

INTRODUCTION

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

blessing. The New Testament is not a problem.

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

In the English speaking world there is a need for a 'de-anglicized' simple text of the Bible, otherwise we fall into the religious trap of cultural identification. To do that sensibly, we start with Lamsa's Aramaic English translation. The term 'the LORD' (that was retained by Lamsa) is replaced by the original Hebrew word, 'YAHWEH'. YAHWEH is God's Name. 'The LORD says' is replaced by 'YAHWEH says' and the intensity of his Person in omniscient, individual relationship with individual people is intensified. His Name means 'the Great I AM' and by that we understand from God that He is a Being who is the Creator of all things and whose Word is Truth. The remote austerity of 'the Lord' in his English manor house who must be obeyed by his peasants is removed. So also is the highness of the English church and subservience to the crowned masonic, monarch in terms of distant headship. To further this end the term 'Lord' in Lamsa's translation is replaced with 'Adonai' and the lesser temporal term 'lord' is retained and the end result is a fluid understanding between Testaments and a non cultural identification as to the Deity of Jesus as the Word of God. The Name of Jesus is revised to the Aramaic of His day as 'Yeshua' and also 'Messiah' replaces the word, 'Christ' to lessen the impact of Greek culture and helps to join the Old and the New Testaments together as pointing to the Jesus Messiah's advent on earth.

Another example of Peshitta translation is seen in how Lamsa translates John 1:1 'The Word was in the beginning, and that VERY Word was with God, and God was that Word'.. OANT-Ps-Pv translates: 'In the origin THE Word had been existing and THAT Word had been existing with God and THAT Word was himself God'. Lamsa translates

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

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

GENESIS

CHAPTER ONE

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

GENESIS

CHAPTER ONE

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

GENESIS

CHAPTER ONE

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

God Spirit Said = Godhead of Father, Spirit and Word in the first three verses of the Bible. (Lamsa regrettably does not use quotation marks anywhere in his text)
That is a revolving earth in the Presence of YAHWEH. (There is no sun moon or stars yet). It is good to be in the Presence of God, the Daystar of 2Peter 1:19. His Word is Truth - Light. Firmament equates better to atmosphere than expanse.

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

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

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

Lamsa's '**fowl**' is replaced with 'bird'.

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

'dominion' as opposed to the NASB 'rule' is a stronger term for spiritual elevation above the

<p>dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild creatures of the earth, and over every creeping thing that creeps upon the earth.</p> <p>27 So God created man in His own image, in the image of God He created him; male and female He created them.</p> <p>28 And God blessed them, and God Said to them, 'Be fruitful, procreate, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the living things that move upon the earth.</p> <p>29 And God Said, 'Behold, I have given you every plant yielding seed, which is upon the face of all the earth, and every tree which bears fruit yielding seed; to you it shall be for food.</p> <p>30 And to every beast of the earth, and to every bird of the air, and to everything that creeps upon the earth, wherein there is life, I have given every green plant for food; and it was so.</p> <p>31 And God saw everything that He had made, and, behold, it was very good and there was evening and there was morning, the sixth day.</p>	<p>rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."</p> <p>27 God created man in His own image, in the image of God He created him; male and female He created them.</p> <p>28 God blessed them; and God Said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."</p> <p>29 Then God Said, "'Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;</p> <p>30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.</p> <p>31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.</p>	<p>animals as reflecting God's moral character not creative power. All creatures reflect God's creativity. Only man is given the moral obligation to love and serve God by the Commandment, (2:16). Lamsa has missed the capitalization of the Us and the Our to reflect the Deity of the Godhead here, as he does for the He and His etc. The NASB doesn't.</p> <p>Procreation is an affirmative Command, instinctive to all creation including Man and Woman, but to subdue the earth intimates another countering force of wildness. It's a practical impossibility for one man to subdue and have dominion over every living thing that moves on the face of the earth. It is essential then that the wildness of natural creation is submissive to his presence through procreation. Jesus in His physical presence as the 'second Adam' had command of wind, sea and storm.</p> <p>Man was made to be a vegetarian without any taste for flesh. It was after the Great Flood that God enlarged man's appetite according to need.</p> <p>There were no carnivores in the original creation. Life cycle and death of course, by the Father's Almighty Hand, but no meat eating.</p>
<p>CHAPTER TWO</p> <p>1 Thus the heavens and the earth were finished, and all the host of them.</p> <p>2 So before the seventh day began, God, finished His works which He had made; and He rested on the seventh day from all His works which He had made.</p> <p>3 So God blessed the seventh day, and sanctified it; because in it He had rested from all His works which God created and made.</p> <p>4 These are the generations of the heavens and of the earth when they were created, in the day that YAHWEH God made the heavens and the earth.</p> <p>5 And all the trees of the field were not yet in the ground, and every plant of the field had not yet sprung up; for YAHWEH God had not caused it to rain upon the earth, and there was no man to till the ground.</p> <p>6 But a powerful spring gushed out of the earth, and watered all the face of the ground.</p> <p>7 And YAHWEH God formed Adam out of the soil of the earth, and breathed into his nostrils the breath of life; and man became a living being.</p> <p>8 And YAHWEH God planted a garden eastward in Eden; and there He put the man whom He had formed.</p> <p>9 And out of the ground YAHWEH God made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.</p> <p>10 And a river flowed out of Eden to water the garden; and from there it divided and became into four heads.</p> <p>11 The name of the first is Pishon; it is the one which encircles the whole land of Havilah, where there is gold;</p> <p>12 and the gold of that land is good; there is also beryllium and the onyx stone.</p> <p>13 The name of the second river is Gihon, the one which encircles the whole land of Ethiopia.</p>	<p>CHAPTER TWO</p> <p>1 Thus the heavens and the earth were completed, and all their hosts.</p> <p>2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.</p> <p>3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.</p> <p>4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.</p> <p>5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.</p> <p>6 But a mist used to rise from the earth and water the whole surface of the ground.</p> <p>7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.</p> <p>8 The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.</p> <p>9 Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.</p> <p>10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.</p> <p>11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.</p> <p>12 The gold of that land is good; the bdellium and the onyx stone are there.</p> <p>13 The name of the second river is Gihon; it flows around the whole land of Cush.</p>	<p>CHAPTER TWO</p> <p>Original formatting gives each word at the beginning of a chapter as all caps. Needs a fix. The Hebrew ששִׁי sixth does not equate to שביעי seventh so straight away we see the Aramaic Peshitta as not a literal 'word for word' translation (as is no translation). The insertion of the 'sixth day' here is to leave the Gentile reader no room to manoeuvre away from an every seven day fellowship meeting to commune with one another and with God. 'The Sabbath was made for man' Jesus says. God rested 'with' and 'for' His man on the seventh day. Messiah is our Sabbath rest – We ought to abide in Him as He abides in us as His Body together every seven days regardless of what day.</p> <p>Here begins the English insertion of all caps 'the LORD' in place of God's Name – YAHWEH. So as to be easily identified the Name will remain in all caps. By giving us a Word as a name for us to use for Him, we are instructed as to His Person – that He is who He is – THE GREAT I AM and there is no other. There is only One God, One Word and One Spirit.</p> <p>תִּצְטַד mist, only used twice in the Hebrew text. What began as a mist (v6) became perhaps a fountain and then a river (v10) as a logical sequence of events.</p> <p>God suscitates the first man by His Spirit with his first breath that flows on to all mankind as He would have done for all the animals as well.</p> <p>Unique to man, by the same outward exhalation of God's Spirit through Voice He Commands the man to not eat of the tree of the knowledge of Good and Evil. (2:17) This activity of a God given conscience is the source of life and relationship to God when obeyed. It is the sentence of death to him if he disobeys.</p> <p>'Ethiopia' would have been the current name for the region described in Hebrew as 'Cush' at the time the Peshitta was translated. This gives another example of simplification for</p>

<p>14 The name of the third river is Deklat (Tigris); it is the one which flows east of Assyria and the fourth river is the Euphrates.</p> <p>15 And YAHWEH God took the man, and put him in the garden of Eden to cultivate it and to keep it.</p> <p>16 And YAHWEH God Commanded the man, saying, 'Of every tree of the garden you may freely eat;</p> <p>17 But of the tree of the knowledge of good and evil, you shall not eat; for in the day that you eat of it you shall surely die.</p> <p>18 Then YAHWEH God Said, 'It is not good that the man should be alone; I will make him a helper who is like him.</p> <p>19 And out of the ground YAHWEH God formed every beast of the field, and every bird of the air; and brought them to Adam to see what he would call them; and whatever Adam called every living creature, that was its name.</p> <p>20 And Adam gave names to all cattle, and to all birds of the air, and to all wild creatures; but for Adam there was not found a helper who equated to him.</p> <p>21 So YAHWEH God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the place with flesh in its stead;</p> <p>22 And of the rib which YAHWEH God had taken from Adam He made a woman, and brought her to Adam.</p> <p>23 And Adam said, 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.</p> <p>24 Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.</p> <p>25 And they were both naked, Adam and his wife, and were not ashamed.</p>	<p>14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.</p> <p>15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.</p> <p>16 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;</p> <p>17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."</p> <p>18 Then the LORD God Said, "It is not good for the man to be alone; I will make him a helper suitable for him."</p> <p>19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.</p> <p>20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper *suitable for him.</p> <p>21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.</p> <p>22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.</p> <p>23 The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, 'Because she was taken out of Man."</p> <p>24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.</p> <p>25 And the man and his wife were both naked and were not ashamed.</p>	<p>understanding.</p> <p>Deklat is the current name in Aramaic for the Tigris?</p> <p>God's man is a working man, not as a rich man or a slave man but one who works and reaps the reward of his labour.</p> <p>The first Command is affirmative... 'Do'. The second Command is a negative, 'Don't</p> <p>The negative Command gives the innocent man the ability and the freedom of choice to obey God. Both the freedom and the ability to obey are two pre-requisites for love. God is an eternal, Spiritual, Living Being and His Eternal Word gives eternal Spiritual life. Likewise the Death Sentence as the very Word of God is eternal as well. God is saying to His man that if you contradict this Command you will become like animals.</p> <p>God's man is a working man and as a Spiritual man working with God in naming His creatures.</p> <p>*NASB has a note: Lit; *corresponds to Perhaps *equates to in today's English is what Lamasa is reaching for.</p> <p>The ability to name gives authority. God names man, man names the creatures and finally his wife who shares in his governorship of God's creation as being one flesh with her man.</p> <p>They were comfortable as naked in a perfect climate. They were comfortable as naked alone together but most importantly; they were innocent in the sight of God.</p>
--	--	--

CHAPTER THREE

1 Now the serpent was more cunning than all the other wild creatures that YAHWEH God had made. And the serpent said to the woman, 'Truly has God Said that you shall not eat of any tree of the garden?

2 The woman said to the serpent, 'We may eat of the fruit of all the trees of the garden;

3 But of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat of it, neither shall you touch it, lest you die.

4 The serpent said to the woman, You shall not surely die;

5 For God knows that in the day you eat of it, your eyes shall be opened, and you shall be like gods, knowing good and evil.

6 So when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and that the tree was delightful to look at, she took of the fruit thereof, and did eat, and she also gave to her husband with her; and he did eat.

7 Then the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 They heard the Voice of YAHWEH God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the Presence of YAHWEH God among the trees of the garden.

9 And YAHWEH God called to Adam, and said to him, "Where are you, Adam?"

10 And he said, 'I heard **Your Voice** in the garden, and when I saw that I was naked, I hid myself.

11 And YAHWEH God Said to him, 'Who told you that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?

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

13 And YAHWEH God Said to the woman, "What is this that you have done? And the woman said, 'The serpent deceived me, and I ate.

14 And YAHWEH God Said to the serpent, 'Because you have done this thing, cursed are you above all cattle, and above all beasts of the field; on your belly shall you go, and dust shall you eat all the days of your life;

15 And I will put enmity between you and the woman, and between your posterity and her **Seed**; her Seed shall crush your head under foot, and you shall strike Him in His heel.

CHAPTER THREE

1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God Said, 'You shall not eat from any tree of the garden?'"

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

4 The serpent said to the woman, "You surely will not die!

5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 Then the LORD God called to the man, and said to him, "'Where are you?'"

10 He said, "'I heard **the sound** of You in the garden, and I was afraid because I was naked; so I hid myself."

11 And He said, "'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?'"

12 The man said, "'The woman whom You gave to be with me, she gave me from the tree, and I ate."

13 Then the LORD God Said to the woman, "What is this you have done?" And the woman said, "'The serpent deceived me, and I ate."

14 The LORD God Said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;

15 And I will put enmity between you and the woman, And between your seed and her **Seed**; He shall bruise you on the head, And you shall bruise him on the heel."

CHAPTER THREE

Satan becomes incarnate in the wildest of animals with evil intent.

With evil intent Satan questions the character of God's Word of 'Command' by Whom God gives the freedom for man and woman to love God and live forever. In their innocence they live by faith in this Word through simple obedience to love one another and be loved by God the Father.

As 'the father of lies' Satan now manifest evil and directly contradicts the Truth of God's Word as the just 'Sentence of Death'.

To covet what is not your own, the lust of the eyes, of the flesh and the pride of life is the same old formula of Satanic deception. She was deceived and made the Devil word the god of her conscience. The man has rebelled as the direct recipient of the Word of Truth. They were now naked in the sight of God in their loss of innocence, in the eyes of Satan too, who now as 'god' - exercises the power of death against God's man and woman. They have become like animals with a terminus life and in Spiritual death. They are also naked in their own sight with the loss of right standing before God their Creator. Satan as the accuser of man and woman is now able to indefinitely usurp God's authority based on a continuity of accusation. In dividing man against God, he has God divided against His own character as both perfectly loving of the man and being perfectly just in judgment of him as well.

They heart cry of God continues all the way to the Cross of Messiah where the Very Word of God hangs between the love and justice of God en behalf of man. After the cross the Commandment returns for all men everywhere to repent, that is to turn from sin to right relationship with God as God for eternal life. Free will is restored as is love and righteousness.

The 'sound of God' in context is His Voice (v9). Naked here means loss of innocence.

Who told you... God is looking for a third party in their fall from innocence. There is someone else in the relationship of Man, Woman and Almighty God - Satan the gawking Accuser and it is accusation that robs man and woman of their innocence.

Man wrongly blames the woman for his rebellion and disobedience although her elevation to 'self godhood' set their relationship at naught.

The woman rightly blames the snake and the Deceiver that possess it.

Nothing could have been more subtle or crafty than a legged snake. But more crafty than other animals for what reason? It wasn't for hunting other animals for food, as vegetation was the order of the day for all animals and God called all that he had made, 'very good'. There is something more here. One of the grandeurs of creation is the competitive nature of wild animals in their pursuit of food and this is where craftiness rightly belongs. This nature and grandeur was the activity of Lucifer before the fall. But there is also another 'spirit' at work here. Craftiness is also useful in the evasion of someone called 'Death' and it is Satan and Death in their entrapment of man who are the enemies of God's Word here. Their opposition to being subdued by man in the taming of all the earth is the essential ingredient of their rebellion and the object of it.

Now God speaks to both snake in the natural sense and the Deceiver in the spiritual sense. God never stops talking to the snake and the craft of Satan the belies it. The Promise of saving man from sin, crushing the rebellion of Satan and Death is in the context of judgment against the Deceiver. The Promise given in man's sinful estate restores the relationship of trust in God, that the Command was to him in his innocence. The 'Promised' Messiah would come and bring salvation to the world.

<p>16 To the woman He said, 'I will greatly multiply your pain and your conception; in pain you shall bring forth children, and you shall be dependent on your husband, and he shall rule over you.</p> <p>17 And to Adam He said, 'Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, 'You shall not eat of it, cursed is the ground for your sake; in sorrow shall you eat the fruits of it all the days of your life; 18 Thorns also and thistles shall it bring forth to you; and you shall eat the plants of the field; 19 In the sweat of your face shall you eat bread, until you return to the ground; out of it you were taken; for dust you are, and to dust shall you return.</p> <p>20 So Adam called his wife's name Eve because she was the mother of all living.</p> <p>21 And YAHWEH God made for Adam and for his wife coats of skin, and clothed them.</p> <p>22 Then YAHWEH God Said, 'Behold, the man has become like one of Us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; 23 Therefore YAHWEH God sent him forth from the garden of Eden, to till the ground from where he was taken.</p> <p>24 So YAHWEH God drove out the man; and He placed at the east of the garden of Eden Cherubim, and a Flaming Sword which turned every way, to guard the path to the tree of life.</p>	<p>16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."</p> <p>17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life. 18 "Both thorns and thistles it shall grow for you; And you will eat the plants of the field; 19 By the sweat of your face You will eat bread, Till you return to the ground, 'Because from it you were taken; For you are dust, And to dust you shall return."</p> <p>20 Now the man called his wife's name Eve, because she was the mother of all the living.</p> <p>21 The LORD God made garments of skin for Adam and his wife, and clothed them.</p> <p>22 Then the LORD God Said, "'Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"— 23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.</p> <p>24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life</p>	<p>The woman will now pay a price in childbirth that in her innocence was never to have been the case, For her part in so easily being deceived and the suffering that would now come on her posterity she must in her sinful estate go through great effort and suffering to appreciate the children that come from birth.</p> <p>Man has now left the ease of a loving innocent relationship to YAHWEH and entered into the animal world of competitive struggle. The ground is Cursed because of Adam whose nature is now contrary to it's natural bounty. Futility and vexation of spirit are his constant reminders of the God who loved him, whose Word he has forsaken must someday come and remedy the destruction of the planet. The day you eat thereof as the day you die is deferred to another day when the Very Word of Death Sentence becomes flesh and is sentenced to death in Adam's place.</p> <p>The mother of all the living she was... and would one day be in the resurrection of God's Word as the fulfilled Promise of grace and mercy.</p> <p>The first sacrifice of animal life to cover the loss of man and woman's innocence from the constant accusing gaze of Satan, and first indication as to how the Seed of the Woman, (the Promise) would provide a righteous covering for all who would believe in Him.</p> <p>NASB correctly acknowledges the internal discussion of the Godhead in context of the first chapter of creation. God is perfect in love and justice. He knows evil to the exclusion of it from his Kingdom. Hatred is excluded by Love. Sin is excluded by Justice. Man is excluded by God from His previous habitation of sinless perfection but not from His Presence that the Promise, if believed by faith, maintains. If man attained the Tree of Life as a sinful man his genetic existence on earth would be an eternal living hell.</p> <p>This is the sad summary of sinful man's fallen condition. The Word that gave him genetic physical presence in a material universe, (CREATIVE COMMAND); that gave him perfect conscience for the free-will to love and be loved, (COMMANDMENT OF LAW); the prophetic Word if man disobeyed (DEATH SENTENCE); the Word that straightens the natural degrading direction of sinful behaviour, (CURSE); the Word that recovers the relationship of the couple to God through faith, (PROMISE); is now the Word that drives them out of the Garden and forbids entry as a Flaming Sword, (EXCLUSION). The same Word of God that put them to shame, covers their naked shame, (RECONCILIATION).</p> <p>GOSPEL SUMMARY: HOW CAN A JUST AND RIGHTEOUS JUDGE AS A GOD OF PERFECT LOVE FORGIVE THE INJUSTICE AND HATRED OF SINFUL MANKIND? GENESIS ONE TO THREE SHOWS WHAT MUST BE DONE AND HERE'S HOW GOD DID IT... God the Father sent us His Son, His Word the CREATIVE COMMAND who comes in the flesh of a man (His Name is Jesus) to lay claim to what the first man lost and that is rightfully His, that is to say - all of creation including all men and all women. He then as the COMMANDMENT OF LAW that condemns all flesh to death, is in His flesh, condemned in our place. The DEATH SENTENCE on all flesh is sentenced to death, again in our place and the CURSE of God on all mankind becomes accursed, hanging naked on a Cross. The Word that shames us bears our shame. God buries the LAW that finds us guilty. In his sinless, innocent death He defeats all Satanic accusation and in His resurrection as the PROMISE He defeats Death and the Grave. He, as the Word of EXCLUSION from God's Presence, is now RECONCILIATION to Life. He is now the COMMAND of God to all men everywhere to repent and be saved. Come unto Me all you who are heavy laden. He has borne our sin for us. The Blameless Word (who gave us the ability to choose good over evil in the first place) has become the Blameless Lamb of God and taken the blame for man's sin. (The sinless Lamb has become sin for us). His Name is Jesus Messiah, Adonai, the Very Word of God and He will save His people from their sin, from Satan and from Death.</p>
--	---	---

CHAPTER FOUR

1 And Adam **had relations with his wife Eve**; and she conceived, and bore Cain, and said, 'I have gotten a man **for** YAHWEH.

2 And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in the course of time it came to pass that Cain brought of the fruit of the ground as an offering to YAHWEH.

4 And Abel also brought of the first-born of his flock and of the fatlings thereof. And YAHWEH was pleased with Abel and with his offering;

5 But with Cain and with his offering He was not pleased. So Cain was exceedingly displeased, and his countenance was dejected.

6 And YAHWEH said to Cain, 'Why are you displeased? and why is your countenance sad?

7 Behold, if you do well, shall you not be accepted? and if you do not well, sin lies at the door. **You should return to your brother, for he will not resist you.**

8 **And Cain said to Abel his brother, 'Let us go to the plain**; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And YAHWEH said to Cain, 'Where is Abel your brother? And he said, 'I do not know. Am I my brother's keeper?

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

11 And from henceforth, you are cursed from **the earth, which has opened its mouth to receive your brother's blood from your hand**;

12 When you till the ground, it shall no more yield to you its strength; a fugitive and a wanderer shall you be on the earth.

13 And Cain said to YAHWEH, '**My transgression is too great to be forgiven.**

14 Behold, you have driven me out this day from the face of the land; and **from Your Face shall I be hidden**; and I shall be a fugitive and a wanderer on the earth; and it shall come to pass, that whoever finds me shall slay me.

15 And YAHWEH said to him, 'It shall not be so; whoever slays Cain, vengeance shall be taken on him sevenfold. And YAHWEH set a mark upon Cain, so that anyone who may find him should not kill him.

16 And Cain went out from the Presence of YAHWEH, and dwelt in the land of Nod, on the east of Eden.

17 And Cain had relations with his wife; and she conceived, and bore Enoch; and he started to build a village, and named the village after the name of his son, Enoch.

CHAPTER FOUR

1 Now the man **had relations** with his wife Eve, and she conceived and gave birth to Cain, and she said, "'I have gotten a manchild **with the help** of the LORD."

2 Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.

4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;

5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

6 Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?

7 "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; **and its desire is for you, but you must master it."**

8 **Cain told Abel his brother.** And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

9 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "'I do not know. Am I my brother's keeper?"

10 He said, "'What have you done? The voice of your brother's blood is crying to Me from the ground.

11 "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

12 "When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth."

13 Cain said to the LORD, "**My punishment is too great to bear!**

14 "Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."

15 So the LORD said to him, "'Therefore whoever kills Cain, vengeance will be taken on him sevenfold.'" And the LORD appointed a sign for Cain, so that no one finding him would slay him.

16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

CHAPTER FOUR

NASB's '**with the help**' is an insertion of the translator's understanding. 'for' Aramaic;

'through' Septuagint Greek and 'of' Massoretic Hebrew. All are true but what is contextually implied? Eve is obeying the Command to be fruitful and multiply so the Aramaic is correct in this sense. She has done this for God. Cain is obeying the Command of God to till the earth while Abel in obedience to the Command is subduing the earth by taming animals.

Cain's offering is sacrificial but not at the cost of life as it does not typify the day deferred for the 'Sentence of Death'.

Abel's offering rightly represents the need for a substitute for the Sentence of Death as invoked by the Law. Abel has learnt from the sacrifice of the animal by God for his parent's clothing. Abel has rightly prefigured God's sacrifice of His Word.

Cain values God's approval but on the basis of his work in offering, not the work of God in one day offering up His Son.

God values Cain's presence and reasons with him

Neither the Greek, Aramaic or the Hebrew translators agree on the last phrase. All agree that the subtle craftiness of Satan wants the firstborn of Adam to sin like a snake. **The understanding of it comes from a commentator in the New Testament. James 5:6 (NKJV) You have condemned, you have murdered the just; he does not resist you.** Hebrews 12:24-25 ...to Jesus the Mediator of the new covenant, and to the blood of sprinkling **that speaks better things than that of Abel.** See that **you do not refuse Him** who speaks... from heaven. Matthew 5:39 But I tell you not to resist an evil person.

God was warning Cain that Abel would not resist violence and that he would allow his blood to be shed as a righteous man rather than return violence for violence. Abel understood the need for sacrifice to effect the Promise that God had made.

in 'Peshitta' simplification both the Greek Septuagint (300BC) and the Aramaic (100AD) phrase; 'let us go into the field' are the same while the Hebrew Massoretic understanding (980AD) is stifled by not contextualising with the following phrase.

God questions Cain as he did his parents. Cain kills like the Devil and now he lies like the Devil who is the father of lies and then he adds to the lie something repugnant – willful sin, a worldly regret for his own loss without any repentance at all and a total disregard for God's agony over his sin and the life of his own brother. His brother's life blood is calling for vengeance from a just God as does all innocent life killed without mercy. Notice the figurative nature of 'the ground'. from dust we are made and to dust we return. The ground is our grave and opens it's mouth for the soul of Abel. It is as if the very ground is repelled at what Cain has done and cursed him refusing to yield it's strength to him, offering only it's surface for his vagrancy and wanderings.

'My transgression' ׀ל 'āwōn in Hebrew, is correct, not 'my punishment' as in most other translations. the Aramaic and the Greek translations agree and both qualify the simple understanding that 'the bearing of it' means 'to be forgiven'. Cain had committed a crime that would exclude him from God's Presence. It could not share in the hope of the Promise for forgiveness that would bring mercy because he had shown no mercy to his brother without any repentance.

The word for Cain's name can also mean 'spear' and this may have been the mark upon him. The death penalty is not invoked here and would not be lawful until after Noah's flood to curb violence.

Note that phrase, 'from you're face' (14) is the exclusion from God's Presence in (16). So now there are the Sons of God by faith in the Promise in the Presence of God and there are now to be the sons and daughters of men that exist outside the Presence of God. Adam and Eve lived by faith in the Presence of God as forgiven sinners, looking for the realization of the Hope given them by the Promise.

Cain's wife was most probably a niece or sister who has been excluded from the Presence of God for unknown reasons. The word, 'city' by NASB is presumptuous, village would better

<p>18 And to Enoch was born Irad; and Irad fathered Mehujael; and Mehujael fathered Methusael; and Methusael fathered Lamech.</p> <p>19 And Lamech took two wives: the name of the one was Adah, and the name of the other Zillah.</p> <p>20 And Adah bore Jabal, who was the father of those who dwell in tents, and are owners of cattle.</p> <p>21 And his brother's name was Jubal; he was the father of all those who play the guitar and harp.</p> <p>22 And Zillah also bore Tubal-cain, a craftsman in every work of brass and iron; and the sister of Tubal-cain was Naamah.</p> <p>23 And Lamech said to his wives, Adah and Zillah, "Hear my voice; you wives of Lamech, hearken to my speech; for I have killed a man by wounding him, and a boy by beating him.</p> <p>24 For if Cain is to be avenged sevenfold, then Lamech seventy and sevenfold.</p> <p>25 And Adam had relations with his wife Eve again; and she conceived and bore a son, and called his name Seth; for God, she said, 'has given me another offspring instead of Abel, whom Cain slew.</p> <p>26 And to Seth also there was born a son; and he called his name Enosh. Then men began to call upon the Name of YAHWEH.</p>	<p>18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methusael, and Methusael became the father of Lamech.</p> <p>19 Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.</p> <p>20 Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock.</p> <p>21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.</p> <p>22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.</p> <p>23 Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me; 24 If Cain is avenged sevenfold, 'Then Lamech seventy-sevenfold."</p> <p>25 Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel, for Cain killed him."</p> <p>26 To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.</p>	<p>define the agricultural population of the day.</p> <p>NASB's translation here is a little out of step with all other translations of the Hebrew text. The Aramaic, 'Peshitta' understanding is probably most correct.</p> <p>Senseless escalation of violence by the time the son of Cain's grandson is old enough to be married and beat a boy to death. God was the one who would have avenged Cain's death. Lamech is threatening tribal war.</p> <p>The historic panorama returns to focus again on the first couple. Eve suddenly has no sons. Abel is dead and Cain is banished. Seth is the reestablishment of the 'Promise'.</p> <p>All who call upon the Name of YAHWEH will be saved – and all who call upon the Name must turn away from wickedness. YAHWEH'S Presence is open to all comers but the conditions are eternal – faith and repentance. Cain and Lamech had neither.</p>
<p>1 This is the book of the generations of Adam. In the day that God created man, in the</p> <p>2 Male and female He created them; and God blessed them, and called their name Adam, in the day when they were created.</p> <p>3 And Adam lived a hundred and thirty years, and fathered a son in his own likeness, after his image; and called his name Seth;</p> <p>4 And Adam lived after he had fathered Seth eight hundred years; and he fathered other sons and daughters.</p> <p>5 So then all the days that Adam lived were nine hundred and thirty years, and he died.</p> <p>6 And Seth lived a hundred and five years, and fathered Enosh;</p> <p>7 And Seth lived after he fathered Enosh eight hundred and seven years, and fathered other sons and daughters;</p> <p>8 And all the days of Seth were nine hundred and twelve years, and he died.</p> <p>9 And Enosh lived ninety years, and fathered Cainan;</p> <p>10 And Enosh lived after he fathered Cainan eight hundred and fifteen years, and fathered other sons and daughters;</p> <p>11 And all the days of Enosh were nine hundred and five years, and he died.</p> <p>12 And Cainan lived seventy years, and fathered Mahalalael;</p> <p>13 And Cainan lived after he fathered Mahalalael eight hundred and forty years, and fathered other sons and daughters;</p> <p>14 And all the days of Cainan were nine hundred and ten years, and he died.</p> <p>15 And Mahalalael lived sixty and five years, and fathered Jared;</p> <p>16 And Mahalalael lived after he fathered Jared eight hundred and thirty years, and fathered other sons and daughters.</p> <p>17 And all the days of Mahalalael were eight hundred ninety and five years, and he died.</p> <p>18 And Jared lived a hundred sixty and two years, and he fathered Enoch;</p> <p>19 And Jared lived after he fathered Enoch eight hundred years, and fathered other sons and daughters;</p> <p>20 And all the days of Jared were nine hundred sixty and two years, and he died.</p> <p>21 And Enoch lived sixty and five years, and fathered Methuselah;</p> <p>22 And Enoch found favour in the Presence of God three hundred years after he fathered</p>	<p>CHAPTER FIVE</p> <p>1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.</p> <p>2 He created them male and female, and He blessed them and named them Man in the day when they were created.</p> <p>3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.</p> <p>4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters.</p> <p>5 So all the days that Adam lived were nine hundred and thirty years, and he died.</p> <p>6 Seth lived one hundred and five years, and became the father of Enosh.</p> <p>7 Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters.</p> <p>8 So all the days of Seth were nine hundred and twelve years, and he died.</p> <p>9 Enosh lived ninety years, and became the father of Kenan.</p> <p>10 Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had other sons and daughters.</p> <p>11 So all the days of Enosh were nine hundred and five years, and he died.</p> <p>12 Kenan lived seventy years, and became the father of Mahalalel.</p> <p>13 Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had other sons and daughters.</p> <p>14 So all the days of Kenan were nine hundred and ten years, and he died.</p> <p>15 Mahalalel lived sixty-five years, and became the father of Jared.</p> <p>16 Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had other sons and daughters.</p> <p>17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died.</p> <p>18 Jared lived one hundred and sixty-two years, and became the father of Enoch.</p> <p>19 Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters.</p>	<p>CHAPTER FIVE</p> <p>Man is the meaning of Adam's name and in context with (2:24) Adam and Eve were of one flesh, with one name from God. (It was Adam who named his wife Eve after the fall).</p> <p>Adam was in the image of God by conscience. Cain failed the test and Abel was dead.</p> <p>Conformity of the Aramaic to the Hebrew genealogies and not the Greek Septuagint proves that translation of the Aramaic came from the Hebrew texts and that the Greek exaggeration of time scales was an intentional compromise probably to the Egyptian calendar of genealogies of the day. (300BC)</p> <p>Lamsa's word 'fathered' in this chapter that means 'became the father of' (NASB) is not true to the principle of 'Peshitta' for translation into simple English these days.</p>

<p>Methuselah, and fathered other sons and daughters; 23 And all the days of Enoch were three hundred sixty-five years;</p> <p>24 And Enoch found favour in the Presence of God, and disappeared; for God took him away. 25 And Methuselah lived a hundred eighty-seven years, and fathered Lamech;</p> <p>26 And Methuselah lived after he fathered Lamech seven hundred and eighty-two years, and fathered other sons and daughters; 27 And all the days of Methuselah were nine hundred sixty-nine years, and he died. 28 And Lamech lived a hundred eighty-two years, and fathered a son; 29 And he called his name Noah, saying, 'This one shall comfort us concerning our work and the toil of our hands, because of the ground which YAHWEH has cursed. 30 And Lamech lived after he fathered Noah five hundred ninety-five years, and fathered other sons and daughters. 31 So then all the days of Lamech were seven hundred seventy-seven years, and he died.</p> <p>32 And Noah was five hundred years old, and Noah fathered Shem, Ham, and Japheth.</p>	<p>20 So all the days of Jared were nine hundred and sixty-two years, and he died. 21 Enoch lived sixty-five years, and became the father of Methuselah. 22 Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years.</p> <p>24 Enoch walked with God; and he was not, for God took him.</p> <p>25 Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. 26 Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters. 27 So all the days of Methuselah were nine hundred and sixty-nine years, and he died. 28 Lamech lived one hundred and eighty-two years, and became the father of a son. 29 Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed." 30 Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters. 31 So all the days of Lamech were seven hundred and seventy-seven years, and he died.</p> <p>32 Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.</p>	<p>Enoch 'walked with God' (literal), 'found favour in the Presence of God' (is another example of Peshitta extrapolation so that the Gentile reader does not miss the meaning). Enoch saw current and future events from God's perspective. <i>Jude 1:14-16 (NASB) It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, ¹⁴ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." ¹⁶ These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.</i></p> <p>Noah's name means rest or resting place – and could only be applied typologically to the ark in which he floated while all the violent evil-doers of his generation were being dealt with by God in judgment on the ground. There is a natural and spiritual overlap of understanding here, both the natural ground and the curse on it and the combative nature of those who dwell in God's Presence with those who were outside; all those who called on the Name of Yahweh in repentance and faith with those who refused. Enoch and his great grandson Noah were preachers of righteousness and their labour was in the field of salvation of the lost. Their Gospel as outlined was in the first three chapters of Genesis. Ten generations from Adam to Noah. 1558 years from Creation to the birth of Seth.</p>
<p>CHAPTER SIX</p> <p>1 And it came to pass, when men began to multiply on the face of the earth and daughters were born to them, 2 That the sons of God saw that the daughters of men were fair; so they took for themselves wives of all whom they chose.</p> <p>3 Then YAHWEH said, 'My Spirit shall not dwell in opposition to man forever, because he is flesh; let his days be a hundred and twenty years.</p> <p>4 In those days, after the sons of God came unto the daughters of men who then bore children to them, there were despots on earth, 'They were tyrants of great longevity, dictatorial men of great infamy.</p> <p>5 And YAHWEH saw that the wickedness of man was great in the earth, and that every imagination of the intent of his heart was evil continually. 6 And YAHWEH was sorry that He had made man on the earth, and it grieved Him in His heart. 7 So YAHWEH said, 'I will destroy men whom I have created from the face of the earth; both men and animals, and the creeping things, and the birds of the air; I am sorry that I have</p>	<p>CHAPTER SIX</p> <p>1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.</p> <p>3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."</p> <p>4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.</p> <p>5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 The LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made</p>	<p>CHAPTER SIX</p> <p>These are men who have chosen exclusion from God or who were expelled as was Cain.</p> <p>'the sons of God' here are those who dwell in the Presence of God and they are intermingling with unsaved women, just as the Israelites did in Nehemiah's time and just as Christian people do when they marry an unbelieving spouse, leading to apostasy. The Spirit of God here strives with men as it does today on the basis of Gospel preaching to bring an unbeliever to repentance and faith. The natural richness of herbal food and a near perfect environment prior to the Great Flood is the reason for longevity. Due to the diminishing numbers of believers in His Presence and the escalation of violence in the world life span was about to change dramatically as was the environment. The NASB uses the word 'nephilim' untranslated in an almost mystical way. The Aramaic Peshitta and the Greek Septuagint translators use the word 'giants' which is simple but without understanding. The root of the word 'nephilim' is in 'greatly fallen' as 'tyrants'. They were not men of renown in a good sense because God is about to get rid of their violence and the term, 'of old' refers to their longevity which God is about to get rid of as well. Imagine Darwinists like Hitler or Stalin denying the Creator and living for hundreds of years as dictatorial tyrants. (As the world was then just prior to judgment so it is now). This contextual understanding flows into the next verse. The wilful apostasy of the 'sons of God' from God's Presence (4) into the world initiates a downwardly degrading progeny into greater and deeper wickedness. The grief and sorrow of God's heart here is as immeasurable as his love towards His man is deep and can only be relieved by an immeasurable outpouring of wrath in judgment. The violence of man has extended to all of his named dominion as has the regret of God in having made them all. (Violence is defined 1000 years before the Law of Moses as being</p>

<p>made them.</p> <p>8 But Noah found grace and mercy in the eyes of YAHWEH.</p> <p>9 These are the generations of Noah: Noah was a just man and blameless in his days, and God was pleased to have Noah with Him.</p> <p>10 And Noah fathered three sons, Shem, Ham, and Japheth.</p> <p>11 The earth was corrupt in the Presence of God, and the earth was filled with wickedness.</p> <p>12 And God saw that the earth was corrupt; for all flesh had corrupted its way upon the earth.</p> <p>13 So God Said to Noah, "The end of all flesh is come before me; for the earth is full of wickedness through men; and, behold, I will destroy them with the earth.</p> <p>14 Make yourself an ark of gopher wood; make rooms in the ark and daub it without and within with rubber sap.</p> <p>15 And this is how you shall make it: the length of the ark shall be three hundred cubits, (165 metres) the breadth of it fifty cubits, (27.5m) and the height of it thirty cubits, (16.5m) .</p> <p>16 And you shall make a window in the ark, and to the width of a cubit shall you finish it above; and the door of the ark you shall make in its side; with lower, second, and third decks you shall make it.</p> <p>17 And, behold, I will bring a flood of waters upon the earth, to destroy all flesh that has the breath of life in it from under heaven; and everything that is on the earth shall die.</p> <p>18 But I will establish my covenant with you; and you shall enter into the ark, you, and your sons, and your wife, and your sons' wives with you.</p> <p>19 And of every living thing of all flesh, two of every kind bring into the ark, to keep them alive with you; they shall be male and female.</p> <p>20 Of birds after their kind, and of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind shall enter with you, that they may live.</p> <p>21 And you must take a supply of all food that is eaten, and you shall store it by you; and it shall be for food for you and for them.</p> <p>22 So Noah did it; according to all that God commanded him, so did he.</p>	<p>them."</p> <p>8 But Noah found favor in the eyes of the LORD.</p> <p>9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.</p> <p>10 Noah became the father of three sons: Shem, Ham, and Japheth.</p> <p>11 Now the earth was corrupt in the sight of God, and the earth was filled with violence.</p> <p>12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.</p> <p>13 Then God Said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.</p> <p>14 "Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.</p> <p>15 "This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.</p> <p>16 "You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.</p> <p>17 "Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.</p> <p>18 "But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons' wives with you.</p> <p>19 "And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female.</p> <p>20 "Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive.</p> <p>21 "As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them."</p> <p>22 Thus Noah did; according to all that God had commanded him, so he did.</p>	<p>contrary to God's loving, caring Truthful and creative character; and man's imaging of that Word in his heart, soul, mind and strength).</p> <p>Favour that comes from mercy is grace.</p> <p>Innocent as Adam in the garden is impossible but blameless in his time is.</p> <p>'walked' is literal 'pleased' is Peshitta in application and translated thus in the Greek Septuagint as well.</p> <p>NASB's 'sight' here is not literal but implies opinion. The Hebrew is 'before' as literal as found in the Greek Septuagint with the Peshitta as 'Presence' most correct. The earth was filled with wickedness in defiance of God's Presence, 'They were defiant 'to His Face' even though the Garden of God was in plain view of all.</p> <p>The word 'pitch' here could not have been 'tar' as this was before the formation of tar in the Great Flood. It translates in type as 'blood' in covering and was probably the harvested sap or 'blood' of the rubber tree.</p> <p>This is a huge barge, (135 - 165 metres long 22.5 – 27.5m wide and 13.5 – 16.5m high or nearly 5 storeys).</p> <p>Edible food here is vegetation. All animals are still herbivores.</p>
<p>CHAPTER SEVEN</p> <p>1 Then God Said to Noah, 'Enter into the ark; you and all your household, for you alone have I considered as righteous before Me in this generation.</p> <p>2 Of all tame animals you shall take with you seven pairs, both males and females; and of the wild beasts that are not tame two pairs, males and females.</p> <p>3 Likewise, of the birds of the air that are tame seven pairs, both males and the females; to keep their posterity alive upon the face of the earth.</p> <p>4 For in seven days I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the earth.</p> <p>5 And Noah did according to all that YAHWEH commanded him.</p> <p>6 And Noah was six hundred years old when the flood of waters came upon the earth.</p> <p>7 And Noah, with his sons and his wife and his sons' wives, went into the ark because of the waters of the flood.</p> <p>8 Of tame animals, and of unclean animals, and of birds, and of everything that creeps upon the earth.</p> <p>9 There went in two and two with Noah into the ark, the males and the females, as God had commanded Noah.</p> <p>10 And it came to pass after seven days that the waters of the flood came upon the earth.</p> <p>11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the</p>	<p>CHAPTER SEVEN</p> <p>1 Then the LORD said to Noah, "Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time.</p> <p>2 "You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;</p> <p>3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.</p> <p>4 "For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made."</p> <p>5 Noah did according to all that the LORD had commanded him.</p> <p>6 Now Noah was six hundred years old when the flood of water came upon the earth.</p> <p>7 Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.</p> <p>8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground.</p> <p>9 There went into the ark to Noah by twos, male and female, as God had commanded Noah.</p> <p>10 It came about after the seven days, that the water of the flood came upon the earth.</p> <p>11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of</p>	<p>CHAPTER SEVEN</p> <p>'before Me' or 'in My Presence. Noah's righteousness is by repentance and faith in the Promise – the coming Word of God. Noah's 'walk with God' like Enoch before him, was a continuing conformity to the character, will and purpose of YAHWEH.</p> <p>Clean and unclean here is not defined as food or Mosaic Law as a typology of Messiah. It may be that some animals were becoming carnivores. It could mean subdued, (tame) or still wild or it may simply apply to the measure of waste that needed to be cleared or perhaps breeding and therefore food requirements. Because of the difference in the number of pairs it most certainly refers to the compliance of the animal.</p> <p>This is 24548C and the Biblical calendar is lunar. 17th day of the Second Month.</p>

<p>month, on that very day all the fountains of the great deep burst forth and the windows of heaven were opened.</p> <p>12 The rain fell upon the earth for forty days and forty nights.</p> <p>13 On that same day entered Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with him, into the ark;</p> <p>14 They and every beast after its kind and all the cattle after their kind and every creeping thing that creeps upon the earth after its kind and every bird after its kind, every bird of every sort.</p> <p>15 They went with Noah into the ark, two and two of all flesh in which there is the breath of life.</p> <p>16 So they that entered, males and females of every living thing went in, as God had commanded him. Then YAHWEH shut him in.</p> <p>17 The flood lasted forty days upon the earth; and the waters increased and bore up the ark so that it was lifted up above the earth.</p> <p>18 The waters prevailed and rose higher upon the earth; and the ark floated on the face of the waters.</p> <p>19 The waters prevailed exceedingly upon the earth; so that all the high mountains under the whole heaven were covered.</p> <p>20 Fifteen cubits above the mountains did the waters prevail; and the mountains were covered.</p> <p>21 And all flesh died that moved upon the earth, both of birds and of cattle and of wild beast and of every creeping thing that creeps upon the earth and every man:</p> <p>22 Everything in whose nostrils was the breath of life, of all that was on the dry land, died.</p> <p>23 And every living thing was destroyed that was upon the face of the ground, both man and animals and the creeping things and the birds of the air; they were destroyed from the earth; and Noah only remained, and those who were with him in the ark.</p> <p>24 The waters prevailed upon the earth a hundred and fifty days.</p>	<p>the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened.</p> <p>12 The rain fell upon the earth for forty days and forty nights.</p> <p>13 On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark,</p> <p>14 they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.</p> <p>15 So they went into the ark to Noah, by twos of all flesh in which was the breath of life.</p> <p>16 Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed it behind him.</p> <p>17 Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth.</p> <p>18 The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water.</p> <p>19 The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.</p> <p>20 The water prevailed fifteen cubits higher, and the mountains were covered.</p> <p>21 All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind;</p> <p>22 of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.</p> <p>23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.</p> <p>24 The water prevailed upon the earth one hundred and fifty days.</p>	<p>The natural force for separation of water above and below in Creation is removed.</p> <p>So begins the timing of the Deluge.</p> <p>The God who created everything shuts in safety those destined to be saved and shuts out those destined for destruction.</p> <p>The Ark must have been running out lines to anchors for the depth measurements given here.</p> <p>And so the sedimentary rock layers (laid down by water) prevailed over that which is now fossil layers all over the earth from the deepest valley to the highest mountain.</p> <p>נֶשְׁמָה neshāmā (puff or breath) not nephesh (spirit)</p> <p>DAY 150</p>
--	--	---

CHAPTER EIGHT

1 And God was mindful of Noah and every living thing and all the animals and all the birds that were with him in the ark; and God made a wind to blow over the earth, and the waters became calm;

2 The fountains of the deep and the windows of heaven were closed, and the rain from the sky was restrained;

3 The waters receded from the earth gradually; and after the end of a hundred and fifty days the waters abated.

4 And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Kardo.

5 The waters decreased gradually until the tenth month; on the first day of the tenth month, the tops of the mountains were seen.

