is against me.

GENESIS 43

Judah persuades Israel to send Benjamin; they return to Joseph

37 And Reuben said to his father, saying, My two sons, put them to death, if I do not bring him to you; give him into my hand, and I will return him to you.

38 And he said, My son shall not descend with you, because his brother is dead, and he is left separate; if he meets hurt in the way which you shall walk, you would cause my old age to go down grieving into the world of the dead. Note

Gen 37:35.

CHAPTER 43

1 And the famine *was* heavy in the land.

2 And it was, when they finished eating the grain which they had brought from Egypt, their father said to them, Return; buy us a little food.

3 And Judah spoke to him, saying, The man protesting, protested to us, saying, You shall not see my face unless your brother *is* with you.

4 If you are sending our brother with us, we will descend, and buy food for you;

5 And if you are not sending *him*, we will not descend, because the man said to us, You shall not see my face unless your brother is with you.

6 And Israel said, Why did you do evil to me by causing *it* to stand out boldly to the man about your brother?

7 And they said, Asking, the man asked about us, and about our family, saying, *Is* your father yet alive? Is there to you a brother? And we caused it to stand out

boldly to him by the mouth of these words. Could we, knowing, know by seeing that he would say, Cause your brother to descend?

8 And Judah said to Israel, his father, Send the youth with me, and we will rise up, and walk so that we may live, and not die, both we, and you, and also our little ones.

9 I will be security for him; you may search him out from my hand; if I do not bring him to you, and place him before your face, then let it be sin upon me all days,

10 Because if we had not hesitated, surely now we would have returned this second stroke.

11 And their father, Israel, said to them, If so now, do this; take the best fruits of the land in your vessels, and cause a present to descend to the man, a little balm, and a little honey, spices, and resin, nuts, and almonds;

12 And take double silver in your hand, and the silver which was returned in the mouth of your sacks, return it in your hand; perhaps it *was* an error;

13 And take your brother, rise up, and return to the man;

14 And God Almighty give you mercies before the face of the man, that he may send to you your other brother, and Benjamin. If I am bereaved, I am bereaved.

15 And the men took that present, and they took double silver in their hand, and Benjamin; and rose up, and descended to Egypt, and stood before the face of Joseph.

16 And Joseph saw Benjamin with them, and he said to the one over his house, Bring these men into the house, and slaughter meat, and set it up, because the men shall eat with me at noon.

17 And the man did as Joseph said, and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into the house of Joseph; and they said, We are brought in over the word about the silver that was returned in our sacks at the beginning, that he may roll this against us, and fall on us, and take us for slaves and our donkeys.

19 And they came near to the man over Joseph's house, and they spoke with him at the door of the house,

20 And said, Oh my lord, we descending, descended at the beginning to buy food;

21 And it was, when we came to the encampment, and opened our sacks, behold, every man's silver was in the mouth of his sack, our silver in *full* weight; and we return it in our hand.

22 And we have caused other silver to descend in our hands to buy food; we do not know by seeing who put our silver in our sacks.

23 And he said, Peace to you; do not fear; your God and the God of your father has given you secret treasure in your sacks; I had your silver. And he brought Simeon out to them.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their

feet; and he gave their donkeys fodder.

25 And they set up the present for the coming of Joseph at noon, because they heard attentively that they would eat food there.

26 And Joseph came into the house, and they brought him the present which was in their hand into the house, and prostrated themselves to the earth to him.

27 And he asked them of their peace, and said, Is there peace to your father, the old one of whom you spoke? Is he yet alive?

28 And they answered, Your servant, our father, is in good health; he is yet alive. And they bowed, and prostrated themselves.

29 And he lifted up his eyes, and saw his brother, Benjamin, his mother's son, and said, Is this your younger brother of whom you spoke to me? And he said, May God stoop down in grace to you, my son.

30 And Joseph flowed like liquid, because his compassion was moved deeply toward his brother, and he searched for somewhere to weep; and he came into an apartment, and wept there.

31 And he washed his face, and went out, and controlled himself, and said, Serve the food.

32 And they put out for him separate, and for them separate, and for the Egyptians eating with him, separate, because the Egyptians are not allowed to eat food with the Hebrews, because that is an abomination to the Egyptians.

GENESIS 44

Joseph sends them away with his cup in Benjamin's sack

33 And they sat before his face, the firstborn according to his right as firstborn, and the youngest according to his youth; and the men were in consternation, each man with his friend.

34 And he lifted what he raised to them from before his face, and what he raised for Benjamin was five hands more than what he raised for all of them. And they drank, and were intoxicated with him.

CHAPTER 44

1 And he commanded the one over his house, saying, Fill the men's sacks with food, as much as they are able to carry, and put every man's silver in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his silver for grain. And he did according to the word which Joseph spoke.

3 The mortal men were sent away at the light of dawn, they and their donkeys.

4 They had gone out of the city, not even a wide distance, and Joseph said to the one over his house, Rise up, run after the men; and reach them, and say to them, Why have you completed evil for good?

5 Is not this in which my lord drinks, and by which whispering spells,⁵ he whispers spells? You have done evil in what you have done.

⁵ 44:5 This is the only place that whispering spells is attributed to a godly man. Laban did, but I do not consider him godly, Gen 30:27. It is my belief that Joseph spoke it this way in pretense to his brothers to make them think for the present test that he was actually Egyptian.

6 And he reached them, and he spoke to them these words.

7 And they said to him, Why should my lord speak these words? Far be it from your servants to do according to this word!

8 Behold, the silver which we found in the mouths of our sack, we returned to you from the land of Canaan; and how could we steal from your lord's house silver or gold?

9 With whomever of your servants it is found, he shall die, and we also will be my lord's servants.

10 And he said, Now also, according to your words set it up; he with whom it is found shall be my servant, and you shall be innocent.

11 And they flowed like liquid, and every man descended his sack to the ground, and every man opened his sack.

12 And he searched; he began at the oldest, and ended with the youngest, and the cup was found in Benjamin's sack.

13 And they tore their clothes, and every man loaded his donkey, and turned back to the city.

14 And Judah, and his brothers came to Joseph's house, and he *was* still there; and they fell before his face on the earth.

15 And Joseph said to them, What deed *is* this that you have done? Did you not know by seeing that a man as I, whispering spells, can whisper spells?

16 And Judah said, What shall we say to my lord? What shall we speak? Or how shall we justify ourselves? God has brought forth the

iniquity of your servants. Behold, we are servants to my lord, both we, and he in whose hand the cup was found.

17 And he said, Be it far from me that I should do this; the man in whose hand the cup was found, he shall become my servant; and as for you, ascend in peace to your father.

18 And Judah came to him, and said, Oh my lord, please, let your servant speak a word in my lord's ears, and let not your nostrils burn against your servant, because you are even as Pharaoh.

19 My lord asked his servants, saying, Do you have a father, or a brother?

20 And we said to my lord, We have a father, an aged one, and a child of his old age, a young one; and his brother is dead, and he is left separate by his mother, and his father loves him.

21 And you said to your servants, Cause him to descend to me, that I may put my eyes on him.

22 And we said to my lord, The youth is not able to leave his father, and if he should leave his father, his father will die.

23 And you said to your servants, If you do not cause your youngest brother to descend with you, you shall no more see my face.

24 And it was that we ascended to your servant, my father, and we caused to stand out boldly to him the words of my lord.

25 And our father said, Return, and buy for us a little food.

26 And we said, We are not able to descend; if our youngest brother is with us, then we will descend, because we are not able to see the man's face if our youngest brother is not with us.

27 And your servant, my father, said to us, You know by seeing that my wife bore me two sons;

28 And one went out from me, and I said, Surely he is torn in pieces, and I have not seen him since then;

29 And if you take this one also from my face, and harm happens to him, you will cause my old age to descend with sorrow to the world of the dead.

30 And now, when I come to your servant, my father, and the youth is not with us, his soul being bound to the youth's soul,

31 It will be, he will see that the youth is not with us, and he will die; and your servants will cause the old age of your servant, our father, to go down grieving into the world of the dead,

32 Because your servant became security for the youth to my father, saying, If I do not bring him to you, then I shall be a sinner to my father all days.

33 And now, please, let your servant sit down instead of the youth, a servant to my lord, and let the youth ascend with his brothers,

34 Because how shall I ascend to my father, and the youth is not with me? Lest I see the evil that shall come on my father.

GENESIS 45*Joseph reveals himself to his brothers***CHAPTER 45**

1 And Joseph was not able to contain himself before all them stationed by him, and he called out, Cause every man to go out from me. And there stood no man with him while Joseph made himself known by sight to his brothers.