6 And it came to pass at the end of forty days that Noah opened the window of the ark which he had made;

7 And he sent forth a raven which went to and fro, but did not return until the waters were dried up from the face of the earth.

8 Then he sent forth a dove from the ark, to see if the waters had abated from the face of the ground;

9 But the dove found no resting place for her foot, and she returned to him in the ark, for the waters were still on the face of the whole earth. Then he put forth his hand, and took her, and brought her into the ark with him.

10 And he waited yet another seven days; and again he sent forth the dove out of the ark;

11 and the dove came back to him in the evening; and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters had subsided from off the earth.

12 And he waited yet another seven days, and sent forth the dove; but the dove did not return again to him any more.

13 And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

15 And God spoke to Noah, saying,

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

17 Bring forth with you every beast of every kind that is with you, both birds and cattle and every creeping thing that creeps on the earth; that they may breed abundantly on the earth and be fruitful and multiply upon the face of the earth.

18 So Noah went forth, and his sons and his wife and his sons' wives with him;

19 Every beast, every domestic animal, and every bird, and whatever creeps upon the earth, after their kinds, went forth out of the ark.

20 Then Noah built an altar to YAHWEH; and took of every tame animal and of every tame bird, and offered burnt offerings on the altar.

21 And YAHWEH smelled the **sweet** savour; and **YAHWEH said in His heart**, 'I will not again curse the ground any more for man's sake; for the inclination of man's heart is evil from his youth; neither will I again destroy any more every living thing, as I have done.

22 From henceforth, while the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAPTER EIGHT

1 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.

2 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained;

3 and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased.

4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

5 The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

6 Then it came about 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, and it flew here and there until the water was dried up from the earth.

8 Then he sent out a dove from him, to see if the water was abated from the face of the land;

9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

10 So he waited yet another seven days; and again he sent out the dove from the ark.

11 The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.

12 Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

13 Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

14 In **the second month, on the twenty-seventh day of the month**, the earth was dry.

15 Then God spoke to Noah, saying,

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

17 "Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth."

18 So Noah went out, and his sons and his wife and his sons' wives with him.

19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.

21 The LORD smelled the **soothing** aroma; and **the LORD said to Himself**, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

22 "While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease."

CHAPTER EIGHT

Atmospheric pressure normalizes and calms the seas perhaps.

DAY 40 AGAIN

DAY 150 AGAIN

5 MONTHS LATER

8 MONTHS LATER

9-10 MONTHS LATER

11 MONTHS

12 LUNAR MONTHS AND TEN DAYS = 6 X 29 + 6 X 30 + 10 + 1 = 365 DAYS AS ONE SOLAR YEAR

Cleanness is now defined in type to obedience:

'Sweet' is the literal meaning – God is not 'soothed' by the smell of burning meat; and He does not talk to Himself in plain sense either. 'Heart' is literal here. The Word of God that now comes from His Heart is by reason of the sweet smell of sacrifice. God's love is a longsuffering love. The aroma of Messiah on the cross was in love for His enemies to pray to God to forgive those who were killing Him. The Word of God rightly reflected the Image of God the Father in His ordeal upon His cross. Messiah is 'clean' and a sweet aroma to God. Mankind is unclean and has lost the image of God by violence to it, (sin). God suffers man in his sin, but a Day is appointed for finality in judgment by fire and there may be the sweetness of premonition to God here; to one day make an end of sin forever.

CHAPTER NINE

1 And God blessed Noah and his sons, and said to them, 'Be fruitful, procreate, and replenish the earth.

2 The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves upon the earth, and all the fish of the sea; into your hand they are delivered.

3 Every moving thing that is alive shall be food for you; even as the green plant have I given you all things.

4 Only flesh with the life therein, that is, the blood thereof, you shall not eat.

5 And surely your lifeblood will I avenge; of every beast will I avenge it, and at the hand of man; and at the hand of a man and his brother will I avenge the life of man.

6 Whoever sheds the blood of men, by men shall his blood be shed; for man was made in the image of God.

7 As for you, be fruitful, procreate; bring forth abundantly on the earth, and multiply in it.

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

9 'As for me, behold, I will establish my covenant with you and with your descendants after you;

10 And with every living creature that is with you, the birds, the cattle, and every wild beast of the earth with you; with all that come out of the ark, and with every beast of the earth.

11 And I will establish my covenant with you; so that never again shall all flesh perish by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God Said to Noah, 'This is the sign of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

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

14 And it shall come to pass, when I bring clouds over the earth, that the bow shall be seen in the clouds;

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

16 The bow shall be in the clouds; and I will look upon it as a remembrance of the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God Said to Noah, 'This is the sign of the covenant which I have established between me and all the flesh that is upon the earth,

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

19 These three were the sons of Noah; and from them the people spread throughout the earth.

20 And Noah began to fill the ground; and he planted a vineyard;

21 And he drank of its wine, and became drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and he told his two brothers outside.

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

24 When Noah awoke from his wine and knew what his younger son had done to him,

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

26 Then he said, 'Blessed be YAHWEH God of Shem; and let Canaan be his servant.

27 God shall enrich Japheth, and he shall dwell in the tents of Shem; and Canaan shall be

CHAPTER NINE

1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

2 "The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

3 "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.

4 "Only you shall not eat flesh with its life, that is, its blood.

5 "Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man.

6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

7 "As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."

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

9 "Now behold, I Myself do establish My covenant with you, and with your descendants after you;

10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

11 "I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."

12 God Said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

14 "It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,

15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

16 "When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

17 And God Said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

18 Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.

19 These three were the sons of Noah, and from these the whole earth was populated.

20 Then Noah began farming and planted a vineyard.

21 He drank of the wine and became drunk, and uncovered himself inside his tent.

22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

24 When Noah awoke from his wine, he knew what his youngest son had done to him.

25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers."

26 He also said, "Blessed be the LORD, 'The God of Shem; And let Canaan be his servant.

27 "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be

CHAPTER NINE

Replenish is appropriate here as in the KJV

Fear and dread now implies that animals before the flood and prior to the Satanic cunning having usurped the natural process to subdue the earth, were able to be tamed easily and peaceably, not to the ends of violence as the creation became by Satanic animation and human sinful will.

All genetic constructs were now available to man for food.

Blood is prohibited because it has properties that are not to be shared.

God's solution to man's ever increasing violence is to firstly make animals fearful of man and secondly to institute the death penalty for murder.

Man has a conscience to do good and not evil to procreate life and not kill.

This covenant with Noah and his animals is a reproduction of His covenant with Adam and his dominion.

The rainbow is a sign of the righteous covenant by God with man for continual procreation:

The rainbow is also a sign of the covenant for God to 'remember' his covenant even when provoked by man's sinfulness:

God will look at the rainbow, see natural beauty and overlook unnatural sin to pardon it based on the 'Promise' to come.

Wine is not the natural produce of the vine – it has to be made for preserving and drinking. This could have been accidental, it may not have been, 'The man Noah although righteous in God's sight bore the burden of survival and the memory of wholesale violence and of a paradise lost.

Ham's sin here is not to cover his father as God had covered the first man. Ham lacked the motivation to cover up and overlook another man's sin. He was ungracious unlike God. Shem and Japheth reflect the image of their Maker.

Noah doesn't only curse his grandson here. Servant hood here is the submission of those who are lacking the image of God to those who reflect God's image. Canaan is the child raised by ingratitude and ungraciousness. This universal law here is to reflect the attributes of God

<p>their servant. 28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years, and he died.</p>	<p>his servant." 28 Noah lived three hundred and fifty years after the flood. 29 So all the days of Noah were nine hundred and fifty years, and he died.</p>	<p>and be blessed or be penalized if you don't. God will free children of their parental yoke to sin to prevent an ever increasing level of violence.</p>
<p>CHAPTER TEN</p> <p>1 Now these are the descendants of the sons of Noah, Shem, Ham, and Japheth; and to them were sons born after the flood. 2 The sons of Japheth were Gomer, Mongoid, Madai, Javan, Tubal, Meshech, and Tiras. 3 The sons of Gomer: Ashkenaz, Diphar, and Togarmah. 4 The sons of Javan: Elishah, Tarshish, Chind, and Doranim. 5 It was from these that the people were divided into the islands of the Gentiles and their main lands; every one after his language, after their families, in their nations. 6 The sons of Ham: Cush, Mizraim, Put, and Canaan. 7 The sons of Cush: Sheba, Havilah, Sabtah, Raamah, and Sabtechah. The sons of Raamah: Sheba, and Daran. 8 And Cush fathered Nimrod; he began to be a tyrant on the earth. 9 He was a mighty hunter before YAHWEH; wherefore it is said, "Even as Nimrod was a tyrant in defiance of YAHWEH. 10 The beginning of his kingdom was Babylon, Erech, Akhar, and Calah, in the land of Sinar. 11 Out of Sinar went forth the Assyrian and built Nineveh, and the city of Rehoboth, and Calah, 12 and Resen which lies between Nineveh and Calah; the same is a great city. 13 And Mizraim fathered Ludim and Anamim and Lehabim and Naphtuhim 14 And Pathrusim and Casluhim (out of whom came the Philistines) and Caphtorim. 15 And Canaan fathered Sidon, his first-born, and Heth. 16 and the Jebusite, the Amorite, the Girgashite, 17 and the Havite, the Arkite, the Sinite, 18 and the Arvadite, the Zemarite, and the Hamathite; and afterward the families of the Canaanites spread abroad. 19 The border of the Canaanites extended from Sidon, which is at the entrance of Gadar, as far as Gaza; which is at the entrance of Sodom, Gomorrah, Admah, and Zeboim, as far as Lasha. 20 These are the sons of Ham, after their families and their languages, in their lands and in their nations. 21 To Shem also, the father of all the children of Eber, the elder brother of Japheth, even to him were children born. 22 The sons of Shem: Elam, Asshur, Arphakhashar, Lud and Aram. 23 The children of Aram: Uz, Hul, Gether, and Mash. 24 And Arphakhashar fathered Shalah; and Shalah fathered Eber. 25 And to Eber were born two sons: the name of the one was Peleg; for in his days the earth was divided; and his brother's name was Joktan. 26 And Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, 27 Hadoram, Uzal, Diklah, 28 Obal, Abimael, and Sheba, 29 Ophir, Havilah, and Jobab; all these were sons of Joktan. 30 The lands which they inhabited extended from Mesha, which is at the entrance of Sepharvim, a mount in the east. 31 These are the sons of Shem, after their families, their languages, in their lands, after their nations. 32 These are the descendants of the sons of Noah, according to their families, in their nations; and from these the people spread abroad on the earth after the flood.</p>	<p>CHAPTER TEN</p> <p>1 Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood. 2 The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. 3 The sons of Gomer were Ashkenaz and Riphat and Togarmah. 4 The sons of Javan were Elishah and Tarshish, Kittim and Dodanim. 5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations. 6 The sons of Ham were Cush and Mizraim and Put and Canaan. 7 The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan. 8 Now Cush became the father of Nimrod; he became a mighty one on the earth. 9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD." 10 The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar. 11 From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah, 12 and Resen between Nineveh and Calah; that is the great city. 13 Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim 14 and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim. 15 Canaan became the father of Sidon, his firstborn, and Heth 16 and the Jebusite and the Amorite and the Girgashite 17 and the Hivite and the Arkite and the Sinite 18 and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad. 19 The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward Sodom and Gomorrah and Admah and Zeboim, as far as Lasha. 20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations. 21 Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born. 22 The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. 23 The sons of Aram were Uz and Hul and Gether and Mash. 24 Arpachshad became the father of Shelah; and Shelah became the father of Eber. 25 Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. 26 Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah 27 and Hadoram and Uzal and Diklah 28 and Obal and Abimael and Sheba 29 and Ophir and Havilah and Jobab; all these were the sons of Joktan. 30 Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east. 31 These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations. 32 These are the families of the sons of Noah, according to their genealogies, by their</p>	<p>CHAPTER TEN</p> <p>The Aramaic speaking world was on the trading routes to the far east and this accounts for some more direct place names in the descendants of Noah and will have a profound application in prophetic books later on. Kittim is plural. Kittay is singular and the Russian word for China to this day, English - 'Cathay'</p> <p>'Before' 'in the face of' 'in defiance of' Nimrod was an evil man and God would have resisted him. The Aramaic again inserts the most recent place name for the ancient location.</p> <p>The 'dividing of the earth' was the national divisions during the Tower of Babel.</p>

	nations; and out of these the nations were separated on the earth after the flood.	
--	--	--

CHAPTER ELEVEN

1 Now the whole earth spoke one language and with one manner of speech.

2 And it came to pass, as men journeyed from the east, they found a plain in the land of Sinar; and they settled there.

3 They said one to another, 'Come, let us make bricks and burn them with fire. They had bricks for stone, and tar for mortar.

4 Then they said, 'Come, let us build ourselves a city, and a tower whose top may reach to heaven; and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth.

5 And YAHWEH came down to see the city and the tower which men were building.

6 And YAHWEH said, 'Behold, they are one people, and they have all one language; and they have **reasoned** to do this thing; and now nothing will prevent them from doing that which they have **imagined** to do.

7 Come, let us go down, and there divide their language so that they may not understand one another's speech.

8 So YAHWEH scattered them abroad from there upon the face of all the earth; and they ceased from building the city.

9 Therefore they called the name of it Babel; because it was there that YAHWEH confounded the language of all the earth; and from there YAHWEH scattered them upon the face of all the earth.

10 These are the descendants of Shem: Shem was a hundred years old, and fathered Arphakhashar, **two years after the flood**;

11 And Shem lived after he fathered Arphakhashar five hundred years, and fathered other sons and daughters.

12 And Arphakhashar lived thirty-five years, and fathered Shalah;

13 And Arphakhashar lived after he fathered Shalah four hundred and three years, and fathered other sons and daughters.

14 And Shalah lived thirty years, and fathered Eber;

15 And Shalah lived after he fathered Eber four hundred and three years, and fathered other sons and daughters.

16 And Eber lived thirty-four years, and fathered Peleg;

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

18 And Peleg lived thirty years, and fathered Rau;

19 And Peleg lived after he fathered Rau two hundred and nine years, and fathered other sons and daughters.

20 And Rau lived thirty-two years, and fathered Serug;

21 And Rau lived after he fathered Serug two hundred and seven years, and fathered other sons and daughters.

22 And Serug lived thirty years, and fathered Nahor;

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

24 And Nahor lived twenty-nine years, and fathered Terah;

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

26 And Terah lived seventy-five years, and fathered Abram, manor, and Haran.

27 Now these are the descendants of Terah: Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

28 And Haran died before his father Terah in his native land, in Ur of the Chaldeans.

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

30 Sarai was barren; she had no child.

CHAPTER ELEVEN

1 Now the whole earth used the same language and the same words.

2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

3 They said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar.

4 They said, "'Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth."

5 The LORD came down to see the city and the tower which the sons of men had built.

6 The LORD said, "'Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they **purpose** to do will be **impossible** for them.

7 "Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.

9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

10 These are the records of the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;

11 and Shem lived **five hundred years** after he became the father of Arpachshad, and he had other sons and daughters.

12 Arpachshad lived thirty-five years, and became the father of Shelah;

13 and Arpachshad lived **four hundred and three** years after he became the father of Shelah, and he had other sons and daughters.

14 Shelah lived thirty years, and became the father of Eber;

15 and Shelah lived **four hundred and three** years after he became the father of Eber, and he had other sons and daughters.

16 Eber lived thirty-four years, and became the father of Peleg;

17 and Eber lived **four hundred and thirty** years after he became the father of Peleg, and he had other sons and daughters.

18 Peleg lived thirty years, and became the father of Reu;

19 and Peleg lived **two hundred and nine** years after he became the father of Reu, and he had other sons and daughters.

20 Reu lived thirty-two years, and became the father of Serug;

21 and Reu lived **two hundred and seven** years after he became the father of Serug, and he had other sons and daughters.

22 Serug lived thirty years, and became the father of Nahor;

23 and Serug lived **two hundred years** after he became the father of Nahor, and he had other sons and daughters.

24 Nahor lived twenty-nine years, and became the father of Terah;

25 and Nahor lived **one hundred and nineteen** years after he became the father of Terah, and he had other sons and daughters.

26 Terah lived seventy years, and became the father of Abram, Nahor and Haran.

27 Now these are the records of the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.

28 Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.

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

30 Sarai was barren; she had no child.

CHAPTER ELEVEN

The beginning of urbanization that has spread cities over the entire earth today. Unfortunately skyscrapers do not get you to Heaven.

God's observation of man in his capacity to reason together for a set goal would bring another judgment, as sin always comes to fruition as a result. The current pace of modernity in telecommunications and transport are clear and self evident as to what man is capable of. You can split an atom and make a power station and then develop enough bombs to destroy the world and every one in it. God hates violence. His concerns and actions are justified. Sin is, and always will be, the problem. Reason to achieve what is imagined as possible is the Hebrew intended sense here.

The Aramaic reverts to Babel here after identifying it as Babylon in 10:10

Gives a definite chronology here for a time fix on the Flood.

Shem's life span post-Flood is half that what was for the pre-Flood patriarchs.

Peleg's life during the judgment on Babel and hereafter life spans is halved again.

<p>30 But Sarai was barren; she had no child.</p> <p>31 And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldeans to go to the land of Canaan; and they came as far as Haran, and they settled there.</p> <p>32 The days of Terah were two hundred and five years; and Terah died in Haran.</p>	<p>31 Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.</p> <p>32 The days of Terah were two hundred and five years; and Terah died in Haran.</p>	
<p>CHAPTER TWELVE</p> <p>1 Now YAHWEH said to Abram, 'Depart from your country, and from the place of your birth, and from your father's house, and go to a land that I will show you;</p> <p>2 And I will make of you a great people, and I will bless you, and make your name great; and you shall be a blessing;</p> <p>3 And I will bless those who bless you, and curse those who curse you: and in you shall all the families of the earth be blessed.</p> <p>4 So Abram did as YAHWEH had spoken to him; and Lot went with him; and Abram was seventy-five years old when he departed from Haran.</p> <p>5 And Abram took Sarai his wife and Lot his brother's son and all their possessions which they had gained and the persons that they had gotten in Haran, and they went on their way to the land of Canaan, and to the land of Canaan they came.</p> <p>6 And Abram passed through the land as far as the country of Shechem, and as far as the oak of Mamre. The Canaanites were settled then in the land.</p> <p>7 Then YAHWEH appeared to Abram and said to him, 'To your descendants will I give this land; and Abram built there an altar to YAHWEH, for He had appeared to him.</p> <p>8 And from there he removed to a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east; and there he built an altar to YAHWEH and called upon the Name of YAHWEH.</p> <p>9 and Abram journeyed, going on still toward the south.</p> <p>10 Now there was a famine in the land; so Abram went down to Egypt to sojourn there; for the famine was severe in the land.</p> <p>11 And it came to pass when he was about to enter into Egypt, he said to Sarai his wife, 'Behold now, I know that you are a woman beautiful to look upon;</p> <p>12 And it shall come to pass, when the Egyptians see you, they will say, 'This is his wife'; and they will kill me, but they will spare you.</p> <p>13 Say, therefore, that you are my sister because I will be treated well for your sake; and my life shall be spared because of you.</p> <p>14 And it came to pass when Abram entered Egypt, the Egyptians saw that his wife was very beautiful.</p> <p>15 The princes of Pharaoh also saw her and praised her before Pharaoh; and the woman was taken into Pharaoh's house.</p> <p>16 And Abram was well treated for her sake; and he became the owner of sheep, oxen, he asses, menservants, maidservants, she asses, and camels.</p> <p>17 And YAHWEH afflicted Pharaoh and his household with great plagues because of Sarai, Abram's wife.</p> <p>18 So Pharaoh called Abram, and said to him, 'What is this that you have done to me? Why did you not tell me that she was your wife?</p> <p>19 Why did you say, 'She is my sister, so that I took her for my wife? Now, therefore, here is your wife, take her, and leave the country.</p> <p>20 And Pharaoh charged his men concerning him; and sent him away together with his wife, and all that he had.</p>	<p>CHAPTER TWELVE</p> <p>1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you;</p> <p>2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;</p> <p>3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."</p> <p>4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.</p> <p>5 Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.</p> <p>6 Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land.</p> <p>7 The LORD appeared to Abram and said, "To your descendants I will give this land." So he built an altar there to the LORD who had appeared to him.</p> <p>8 Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD.</p> <p>9 Abram journeyed on, continuing toward the Negev.</p> <p>10 Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.</p> <p>11 It came about when he came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman;</p> <p>12 and when the Egyptians see you, they will say, 'This is his wife'; and they will kill me, but they will let you live.</p> <p>13 "Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you."</p> <p>14 It came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.</p> <p>15 Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.</p> <p>16 Therefore he treated Abram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.</p> <p>17 But the LORD struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.</p> <p>18 Then Pharaoh called Abram and said, "'What is this you have done to me? Why did you not tell me that she was your wife?</p> <p>19 "Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go."</p> <p>20 Pharaoh commanded his men concerning him; and they escorted him away, with his wife and all that belonged to him.</p>	<p>CHAPTER TWELVE</p> <p>Negev means 'south' and again the location name is omitted to give a clear understanding without local knowledge being required.</p> <p>'princes' is correct. (officials is an Americanization)</p> <p>A typology of the Exodus to come.</p>
<p>CHAPTER THIRTEEN</p>	<p>CHAPTER THIRTEEN</p>	<p>CHAPTER THIRTEEN</p>

<p>1 And Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the south.</p> <p>2 And Abram was very rich in cattle, in silver, and in gold.</p> <p>3 And he went on his journey from the south as far as Beth-el, to the place where he had pitched his tent at first, between Beth-el and Ai;</p> <p>4 To the place of the altar which he had built there at the first; and there Abram had called upon the Name of YAHWEH.</p> <p>5 And Lot also, who went with Abram, had large flocks, herds, and tents.</p> <p>6 Now the land was not able to support them, that they might dwell together; for their herds were so large that they could not dwell together.</p> <p>7 There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle; and the Canaanites and the Perizzites dwell then in the land.</p> <p>8 And Abram said to Lot, 'Let there be no strife between me and you, and between my shepherds and your shepherds; for we are brethren.</p> <p>9 Behold the whole land is before you, separate yourself from me; if you choose the left hand, then I will choose the right hand; or if you depart to the right hand, then I will go to the left.</p> <p>10 And Lot lifted up his eyes, and saw all the land of Jordan, that it was well watered everywhere, before YAHWEH destroyed Sodom and Gomorrah, like the garden of God, like the land of Egypt at the entrance of Zoar.</p> <p>11 Then Lot chose for himself all the land of Jordan; and Lot journeyed east; so they separated as one brother from the other.</p> <p>12 Abram dwell in the land of Canaan, and Lot dwell in the villages of the plain, and possessing the land as far as Sodom.</p> <p>13 Now the men of Sodom were exceedingly wicked as sinners in defiance of YAHWEH's Presence.</p> <p>14 And YAHWEH said to Abram, after Lot had separated from him, 'Lift up now your eyes, and look from the place where you are, northward and southward and eastward and westward;</p> <p>15 For all the land which you see, to you will I give it, and to your Seed forever.</p> <p>16 And I will make your descendants like the dust of the earth; so that if you can number the dust of the earth, then shall your descendants also be numbered.</p> <p>17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you.</p> <p>18 Then Abram removed his tent and came and dwell by the oak of Mamre which is in Hebron, and built there an altar to YAHWEH.</p>	<p>1 So Abram went up from Egypt to the Negev, he and his wife and all that belonged to him, and Lot with him.</p> <p>2 Now Abram was very rich in livestock, in silver and in gold.</p> <p>3 He went on his journeys from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai.</p> <p>4 to the place of the altar which he had made there formerly; and there Abram called on the name of the LORD.</p> <p>5 Now Lot, who went with Abram, also had flocks and herds and tents.</p> <p>6 And the land could not sustain them while dwelling together, for their possessions were so great that they were not able to remain together.</p> <p>7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanite and the Perizzite were dwelling then in the land.</p> <p>8 So Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers.</p> <p>9 "Is not the whole land before you? Please separate from me; if to the left, then I will go to the right; or if to the right, then I will go to the left."</p> <p>10 Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar.</p> <p>11 So Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other.</p> <p>12 Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.</p> <p>13 Now the men of Sodom were wicked exceedingly and sinners against the LORD.</p> <p>14 The LORD said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;</p> <p>15 for all the land which you see, I will give it to you and to your descendants forever.</p> <p>16 "I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.</p> <p>17 "Arise, walk about the land through its length and breadth; for I will give it to you."</p> <p>18 Then Abram moved his tent and came and dwell by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.</p>	<p>(See 12:9)</p> <p>(See 12:9)</p> <p>The word 'brother' is plain in the Hebrew text but not translated, but is in the Aramaic. As uncle and nephew in the flesh they lived and separated as brothers in heart.</p> <p>Wickedness by it's very nature destroys innocence and defiles righteousness. It is Satanic.</p> <p>Descendants זרע zera is 'seed' literally in Hebrew. With the 'forever' attached to it implies a Messianic prophesy – 'and to your Seed forever' gives best meaning and ties to the 'Seed of the Woman' and the 'Seed of Noah' as typologies of the coming Yeshua Messiah.</p>
<p>CHAPTER FOURTEEN</p> <p>1 And it came to pass in the days of Amraphel king of Sinar, Arioch king of Dalasar, Carlaaamar king of Elam, and Tidal king of Goiim.</p> <p>2 That these made war with Bera king of Sodom, Bisha king of Gomorrah, Shinab king of Admah, Shemer king of Zeboim, and the king of Bela, that is, Zoar.</p> <p>3 All of these joined together in the valley of Siddim, which is the Salt Sea.</p> <p>4 Twelve years they served Carlaaamar, and in the thirteenth year they rebelled.</p> <p>5 And in the fourteenth year came Carlaaamar, and the kings that were with him, and smote the mighty men who were in Ashteroth Karnaim and the valiant men who were in the city, and the bandits in Shaveh Koriathaim.</p> <p>6 and the Horites in the mountains of Seir, as far as the oak of Paran, which is in the wilderness.</p> <p>7 Then they returned, and came to En-dina, which is Rakim (Kadesh) and they smote all the princes of the Amalekites and also the Amorites who dwell in En-gad.</p>	<p>CHAPTER FOURTEEN</p> <p>1 And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim.</p> <p>2 that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela (that is, Zoar).</p> <p>3 All these came as allies to the valley of Siddim (that is, the Salt Sea).</p> <p>4 Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled.</p> <p>5 In the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim.</p> <p>6 and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness.</p> <p>7 Then they turned back and came to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.</p>	<p>CHAPTER FOURTEEN</p> <p>Rephaim in KJV: giant 17 times and Rephaim 8 . Once again the Aramaic or Lamsa? (see note on 15:20) simplifies to 'mighty men' to avoid any mystical fairy-tale inference by Gentle readers and KJV translators. 'Zuzim' becomes 'valiant' for the same reason and 'Ham' becomes 'city' thus clarifying the meaning of חַם, (ham). Emins is the plural of ('eymah); 'terrors' and in context could be translated as 'terrorists' perhaps 'bandits'.</p> <p>Once again only the place names are changed to make the locations more current to general knowledge of the day. (En-gad is now probably Engedij).</p>

<p>8 Then went out the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim, and the king of Bela (that is, Zoar); all of these made war in the valley of Siddim.</p> <p>9 With Cardlaamar, the king of Elam, Terael the king of Gelifes, Amraphel king of Sinar, and Arioch king of Dalasar; four kings against five.</p> <p>10 The valley of Siddim was full of bitumen pits; and the kings of Sodom and Gomorrah fled, and fell there; and those who survived fled to the mountain.</p> <p>11 The raiders took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.</p> <p>12 And they carried away Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.</p> <p>13 Then came one who escaped, and told Abram the Hebrew, who dwelt by the oak of Mamre, which belonged to the Amorite, brother of Aner and brother of Eshcol, who were allies of Abram.</p> <p>14 And when Abram heard that his nephew had been taken captive, he armed his young men, born in his own house, three hundred and eighteen, and pursued the raiders as far as Dan.</p> <p>15 And he divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is on the left hand of Damascus.</p> <p>16 And he brought back all the goods, and also brought back Lot, his nephew, and his goods, and the women also, and the people.</p> <p>17 And the king of Sodom went out to greet him, after his return from the destruction of the forces of Cardlaamar, and the kings who were with him, at the valley of Shaveh, that is, the king's valley.</p> <p>18 And Melchizedek king of Salem brought out bread and wine; he was the priest of the Most High God.</p> <p>19 And he blessed him, saying, 'Blessed be Abram to God Most High, possessor of heaven and earth;</p> <p>20 And blessed be the Most High God, who has delivered your enemies into your hands. And Abram gave him tithes of everything.</p> <p>21 Then the king of Sodom said to Abram, 'Give me the people, and take the goods for yourself.</p> <p>22 And Abram said to the king of Sodom, 'I have lifted up my hands to the God Most High, the possessor of heaven and earth,</p> <p>23 That I will not take of anything that belongs to you, from a thread to a shoestring, lest you should say, 'I have made Abram rich;</p> <p>24 Save that which the young men have eaten and the portions of the men who went with me, Aner, Eshcol, and Mamre; let them take their portions.</p>	<p>8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim.</p> <p>9 against Chedorloamer king of Elam and Tidal king of Goim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five.</p> <p>10 Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.</p> <p>11 Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed.</p> <p>12 They also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom.</p> <p>13 Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were allies with Abram.</p> <p>14 When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.</p> <p>15 He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus.</p> <p>16 He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.</p> <p>17 Then after his return from the defeat of Chedorloamer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).</p> <p>18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.</p> <p>19 He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth;</p> <p>20 And blessed be God Most High, 'Who has delivered your enemies into your hand.'" He gave him a tenth of all.</p> <p>21 The king of Sodom said to Abram, "Give the people to me and take the goods for yourself."</p> <p>22 Abram said to the king of Sodom, "I have sworn to the LORD God Most High, possessor of heaven and earth,</p> <p>23 that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, 'I have made Abram rich.'</p> <p>24 "I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."</p>	<p>'the raiders' may have been inserted by either Lamsa or the Apostle John?</p> <p>First reference to the word 'Hebrew' identifying Abram as a great, great, great, great grandson of Eber, (Noah's great, great grandson).</p> <p>'Left hand' (or side) is the literal Hebrew here.</p> <p>Abraham's uplifted hands both acknowledge God as the source of the victory and of his wealth and the Person in whom he had faith for all his provision. He has lifted up his life to God Most High. 'I have sworn' does not convey enough meaning.</p>
<p>CHAPTER FIFTEEN</p> <p>1 After these things the Word of YAHWEH came to Abram in a vision, saying, 'Fear not, Abram; I am your shield, and your reward is exceedingly great.</p> <p>2 And Abram said, 'O my Adonai God, what will you give me, for I will die childless, and Eliezer of Damascus, one of my household, will be my heir?</p> <p>3 And Abram said, 'Behold, you have given me no son; and, behold, one of the members of my household will be my heir.</p> <p>4 Then the Word of YAHWEH came to him, saying, 'This man shall not be your heir; but your own son that shall come out of your own loins shall be your heir.</p> <p>5 And He brought him outside, and said to him, 'Look now toward heaven and number the stars, if you are able to number them; and He said to him, 'So shall your descendants be.</p> <p>6 And Abram believed in YAHWEH; and it was counted to him for righteousness.</p>	<p>CHAPTER FIFTEEN</p> <p>1 After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."</p> <p>2 Abram said, "'O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?"</p> <p>3 And Abram said, "'Since You have given no offspring to me, one born in my house is my heir."</p> <p>4 Then behold, the word of the LORD came to him, saying, "'This man will not be your heir; but one who will come forth from your own body, he shall be your heir."</p> <p>5 And He took him outside and said, "'Now look toward the heavens, and count the stars, if you are able to count them.'" And He said to him, "'So shall your descendants be."</p> <p>6 Then he believed in the LORD; and He reckoned it to him as righteousness.</p>	<p>CHAPTER FIFTEEN</p> <p>The same Word who was in the beginning with God in the creation of all things and who was disobeyed by the first man, Adam, his son Cain, yet obeyed by Noah – this Word now comes to Abram. This Word that Abram here calls YAHWEH God would become flesh in the person of Yeshua Messiah, (5 x 490 years after Noah's Flood), (6 x 360 years after Abram's birth), and (2 x 1000 years after Jacob's birth who was Abram's grandson and father of the twelve tribes of Israel) and He would die and rise again as the Eternal Offspring of the woman Eve, Noah, and here Abraham, (11 ½ x 360 years) after the Creation of everything.</p> <p>The Hebrew here repeats the identifying 'Word of Yahweh', (the Debar of Yahweh) and Lamsa does not? If the Aramaic doesn't then this passage becomes a definite connection of the Person of God's Word and the 'God Said' in the Creation of everything, (Gen 1-2).</p>

<p>7 And He said to him, "I am YAHWEH, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.</p> <p>8 And Abram said, 'O my Adonai God, whereby shall I know that I shall inherit it?</p> <p>9 And He said to him, 'Take for yourself a heifer, three years old, a three year old ram, a three year old she-goat, a pigeon, and a young dove.</p> <p>10 And he took to himself all these, and cut them in two, and laid each piece against another; but the birds he did not divide.</p> <p>11 And when the birds of prey came down upon the carcasses, Abram drove them away.</p> <p>12 And when the sun was going down, a deep sleep fell on Abram; and, lo, fear and a great darkness fell upon him.</p> <p>13 And YAHWEH said to Abram, 'Know of a surety that your descendants shall be strangers in a land that is not theirs, and shall be in servitude: and they shall afflict them for four hundred years;</p> <p>14 But I will judge the nation which they shall serve; and afterward they shall come out with great wealth.</p> <p>15 And you shall depart from this life and go to your fathers in peace; and you shall be buried at a good old age.</p> <p>16 And after four centuries, they shall return here; for the iniquities of the Amorites are not yet full.</p> <p>17 And it came to pass that when the sun had set and it was dark, behold there appeared a smoking furnace and a burning torch that passed between those pieces.</p> <p>18 On that day YAHWEH made a covenant with Abram, saying, "To your descendants have I given this land, from the river of Egypt to the great river, the river Euphrates:</p> <p>19 The land of the Kenites, Kenizzites, and the Kadmonites,</p> <p>20 The Hittites, the Perizzites, and the mighty men,</p> <p>21 The Amorites, the Canaanites, the Girgashites, and the Jebusites.</p>	<p>7 And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it."</p> <p>8 He said, "O Lord GOD, how may I know that I will possess it?"</p> <p>9 So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon."</p> <p>10 Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.</p> <p>11 The birds of prey came down upon the carcasses, and Abram drove them away.</p> <p>12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.</p> <p>13 God Said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years."</p> <p>14 "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.</p> <p>15 "As for you, you shall go to your fathers in peace; you will be buried at a good old age.</p> <p>16 "Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."</p> <p>17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.</p> <p>18 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:</p> <p>19 the Kenite and the Kenizite and the Kadmonite</p> <p>20 and the Hittite and the Perizzite and the Rephaim</p> <p>21 and the Amorite and the Canaanite and the Girgashite and the Jebusite."</p>	<p>'a turtle-dove, and a young bird' is literal to the Hebrew and could be the one and the same bird?.</p> <p>'He said' – Hebrew.</p> <p>'the forth generation' here is correct to the Hebrew, once again the Aramaic or Lamsa simplifies to avoid any cultural misapplication for the length of a 'generation'? There is an inference here that four generations is four hundred years?</p> <p>'Rephaim' in Hebrew hasn't changed since it was first mentioned in 14:5 only now Lamsa has translated it as 'giants' instead of 'mighty men'? Aramaic Aramaic? (Aramaic ESV Torah says 'Rephaim' for both passages and should be translated the same.)</p>
<p>CHAPTER SIXTEEN</p> <p>1 Now Sarai, Abram's wife, bore him no children; and she had an Egyptian handmaid, whose name was Hagar.</p> <p>2 And Sarai said to Abram, 'Behold now, YAHWEH has restrained me from bearing children; therefore go in unto my maid; it may be that I may be consoled by her. And Abram hearkened to the voice of Sarai.</p> <p>3 And Sarai, Abram's wife, took Hagar her Egyptian maid, and gave her to her husband Abram to be his wife. This happened after Abram had dwelt ten years in the land of Canaan.</p> <p>4 And he went into Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.</p> <p>5 And Sarai said to Abram, 'I blame you for my mistake; I gave my maid into your arms; and when she saw that she had conceived, I was despised in her eyes; may YAHWEH judge between me and you.</p> <p>6 But Abram said to Sarai his wife, 'Behold your maid is at your disposal; do to her as it pleases you. And when Sarai dealt harshly with her, she fled from her.</p> <p>7 Then the Angel of YAHWEH found her by a fountain of water in the wilderness, by the fountain on the road to Gadar.</p> <p>8 And He said to her, 'Hagar, maid of Sarai, where have you come from, and where are you going? And she said, 'I am fleeing from the presence of my mistress Sarai.</p> <p>9 Then the Angel of YAHWEH said to her, 'Return to your mistress, and submit yourself under her hands.</p> <p>10 And again the Angel of YAHWEH said to her, 'I will greatly multiply your descendants, that they can not be numbered because of their multitude.</p>	<p>CHAPTER SIXTEEN</p> <p>1 Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar.</p> <p>2 So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing children. Please go in to my maid; perhaps I will obtain children through her." And Abram listened to the voice of Sarai.</p> <p>3 After Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.</p> <p>4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight.</p> <p>5 And Sarai said to Abram, "May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me."</p> <p>6 But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.</p> <p>7 Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.</p> <p>8 He said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai."</p> <p>9 Then the angel of the LORD said to her, "'Return to your mistress, and submit yourself to her authority."</p> <p>10 Moreover, the angel of the LORD said to her, "'I will greatly multiply your descendants so that they will be too many to count."</p>	<p>CHAPTER SIXTEEN</p> <p>Interpretative as to whether this is Sarai talking about her 'mistake' or the disrespect shown to her by her maid. Either way she is blaming her husband who sired the child.</p> <p>An interesting contrast to God telling Cain to return to his brother who would submit to him, although the Hebrew words used are entirely different.</p>

<p>11 Then the Angel of YAHWEH said to her, 'Behold, you are with child, and shall bear a son, and you shall call his name Ishmael; because YAHWEH has heard of your afflictions.</p> <p>12 And he will be like a wild ass among men; with his hand against every man, and every man's hand against him, and he shall dwell on the borders of all his brethren.</p> <p>13 And she called the Name of YAHWEH who spoke to her, and said, 'You are God whom I saw; for she said, 'Behold, I have also seen a vision after he had seen me.</p> <p>14 Therefore she called the well, 'Beer-di-khaya-khizan (which means, the well of the Living One who saw me). Behold, it is between Rakim and Gadar.</p> <p>15 And Hagar bore Abram a son; and Abram called his son's name, whom Hagar bore, Ishmael.</p> <p>16 And Abram was eighty-six years old when Hagar bore Ishmael to him.</p>	<p>11 The angel of the LORD said to her further, "Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, 'Because the LORD has given heed to your affliction.</p> <p>12 'He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers."</p> <p>13 Then she called the name of the LORD who spoke to her, "'You are a God who sees"; for she said, "'Have I even remained alive here after seeing Him?"</p> <p>14 Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.</p> <p>15 So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.</p> <p>16 Abram was eighty-six years old when Hagar bore Ishmael to him.</p>	<p>Literally in Hebrew – 'in the presence of' or 'against' so as was Nimrod to God so is Ishmael to Abram's other descendants.</p> <p>Vision is both life and hope and both are what constitutes being 'alive'. (Aramaic ESV Torah says 'Kadesh and Bered'). 'Rakim and Gadar' might be different in the Armenian Aramaic by John? Or converted by Lamsa?</p> <p>10 years since moving to Mamre at age 76.</p>
<p>6 And I will make you fruitful, and multiply you exceedingly; and I will make you father of many nations, and kings shall come out of your loins.</p> <p>7 And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, and I will be God to you and to your descendants after you.</p> <p>8 And I will give to you, and your descendants after you, the land in which you sojourn, all the land of Canaan, for an everlasting inheritance; and I will be their God.</p> <p>9 And God Said to Abraham, 'You shall keep my covenant, you, and your descendants after you throughout their generations.</p> <p>10 This is my covenant, which you shall keep between me and you and your descendants after you: Every male among you shall be circumcised.</p> <p>11 And you shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you.</p> <p>12 And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any stranger, who is not of your descendants.</p> <p>13 He that is born in your house, and he that is bought with your money, shall be circumcised; and my covenant shall be in your flesh for an everlasting covenant.</p> <p>14 The uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; for he has broken my covenant.</p> <p>15 Then God Said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name.</p> <p>16 And I will bless her, and also I will give you a son by her; yea, I will bless him and make nations of him; and the kings of the people shall come from him.</p> <p>17 Then Abraham fell on his face and laughed and said in his heart, 'Shall a son be born to him who is a hundred years old? Or shall Sarah, who is ninety years old, bear a child?</p> <p>18 And Abraham said to God, 'O that Ishmael might live in Your Presence!</p> <p>19 And God Said to Abraham, 'Truly, Sarah your wife shall bear you a son; and you shall call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his descendants after him.</p> <p>20 And as for Ishmael, I have heard you; behold, I have blessed him, and will multiply him, and will make him exceedingly great; twelve princes shall he beget, and I will make him a great nation.</p> <p>21 But I will establish my covenant with Isaac, whom Sarah shall bear to you at this set time next year.</p> <p>22 And when God was through talking with him, He went up from Abraham.</p> <p>23 And Abraham took Ishmael his son and all of those that were born in his house and all of those that were bought with his money, every male among the men of Abraham's</p>	<p>CHAPTER SEVENTEEN</p> <p>1 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless.</p> <p>2 "I will establish My covenant between Me and you, And I will multiply you exceedingly."</p> <p>3 Abram fell on his face, and God talked with him, saying,</p> <p>4 "As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations.</p> <p>5 "No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of a multitude of nations.</p> <p>6 "I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.</p> <p>7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.</p> <p>8 "I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."</p> <p>9 God Said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.</p> <p>10 "This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.</p> <p>11 "And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.</p> <p>12 "And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants.</p> <p>13 "A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.</p> <p>14 "But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."</p> <p>15 Then God Said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.</p> <p>16 "I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a mother of nations; kings of peoples will come from her."</p> <p>17 Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?"</p> <p>18 And Abraham said to God, "Oh that Ishmael might live before You!"</p> <p>19 But God Said, "'No, but Sarah your wife will bear you a son, and you shall call his name</p>	<p>CHAPTER SEVENTEEN</p> <p>23 years since moving to Mamre.</p> <p>faultless or blameless - the understanding is to be found as the first man in the Garden as 'innocent' in God's sight.</p> <p>'peoples' 'nations' the word 'goy' is in reference to gentiles and is a millennial promise.</p> <p>'everlasting possession' is again a millennial promise and even beyond from age to age.</p> <p>The contrary son to his brethren can not be contrary in the Presence of God. 'Truly' or 'no' are not in the Hebrew text but come from the Septuagint Greek. Is God</p>