2 And he gave a loud call of weeping, and the Egyptians and the house of Pharaoh heard attentively.

3 And Joseph said to his brothers, *I am* Joseph; is my father still alive? And his brothers were not able to answer him, because they trembled before his face.

4 And Joseph said to his brothers, Please come near to me. And they came near. And he said, *I am* Joseph, your brother, whom you sold into Egypt.

5 And now, do not be grieved, and do not burn in your eyes that you sold me here, because God sent me before your face to preserve life,

6 Because these two years the famine has been in the land, and still *there are* five years in which there shall neither be plowing nor harvest.

7 And God sent me before your face to put you a posterity in the earth, and to keep you alive by a great deliverance.

8 And now, you did not send me here, but God, and he has placed me as father to Pharaoh, and lord of all his house, and to rule in all the land of Egypt.

9 Flow like liquid, and ascend to my father, and say to him, Thus says your son, Joseph, God has placed me as lord of all Egypt;

descend to me; do not stand still;

10 And you shall sit down in the land of Goshen, and you shall be near to me, you, and your children, and your children's children, and your flocks, and your herds, and all that *is* yours;

11 And I will nourish you there, because *there are* still five years of famine, lest it possess you, and your house, and all that *is* yours.

12 And behold, your eyes see, and the eyes of my brother, Benjamin, that *it is* my mouth speaking to you.

13 And you shall cause to stand out boldly to my father of all my heavy glory in Egypt, and all that you have seen; and you shall flow like liquid, and cause my father to descend here.

14 And he fell on his brother Benjamin's neck, and wept, and Benjamin wept upon his neck.

15 And he kissed all his brothers, and wept on them, and afterward his brothers just talked with him.

16 And the sound was heard attentively in Pharaoh's house, saying, Joseph's brothers have come, and it was good in the eyes of Pharaoh, and his servants.

17 And Pharaoh said to Joseph, Say to your brothers, Do this; load your animals, and walk; go to the land of Canaan;

18 And take your father, and your houses, and come to me, and I will give you the good of the land of Egypt, and you shall eat the fat of the land.

Joseph sends for his father to come down to Egypt; God speaks to Jacob **GENESIS 46**

19 And you are commanded, do this: take for yourself wagons from the land of Egypt for your little ones, and for your wives, and lift your father, and come.

20 And do not let your eyes be concerned about your things, because the good of all the land of Egypt is yours.

21 And the children of Israel did so, and Joseph gave them wagons, according to the mouth of Pharaoh, and gave them food for the way.

22 He gave to every man changes of clothing, and to Benjamin he gave three hundred of silver, and five changes of clothing.

23 And to his father he sent this: ten male donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, and bread, and food for his father for the way.

24 And he sent his brothers, and they walked; and he said to them, Do not be agitated on the way.

25 And they ascended out of Egypt, and came into the land of Canaan to Jacob their father,

26 And they caused it to stand out boldly to him, saying, Joseph is still alive, and he is ruler over all the land of Egypt. And Jacob's heart became rigid and cold, because he did not believe them.

27 And they spoke to him all the words of Joseph which he spoke to them, and he saw the wagons which Joseph had sent to carry him, and the spirit of Jacob, their father, revived;

28 And Israel said, Enough! Joseph, my son, is still alive; I will walk, and see him before I die.

CHAPTER 46

1 And Israel pulled up with all that *was* his, and came to Beer Sheba, and sacrificed sacrifices to the God of his father, Isaac.

2 And God spoke to Israel in visions of the night, and said, Jacob, Jacob. And he said, Behold.

3 And he said, *I am* God, the God of your father; do not fear to descend into Egypt, because I will put you a great people there;

4 I will descend with you into Egypt, and causing you to ascend, I will also cause you to ascend, and Joseph shall put his hand upon your eyes.

5 And Jacob rose up from Beer Sheba, and the sons of Israel carried Jacob, their father, and their little ones, and their wives in the wagons which Pharaoh had sent to carry him.

6 And they took their livestock and their property which they had laid up in the land of Canaan, and came into Egypt, Jacob and all his seed with him;

7 He brought his sons and his sons' sons with him, his daughters and his sons' daughters, and all his seed with him into Egypt.

8 And these *are* the names of the children of Israel who came into Egypt, Jacob, and his sons: the firstborn of Jacob, Reuben.