<p>household, and circumcised the flesh of their foreskin in that very day, as God had said to him.</p> <p>24 And Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.</p> <p>25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.</p> <p>26 In that very day was Abraham circumcised and Ishmael his son</p> <p>27 And all the men of his household, both born in the house and bought with money. He also circumcised some of the strangers with him.</p>	<p>Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.</p> <p>20 "As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.</p> <p>21 "But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year."</p> <p>22 When He finished talking with him, God went up from Abraham.</p> <p>23 Then Abraham took Ishmael his son, and all the servants who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.</p> <p>24 Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.</p> <p>25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.</p> <p>26 In the very same day Abraham was circumcised, and Ishmael his son.</p> <p>27 All the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.</p>	<p>affirming what He is saying or is He opposing what Abraham has said. If it is in the Aramaic then it would prove that the Septuagint was an influence on the Aramaic. If not then it is an influence on Lamsa.</p>
<p>CHAPTER EIGHTEEN</p> <p>1 And YAHWEH revealed Himself to him by the oak of Mamre, as he was sitting at the door of the tent in the heat of the day;</p> <p>2 And he lifted up his eyes and looked, and, behold, three men stood at a distance from him; and when he saw them, he ran from the door of the tent to meet them and bowed himself to the ground,</p> <p>3 and said, 'My Adonai, if now I have found mercy in Your sight, do not pass by Your servant;</p> <p>4 Let me bring a little water and wash your feet and rest yourselves under the tree;</p> <p>5 And take a morsel of bread and sustain your hearts; after that you shall go on your way, since you have come to your servant and they said, 'So do as you have said.</p> <p>6 So Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of fine flour, knead it, and make cakes on a griddle.</p> <p>7 And Abraham ran to the herd, and took a calf fat and good, and gave it to a servant, and he hastened to prepare it.</p> <p>8 And he took butter and milk and the calf which he had prepared, and set them before them; and he stood by them under the tree, as they ate.</p> <p>9 And they said to him, 'Where is Sarah your wife? And he said, 'Behold, she is in the tent.</p> <p>10 And YAHWEH said, 'I will certainly return to you at this time next year, and Lo, Sarah your wife shall be with child, and shall have a son. And Sarah heard it in the tent door which was behind her.</p> <p>11 Now Abraham and Sarah were old and well advanced in years; and Sarah was beyond the age of childbearing.</p> <p>12 Therefore Sarah laughed within herself, saying, 'After I am grown old, shall I renew my youth, my lord being old also?</p> <p>13 And YAHWEH said to Abraham, 'Why did Sarah laugh, saying, 'Shall I truly bear a child, when I am so old?</p> <p>14 Is anything too hard for YAHWEH? I will return to you at this season, and Sarah your wife shall be with child, and shall have a son.</p> <p>15 Then Sarah denied, saying, 'I did not laugh; because she was afraid. And He said, 'No; but you did laugh.</p> <p>16 Then the men rose up from there and looked toward Sodom; and Abraham went with them to see them off.</p>	<p>CHAPTER EIGHTEEN</p> <p>1 Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day.</p> <p>2 When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth,</p> <p>3 and said, "'My Lord, if now I have found favor in Your sight, please do not pass Your servant by.</p> <p>4 "Please let a little water be brought and wash your feet, and rest yourselves under the tree;</p> <p>5 and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant." And they said, "'So do, as you have said."</p> <p>6 So Abraham hurried into the tent to Sarah, and said, "'Quickly, prepare three measures of fine flour, knead it and make bread cakes."</p> <p>7 Abraham also ran to the herd, and took a tender and choice calf and gave it to the servant, and he hurried to prepare it.</p> <p>8 He took curds and milk and the calf which he had prepared, and placed it before them; and he was standing by them under the tree as they ate.</p> <p>9 Then they said to him, "'Where is Sarah your wife?" And he said, "'There, in the tent."</p> <p>10 He said, "'I will surely return to you at this time next year; and behold, Sarah your wife will have a son.'" And Sarah was listening at the tent door, which was behind him.</p> <p>11 Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing.</p> <p>12 Sarah laughed to herself, saying, "'After I have become old, shall I have pleasure, my lord being old also?"</p> <p>13 And the LORD said to Abraham, "'Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?'</p> <p>14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son."</p> <p>15 Sarah denied it however, saying, "'I did not laugh'; for she was afraid. And He said, "'No, but you did laugh."</p> <p>16 Then the men rose up from there, and looked down toward Sodom; and Abraham was</p>	<p>CHAPTER EIGHTEEN</p> <p>YAHWEH 'revealed himself' as opposed to just 'appeared' shows God's intention and purpose to open Abraham's eye's to His spiritual proximity.</p> <p>After God's revealing of Himself spiritually then 'three men' are materially seen.</p> <p>O Adonai – 'O' is not present in Hebrew.</p> <p>God and angels in physical form eat bread and meat in fellowship with Abraham.</p> <p>NASB's 'at this time next year is not in the Hebrew text. The Aramaic and the Greek omit this clause altogether – it literally means: 'when time revives' and may be to do with Sarah's bodily revitalization.</p> <p>Laughter is not prohibited in heaven but lying is.</p>

<p>17 And YAHWEH said, 'Shall I hide from my servant Abraham the thing which I am going to do,</p> <p>18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed through him?</p> <p>19 For I know him well, and that he will command his children and his household after him, to keep the ways of YAHWEH, to do justice and righteousness; for YAHWEH shall fulfill for Abraham the thing that He has spoken concerning him.</p> <p>20 And YAHWEH said, 'The cry of Sodom and Gomorrah has come before me, for their sins are very grievous.</p> <p>21 I will go down now and see whether they have done altogether according to their cry which has come before Me; and if not, I will know.</p> <p>22 So the men turned from there and went toward Sodom; but Abraham stood yet before YAHWEH.</p> <p>23 And Abraham drew near and said, 'Would You in Your anger destroy the righteous with the sinners?</p> <p>24 Suppose there are fifty righteous within the city; will You in Your anger destroy it, and not spare the place for the sake of the fifty righteous that are in it?</p> <p>25 Far be it from You to do such a thing as this, to slay the innocent with the guilty, far be it from You, O you Judge of the whole earth! Such a judgment could never be carried out.</p> <p>26 And YAHWEH said, 'If I find in Sodom fifty righteous within the city, then I will spare the whole country for their sake.</p> <p>27 And Abraham answered and said, 'Behold, I have ventured to speak before my Adonai, and yet I am but dust and ashes;</p> <p>28 Suppose there shall lack five of the fifty righteous; will you destroy the whole city for the lack of five men? And He said, 'If I find there forty-five, I will not destroy it.</p> <p>29 And Abraham spoke to Him and said, 'Suppose there shall be forty found there? And He said, 'I will not destroy it, if I find there forty.</p> <p>30 Then Abraham said, 'Oh let not my Adonai be displeased and I will speak: Suppose there shall thirty be found there? And He said, 'I will not destroy it, if I find thirty there.</p> <p>31 And he said, 'Behold, I have ventured to speak before my Adonai; suppose there shall be twenty found there? And He said, 'I will not destroy it for the sake of twenty.</p> <p>32 And he said, 'Oh, let not my Adonai be displeased, and I will speak only once more; suppose ten shall be found there? And He said, 'I will not destroy it for the sake of ten.</p> <p>33 And YAHWEH went His way when He had finished communing with Abraham; and Abraham returned to his place.</p>	<p>walking with them to send them off.</p> <p>17 The LORD said, "Shall I hide from Abraham what I am about to do,</p> <p>18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?</p> <p>19 "For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him."</p> <p>20 And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.</p> <p>21 "I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know."</p> <p>22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD.</p> <p>23 Abraham came near and said, "Will You indeed sweep away the righteous with the wicked?"</p> <p>24 "Suppose there are fifty righteous within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?"</p> <p>25 "Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?"</p> <p>26 So the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account."</p> <p>27 And Abraham replied, "Now behold, I have ventured to speak to the Lord, although I am but dust and ashes.</p> <p>28 "Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?" And He said, "I will not destroy it if I find forty-five there."</p> <p>29 He spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do it on account of the forty."</p> <p>30 Then he said, "Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do it if I find thirty there."</p> <p>31 And he said, "Now behold, I have ventured to speak to the Lord; suppose twenty are found there?" And He said, "I will not destroy it on account of the twenty."</p> <p>32 Then he said, "Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten."</p> <p>33 As soon as He had finished speaking to Abraham the LORD departed, and Abraham returned to his place.</p>	<p>Hebrew nations again and gentile nations and to be blessed as the sons of Adam by the Second Adam that is the Promise, the Seed of the Woman and also the Seed of Noah and now Abraham..</p> <p>YAHWEH reveals Himself, (18:1) three men appear, (2) YAHWEH now communes with Abraham who has addressed YAHWEH as Adonai and YAHWEH communes and leaves.</p>
<p>CHAPTER NINETEEN</p> <p>1 Then came the two angels to Sodom in the evening; and Lot was sitting at the gate of Sodom; and Lot saw them and rose up to meet them; and he bowed himself with his face toward the ground;</p> <p>2 And he said, 'My lords, turn aside, I pray you, into your servant's house and spend the night and wash your feet; then rise up early in the morning and go on your way but they said, 'No, we will spend the night in the street.</p> <p>3 But Lot urged them greatly; and they turned in to him and entered into his house; and he made them a feast and baked unleavened cakes and they ate.</p> <p>4 But before they lay down, the men of the city, that is, the men of Sodom, surrounded the house, both young and old, all the people of the town;</p> <p>5 Then they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may have relations them.</p> <p>6 And Lot went out at the door to them; and he shut the door after him.</p>	<p>CHAPTER NINETEEN</p> <p>1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground.</p> <p>2 And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square."</p> <p>3 Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.</p> <p>4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;</p> <p>5 and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."</p> <p>6 But Lot went out to them at the doorway, and shut the door behind him.</p>	<p>CHAPTER NINETEEN</p> <p>The 'three men' are now YAHWEH and two angels.</p> <p>Lot as a righteous man has instant recognition of the two righteous angels in a sea of evil and degraded men.</p> <p>Lot stood in the gate as a mediator to turn righteous men away from the evil in the city.</p> <p>Young to old here infers no age barrier in the protection of innocence.</p> <p>NASB's 'every quarter' has a good application here as most of the ancient walled cities were divided into districts for different people groups. (Peshitta again simplifies the text).</p> <p>Rape to destroy innocence is the expectation here, (perhaps some kind of initiation cult).</p> <p>Righteous Lot is not yet in danger here. This is not just a crazed mob, they have an objective.</p>

<p>7 And Lot said to them, 'I pray you, my brethren, do not behave so wickedly.</p> <p>8 Behold now, I have two daughters who have, not known a man; let me bring them out to you, and do to them whatever you please; only to these men do nothing; for they have come under the protection of my roof.</p> <p>9 But they said, 'Get away. Furthermore, they said, 'This fellow came to sojourn among us, and now he tries to judge us; and they said to Lot, 'Now we will deal worse with you than with them. Then Lot fought desperately with them, and they drew near to break the door.</p> <p>10 But the men inside put forth their hands and pulled Lot into the house to them and locked the door.</p> <p>11 Then they smote the men that were at the door of the house with blindness, from the least to the greatest, so that they became tired trying in vain to find the door.</p> <p>12 And the men said to Lot, 'What are you doing in this place?' Now, your sons-in-law, your sons, your daughters, and whatsoever you have in this city, take them out of this place;</p> <p>13 For we will destroy this place, because the cry of the oppressed has come before YAHWEH; and YAHWEH has sent us to destroy it.</p> <p>14 Then Lot went out and spoke to his sons-in-law who married his daughters, and said, 'Arise, get out of this place; for YAHWEH will destroy it. But his sons-in-law thought he was only joking.</p> <p>15 And when the morning dawned, the angels urged Lot, saying, 'Arise, take your wife and your two daughters who are not given in marriage, lest you be destroyed by the sinners of the city.</p> <p>16 But Lot lingered; so the angels held his hand, the hand of his wife, and the hands of his two daughters, because YAHWEH pitied him; and they took him out and set him outside the city.</p> <p>17 And it came to pass when they had brought them out of the city, they said to Lot: Now escape for your life; do not look back nor stop anywhere in the plain, but flee to the mountain lest you be consumed.</p> <p>18 And Lot said to them, 'I beseech you, my lords,</p> <p>19 Behold now, your servant has found mercy in your sight, and great is the favour which you have shown to me in saving my life; but I cannot escape to the mountain, lest the disaster overtake me and I die;</p> <p>20 Behold now, this town is near to flee to, and it is a little one. Oh, let me escape there, and behold, because it is a little one my life will be spared.</p>	<p>7 and said, "Please, my brothers, do not act wickedly.</p> <p>8 "Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."</p> <p>9 But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door.</p> <p>10 But the men reached out their hands and brought Lot into the house with them, and shut the door.</p> <p>11 They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.</p> <p>12 Then the two men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place;</p> <p>13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."</p> <p>14 Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the LORD will destroy the city." But he appeared to his sons-in-law to be jesting.</p> <p>15 When morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city."</p> <p>16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city.</p> <p>17 When they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away."</p> <p>18 But Lot said to them, "Oh no, my lords!</p> <p>19 "Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;</p> <p>20 now behold, this town is near enough to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved."</p>	<p>Lot's appeal to their conscience in his righteousness defines their wickedness.</p> <p>Lot's appeal again to natural behaviour is to show them (and perhaps the angels) in their violence toward innocence, by unnatural behaviour, that they are beyond return. Lot would have known the offer of his daughters would not be acceptable to them. It was not what they were after in their craving for innocent flesh. In their objective to destroy innocence, (as satanic here as in the Garden), they now threaten the only protection that innocence has, that is the righteousness of Lot (as they do the Church today).</p> <p>The 'sojourner' as the one person whose Uncle Abraham had saved them and their city from destruction over twenty years before, 'was sitting in the gate' (1) NASB: 'acting like a judge'. The Aramaic abbreviates to the point here, 'tries to judge us' – or as the preacher so often hears in the street from the unrepentant, 'You're judging us'. Interestingly the Aramaic highlights the desperate push back by Lot against the pressing demented mob. The 'Door' here is the dividing line between what is righteous and what is evil, heaven and hell. Inside is the protection of angels, outside the demonized, carnivorous mob, crazed in it's lust. Outside stands the Preacher, inside the inspiration of angels and prayerful saints.</p> <p>Unable to see, the mob could not now gratify their sin, nor could they repent, and they could not escape either. But by their blindness Lot's escape is guaranteed as is the mob's destruction. Blindness, (as today), here is a precursor to inevitable judgment. Worse for them, the Door is now closed from the inside.</p> <p>The Aramaic draws out of the text a very pertinent question. The commission to preach now changes from repentance to those outside, to those inside, or almost inside, the righteous man's own household.</p> <p>Once again the Aramaic qualifies the outcry as 'the cry of the oppressed' and not the 'cry of the mob'. Only YAHWEH can count the tears and feel the pain of sin and it's victims, but like Cain before them they add to their sin the unforgivable sin of unrepentance. The 'cry of the oppressed' like the righteous blood of Abel cries out to God as well. And God will judge. He must judge; Yahweh is compelled by His divine nature of perfect Love and perfect Justice.</p> <p>In the Aramaic the sons-in-law tell us there are two other daughters outside the house. (NASB has a foot note to say they could already be married). They also show that there is a minority community besides the lawless mob outside. They represent people who cant see the need for judgment. They have closed their eyes to the harm being done to victims let alone the need to escape judgment. Joking? They have a comedian mindset, laugh themselves to death and then go to hell.</p> <p>The Aramaic again puts in an explanatory clause for there being virgin daughters and sons-in-law'. The NASB uses the phrase 'punishment of the city' which is incorrect to the majority use of the Hebrew word, 'āvōwn. The Greek Septugint uses the word, 'iniquities'. Yahweh's immediate concern is that his family does not face reprisals from the sinners of the city. The lingering hesitation of a righteous man? There is no room for unbelief based on the events of the night and the presence of the angels. Lot was a preacher of righteousness and perhaps hope is not easily forfeited. God's compassion was for him but not the city. The answer perhaps lies in Lot's own heart and the question of the angels, 'What are you doing in this place?</p> <p>The Greek and the NASB agree on the definition of disaster, but perhaps one of the reasons that Lot was in a walled city in the first place was because of the worse or more immediate danger in the mountains perhaps by hardship.</p> <p>Town: awr; or ayar, aw-yar; a city (a place guarded by a watch).</p>
--	--	--

<p>21 And one of the angels said to him, "See, I have granted you this thing also that I will not overthrow the city of which you have spoken.</p> <p>22 Make haste and escape there; for I cannot do anything till you enter into it. Therefore the name of the city was called Zoar.</p> <p>23 The sun was risen upon the earth when Lot entered into Zoar.</p> <p>24 Then YAHWEH rained upon Sodom and upon Gomorrah brimstone and fire from the Presence of YAHWEH out of heaven;</p> <p>25 And He overthrew those cities and all the plain and all the inhabitants of the region and that which grew on the ground.</p> <p>26 But his wife looked back from behind him and she became a pillar of salt.</p> <p>27 And Abraham rose up early in the morning and went to the place where he had stood before YAHWEH;</p> <p>28 And he looked toward Sodom and Gomorrah and toward all the region of the plain, and beheld, Lo, the smoke of the country went up like the smoke of a furnace.</p> <p>29 And it came to pass when God destroyed the cities of the plain that God was mindful of Abraham and sent Lot out of the midst of the devastated region, when He overthrew the cities wherein Lot dwelt.</p> <p>30 And Lot went up out of Zoar and dwelt in the mountain, and his two daughters were with him; for he was afraid to live in Zoar; and he dwelt in a cave, both he and his two daughters.</p> <p>31 Then the firstborn said to the younger, 'Behold our father is old and there is not a man in the land to take us for wives after the manner of all the earth:</p> <p>32 Come, let us make our father drink wine and we will lie with him so that we may raise an offspring from our father.</p> <p>33 Then they made their father drink wine that night; and the first-born went in and lay with her father; and he did not know when she lay down, nor when she arose.</p> <p>34 And it came to pass on the next day, the first-born said to the younger, 'Behold, I lay last night with my father; let us make him drink wine tonight also; and then you go in and lie with him so that we may raise offspring from our father.</p> <p>35 So they made their father drink wine that night also; and the younger went in and lay with him; and he did not know when she lay down, nor when she arose.</p> <p>36 Therefore both the daughters of Lot were with child by their father.</p> <p>37 And the first-born bore a son and called his name Moab; he is the father of the Moabites to this day.</p> <p>38 Then the younger also bore a son and called his name Bar-ammi; he is the father of the Ammonites to this day.</p>	<p>21 He said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.</p> <p>22 "Hurry, escape there, for I cannot do anything until you arrive there." Therefore the name of the town was called Zoar.</p> <p>23 The sun had risen over the earth when Lot came to Zoar.</p> <p>24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven,</p> <p>25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.</p> <p>26 But his wife, from behind him, looked back, and she became a pillar of salt.</p> <p>27 Now Abraham arose early in the morning and went to the place where he had stood before the LORD;</p> <p>28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.</p> <p>29 Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.</p> <p>30 Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.</p> <p>31 Then the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of the earth.</p> <p>32 "Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father."</p> <p>33 So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.</p> <p>34 On the following day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father."</p> <p>35 So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.</p> <p>36 Thus both the daughters of Lot were with child by their father.</p> <p>37 The firstborn bore a son, and called his name Moab; he is the father of the Moabites to this day.</p> <p>38 As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day.</p>	<p>Notice the clinical precision and guidance of the judgment about to follow.</p> <p>Notice also the judgment is not just some random impact from outer space timed by the foreknowledge of God. It is directed and conducted by these angels in real time and the urgency is to not allow Lot and his family be caught in the sins of the city, (reprisals? :15). So Abraham interceded for the life of Lot and his family and the cities.</p> <p>The Aramaic here defines the rejection of evil and the destruction of it coming from the very Presence of Almighty God.</p> <p>The rejection is total and at this late point in history - archeologically verified.</p> <p>Lot's wife in her unbelief and disobedience brings the precision of judgment upon herself.</p> <p>God remembers Abraham his friend after the destruction and again renews his instruction for Lot to move on.</p> <p>Now the immensity of the destruction is clear to Lot, not just whole cities but pastures as well and this remaining city becomes a fearful place, the mountains are his only retreat.</p> <p>Aramaic or Lamsa's 'not a man in the land' is explanatory of the text. The land was bereft of men not the entire earth. The women however may have been given to exaggeration due to the severity of the disaster and the disorientation of perverted men that inhabited their minds in the past. It may seem to them that their father's lineage, (as a righteous man in God's sight) is the only one worth saving. Either way they did the deed and two idolatrous enemy nations of righteous Israel are conceived.</p>
<p>11 And Abraham said, "Because I thought, perhaps there is no fear of God in this country; and they will slay me for my wife's sake.</p> <p>12 And yet truly she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.</p> <p>13 And it came to pass when God brought me forth out of my father's house, I said to her, 'This is the favour which you shall do to me; at every place where we shall go, say of me, 'He is my brother.</p> <p>14 And Abimelech took sheep and oxen and male and female servants and gave them to Abraham and restored to him Sarah his wife.</p> <p>15 Then Abimelech said to Abraham, 'Behold, my land is before you; dwell wherever you please.</p> <p>16 And to Sarah he said, 'Behold, I have given a thousand pieces of silver to your brother; behold, it is given for you, because you have been humbled in the eyes of my people, and</p>	<p>CHAPTER TWENTY</p> <p>1 Now Abraham journeyed from there toward the land of the Negev, and settled between Kadesh and Shur; then he sojourned in Gerar.</p> <p>2 Abraham said of Sarah his wife, "She is my sister." So Abimelech king of Gerar sent and took Sarah.</p> <p>3 But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is married."</p> <p>4 Now Abimelech had not come near her; and he said, "Lord, will You slay a nation, even though blameless?"</p> <p>5 "Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this."</p> <p>6 Then God Said to him in the dream, "Yes, I know that in the integrity of your heart you have</p>	<p>CHAPTER TWENTY</p> <p>Abraham may have journeyed away from the destruction. He has travelled 40kms.</p> <p>The taking of Sarah was most probably for commerce with Abraham, (as was the custom).</p> <p>Abimelech's sin was a national one for his kingdom.</p>

<p>because of the other things for which I have reproved you. 17 So Abraham prayed to God and God healed Abimelech and his wife and his maidservants, and they bore children. 18 For YAHWEH had fast closed up the wombs of all women in the household of Abimelech because of Sarah, Abraham's wife.</p>	<p>done this, and I also kept you from sinning against Me; therefore I did not let you touch her. 7 "Now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours." 8 So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened. 9 Then Abimelech called Abraham and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done." 10 And Abimelech said to Abraham, "What have you encountered, that you have done this thing?" 11 Abraham said, "Because I thought, surely there is no fear of God in this place, and they will kill me because of my wife. 12 "Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife; 13 and it came about, when God caused me to wander from my father's house, that I said to her, 'This is the kindness which you will show to me: everywhere we go, say of me, 'He is my brother.'" 14 Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him. 15 Abimelech said, "Behold, my land is before you; settle wherever you please." 16 To Sarah he said, "Behold, I have given your brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared." 17 Abraham prayed to God, and God healed Abimelech and his wife and his maids, so that they bore children. 18 For the LORD had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham's wife.</p>	<p>Notice the difference in God's dealing's with a 'righteous man' such as Abimelech in his unintentional sin and 'the prophet' Abraham. Just as Job had to pray for his friends due to their godly advise misapplied, so now Abraham must pray for Abimelech and his misguided sin.</p> <p>The difference in the question here is interpretive. The Septuagint aligns with the NASB.</p> <p>The Aramaic again simplifies a complex statement.</p> <p>The Aramaic again adds clarity to the cultural situation.</p> <p>The prayer here is for the forgiveness of the offence and an intercessory prayer for the nation.</p>
<p>CHAPTER TWENTY ONE</p> <p>1 And YAHWEH was mindful of Sarah, as He had said, and YAHWEH did to Sarah as He had promised. 2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born to him, whom Sarah bore to him, Isaac. 4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 And Abraham was a hundred years old when his son Isaac was born to him. 6 And Sarah said, 'God has made me to rejoice today exceedingly; everyone that hears the news will rejoice with me. 7 And she said, 'Who would have said to Abraham that Sarah would give suck to children? For I have borne him a son in his old age. 8 Then the child grew and was weaned; and Abraham made a great feast on the day that Isaac was weaned. 9 And Sarah saw the son of Hagar, the Egyptian, whom she had borne to Abraham, mocking. 10 Therefore she said to Abraham, 'Expel this maidservant and her son; for the son of this maidservant shall not be heir with my son Isaac. 11 But the thing was very grievous in Abraham's sight because of his son.</p>	<p>CHAPTER TWENTY ONE</p> <p>1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. 2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. 3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. 4 Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 Now Abraham was one hundred years old when his son Isaac was born to him. 6 Sarah said, "God has made laughter for me; everyone who hears will laugh with me." 7 And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age." 8 The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. 9 Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. 10 Therefore she said to Abraham, "Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac." 11 The matter distressed Abraham greatly because of his son. 12 But God Said to Abraham, "Do not be distressed because of the lad and your maid;</p>	<p>CHAPTER TWENTY ONE</p> <p>The concept of God remembering implies God 'forgetting' as people do so the NASB's 'took note' seems more appropriate here. (God can choose to forget the penitent sinners sins, and He can choose to never forget the sins of the impenitent. (God's 'memory' is under God's active choice). Isaac's name יִשְׂחָק - yisḥaq was foreordained by Yahweh in 17:19-21, and means 'laughter' due to Abraham's laughter not straight away Sarah's.</p> <p>2064BC The nature of the laughter is here explained in the Aramaic as rejoicing, the Hebrew word: לֵצַח לְשׂוֹחֵק אֶת אֶתְּנֵן can be used in terms of mocking as well as rejoicing.</p> <p>The Hebrew word for mocking here is; לֵצַח לְשׂוֹחֵק אֶת אֶתְּנֵן can be used in terms of mocking and laughter as well. Laughter can be both a blessing and weapon in Scripture and people who are the object of laughter will judge.</p> <p>Abraham must have loved the young Ishmael.</p>

<p>12 And God Said to Abraham, 'Let it not be grievous in your sight because of the boy and because of your maidservant; whatever Sarah tells you, hearken to her voice; for your descendants shall come through Isaac.</p> <p>13 And also of the son of the maidservant will I make a great nation because he is your offspring.</p> <p>14 And Abraham rose up early in the morning and took bread and a skin containing water and gave them to Hagar, putting them on her shoulder, and the boy; and sent her away. And she departed, and lost her way in the wilderness of Beer-sheba.</p> <p>15 And the water in the skin was spent, and she cast off the boy under one of the shrubs.</p> <p>16 And she went and sat down opposite him about the distance of a bowshot; for she said, 'Let me not see the death of the boy. And she sat down opposite him and lifted up her voice and wept.</p> <p>17 And YAHWEH heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, 'What troubles you, Hagar? Fear not; for God has heard the voice of the boy where he is.</p> <p>18 Arise, take up the boy, and hold him fast in your arms; for I will make him a great nation.</p> <p>19 Then God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the boy a drink.</p> <p>20 And God was with the boy; and he grew up and dwelt in the wilderness of Paran and learned to become an archer in the wilderness of Paran.</p> <p>21 And his mother took him a wife out of the land of Egypt.</p> <p>22 And it came to pass at that time that Abimelech and Phicol, the general of his army, said to Abraham, 'God is with you in all that you do;</p> <p>23 Now therefore swear to me by God in this place that you will never deal falsely with me, nor with my family, nor with my descendants; but according to the kindness that I have done to you, you shall do to me and to the land wherein you have sojourned.</p> <p>24 And Abraham said, 'I will swear.</p> <p>25 And Abraham reprov'd Abimelech because of a well which Abraham's servants had dug and which Abimelech's servants had seized.</p> <p>26 And Abimelech said, 'I do not know who has done this thing; neither did you tell me, nor have I heard of it until today.</p> <p>27 And Abraham took sheep and oxen and gave them to Abimelech; and both of them made a covenant.</p> <p>28 And Abraham set seven ewe lambs of the flock by themselves.</p> <p>29 And Abimelech said to Abraham, 'What is the meaning of these seven ewe lambs of the flock which you have set by themselves?</p> <p>30 And he said, 'For these seven ewe lambs you shall take of my hands that they may be a witness for me that I have dug this well.</p> <p>31 Therefore he called that place Beer-sheba, because there they swore both of them.</p> <p>32 Thus they made a covenant at Beer-sheba; then Abimelech and Phicol, the general of the army, rose up and returned to the land of the Philistines.</p> <p>33 And Abraham planted a grove in Beer-sheba and called there on the Name of YAHWEH Everlasting.</p> <p>34 And Abraham sojourned in the land of the Philistines for a long time.</p>	<p>whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named.</p> <p>13 "And of the son of the maid I will make a nation also, because he is your descendant."</p> <p>14 So Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and gave her the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba.</p> <p>15 When the water in the skin was used up, she left the boy under one of the bushes.</p> <p>16 Then she went and sat down opposite him, about a bowshot away, for she said, "Do not let me see the boy die." And she sat opposite him, and lifted up her voice and wept.</p> <p>17 God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, "What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is.</p> <p>18 "Arise, lift up the lad, and hold him by the hand, for I will make a great nation of him."</p> <p>19 Then God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the lad a drink.</p> <p>20 God was with the lad, and he grew; and he lived in the wilderness and became an archer.</p> <p>21 He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.</p> <p>22 Now it came about at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do;</p> <p>23 now therefore, swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that I have shown to you, you shall show to me and to the land in which you have sojourned."</p> <p>24 Abraham said, "I swear it."</p> <p>25 But Abraham complained to Abimelech because of the well of water which the servants of Abimelech had seized.</p> <p>26 And Abimelech said, "I do not know who has done this thing; you did not tell me, nor did I hear of it until today."</p> <p>27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant.</p> <p>28 Then Abraham set seven ewe lambs of the flock by themselves.</p> <p>29 Abimelech said to Abraham, "What do these seven ewe lambs mean, which you have set by themselves?"</p> <p>30 He said, "You shall take these seven ewe lambs from my hand so that it may be a witness to me, that I dug this well."</p> <p>31 Therefore he called that place Beersheba, because there the two of them took an oath.</p> <p>32 So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines.</p> <p>33 Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the LORD, the Everlasting God.</p> <p>34 And Abraham sojourned in the land of the Philistines for many days.</p>	<p>Abraham understood the Promise of redemption made to Adam and Eve. God's love and will must always supersede human affection and devotion.</p> <p>The boy's survival is guaranteed.</p> <p>The contrast of Hagar's scorn of Sarah, and her son's mocking to her grief now is terrible.</p> <p>NASB 'crying' is not in the Hebrew text, the Aramaic 'voice' is correct. Repentance expressed in word with hearty intention will always bring the mercy of God. Tears of worldly regret were not enough for Cain.</p> <p>'by your hand' is the literal Hebrew and the Aramaic expresses the full hearted embrace that comes with a renewed hope and trust in God's Word.</p>
<p>CHAPTER TWENTY TWO</p> <p>1 And it came to pass after these things that God tested Abraham and said to him, 'Abraham. And he said, 'Behold, here I am.</p> <p>2 And He said, 'Take now your son, your only son Isaac, whom you love, and go to the land of Moriah; and offer him there for a burnt offering upon one of the mountains of which I will</p>	<p>CHAPTER TWENTY TWO</p> <p>1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."</p> <p>2 He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell</p>	<p>CHAPTER TWENTY TWO</p> <p>Testing here is not as we know it in the ordinary sense. Testing is what God does for our benefit. God's desire is to lift Abraham from 'righteous' by faith to 'friendship' by obedience and an understanding of God. The Word that is heard and believed must now be obeyed. Now the 'Amorites' is the general location, whereas 'Moriah' is more specific to Mt Moriah and it's regions. Abraham would have been familiar with the place as being a few hundred</p>

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

CHAPTER TWENTY THREE	CHAPTER TWENTY THREE	CHAPTER TWENTY THREE
<p>1 And Sarah was a hundred and twenty-seven years old; these were the years of the life of Sarah.</p> <p>2 And Sarah died at Kiriath Gabarey that is Hebron in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her.</p> <p>3 And Abraham rose up from before the bier of his dead and spoke to the sons of Heth, saying,</p> <p>4 'I am a stranger and a sojourner with you; give me the possession of a burial ground with you that I may bury my dead out of my sight.</p> <p>5 Then the sons of Heth answered and said to Abraham,</p> <p>6 'Hear us, our lord; you are a prince of God among us; bury your dead in the choicest of our sepulchres; none of us will withhold from you his sepulchre for the burial of your dead.</p> <p>7 And Abraham stood up and bowed himself to the people of the land, that is, to the Hittites.</p> <p>8 And he discussed the matter with them and said to them, 'If you consent that I may bury my dead out of my sight, hear me and entreat for me to Ephron the son of Zohar,</p> <p>9 that he may give me the double cave which belongs to him, which is by the side of his field; let him give it to me for a full price as a possession for a burial ground among you.</p> <p>10 And Ephron dwelt among the Hittites; and Ephron the Hittite answered Abraham in the presence of the Hittites and in the presence of all that went in at the gate of his city, saying,</p> <p>11 'No, my lord, listen to me; I will give you the field and the cave which is in it, I will give it to you; in the presence of my people I give it to you; bury your dead.</p> <p>12 And Abraham bowed down before the people of the land.</p> <p>13 Then he said to Ephron in the presence of the people of the land, 'If you are willing, then hearken to me; I will give you money for the price of the field; take it from me, and I will bury my dead there.</p> <p>14 And Ephron answered Abraham and said,</p> <p>15 'My lord, hearken to me; the land is worth four hundred shekels of silver; what is that between me and you? You may bury your dead.</p> <p>16 And Abraham hearkened to Ephron; and Abraham weighed to Ephron the sum of money which he had named in the presence of the Hittites, four hundred shekels of silver, legal tender with the merchants.</p> <p>17 So then the field of Ephron, which was by the side of the double cave which was before Mamre, that is, the Field of the Cave and the cave which was in it and all the trees that were in the field that were on its borders round about were made sure</p> <p>18 And sold to Abraham in the presence of the Hittites and in the presence of all that went in at the gate of his city.</p> <p>19 And after this, Abraham buried Sarah his wife in the double cave which is in the field before Mamre; the same is Hebron in the land of Canaan.</p> <p>20 Thus the field and the cave that is in it were deeded to Abraham for a possession of a burial ground by the Hittites.</p>	<p>1 Now Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah.</p> <p>2 Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham went in to mourn for Sarah and to weep for her.</p> <p>3 Then Abraham rose from before his dead, and spoke to the sons of Heth, saying,</p> <p>4 "I am a stranger and a sojourner among you; give me a burial site among you that I may bury my dead out of my sight."</p> <p>5 The sons of Heth answered Abraham, saying to him,</p> <p>6 "Hear us, my lord, you are a mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead."</p> <p>7 So Abraham rose and bowed to the people of the land, the sons of Heth.</p> <p>8 And he spoke with them, saying, "If it is your wish for me to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me,</p> <p>9 that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price let him give it to me in your presence for a burial site."</p> <p>10 Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; even of all who went in at the gate of his city, saying,</p> <p>11 "No, my lord, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead."</p> <p>12 And Abraham bowed before the people of the land.</p> <p>13 He spoke to Ephron in the hearing of the people of the land, saying, "If you will only please listen to me; I will give the price of the field, accept it from me that I may bury my dead there."</p> <p>14 Then Ephron answered Abraham, saying to him,</p> <p>15 "My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between me and you? So bury your dead."</p> <p>16 Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard.</p> <p>17 So Ephron's field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over</p> <p>18 to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city.</p> <p>19 After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan.</p> <p>20 So the field and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth.</p>	<p>(the Town of the Giants) is not in the Hebrew text, (see note on verse 23:7).</p> <p>'before the bier' is again an Aramaic qualification that Abraham was mourning before Sarah's coffin probably for cultural reasons, perhaps against pagan customs.</p> <p>The Aramaic again puts in a qualifier that Abraham was a prince unto Almighty God.</p> <p>The Aramaic here identifies the 'sons of Heth' as the Hittite people. תַּנְּ הֵם 'sons of Heth' and יִתִּי הֵם 'Hittite' are very similar and places them very close to the Rephaim or 'Giants' mentioned in 15:20. Sons of Heth might be a loose term for the descendants of those invading people.</p> <p>Ephron might be a more direct descendant or an immigrant arrival to a similar people group – hence the difference in emphasis for name. The gate of the city is where commerce was transacted in front of judges and witnesses.</p> <p>Where it exists to this day. 20388C – 2022AD 8 x 490 year to the state of Israel in 1948?</p>
<p>12 And he prayed, saying, 'O YAHWEH God of my master Abraham, prosper my journey,</p> <p>13 Behold, I stand here by the well of water; and the daughters of the men of the city are coming out to draw water.</p> <p>14 Let it come to pass that the damsel to whom I shall say, 'Let down your pitcher, that I may drink; and she shall say to me, 'Drink, and I will water your camels also; let the same be she that you have selected for Your servant Isaac; and by this token shall I know that you have shown kindness and faithfulness to my master.</p> <p>15 And it came to pass, before he had finished speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her</p>	<p>CHAPTER TWENTY FOUR</p> <p>1 Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way.</p> <p>2 Abraham said to his servant, the oldest of his household, who had charge of all that he owned, "Please place your hand under my thigh,</p> <p>3 and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live,</p>	<p>CHAPTER TWENTY FOUR</p>

<p>pitcher on her shoulder.</p> <p>16 And the damsel was very beautiful to look upon, a virgin whom no man had known; and she went down to the well and filled her pitcher and came up.</p> <p>17 Then the servant ran to meet her and said, 'Let me drink a little water from your pitcher.</p> <p>18 And she said, 'Drink, my lord; and she hastened and let down the pitcher upon her hands and gave him a drink.</p> <p>19 And when she had finished giving him a drink, she said, 'I will draw water for your camels also, until they are all watered.</p> <p>20 So she hastened and emptied her pitcher into the trough and ran again to the well to draw water, and she drew water for all his camels.</p> <p>21 And as the man watered his camels he scrutinized her, and waited to know whether YAHWEH had made his journey prosperous or not.</p> <p>22 And it came to pass, when the camels were through drinking, the man took golden earrings weighing a shekel and two bracelets for her wrists weighing ten shekels of gold.</p> <p>23 and said to her, 'Whose daughter are you? tell me, is there room in your father's house for us to lodge?</p> <p>24 And she said to him, 'I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.</p> <p>25 And she said moreover to him, 'We have plenty of straw and hay, and room to lodge in.</p> <p>26 Then the man knelt on the ground and worshipped YAHWEH.</p> <p>27 And he said, 'Blessed be YAHWEH God of my master Abraham, who has not withheld His grace and His Truth from my master; while I was on the road, YAHWEH led me to the house of my master's brother, to take his brother's daughter to his son.</p> <p>28 Then the damsel ran, and related these things to her mother's household.</p> <p>29 And Rebekah had a brother, and his name was Laban; so Laban ran out to the man, at the well.</p> <p>30 And it came to pass, when he saw the earrings and the bracelets on his sister's hands and when he heard the words of Rebekah his sister, saying, 'Thus spoke the man to me, he came to the man; and, behold, he was standing by the camels at the well.</p> <p>31 And he said to him, 'Come in, you blessed of YAHWEH; why do you stand in the street? For I have prepared the house and a place for the camels.</p> <p>32 So the man came into the house and ungirded the camels and gave straw and hay for the camels, and was given water to wash his feet and the feet of the men who were with him.</p> <p>33 Then food was set before them to eat; but Abraham's steward said, 'I will not eat until I have told my errand. And they said, 'Speak on.</p> <p>34 And he said, 'I am Abraham's servant.</p> <p>35 And YAHWEH has blessed my master greatly, so that he has become great; and he has given him flocks and herds, silver and gold, menservants and maidservants, and camels and asses.</p> <p>36 And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.</p> <p>37 And my master made me swear, saying, 'You must not take a wife to my son of the daughters of the Canaanites, in whose land I dwell;</p> <p>38 But you shall go to my father's house and to my kindred, and take a wife to my son.</p> <p>39 And I said to my master, 'Suppose the woman will be unwilling to follow me?</p> <p>40 And he said to me, 'YAHWEH before whom I worship will send His angel with you, and prosper your way; and you shall take a wife for my son of my kindred and of my father's house;</p> <p>41 Then you shall be clear from my oath, when you go to my kindred; and if they do not give you a bride, you shall be clear from my oath.</p> <p>42 And I came today to the well, and said, 'O YAHWEH God of my master Abraham, if now you do prosper my mission for which I came,</p>	<p>4 but you will go to my country and to my relatives, and take a wife for my son Isaac."</p> <p>5 The servant said to him, "Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?"</p> <p>6 Then Abraham said to him, "Beware that you do not take my son back there!</p> <p>7 "The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, 'To your descendants I will give this land,' He will send His angel before you, and you will take a wife for my son from there.</p> <p>8 "But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there."</p> <p>9 So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.</p> <p>10 Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand; and he arose and went to Mesopotamia, to the city of Nahor.</p> <p>11 He made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water.</p> <p>12 He said, "O LORD, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham.</p> <p>13 "Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water;</p> <p>14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'—may she be the one whom You have appointed for Your servant Isaac; and by this I will know that You have shown lovingkindness to my master."</p> <p>15 Before he had finished speaking, behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.</p> <p>16 The girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar and came up.</p> <p>17 Then the servant ran to meet her, and said, "Please let me drink a little water from your jar."</p> <p>18 She said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink.</p> <p>19 Now when she had finished giving him a drink, she said, 'I will draw also for your camels until they have finished drinking."</p> <p>20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.</p> <p>21 Meanwhile, the man was gazing at her in silence, to know whether the LORD had made his journey successful or not.</p> <p>22 When the camels had finished drinking, the man took a gold ring weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold,</p> <p>23 and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?"</p> <p>24 She said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor."</p> <p>25 Again she said to him, "We have plenty of both straw and feed, and room to lodge in."</p> <p>26 Then the man bowed low and worshiped the LORD.</p> <p>27 He said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers."</p> <p>28 Then the girl ran and told her mother's household about these things.</p> <p>29 Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring.</p>	<p>Aram-nahrin. Abraham like Jesus after him spoke Aramaic, Here Mesopotamia is identified.</p> <p>In the Hebrew it seems as if the servant is asking God for something to happen by accident.</p> <p>Aramaic says 'father's household. Greek supports Hebrew.</p>
---	--	--

43 Behold, I am standing by the well of water, and it shall come to pass that when the damsel comes forth to draw water, and I say to her, 'Let me drink a little water from your pitcher,

44 and she say to me, 'Drink, and I will also draw for your camels, let the same be the woman whom YAHWEH has appointed for my master's son.

45 And before I was through **speaking in my heart**, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the fountain, and drew water; and I said to her, 'Let me drink a little water from your pitcher.

46 And she hastened, and let down her pitcher from her shoulder, and said, 'Drink, and I will water your camels also; so I drank, and she watered my camels also.

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

48 And I knelt and worshipped YAHWEH, and blessed YAHWEH God of my master Abraham, who had led me in the right way to the house of my master's brother to take my master's brother's daughter to his son.

49 And now if you will deal kindly and truly with my master, tell me; and if not, tell me; so that I may know what to do.

50 Then Laban and Bethuel answered and said, 'The thing proceeded from YAHWEH; we cannot say anything to you good or bad.

51 Behold, Rebekah is before you; take her and go, and let her become the wife of your master's son, as YAHWEH has spoken.

52 And it came to pass that, when Abraham's servant heard their words, he worshipped YAHWEH, bowing himself to the earth.

53 Then the servant brought forth jewels of gold and jewels of silver and raiment, and gave them to Rebekah; he also gave gifts to her brother and to her mother.

54 And he and the men who were with him ate and drank, and spent the night there; and the servant rose up in the morning, and said to them, 'Send me away to my master.

55 And her brother and her mother said to him, 'Let the damsel stay with us a month, or at least a few days; and then she shall go.

56 And he said to them, 'Do not delay me, seeing YAHWEH has prospered my errand; send me away that I may go to my master.

57 Then they said, 'We will call the damsel, and ask her.

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

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

60 And they blessed Rebekah their sister, and said to her, 'You are our sister, be the mother of thousands and of millions, and let your descendants inherit **the lands** of their enemies.

61 Then Rebekah arose with her maids, and they rode upon the camels, and followed the man; and the servant took Rebekah and went his way.

62 And Isaac had returned from the well of Khaya-khezan; for he dwelt in the **south** country.

63 Now Isaac strolled in the field in the evening; 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 leaned over the camel**,

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

66 And the servant told Isaac all the things that she 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.

30 When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring.

31 And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?"

32 So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.

33 But when food was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on."

34 So he said, "I am Abraham's servant.

35 "The LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys.

36 "Now Sarah my master's wife bore a son to my master in her old age, and he has given him all that he has.

37 "My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;

38 but you shall go to my father's house and to my relatives, and take a wife for my son.'

39 "I said to my master, 'Suppose the woman does not follow me.'

40 "He said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;

41 then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

42 "So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go successful;

43 behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar";

44 and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.'

45 "Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.'

46 "She quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also.

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

48 "And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son.

49 "So now if you are going to deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left."

50 Then Laban and Bethuel replied, "The matter comes from the LORD; so we cannot speak to you bad or good.

51 "Here is Rebekah before you, take her and go, and let her be the wife of your master's son, as the LORD has spoken."

52 When Abraham's servant heard their words, he bowed himself to the ground before the LORD.

53 The servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.

54 Then he and the men who were with him ate and drank and spent the night. When they

Septuagint Greek agrees with the Aramaic as 'earrings'. There is no real reason in Hebrew to think otherwise.

	<p>arose in the morning, he said, "Send me away to my master." 55 But her brother and her mother said, "Let the girl stay with us a few days, say ten; afterward she may go." 56 He said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master." 57 And they said, "We will call the girl and consult her wishes." 58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go." 59 Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men. 60 They blessed Rebekah and said to her, "May you, our sister, Become thousands of ten thousands. And may your descendants possess The gate of those who hate them." 61 Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed. 62 Now Isaac had come from going to Beer-lahai-roi; for he was living in the Negev.</p> <p>63 Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming. 64 Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel. 65 She said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her veil and covered herself. 66 The servant told Isaac all the things that he had done. 67 Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife, and he loved her; thus Isaac was comforted after his mother's death.</p>	<p>The Septuagint says the 'cities' that corresponds to 'gates', while the Aramaic generalizes.</p> <p>'leaned over the camel' may be a Lamsa Aramaic cultural phrase – dismounted is acceptable. Her modesty and reverence captures the eye of servant and master.</p>
<p>CHAPTER TWENTY FIVE</p> <p>1 Then again Abraham took another wife, and her name was Keturah. 2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. 3 And Jokshan fathered Sheba and Daran. And the sons of Daran were Asshurim, Letushim, and Ammim. 4 And the sons of Midian were Ephah, Haphar, Hanoah, Abidah, and Eldaah. All these were the children of Keturah. 5 And Abraham gave everything that he had to Isaac. 6 But to the sons of his concubine, Abraham gave gifts, and sent them away from his son Isaac, eastward to the east country, while he was still alive. 7 And these are the days of the years of Abraham's life which he lived, a hundred and seventy-five years. 8 Then Abraham became sick, and died in a good old age, an old man satisfied with his days; and was gathered to his people. 9 And his sons Isaac and Ishmael buried him in the double cave, (Machpelah) which is in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 10 The field which Abraham purchased from the sons of Heth, as a possession for a burial ground. There was Abraham buried, and Sarah his wife. 11 And it came to pass after the death of Abraham that God blessed his son Isaac; and Isaac dwelt by the well of khaya-khezan (The Well of The Living One who saw 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 first-born of Ishmael, Nebioth, and Kedar, Arbal, and Mibsam, 14 Mishma, Romah, Massa, 15 Hadar, Tema, Nator, Naphish, and Kedem. 16 These are the sons of Ishmael, and these are their names by their villages and by their</p>	<p>CHAPTER TWENTY FIVE</p> <p>1 Now Abraham took another wife, whose name was Keturah. 2 She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. 3 Jokshan became the father of Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim. 4 The sons of Midian were Ephah and Ephra and Hanoah and Abida and Eldaah. All these were the sons of Keturah. 5 Now Abraham gave all that he had to Isaac; 6 but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east. 7 These are all the years of Abraham's life that he lived, one hundred and seventy-five years. 8 Abraham breathed his last and died in a ripe old age, an old man and satisfied with life; and he was gathered to his people. 9 Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre, 10 the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife. 11 It came about after the death of Abraham, that God blessed his son Isaac; and Isaac lived by Beer-lahai-roi. 12 Now these are the records of 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, in the order of their birth: Nebaioth, the firstborn of Ishmael, and Kedar and Adbeel and Mibsam 14 and Mishma and Dumah and Massa, 15 Hadad and Tema, Jetur, Naphish and Kedemah. 16 These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their tribes.</p>	<p>CHAPTER TWENTY FIVE</p> <p>The Aramaic gives the 'modern' place name and the meaning of it. This is the well that Hagar named when first sent out by Sarah's distress.</p>

<p>sheepfolds, twelve princes according to their nations.</p> <p>17 And these are the years of the life of Ishmael, a hundred and thirty-seven years; and he became sick and died; and was gathered to his people.</p> <p>18 And they dwell from Havilah as far as Shud, which extends from the border of Egypt to the gateway of Assyria; he dwelt adjacent to the lands of all his brethren.</p> <p>19 These are the generations of Isaac, Abraham's son: Abraham fathered Isaac;</p> <p>20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Aramean of Padan-aram, the sister of Laban, the Aramean.</p> <p>21 And Isaac prayed before YAHWEH for his wife, because she was barren; and YAHWEH answered him, and Rebekah his wife conceived.</p> <p>22 And the children struggled together within her womb; and she said, 'If it is to be like this, why do I live?' So she went to enquire of YAHWEH.</p> <p>23 And YAHWEH said to her, 'Two peoples are in your womb, and two nations shall be separated from your body; and the one nation shall be stronger than the other nation; and the elder shall serve the younger.'</p> <p>24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.</p> <p>25 And the first came out red, all covered with ringlets of hair; and they called his name Esau.</p> <p>26 And after him his brother came forth, and his hand held Esau's heel; and his name was called Jacob; and Isaac was sixty years old when Rebekah bore them.</p> <p>27 And the boys grew up; and Esau became an expert hunter, a man of outdoor life; but Jacob was a simple man, living in a tent.</p> <p>28 And Isaac was fond of Esau, because he ate of Esau's game; but Rebekah was fond of Jacob.</p> <p>29 And Jacob cooked pottage, and behold, his brother Esau came in from the field, and he was very hungry;</p> <p>30 And Esau said to Jacob, 'Give me some of that pottage, for I am famished; that is why he was called Edom.'</p> <p>31 And Jacob said, 'Sell me this day your birthright.'</p> <p>32 And Esau said, 'Behold, I am at the point of death; and what profit shall a birthright be to me?'</p> <p>33 And Jacob said to him, 'Swear to me this day; and he swore to him; and he sold his birthright to Jacob.'</p> <p>34 Then Jacob gave Esau bread and pottage; and he ate, and drank, and rose up and went his way; so then Esau despised his birthright.</p>	<p>17 These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.</p> <p>18 They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.</p> <p>19 Now these are the records of the generations of Isaac, Abraham's son: Abraham became the father of Isaac;</p> <p>20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.</p> <p>21 Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived.</p> <p>22 But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the LORD.</p> <p>23 The LORD said to her, "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."</p> <p>24 When her days to be delivered were fulfilled, behold, there were twins in her womb.</p> <p>25 Now the first came forth red, all over like a hairy garment; and they named him Esau.</p> <p>26 Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.</p> <p>27 When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents.</p> <p>28 Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob.</p> <p>29 When Jacob had cooked stew, Esau came in from the field and he was famished;</p> <p>30 and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom.</p> <p>31 But Jacob said, "First sell me your birthright."</p> <p>32 Esau said, "Behold, I am about to die; so of what use then is the birthright to me?"</p> <p>33 And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob.</p> <p>34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.</p>	<p>'ringlets of hair' is used to qualify pictorially what a hairy garment looked like.</p> <p>2004BC</p>
<p>10 And Abimelech said to him, 'What is this thing that you have done to us? One of the people might easily have lain with your wife, and you would have brought sin upon us.'</p> <p>11 And Abimelech charged all the people, saying, 'Whoever harms this man or his wife shall surely be put to death.'</p> <p>12 Then Isaac sowed in that land, and received in the same year a hundredfold; and YAHWEH blessed him.</p> <p>13 And the man became great, and went forward and grew until he became very great;</p> <p>14 And he had possessions of flocks and possessions of herds and much wealth, so that the Philistines envied him.</p> <p>15 For all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had polluted them and filled them with earth.</p> <p>16 And Abimelech said to Isaac, 'Go away from among us; for you are much mightier than we are.'</p> <p>17 So Isaac departed from there, and encamped in the valley of Gadar, and dwelt there.</p> <p>18 And Isaac dug again the wells of water which had been dug by the servants of his father in the days of Abraham his father; for the Philistines had polluted them after the death of</p>	<p>CHAPTER TWENTY SIX</p> <p>1 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines.</p> <p>2 The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you.</p> <p>3 "Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.</p> <p>4 "I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;</p> <p>5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."</p> <p>6 So Isaac lived in Gerar.</p> <p>7 When the men of the place asked about his wife, he said, "She is my sister," for he was afraid to say, "my wife," thinking, "the men of the place might kill me on account of</p>	<p>CHAPTER TWENTY SIX</p> <p>This is the summation of a righteous man's life even as a sinner. This is God's expectation of the time by Creational ordinance, prior to the national Law of Moses.</p> <p>Isaac and Rebecca were cousins</p>

<p>Abraham; and he called their names after the names by which his father had called them.</p> <p>19 And Isaac's servants dug in the valley, and found there a well of living water.</p> <p>20 And the herdsmen of Gadar quarrelled with Isaac's herdsmen, saying, 'The water is ours; and he called the name of the well Aska (difficulty); because they disputed with him.</p> <p>21 And they dug another well, and they quarrelled over that also; and he called the name of it Satana (the adversary).</p> <p>22 Then he moved from there, and dug another well; but over that they did not quarrel; and he called the name of it Rehoboth (to enlarge); and he said, 'For now YAHWEH has made room for us, and we shall multiply in the land.</p> <p>23 And he went up from there to Beer-sheba.</p> <p>24 And YAHWEH appeared to him the same night, and said, 'I am the God of Abraham your father; fear not, for I am with you, and I will bless you, and multiply your descendants for my servant Abraham's sake.</p> <p>25 And he built an altar there, and called upon the Name of YAHWEH, and pitched his tent there; and there Isaac's servants dug a well.</p> <p>26 Then Abimelech went to him from Gadar, and Ahuzzath one of his friends, and Phicol the general of his army.</p> <p>27 And Isaac said to them, 'Why have you come to me, seeing that you hate me, and have sent me away from you?</p> <p>28 And they said, 'We saw certainly that YAHWEH is with you; so we said, 'Let there be now an oath between us and you, and let us make a covenant with you,</p> <p>29 That you will do us no evil, just as we have not hurt you, and as we have done nothing but good to you, and have sent you away in peace; you are now the blessed of YAHWEH.</p> <p>30 And he made them a feast, and they ate and drank.</p> <p>31 And they rose up in the early morning, and took oaths one with another; and Isaac sent them away, and they departed from him in peace.</p> <p>32 And it came to pass the same day that Isaac's servants came, and spoke to him concerning the well which they had dug, and said to him, 'We have found water.</p> <p>33 And he called it Sheba; therefore the name of the town is called Beer-sheba to this day.</p> <p>34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bismath the daughter of Elon the Hivite;</p> <p>35 And they made life miserable for Isaac and Rebekah.</p>	<p>Rebekah, for she is beautiful."</p> <p>8 It came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.</p> <p>9 Then Abimelech called Isaac and said, "Behold, certainly she is your wife! How then did you say, 'She is my sister?'" And Isaac said to him, "Because I said, 'I might die on account of her.'"</p> <p>10 Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us."</p> <p>11 So Abimelech charged all the people, saying, "He who touches this man or his wife shall surely be put to death."</p> <p>12 Now Isaac sowed in that land and reaped in the same year a hundredfold. And the LORD blessed him,</p> <p>13 and the man became rich, and continued to grow richer until he became very wealthy; 14 for he had possessions of flocks and herds and a great household, so that the Philistines envied him.</p> <p>15 Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth.</p> <p>16 Then Abimelech said to Isaac, "Go away from us, for you are too powerful for us."</p> <p>17 And Isaac departed from there and camped in the valley of Gerar, and settled there.</p> <p>18 Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had stopped them up after the death of Abraham; and he gave them the same names which his father had given them.</p> <p>19 But when Isaac's servants dug in the valley and found there a well of flowing water, 20 the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well Esek, because they contended with him.</p> <p>21 Then they dug another well, and they quarreled over it too, so he named it Sitnah.</p> <p>22 He moved away from there and dug another well, and they did not quarrel over it; so he named it Rehoboth, for he said, "At last the LORD has made room for us, and we will be fruitful in the land."</p> <p>23 Then he went up from there to Beersheba.</p> <p>24 The LORD appeared to him the same night and said, "I am the God of your father Abraham; Do not fear, for I am with you. I will bless you, and multiply your descendants, for the sake of My servant Abraham."</p> <p>25 So he built an altar there and called upon the name of the LORD, and pitched his tent there; and there Isaac's servants dug a well.</p> <p>26 Then Abimelech came to him from Gerar with his adviser Ahuzzath and Phicol the commander of his army.</p> <p>27 Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"</p> <p>28 They said, "We see plainly that the LORD has been with you; so we said, 'Let there now be an oath between us, even between you and us, and let us make a covenant with you,</p> <p>29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD."</p> <p>30 Then he made them a feast, and they ate and drank.</p> <p>31 In the morning they arose early and exchanged oaths; then Isaac sent them away and they departed from him in peace.</p> <p>32 Now it came about on the same day, that Isaac's servants came in and told him about the well which they had dug, and said to him, "We have found water."</p> <p>33 So he called it Shibah; therefore the name of the city is Beersheba to this day.</p> <p>34 When Esau was forty years old he married Judith the daughter of Beeri the Hittite, and</p>	<p>Abimelek is still a righteous king. He is the same Abimelek that nearly sinned against Abraham then he is sixty plus years older.</p>
--	---	--

	<p>Basemath the daughter of Elon the Hittite; 35 and they brought grief to Isaac and Rebekah.</p>	
<p>CHAPTER TWENTY SEVEN</p> <p>1 And it came to pass, when Isaac was old and his eyes were dim so that he could not see, he called Esau his eldest son, and said to him, 'My son; and he said to him, 'Behold, here I am.</p> <p>2 And Isaac said to him, 'Behold now, I am old, and I do not know the day of my death;</p> <p>3 Now therefore take your weapons, your sword and your bow, and go out into the field and hunt game;</p> <p>4 And make me stewed meat, such as I like, and bring it to me, that I may eat, that my soul may bless you before I die.</p> <p>5 And Rebekah heard when Isaac spoke to Esau his son. So Esau went to the field to hunt game and to bring it.</p> <p>6 Then Rebekah said to Jacob her son, 'Behold, I heard your father say to Esau your brother, 7 Bring me game, and make me stewed meat, that I may eat and bless you in the Presence of YAHWEH before I die.</p> <p>8 Now therefore, my son, listen to me according to that which I command you.</p> <p>9 Go now to the flock, and bring me from there two kids of the goats; and I will make from them stew for your father, such as he likes;</p> <p>10 And you shall bring it to your father, that he may eat, and that he may bless you in the Presence of YAHWEH before his death.</p> <p>11 And Jacob said to Rebekah his mother, 'Behold, Esau my brother is a hairy man and I am a smooth man;</p> <p>12 Perhaps my father will feel me, and I shall seem to him as a swindler; and I shall bring a curse upon myself, and not a blessing.</p> <p>13 And his mother said to him, 'Let your curses be upon me, my son; only listen to me, and go and fetch them to me.</p> <p>14 So he went and picked them up, and brought them to his mother; and his mother made a stew, such as his father liked.</p> <p>15 And Rebekah took the best clothes of her elder son Esau, which were with her in the house, and put them upon Jacob her younger son;</p> <p>16 And she put the skins of the kids of the goats upon his hands, and upon the back of his neck;</p> <p>17 And she gave the stew and the bread which she had prepared into the hand of her son Jacob.</p> <p>18 And he brought them in to his father, and said, 'My father; and he said, 'Here am I. Then he said, 'Who are you, my son?'</p> <p>19 And Jacob said to his father, 'I am Esau, your first-born; I have done as you told me; now arise and sit up and eat of my game, that your soul may bless me.</p> <p>20 And Isaac said to his son, 'How is it that you have found it so quickly, my son? And he said, 'Because YAHWEH your God brought it my way.</p> <p>21 Then Isaac said to Jacob his son, 'Come near me, that I may feel you, my son, to know whether you are my son Esau or not.</p> <p>22 And Jacob drew near to Isaac his father; and he felt him, and said, 'The voice is Jacob's voice, but the hands are Esau's.</p> <p>23 But he did not recognize him, because his hands were hairy, like his brother Esau's hands; so he blessed him.</p> <p>24 And he said, 'Are you my very son Esau? And Jacob said, 'I am.</p> <p>25 And he said, 'Bring the stew near to me, and I will eat of my son's game, that my soul may bless you. And he brought it near to him, and he did eat; and he brought him wine,</p>	<p>CHAPTER TWENTY SEVEN</p> <p>1 Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am."</p> <p>2 Isaac said, "Behold now, I am old and I do not know the day of my death.</p> <p>3 "Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me;</p> <p>4 and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die."</p> <p>5 Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring home,</p> <p>6 Rebekah said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying,</p> <p>7 'Bring me some game and prepare a savory dish for me, that I may eat, and bless you in the presence of the LORD before my death.'</p> <p>8 "Now therefore, my son, listen to me as I command you.</p> <p>9 "Go now to the flock and bring me two choice young goats from there, that I may prepare them as a savory dish for your father, such as he loves.</p> <p>10 "Then you shall bring it to your father, that he may eat, so that he may bless you before his death."</p> <p>11 Jacob answered his mother Rebekah, "Behold, Esau my brother is a hairy man and I am a smooth man.</p> <p>12 "Perhaps my father will feel me, then I will be as a deceiver in his sight, and I will bring upon myself a curse and not a blessing."</p> <p>13 But his mother said to him, "Your curse be on me, my son; only obey my voice, and go, get them for me."</p> <p>14 So he went and got them, and brought them to his mother; and his mother made savory food such as his father loved.</p> <p>15 Then Rebekah took the best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son.</p> <p>16 And she put the skins of the young goats on his hands and on the smooth part of his neck.</p> <p>17 She also gave the savory food and the bread, which she had made, to her son Jacob.</p> <p>18 Then he came to his father and said, "My father." And he said, "Here I am. Who are you, my son?"</p> <p>19 Jacob said to his father, "I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me."</p> <p>20 Isaac said to his son, "How is it that you have it so quickly, my son?" And he said, "Because the LORD your God caused it to happen to me."</p> <p>21 Then Isaac said to Jacob, "Please come close, that I may feel you, my son, whether you are really my son Esau or not."</p> <p>22 So Jacob came close to Isaac his father, and he felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau."</p> <p>23 He did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.</p> <p>24 And he said, "Are you really my son Esau?" And he said, "I am."</p> <p>25 So he said, "Bring it to me, and I will eat of my son's game, that I may bless you." And he brought it to him, and he ate; he also brought him wine and he drank.</p>	<p>CHAPTER TWENTY SEVEN</p> <p>1</p> <p>2</p> <p>3</p>

<p>and he drank.</p> <p>26 And his father Isaac said to him, 'Come near now, and kiss me, my son; so he drew near and kissed him;</p> <p>27 And he came near, and kissed him; and he smelled the smell of his garments, and blessed him, and said, 'See, the smell of my son is like the smell of a field which YAHWEH has blessed;</p> <p>28 Therefore may God give you of the dew of heaven and the richness of the earth, and the abundance of wheat and wine;</p> <p>29 Let people serve you, and nations bow down to you; be a prince over your brethren, and let your mother's sons bow down to you; cursed be they who curse you, and blessed be they who bless you.</p> <p>30 And it came to pass when Isaac had finished blessing Jacob and Jacob had gone out from the presence of Isaac his father, behold, Esau his brother came in from his hunting.</p> <p>31 And he also made stew, and brought it to his father, and said to his father, 'Let my father arise, and eat of his son's game, that your soul may bless me.</p> <p>32 And Isaac his father said to him, 'Who are you? And he said, 'I am your son, your first-born, Esau.</p> <p>33 And Isaac was greatly alarmed, and said, 'Who was it then that hunted game and brought it to me? I have eaten of everything before you came, and I have blessed him, yea, and he shall be blessed.</p> <p>34 And when Esau heard the words of his father, he cried out bitterly, and said to his father, 'Bless me, even me also, O my father.</p> <p>35 But his father said, 'Your brother came with deceit, and has already received your blessing.</p> <p>36 And Esau said, 'Is he not rightly named Jacob? For he has acted treacherously toward me twice: he took away my birthright; and, behold, now he has taken away my blessing. And Esau said to his father, 'Have you not reserved a blessing for me?</p> <p>37 And Isaac answered and said to Esau, 'Behold, I have made him a prince over you, and all his brethren have I given to him for servants; and with wheat and wine have I sustained him; and what shall I do now for you, my son?</p> <p>38 And Esau said to his father, 'Have you only one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept.</p> <p>39 And Isaac his father answered and said to him, 'Behold, your dwelling shall be in the fertile places of the earth, and the dew of heaven shall fall upon you from above;</p> <p>40 And by your sword you shall live, and you shall serve your brother; but if you shall repent, his yoke shall pass away from off your neck.</p> <p>41 And Esau hated Jacob because of the blessings with which his father had blessed him; and Esau said in his heart, 'After the days of mourning for my father are over, then I will slay my brother Jacob.</p> <p>42 And the words of Esau her elder son were told to Rebekah; so she sent and called her younger son Jacob, and said to him, 'Behold, your brother Esau is threatening to kill you.</p> <p>43 Now therefore, my son, hearken to me; and arise, and go to Laban my brother, to Haran;</p> <p>44 And stay there a few days, until your brother's fury is spent;</p> <p>45 Until your brother's anger turns away from you, and he forgets what you have done to him; then I will send messengers, and bring you back from there; lest I be deprived also of both of you in one day.</p> <p>46 Then Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, such as these which are of the daughters of the land, what good will my life be to me?</p>	<p>26 Then his father Isaac said to him, "Please come close and kiss me, my son."</p> <p>27 So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which the LORD has blessed;</p> <p>28 Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine;</p> <p>29 May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you."</p> <p>30 Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.</p> <p>31 Then he also made savory food, and brought it to his father; and he said to his father, "Let my father arise and eat of his son's game, that you may bless me."</p> <p>32 Isaac his father said to him, "Who are you?" And he said, "I am your son, your firstborn, Esau."</p> <p>33 Then Isaac trembled violently, and said, "Who was he then that hunted game and brought it to me, so that I ate of all of it before you came, and blessed him? Yes, and he shall be blessed."</p> <p>34 When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, O my father!"</p> <p>35 And he said, "Your brother came deceitfully and has taken away your blessing."</p> <p>36 Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?"</p> <p>37 But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?"</p> <p>38 Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept.</p> <p>39 Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above.</p> <p>40 "By your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you will break his yoke from your neck."</p> <p>41 So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob."</p> <p>42 Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, "Behold your brother Esau is consoling himself concerning you by planning to kill you.</p> <p>43 "Now therefore, my son, obey my voice, and arise, flee to Haran, to my brother Laban!</p> <p>44 "Stay with him a few days, until your brother's fury subsides,</p> <p>45 until your brother's anger against you subsides and he forgets what you did to him. Then I will send and get you from there. Why should I be bereaved of you both in one day?"</p> <p>46 Rebekah said to Isaac, "I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?"</p>	<p>4</p> <p>The Hebrew is difficult and translates variously with a wide variety of words, The Aramaic again brings the Presence of God into the picture and the expectation of God for Esau.</p>
---	--	---

CHAPTER TWENTY EIGHT

1 Then Isaac called Jacob, and blessed him, and charged him, and said to him, 'You shall not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel your mother's father; and take for yourself a wife from there of the daughters of Laban your mother's brother.

3 May God Almighty bless you and make you fruitful and multiply you, that you may become a multitude of peoples;

4 And give the blessings of Abraham to you and to your descendants with you, that you may inherit the land in which you dwell, which God gave to Abraham.

5 And Isaac sent away Jacob; and he went to Padan-aram, to Laban, the son of Bethuel, the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed his brother Jacob and sent him away to Padan-aram to take for himself a wife from there, and that as he blessed him, he charged him, saying, "You shall not take a wife of the daughters of Canaan;

7 And Jacob obeyed his father and his mother, and went to Padanaram;

8 And Esau saw that Isaac his father despised the daughters of Canaan;

9 Then Esau went to Ishmael, Abraham's son, and took **Bismath**, the daughter of Ishmael, Abraham's son, the sister of Nebioth, to be his wife, in addition to his other wives.

10 And Jacob went out from Beersheba, on his way to Haran.

11 And he arrived at a certain place, and spent the night there, because the sun was set; and he took of the stones of the place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder was set upon the earth, and the top of it reached to heaven; and behold the angels of God were ascending and descending on it.

13 And, behold, YAHWEH stood above it and said, 'I am YAHWEH God of Abraham your father, and the God of Isaac; the land whereon you are lying, I will give to you and to your descendants;

14 And your descendants shall be as numerous as the dust of the earth, and you shall spread abroad to the east and to the west and to the north and to the south; and in you and through your descendants shall all the families of the earth be blessed.

15 And, behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done the thing of which I have spoken to you.

16 And Jacob awoke from his sleep, and he said, 'Surely YAHWEH is in this place; and I did not know it.

17 And Jacob was exceedingly fearful, and he said, 'How sacred is this place today! This is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone which he had put for his pillow, and set it up for a pillar, and poured oil on the top of it.

19 Then Jacob called the name of that place Beth-el (the House of God); but at the first the name of that place was called Luz.

20 And Jacob vowed a vow, saying, 'If God will be with me and will protect me in this way that I go, and will give me food to eat and clothing to wear

21 So that I may return to my father's house in peace, then YAHWEH shall be my God;

22 And this stone which I have set up for a pillar shall be God's house and of all that you shall give me I will give the tenth to You.

13 And it came to pass when Laban heard the tidings of Jacob his sister's son, he ran to meet him and embraced him and kissed him and brought him to his house. And Jacob remained with Laban a month.

15 And Laban said to Jacob, 'Because you are my kinsman, should you therefore work for me for nothing? Tell me, what shall your wages be?

16 And Laban had two daughters: the name of the older was Leah, and the name of the

CHAPTER TWENTY EIGHT

1 So Isaac called Jacob and blessed him and charged him, and said to him, "You shall not take a wife from the daughters of Canaan.

2 "Arise, go to Paddan-aram, to the house of Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban your mother's brother.

3 "May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples.

4 "May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham."

5 Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, and that when he blessed him he charged him, saying, "You shall not take a wife from the daughters of Canaan."

7 and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

8 So Esau saw that the daughters of Canaan displeased his father Isaac;

9 and Esau went to Ishmael, and married, besides the wives that he had, **Mahalath** the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

10 Then Jacob departed from Beersheba and went toward Haran.

11 He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place.

12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.

13 And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.

14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.

15 "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it."

17 He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

19 He called the name of that place Bethel; however, previously the name of the city had been Luz.

20 Then Jacob made a vow, saying, "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,

21 and I return to my father's house in safety, then the LORD will be my God.

22 "This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You."

CHAPTER TWENTY NINE

1 Then Jacob went on his journey, and came to the land of the sons of the east.

2 He looked, and saw a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large.

CHAPTER TWENTY EIGHT

Peshitta: Bismath in Aram = Mahalath in Hebrew perhaps: sickness

CHAPTER TWENTY NINE

'people' in the Lama's Aramaic is not the Hebrew 'ben' for sons but is Peshitta in general understanding for gentile readers. AESV Torah translates the word, 'children'.

<p>younger Rachel.</p> <p>17 And Leah had attractive eyes; but Rachel was beautiful and well favoured.</p> <p>18 And Jacob loved Rachel; and he said, 'I will serve you seven years for Rachel, your younger daughter.</p> <p>19 And Laban said to him, 'It is better that I give her to you than that I should give her to another man; abide with me.</p> <p>20 So then Jacob served seven years for Rachel; and they seemed to him but a few days because he was in love with her.</p> <p>21 And Jacob said to Laban, 'Give me my wife, for my days are fulfilled, that I may go in unto her.</p> <p>22 And so Laban gathered together all the men of the place and made a feast.</p> <p>23 And it came to pass in the evening, he took Leah his daughter, and brought her to him; and Jacob went in unto her.</p> <p>24 And Laban gave Zilpah his maid to his daughter Leah for a servant.</p> <p>25 And it came to pass in the morning, behold, it was Leah; and Jacob said to Laban, 'What is this thing that you have done to me? Did not I serve with you for Rachel? Why then have you deceived me?</p> <p>26 Then Laban said to Jacob, 'It is not so done in our country, to give the younger in marriage before the elder.</p> <p>27 Finish the wedding feast for this one, and then I will give you the other also for the service which you shall serve with me yet another seven years.</p> <p>28 And Jacob did so, and finished her wedding feast; and Laban gave him his daughter Rachel to wife.</p> <p>29 And Laban gave Bilhah his maid to Rachel his daughter to be her maid.</p> <p>30 And he went in unto Rachel also, and he loved Rachel also more than Leah, and served with Laban another seven years.</p> <p>31 And when YAHWEH saw that Leah was hated, he opened her womb; but Rachel was barren.</p> <p>32 And Leah conceived, and bore a son, and she called his name Reuben; for she said, 'Because YAHWEH has seen my affliction, now therefore my husband will love me.</p> <p>33 And she conceived again, and bore a son; and said, 'Because YAHWEH has heard that I am hated, he has therefore given me this son also; so she called his name Simeon.</p> <p>34 And she conceived again, and bore a son; and said, 'Now <u>this time my husband will surely love me</u>, because I have born him three sons therefore she called his name Levi.</p> <p>35 And she conceived again, and bore a son; and she said, '<u>This time I will praise YAHWEH</u>; therefore she called his name Judah; and then she ceased bearing.</p>	<p>3 When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well.</p> <p>4 Jacob said to them, "My brothers, where are you from?" And they said, "We are from Haran."</p> <p>5 He said to them, "Do you know Laban the son of Nahor?" And they said, "We know him."</p> <p>6 And he said to them, "Is it well with him?" And they said, "It is well, and here is Rachel his daughter coming with the sheep."</p> <p>7 He said, "Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them."</p> <p>8 But they said, "We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep."</p> <p>9 While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.</p> <p>10 When Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob went up and rolled the stone from the mouth of the well and watered the flock of Laban his mother's brother.</p> <p>11 Then Jacob kissed Rachel, and lifted his voice and wept.</p> <p>12 Jacob told Rachel that he was a relative of her father and that he was Rebekah's son, and she ran and told her father.</p> <p>13 So when Laban heard the news of Jacob his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things.</p> <p>14 Laban said to him, "Surely you are my bone and my flesh." And he stayed with him a month.</p> <p>15 Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?"</p> <p>16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.</p> <p>17 And Leah's eyes were weak, but Rachel was beautiful of form and face.</p> <p>18 Now Jacob loved Rachel, so he said, "I will serve you seven years for your younger daughter Rachel."</p> <p>19 Laban said, "It is better that I give her to you than to give her to another man; stay with me."</p> <p>20 So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her.</p> <p>21 Then Jacob said to Laban, "Give me my wife, for my time is completed, that I may go in to her."</p> <p>22 Laban gathered all the men of the place and made a feast.</p> <p>23 Now in the evening he took his daughter Leah, and brought her to him; and Jacob went in to her.</p> <p>24 Laban also gave his maid Zilpah to his daughter Leah as a maid.</p> <p>25 So it came about in the morning that, behold, it was Leah! And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?"</p> <p>26 But Laban said, "It is not the practice in our place to marry off the younger before the firstborn.</p> <p>27 "Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years."</p> <p>28 Jacob did so and completed her week, and he gave him his daughter Rachel as his wife.</p> <p>29 Laban also gave his maid Bilhah to his daughter Rachel as her maid.</p> <p>30 So Jacob went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with Laban for another seven years.</p>	<p>Hebrew is literally 'tender eyes'. The Septuagint says 'weak' and from this many modern translations suggest she was short-sighted. The Aramaic qualifies the understanding to say Leah's eyes were attractive.</p> <p>Jacob could hardly complain about the deception.</p> <p>Once again the Aramaic simply qualifies the understanding as to the 'week' as Leah's wedding feast. The Massoretic understanding of the Hebrew follows the Septuagint.</p>
---	---	--

	<p>31 Now the LORD saw that Leah was unloved, and He opened her womb, but Rachel was barren.</p> <p>32 Leah conceived and bore a son and named him Reuben, for she said, "Because the LORD has seen my affliction; surely now my husband will love me."</p> <p>33 Then she conceived again and bore a son and said, "Because the LORD has heard that I am unloved, He has therefore given me this son also." So she named him Simeon.</p> <p>34 She conceived again and bore a son and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore he was named Levi.</p> <p>35 And she conceived again and bore a son and said, "This time I will praise the LORD." Therefore she named him Judah. Then she stopped bearing.</p>	<p>'hated' is the correct word and is a 'primitive root' so 'unloved' is perhaps a little weak.</p>
<p>5 And Bilhah conceived, and bore Jacob a son.</p> <p>6 And Rachel said, 'God has judged me, and has also heard my voice, and has given me a son; therefore she called his name Dan.</p> <p>7 And Bilhah, Rachel's maid, conceived again, and bore Jacob a second son.</p> <p>8 And Rachel said, 'I have besought YAHWEH, and contended with my sister, and I have attained my desire; and she called his name Naphtali.</p> <p>9 When Leah saw that she had ceased bearing children, she took her maid Zilpah, and gave her to Jacob to wife.</p> <p>10 And Zilpah, Leah's maid, bore Jacob a son.</p> <p>11 And Leah said, 'My plunder has come; so she called his name Gad.</p> <p>12 And Zilpah, Leah's maid, bore Jacob a second son.</p> <p>13 And Leah said, 'The girls will sing my praise, so she called his name Asher.</p> <p>14 And Reuben went at the time of the wheat harvest and found mandrakes in the field and brought them; to his mother Leah. Then Rachel said to Leah, 'Give me some of your son's mandrakes.</p> <p>15 But Leah said to her, 'Is it not enough for you that you have taken away my husband? And would you take away my son's mandrakes also? And Rachel said, 'He may lie with you tonight for your son's mandrakes.</p> <p>16 And when Jacob came home from the field in the evening, Leah went out to meet him, and said, 'You must come in unto me; for surely I have hired you with my son's mandrakes. And he lay with her that night.</p> <p>17 And God hearkened to Leah, and she conceived, and bore Jacob the fifth son.</p> <p>18 And Leah said, 'God has rewarded me, because I have given my maid to my husband; so she called his name Issachar.</p> <p>19 And Leah conceived again, and bore Jacob the sixth son.</p> <p>20 And Leah said, 'God has enriched me exceedingly; now my husband will surely have more affection for me, because I have borne him six sons; so she called his name Zebulun.</p> <p>21 And afterwards she bore a daughter, and called her name Dinah.</p> <p>22 And God was mindful of Rachel, and God hearkened to her and opened her womb.</p> <p>23 And she conceived, and bore a son; and said, 'God has taken away my reproach;</p> <p>24 And she called his name Joseph; and said, 'YAHWEH shall add to me another son.</p> <p>25 And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, 'Send me away, that I may go to my own place, and to my land.</p> <p>26 Give me my wives and my children, for whom I have served you, and let me go; for you know the service which I have rendered you.</p> <p>27 And Laban said to Jacob, 'If I have found favour in your eyes, I have spiritually discerned that YAHWEH has blessed me for your sake.</p> <p>28 Then he said, 'Specify your wages, and I will give them.</p> <p>29 And Jacob said to him, 'You yourself know the service which I have given you, and how</p>	<p>CHAPTER THIRTY</p> <p>1 Now when Rachel saw that she bore Jacob no children, she became jealous of her sister; and she said to Jacob, "Give me children, or else I die."</p> <p>2 Then Jacob's anger burned against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"</p> <p>3 She said, "Here is my maid Bilhah, go in to her that she may bear on my knees, that through her I too may have children."</p> <p>4 So she gave him her maid Bilhah as a wife, and Jacob went in to her.</p> <p>5 Bilhah conceived and bore Jacob a son.</p> <p>6 Then Rachel said, "God has vindicated me, and has indeed heard my voice and has given me a son." Therefore she named him Dan.</p> <p>7 Rachel's maid Bilhah conceived again and bore Jacob a second son.</p> <p>8 So Rachel said, "With mighty wrestlings I have wrestled with my sister, and I have indeed prevailed." And she named him Naphtali.</p> <p>9 When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife.</p> <p>10 Leah's maid Zilpah bore Jacob a son.</p> <p>11 Then Leah said, "How fortunate!" So she named him Gad.</p> <p>12 Leah's maid Zilpah bore Jacob a second son.</p> <p>13 Then Leah said, "Happy am I! For women will call me happy." So she named him Asher.</p> <p>14 Now in the days of wheat harvest Reuben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."</p> <p>15 But she said to her, "Is it a small matter for you to take my husband? And would you take my son's mandrakes also?" So Rachel said, "Therefore he may lie with you tonight in return for your son's mandrakes."</p> <p>16 When Jacob came in from the field in the evening, then Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." So he lay with her that night.</p> <p>17 God gave heed to Leah, and she conceived and bore Jacob a fifth son.</p> <p>18 Then Leah said, "God has given me my wages because I gave my maid to my husband." So she named him Issachar.</p> <p>19 Leah conceived again and bore a sixth son to Jacob.</p> <p>20 Then Leah said, "God has endowed me with a good gift; now my husband will dwell with me, because I have borne him six sons." So she named him Zebulun.</p> <p>21 Afterward she bore a daughter and named her Dinah.</p> <p>22 Then God remembered Rachel, and God gave heed to her and opened her womb.</p> <p>23 So she conceived and bore a son and said, "God has taken away my reproach."</p>	<p>CHAPTER THIRTY</p> <p>God by His Word is the Author of all progenitor cell information.</p> <p>Aram: 'pleaded' Heb: 'wrestled' Greek 'contended'</p> <p>(NKJV) <i>Then Leah said, "A troop comes!" So she called his name Gad. There is no such thing as fortune or luck which are concepts of an American Presidential, deistic god, remote and unconcerned with individual human concerns, from the Enlightenment and powered by Darwin's theory of blind faith in blind chance. The Only True and Wise God and Biblical Word is the author of every progenitor cell on earth.</i></p> <p>'Please' or 'pray' (KJV) are impositions of English and American piety on two very contending and forthright women.</p>