9 And the sons of Reuben: Hanoah, and Phallu, and Hezron, and Carmi.

GENESIS 46*Israel and his family go down to Egypt; their names*

10 And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanite.

11 And the sons of Levi: Gershon, Kohath, and Merari.

12 And the sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zerah - and Er, and Onan died in the land of Canaan. And the sons of Pharez were: Hezron and Hamul.

13 And the sons of Issachar: Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulun: Sered, and Elon, and Jahleel.

15 These *were* the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter, Dinah; all the souls of his sons and his daughters were thirty-three.

16 And the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the sons of Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister; and the sons of Beriah: Heber and Malchiel.

18 These *were* the sons of Zilpah, whom Laban gave to Leah, his daughter, and she bore these to Jacob; sixteen souls.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potipherah, priest of On, bore to him.

21 And the sons of Benjamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh,

Muphim, and Huphim, and Ard.

22 These *were* the sons of Rachel, who were born to Jacob; all the souls, fourteen.

23 And the sons of Dan: Hushim.

24 And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 These *were* the sons of Bilhah, whom Laban gave to Rachel, his daughter, and she bore these to Jacob; all the souls *were* seven.

26 All the souls coming with Jacob to Egypt, who came out of his thighs, separate from Jacob's sons' wives - all the souls *were* sixty-six;

27 And the sons of Joseph, who were born to him in Egypt, two souls; all the souls of the house of Jacob, going into Egypt *were* seventy.²⁷

28 And he sent Judah before his face to Joseph to cause him to flow to Goshen before his face, and they came into the land of Goshen.

29 And Joseph hitched his chariot, and ascended to meet Israel, his father, at Goshen; and he saw him, and he fell on his neck, and wept on his neck repeatedly.

30 And Israel said to Joseph, Let me die at this stroke after seeing your face, because you are still alive.

²⁷ 46:27 Sixty-six are specified in verse 26, and two more are specified in verse 27, and then it gives a total of seventy. The others included in the seventy, understood but not specified, are Jacob and Joseph, which makes the seventy. Stephen in Acts 7:14 gives the figure as seventy-five. Stephen included Joseph's five grandsons mentioned in the Septuagint.

31 And Joseph said to his brothers and to his father's house, I will ascend, and cause it to stand out boldly to Pharaoh, and say to him, My brothers and my father's house who *were* in the land of Canaan have come to me;

32 And the men *are* shepherds, because they have been men of livestock, and they have brought their flocks and their herds, and all that *is* theirs.

33 And it shall be, when Pharaoh calls you, and says, What *is* your occupation?

34 Then you shall say, Your servants have been men of livestock from our youth even until now, both we and also our fathers, so that you may sit down in the land of Goshen, because every shepherd is an abomination to the Egyptians.

CHAPTER 47

1 And Joseph came, and caused it to stand out boldly to Pharaoh, and said, My father, and my brothers, and their flocks, and their herds, and all that *is* theirs, have come from the land of Canaan, and behold, they *are* in the land of Goshen.

2 And he took five men out of his brothers, and placed them before the face of Pharaoh.

3 And Pharaoh said to his brothers, What *is* your occupation? And they said to Pharaoh, Your servants *are* shepherds of flocks, both we and our fathers.

4 And they said to Pharaoh, We have come to reside temporarily in the land, because your servants have no pasture for their

flocks, because the famine *is* heavy in the land of Canaan; and now, please, let your servants sit down in the land of Goshen.

5 And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you;

6 The land of Egypt is before your face; let your father and brothers sit down in the best of the land; let them sit down in the land of Goshen; and if you know by seeing and there are men of resources among them, put them chief rulers over the livestock that *is* mine.

7 And Joseph brought in Jacob his father, and stood him before the face of Pharaoh, and Jacob blessed Pharaoh.

8 And Pharaoh said to Jacob, How many *are* the days of your years?

9 And Jacob said to Pharaoh, The days of the years of my temporary residence *are* one hundred and thirty years; the days of the years of my life have been few and evil, and have not reached the days of the years of the life of my fathers in the days of their temporary residence.

10 And Jacob blessed Pharaoh, and went out from the face of Pharaoh.

11 And Joseph caused his father and his brothers to sit down, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, what Pharaoh had commanded.

12 And Joseph nourished his father, and his brothers, and all his father's house, with food for the mouths of their families.

GENESIS 47 *Jacob blesses Pharaoh; Josephs buys all of Egypt for Pharaoh*

13 And there was no food in all the land, because the famine *was* very heavy, so that the land of Egypt and all the land of Canaan were burned before the face of the famine.