<p>your cattle have prospered with me.</p> <p>30 For you had little before I came, and now it has increased abundantly; and YAHWEH has blessed you for my sake; and now what shall I do in order to provide for my own household also?</p> <p>31 And Laban said, "What shall I give you? And Jacob said, "You shall not give me anything; if you will do for me the thing which I will tell you, I will go back to feed and keep your flock.</p> <p>32 I will pass through all your flock today, and select for myself from it every speckled and spotted lamb, and every brown lamb, and the spotted and speckled among the goats; and of such shall be my wages.</p> <p>33 Just as my innocence is evident today, so it will be in the future when my wages are brought before your presence; every one that is not speckled and spotted among the goats and brown among the white sheep, that shall be considered stolen by me.</p> <p>34 Laban said to him, "Yes, let it be according to your word.</p> <p>35 And he removed that day the he goats that were speckled and spotted, and all the she goats that were speckled and spotted, and every one that had some white on it, and all the brown among the white sheep, and entrusted them to his sons.</p> <p>36 And Laban set three days' journey between himself and Jacob; and Jacob fed the rest of Laban's flocks.</p> <p>37 For Jacob had taken some fresh white rods of almond and poplar trees; and peeled white streaks in them, and made the white appear which was in the rods.</p> <p>38 And he set the markers which he had peeled before the flocks in the running water, in the watering troughs where the flocks came to drink; for they mated when they came to drink.</p> <p>39 So the flocks conceived before the rods, and brought forth lambs that were speckled and spotted.</p> <p>40 And Jacob separated the lambs, and set the faces of the flocks toward the speckled and spotted, and all the brown in the flock of Laban; and he put his own flocks by themselves, and did not mix them with Laban's flock.</p> <p>41 And it came to pass, whenever the stronger of the flock did conceive, Jacob laid the rods in front of the sheep in the troughs, that they might mate alongside of the rods.</p> <p>42 But when the sheep were feeble, he did not put the rods in; so the feebler were Laban's and the stronger Jacob's.</p> <p>43 And the man had grown exceedingly rich, and had large flocks, menservants, maidservants, and she asses, camels, and he asses.</p>	<p>24 She named him Joseph, saying, "May the LORD give me another son."</p> <p>25 Now it came about when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my own country.</p> <p>26 "Give me my wives and my children for whom I have served you, and let me depart; for you yourself know my service which I have rendered you."</p> <p>27 But Laban said to him, "If now it pleases you, stay with me; I have divined that the LORD has blessed me on your account."</p> <p>28 He continued, "Name me your wages, and I will give it."</p> <p>29 But he said to him, "You yourself know how I have served you and how your cattle have fared with me.</p> <p>30 "For you had little before I came and it has increased to a multitude, and the LORD has blessed you wherever I turned. But now, when shall I provide for my own household also?"</p> <p>31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this one thing for me, I will again pasture and keep your flock:</p> <p>32 let me pass through your entire flock today, removing from there every speckled and spotted sheep and every black one among the lambs and the spotted and speckled among the goats; and such shall be my wages.</p> <p>33 "So my honesty will answer for me later, when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, will be considered stolen."</p> <p>34 Laban said, "Good, let it be according to your word."</p> <p>35 So he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white in it, and all the black ones among the sheep, and gave them into the care of his sons.</p> <p>36 And he put a distance of three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.</p> <p>37 Then Jacob took fresh rods of poplar and almond and plane trees, and peeled white stripes in them, exposing the white which was in the rods.</p> <p>38 He set the rods which he had peeled in front of the flocks in the gutters, even in the watering troughs, where the flocks came to drink; and they mated when they came to drink.</p> <p>39 So the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted.</p> <p>40 Jacob separated the lambs, and made the flocks face toward the striped and all the black in the flock of Laban; and he put his own herds apart, and did not put them with Laban's flock.</p> <p>41 Moreover, whenever the stronger of the flock were mating, Jacob would place the rods in the sight of the flock in the gutters, so that they might mate by the rods;</p> <p>42 but when the flock was feeble, he did not put them in; so the feebler were Laban's and the stronger Jacob's.</p> <p>43 So the man became exceedingly prosperous, and had large flocks and female and male servants and camels and donkeys.</p>	<p>Septuagint: augur. Laban was in the arrangement for prosperity and gain, but here 'spiritually discerned' might be a better translation. He was not a 'diviner' as such in that he claims Yahweh's blessing in the same breath.</p> <p>The only way to understand what happens next is in the past tense as to what Jacob has been doing for some time.</p> <p>And this is the point of what Jacob has done. The speckled and the brown lambs have become the stronger and the pure coloured 'good' ones are becoming the weaklings which will go to Laban who thinks Jacob is sorting them out by colour alone. (Bear in mind that he is only taking lambs. Laban's flocks will still breed back with strong lambs but at quite a reduced rate, whereas Jacob's will be pure breeds.)</p>
<p>15 Behold, we are counted by him as strangers, for he has sold us, and has squandered also</p> <p>16 For all the riches which God has selected from our father belong to us and our children; now then, whatever God has said to you, do it.</p> <p>17 Then Jacob rose up and set his sons and his wives on camels;</p> <p>18 And he drove away all his cattle and all his wealth which he had gained in Padan-aram, to go to Isaac his father in the land of Canaan.</p> <p>19 Now Laban went to shear his sheep; and Rachel stole the superstitious images that</p>	<p>CHAPTER THIRTY ONE</p> <p>1 Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what belonged to our father he has made all this wealth."</p> <p>2 Jacob saw the attitude of Laban, and behold, it was not friendly toward him as formerly.</p> <p>3 Then the LORD said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you."</p>	<p>CHAPTER THIRTY ONE</p> <p>Once again the Aramaic has qualified this has happened over the last few days.</p>

<p>belonged to her father.</p> <p>20 And Jacob deceived Laban, the Aramean, in that he did not tell him that he was going.</p> <p>21 So he fled with all that he had; and he rose up, and crossed the river, and set his face toward mount Gilead.</p> <p>22 And it was told Laban on the third day that Jacob had fled.</p> <p>23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him on mount Gilead.</p> <p>24 And God came to Laban, the Aramean, in a dream by night, and said to him, 'Take heed that you speak not to Jacob either good or bad.</p> <p>25 Then Laban overtook Jacob. Now Jacob had pitched his tent on the mount; and Laban with his brethren encamped on mount Gilead.</p> <p>26 And Laban said to Jacob, 'What have I clone to you, that you have deceived me and carried away my daughters as though they were captives taken with the sword?</p> <p>27 Why did you flee secretly, and deceive me; and did not tell me, for I would have sent you away with joy and songs, and with harp and tambourine?</p> <p>28 And you did not permit me to give a farewell kiss to my sons and my daughters? Now you have done foolishly in so doing.</p> <p>29 I could have done you harm, but the God of your fathers said to me last evening, 'Take heed that you speak not to Jacob either good or bad.</p> <p>30 And now you are on your way, because you longed for your father's house; yet why did you steal my gods?</p> <p>31 And Jacob answered and said to Laban, 'I was afraid; for I said, 'Perhaps you would take your daughters from me by force.</p> <p>32 With whomsoever you find your gods, he shall not live; moreover, in the presence of our brethren point out whatever I have that belongs to you, and take it for yourself. For Jacob did not know that Rachel had stolen them.</p> <p>33 And Laban went into Jacob's tent and into Leah's tent and into the tent of the two maidservants; but he did not find the gods. So he went out of Leah's tent into Rachel's tent.</p> <p>34 Now Rachel had taken the images, and put them in the camel's saddle bag, and sat upon them. And Laban had searched all the tent, but did not find them.</p> <p>35 And Rachel said to her father, 'Let it not displease my lord that I cannot rise up before you; for I am with child. Nevertheless he searched, but did not find the images.</p> <p>36 And Jacob was displeased, and contended with Laban; and Jacob answered and said to Laban, 'What is my trespass? and what is my fault, that you have hotly pursued after me?</p> <p>37 Behold you have searched all my baggage, and what have you found of all your household articles? Put it here before my brethren and your brethren, that they may judge between us both.</p> <p>38 Behold, I have been with you for the past twenty years; your ewes and your she goats have not cast their young, and I have not eaten of the rams of your flock.</p> <p>39 That which was torn by wild beasts I never brought to you; I bore the loss of it; of my hand you did require it; likewise that which was stolen by the day or by the night.</p> <p>40 Thus by day I was scorched by the heat, and at night suffered from cold; and my sleep departed from my eyes.</p> <p>41 Behold, I have been twenty years in your house; I served you fourteen years for your two daughters, and six years for your flock; and you have changed my wages ten times.</p> <p>42 And if it had not been for the God of my father, the God of Abraham, and your regard for Isaac, which have been on my side, surely you would have sent me away now empty. God saw my toil and the labor of my hands, and rebuked you last evening.</p> <p>43 Then Laban answered and said to Jacob, 'These daughters are my daughters, and these children are my children, and the flocks are my flocks, and all that you see is mine; and what can I do this day for these my daughters, or for their children whom they have borne?</p> <p>44 Now therefore come then, let us make a covenant, I and you; and let it be for a witness between me and you.</p> <p>45 So Jacob took a stone and set it up for a pillar.</p>	<p>4 So Jacob sent and called Rachel and Leah to his flock in the field,</p> <p>5 and said to them, 'I see your father's attitude, that it is not friendly toward me as formerly, but the God of my father has been with me.</p> <p>6 "You know that I have served your father with all my strength.</p> <p>7 "Yet your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me.</p> <p>8 "If he spoke thus, The speckled shall be your wages,' then all the flock brought forth speckled; and if he spoke thus, 'The striped shall be your wages,' then all the flock brought forth striped.</p> <p>9 "Thus God has taken away your father's livestock and given them to me.</p> <p>10 "And it came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating were striped, speckled, and mottled.</p> <p>11 "Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.'</p> <p>12 "He said, 'Lift up now your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you.</p> <p>13 -I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth."</p> <p>14 Rachel and Leah said to him, "Do we still have any portion or inheritance in our father's house?</p> <p>15 "Are we not reckoned by him as foreigners? For he has sold us, and has also entirely consumed our purchase price.</p> <p>16 "Surely all the wealth which God has taken away from our father belongs to us and our children; now then, do whatever God has said to you."</p> <p>17 Then Jacob arose and put his children and his wives upon camels;</p> <p>18 and he drove away all his livestock and all his property which he had gathered, his acquired livestock which he had gathered in Paddan-aram, to go to the land of Canaan to his father Isaac.</p> <p>19 When Laban had gone to shear his flock, then Rachel stole the household idols that were her father's.</p> <p>20 And Jacob deceived Laban the Aramean by not telling him that he was fleeing.</p> <p>21 So he fled with all that he had; and he arose and crossed the Euphrates River, and set his face toward the hill country of Gilead.</p> <p>22 When it was told Laban on the third day that Jacob had fled,</p> <p>23 then he took his kinsmen with him and pursued him a distance of seven days' journey, and he overtook him in the hill country of Gilead.</p> <p>24 God came to Laban the Aramean in a dream of the night and said to him, "Be careful that you do not speak to Jacob either good or bad."</p> <p>25 Laban caught up with Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen camped in the hill country of Gilead.</p> <p>26 Then Laban said to Jacob, "What have you done by deceiving me and carrying away my daughters like captives of the sword?</p> <p>27 "Why did you flee secretly and deceive me, and did not tell me so that I might have sent you away with joy and with songs, with timbrel and with lyre;</p> <p>28 and did not allow me to kiss my sons and my daughters? Now you have done foolishly.</p> <p>29 "It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful not to speak either good or bad to Jacob.'</p> <p>30 "Now you have indeed gone away because you longed greatly for your father's house; but why did you steal my gods?"</p> <p>31 Then Jacob replied to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force.</p> <p>32 "The one with whom you find your gods shall not live; in the presence of our kinsmen point</p>	<p>Laben ten times. Jacob once.</p> <p>Once again the Aramaic simplifies so that instead of the inferred answer to the question in the next verse, (NASB) the Aramaic gives a straight and intended statement.</p> <p>Possibly inheritance rather than bride-price which is a NASB overstatement of translation.</p> <p>The Hebrew infers that these were objects that would bring 'healing' or blessing not necessarily for idols for worship, and so denotes the difference in the relationship to Yahweh that Laban and Jacob had. Jacob's relationship was personal, Laban's was superstitious.</p> <p>One day preparation, three day catch-up.</p> <p>Now the One Almighty God who told Jacob not to fear but to leave Laban, now tells Laban to fear what he says to Jacob.</p> <p>Now One God governs both men by personal revelation but Laban now identifies himself as a superstitious pluralist and Jacob as a man who despises idols of any sort or value. Jacob has a lawful relationship to the One True God.</p>
---	--	---

<p>46 And Jacob said to his brethren. Gather stones; and they took stones, and made a heap; and they did eat there upon the heap.</p> <p>47 And Laban called it Jegar-sahadutha (the Pillar of Witness); but Jacob called it Galead (Gilead).</p> <p>48 And Laban said, 'This heap is a witness between me and you this day. Therefore he called its name Galead.</p> <p>49 And Mizpah (a watchtower); for he said, 'Let YAHWEH watch between me and you, because we are parting one from another.</p> <p>50 If you despise my daughters, or if you shall take other wives besides my daughters, now no man is with us; see, God only is witness between me and you.</p> <p>51 And Laban said to Jacob, 'Behold this heap, and behold this pillar, which I have set between me and you;</p> <p>52 This heap is a witness, and this pillar is a witness, that I will not pass over this pillar against you, and that you also shall not pass over this pillar against me or this heap for harm.</p> <p>53 The God of Abraham and the God of Nahor and the God of our forefathers judge between us. And Jacob swore by the reverence of his father Isaac.</p> <p>54 Then Jacob offered a sacrifice on the mountain, and invited his brethren to eat bread; and they did eat food, and spent the night on the mountain.</p> <p>55 And early in the morning Laban rose up and kissed his grandsons and his daughters, and blessed them; then Laban returned and went to his country.</p>	<p>out what is yours among my belongings and take it for yourself." For Jacob did not know that Rachel had stolen them.</p> <p>33 So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maids, but he did not find them. Then he went out of Leah's tent and entered Rachel's tent.</p> <p>34 Now Rachel had taken the household idols and put them in the camel's saddle, and she sat on them. And Laban felt through all the tent but did not find them.</p> <p>35 She said to her father, "Let not my lord be angry that I cannot rise before you, for the manner of women is upon me." So he searched but did not find the household idols.</p> <p>36 Then Jacob became angry and contended with Laban; and Jacob said to Laban, "What is my transgression? What is my sin that you have hotly pursued me?"</p> <p>37 "Though you have felt through all my goods, what have you found of all your household goods? Set it here before my kinsmen and your kinsmen, that they may decide between us two.</p> <p>38 "These twenty years I have been with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks.</p> <p>39 "That which was torn of beasts I did not bring to you; I bore the loss of it myself. You required it of my hand whether stolen by day or stolen by night.</p> <p>40 "Thus I was: by day the heat consumed me and the frost by night, and my sleep fled from my eyes.</p> <p>41 "These twenty years I have been in your house; I served you fourteen years for your two daughters and six years for your flock, and you changed my wages ten times.</p> <p>42 "If the God of my father, the God of Abraham, and the fear of Isaac, had not been for me, surely now you would have sent me away empty-handed, God has seen my affliction and the toil of my hands, so He rendered judgment last night."</p> <p>43 Then Laban replied to Jacob, "The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?"</p> <p>44 "So now come, let us make a covenant, you and I, and let it be a witness between you and me."</p> <p>45 Then Jacob took a stone and set it up as a pillar.</p> <p>46 Jacob said to his kinsmen, "Gather stones." So they took stones and made a heap, and they ate there by the heap.</p> <p>47 Now Laban called it Jegar-sahadutha, but Jacob called it Galead.</p> <p>48 Laban said, "This heap is a witness between you and me this day." Therefore it was named Galead.</p> <p>49 and Mizpah, for he said, "May the LORD watch between you and me when we are absent one from the other.</p> <p>50 "If you mistreat my daughters, or if you take wives besides my daughters, although no man is with us, see, God is witness between you and me."</p> <p>51 Laban said to Jacob, "Behold this heap and behold the pillar which I have set between you and me.</p> <p>52 "This heap is a witness, and the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm.</p> <p>53 "The God of Abraham and the God of Nahor, the God of their father, judge between us." So Jacob swore by the fear of his father Isaac.</p> <p>54 Then Jacob offered a sacrifice on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain.</p> <p>55 Early in the morning Laban arose, and kissed his sons and his daughters and blessed them. Then Laban departed and returned to his place.</p>	<p>The Peshitta identifies what 'that manner of women' was that Rachel said.</p> <p>This sort of contention is preaching for repentance.</p> <p>Jacob restrains himself from even referring to the images as anything more than objects.</p> <p>Once again the Aramaic simplifies the text for Gentile readership in climates that would not know what frost or ice were.</p> <p>'rebuked' is the Hebrew word.</p> <p>Laban repents</p> <p>Now the Aramaic OT comes to the fore here, in that Lamsa as an Aramaic speaking man in an Aramaic speaking world unchanged by modernity, (1933) is able to translate, 'Jegar-sahadutha as the 'Pillar of Witness' as spoken by an Aramaic speaking man, Laban 3,800 years earlier.</p> <p>A mizpah is a watchtower.</p> <p>Laban is showing signs of conversion.</p> <p>Peshitta simplification to avoid any misunderstanding: grandsons.</p>
--	--	---

CHAPTER THIRTY TWO	CHAPTER THIRTY TWO	CHAPTER THIRTY TWO
<p>1 And Jacob also went on his journey, and the angels of God met him.</p> <p>2 And when Jacob saw them, he said, 'This is God's host; so he called the name of that place Mahanaim.</p> <p>3 And Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.</p> <p>4 And he commanded them, saying, 'Thus shall you speak to my lord Esau; Thus says your servant Jacob, I have sojourned with Laban, and stayed there until now;</p> <p>5 I have oxen, asses, flocks, menservants, and maidservants; and I have sent to tell my lord, that I may find mercy in your sight.</p> <p>6 And the messengers returned to Jacob, saying, 'We came to your brother Esau, and behold he also is coming to meet you, and four hundred men with him.</p> <p>7 Then Jacob was afraid and greatly distressed; and he divided the people that were with him, and the flocks and herds and camels, into two groups;</p> <p>8 And Jacob said, 'If my brother Esau should come against one group and destroy it, then the group which is left shall escape.</p> <p>9 And Jacob prayed, and said, O God of my father Abraham, and God of my father Isaac, YAHWEH who said to me, 'Return to the land of your fathers and to your kindred, and I will deal well with you;</p> <p>10 I am not worthy of the least of all Your favours, and of all the Truth that you have shown to Your servant; for alone with my staff I crossed over this Jordan; and now I have become two companies.</p> <p>11 Deliver me, I pray You, from the hands of my brother Esau; for I am afraid of him, lest he will come to smite me, and the mothers with their children.</p> <p>12 And you said, 'I will surely do you good, and make your descendants numerous as the sand of the sea which cannot be numbered for multitude.</p> <p>13 And he spent that night there; and took of that which he had with him as a present for his brother Esau;</p> <p>14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,</p> <p>15 Thirty milch camels with their colts, forty cows, and ten bulls, twenty she asses, and ten foals.</p> <p>16 And he entrusted them to his servants, every drove by itself; and said to his servants, Pass over before me, and keep a distance between drove and drove.</p> <p>17 And he commanded the leader of the first drove, and said to him, 'When Esau my brother meets you, and asks you, saying, 'Who are you? and where are you going? and whose are these that are before you?</p> <p>18 Then you shall say to him, 'They belong to your servant Jacob; they are a present which he has sent to my lord Esau; and, behold, also he is coming behind us.</p> <p>19 And so he commanded the second and the third and all who followed with the droves, saying, In this manner you shall speak to Esau, when you find him.</p> <p>20 And you shall say to him, 'moreover, 'Behold, your servant Jacob also is behind us. For he said, 'I may appease him with the present that goes before me, and afterward I will see his face; and perhaps he will accept me.</p> <p>21 So the present went over before him; and he himself lodged that night in the encampment.</p> <p>22 And he rose up in the night, and took his two wives and his two maidservants and his eleven sons, and led them to the desert of Jabbok.</p> <p>23 And he took them, and brought them over the brook, and then he brought across everything that he had.</p> <p>24 And Jacob was left alone; and there a Man wrestled with him until daybreak.</p> <p>25 And when the Man saw that he did not prevail against him, He touched the hollow of his</p>	<p>1 Now as Jacob went on his way, the angels of God met him.</p> <p>2 Jacob said when he saw them, 'This is God's camp.' So he named that place Mahanaim.</p> <p>3 Then Jacob sent messengers before him to his brother Esau in the land of Seir, the country of Edom.</p> <p>4 He also commanded them saying, 'Thus you shall say to my lord Esau: 'Thus says your servant Jacob, 'I have sojourned with Laban, and stayed until now;</p> <p>5 I have oxen and donkeys and flocks and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.'"</p> <p>6 The messengers returned to Jacob, saying, "We came to your brother Esau, and furthermore he is coming to meet you, and four hundred men are with him."</p> <p>7 Then Jacob was greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies;</p> <p>8 for he said, "If Esau comes to the one company and attacks it, then the company which is left will escape."</p> <p>9 Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD, who said to me, 'Return to your country and to your relatives, and I will prosper you,'</p> <p>10 I am unworthy of all the lovingkindness and of all the faithfulness which You have shown to Your servant; for with my staff only I crossed this Jordan, and now I have become two companies.</p> <p>11 "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, that he will come and attack me and the mothers with the children.</p> <p>12 "For You said, 'I will surely prosper you and make your descendants as the sand of the sea, which is too great to be numbered.'"</p> <p>13 So he spent the night there. Then he selected from what he had with him a present for his brother Esau:</p> <p>14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,</p> <p>15 thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys.</p> <p>16 He delivered them into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves."</p> <p>17 He commanded the one in front, saying, "When my brother Esau meets you and asks you, saying, 'To whom do you belong, and where are you going, and to whom do these animals in front of you belong?'</p> <p>18 then you shall say, 'These belong to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us.'"</p> <p>19 Then he commanded also the second and the third, and all those who followed the droves, saying, "After this manner you shall speak to Esau when you find him;</p> <p>20 and you shall say, 'Behold, your servant Jacob also is behind us.'" For he said, "I will appease him with the present that goes before me. Then afterward I will see his face; perhaps he will accept me."</p> <p>21 So the present passed on before him, while he himself spent that night in the camp.</p> <p>22 Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok.</p> <p>23 He took them and sent them across the stream. And he sent across whatever he had.</p> <p>24 Then Jacob was left alone, and a man wrestled with him until daybreak.</p> <p>25 When he saw that he had not prevailed against him, he touched the socket of his thigh;</p>	<p>Jacob enters into Egypt without any prosperity due to drought but God was still good to him in the end. Prosperity is not a measure of goodness – The Seed of Jacob the Messiah is.</p> <p>Hebrew: foals</p>

<p>thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.</p> <p>26 And the Man said to him, 'Let me go, for day is breaking. And he said, 'I will not let you go unless you bless me.</p> <p>27 And He said to him, 'What is your name? And he said, 'Jacob.</p> <p>28 And He said to him, Your name shall no more be called Jacob, but Israel (the Prince of God); for you have proved your strength wrestling with God and with Man, and have prevailed.</p> <p>29 And Jacob asked Him, and said, 'Tell me your Name. And He said, 'Why is it that you ask my Name? And God blessed him there.</p> <p>30 And Jacob called the Name of that place Peniel; for he said, 'I have seen God face to face, and my life is preserved.</p> <p>31 The sun rose upon him just as he left Peniel, and he limped because of his thigh.</p> <p>32 That is why the children of Israel do not eat of the sinew of the hip, which is on the hollow of the thigh, to this day; because He touched the hollow of Jacob's thigh on the sinew of the thigh.</p>	<p>so the socket of Jacob's thigh was dislocated while he wrestled with him.</p> <p>26 Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me."</p> <p>27 So he said to him, "What is your name?" And he said, "Jacob."</p> <p>28 He said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed."</p> <p>29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there.</p> <p>30 So Jacob named the place Peniel, for he said, "I have seen God face to face, yet my life has been preserved."</p> <p>31 Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh.</p> <p>32 Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip.</p>	<p>Hebrew: Elohim is a reference to God. In v:24 He is referred to as a 'man'. The only God-man is Messiah and this is a pre-incarnation of God's Word. An angel bears the Message as does a prophet. This is 'the Message' and as the very Word of God - He is God. 'Angel' here in the Aramaic is changed back to 'God'.</p> <p>Peniel means face of God.</p> <p>The sun rising here is clarification of the previous verse, that Jacob having seen God face to face was preserved by the darkness, having not entirely seen Him. See v:25-26</p>
<p>CHAPTER THIRTY THREE</p> <p>1 And Jacob raised his eyes, and looked, and behold, Esau was coming, and with him four hundred men. And he divided the children among Leah, Rachel, and the two maids.</p> <p>2 Then he brought the maids and their children to the front, and Leah and her children next, and kept Rachel and Joseph in the rear.</p> <p>3 And he himself went on before them, and bowed himself to the ground seven times, until he came near to his brother.</p> <p>4 And Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept.</p> <p>5 Then Esau raised his eyes and saw the women and the children, and said, 'Where did you get these? And Jacob said to him, 'They are the children whom God has graciously given your servant.</p> <p>6 Then the maids drew near, they and their children, and they bowed themselves.</p> <p>7 And Leah also with her children drew near, and bowed themselves; and afterwards came Rachel and Joseph who also drew near, and bowed themselves.</p> <p>8 And Esau said to Jacob, 'Where did you get all this company which I met? And Jacob said to him, 'Because I have sought favour in the sight of my lord.</p> <p>9 Then Esau said to him, 'I have plenty, my brother; keep what you have to yourself.</p> <p>10 But Jacob said to him, 'If now I have found mercy in your sight, then receive my present from my hands; because now I have seen your face, as I saw the face of God, and you were pleased with me.</p> <p>11 Now accept my blessings that I have brought to you; because God has dealt graciously with me, and because I have enough. And Jacob urged him, and he did accept them.</p> <p>12 Then Esau said to him, 'Let us depart, and go, and I will go before you.</p> <p>13 But Jacob said, My lord knows that the children are too young, and that the flocks and herds with young are with me; and if I should overdrive them one day, all the flock will die.</p> <p>14 Let my lord pass before his servant, and I will travel slowly, according to the pace of the cattle which are before me and according to the pace of the children, until I come to my lord to Seir.</p> <p>15 And Esau said to him, 'Let me leave with you some of the men that are with me. But Jacob said, 'What need have I for them? Let me find mercy in the sight of my lord.</p> <p>16 So Esau returned that day on his way to Seir.</p> <p>17 And Jacob journeyed to Succoth, and built himself a house, and made sheepfolds for his cattle; therefore he called the name of the place Succoth.</p>	<p>CHAPTER THIRTY THREE</p> <p>1 Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids.</p> <p>2 He put the maids and their children in front, and Leah and her children next, and Rachel and Joseph last.</p> <p>3 But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother.</p> <p>4 Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.</p> <p>5 He lifted his eyes and saw the women and the children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant."</p> <p>6 Then the maids came near with their children, and they bowed down.</p> <p>7 Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.</p> <p>8 And he said, "What do you mean by all this company which I have met?" And he said, "To find favor in the sight of my lord."</p> <p>9 But Esau said, "I have plenty, my brother; let what you have be your own."</p> <p>10 Jacob said, "No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably.</p> <p>11 "Please take my gift which has been brought to you, because God has dealt graciously with me and because I have plenty." Thus he urged him and he took it.</p> <p>12 Then Esau said, "Let us take our journey and go, and I will go before you."</p> <p>13 But he said to him, "My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me. And if they are driven hard one day, all the flocks will die.</p> <p>14 "Please let my lord pass on before his servant, and I will proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord at Seir."</p> <p>15 Esau said, "Please let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord."</p> <p>16 So Esau returned that day on his way to Seir.</p> <p>17 Jacob journeyed to Succoth, and built for himself a house and made booths for his livestock; therefore the place is named Succoth.</p>	<p>CHAPTER THIRTY THREE</p>

<p>18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came forth from Padan-aram; and encamped before the city.</p> <p>19 And he bought a parcel of a field from the children of Hamor, father of Shechem, for a hundred ewes.</p> <p>20 And he pitched his tent there, and erected an altar, and called it Ei-Alaha di Israel (God, the God of Israel).</p>	<p>18 Now Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city.</p> <p>19 He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for one hundred pieces of money.</p> <p>20 Then he erected there an altar and called it Ei-Elohe-Israel.</p>	<p>'came to Shalem, a city of Shechem' The Aramaic 100AD is agreeable to the Greek 300BC and the King James Version 1610AD. It was not the Salem of Abraham's day.</p> <p>Once again the Aramaic bears the unchanged traditional understanding for payment that is not understood in modern western translations of the last 1000 years.</p>
<p>CHAPTER THIRTY FOUR</p> <p>1 And Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the native girls.</p> <p>2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and defiled her.</p> <p>3 And his soul longed for Dinah the daughter of Jacob, and he loved the girl, and spoke kindly to the girl, and won her heart.</p> <p>4 And Shechem spoke to his father Hamor, saying, 'Get me this girl to wife.</p> <p>5 And Jacob heard that Dinah his daughter had been defiled; now his sons were with the cattle in the field; so Jacob held his peace until they came.</p> <p>6 And Hamor the father of Shechem went out to Jacob to speak with him.</p> <p>7 And the sons of Jacob came from the field, and when they heard the news, they were grieved; and they were very indignant, because they had wrought folly in Israel in the disgracing of Jacob's daughter, which thing ought not to be done.</p> <p>8 And Hamor spoke with them, saying, 'The soul of my son Shechem longs for your daughter; give her to him in marriage.</p> <p>9 Intermarry with us, and give your daughters to us in marriage, and take our daughters to you.</p> <p>10 and dwell with us; behold, the land is before you; dwell and trade in it and inherit in it.</p> <p>11 And Shechem said to her father and to her brothers, 'Let me find mercy in your presence, and whatever you shall ask of me I will give.</p> <p>12 Ask me as much as you wish, both dowry and gifts, and I will give you according as you shall say to me; but give me this girl to wife.</p> <p>13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, because they had defiled Dinah their sister,</p> <p>14 and they said to them, 'We cannot do this thing, to give our sister to a man who is uncircumcised; for that would be a reproach to us;</p> <p>15 But on this condition will we consent to you: that you will become like us, and circumcise every male as we are circumcised;</p> <p>16 Then we will give our daughters to you in marriage, and take your daughters to us in marriage, and we will dwell with you, and we will become one people.</p> <p>17 But if you will not hearken to us, to be circumcised, then we will take our daughter and we will be gone.</p> <p>18 And their words pleased Hamor, and Shechem, Hamor's son.</p> <p>19 And the young man did not delay to do the thing, because he was delighted with Jacob's daughter and he was honored above all the household of his father.</p> <p>20 Then Hamor and Shechem his son came to the gate of their town and spoke to the men of their town, saying,</p> <p>21 'These men are peaceable with us; therefore let them dwell in the land, and trade in it, for the land is large enough before them; let us take their daughters to us for wives, and let us give them our daughters.</p> <p>22 But only on this condition will the men consent to dwell with us, to become one people, when every male among us is circumcised, as they are circumcised.</p> <p>23 Behold, their wealth, their possessions, and all their cattle will eventually be ours; only let</p>	<p>CHAPTER THIRTY FOUR</p> <p>1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land.</p> <p>2 When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force.</p> <p>3 He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her.</p> <p>4 So Shechem spoke to his father Hamor, saying, "Get me this young girl for a wife."</p> <p>5 Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in.</p> <p>6 Then Hamor the father of Shechem went out to Jacob to speak with him.</p> <p>7 Now the sons of Jacob came in from the field when they heard it; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by lying with Jacob's daughter, for such a thing ought not to be done.</p> <p>8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage.</p> <p>9 "Intermarry with us; give your daughters to us and take our daughters for yourselves.</p> <p>10 "Thus you shall live with us, and the land shall be open before you; live and trade in it and acquire property in it."</p> <p>11 Shechem also said to her father and to her brothers, "If I find favor in your sight, then I will give whatever you say to me.</p> <p>12 "Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage."</p> <p>13 But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled Dinah their sister.</p> <p>14 They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us.</p> <p>15 "Only on this condition will we consent to you: if you will become like us, in that every male of you be circumcised,</p> <p>16 then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people.</p> <p>17 "But if you will not listen to us to be circumcised, then we will take our daughter and go."</p> <p>18 Now their words seemed reasonable to Hamor and Shechem, Hamor's son.</p> <p>19 The young man did not delay to do the thing, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father.</p> <p>20 So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying,</p> <p>21 "These men are friendly with us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them.</p> <p>22 "Only on this condition will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised.</p> <p>23 "Will not their livestock and their property and all their animals be ours? Only let us consent</p>	<p>CHAPTER THIRTY FOUR</p> <p>NASB: 'force' is a possibility for translation but so would be 'seduction'. The Aramaic in the next verse makes it certain that she was defiled by seduction.</p> <p>Once again you see that Israel and his sons are governed by law that is exemplified in their relationship to a Just God who has expectations for accountability in how people conduct themselves in this world. As Laban was with images so are these people with sex.</p>

<p>us consent to their proposals, and they will dwell with us.</p> <p>24 And when all the adults of the town had heard from Shechem and from his father Hamor, they circumcised every male, those that went out of the gate of his town.</p> <p>25 And it came to pass on the third day, when the men were sore, two sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came against the town quietly, and slew every male.</p> <p>26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.</p> <p>27 Then the sons of Jacob came back to the slain, and plundered the town, because they had defiled their sister.</p> <p>28 They took their sheep and their oxen and their asses and whatever was in the town and in the field.</p> <p>29 And all their wealth and all their little ones; and their wives they carried captive, and plundered everything that was in the town.</p> <p>30 Then Jacob said to Simeon and Levi, You have done me a great harm, for you have hurt my reputation among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in numbers, they may gather themselves together against me, and attack me; I shall be destroyed, both I and my household.</p> <p>31 But they said, 'Our sister has been treated like a harlot.</p>	<p>to them, and they will live with us.'</p> <p>24 All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city.</p> <p>25 Now it came about on the third day, when they were in pain, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male.</p> <p>26 They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.</p> <p>27 Jacob's sons came upon the slain and looted the city, because they had defiled their sister.</p> <p>28 They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field;</p> <p>29 and they captured and looted all their wealth and all their little ones and their wives, even all that was in the houses.</p> <p>30 Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and my men being few in number, they will gather together against me and attack me and I will be destroyed, I and my household."</p> <p>31 But they said, "Should he treat our sister as a harlot?"</p>	<p>There is no moral to this story. It is straightforward history warts and all.</p>
<p>CHAPTER THIRTY FIVE</p> <p>1 And God Said to Jacob, 'Arise, go up to Beth-el, and dwell there; and build there an altar to God, who appeared to you when you fled from the presence of your brother Esau.</p> <p>2 Then Jacob said to his household and to all who were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments;</p> <p>3 And let us arise and go up to Beth-el; and I will build there an altar to God, who answered me in the day of my distress, and was with me in the journey that I took.</p> <p>4 So they gave to Jacob all the strange gods that were in their possession, and the earrings that were in their ears; and Jacob buried them under the oak which was by Shechem.</p> <p>5 And they journeyed; and the fear of God fell upon the towns that were round about them, and they did not pursue after Jacob and his sons.</p> <p>6 So Jacob came to Luz, that is Beth-el, which is in the land of Canaan, he and all the people that were with him.</p> <p>7 And he built there an altar, and called the place Beth-el (the house of God), because there God appeared to him when he fled from the presence of his brother Esau.</p> <p>8 Then Deborah Rebekah's nurse died, and she was buried below Bethel under an oak; so the name of the oak was called Betemtha dabkhatha (the oak of weeping).</p> <p>9 And God appeared to Jacob again, when he came from Padan-aram, and blessed him.</p> <p>10 And God Said to him. Your name shall no longer be called Jacob, but Israel shall be your name; so he called his name Israel.</p> <p>11 And God Said to him. I am God Almighty; be fruitful and multiply: a people and a multitude of peoples shall come from you, and kings shall come out of your loins;</p> <p>12 And the land which I gave to Abraham and Isaac, I will give to you, and to your descendants after you will I give the land.</p> <p>13 And God went up from him in the place where he talked with him.</p> <p>14 And Jacob set up a pillar in the place where he had talked with him, a pillar of stone, and he poured out a drink offering on it, and he poured oil on it.</p> <p>15 And Jacob called the name of the place where God spoke with him, 'Beth-el.</p> <p>16 And they journeyed from Bethel, and continued until they came within the distance of a</p>	<p>CHAPTER THIRTY FIVE</p> <p>1 And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.</p> <p>2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:</p> <p>3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.</p> <p>4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.</p> <p>5 And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.</p> <p>6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.</p> <p>7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.</p> <p>8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak; and the name of it was called Allonbachuth.</p> <p>9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.</p> <p>10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.</p> <p>11 And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;</p> <p>12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.</p> <p>13 And God went up from him in the place where he talked with him.</p> <p>14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.</p> <p>15 And Jacob called the name of the place where God spake with him, Bethel.</p> <p>16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and</p>	<p>CHAPTER THIRTY FIVE</p> <p>Jacob's relationship to the One God of his fathers is his one sustaining attribute.</p> <p>Once again the Aramaic provides the interpretation of the place name.</p> <p>God reinforces Jacob's name change, and both Hebrew and Aramaic agree.</p>

<p>mile from the entrance to Ephrath; and Rachel travailed, and she had hard labor while she was being delivered.</p> <p>17 And it came to pass, when she was in hard labor, the midwife said to her, 'Fear not; for this one also is a son for you.</p> <p>18 And it came to pass, as her soul was departing and she was dying, she called the child's name Bar-kebai (the Son of My Sorrow); but his father called him Benjamin (the Son of My Right Hand).</p> <p>19 And Rachel died, and was buried on the way to Ephrath, which is Beth-lehem.</p> <p>20 And Jacob set up a pillar upon the grave of Rachel; that is the pillar of Rachel's grave to this day.</p> <p>21 And Israel journeyed, and pitched his tent beyond the tower of Gadar.</p> <p>22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine; and Israel heard of it. Now the sons of Jacob were twelve:</p> <p>23 The sons of Leah: Reuben, Jacob's first-born, Simeon, Levi, Judah, Issachar, and Zebulun.</p> <p>24 And the sons of Rachel: Joseph, and Benjamin.</p> <p>25 And the sons of Bilhah, Rachel's maid: Dan, and Naphtali.</p> <p>26 And the sons of Zilpah, Leah's maid: Gad, and Asher. These are the sons of Jacob that were born to him in Padan-aram.</p> <p>27 And Jacob came to his father Isaac to Mamre, to Koriath Gabarey, which is Hebron, where Abraham and Isaac had sojourned.</p> <p>28 And the days of Isaac were a hundred and eighty years.</p> <p>29 Then Isaac grew weak and died; and he was gathered to his people, being very old and full of days; and his sons Esau and Jacob buried him in the burial ground which his father Abraham had purchased.</p>	<p>Rachel travailed, and she had hard labour.</p> <p>17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.</p> <p>18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni; but his father called him Benjamin.</p> <p>19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.</p> <p>20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.</p> <p>21 And Israel journeyed, and spread his tent beyond the tower of Edar.</p> <p>22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:</p> <p>23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:</p> <p>24 The sons of Rachel; Joseph, and Benjamin:</p> <p>25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:</p> <p>26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.</p> <p>27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.</p> <p>28 And the days of Isaac were an hundred and fourscore years.</p> <p>29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.</p>	<p>Once again the Peshitta gives the meanings of the place names.</p> <p>Aramaic qualifies: 'in the burial ground which his father Abraham had purchased'</p>
<p>CHAPTER THIRTY SIX</p> <p>1 Now these are the generations of Esau, who is Edom.</p> <p>2 Esau took his wives from among the daughters of Canaan: Adah the daughter of Elon the Hittite, Aholibamah the daughter of Anah, the son of Zibeon the Hivite;</p> <p>3 And Bismath, Ishmael's daughter, sister of Nebioth.</p> <p>4 And Adah bore to Esau Eliphaz; and Bismath bore Reuel;</p> <p>5 And Aholibamah bore Jeush, Jaalan, and Korah; these are the sons of Esau that were born to him in the land of Canaan.</p> <p>6 And Esau took his wives, his sons, his daughters, and all the persons of his household, and all his cattle, and all the wealth which he had acquired in the land of Canaan; and went to the land of Seir from the presence of his brother Jacob.</p> <p>7 For their wealth was too great for them to dwell together; and the land in which they sojourned could not sustain them because of their cattle.</p> <p>8 Thus Esau dwelt in mount Seir; Esau is Edom.</p> <p>9 And these are the generations of Esau the father of the Edomites in mount Seir;</p> <p>10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bismath the wife of Esau.</p> <p>11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatham, and Kenaz.</p> <p>12 And Timna was a concubine of Eliphaz, Esau's son; and she bore to Eliphaz Amalek. These were the sons of Adah, Esau's wife.</p> <p>13 And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah; these were the sons of Bismath, Esau's wife.</p> <p>14 These are the sons of Aholibamah, the daughter of Anah the son of Zibeon, Esau's wife; and she bore to Esau Jeush, Jaalan, and Korah.</p> <p>15 These are the chiefs of the sons of Esau, the sons of Eliphaz the first-born of Esau: chief</p>	<p>CHAPTER THIRTY SIX</p> <p>1 Now these are the records of the generations of Esau (that is, Edom).</p> <p>2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite;</p> <p>3 also Basemath, Ishmael's daughter, the sister of Nebaioth.</p> <p>4 Adah bore Eliphaz to Esau, and Basemath bore Reuel,</p> <p>5 and Aholibamah bore Jeush and Jaalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.</p> <p>6 Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to another land away from his brother Jacob.</p> <p>7 For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock.</p> <p>8 So Esau lived in the hill country of Seir; Esau is Edom.</p> <p>9 These then are the records of the generations of Esau the father of the Edomites in the hill country of Seir.</p> <p>10 These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath.</p> <p>11 The sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz.</p> <p>12 Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah.</p> <p>13 These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath.</p> <p>14 These were the sons of Esau's wife Aholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jaalam and Korah.</p> <p>15 These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief</p>	<p>CHAPTER THIRTY SIX</p>

<p>Teman, chief Omar, chief Zepho, chief Kenaz.</p> <p>16 Chief Gatham, chief Korah, and chief Amalek; these are the chiefs that came of Eliphaz in the land of Edom; these were the sons of Adah.</p> <p>17 And these are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, and chief Mizzah; these are the chiefs that came of Reuel in the land of Edom; these are the sons of Bismath, Esau's wife.</p> <p>18 These are the sons of Aholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah; these were the sons of Aholibamah, the daughter of Anah, Esau's wife.</p> <p>19 These are the sons of Esau, who is Edom, and these are their chiefs.</p> <p>20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah.</p> <p>21 Dishon, Ezer, and Dishan; these are the chiefs of the Horites, the children of Seir in the land of Edom.</p> <p>22 And the sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.</p> <p>23 These are the sons of Shobal: Alvan, Manahath, Ebal, Shapar, and Oiam.</p> <p>24 And these are the sons of Zibeon: Ana and Anah; he is the Anah who discovered water in the desert while he was feeding the asses of Zibeon his father.</p> <p>25 These are the children of Anah: Dishon and Aholibamah, the daughter of Anah.</p> <p>26 These are the sons of Dishon: Hemran, Eshban, Ithran, and Cheran.</p> <p>27 These are the sons of Ezer: Bilhan, Zaavan, and Akan.</p> <p>28 These are the sons of Dishan: Uz and Aran.</p> <p>29 These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,</p> <p>30 Chief Dishon, chief Ezer, and chief Dishan; these are the chiefs of the Horites, according to their chiefs in the land of Seir.</p> <p>31 And these are the kings who reigned in the land of Edom, before there reigned any king over the children of Israel:</p> <p>32 Bela, the son of Beor, reigned in Edom; and the name of his city was Dihab.</p> <p>33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.</p> <p>34 And Jobab died, and Husham of the land of Teman reigned in his stead.</p> <p>35 And Husham died, and Hadad, the son of Bedad, who smote the Midianites in the fields of Moab, reigned in his stead; and the name of his city was Gevith.</p> <p>36 And Hadad died, and Samlah of Masrekah reigned in his stead.</p> <p>37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.</p> <p>38 And Saul died, and Baal-hanan, the son of Abcor, reigned in his stead.</p> <p>39 And Baal-hanan, the son of Abcor died, and Hadad reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Mezahab.</p> <p>40 And these are the names of the chiefs of Esau, according to their families, and according to their generations, by their names: chief Timnah, chief Anvah, chief Jetheth,</p> <p>41 Chief Aholibamah, chief Elah, chief Pinon,</p> <p>42 Chief Kenaz, chief Teman, chief Mibzar,</p> <p>43 Chief Magdiel, chief Giram; these are the chiefs of the Edomites, according to their habitations in the land of their possession; Edom is Esau the father of the Edomites.</p>	<p>Teman, chief Omar, chief Zepho, chief Kenaz.</p> <p>16 chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah.</p> <p>17 These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reuel in the land of Edom; these are the sons of Esau's wife Basemath.</p> <p>18 These are the sons of Esau's wife Oholibamah: chief Jeush, chief Jalam, chief Korah. These are the chiefs descended from Esau's wife Oholibamah, the daughter of Anah.</p> <p>19 These are the sons of Esau (that is, Edom), and these are their chiefs.</p> <p>20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,</p> <p>21 and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom.</p> <p>22 The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.</p> <p>23 These are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam.</p> <p>24 These are the sons of Zibeon: Aiah and Anah—he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon.</p> <p>25 These are the children of Anah: Dishon, and Oholibamah, the daughter of Anah.</p> <p>26 These are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran.</p> <p>27 These are the sons of Ezer: Bilhan and Zaavan and Akan.</p> <p>28 These are the sons of Dishan: Uz and Aran.</p> <p>29 These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,</p> <p>30 chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their various chiefs in the land of Seir.</p> <p>31 Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel.</p> <p>32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.</p> <p>33 Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place.</p> <p>34 Then Jobab died, and Husham of the land of the Temanites became king in his place.</p> <p>35 Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.</p> <p>36 Then Hadad died, and Samlah of Masrekah became king in his place.</p> <p>37 Then Samlah died, and Shaul of Rehoboth on the Euphrates River became king in his place.</p> <p>38 Then Shaul died, and Baal-hanan the son of Achbor became king in his place.</p> <p>39 Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Mezahab.</p> <p>40 Now these are the names of the chiefs descended from Esau, according to their families and their localities, by their names: chief Timna, chief Alvah, chief Jetheth,</p> <p>41 chief Oholibamah, chief Elah, chief Pinon,</p> <p>42 chief Kenaz, chief Teman, chief Mibzar,</p> <p>43 chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations in the land of their possession.</p>	<p>the Euphrates here is a NASB insertion not in the Hebrew text</p>
<p>14 Then his father said to him, 'Go, see whether it is well with your brothers and well with the flocks; and bring me word again. So Jacob sent him from the valley of Hebron, and he came to Shechem.</p> <p>15 And a certain man found him while he was wandering in the field; and the man asked him, and said to him, 'What are you seeking?</p> <p>16 And he said, 'I am seeking my brothers; do tell me where they are feeding their flocks.</p> <p>17 And the man said, 'They have departed from here; for I heard them say, 'Let us go to</p>	<p>CHAPTER THIRTY SEVEN</p> <p>1 Now Jacob lived in the land where his father had sojourned, in the land of Canaan.</p> <p>2 These are the records of the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father.</p>	<p>CHAPTER THIRTY SEVEN</p>