14 And Joseph picked up all the silver found in the land of Egypt, and in the land of Canaan, for the grain which they were buying, and Joseph brought the silver into the house of Pharaoh.

15 And when silver was finished in the land of Egypt and in the land of Canaan, all Egypt came to Joseph, and said, Give us food, for why should we die before you, because the silver has disappeared.

16 And Joseph said, Give your livestock, and I will give you *food in exchange* for your livestock if silver has disappeared.

17 And they brought their livestock to Joseph, and Joseph gave them food *in exchange* for horses, and for livestock of flocks, and for the livestock of herds, and for the donkeys; and he caused food to flow to them with a sparkle *in exchange* for all their livestock during that year.

18 And that year was complete, and they came to him the second year, and said to him, We will not hide *it* from my lord, that our silver has ended; also our livestock of animals *are* my lord's; nothing is left before the face of my lord but our bodies and our lands;

19 Why should we die before your eyes - both we and our soil? Set us up and our land *in exchange* for food, and we and our land will

be servants to Pharaoh; and give *us* seed, and we shall live and not die, and the land shall not lie waste.

20 And Joseph set up all the land of Egypt for Pharaoh, because the Egyptians, every man, sold his field, because the famine seized them, and the land became Pharaoh's.

21 And he worked the people in cities from one end of the borders of Egypt even to the other end.

22 Only he did not set up the land of the priests, because the priests *were* by enactment of Pharaoh, and ate by enactment which Pharaoh gave them; they did not sell their lands.

23 And Joseph said to the people, Behold, I have set you up this day and your land for Pharaoh; lo, *here is* seed for you, and sow the land.

24 And it shall be in the increase that you shall give a fifth to Pharaoh, and four hands²⁴ shall be yours, for seed of the field, and for your food, and for them of your houses, and for food for your little ones.

25 And they said, You have saved our lives; let us find favor in the eyes of my lord, and we will be the servants of Pharaoh.

26 And Joseph put it an enactment to this day over the land of Egypt: To Pharaoh the fifth; except the land of the priests *was* separate; it did not become Pharaoh's.

²⁴ 47:24 The word is *yad*, hand. It means the other four fifths. Pharaoh took one fifth, and the people took four fifths.

Joseph swears to bury Jacob in the sepulcher of his fathers; Jacob testifies **GENESIS 48**

27 And Israel sat down in the land of Egypt, in the land of Goshen, and they held possessions in it, and were fruitful, and increased exceedingly.

28 And Jacob lived in the land of Egypt seventeen years, and the days of the years of Jacob's life were one hundred and forty-seven years.

29 And the days drew near for Israel to die, and he called his son, Joseph, and said to him, If now there is grace in your eyes toward me, please put your hand under my thigh, and do mercy and truth with me, and please do not bury me in Egypt.

30 And I will lie down with my fathers, and you shall carry me out of Egypt, and bury me in their sepulcher. And he said, I will do according to your words.

31 And he said, Swear to me. And he swore to him. And Israel prostrated himself on the head of the bed.

CHAPTER 48

1 And it was after these words, that one told Joseph, Lo, your father is worn out; and he took with him his two sons, Manasseh and Ephraim.

2 And one caused it to stand out boldly to Jacob, and said, Behold, your son, Joseph, is coming to you, and Israel seized the bed, and sat upon *it*.

3 And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and knelt down with goodness to me, Gen 28:13

4 And said to me, Behold, I am making you fruitful, and have multiplied you, and I have given you a multitude of people; and have given this land to your seed after you for an everlasting possession.

5 And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before my coming to you in Egypt, are mine; as Reuben and Simeon they are mine.

6 And your family, whom you will beget after them, *are* yours, and shall be called after the name of their brothers in their inheritance.

7 And I, even I, came from Padan Aram. Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come to Ephrath, and I buried her there in the way of Ephrath; *it is* Bethlehem.

8 And Israel saw Joseph's sons and said, Who *are* these?

9 And Joseph said to his father, They *are* my sons, whom God has given me in this *place*. And he said, Bring them now to me, and I will bless them.

10 And the eyes of Israel were heavy from age, so that he was not able to see. And he brought them near to him; and he kissed them, and embraced them.

11 And Israel said to Joseph, I had judged that I would not see your face, and lo, God has caused me to see also your seed.

12 And Joseph brought them out from his knees, and he prostrated himself with his nostrils to the earth.

GENESIS 49 *Israel blesses Joseph's sons, Ephraim before Manasseh, he blesses all his sons*

13 And Joseph took the two, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him.

14 And Israel sent out his right hand, and placed *it* on the head of Ephraim, and he *was* the younger, and his left hand on the head of Manasseh, his hands being intelligently successful, because Manasseh was the firstborn.

15 And he blessed Joseph, and said, God, before whose face my fathers Abraham and Isaac walked, the God who shepherded¹⁵ me continuously to this day,

16 The Messenger^{16a} who redeemed me from all evil, kneel down with goodness to the youths, and let my name be called upon them, and the name of my fathers, Abraham and Isaac; and let them spawn^{16b} into abundance in the midst of the earth.

17 And when Joseph saw that his father placed his right hand on the head of Ephraim, it was evil in his eyes, and he held up his father's hand, to turn it from Ephraim's head to Manasseh's head.

18 And Joseph said to his father, Not so, my father, because this *is* the firstborn; put your right hand upon his head.

¹⁵ **48:15** Note that Jacob called Jehovah his Shepherd long before David did in Psalm 23. See Gen 49:24.

^{16a} **48:16** Note Messenger of Jehovah, Gen 16:7.

^{16b} **48:16** **spawn**. Jacob used the word spawn, *dagah*, from *dag*, the word fish, to graphically picture the rapid multiplying Ephraim. This is the only place in the Bible it is used.

19 And his father refused, and said, I know by seeing, my son, I know by seeing: he also shall become a people, and he also shall be great; and on the contrary, his younger brother shall be greater than he, and his seed shall become a fullness of peoples.

20 And he blessed them that day, saying, Israel shall bless in you, saying, God put you as Ephraim and as Manasseh, and he put Ephraim before the face of Manasseh.

21 And Israel said to Joseph, Behold, I die, and God will be with you, and return you to the land of your fathers.

22 And I have given you one neck above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.

CHAPTER 49

1 And Jacob called to his sons and said, Gather yourselves together, and I will cause what will happen to you in the last days to stand out boldly to you.

2 Gather yourselves together, and attentively hear, sons of Jacob, and attentively hear Israel, your father.

3 Reuben, you *are* my firstborn, my power, and the first of my effectiveness, what is left of *my* being raised up, and what is left of force;

4 Like froth on water you shall not excel, because you ascended your father's bed; at that time you defiled; he ascended to my couch.

5 Simeon and Levi *are* brothers, instruments of violence with their swords.

6 Let my soul not come into their assembled counsel; do not let my heavy glory be one with their assembly, because in the explosion of their nostrils they fatally struck a man, and in their delight they hamstrung a bull.

7 Cursed *are* their nostrils because *it was* forceful, and their outburst, because it was dense; I will allot them in Jacob, and dash them to pieces in Israel.

8 Judah, your brothers shall raise their hand to you; your hand shall be on the neck of those hating you; your father's children shall prostrate themselves to you.

9 Judah is a lion's cub; my son, you are ascended from the fresh food; he bends down *his* knee, he lies down as a lion, and as a lioness; who shall rouse him up?

10 The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh comes, and obedience of people *shall be* his,

11 Binding his colt to the vine, and his donkey's son to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes;

12 His eyes shall be dark brilliant with wine, and his teeth white from milk.

13 Zebulun shall lodge at the cove of the sea, and he *shall be* for a haven for ships, and his border to Zidon.

14 Issachar *is* a big boned donkey lying down between two cattle stalls;

15 And he saw that peaceful rest was good, and the land, that *it was* pleasant; and stretched out his neck to bear, and was a worker under forced labor.

16 Dan shall judge his people with a straight line, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the well trod way, that strikes the heels of the horse, and his rider falls backward.

18 I am bound together with your salvation,¹⁸ Oh Jehovah!

19 Gad, an army shall crowd upon him, and he shall crowd upon them at their rear.

20 Out of Asher his food *shall be* robust, and he shall give delicacies of a king.

21 Naphtali *is* a deer sent out; he gives beautiful words.

22 Joseph is a fruitful son, a fruitful son by a fountain; his daughters march over the wall;

23 The lords of arrows have made him bitter, and shot at him, and persecuted him;

24 And his bow sits in permanence, and the hands of his arms are strong by the hands of the Mighty One of Jacob; from there *is* the Shepherd, the Rock of Israel,

25 From the God of your father, and he shall help you; and *the* Almighty, he will kneel down to

¹⁸ 49:18 salvation, *yeshuw*; from *yasha*, to be open or free, therefore, saved. The verb appears first in Exo 2:17 This is the first place the noun form appears in the Bible.