<p>Dothan. So Joseph went after his brothers, and found them in Dothan.</p> <p>18 And they saw him from afar, and before he came near to them, they conspired against him to kill him.</p> <p>19 And they said to one another, 'Behold, here comes the dreamer.</p> <p>20 Come now therefore, and let us slay him, and throw him into one of the pits; and then we will say that a wild beast has devoured him, and we shall see what will become of his dreams.</p> <p>21 And Reuben heard it, and he delivered him out of their hands; and he said to them, 'Let us not kill him.</p> <p>22 And Reuben said to them, 'Shed no blood; throw him into this pit that is in the wilderness, but do not harm him; that he might deliver him from their hands, and bring him back to his father.</p> <p>23 And it came to pass, when Joseph was come to his brothers, they stripped him of the rich robe that he was wearing;</p> <p>24 And they took him, and threw him into a pit; and the pit was empty, there was no water in it.</p> <p>25 And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a caravan of Arabians coming from Gilead, with their camels bearing gum, balm and myrrh, and they were on their way to carry it down to Egypt.</p> <p>26 And Judah said to his brothers, 'What profit is it if we slay our brother, and conceal his blood?</p> <p>27 Come, let us sell him to the Arabians, and let us not harm him; for he is our brother and our flesh. And his brothers listened to him.</p> <p>28 Then some Midianite merchants passed by; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Arabians for twenty pieces of silver; and they brought him into Egypt.</p> <p>29 And then Reuben returned to the pit, and, behold, Joseph was not in the pit; and he tore his clothes.</p> <p>30 And he returned to his brothers, and said to them, 'Where is the boy; and as for me, where shall I go?</p> <p>31 And they took Joseph's robe, and killed a kid of the goats, and dipped the robe in the blood;</p> <p>32 And they sent the robe with long sleeves, and they brought it to their father; and said, 'This we have found; know now whether it be your son's coat or not.</p> <p>33 And he recognized it, and said, 'It is my son's coat; a wild beast has devoured him; my son Joseph is surely torn to pieces.</p> <p>34 Then Jacob tore his clothes, and put sackcloth upon his loins, and mourned for his son many days.</p> <p>35 And all his sons and all his daughters made an effort to comfort him; but he refused to be comforted; and he said, 'I will go down to Sheol, to my son mourning. Thus his father wept for him.</p> <p>36 And the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officers, the commander of the guard.</p>	<p>3 Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.</p> <p>4 His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.</p> <p>5 Then Joseph had a dream, and when he told it to his brothers, they hated him even more.</p> <p>6 He said to them, "Please listen to this dream which I have had;</p> <p>7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf."</p> <p>8 Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words.</p> <p>9 Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me."</p> <p>10 He related it to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?"</p> <p>11 His brothers were jealous of him, but his father kept the saying in mind.</p> <p>12 Then his brothers went to pasture their father's flock in Shechem.</p> <p>13 Israel said to Joseph, "Are not your brothers pasturing the flock in Shechem? Come, and I will send you to them." And he said to him, "I will go."</p> <p>14 Then he said to him, "Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me." So he sent him from the valley of Hebron, and he came to Shechem.</p> <p>15 A man found him, and behold, he was wandering in the field; and the man asked him, "What are you looking for?"</p> <p>16 He said, "I am looking for my brothers; please tell me where they are pasturing the flock."</p> <p>17 Then the man said, "They have moved from here; for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.</p> <p>18 When they saw him from a distance and before he came close to them, they plotted against him to put him to death.</p> <p>19 They said to one another, "Here comes this dreamer!</p> <p>20 "Now then, come and let us kill him and throw him into one of the pits; and we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!"</p> <p>21 But Reuben heard this and rescued him out of their hands and said, "Let us not take his life."</p> <p>22 Reuben further said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him"—that he might rescue him out of their hands, to restore him to his father.</p> <p>23 So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him;</p> <p>24 and they took him and threw him into the pit. Now the pit was empty, without any water in it.</p> <p>25 Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring them down to Egypt.</p> <p>26 Judah said to his brothers, "What profit is it for us to kill our brother and cover up his blood?</p> <p>27 "Come and let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our own flesh." And his brothers listened to him.</p> <p>28 Then some Midianite traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. Thus they brought Joseph into Egypt.</p> <p>29 Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his</p>	<p>The Greek Septuagint and the Aramaic agree with 'long sleeves'. The Hebrew NASB</p> <p>Number: 6446 Hebrew Word: סָדֵנֶה Transliterated Word: pas (821 a) Root: from an unused word; Definition: flat (of the hand or foot):- List of English Words and Number of Times Used long-sleeved (2), varicoloured (3).</p> <p><i>New American Standard Exhaustive Concordance of the Bible.</i></p> <p>Originally 'multi-coloured' was a mistranslation of the word for Middle Age cultural reasons. Modern versions today continue it's use for the modern journalistic reason: 'Why let the Truth get in the way of a good story'.</p> <p>The Ishmaelites were cousins and considered northern Arabs.</p> <p>A comparative study of Isaiah 10:26 shows the overlap of the Hebrew words as a word play.</p> <p>Aramaic ref: Hebrew: תִּרְבַּב Transliteration: h̄ōrēb desolate</p> <p>Greek ref: Hebrew: תִּרְבַּב Transliteration: h̄ōrēb affliction</p> <p>Massoretic ref: Hebrew: עֶרֶב Transliteration: 'ōrēb raven</p> <p>Massoretic: Hebrew: עֶרֶב Transliteration: 'Ārāb Arabian (from the word for evening)</p> <p>Basically what happened to Midian, (Ishmael's brother's tribe) by Moses and later Gideon was predetermined by God in the giving of the Law on Mt Horeb.</p>
--	---	---

	<p>garments.</p> <p>30 He returned to his brothers and said, "The boy is not there; as for me, where am I to go?"</p> <p>31 So they took Joseph's tunic, and slaughtered a male goat and dipped the tunic in the blood;</p> <p>32 and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine it to see whether it is your son's tunic or not."</p> <p>33 Then he examined it and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!"</p> <p>34 So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.</p> <p>35 Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to Sheol in mourning for my son." So his father wept for him.</p> <p>36 Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard.</p>	
<p>CHAPTER THIRTY EIGHT</p> <p>1 And it came to pass at that time that Judah went down from his brothers, and turned in to a certain Arlemite, whose name was Hirah.</p> <p>2 And Judah saw there the daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.</p> <p>3 And she conceived, and bore a son; and he called his name Er.</p> <p>4 And she conceived again, and bore a son; and he called his name Onan.</p> <p>5 And she conceived again, and bore a son; and he called his name Shelah; and after she bore him she stopped bearing.</p> <p>6 And Judah took a wife for Er, his first-born, whose name was Tamar.</p> <p>7 And Er, Judah's first-born, was wicked in the sight of YAHWEH; and YAHWEH executed him.</p> <p>8 And Judah said to Onan, 'Go in to your brother's wife, and perform the duty of a brother-in-law to her, and raise up an offspring to your brother.</p> <p>9 And Onan knew that the offspring would not be his; and it came to pass when he went in unto his brother's wife that he spilled the semen on the ground, lest that he should raise an offspring to his brother.</p> <p>10 And the thing which he did was displeasing in the sight of YAHWEH; wherefore he executed him also.</p> <p>11 Then said Judah to Tamar, his daughter-in-law, 'Remain a widow in your father's house, until my son Shelah grows up; for he said, Lest he die also, as his brothers did. And Tamar went and dwelt in her father's house.</p> <p>12 And in the course of time Shuah's daughter, the wife of Judah, died; and Judah was comforted, and went up to his sheepshearers to Timmath, he and his friend Hirah the Arlemite.</p> <p>13 And it was told Tamar, saying, 'Behold your father-in-law is going up to Timnath to shear his sheep.</p> <p>14 And she put off her widow's dress, and adorned herself, and covered her face with a veil, and sat down at the parting of the road to Timnath; for she saw that Shelah was grown up, and she was not given to him to wife.</p> <p>15 When Judah saw her, he thought her to be a harlot; because she had covered her face.</p> <p>16 And he turned to her by the way and said to her, 'Come, let me come in unto you (for he did not know that she was his daughter-in-law). And she said, "What will you give me that you may come in unto me?"</p> <p>17 And he said, 'I will send you a kid from the flock. And she said, 'Will you give me a pledge</p>	<p>CHAPTER THIRTY EIGHT</p> <p>1 And it came about at that time, that Judah departed from his brothers and visited a certain Adullamite, whose name was Hirah.</p> <p>2 Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her.</p> <p>3 So she conceived and bore a son and he named him Er.</p> <p>4 Then she conceived again and bore a son and named him Onan.</p> <p>5 She bore still another son and named him Shelah; and it was at Chezib that she bore him.</p> <p>6 Now Judah took a wife for Er his firstborn, and her name was Tamar.</p> <p>7 But Er, Judah's firstborn, was evil in the sight of the LORD, so the LORD took his life.</p> <p>8 Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother."</p> <p>9 Onan knew that the offspring would not be his; so when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother.</p> <p>10 But what he did was displeasing in the sight of the LORD; so He took his life also.</p> <p>11 Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he thought, "I am afraid that he too may die like his brothers." So Tamar went and lived in her father's house.</p> <p>12 Now after a considerable time Shua's daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.</p> <p>13 It was told to Tamar, "Behold, your father-in-law is going up to Timnah to shear his sheep."</p> <p>14 So she removed her widow's garments and covered herself with a veil, and wrapped herself, and sat in the gateway of Encaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife.</p> <p>15 When Judah saw her, he thought she was a harlot, for she had covered her face.</p> <p>16 So he turned aside to her by the road, and said, "Here now, let me come in to you"; for he did not know that she was his daughter-in-law. And she said, "What will you give me, that</p>	<p>CHAPTER THIRTY EIGHT</p> <p>'Chezib' comes from the root word meaning 'to fail' and the Aramaic identifies this as the end of fertility.</p>

<p>until you send it?</p> <p>18 And he said, "What kind of a pledge shall I give you? And she said, "Your ring and your robe and the staff that is in your hand. So he gave them to her, and then went in unto her, and she conceived by him.</p> <p>19 And she arose and went away and took off her veil from her and put on the garments of her widowhood.</p> <p>20 And Judah sent the kid by the hand of his friend the Arlemite, to receive the pledge from the woman's hand; but he could not find her.</p> <p>21 Then he asked the men of the place, saying, "Where is the harlot who sat at the parting of the road? And they said, "There is no harlot here.</p> <p>22 And he returned to Judah, and said, "I cannot find her; and also the men of the place said, "No harlot has been here.</p> <p>23 And Judah said, "Let her keep the pledge, lest I be laughed at; behold, I sent this kid, but you could not find her.</p> <p>24 And it came to pass, about three months later, that it was told Judah, saying, "Tamar, your daughter-in-law, has played the harlot; and moreover, she is with child because of her harlotry. And Judah said, "Bring her out, and let her be burned.</p> <p>25 When they brought her out, she sent to her father-in-law, saying, "By the man to whom these articles belong, I am with child; and she said, "Determine whose they are, the ring, the robe, and the staff.</p> <p>26 And Judah recognized them, and said, "She is more righteous than I; because I did not give her in marriage to Shelah my son. And he knew her again no more.</p> <p>27 And it came to pass in the time of her travail that, behold, there were twins in her womb.</p> <p>28 And it came to pass, when she travailed, that one of the babes put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, "This came out first.</p> <p>29 And it came to pass, as he drew back his hand, behold, his brother came out; and she said, "What a breach has been made for you! Therefore his name was called Pharez.</p> <p>30 And afterward came out his brother, who had the scarlet thread on his hand; and she called his name Zarah.</p>	<p>you may come in to me?"</p> <p>17 He said, therefore, "I will send you a young goat from the flock." She said, moreover, "Will you give a pledge until you send it?"</p> <p>18 He said, "What pledge shall I give you?" And she said, "Your seal and your cord, and your staff that is in your hand." So he gave them to her and went in to her, and she conceived by him.</p> <p>19 Then she arose and departed, and removed her veil and put on her widow's garments.</p> <p>20 When Judah sent the young goat by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her.</p> <p>21 He asked the men of her place, saying, "Where is the temple prostitute who was by the road at Enaim?" But they said, "There has been no temple prostitute here."</p> <p>22 So he returned to Judah, and said, "I did not find her; and furthermore, the men of the place said, "There has been no temple prostitute here."</p> <p>23 Then Judah said, "Let her keep them, otherwise we will become a laughingstock. After all, I sent this young goat, but you did not find her."</p> <p>24 Now it was about three months later that Judah was informed, "Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry." Then Judah said, "Bring her out and let her be burned!"</p> <p>25 It was while she was being brought out that she sent to her father-in-law, saying, "I am with child by the man to whom these things belong." And she said, "Please examine and see, whose signet ring and cords and staff are these?"</p> <p>26 Judah recognized them, and said, "She is more righteous than I, inasmuch as I did not give her to my son Shelah." And he did not have relations with her again.</p> <p>27 It came about at the time she was giving birth, that behold, there were twins in her womb.</p> <p>28 Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This one came out first."</p> <p>29 But it came about as he drew back his hand, that behold, his brother came out. Then she said, "What a breach you have made for yourself!" So he was named Perez.</p> <p>30 Afterward his brother came out who had the scarlet thread on his hand; and he was named Zerah.</p>	
<p>9 There is no one greater in this house than I; neither has he kept back anything from me except yourself, because you are his wife; how then can I do this great wickedness, and sin against God?</p> <p>10 And it came to pass, as she spoke to him daily, he did not listen to her, to lie with her, or to be with her.</p> <p>11 And it came to pass one day that Joseph went in to the house to do his work; and none of the men of the household were there in the house.</p> <p>12 And she caught him by his garment, and said to him, "Lie with me; but he left the garment in her hands, and fled, and got out to the street.</p> <p>13 And it came to pass, when she saw that he had left his garment in her hands, and had fled out to the street,</p> <p>14 She called to the men of her household, and said to them, "See, he has brought in a Hebrew servant to us to disgrace us; he came in to me to lie with me, and I cried out with a loud voice;</p> <p>15 And when he heard that I lifted up my voice and cried aloud, he left his garment in my hands, and fled, and got out to the street.</p> <p>16 And she laid up his garment by her, until his master came home.</p> <p>17 And she spoke to him according to these words, saying, "The Hebrew servant whom you brought to us, came in to disgrace me;</p> <p>18 But as I lifted up my voice and cried aloud, he left his garment in my hands, and fled, and</p>	<p>CHAPTER THIRTY NINE</p> <p>1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there.</p> <p>2 The LORD was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian.</p> <p>3 Now his master saw that the LORD was with him and how the LORD caused all that he did to prosper in his hand.</p> <p>4 So Joseph found favor in his sight and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge.</p> <p>5 It came about that from the time he made him overseer in his house and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph; thus the LORD'S blessing was upon all that he owned, in the house and in the field.</p> <p>6 So he left everything he owned in Joseph's charge; and with him there he did not concern himself with anything except the food which he ate. Now Joseph was handsome in form and appearance.</p> <p>7 It came about after these events that his master's wife looked with desire at Joseph, and she said, "Lie with me."</p> <p>8 But he refused and said to his master's wife, "Behold, with me here, my master does not</p>	<p>CHAPTER THIRTY NINE</p>

<p>got out to the street.</p> <p>19 And when the master heard the words of his wife, which she spoke to him, saying, 'After this manner did your servant to me; his wrath was kindled.</p> <p>20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were confined; and he remained there in the prison.</p> <p>21 But YAHWEH was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.</p> <p>22 And the keeper of the prison intrusted to Joseph's care all the prisoners who were in the prison; and he was in charge of whatever they did there.</p> <p>23 The keeper of the prison did not look to anything that was in Joseph's charge, because YAHWEH was with him, and whatever he did, YAHWEH made it to prosper.</p>	<p>concern himself with anything in the house, and he has put all that he owns in my charge.</p> <p>9 "There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against God?"</p> <p>10 As she spoke to Joseph day after day, he did not listen to her to lie beside her or be with her.</p> <p>11 Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside.</p> <p>12 She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside.</p> <p>13 When she saw that he had left his garment in her hand and had fled outside,</p> <p>14 she called to the men of her household and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed.</p> <p>15 "When he heard that I raised my voice and screamed, he left his garment beside me and fled and went outside."</p> <p>16 So she left his garment beside her until his master came home.</p> <p>17 Then she spoke to him with these words, "The Hebrew slave, whom you brought to us, came in to me to make sport of me;</p> <p>18 and as I raised my voice and screamed, he left his garment beside me and fled outside."</p> <p>19 Now when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," his anger burned.</p> <p>20 So Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail.</p> <p>21 But the LORD was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer.</p> <p>22 The chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it.</p> <p>23 The chief jailer did not supervise anything under Joseph's charge because the LORD was with him; and whatever he did, the LORD made to prosper.</p>	
<p>10 And in the vine were three branches; and when it budded, its blossoms shot forth; and the clusters thereof brought forth ripe grapes:</p> <p>11 And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hands.</p> <p>12 And Joseph said to him, 'This is the interpretation of your dream: The three branches are three days;</p> <p>13 After three days Pharaoh shall remember you and restore you to your position; and you shall give Pharaoh's cup into his hand, as you did before when you were his drinks waiter.</p> <p>14 But remember me when it shall be well with you, and do me a favour for justice, and make mention of me in the presence of Pharaoh, and bring me out of this prison house;</p> <p>15 For indeed I was stolen away out of the land of the Hebrews; and here also I have done nothing that they should put me into the prison.</p> <p>16 When the chief baker saw that the interpretation was good, he said to Joseph, 'I also saw in my dream, and, behold, I had three baskets containing white bread on my head;</p> <p>17 And in the uppermost basket there was of every kind of food for Pharaoh, prepared by a baker; and the birds of prey were eating it out of the basket on my head.</p> <p>18 And Joseph answered and said to him, 'This is the interpretation of your dream: The three baskets are three days;</p> <p>19 After three days Pharaoh shall have you beheaded, and then shall crucify you on a tree,</p>	<p>CHAPTER FORTY</p> <p>1 Then it came about after these things, the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt.</p> <p>2 Pharaoh was furious with his two officials, the chief cupbearer and the chief baker.</p> <p>3 So he put them in confinement in the house of the captain of the bodyguard, in the jail, the same place where Joseph was imprisoned.</p> <p>4 The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.</p> <p>5 Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his own dream and each dream with its own interpretation.</p> <p>6 When Joseph came to them in the morning and observed them, behold, they were dejected.</p> <p>7 He asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?"</p> <p>8 Then they said to him, "We have had a dream and there is no one to interpret it." Then Joseph said to them, "Do not interpretations belong to God? Tell it to me, please."</p> <p>9 So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold,</p>	<p>CHAPTER FORTY</p> <p>Lamsa follows the old English in using 'butler'. 'Cup bearer' is more accurate, 'drink waiter' would be most accurate to the Hebrew text.</p>

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

<p>to the understanding of his dream.</p> <p>12 And there was with us a young man, a Hebrew, a servant of the commander of the guard; and we told him our dreams, and he interpreted to us our dreams; to each man according to his dream he did interpret.</p> <p>13 And it came to pass, as he interpreted to us, so it was; I was restored to my position, and he was crucified.</p> <p>14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his clothes, and came in before Pharaoh.</p> <p>15 And Pharaoh said to Joseph, 'I have dreamed a dream, and there is no one that can interpret it; and I have heard concerning you, that when you hear a dream you can interpret it.</p> <p>16 And Joseph answered and said to Pharaoh, 'Do you think, perhaps, that by your gods I am able to give Pharaoh an answer and that everything will be well?</p> <p>17 Then Pharaoh said to Joseph, 'In my dream I was standing on the bank of the river;</p> <p>18 And, behold, there came up out of the river seven fat and beautiful cows; and they fed in a meadow;</p> <p>19 And, behold, seven other cows came up after them, poor and unattractive and lean. I had never seen such unattractive cows in all the land of Egypt.</p> <p>20 And the lean and unattractive cows ate up the first seven fat cows;</p> <p>21 And when they had eaten them up, it could not be known that they had eaten them; for they were still unattractive, as at the beginning. Then I awoke.</p> <p>22 And again, I saw in a dream, and, behold, seven ears of grain growing on one stalk, full and good;</p> <p>23 And, behold, seven other ears, thin and blasted by the east wind, sprang up after them;</p> <p>24 And the thin ears devoured the seven good ears; and I told this to the magicians; but there was no one who could interpret these dreams to me.</p> <p>25 And Joseph said to Pharaoh, 'The dreams of Pharaoh are one and the same: God has shown Pharaoh what he is about to do.</p> <p>26 The seven good cows are seven years; and the seven good ears are seven years; the dream is one.</p> <p>27 And the seven lean and unattractive cows that came up after them are seven years; and the seven thin ears blasted by the east wind shall be seven years of famine.</p> <p>28 It is the thing which I told Pharaoh; what God is about to do he has shown to Pharaoh.</p> <p>29 Behold, there are coming seven years of great plenty throughout all the land of Egypt;</p> <p>30 Then shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;</p> <p>31 And the plenty shall not be remembered in the land because of the famine which shall follow; for it shall be very severe.</p> <p>32 And as for that the dream was repeated to Pharaoh twice; it is because the thing is already prepared by God, and God will hasten to bring it to pass.</p> <p>33 Now therefore let Pharaoh find a discreet and wise man, and appoint him an overseer over the land of Egypt.</p> <p>34 Let Pharaoh do this, and let him appoint officers over the land of Egypt to take the fifth part of the produce of the land of Egypt during the seven plenteous years.</p> <p>35 And let them gather all the wheat of these good years that are coming, and store up the grain under the authority of Pharaoh, and let them keep the grain in the towns.</p> <p>36 And let the grain be kept for the land against the seven years of famine which shall come in the land of Egypt; so that the land may not perish through the famine.</p> <p>37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.</p> <p>38 And Pharaoh said to his servants, 'Can we find such a man as this, in whom the Spirit of God is?</p>	<p>understanding of his own dream.</p> <p>12 "Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related them to him, and he interpreted our dreams for us. To each one he interpreted according to his own dream.</p> <p>13 "And just as he interpreted for us, so it happened; he restored me in my office, but he hanged him."</p> <p>14 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh.</p> <p>15 Pharaoh said to Joseph, "I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it."</p> <p>16 Joseph then answered Pharaoh, saying, "It is not in me; God will give Pharaoh a favorable answer."</p> <p>17 So Pharaoh spoke to Joseph, "In my dream, behold, I was standing on the bank of the Nile;</p> <p>18 and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass.</p> <p>19 "Lo, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt;</p> <p>20 and the lean and ugly cows ate up the first seven fat cows.</p> <p>21 "Yet when they had devoured them, it could not be detected that they had devoured them, for they were just as ugly as before. Then I awoke.</p> <p>22 "I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk;</p> <p>23 and lo, seven ears, withered, thin, and scorched by the east wind, sprouted up after them;</p> <p>24 and the thin ears swallowed the seven good ears. Then I told it to the magicians, but there was no one who could explain it to me."</p> <p>25 Now Joseph said to Pharaoh, "Pharaoh's dreams are one and the same; God has told to Pharaoh what He is about to do.</p> <p>26 "The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same.</p> <p>27 "The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine.</p> <p>28 "It is as I have spoken to Pharaoh; God has shown to Pharaoh what He is about to do.</p> <p>29 "Behold, seven years of great abundance are coming in all the land of Egypt;</p> <p>30 and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land.</p> <p>31 "So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe.</p> <p>32 "Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about.</p> <p>33 "Now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt.</p> <p>34 "Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth of the produce of the land of Egypt in the seven years of abundance.</p> <p>35 "Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard it.</p> <p>36 "Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land will not perish during the famine."</p> <p>37 Now the proposal seemed good to Pharaoh and to all his servants.</p> <p>38 Then Pharaoh said to his servants, "Can we find a man like this, in whom is a divine spirit?"</p> <p>39 So Pharaoh said to Joseph, "Since God has informed you of all this, there is no one so discerning and wise as you are.</p>	<p>The Aramaic has Joseph challenging Pharaoh's concept of many gods, Lamsa may have missed as do all translations the plurality of the word elohim here in the Egyptian context as 'gods' When this is instated into Lamsa's translation it all makes sense.</p> <p>Again the plural 'elohim' is used but now Joseph's God above all so called 'gods' that is the One God of Abraham, Isaac, Jacob and now Joseph. Joseph subtly draws a distinction between the god's and magicians of Egypt and the One True God of all creation, His Word and Power.</p> <p>Having missed Joseph's challenge to Pharaoh's multiplicity of god's the NASB leaves Pharaoh with an outward looking for a 'divine spirit when all other translations say 'Spirit of</p>
---	--	---

<p>39 Then Pharaoh said to Joseph. Forasmuch as God has shown you all this, there is none so wise and discreet as you are:</p> <p>40 You shall be over my household, and according to your word shall all my people be ruled: only on the throne will I be greater than you.</p> <p>41 And Pharaoh said to Joseph, 'See, I have made you governor over all the land of Egypt.</p> <p>42 Then Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in robes of fine linen, and put a gold chain about his neck:</p> <p>43 And he made him to ride in another chariot which belonged to him; and they cried before him, 'Father and governor! Thus he made him governor over all the land of Egypt.</p> <p>44 And Pharaoh said to Joseph, 'I Pharaoh have commanded that without your orders no man shall undertake anything in all the land of Egypt.</p> <p>45 Then Pharaoh called Joseph's name Zaphnath-paaneah (because the hidden things were revealed to him); and he gave him to wife Asiateh the daughter of Potipherah priest of On. And Joseph went throughout all the land of Egypt.</p> <p>46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.</p> <p>47 And in the seven plenteous years the land brought forth abundantly.</p> <p>48 And he gathered up all the grain of the seven plenteous years which were in the land of Egypt, and stored up the grain in towns; the grain of the fields which was round about every town he stored in the same.</p> <p>49 And Joseph stored up grain as the sand of the sea, very much, until he was tired of numbering it; for it was without number.</p> <p>50 And to Joseph were born two sons before the years of famine came, whom Asiateh the daughter of Potipherah priest of On bore to him.</p> <p>51 And Joseph called the name of his first-born Manasseh; For God, said he, has made me forget all my troubles, and all my father's house.</p> <p>52 And the name of the second he called Ephraim; For God has made me to be fruitful in the land of my affliction.</p> <p>53 And the seven years of plenty that were in the land of Egypt came to an end.</p> <p>54 And the seven years of famine began to come, according as Joseph had said; and there was famine in all lands; and in all the land of Egypt there was no bread.</p> <p>55 And when all the land of Egypt was famished, the people complained against Pharaoh because of the lack of bread; and Pharaoh said to all the Egyptians, 'Go to Joseph; and what he says to you, do.</p> <p>56 And the famine was over all the face of the land, and Joseph opened all the storehouses, and sold to the Egyptians;</p> <p>57 And the famine was severe in the land of Egypt. And the people from all lands came to Egypt to Joseph to buy grain; because the famine was severe in all lands.</p>	<p>40 "You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you."</p> <p>41 Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."</p> <p>42 Then Pharaoh took off his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put the gold necklace around his neck.</p> <p>43 He had him ride in his second chariot; and they proclaimed before him, "Bow the knee!" And he set him over all the land of Egypt.</p> <p>44 Moreover, Pharaoh said to Joseph, "Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt."</p> <p>45 Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went forth over the land of Egypt.</p> <p>46 Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt.</p> <p>47 During the seven years of plenty the land brought forth abundantly.</p> <p>48 So he gathered all the food of these seven years which occurred in the land of Egypt and placed the food in the cities; he placed in every city the food from its own surrounding fields.</p> <p>49 Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring it, for it was beyond measure.</p> <p>50 Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him.</p> <p>51 Joseph named the firstborn Manasseh. "For," he said, "God has made me forget all my trouble and all my father's household."</p> <p>52 He named the second Ephraim. "For," he said, "God has made me fruitful in the land of my affliction."</p> <p>53 When the seven years of plenty which had been in the land of Egypt came to an end, 54 and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread.</p> <p>55 So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do."</p> <p>56 When the famine was spread over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt.</p> <p>57 The people of all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.</p>	<p>God'. Joseph like Daniel after him did not compromise.</p> <p>Hebrew word: אֲבִירָה Pronunciation: 'abrēk occurs only once here. Root: probably an Egyptian word meaning kneel; Strong's Talking Greek & Hebrew Dictionary.</p> <p>The Aramaic identifies the true meaning as a hybrid of, 'ab' father and 'melek' governor. (see 45:8)</p> <p>'undertake anything' is Peshitta simplification. 'no one shall lift up his hand on all the land of Egypt' is a similar simplification from the Greek Septuagint.</p> <p>From the tender age of 17 when sold into slavery to the age of 30 as a God honouring second in command of the entire nation of Egypt.</p>
<p>CHAPTER FORTY TWO</p> <p>1 Now when Jacob saw that there was grain in Egypt, Jacob said to his sons, 'Fear not.</p> <p>2 Behold, I have heard that there is grain in Egypt; go down there, and buy for us from there; that we may live, and not die.</p> <p>3 And so Joseph's ten brothers went down to buy grain in Egypt.</p> <p>4 But Benjamin, Joseph's brother, Jacob did not send with his brothers; for he said, 'Lest some mischief might befall him.</p> <p>5 And the sons of Israel came to buy grain among others that came; for the famine was severe in the land of Canaan.</p> <p>6 Now Joseph was the governor over the land, and he it was who sold the grain to all the people of the land; and Joseph's brothers came, and bowed down themselves before him with their faces to the ground.</p>	<p>CHAPTER FORTY TWO</p> <p>1 Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you staring at one another?"</p> <p>2 He said, "Behold, I have heard that there is grain in Egypt; go down there and buy some for us from that place, so that we may live and not die."</p> <p>3 Then ten brothers of Joseph went down to buy grain from Egypt.</p> <p>4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "I am afraid that harm may befall him."</p> <p>5 So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan also.</p> <p>6 Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with their faces to the ground.</p>	<p>CHAPTER FORTY TWO</p> <p>Septuagint: 'indolent' Apostolic Polyglot: 'lazy' Aramaic qualifies the statement as meaning 'fear'.</p> <p>Misfortune becomes 'mischief'</p>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

35 And it came to pass as they emptied their sacks, behold, every man's bag of money was in his sack; and when both they and their father saw the bags of money, they were **afraid**.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

34 ~"But bring your youngest brother to me that I may know that you are not spies, but honest men, I will give your brother to you, and you may trade in the land."

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

<p>36 And Jacob their father said to them, 'You have bereaved me of my children: Joseph is dead, and Simeon is missing, and now you will take Benjamin away; all these things are against me.</p> <p>37 Then Reuben said to his father, Put to death my two sons if I do not bring him back to you; intrust him to me, and I will bring him back to you.</p> <p>38 And he said, 'My son shall not go down with you; for his brother is dead, and he alone is left to his mother; if harm should befall him by the way in which you go, then you shall bring down my gray hairs with sorrow to Sheol.</p>	<p>35 Now it came about as they were emptying their sacks, that behold, every man's bundle of money was in his sack; and when they and their father saw their bundles of money, they were dismayed.</p> <p>36 Their father Jacob said to them, "You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me."</p> <p>37 Then Reuben spoke to his father, saying, "You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you."</p> <p>38 But Jacob said, "My son shall not go down with you; for his brother is dead, and he alone is left. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow."</p>	<p>'to his mother' is an Aramaic peshitta for the underlying meaning here of 'alone is left'. Rachel had actually died in giving birth to Benjamin so the turn of phrase must imply the depth of Jacob's personal concern for the young man and perhaps some facial similarity that reminded him of the woman he had loved so deeply and for so long..</p>
<p>CHAPTER FORTY THREE</p> <p>1 The famine was very severe in the land.</p> <p>2 And when they had finished eating the wheat which they had brought from Egypt, their father Jacob said to them, 'Go down to Egypt, and buy us a little grain.</p> <p>3 And Judah said to him, 'The man did solemnly charge us, saying, 'You shall not see my face except your brother is with you.</p> <p>4 If you will send our brother with us, we will go down and buy grain for ourselves;</p> <p>5 But if you will not send him, we will not go down; for the man said to us, You shall not see my face except your brother is with you.</p> <p>6 Then their father Israel said to them, 'Why did you cause me this pain, as to tell the man whether you had another brother?</p> <p>7 And they said, 'The man asked us straightly about ourselves and our kindred, saying, 'Is your father still alive? Have you another brother? And we told him simply because of these words; could we have known in advance that he would say to us that we should bring our brother down?</p> <p>8 And Judah said to Israel his father, 'Send the lad with us, and we will arise and go; that we may live, and not die, both we, and you, and also our little ones.</p> <p>9 And I will be surety for him; of my hands shall you require him; if I do not bring him back to you, and set him before you, then I shall be guilty before my father forever;</p> <p>10 For if we had not delayed, perhaps we would have now returned a second time.</p> <p>11 And their father Israel said to them, 'If it must be so now, then do this: take some of the best fruits of the land in your sacks, and carry down the man a present, a little balm, and a little honey, gum, and myrrh, pistachio nuts, and almonds;</p> <p>12 And take double money with you; and the money that was brought back in the mouth of your sacks, take it again with you; perhaps it was an oversight;</p> <p>13 Take also your brother, and arise, and go again to the man;</p> <p>14 And may God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin with you. And as for me, if I am bereaved of my children, I am bereaved.</p> <p>15 So the men took the present, and they took double money with them, and Benjamin; and rose up and went down to Egypt and stood before Joseph.</p> <p>16 And when Joseph saw Benjamin with them, he said to the steward of his house, 'Bring these men into the house, and kill a sheep, and make ready; for these men shall dine with me at noon.</p> <p>17 And the servant did as Joseph had told him; and brought the men into Joseph's house.</p> <p>18 And they were afraid, when they brought them into Joseph's house; and they said, 'It is because of the money that was returned in our sacks at the first time that we are brought in; so that he may seek occasion against us, and conspire against us, that they may make us slaves, and take away our asses.</p>	<p>CHAPTER FORTY THREE</p> <p>1 Now the famine was severe in the land.</p> <p>2 So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."</p> <p>3 Judah spoke to him, however, saying, "The man solemnly warned us, 'You shall not see my face unless your brother is with you.'</p> <p>4 "If you send our brother with us, we will go down and buy you food.</p> <p>5 "But if you do not send him, we will not go down; for the man said to us, 'You will not see my face unless your brother is with you.'"</p> <p>6 Then Israel said, "Why did you treat me so badly by telling the man whether you still had another brother?"</p> <p>7 But they said, "The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you another brother?' So we answered his questions. Could we possibly know that he would say, 'Bring your brother down?'"</p> <p>8 Judah said to his father Israel, "Send the lad with me and we will arise and go, that we may live and not die, we as well as you and our little ones.</p> <p>9 "I myself will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever.</p> <p>10 "For if we had not delayed, surely by now we could have returned twice."</p> <p>11 Then their father Israel said to them, "If it must be so, then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.</p> <p>12 "Take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake.</p> <p>13 "Take your brother also, and arise, return to the man;</p> <p>14 and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved."</p> <p>15 So the men took this present, and they took double the money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph.</p> <p>16 When Joseph saw Benjamin with them, he said to his house steward, "Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon."</p> <p>17 So the man did as Joseph said, and brought the men to Joseph's house.</p> <p>18 Now the men were afraid, because they were brought to Joseph's house; and they said, "It is because of the money that was returned in our sacks the first time that we are being brought in, that he may seek occasion against us and fall upon us, and take us for slaves with our donkeys."</p>	<p>CHAPTER FORTY THREE</p>

<p>19 So they came near to the steward of Joseph's house and spoke with him at the door of the house, 20 and said, 'We beseech you, O our lord, we truly came down at the first time to buy grain; 21 And it came to pass when we came to the inn that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it back again with us. 22 And we have brought other money down with us to buy grain: we did not know who put our money in our sacks. 23 He said to them, "Peace be to you, fear not; your God, and the God of your father, has put a treasure in your sacks; I had your money. And he brought Simeon out to them. 24 Then the servant brought the men into Joseph's house and gave them water, and they washed their feet; and he put fodder before their asses. 25 And the men made ready the present before Joseph came at noon; for they heard that they should eat bread there. 26 And when Joseph came home, they brought him the present which they had in their hands into the house, and bowed themselves to him to the ground. 27 And he asked them of their welfare, and said to them, 'Is your father well, the old man of whom you spoke to me? Is he still alive? 28 And they answered, Your servant our father is well, he is still alive. And they bowed down their heads and made obeisance. 29 And he raised up his eyes and saw his brother Benjamin, his mother's son, and said to them, 'Is this your youngest brother, of whom you spoke to me? And he said, May God be gracious to you, my son. 30 And Joseph made haste; for his heart did yearn for his brother; and he sought where to weep; and he entered into his chamber and wept there. 31 Then he washed his face and went out and controlled himself and said, 'Let us eat.</p> <p>32 And they served Joseph by himself, and them by themselves, and the Egyptians, who did eat with him, by themselves; because the Egyptians could not eat bread with the Hebrews; for that is an abomination to the Egyptians. 33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men looked at one another and marveled. 34 And the servants took portions to them from before Joseph; but Benjamin's portion was five times as much as any of theirs. And they drank and were merry with him.</p>	<p>19 So they came near to Joseph's house steward, and spoke to him at the entrance of the house, 20 and said, "Oh, my lord, we indeed came down the first time to buy food, 21 and it came about when we came to the lodging place, that we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full. So we have brought it back in our hand. 22 "We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks." 23 He said, "Be at ease, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them. 24 Then the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys fodder. 25 So they prepared the present for Joseph's coming at noon; for they had heard that they were to eat a meal there. 26 When Joseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him. 27 Then he asked them about their welfare, and said, "Is your old father well, of whom you spoke? Is he still alive?" 28 They said, "Your servant our father is well; he is still alive." They bowed down in homage.</p> <p>29 As he lifted his eyes and saw his brother Benjamin, his mother's son, he said, "Is this your youngest brother, of whom you spoke to me?" And he said, "May God be gracious to you, my son." 30 Joseph hurried out for he was deeply stirred over his brother, and he sought a place to weep; and he entered his chamber and wept there. 31 Then he washed his face and came out; and he controlled himself and said, "Serve the meal." 32 So they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians. 33 Now they were seated before him, the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment. 34 He took portions to them from his own table, but Benjamin's portion was five times as much as any of theirs. So they feasted and drank freely with him.</p>	<p>'emotions' is a Lamsa insertion to 'controlled himself'</p>
<p>11 Then they speedily took down every man his sack to the ground, and opened every man 12 And they searched, beginning with the eldest and ending with the youngest; and the cup was found in Benjamin's sack. 13 And they tore their clothes, and loaded every man his ass, and returned to the town.</p> <p>14 And Judah and his brothers came to Joseph's house; for he was still there; and they fell before him on the ground. 15 And Joseph said to them, 'What deed is this that you have done? Did you not know that such a man as I can certainly divine? 16 And Judah said, 'What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; behold, we are my lord's servants, both we, and he also with whom the cup is found. 17 And he said to them, 'Far be it from me that I should do such a thing; only the man with whom the cup has been found, he shall be my servant; and as for you, go up in peace to your father. 18 Then Judah came near to him and said, 'I beg you, O my lord, let your servant speak a few words in my lord's presence, and let not your anger burn against your servant; for you</p>	<p>CHAPTER FORTY FOUR</p> <p>1 Then he commanded his house steward, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. 2 "Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain." And he did as Joseph had told him. 3 As soon as it was light, the men were sent away, they with their donkeys. 4 They had just gone out of the city, and were not far off, when Joseph said to his house steward, "Up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good? 5 ~'Is not this the one from which my lord drinks and which he indeed uses for divination? You have done wrong in doing this." 6 So he overtook them and spoke these words to them. 7 They said to him, "Why does my lord speak such words as these? Far be it from your servants to do such a thing. 8 "Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house?"</p>	<p>CHAPTER FORTY FOUR</p> <p>A silver cup would be of some small value, but a cup for divination would be priceless and irreplaceable to the magician and hence the ruse for Joseph, (who was not a diviner) to bring Benjamin back and keep him.</p>

<p>are next to Pharaoh.</p> <p>19 My lord asked his servants, saying, 'Have you a father, or a brother?</p> <p>20 And we said to my lord, 'We have a father, an old man, and he has a young son, the child of his old age; and his brother is dead, and he alone is left of his mother, and his father loves him.</p> <p>21 Then you said to your servants, 'Bring him down to me, that I may set my eyes upon him.</p> <p>22 And we said to my lord, 'The lad cannot leave his father; for if he should leave his father, his father would die.</p> <p>23 And you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.</p> <p>24 And when we came up to your servant our father, we told him the words of my lord.</p> <p>25 And your servant our father said to us, 'Go back again and buy us a little grain.</p> <p>26 And we said to our father, 'We cannot go down; if our youngest brother goes down with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.</p> <p>27 Then your servant our father said to us, You know that my wife bore me two sons;</p> <p>28 And the one of them left me, and I said, 'Surely he has been killed; and I have never seen him since;</p> <p>29 And now you want to take this one also from me, and if harm should befall him, you will bring down my gray hairs with sorrow to Sheol.</p> <p>30 Now therefore when we come to your servant our father, and the lad is not with us; seeing that his life is dear to him like his own life;</p> <p>31 It shall come to pass when he sees that the lad is not with us, he will die; and your servants shall bring down the gray hairs of your servant our father with sorrow to Sheol.</p> <p>32 For your servant became surety for the lad to our father, saying, 'If I do not bring him back to you, then I shall be guilty before my father forever.</p> <p>33 Now therefore, let your servant stay here instead of the lad as a servant to my lord; and let the lad go up with his brothers.</p> <p>34 For how can I go up to my father, if the lad is not with me? Lest I see the hurt which will come on my father.</p>	<p>9 "With whomever of your servants it is found, let him die, and we also will be my lord's slaves."</p> <p>10 So he said, "Now let it also be according to your words; he with whom it is found shall be my slave, and the rest of you shall be innocent."</p> <p>11 Then they hurried, each man lowered his sack to the ground, and each man opened his sack.</p> <p>12 He searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin's sack.</p> <p>13 Then they tore their clothes, and when each man loaded his donkey, they returned to the city.</p> <p>14 When Judah and his brothers came to Joseph's house, he was still there, and they fell to the ground before him.</p> <p>15 Joseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?"</p> <p>16 So Judah said, "What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord's slaves, both we and the one in whose possession the cup has been found."</p> <p>17 But he said, "Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father."</p> <p>18 Then Judah approached him, and said, "Oh my lord, may your servant please speak a word in my lord's ears, and do not be angry with your servant; for you are equal to Pharaoh.</p> <p>19 "My lord asked his servants, saying, 'Have you a father or a brother?'</p> <p>20 "We said to my lord, 'We have an old father and a little child of his old age. Now his brother is dead, so he alone is left of his mother, and his father loves him.'</p> <p>21 "Then you said to your servants, 'Bring him down to me that I may set my eyes on him.'</p> <p>22 "But we said to my lord, 'The lad cannot leave his father, for if he should leave his father, his father would die.'</p> <p>23 "You said to your servants, however, 'Unless your youngest brother comes down with you, you will not see my face again.'</p> <p>24 "Thus it came about when we went up to your servant my father, we told him the words of my lord.</p> <p>25 "Our father said, 'Go back, buy us a little food.'</p> <p>26 "But we said, 'We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.'</p> <p>27 "Your servant my father said to us, 'You know that my wife bore me two sons;</p> <p>28 and the one went out from me, and I said, "Surely he is torn in pieces," and I have not seen him since.</p> <p>29 ~"If you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.'</p> <p>30 "Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life,</p> <p>31 when he sees that the lad is not with us, he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow.</p> <p>32 "For your servant became surety for the lad to my father, saying, 'If I do not bring him back to you, then let me bear the blame before my father forever.'</p> <p>33 "Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers.</p> <p>34 "For how shall I go up to my father if the lad is not with me—for fear that I see the evil that would overtake my father?"</p>	<p>Septuagint: 'next to'</p> <p>'misfortune' to 'harm'</p> <p>'misfortune' to 'hurt'</p>
--	--	--

<p>1 Then Joseph could no longer control himself before all those who stood in his presence; and he said, 'Cause everyone to go out from me. And there remained no one with him when Joseph made himself known to his brothers.</p> <p>2 And he wept aloud; and the Egyptians and the household of Pharaoh heard it.</p> <p>3 And Joseph said to his brothers, 'I am Joseph your brother; is my father still alive? But his brothers could not answer him because they were afraid at his presence.</p> <p>4 And Joseph said to his brothers, 'Come near to me; and they came near. And he said to them, 'I am Joseph your brother, whom you sold to the Egyptians.</p> <p>5 Now do not be grieved, nor displeased with yourselves, that you sold me here; for it was to provide for you that God sent me before you.</p> <p>6 For behold the famine has been in the land for two years; and yet there are five years, in which there will be no one that sows or that reaps.</p> <p>7 And God sent me before you to preserve you a remnant on the earth, and to save your lives by a great deliverance.</p> <p>8 So now it was not you who sent me here, but God; and he has made me a father to Pharaoh, and lord over all his house, and a ruler throughout all the land of Egypt.</p> <p>9 Hasten, and go up to my father, and say to him, 'Thus says your son Joseph, 'God has made me lord over all Egypt; come down to me, do not delay;</p> <p>10 And you shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have;</p> <p>11 There I will provide for you; for the famine will yet last five years more; lest you, your household, and all that you have perish.</p> <p>12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.</p> <p>13 And you must tell my father of all my glory in Egypt and of all that you have seen; and you shall hasten and bring down my father here.</p> <p>14 Then he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck.</p> <p>15 Moreover he kissed all his brothers and wept upon them; and after that, his brothers talked with him.</p> <p>16 And the news of their meeting was reported in Pharaoh's house, saying, 'Joseph's brothers are come; and the news pleased Pharaoh well, and his servants.</p> <p>17 And Pharaoh said to Joseph, 'Say to your brothers, 'Do this: load your beasts with wheat, and go, and carry it to the land of Canaan;</p> <p>18 And take your father and your households, and come to me; and I will give you the best of the land of Egypt, and you shall eat of the fat of the land.</p> <p>19 Behold, you are the governor; say to your brothers, 'Do this: take wagons from the land of Egypt for your wives and for your little ones, and bring your father, and come.</p> <p>20 And do not regard your stuff which you leave behind; for the best of all the land of Egypt is yours.</p> <p>21 And the sons of Israel did so; and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey.</p> <p>22 To all of them he gave each man two pairs of garments; but to Benjamin he gave three hundred pieces of silver and five pairs of garments.</p> <p>23 And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with wheat, wine, and provisions for his father's journey.</p> <p>24 So he sent his brothers away, and they departed; and he said to them, 'Quarrel not on the journey.</p> <p>25 And they went up out of Egypt, and came to the land of Canaan to their father Jacob.</p> <p>26 And they told him, saying, 'Joseph is still alive, and he is governor over all the land of Egypt. But Jacob disregarded their story, for he did not believe them.</p> <p>27 And they told him all the words which Joseph had said to them; and when he saw the</p>	<p>CHAPTER FORTY FIVE</p> <p>1 Then Joseph could not control himself before all those who stood by him, and he cried, "Have everyone go out from me." So there was no man with him when Joseph made himself known to his brothers.</p> <p>2 He wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it.</p> <p>3 Then Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.</p> <p>4 Then Joseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Joseph, whom you sold into Egypt.</p> <p>5 "Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life.</p> <p>6 "For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting.</p> <p>7 "God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance.</p> <p>8 "Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.</p> <p>9 "Hurry and go up to my father, and say to him, 'Thus says your son Joseph, "God has made me lord of all Egypt; come down to me, do not delay.</p> <p>10 "You shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have.</p> <p>11 "There I will also provide for you, for there are still five years of famine to come, and you and your household and all that you have would be impoverished."</p> <p>12 "Behold, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which is speaking to you.</p> <p>13 "Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and bring my father down here."</p> <p>14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.</p> <p>15 He kissed all his brothers and wept on them, and afterward his brothers talked with him.</p> <p>16 Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants.</p> <p>17 Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go to the land of Canaan,</p> <p>18 and take your father and your households and come to me, and I will give you the best of the land of Egypt and you will eat the fat of the land.'</p> <p>19 "Now you are ordered, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come.</p> <p>20 ~Do not concern yourselves with your goods, for the best of all the land of Egypt is yours."</p> <p>21 Then the sons of Israel did so; and Joseph gave them wagons according to the command of Pharaoh, and gave them provisions for the journey.</p> <p>22 To each of them he gave changes of garments, but to Benjamin he gave three hundred pieces of silver and five changes of garments.</p> <p>23 To his father he sent as follows: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey.</p> <p>24 So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey."</p> <p>25 Then they went up from Egypt, and came to the land of Canaan to their father Jacob.</p> <p>26 They told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for he did not believe them.</p>	<p>CHAPTER FORTY FIVE</p> <p>Joseph is 39 years old.</p>

<p>wagons which Joseph had sent to carry him, their father Jacob was content.</p> <p>28 And he said, 'This is great news for me, for my son Joseph is still alive; I will go and see him before I die.</p>	<p>27 When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.</p> <p>28 Then Israel said, 'It is enough; my son Joseph is still alive. I will go and see him before I die.'</p>	
<p>CHAPTER FORTY SIX</p> <p>1 And Israel journeyed with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac.</p> <p>2 And God spoke to Israel in a vision of the night, and said, 'Jacob, Jacob. And he said, 'Here am I.</p> <p>3 Then he said to him. 'I am EI, the God of your father; fear not to go down to Egypt; for I will there make of you a great people;</p> <p>4 I will go down with you into Egypt; and I will also surely bring you up again; and Joseph shall close your eyes when you die.</p> <p>5 And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, their little ones, and their wives in the wagons which Pharaoh had sent to carry him.</p> <p>6 And they took their cattle and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his offspring with him;</p> <p>7 His sons and his grandsons, his daughters and his sons' daughters, and all his offspring he brought with him into Egypt.</p> <p>8 And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.</p> <p>9 And the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi.</p> <p>10 The sons of Simeon: Jemuel, Jamin, Ohar, Jachin, Zohar, and Shaul the son of a Canaanitish woman.</p> <p>11 The sons of Levi: Gershon, Kohath, and Merari.</p> <p>12 The sons of Judah: Er, Onan, Shelah, Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.</p> <p>13 The sons of Issachar: Tola, Phuvah, Job, and Shimron.</p> <p>14 The sons of Zebulun: Seder, Elon, and Nahlael.</p> <p>15 These are the sons of Leah, whom she bore to Jacob in Padan-aram, together with his daughter Dinah; the number of persons, his sons and his daughters being thirty-three in all.</p> <p>16 The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Adi, Arod, and Adri.</p> <p>17 And the sons of Asher: Jimnah, Ishuah, Isui, and Beriah, and Serah their sister; and the sons of Beriah: Heber, and Malchiel.</p> <p>18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bore to Jacob, sixteen persons.</p> <p>19 The sons of Rachel Jacob's wife: Joseph, and Benjamin.</p> <p>20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asiath the daughter of Potipherah priest of On bore to him.</p> <p>21 The sons of Benjamin: Belah, Akbar, Ashkel, Gera, Naaman, Ehi, Arosh, Muppim, Huppim, and Ard.</p> <p>22 These are the sons of Rachel, whom she bore to Jacob, fourteen persons in all.</p> <p>23 The son of Dan: Hushim.</p> <p>24 And the sons of Naphtali: Nahzael, Guni, Jezer, and Shillem.</p> <p>25 These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and she bore these to Jacob, seven persons in all.</p> <p>26 All the persons that came with Jacob into Egypt, who came out of his loins, besides Jacob's sons' wives, were sixty-six persons in all;</p> <p>27 And the sons of Joseph who were born to him in Egypt were two persons; thus all the</p>	<p>CHAPTER FORTY SIX</p> <p>1 So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.</p> <p>2 God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am."</p> <p>3 He said, "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.</p> <p>4 "I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes."</p> <p>5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the wagons which Pharaoh had sent to carry him.</p> <p>6 They took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him:</p> <p>7 his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.</p> <p>8 Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob's firstborn.</p> <p>9 The sons of Reuben: Hanoch and Pallu and Hezron and Carmi.</p> <p>10 The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman.</p> <p>11 The sons of Levi: Gershon, Kohath, and Merari.</p> <p>12 The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul.</p> <p>13 The sons of Issachar: Tola and Puvvah and Job and Shimron.</p> <p>14 The sons of Zebulun: Seread and Elon and Jahleel.</p> <p>15 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; all his sons and his daughters numbered thirty-three.</p> <p>16 The sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.</p> <p>17 The sons of Asher: Imnah and Ishvah and Ishvi and Beriah and their sister Serah. And the sons of Beriah: Heber and Malchiel.</p> <p>18 These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen persons.</p> <p>19 The sons of Jacob's wife Rachel: Joseph and Benjamin.</p> <p>20 Now to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him.</p> <p>21 The sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.</p> <p>22 These are the sons of Rachel, who were born to Jacob; there were fourteen persons in all.</p> <p>23 The sons of Dan: Hushim.</p> <p>24 The sons of Naphtali: Jahzeel and Guni and Jezer and Shillem.</p> <p>25 These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and she bore these to Jacob; there were seven persons in all.</p> <p>26 All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, were sixty-six persons in all,</p> <p>27 and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were seventy.</p>	<p>CHAPTER FORTY SIX</p> <p>I am El, the Elohim of your father; An important distinction to Lamsa's translation.</p> <p>'when you die' - an insertion by Lamsa to not misunderstanding the Aramaic intention.</p>

<p>persons of the house of Jacob who came into Egypt were seventy.</p> <p>28 And he sent Judah before him to Joseph to present himself before him in Goshen; and they came into the land of Goshen.</p> <p>29 And Joseph made ready his chariots, and went up to meet Israel his father in Goshen, and he presented himself to him, and fell on his neck, and wept on his neck for a while.</p> <p>30 And Israel said to Joseph, 'Now let me die, since I have seen your face, my son, because you are still alive.</p> <p>31 And Joseph said to his brothers and to his father's household, 'I will go up and inform Pharaoh, and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me;</p> <p>32 And the men are shepherds, for they are cattle raisers; and they have brought their flocks and their herds and all that they have.</p> <p>33 And it shall come to pass, when Pharaoh shall call you and shall say to you. What is your occupation?</p> <p>34 You shall say to him, 'Your servants are cattle raisers from their youth even until now, both we and also our fathers; that you may dwell in the land of Goshen; for the Egyptians despise all those who shepherd sheep.</p>	<p>28 Now he sent Judah before him to Joseph, to point out the way before him to Goshen; and they came into the land of Goshen.</p> <p>29 Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.</p> <p>30 Then Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."</p> <p>31 Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me;</p> <p>32 and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.'</p> <p>33 "When Pharaoh calls you and says, 'What is your occupation?'</p> <p>34 you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians."</p>	
<p>CHAPTER FORTY SEVEN</p> <p>1 Then Joseph came and informed Pharaoh, and said to him, 'My father and my brothers and their flocks and their herds and all that they have, are come from the land of Canaan; and, behold, they are now settled in the land of Goshen.</p> <p>2 And he took from among his brothers five men and presented them to Pharaoh.</p> <p>3 And Pharaoh said to Joseph's brothers, 'What is your occupation? And they said to Pharaoh, Your servants are shepherds, both we and also our fathers, from our youth.</p> <p>4 They said moreover to Pharaoh, 'We have come to sojourn in the land; for there is no pasture for your servants' flocks; for the famine is severe in the land of Canaan; now, therefore, let your servants dwell in the land of Goshen.</p> <p>5 And Pharaoh said to Joseph, Your father and your brothers have come to you;</p> <p>6 The land of Egypt is before you settle your father and your brothers in the best of the land; let them dwell in the land of Goshen; and if you know of any able men among them make them overseers over all my cattle.</p> <p>7 And Joseph brought in Jacob his father and presented him to Pharaoh and Jacob blessed Pharaoh.</p> <p>8 And Pharaoh said to Jacob, 'How old are you?</p> <p>9 And Jacob said to Pharaoh. The days of the years of my pilgrimage are a hundred and thirty years; few and difficult have been the years o my life, and I have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.</p> <p>10 And Jacob blessed Pharaoh and went out from before Pharaoh.</p> <p>11 Then Joseph settled his father and his brothers, and gave them a possession in the land of Egypt in the best of the land, in the land of Rameses, as Pharaoh had commanded.</p> <p>12 And Joseph supplied his father and his brothers and all his father's household with wheat according to their families.</p> <p>13 There was no grain in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan were desolate by reason of the famine.</p> <p>14 And Joseph gathered up all the money that was to be found in the land of Egypt and in the land of Canaan for the grain which they bought; and Joseph brought the money into Pharaoh's house.</p> <p>15 And when the money was spent from the land of Egypt and from the land of Canaan, all the Egyptians came to Joseph and said to him, 'Give us wheat that we may live, and not die in your presence; for the money is spent.</p> <p>16 And Joseph said to them, 'Give me your cattle, and I will give you grain for your cattle, if</p>	<p>CHAPTER FORTY SEVEN</p> <p>1 Then Joseph went in and told Pharaoh, and said, "My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen."</p> <p>2 He took five men from among his brothers and presented them to Pharaoh.</p> <p>3 Then Pharaoh said to his brothers, "What is your occupation?" So they said to Pharaoh, "Your servants are shepherds, both we and our fathers."</p> <p>4 They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants live in the land of Goshen."</p> <p>5 Then Pharaoh said to Joseph, "Your father and your brothers have come to you.</p> <p>6 "The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock."</p> <p>7 Then Joseph brought his father Jacob and presented him to Pharaoh; and Jacob blessed Pharaoh.</p> <p>8 Pharaoh said to Jacob, "How many years have you lived?"</p> <p>9 So Jacob said to Pharaoh, "The years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained the years that my fathers lived during the days of their sojourning."</p> <p>10 And Jacob blessed Pharaoh, and went out from his presence.</p> <p>11 So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered.</p> <p>12 Joseph provided his father and his brothers and all his father's household with food, according to their little ones.</p> <p>13 Now there was no food in all the land, because the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.</p> <p>14 Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house.</p> <p>15 When the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us food, for why should we die in your presence? For our money is gone."</p> <p>16 Then Joseph said, "Give up your livestock, and I will give you food for your livestock, since</p>	<p>CHAPTER FORTY SEVEN</p> <p>Jacob is 130 years old. Joseph is 39 years old.</p>

<p>your money is spent.</p> <p>17 So they brought their cattle to Joseph; and Joseph gave them grain in exchange for horses and for flocks, and for herds and for asses; and he supplied them with food in exchange for all their herds that year.</p> <p>18 When that year was ended, they came to him the second year, and said to him, 'We will not hide it from our lord, for the money is spent; and our lord also has all the herds and cattle; there is nothing left in the sight of our lord but our persons and our lands;</p> <p>19 Why should we die before your eyes, both we and our lands? Buy us and our lands for bread, and we and our lands will be servants to Pharaoh; and give us seed, that we may live, and not die and that the land be not desolate.</p> <p>20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.</p> <p>21 And as for the people, he removed them from town to town from one end of the borders of Egypt to the other end thereof.</p> <p>22 Only the land of the priests he did not buy; for the priests had a grant from Pharaoh, and did eat their portion which Pharaoh gave them; therefore they did not sell their lands.</p> <p>23 Then Joseph said to the people, 'Behold, I have bought you this day and your lands for Pharaoh; Lo, here is seed for you, and you shall sow the land.</p> <p>24 And it shall come to pass when the crops are gathered in, you shall give the fifth part to Pharaoh, and four parts shall be your own, for seed of the field and for your food and for food for your household and for food for your little ones.</p> <p>25 And they said, 'You have saved our lives; let us find mercy in the sight of our lord, and we will be Pharaoh's servants.</p> <p>26 And Joseph made it a law over the land of Egypt to this day that Pharaoh should have the fifth part, except the land of the priests only, for it did not belong to Pharaoh.</p> <p>27 And Israel dwelt in the land of Egypt in the region of Goshen; and they became powerful in it, and grew, and multiplied exceedingly.</p> <p>28 And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was a hundred and forty-seven years.</p> <p>29 And when the time drew near that Israel must die, he called his son Joseph, and said to him, 'If now I have found grace in your sight, put your hand under my girdle, and I will make you to swear by YAHWEH that you will deal graciously and truly with me; do not bury me in Egypt;</p> <p>30 But when I sleep with my fathers, you shall carry me out of Egypt and bury me in their burial place. And Joseph said, 'I will do as you have said.</p> <p>31 And he said, 'Swear to me. And he swore to him. And Israel bowed himself upon the head of his staff.</p>	<p>your money is gone."</p> <p>17 So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year.</p> <p>18 When that year was ended, they came to him the next year and said to him, "We will not hide from my lord that our money is all spent, and the cattle are my lord's. There is nothing left for my lord except our bodies and our lands.</p> <p>19 "Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate."</p> <p>20 So Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh's.</p> <p>21 As for the people, he removed them to the cities from one end of Egypt's border to the other.</p> <p>22 Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.</p> <p>23 Then Joseph said to the people, "Behold, I have today bought you and your land for Pharaoh; now, here is seed for you, and you may sow the land.</p> <p>24 "At the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones."</p> <p>25 So they said, "You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's slaves."</p> <p>26 Joseph made it a statute concerning the land of Egypt valid to this day, that Pharaoh should have the fifth; only the land of the priests did not become Pharaoh's.</p> <p>27 Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very numerous.</p> <p>28 Jacob lived in the land of Egypt seventeen years; so the length of Jacob's life was one hundred and forty-seven years.</p> <p>29 When the time for Israel to die drew near, he called his son Joseph and said to him, "Please, if I have found favor in your sight, place now your hand under my thigh and deal with me in kindness and faithfulness. Please do not bury me in Egypt,</p> <p>30 but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said."</p> <p>31 He said, "Swear to me." So he swore to him. Then Israel bowed in worship at the head of the bed.</p>	<p>'place now your hand under my thigh' is an ancient Hebrew tradition for swearing an oath, so the Aramaic includes, 'I will make you to swear by YAHWEH that you will...' so as there can be no misunderstanding by a gentile reader.</p> <p>Septuagint: 'head of his staff' Apostolic Polyglot: 'cane'</p>
<p>CHAPTER FORTY EIGHT</p> <p>1 And it came to pass after these things that Joseph was told, 'Behold, your father is sick; and he took with him his two sons, Manasseh and Ephraim.</p> <p>2 And they informed Jacob, and said to him, 'Behold, your son Joseph has come to you; and Israel strengthened himself, and sat up on the bed.</p> <p>3 And Jacob said to Joseph, 'God Almighty appeared to me at Luz in the land of Canaan and blessed me,</p> <p>4 and he said to me, 'Behold, I will bless you, and multiply you, and I will make of you a multitude of peoples; and I will give this land to your descendants after you for an everlasting possession.</p> <p>5 And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you into the land of Egypt, are mine; as Reuben and Simeon, they</p>	<p>CHAPTER FORTY EIGHT</p> <p>1 Now it came about after these things that Joseph was told, "Behold, your father is sick." So he took his two sons Manasseh and Ephraim with him.</p> <p>2 When it was told to Jacob, "Behold, your son Joseph has come to you," Israel collected his strength and sat up in the bed.</p> <p>3 Then Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me,</p> <p>4 and He said to me, 'Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.'</p> <p>5 "Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.</p>	<p>CHAPTER FORTY EIGHT</p>

<p>shall be mine.</p> <p>6 But the children that you fathered after them shall be yours, and shall be called after the name of their brothers when they come into their inheritance.</p> <p>7 And as for me, when I was coming from Padan-aram, Rachel died at my side in the land of Canaan on the way, within the distance of three or four miles from the entrance to Ephrath; and I buried her there on the road to Ephrath; the same is Bethlehem.</p> <p>8 And when Israel saw Joseph's sons, he said to him, 'Who are these?'</p> <p>9 And Joseph said to his father, 'They are my sons whom God has given me in this place. And he said, 'Bring them near me, and I will bless them.'</p> <p>10 Now the eyes of Israel were dim because of age, so that he could not see well. And Joseph brought them near to him; and he kissed them and embraced them.</p> <p>11 And Israel said to Joseph, 'I had not thought to see your face; and, Lo, God has shown me your children also.'</p> <p>12 And Joseph removed them from before his knees, and they bowed themselves before him with their faces to the ground.</p> <p>13 Then Joseph took both of his sons, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them close to him.</p> <p>14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head; he changed the position of his hands knowingly, even though Manasseh was the first-born.</p> <p>15 And Jacob blessed Joseph his son, saying, 'The God before whom my fathers Abraham and Isaac walked righteously, the God who has supplied my needs from my youth to this day,</p> <p>16 The angel who has delivered me from all evil, bless the lads; and let them bear my name and the names of my fathers, Abraham and Isaac; and let them grow and multiply in the midst of the earth.</p> <p>17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head.</p> <p>18 And Joseph said to his father, 'Not so, my father; for this is the first-born; put your right hand upon his head.'</p> <p>19 But his father refused, and said, 'I know it, my son, I know it; he also shall become a people, and he also shall be great; but his younger brother shall be greater than he, and his descendants shall become a multitude of peoples.'</p> <p>20 And he blessed them that day, saying, 'By you shall Israel bless, and they shall say, 'May God make you as Ephraim and as Manasseh; and thus he set Ephraim before Manasseh.'</p> <p>21 Then Israel said to Joseph, 'Behold, I am dying, but God shall be with you, and bring you again to the land of your fathers.'</p> <p>22 Moreover I have given to you one portion of the land more than our brothers, which I took from the land of the Amorites with my sword and with my bow.'</p>	<p>6 "But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.</p> <p>7 "Now as for me, when I came from Padan, Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."</p> <p>8 When Israel saw Joseph's sons, he said, "Who are these?"</p> <p>9 Joseph said to his father, "They are my sons, whom God has given me here." So he said, "Bring them to me, please, that I may bless them."</p> <p>10 Now the eyes of Israel were so dim from age that he could not see. Then Joseph brought them close to him, and he kissed them and embraced them.</p> <p>11 Israel said to Joseph, "I never expected to see your face, and behold, God has let me see your children as well."</p> <p>12 Then Joseph took them from his knees, and bowed with his face to the ground.</p> <p>13 Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him.</p> <p>14 But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the firstborn.</p> <p>15 He blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day,</p> <p>16 The angel who has redeemed me from all evil, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth."</p> <p>17 When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head.</p> <p>18 Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head."</p> <p>19 But his father refused and said, "I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations."</p> <p>20 He blessed them that day, saying, "By you Israel will pronounce blessing, saying, 'May God make you like Ephraim and Manasseh!'" Thus he put Ephraim before Manasseh.</p> <p>21 Then Israel said to Joseph, "Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers."</p> <p>22 "I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow."</p>	<p>NASB: 'shepherd' Hebrew is literally 'tended'</p>
<p>CHAPTER FORTY NINE</p> <p>1 Then Jacob called his sons and said to them, "Gather yourselves together that I may tell you that which shall befall you in the last days.</p> <p>2 Gather yourselves together and listen, O sons of Jacob; and hearken O Israel to your father.</p> <p>3 Reuben, you are my first-born, my might, and the beginning of my strength, and the excellency of dignity, and the excellency of power:</p> <p>4 You went astray like water, you shall not excel; because you went up to your father's bed; truly, you have defiled my bed by going up into it.</p> <p>5 Simeon and Levi are brothers; anger and execution are in their nature.</p> <p>6 I never agreed to their counsels; nor did I lower myself to sit in their assembly; for in their anger they slew men and in their rage they destroyed a town wall.</p>	<p>CHAPTER FORTY NINE</p> <p>1 Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what will befall you in the days to come.</p> <p>2 "Gather together and hear, O sons of Jacob; And listen to Israel your father.</p> <p>3 "Reuben, you are my firstborn; My might and the beginning of my strength, Preeminent in dignity and preeminent in power.</p> <p>4 "Uncontrolled as water, you shall not have preeminence, Because you went up to your father's bed; Then you defiled it—he went up to my couch.</p> <p>5 "Simeon and Levi are brothers; Their swords are implements of violence.</p> <p>6 "Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they lamed oxen.</p>	<p>CHAPTER FORTY NINE</p> <p>This chapter is rich with allegorical types so typical of a prophetic and poetic discourses in Scripture. Israel's blessing and charging of his sons. If you read across many translations you will find wide and varying understandings of many difficult passages. What Lamsa's Aramaic does, is to give the actual understanding that all other English translators seem to be grasping at. It is in this chapter that the Aramaic Peshitta is absolutely brilliant.</p> <p>NASB 'swords' is interpretive. 'nature' or KJV 'habitation' is omitted in NASB. 'instruments' or instrumentation is rendered as 'execution' and anger is contextual to what they did in the reference is to their slaying of Shechem and the destruction of the village defences in the</p>

<p>7 Cursed be their anger, for it is raging; and their wrath, for it is fierce; I will divide them in Jacob, and scatter them in Israel.</p> <p>8 Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.</p> <p>9 Judah is a lion's whelp; from the prey, my son, you are gone up; he stooped down, he crouched as a lion, and as a young lion; who shall rouse him up?</p> <p>10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until the coming of the One to whom the sceptre belongs, and whom the Gentiles shall look for.</p> <p>11 He shall tie up his foal to the vine, and his ass's colt to a branch; he shall bleach his garments with wine, and his robe with the juices of the grape;</p> <p>12 His eyes shall be radiant, deep red as wine, and his teeth white as milk.</p> <p>13 Zebulun shall dwell at the shore of the seas; and he shall be a haven for ships; and his border shall extend as far as Zidon.</p> <p>14 Issachar is a mighty man couching by the highways;</p> <p>15 And he saw that his dwelling place was good, and his land fertile; and he bowed his shoulder to servitude, and became a servant to tribute.</p> <p>16 Dan shall judge his people as if the tribes of Israel were one.</p> <p>17 Dan shall be a serpent by the way, an adder in the paths, that bites the horse's heel and causes its rider to fall backward.</p> <p>18 I have waited for Your salvation, O YAHWEH.</p> <p>19 Gad shall go out to raid, and shall pursue at the heels of his enemies.</p> <p>20 As for Asher, his land is good, and he shall supply kings with food.</p> <p>21 Naphtali is a swift messenger; he gives goodly words.</p> <p>22 Joseph is a disciplined son, an educated son; a fruitful bough by a spring, whose branches run over the wall.</p> <p>23 A company of men quarrelled with him, and being great in numbers, envied him;</p> <p>24 But in strength he bent his bow, and his arms were made strong by the hands of the Mighty One of Jacob; (by the Name of the Shepherd, the Strength of Israel);</p> <p>25 May the God of your father help you and the Almighty bless you with the blessings of heaven above, blessings of the deep beneath, blessings of the breasts, and of the womb;</p> <p>26 The blessings of your father have prevailed above the blessings of my forbears to the utmost bound of the everlasting hills; they shall be on the head of Joseph, on the crown of the head of him who is the prince of his brothers.</p> <p>27 Benjamin is a plundering wolf; in the morning he shall devour the prey, and in the evening he shall divide the spoil.</p> <p>28 All these are the twelve tribes of Israel; and this is what their father Jacob said to them; he addressed them, then he blessed them, according to his blessing, he blessed every one of them.</p> <p>29 Then their father blessed them, and charged them, and said to them, 'I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,</p> <p>30 In the cave which is in the field of Ephron the Hittite, in the double cave which is in the field, before Mamre, in the land of Canaan, the field which Abraham bought from Ephron the Hittite as a possession for a burial ground.</p> <p>31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.</p> <p>32 The field and the cave which is in it were purchased from the children of Heth.</p> <p>33 And when Jacob had finished charging his sons, he stretched his feet on his bed, and grew weak, and died, and was gathered to his people.</p>	<p>7 "Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, And scatter them in Israel.</p> <p>8 "Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you.</p> <p>9 "Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up?</p> <p>10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.</p> <p>11 "He ties his foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes.</p> <p>12 "His eyes are dull from wine, And his teeth white from milk.</p> <p>13 "Zebulun will dwell at the seashore; And he shall be a haven for ships, And his flank shall be toward Sidon.</p> <p>14 "Issachar is a strong donkey, Lying down between the sheepfolds.</p> <p>15 "When he saw that a resting place was good And that the land was pleasant, He bowed his shoulder to bear burdens, And became a slave at forced labor.</p> <p>16 "Dan shall judge his people, As one of the tribes of Israel.</p> <p>17 "Dan shall be a serpent in the way, A horned snake in the path, That bites the horse's heels, So that his rider falls backward.</p> <p>18 "For Your salvation I wait, O LORD.</p> <p>19 "As for Gad, raiders shall raid him, But he will raid at their heels.</p> <p>20 "As for Asher, his food shall be rich, And he will yield royal dainties.</p> <p>21 "Naphtali is a doe let loose, He gives beautiful words.</p> <p>22 "Joseph is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall.</p> <p>23 "The archers bitterly attacked him, And shot at him and harassed him;</p> <p>24 But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel).</p> <p>25 From the God of your father who helps you, And by the Almighty who blesses you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb.</p> <p>26 "The blessings of your father Have surpassed the blessings of my ancestors Up to the utmost bound of the everlasting hills; May they be on the head of Joseph, And on the crown of the head of the one distinguished among his brothers.</p> <p>27 "Benjamin is a ravenous wolf; In the morning he devours the prey, And in the evening he divides the spoil."</p> <p>28 All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him.</p> <p>29 Then he charged them and said to them, "I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,</p> <p>30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a burial site.</p> <p>31 "There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah—</p> <p>32 the field and the cave that is in it, purchased from the sons of Heth."</p> <p>33 When Jacob finished charging his sons, he drew his feet into the bed and breathed his last, and was gathered to his people.</p>	<p>slaying of all the men of the town. NASB 'oxen' is the same Hebrew word as for 'walls' and in plain context the Aramaic is correct.</p> <p>'lawgiver' is the holder of the staff for judgment. Aramaic again simplifies.</p> <p>The word 'Shiloh' is variously translated and is largely unknown. The Aramaic gives the peshitta interpretation as specific to the expected Messiah. 'forward' becomes 'for'</p> <p>NASB 'dull' here is interpretive and wrong. Hebrew Word: תכלילי by reduplication from an unused root apparently meaning to be dark; darkly flashing (only of the eyes); in a good sense, brilliant (as stimulated by wine): - red. <i>Strong's Greek & Hebrew Dictionary</i>.</p> <p>'strong donkey' is literal for an Aramaic turn of phrase meaning 'strong man'. NASB 'sheepfolds' or KJV 'burden' or YLT 'two folds' are defined as 'highway' by the Aramaic implying an understanding of a two way main road for carrying burdens.</p> <p>Samson was of the tribe of Dan as judge over all Israel. Dan's name means 'judge' and was the name of the town of Dan that existed before he was born and that Dan's tribe eventually took control of. V:17 is an apt description of Samson's ministry.</p> <p>A touching interlude in the blessing of his sons. Jacob nearing death talks to his Saviour. The Aramaic again makes sense of a difficult phrase.</p>
--	---	--

CHAPTER FIFTY

1 And Joseph fell upon his father's face, and wept over him, and kissed him.
2 Then Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.
3 And forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed; and the Egyptians mourned for him seventy days.
4 And when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found mercy in your eyes, speak in the presence of Pharaoh, saying,
5 'My father made me swear, saying, 'Behold I am dying; in my grave which I bought for myself in the land of Canaan, there you shall bury me. Now therefore let me go up and bury my father, and I will come back again,
6 and Pharaoh said, 'Go up and bury your father, according as he made you swear.
7 So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt,
8 and all the household of Joseph, his brothers, and his father's household; only their little ones, their flocks, and their herds, they left in the land of Goshen.
9 There went up with him both chariots and horsemen; and it was a very great company.

10 And they came to the threshing floor of Atar, which is beyond the Jordan, and there they mourned with a great and very sore lamentation; and Joseph made a mourning for his father seven days.
11 And when the inhabitants of the land, the Canaanites, saw the mourning in the threshing floor of Atar, they said, 'This is a grievous mourning to the Egyptians; therefore the name of it was called Abel-mizrin, which is beyond Jordan.
12 And his sons did to Jacob just as he had commanded them;
13 For they carried him into the land of Canaan, and buried him in the double cave, which is in the field, which Abraham purchased with the field for a possession for a burial ground from Ephron, the Hittite, before Mamre.
14 And Joseph returned to Egypt, he and his brothers, and all who went up with him to bury his father, after he had buried his father.
15 And when Joseph's brothers saw that their father was dead, they were afraid, saying, It may be Joseph will harm us, and perhaps he will requite us all the evil which we did to him.
16 So they came to Joseph and said to him, 'Your father did command before he died, saying,
17 'Thus shall you say to Joseph, 'Forgive, we pray you now, the trespass of your brothers and their sins; for they did evil to you; and now forgive the trespass of the servants of the God of your father. And Joseph wept when they spoke to him.
18 And his brothers also went and fell down before him; and they said, 'Behold, we are your servants.
19 But Joseph said to them, 'Fear not; for I am a servant of God.
20 But as for you, you thought evil against me; but God meant it for good, to do as he has done this day, to save many lives.
21 Now therefore do not be afraid; I will provide for you and your little ones. And he comforted them, and spoke kindly to them.
22 And Joseph dwelt in Egypt, he, and all his father's house; and Joseph lived a hundred and ten years.
23 And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were brought up upon Joseph's knees.
24 And Joseph said to his brothers, 'I am dying; and God will surely remember you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.
25 And Joseph took an oath of the children of Israel, saying, 'God will surely remember you, and you shall carry up my bones from here with you.
26 So Joseph died, being a hundred and ten years old; and they embalmed him and put

CHAPTER FIFTY

1 Then Joseph fell on his father's face, and wept over him and kissed him.
2 Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.
3 Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.
4 When the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak to Pharaoh, saying,

5 'My father made me swear, saying, "Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father; then I will return."
6 Pharaoh said, "Go up and bury your father, as he made you swear."
7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt,
8 and all the household of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen.
9 There also went up with him both chariots and horsemen; and it was a very great company.
10 When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father.
11 Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.
12 Thus his sons did for him as he had charged them;
13 for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.
14 After he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.
15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!"
16 So they sent a message to Joseph, saying, "Your father charged before he died, saying,

17 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong." And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him.
18 Then his brothers also came and fell down before him and said, "Behold, we are your servants."
19 But Joseph said to them, "Do not be afraid, for am I in God's place?
20 "As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.
21 "So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.
22 Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years.
23 Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees.
24 Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob."
25 Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and

CHAPTER FIFTY

Unlike the previous chapter this is an easily translated as a very straight forward historical narrative.

Joseph in the Aramaic identifies with them in their service to God.

him in a coffin in Egypt.

you shall carry my bones up from here."

26 So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.

EXODUS

CHAPTER ONE

1 These are the names of the children of Israel, who came into Egypt; every man and his household came with Jacob:

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the persons that came out of the loins of Jacob were seventy persons; for Joseph was in Egypt already.

6 And Joseph died, and all his brothers, and all that generation.

7 And the children of Israel were fruitful and increased abundantly, and multiplied and grew exceedingly strong; and the land was filled with them.

8 Now there rose up a new king over Egypt who knew not Joseph.

9 And he said to his people, "Behold, the people of the children of Israel are more numerous and stronger than we;

10 Come, let us deal wisely with them, before they multiply, lest when we chance to be at war, they will be added also to our enemies, and fight against us, and **so drive us out of the land.**

11 Therefore they appointed over them cruel taskmasters to afflict them with their burdens. And they built for Pharaoh cities with storehouses, Piithom and Raameses.

12 But the more they oppressed them, the more they multiplied and became strong. And the Egyptians were grieved because of the children of Israel.

13 So the Egyptians oppressed the children of Israel severely;

14 And they made their lives bitter with hard labor, in mortar and in bricks and in all manner of work in the field; all their service wherein they made them serve was with rigour.

15 And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Puah and the name of the other Shiphrah;

16 And he said to them, "When you do perform your duties as midwives to the Hebrew women, look out when they kneel to deliver; if it is a male, then you must kill him; but if it is a female, then let her live.

17 But the midwives feared God, and did not do as the king of Egypt commanded them, but let the boys live.

18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and let the boys live?"

19 And the midwives said to Pharaoh, "The Hebrew women are not like the Egyptian women; for **they themselves are midwives, and are delivered** before a midwife comes in to them.

20 Therefore God dealt well with the midwives, because they spared the males; and the people multiplied, and grew exceedingly strong.

21 And it came to pass, because the midwives feared God, he blessed them with families.

22 And Pharaoh charged all the people, saying, "Every son that is born you shall cast into the river, and every daughter you shall save alive.

EXODUS

CHAPTER ONE

1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household:

2 Reuben, Simeon, Levi and Judah;

3 Issachar, Zebulun and Benjamin;

4 Dan and Naphtali, Gad and Asher.

5 All the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt.

6 Joseph died, and all his brothers and all that generation.

7 And the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

8 Now a new king arose over Egypt, who did not know Joseph.

9 He said to his people, "Behold, the people of the sons of Israel are more and mightier than we.

10 "Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and **depart from the land.**"

11 And they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Piithom and Raameses.

12 And the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel.

13 The Egyptians compelled the sons of Israel to labor rigorously;

14 and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.

15 Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other was named Puah;

16 and he said, "When you are helping the Hebrew women to give birth and see them upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live."

17 And the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live.

18 And the king of Egypt called for the midwives and said to them, "Why have you done this thing, and let the boys live?"

19 The midwives said to Pharaoh, "Because the Hebrew women are not as the Egyptian women; for **they are vigorous and give birth** before the midwife can get to them."

20 And God was good to the midwives, and the people multiplied, and became very mighty.

21 Because the midwives feared God, He established households for them.

22 Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive."

EXODUS

CHAPTER ONE

NASB **'depart from the land'** is interpreted contextually with the title of the Book of 'Exodus' and the events thereof. Aramaic **'drive us out'** leaves us in no doubt that the Egyptians were afraid of being driven out of their own land by an invading army. And the Aramaic is contextual with the first half of the verse and is correct.

The Hebrew word is the same for 'midwives' (as bearers of children) as women who are near to giving birth; (bearing children). le: - 'delivered' - Aramaic, 'give birth' - NASB.

Post term abortion here is racial and gender genocide and is the first genocide of the Hebrew people on record. Canaanite religious rites were used for similar reasons against

		female babies who could not be worked to death or employed by rulers in armies to be killed for 'in house' cultural reasons.
--	--	--

CHAPTER TWO

1 There went a man from the house of Levi, and took to wife a daughter of the house of Levi.
2 And the woman conceived and bore a son; and when she saw that he was a handsome boy, she hid him for three months
3 And when she could no longer hide him, she took for herself **an ark made of acacia wood**, and daubed it with slime and with pitch, and put the child into it; and laid it among the reeds by the river's bank.
4 And his sister stood afar off, to know what would be done to him.
5 And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river's side; and when she saw the ark among the reeds, she sent her maidens to fetch it.
6 And when she had opened it, she saw the child; and, behold, the babe was weeping. And she had compassion on him, and said, 'This is one of the Hebrews' children.
7 Then his sister said to Pharaoh's daughter, Shall I go and call for you a nurse of the Hebrew women, that she may nurse this child for you?
8 And Pharaoh's daughter said to her, 'Go. And the girl went and called the child's mother.

9 And Pharaoh's daughter said to her, 'Take this child away and nurse him for me, and I will give you your wages. So the woman took the child and nursed him.
10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses; for she said, 'I drew him out of the water.
11 And it came to pass in those days, when Moses was grown up, that he went out among his brethren, and saw their oppression; and he saw an Egyptian beating a Hebrew, one of his brethren of the children of Israel.
12 And he looked this way and that way, and when he saw that there was no man watching, he slew the Egyptian and hid him in the sand.
13 And when he went out the second day, he looked, and behold, two Hebrew men were quarrelling together; and he said to him that did the wrong, 'Why do you beat your fellow?
14 And he replied, 'Who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian yesterday? And Moses was afraid, and said, 'Surely this thing is known.
15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the presence of Pharaoh, and went to the land of Midian; and he sat down by a well.
16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.
17 And the shepherds came and drove them away; but Moses rose up and rescued them, and watered their flock.
18 And when they came to Reuel their father, he said to them, 'How is it that you have watered the flock so soon today?
19 And they said to him, 'An Egyptian delivered us out of the hands of the shepherds and also drew water for us and watered our flock.
20 And he said to his daughters, 'And where is he? Why is it that you have left the man? Go, invite him, that he may eat bread.
21 And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.
22 And she bore a son, and he called his name Gershon; for Moses said, 'I have been a stranger in a strange land. **And she bore again, the second son to Moses, and he called his name Eleazar, saying, 'For the God of my fathers has helped me and has delivered me from the sword of Pharaoh.**
23 And it came to pass after a long time that the king of Egypt died; and the children of Israel groaned because of severe oppression, and they prayed, and their cry came up to God because of severe oppression.
24 And God heard their groaning, and God was mindful of his covenant with Abraham, with

CHAPTER TWO

1 Now a man from the house of Levi went and married a daughter of Levi.

2 The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months.
3 And when she could hide him no longer, she got him **a wicker basket** and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile.
4 His sister stood at a distance to find out what would happen to him.
5 The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her.
6 When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, "This is one of the Hebrews' children."
7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?"
8 Pharaoh's daughter said to her, "Go ahead." And the girl went and called the child's mother.
9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I will give you your wages." And the woman took the child and nursed him.
10 The child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Moses, and said, "Because I drew him out of the water."
11 Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren.
12 And he looked this way and that, and when he saw there was no one around, he struck down the Egyptian and hid him in the sand.
13 He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?"
14 And he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known."
15 When Pharaoh heard of this matter, he tried to kill Moses. And Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.
16 Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father's flock.
17 Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock.
18 When they came to Reuel their father, he said, "Why have you come back so soon today?"
19 And they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock."
20 He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat."
21 Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses.