GENESIS 50 *Israel finishes blessing his sons; dies; Joseph/Egypt mourns*

you with the goodness of the heavens above, blessings of the deep lying under, blessings of the breasts and of the womb;

26 The blessings of your father prevail over all; they are mightier than the blessings of the everlasting hills: let them be on the head of Joseph, and for the crown of him who was separate from his brothers.

27 Benjamin is a wolf that tears to pieces. In the dawn he devours the prey, and at dusk he allots the spoil.

28 All these *are* the twelve tribes of Israel, and this *is* what their father spoke to them, and blessed them, he blessed them each man according to his blessing.

29 And he commanded them, and said to them, I will be gathered to my people; bury me with my fathers in the cave that *is* in the field of Ephron, the Hittite,

30 In the cave that *is* in the field of Machpelah, which is against the face of Mamre, in the land of Canaan, which Abraham set up with the field of Ephron, the Hittite, for a possession of a sepulcher.

31 There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* in it *was* from the children of Heth.

33 And Jacob finished commanding his sons, and he gathered his feet into the bed, and breathed out, and was gathered to his people.

CHAPTER 50

1 And Joseph fell on his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants, the healers,² to embalm his father, and the healers embalmed Israel.

3 And forty days were fulfilled for him, because the days of those who are embalmed are rightly fulfilled, and Egypt mourned for him seventy days.

4 And the days of his weeping crossed over, and Joseph spoke to the house of Pharaoh, saying, If now there is grace in your eyes toward me, speak, please, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die; you shall bury me there in my grave which I have dug for me in the land of Canaan. And now, please, let me ascend, and bury my father, and return.

6 And Pharaoh said, Ascend, and bury your father, as he made you swear.

7 And Joseph ascended to bury his father, and all the servants of Pharaoh ascended with him, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brothers, and his father's house; they left only their little ones, and their flocks, and their herds in the land of Goshen.

9 And both chariots, and horsemen ascended with him, and it was a very great army.

²50:2 healers, *rapha*, the word as a verb is always translated heal, so the healers.

10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very heavy lamentation; and he made a lamentation for his father seven days.

11 And the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, and they said, This is a heavy mourning for the Egyptians; therefore the name of it was called Abel-Mizraim,¹¹ which is beyond Jordan.

12 And his sons did to him just what he commanded them;

13 And his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham set up with the field for a possession of a sepulcher from Ephron, the Hittite, against the face of Mamre.

14 And Joseph returned into Egypt, he and his brothers, and all those who ascended with him to bury his father, after he buried his father.

15 And the brothers of Joseph saw that their father was dead, and they said, Possibly Joseph will persecute us, and turning back, will turn back upon us all the evil with which we treated him.

16 And they commanded Joseph, saying, Your father commanded us in the face of his death, saying,

17 You shall speak to Joseph like this, Forgive, please, the transgression of your brothers, and their sin, because they did evil to you,

and now, please, lift the transgression of the servants of the God of your father. And Joseph wept when they spoke to him.

18 And his brothers also walked, and fell before his face, and they said, Behold, we *are* your servants.

19 And Joseph said to them, Do not fear, because, *am* I in the place of God?

20 And you, you calculated evil against me; God calculated it for good in order to make it as it is this day, to cause much people to live.

21 And now, do not fear; I will nourish you, and your little ones. And he comforted them, and spoke to their hearts.

22 And Joseph sat down in Egypt, he and his father's house, and Joseph lived one hundred and ten years.

23 And Joseph saw Ephraim's children to the third *generation*; the children also of Machir, the son of Manasseh, were born upon the knees of Joseph.

24 And Joseph said to his brothers, I die, and God visiting, will visit you, and cause you to ascend out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.

25 And Joseph made the children of Israel swear, saying, God visiting, will visit you, and you shall cause my bones to ascend from this *land*.

26 And Joseph died, a son of one hundred and ten years, and they embalmed him, and placed him in a coffin in Egypt.

¹¹ 50:11 *Abel Mitsrayim*, Meadow of Egypt.

GENESIS