22 Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."

23 Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God.

CHAPTER TWO

KJV: 'ark' is typological in the early Hebrew mindset of Noah's ark covered with 'pitch'. The Aramaic goes one step further and brings to mind a future ark made of acacia wood that was covered in gold. The focus of the Aramaic is Messianic and prophetic. It is about a mercy seat and a hope for a resurrection from the dead, even for this mother and her little child.

Midianites as descendants of Abraham inhabited the top end of the Gulf of Aqaba and probably either side towards Arabia in the east and the Sinai peninsula to the west.

What is missing in the Hebrew here is found repeated verbatim in Exodus 18:4. It is also found here in 2:22 in the Apostolic Bible Polyglot.

Isaac, and with Jacob.
25 And God looked upon the children of Israel, and God noticed their oppression.

24 And God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.
25 God saw the sons of Israel, and God took notice of them.

CHAPTER THREE

1 Now Moses was feeding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the desert and came to the mountain of God, even to Horeb.

2 And the Angel of YAHWEH appeared to him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush was on fire, and the bush was not consumed.

3 And Moses said, 'I will now turn aside and see this great sight, why the bush is not burned.

4 And when YAHWEH saw that he turned aside to see, God called to him out of the midst of the bush, and said, 'Moses, Moses. And he said, 'Here am I.

5 And he said, 'Do not draw near; take your shoes from off your feet, for the place whereon you are standing is holy ground.

6 Moreover he said, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look at God.

7 And YAHWEH said, 'I have surely seen the affliction of my people who are in Egypt, and I have heard their cry because of their taskmasters; for I know their sorrows;

8 And I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come to me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will send you to Pharaoh, that you may bring forth my people, the children of Israel, out of Egypt.

11 And Moses said to God, 'Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And God said to him, 'I will be with you; and this shall be a sign to you that I have sent you; when you have brought forth the people out of Egypt, you shall worship God upon this mountain.

13 And Moses said to God, 'Behold, when I go to the children of Israel and say to them, 'The God of your fathers has sent me to you; and they shall say to me, 'What is His Name? what shall I say to them?'

14 And God said to Moses, 'I am AHIAH ASHAR HIGH (that is, 'THE LIVING GOD); and he said, 'Thus you shall say to the children of Israel: AHIAH has sent me to you.

15 And God said moreover to Moses, 'Thus shall you say to the children of Israel: YAHWEH God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you; this is my Name forever, and this is my memorial to all generations.

16 Go and gather the elders of Israel together, and say to them, 'YAHWEH God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, 'I have surely been mindful of you and seen that which is done to you in Egypt;

17 And I have said, 'I will bring you up out of the affliction of the Egyptians to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.

18 And they shall hearken to your voice; and you and the elders of Israel shall go to the king of Egypt, and you shall say to him, 'YAHWEH God of the Hebrews has appeared to us; and now let us go three days' journey into the wilderness that we may sacrifice to YAHWEH our God.

19 And I know that the king of Egypt will not let you go, except by force.

20 And I will stretch out my hand and smite the Egyptians with all kinds of wonders which I will do among them; and after that Pharaoh will let you go.

21 And I will give this people favour in the sight of the Egyptians; and it shall come to pass that, when you go, you shall not go empty-handed;

22 But every woman shall borrow of her neighbour and of her that sojourns in her house, jewels of silver and jewels of gold and clothes; and you shall put them on your sons, and on

CHAPTER THREE

1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.

2 The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.

3 And Moses said, 'I must turn aside now and see this marvelous sight, why the bush is not burned up.'

4 When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

5 Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."

6 He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God.

7 The LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings.

8 "And I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

9 "Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.

10 "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."

11 And Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"

12 And He said, "Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain."

13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"

14 God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

15 God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

16 "Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, "I am indeed concerned about you and what has been done to you in Egypt.

17 "And I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey."

18 "They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The LORD, the God of the Hebrews, has met with us. And now, please, let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'

19 "And I know that the king of Egypt will not permit you to go, except under compulsion.

20 "And I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.

21 "I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed.

22 "And every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and

CHAPTER THREE

Lamsa's 'Here am I' reflects something of the character of Moses in humility and the fear he felt in v:6

'hand' is literal in the Hebrew 'power' is inferred.

AHIAH ASHAR HIGH (that is, 'THE LIVING GOD); Brenton from the Septuagint translates . 'The BEING'. Both Aramaic and Septuagint try to convey the deeper meaning of God just being who He is. He is who He is – we say.

<p>your daughters; and you shall plunder the Egyptians.</p>	<p>daughters. Thus you will plunder the Egyptians."</p>	<p>Plunder NASB replaces the word 'despoil' in Lamsa's translation</p>
<p>1 And Moses answered and said, 'But, behold, they will not believe me, nor listen to my 2 And YAHWEH said to him, "What is that in your hand? He said, 'A staff. 3 And YAHWEH said, "Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And YAHWEH said to Moses, 'Put forth your hand and take it by the tail. And he put forth his hand and caught it, and it became a staff in his hand; 5 This is done that they may believe that YAHWEH God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you. 6 And YAHWEH said furthermore to him, again, 'Put now your hand into your bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous, as white as snow. 7 Then YAHWEH said to him, 'Put your hand back into your bosom again. And he put his hand back into his bosom; and when he took it out of his bosom, behold, it was clean like his other flesh. 8 And if they will not believe you, neither hearken to the Voice of the first sign, they will believe the Voice of the latter sign. 9 And if they will not believe also these two signs, neither listen to your voice, you shall take some of the water of the river and pour it upon the dry land; and the water which you take from the river shall become blood upon the dry land. 10 And Moses said to YAHWEH, I beseech You, O my Adonai, I am not eloquent, neither before now, nor since You has spoken to Your servant; for I am a stammerer and slow of speech. 11 YAHWEH said to him, 'Who has made man's mouth? or who makes the dumb, or the deaf, or the seeing, or the blind? Is it not I YAHWEH? 12 Now therefore go, and I will be with your mouth and teach you what you shall speak.</p> <p>13 And Moses said to Him, 'O my Adonai, I beseech You, handpick someone <i>else as well</i> whom you would send. 14 And the anger of YAHWEH kindled against Moses, and he said to him, 'Behold, Aaron, your brother, the Levite. I know that he is a good speaker, and also, behold, he will come forth to meet you, and when he sees you, he will be glad in his heart. 15 And you shall speak to him and put My words in his mouth; and I will be with your mouth and with his mouth, and will teach you what you shall do. 16 And he shall be your spokesman to the people; and he shall be an interpreter for you, and you shall be to him instead of God. 17 And you shall take this staff in your hand, with which you shall do signs. 18 And Moses returned, and went to Jethro his father-in-law, and said to him, 'Let me go and return to my brethren who are in Egypt and see whether they are still alive. And Jethro said to Moses, 'Go in peace. 19 And YAHWEH said to Moses in Midian, 'Go, return to Egypt; for all the men who sought your life are dead. 20 And Moses took his wife and his sons, and set them upon an ass, and started on his way back to Egypt; and he took the staff of God in his hand. 21 And YAHWEH said to Moses, When you return to Egypt, see that you perform all the wonders before Pharaoh which I have performed by your hand, but I will harden his heart so that he will not let the people go. 22 And you shall say to Pharaoh, YAHWEH says: 'Israel is my first-born son; 23 And I say to you, 'Let my son go, that he may serve me; and if you refuse to let him go, behold, I will slay your first-born son. 24 And it came to pass when Moses was on his way to the inn that YAHWEH met him and</p>	<p>CHAPTER FOUR</p> <p>1 Then Moses said, "What if they will not believe me or listen to what I say? For they may say, 'The LORD has not appeared to you." 2 The LORD said to him, "What is that in your hand?" And he said, "A staff." 3 Then He said, "Throw it on the ground." And he threw it on the ground, and it became a serpent; and Moses fled from it. 4 And the LORD said to Moses, "Stretch out your hand and grasp it by its tail!"—so he stretched out his hand and caught it, and it became a staff in his hand— 5 "that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." 6 The LORD furthermore said to him, "Now put your hand into your bosom." And he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow. 7 Then He said, "Put your hand into your bosom again." And he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like the rest of his flesh. 8 "If they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign. 9 "And if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground." 10 Then Moses said to the LORD, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue." 11 The LORD said to him, "Who has made man's mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the LORD? 12 "Now then go, and I, even I, will be with your mouth, and teach you what you are to say." 13 And he said, "Please, Lord, now send the message by whomever You will."</p> <p>14 Then the anger of the LORD burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. 15 "You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do. 16 "Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him. 17 "You shall take in your hand this staff, with which you shall perform the signs." 18 Then Moses departed and returned to Jethro his father-in-law and said to him, "Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive." And Jethro said to Moses, "Go in peace." 19 Now the LORD said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead." 20 And Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took the staff of God in his hand. 21 The LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go. 22 "Then you shall say to Pharaoh, 'Thus says the LORD, "Israel is My son, My firstborn. 23 "And I said to you, 'Let My son go that he may serve Me'; but you have refused to let him</p>	<p>CHAPTER FOUR</p> <p>קל universally translated here as 'voice'. NASB 'witness' lacks the deeper meaning of God's Word in the activity of signs and wonders.</p> <p>Lamsa's 'heretofore' is replaced with 'before now' Peshitta here makes clear that 'slow of tongue' taken literally means to stutter. A hard to comprehend verse until you ascribe to God His right to be God in all aspects of His creation in love or in justice. (John 9:1-7, Acts 13:4)</p> <p>The Polyglot best translates a difficult verse with Moses saying, 'I beseech, O LORD, to handpick another one able whom you shall send'. Moses' humble courage here to argue with God would later make him the great intercessor on behalf of Israel when they sinned..</p> <p>NASB 'as God' here infers original sin, 'instead of God' is more correct in broad context.</p> <p>Moses' mouth – God's Mouth – God's Word – Moses' words and now Moses' staff is God's staff, God's Word and Spirit of Power in the hand of a man who is in the Hand of God.</p>

<p>sought to kill him.</p> <p>25 Then Zipporah took a flint and cut off the foreskin of her son, and she fell down at the feet of YAHWEH and said, 'I have a circumcised child.</p> <p>26 So YAHWEH let him go. Then she said, 'You are a lawful husband', because of the circumcision.</p> <p>27 And YAHWEH said to Aaron, 'Go into the wilderness to meet Moses. And he went and met him in the mountain of God, Horeb, and kissed him.</p> <p>28 And Moses told Aaron all the words of YAHWEH, who had sent him, and all the signs which he had commanded him to perform.</p> <p>29 Then Moses and Aaron went and gathered together all the elders of the children of Israel;</p> <p>30 And Aaron spoke all the words which YAHWEH had said to Moses, and performed the signs in the presence of the people.</p> <p>31 And the people believed; and when they heard that YAHWEH was mindful of the children of Israel, and that he had seen their affliction, then they knelt down and worshipped before YAHWEH.</p>	<p>go. Behold, I will kill your son, your firstborn.'"</p> <p>24 Now it came about at the lodging place on the way that the LORD met him and sought to put him to death.</p> <p>25 Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me."</p> <p>26 And He let him alone. At that time she said, "You are a bridegroom of blood"—because of the circumcision.</p> <p>27 Now the LORD said to Aaron, "Go to meet Moses in the wilderness." And he went and met him at the mountain of God and kissed him.</p> <p>28 Moses told Aaron all the words of the LORD with which He had sent him, and all the signs that He had commanded him to do.</p> <p>29 Then Moses and Aaron went and assembled all the elders of the sons of Israel;</p> <p>30 and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people.</p> <p>31 And the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshipped.</p>	<p>These next three verses must be read in the context of the previous two verses. How can Moses represent God and His firstborn son Israel, if Moses' firstborn son is not in the covenant of Abraham? If Moses' son is not circumcised, how can God work lawful judgment on Pharaoh's son? How could the Law come through Moses if he was not lawful in Abraham.</p> <p>NASB inserts the name of 'Moses' here. In context it is Yahweh who has come to put Moses to death, v24 and it is Yahweh who leaves Moses alone, v26. The Aramaic inserts Yahweh so that there is no doubting the context of the former and following verse. This is again an example of Peshitta simplification. 'bridegroom of blood' or bloody husband'? Consider what the Greek Septuagint says. 'The blood of the circumcision of my son is stopped'. The word used by most translations for 'bride groom' is Hebrew Strong's Number: 2860 Hebrew Word: כַּתֵּן Transliteration: ḥāṭān English Words used in KJV law 10 bridegroom 8 husband 2 [Total Count: 20] from <H2859> (chathan); a relative by marriage (especially through the bride); figurative a circumcised child (as a species of religious espousal) - bridegroom, husband, son in law, Strong's Greek & Hebrew Dictionary.</p> <p>Unfortunately the modernised NASB dictionary misses the wider understanding of a circumcised child in the presumption that she is talking to Moses and not Yahweh. She says to Yahweh, 'I have a circumcised child' and then to Moses, 'You are a lawful husband'. Lamsa's translation is revised to reflect this salvation of her husband.</p> <p>Once again the Aramaic inserts, 'Yahweh' so there is no doubt in the Gentile reader's mind as to who is being worshipped.</p>
<p>CHAPTER FIVE</p> <p>1 And afterward Moses and Aaron went into the palace and told Pharaoh, 'The God of Israel, YAHWEH says, 'Let my people go that they may hold a feast to me in the wilderness.</p> <p>2 And Pharaoh said, 'Who is YAHWEH, that I should obey His Voice to let Israel go? I do not know YAHWEH, neither will I let Israel go.</p> <p>3 And they said, 'YAHWEH God of the Hebrews has appeared to us; now let us go three days' journey into the wilderness that we may sacrifice to YAHWEH our God; lest he fall upon us with the sword or with pestilence.</p> <p>4 And the king of Egypt said to them, 'Wherefore do you, Moses and Aaron, cause the people to stop from their work? Go back to your tasks.</p> <p>5 And Pharaoh said to them, 'Behold, the people of the land now are many, and you cause them to stop from their work.</p> <p>6 And Pharaoh commanded the same day the taskmasters of the people and their scribes, saying,</p> <p>7 'You shall no more give the people straw to make bricks, as before; let them go and gather straw for themselves.</p> <p>8 But the number of bricks which they made prior to this, you shall lay upon them; you shall not reduce the number thereof; for they are idle; that is why they cry, saying, 'Let us go and</p>	<p>CHAPTER FIVE</p> <p>1 And afterward Moses and Aaron came and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let My people go that they may celebrate a feast to Me in the wilderness.'"</p> <p>2 And Pharaoh said, "Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, and besides, I will not let Israel go."</p> <p>3 Then they said, "The God of the Hebrews has met with us. Please, let us go a three days' journey into the wilderness that we may sacrifice to the LORD our God, otherwise He will fall upon us with pestilence or with the sword."</p> <p>4 And the king of Egypt said to them, "Moses and Aaron, why do you draw the people away from their work? Get back to your labors!"</p> <p>5 Again Pharaoh said, "Look, the people of the land are now many, and you would have them cease from their labors!"</p> <p>6 And the same day Pharaoh commanded the taskmasters over the people and their foremen, saying,</p> <p>7 "You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves.</p> <p>8 "And the quota of bricks which they were making previously, you shall impose on them; you are not to reduce any of it. Because they are lazy, therefore they cry out, 'Let us go and</p>	<p>CHAPTER FIVE</p> <p>Lamsa's 'heretofore' becomes 'prior to this'</p>

<p>sacrifice to our God.</p> <p>9 Let more work be assigned to the men, that they may be occupied, so that they may not think to engage in vain conversations.</p> <p>10 And the taskmasters of the people and their scribes went out and said to the people, 'Thus says Pharaoh, 'I will not give you straw.</p> <p>11 Go, get straw for yourselves wherever you can find it; but your work shall not be reduced.</p> <p>12 So the people were scattered throughout all the land of Egypt to gather the stubble.</p> <p>13 And the taskmasters pressed them, saying, 'Complete your work as you have always done, as when straw was given to you.</p> <p>14 And the scribes of the children of Israel, whom Pharaoh's taskmasters had appointed over them, were beaten, and demanded, 'Why have you not completed your quota of bricks both yesterday and today, as before?</p> <p>15 Then the scribes of the children of Israel came and complained to Pharaoh, saying, 'Why are your servants treated in this manner?</p> <p>16 There is no straw given to your servants, and yet they say to us, 'Make bricks: and, behold, your servants are beaten; and you sin against your people.</p> <p>17 But Pharaoh said to them, 'You are surely idle; therefore you say, 'Let us go and sacrifice to YAHWEH.</p> <p>18 Go therefore now and work; and straw shall not be given you, yet you shall deliver the number of bricks.</p> <p>19 And the scribes of the children of Israel saw that they were in a bad situation, for it was said to them, 'You must not reduce the number of your bricks, of your daily task.</p> <p>20 And they met Moses and Aaron standing opposite them, as they came out from the presence of Pharaoh;</p> <p>21 And they said to them, 'May YAHWEH look upon you and judge; because you have made us to be in disfavour in the eyes of Pharaoh and in the eyes of his servants, to put a sword in their hands to kill us.</p> <p>22 And Moses returned to YAHWEH and said, 'O my Adonai, 'Why have you caused this people to be ill-treated? And why did you send me here?</p> <p>23 For since the hour I came to Pharaoh to speak in Your Name, he has ill-treated this people; and you have not delivered Your people at all.</p>	<p>sacrifice to our God.'</p> <p>9 "Let the labor be heavier on the men, and let them work at it so that they will pay no attention to false words."</p> <p>10 And the taskmasters of the people and their foremen went out and spoke to the people, saying, "Thus says Pharaoh, 'I am not going to give you any straw.</p> <p>11 ~"You go and get straw for yourselves wherever you can find it, but none of your labor will be reduced."</p> <p>12 And the people scattered through all the land of Egypt to gather stubble for straw.</p> <p>13 The taskmasters pressed them, saying, "Complete your work quota, your daily amount, just as when you had straw."</p> <p>14 Moreover, the foremen of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?"</p> <p>15 Then the foremen of the sons of Israel came and cried out to Pharaoh, saying, "Why do you deal this way with your servants?</p> <p>16 "There is no straw given to your servants, yet they keep saying to us, 'Make bricks!' And behold, your servants are being beaten; but it is the fault of your own people."</p> <p>17 And he said, "You are lazy, very lazy; therefore you say, 'Let us go and sacrifice to the LORD.'</p> <p>18 "And go now and work; for you will be given no straw, yet you must deliver the quota of bricks."</p> <p>19 The foremen of the sons of Israel saw that they were in trouble because they were told, "You must not reduce your daily amount of bricks."</p> <p>20 When they left Pharaoh's presence, they met Moses and Aaron as they were waiting for them.</p> <p>21 They said to them, "May the LORD look upon you and judge you, for you have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us."</p> <p>22 Then Moses returned to the LORD and said, "O Lord, why have You brought harm to this people? Why did You ever send me?</p> <p>23 "Ever since I came to Pharaoh to speak in Your name, he has done harm to this people, and You have not delivered Your people at all."</p>	<p>'the scribes' were those who counted and noted the number of bricks made. The Aramaic reflects the base Hebrew meaning for the word - Hebrew Word: שָׂרֵפִים Transliteration: shā'îrîm; Strong's Greek & Hebrew Dictionary.</p>
<p>CHAPTER SIX</p> <p>1 Then YAHWEH said to Moses, 'Now you shall see what I will do to Pharaoh; for with a strong hand shall he let them go, and by a mighty arm shall he drive them out of his land.</p> <p>2 And God spoke to Moses and said to him, 'I am YAHWEH,</p> <p>3 'Who appeared to Abraham, to Isaac, and to Jacob, by the Name of God Almighty; but my Name YAHWEH, I did not make them to understand.</p> <p>4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they sojourners.</p> <p>5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have been mindful of my covenant.</p> <p>6 Therefore say to the children of Israel, 'I am YAHWEH your God, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will save you by a strong hand and by a mighty arm and with great judgments:</p> <p>7 And I will take you to me for a people, and I will be to you a God; and you shall know that I am YAHWEH your God, who brings you out from under the burdens of the Egyptians.</p> <p>8 And I will bring you into the land concerning which I swore to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance; I am YAHWEH.</p> <p>9 And Moses spoke so to the children of Israel; but they did not listen to him, because of their</p>	<p>CHAPTER SIX</p> <p>1 Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land."</p> <p>2 God spoke further to Moses and said to him, "I am the LORD;</p> <p>3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them.</p> <p>4 "I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.</p> <p>5 "Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant.</p> <p>6 "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, I will also redeem you with an outstretched arm and with great judgments.</p> <p>7 ~Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians.</p> <p>8 ~I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD."</p> <p>9 And Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of</p>	<p>CHAPTER SIX</p> <p>In Gen 12:7 Abraham calls on the Name of Yahweh as the Name of God Almighty, What Abraham, Isaac and Jacob were not intimate with was the deeper meaning of the Name that was given to Moses at the burning bush, 'AHI AH ASHAR HIGH (that is, 'THE LIVING GOD), Lamsa's 'my Name Yahweh I did not make known to them' becomes, 'my Name Yahweh I did not make them to understand'.</p>

<p>misery and because of bondage.</p> <p>10 And YAHWEH spoke to Moses, saying,</p> <p>11 "Go in, and speak to Pharaoh king of Egypt that he let the children of Israel go out of his land.</p> <p>12 But Moses said to YAHWEH, "Behold, the children of Israel have not hearkened to me; how then shall Pharaoh listen to me, for I am a stutterer?"</p> <p>13 And YAHWEH spoke to Moses and to Aaron and gave them a charge to the children of Israel and to Pharaoh king of Egypt to bring the children of Israel out of the land of Egypt.</p> <p>14 These are the heads of their fathers' houses: the sons of Reuben the first-born of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben.</p> <p>15 And the sons of Simeon: Jemuel, Jamin, Ohar, Jachin, Zohar, and Shaul, the son of a Canaanitish woman; these are the families of Simeon.</p> <p>16 And these are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari; and the years of the life of Levi were a hundred and thirty-seven years.</p> <p>17 The sons of Gershon: Libni, and Shimi, according to their families.</p> <p>18 And the sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the years of the life of Kohath were a hundred and thirty-three years.</p> <p>19 The sons of Merari: Mahali and Mushi; these are the families of the Levites according to their generations.</p> <p>20 And Amram took his uncle's daughter Jokhabet, and she bore him Aaron, Moses, and Miriam; and the years of the life of Amram were a hundred and thirty-seven years.</p> <p>21 And the sons of Izhar: Korah, Nepheg, and Zichri.</p> <p>22 And the sons of Uzziel: Minshael, Elizphan, and Zithri.</p> <p>23 And Aaron took to wife Elisabeth, the daughter of Amminadab, sister of Nehshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar.</p> <p>24 And the sons of Korah: Assir, Hilkana, and Akensap; these are the families of the Korhites.</p> <p>25 And Eleazar, Aaron's son, took him one of the daughters of Puntiel to wife; and she bore him Phinehas; these are the heads of the families of the Levites according to their tribes.</p> <p>26 These are Moses and Aaron, to whom YAHWEH said, "Bring out the children of Israel from the land of Egypt with all of their armies."</p> <p>27 It was they who spoke to Pharaoh king of Egypt, to bring out the children of Israel from the land of Egypt: Moses and Aaron.</p> <p>28 And it came to pass on the day when YAHWEH spoke to Moses in the land of Egypt,</p> <p>29 That YAHWEH spoke to Moses, and said to him, "I am YAHWEH; speak to Pharaoh king of Egypt all that I say to you.</p> <p>30 And Moses said to YAHWEH, 'My tongue stutters; how shall Pharaoh hearken to me?"</p>	<p>their despondency and cruel bondage.</p> <p>10 Now the LORD spoke to Moses, saying,</p> <p>11 "Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land."</p> <p>12 And Moses spoke before the LORD, saying, "Behold, the sons of Israel have not listened to me; how then will Pharaoh listen to me, for I am unskilled in speech?"</p> <p>13 Then the LORD spoke to Moses and to Aaron, and gave them a charge to the sons of Israel and to Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.</p> <p>14 These are the heads of their fathers' households. The sons of Reuben, Israel's firstborn: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben.</p> <p>15 The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman; these are the families of Simeon.</p> <p>16 These are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the length of Levi's life was one hundred and thirty-seven years.</p> <p>17 The sons of Gershon: Libni and Shimei, according to their families.</p> <p>18 The sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the length of Kohath's life was one hundred and thirty-three years.</p> <p>19 The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations.</p> <p>20 Amram married his father's sister Jochebed, and she bore him Aaron and Moses; and the length of Amram's life was one hundred and thirty-seven years.</p> <p>21 The sons of Izhar: Korah and Nepheg and Zichri.</p> <p>22 The sons of Uzziel: Mishael and Elzaphan and Sithri.</p> <p>23 Aaron married Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.</p> <p>24 The sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites.</p> <p>25 Aaron's son Eleazar married one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' households of the Levites according to their families.</p> <p>26 It was the same Aaron and Moses to whom the LORD said, "Bring out the sons of Israel from the land of Egypt according to their hosts."</p> <p>27 They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of Israel from Egypt; it was the same Moses and Aaron.</p> <p>28 Now it came about on the day when the LORD spoke to Moses in the land of Egypt,</p> <p>29 that the LORD spoke to Moses, saying, "I am the LORD; speak to Pharaoh king of Egypt all that I speak to you."</p> <p>30 And Moses said before the LORD, "Behold, I am unskilled in speech; how then will Pharaoh listen to me?"</p>	<p>'charge' here is more commonly translated 'command'.</p> <p>The root of the word in Hebrew for 'hosts' is in a military sense. The Aramaic endorses this in this instance and Israel had it's fighting divisions in the wilderness almost immediately.</p>
<p>CHAPTER SEVEN</p> <p>1 And YAHWEH said to Moses, 'See, I have made you a god to Pharaoh; and Aaron your brother shall be your prophet.</p> <p>2 You shall speak all that I command you; and Aaron your brother shall speak to Pharaoh that he send the children of Israel out of his land.</p> <p>3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.</p> <p>4 But Pharaoh will not hearken to you, that I may smite Egypt, and bring forth my hosts and my people the children of Israel out of the land of Egypt by great judgments.</p> <p>5 And the Egyptians shall know that I am YAHWEH, when I lift up my hand against Egypt and bring out the children of Israel from among them.</p> <p>6 And Moses and Aaron did as YAHWEH commanded them, so did they.</p> <p>7 And Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh.</p>	<p>CHAPTER SEVEN</p> <p>1 Then the LORD said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet.</p> <p>2 "You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.</p> <p>3 "And I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt.</p> <p>4 "When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments.</p> <p>5 "The Egyptians shall know that I am the LORD, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst."</p> <p>6 And Moses and Aaron did it; as the LORD commanded them, thus they did.</p> <p>7 Moses was eighty years old and Aaron eighty-three, when they spoke to Pharaoh.</p>	<p>CHAPTER SEVEN</p> <p>NASB 'as God' here is again a repetition of original sin. Ancient Egypt from custom deified people.</p> <p>Same Hebrew word as in 6:26. Lamsa allows for the word, hosts' to remain this time.</p> <p>Now through Moses and Israel will the LIVING GOD be revealed to the world in opposition to all their dead relatives, idols and demons.</p> <p>1448BC It is now eighty years since the opening chapter of this book and the decree of</p>

<p>8 And YAHWEH spoke to Moses and to Aaron, saying,</p> <p>9 'If Pharaoh should say to you, 'Show me a sign; then you shall say to Aaron, 'Take your staff and cast it down before Pharaoh, and it shall become a serpent.</p> <p>10 So Moses and Aaron went to Pharaoh, and they did as YAHWEH had commanded; and Aaron cast down his staff before Pharaoh and before his noblemen, and it became a serpent.</p> <p>11 Then Pharaoh called the wise men, the sorcerers and the magicians. Now the magicians of Egypt, they also did the same with their magic.</p> <p>12 For they cast down every man his staff and they became serpents; but Aaron's staff swallowed up their staffs.</p> <p>13 However Pharaoh's heart was hardened, and would not let them go, as YAHWEH had said.</p> <p>14 Then YAHWEH said to Moses, 'Pharaoh's heart is hardened, he refuses to let the people go.</p> <p>15 Go to Pharaoh in the morning; behold, he goes out to his daily duty; and you stand toward him by the river's edge and wait; and take in your hand the staff which was turned into a serpent.</p> <p>16 And you shall say to him, 'YAHWEH God of the Hebrews has sent me to you, saying, 'Let my people go that they may serve me in the wilderness; and, behold, before now you have not listened.</p> <p>17 YAHWEH says, 'By this you shall know that I am YAHWEH: Behold, with the staff that is in my hand I will strike upon the waters of the river, and they shall be turned to blood.</p> <p>18 And the fish that are in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.</p> <p>19 And YAHWEH said to Moses, 'Say to Aaron, 'Take your staff and lift up your hand upon the waters of Egypt, upon their rivers, upon their ponds, and upon all their pools of water, and upon the streams, and they shall become blood; and there shall be blood throughout all the land of Egypt, in both vessels of wood and vessels of stone.</p> <p>20 And Moses and Aaron did as YAHWEH had commanded them; and Aaron lifted up the staff which was in his hand and smote the waters of the river, in the sight of Pharaoh and in the sight of his servants; and all the waters that were in the river were turned into blood.</p> <p>21 And the fish that were in the river died; and the river stank, and the Egyptians could not drink the water of the river; and there was blood throughout all the land of Egypt.</p> <p>22 And the magicians of Egypt did the same by their enchantments; but Pharaoh's heart was hardened and he did not listen to them, as YAHWEH had said.</p> <p>23 And Pharaoh turned and went into his house, and he did not take to heart even this sign.</p> <p>24 And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.</p> <p>25 And seven days passed after YAHWEH had smitten the river.</p>	<p>8 Now the LORD spoke to Moses and Aaron, saying,</p> <p>9 "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aaron, 'Take your staff and throw it down before Pharaoh, that it may become a serpent.'"</p> <p>10 And Moses and Aaron came to Pharaoh, and thus they did just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it became a serpent.</p> <p>11 Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts.</p> <p>12 For each one threw down his staff and they turned into serpents. And Aaron's staff swallowed up their staffs.</p> <p>13 Yet Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.</p> <p>14 Then the LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go.</p> <p>15 "Go to Pharaoh in the morning as he is going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand the staff that was turned into a serpent.</p> <p>16 "You shall say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "Let My people go, that they may serve Me in the wilderness. And behold, you have not listened until now."</p> <p>17 ~Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood.</p> <p>18 "The fish that are in the Nile will die, and the Nile will become foul, and the Egyptians will find difficulty in drinking water from the Nile.'"</p> <p>19 Then the LORD said to Moses, "Say to Aaron, Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there will be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone."</p> <p>20 And Moses and Aaron did even as the LORD had commanded. And he lifted up the staff and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood.</p> <p>21 The fish that were in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt.</p> <p>22 And the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.</p> <p>23 Then Pharaoh turned and went into his house with no concern even for this.</p> <p>24 And all the Egyptians dug around the Nile for water to drink, for they could not drink of the water of the Nile.</p> <p>25 Seven days passed after the LORD had struck the Nile.</p>	<p>Pharaoh that would have killed Moses at birth 1524BC that did not exist when Aaron was born three years earlier.</p> <p>Wise men, sorcerers and magicians are different words in Hebrew and have different meanings.</p> <p>The river referred to would have been the main river of Egypt that NASB identifies as the 'Nile'.</p>
--	--	--

CHAPTER EIGHT

1 Then YAHWEH said to Moses, 'Go to Pharaoh and say to him, YAHWEH says, 'Let my people go that they may serve me.

2 And if you refuse to let them go, behold, I will smite to the extent of your borders with frogs;

3 And the river shall swarm with frogs, which shall come up and enter into your house and into your bedchamber and into your bed and into the houses of your servants and of your people and into your inner chambers and into your kneading troughs;

4 And the frogs shall come up both on you and on all your people.

5 And YAHWEH said to Moses, 'Say to Aaron your brother, 'Lift up your hand with your staff over the rivers and over the streams and over the ponds, and cause frogs to come up upon the land of Egypt.

6 So Aaron lifted up his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt.

7 And the magicians did the same with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron and said to them, 'Pray to YAHWEH, that he may take away the frogs from me and from my people; and I will let the people go that they may sacrifice to YAHWEH.

9 And Moses said to Pharaoh, 'Appoint a time; when shall I pray for you and for your servants and for your people, to destroy the frogs from you and your house?

10 And he said to him, 'Tomorrow. And Moses said, 'Be it according to your word, that you may know that there is none like YAHWEH our God.

11 And the frogs shall depart from you and from your house and from your servants and from your people; they shall remain in the river only.

12 And Moses and Aaron went out from the presence of Pharaoh; and Moses prayed before YAHWEH because of the frogs which he had brought against Pharaoh.

13 And YAHWEH did according to the word of Moses; and the frogs died that were in the houses and in the courtyards and in the fields.

14 And they gathered them together in heaps; and the land stank.

15 And when Pharaoh saw that there was respite, he hardened his heart and would not listen to them, as YAHWEH had said to Moses.

16 And YAHWEH said to Moses, 'Say to Aaron, 'Lift up your staff and smite the dust of the earth, that it may become lice throughout all the land of Egypt.

17 And he did so; and Aaron lifted up his hand with his staff and smote the dust of the earth, and it became lice on men and on cattle; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did the same by means of their magic to bring forth lice, but they could not get rid of the lice; so there were lice on men and on cattle.

19 Then the magicians said to Pharaoh, 'This is the finger of God; and Pharaoh's heart was hardened, and he did not listen to them, as YAHWEH had said.

20 And YAHWEH said to Moses, 'Rise up early in the morning and stand before Pharaoh; lo, he goes out again to his daily duty; and say to him, 'YAHWEH says, 'Let my people go that they may serve me.

21 Else, if you will not let my people go, behold, I will send swarms of flies upon you and upon your people and upon your house; and the houses of the Egyptians shall be filled with swarms of flies, like a field when it is covered with them.

22 And I will set apart on that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there, to the end that you may know that I am YAHWEH in the midst of the earth.

23 And I will put a division between my people and your people; tomorrow shall this sign be.

24 And YAHWEH did so; and he brought great swarms of flies into the house of Pharaoh and into his servants' houses and into all the land of Egypt; and the land was ruined by reason of

CHAPTER EIGHT

1 Then the LORD said to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD, "Let My people go, that they may serve Me.

2 "And if you refuse to let them go, behold, I will smite your whole territory with frogs.

3 "The Nile will swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants and on your people, and into your ovens and into your kneading bowls.

4 "And the frogs will come up on you and your people and all your servants.""

5 Then the LORD said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the streams and over the pools, and make frogs come up on the land of Egypt."

6 And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.

7 The magicians did the same with their secret arts, making frogs come up on the land of Egypt.

8 Then Pharaoh called for Moses and Aaron and said, "Entreat the LORD that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to the LORD."

9 Moses said to Pharaoh, "The honor is yours to tell me: when shall I entreat for you and your servants and your people, that the frogs be destroyed from you and your houses, that they may be left only in the Nile?"

10 Then he said, "Tomorrow." And he said, "May it be according to your word, that you may know that there is no one like the LORD our God.

11 "The frogs will depart from you and your houses and your servants and your people; they will be left only in the Nile."

12 Then Moses and Aaron went out from Pharaoh, and Moses cried to the LORD concerning the frogs which He had inflicted upon Pharaoh.

13 The LORD did according to the word of Moses, and the frogs died out of the houses, the courts, and the fields.

14 And they piled them in heaps, and the land became foul.

15 And when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as the LORD had said.

16 Then the LORD said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Egypt."

17 They did so; and Aaron stretched out his hand with his staff, and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats through all the land of Egypt.

18 The magicians tried with their secret arts to bring forth gnats, but they could not; so there were gnats on man and beast.

19 Then the magicians said to Pharaoh, "This is the finger of God." And Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.

20 Now the LORD said to Moses, "Rise early in the morning and present yourself before Pharaoh, as he comes out to the water, and say to him, 'Thus says the LORD, "Let My people go, that they may serve Me.

21 "For if you do not let My people go, behold, I will send swarms of flies on you and on your servants and on your people and into your houses; and the houses of the Egyptians will be full of swarms of flies, and also the ground on which they dwell.

22 "And on that day I will set apart the land of Goshen, where My people are living, so that no swarms of flies will be there, in order that you may know that I, the LORD, am in the midst of the land.

23 "I will put a division between My people and your people. Tomorrow this sign will occur.""

24 Then the LORD did so. And there came great swarms of flies into the house of Pharaoh

CHAPTER EIGHT

It is interesting that after an act of God's mercy that Pharaoh hardens his own heart. His situation has now become very serious. The argument for lice is that they come from dirt whereas gnats come from water.

Now revealed as the LIVING GOD where He dwells His people dwell in safety.

<p>the swarms of flies.</p> <p>25 Then Pharaoh called for Moses and for Aaron, and said to them, 'Go, sacrifice to your God within the land.</p> <p>26 And Moses said, "It is not proper to do so; for we shall sacrifice to YAHWEH our God some of the animals that are an abomination to the Egyptians. And if we should sacrifice animals that are idols before Egyptian eyes, they would stone us.</p> <p>27 We will go three days' journey into the wilderness and sacrifice to YAHWEH our God, as he has commanded us.</p> <p>28 And Pharaoh said, "I will let you go that you may sacrifice to YAHWEH your God in the wilderness; only you shall not go very far away, and you must pray for me also.</p> <p>29 And Moses said, "Behold, I go out from your presence and I will pray before YAHWEH and he will cause the swarms of flies to depart from Pharaoh, from his servants, and from his people, tomorrow; but let not Pharaoh deal deceitfully anymore by refusing to allow the people to go to sacrifice to YAHWEH.</p> <p>30 So Moses went out from the presence of Pharaoh and prayed before YAHWEH.</p> <p>31 And YAHWEH did according to the word of Moses; and he removed the swarms of flies from Pharaoh and from his servants and from his people; there remained not one.</p> <p>32 And Pharaoh hardened his heart at this time also and did not let the people go.</p>	<p>and the houses of his servants and the land was laid waste because of the swarms of flies in all the land of Egypt.</p> <p>25 Pharaoh called for Moses and Aaron and said, "Go, sacrifice to your God within the land."</p> <p>26 And Moses said, "It is not right to do so, for we will sacrifice to the LORD our God what is an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not then stone us?</p> <p>27 "We must go a three days' journey into the wilderness and sacrifice to the LORD our God as He commands us."</p> <p>28 Pharaoh said, "I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Make supplication for me."</p> <p>29 Then Moses said, "Behold, I am going out from you, and I shall make supplication to the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully again in not letting the people go to sacrifice to the LORD."</p> <p>30 And Moses went out from Pharaoh and made supplication to the LORD.</p> <p>31 The LORD did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants and from his people; not one remained.</p> <p>32 And Pharaoh hardened his heart this time also, and he did not let the people go.</p>	<p>Again after an act of mercy, Pharaoh of his own will hardens his heart again to behave deceitfully towards Yahweh.</p>
<p>CHAPTER NINE</p> <p>1 Then YAHWEH said to Moses, 'Go to Pharaoh and say to him, 'The God of the Hebrews, YAHWEH says, 'Let my people go that they may serve me.</p> <p>2 For if you refuse to let them go (and until now you have withheld them),</p> <p>3 behold, YAHWEH will smite your cattle which are in the desert, the horses, the asses, the camels, the oxen, and the sheep; there shall be a very severe plague.</p> <p>4 And YAHWEH will discriminate between the cattle of Israel and the cattle of the Egyptians, so that none of the cattle that belong to the children of Israel shall die, not even one.</p> <p>5 And YAHWEH appointed a set time, saying, 'Tomorrow YAHWEH shall do this thing in the land.</p> <p>6 And YAHWEH did that thing the next day, and all the cattle of the Egyptians died; but of the cattle of the children of Israel not one died.</p> <p>7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened and he did not let the people go.</p> <p>8 And YAHWEH said to Moses and to Aaron, 'Take two handfuls of the ashes of the furnace and let Moses scatter it toward the heaven in the sight of Pharaoh.</p> <p>9 And it shall become fine dust in all the land of Egypt, and there shall be boils breaking forth with sores upon men, and upon cattle, throughout all the land of Egypt.</p> <p>10 So they took ashes of the furnace and stood before Pharaoh; and Moses scattered it toward the heaven in the sight of Pharaoh; and it became blistering boils, breaking out with sores upon men, and upon cattle.</p> <p>11 And the magicians could not stand before Moses because of the boils; for the boils had spread among the magicians and throughout all the land of Egypt.</p> <p>12 And YAHWEH hardened the heart of Pharaoh and he did not listen to them, as YAHWEH had said to Moses.</p> <p>13 And YAHWEH said to Moses, 'Arise early in the morning, and stand before Pharaoh, and say to him, 'The God of the Hebrews, YAHWEH says, 'Let my people go that they may serve me.</p> <p>14 For this time I will send my plague on your heart and on your servants and on your people, that you may know that there is none like Me in all the earth.</p>	<p>CHAPTER NINE</p> <p>1 Then the LORD said to Moses, "Go to Pharaoh and speak to him, 'Thus says the LORD, the God of the Hebrews, "Let My people go, that they may serve Me.</p> <p>2 "For if you refuse to let them go and continue to hold them,</p> <p>3 behold, the hand of the LORD will come with a very severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks.</p> <p>4 "And the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs to the sons of Israel.""</p> <p>5 The LORD set a definite time, saying, "Tomorrow the LORD will do this thing in the land."</p> <p>6 And the LORD did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the sons of Israel, not one died.</p> <p>7 Pharaoh sent, and behold, there was not even one of the livestock of Israel dead. And the heart of Pharaoh was hardened, and he did not let the people go.</p> <p>8 Then the LORD said to Moses and Aaron, "Take for yourselves handfuls of soot from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh.</p> <p>9 "It will become fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt."</p> <p>10 And they took soot from a kiln, and stood before Pharaoh; and Moses threw it toward the sky, and it became boils breaking out with sores on man and beast.</p> <p>11 The magicians could not stand before Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians.</p> <p>12 And the LORD hardened Pharaoh's heart, and he did not listen to them, just as the LORD had spoken to Moses.</p> <p>13 Then the LORD said to Moses, "Rise up early in the morning and stand before Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "Let My people go, that they may serve Me.</p> <p>14 "For this time I will send all My plagues on you and your servants and your people, so that</p>	<p>CHAPTER NINE</p> <p>The word for heart is omitted from the NASB but in most all other translations including the</p>

<p>15 For now I will stretch out my hand that I may strike you and your people with pestilence; and you shall perish from the earth. 16 But for this cause have I raised you up, to show you my power, and that my Name may be declared throughout all the earth.</p> <p>17 As yet you exalt in continuing to detain this people and refusing to let them go. 18 Behold, tomorrow about this time I will cause a severe storm of hail, such as there has not been in Egypt from the day that it was founded even until now. 19 Send therefore now, and gather your cattle, and all that you have in the field; for upon every man and the cattle which be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20 He who feared the Word of YAHWEH among the servants of Pharaoh brought his servants and his cattle into the house. 21 But he who regarded not the Word of YAHWEH left his servants and his cattle in the field.</p> <p>22 And YAHWEH said to Moses, 'Lift up your hand toward heaven that there may be hail in all the land of Egypt, upon men and upon cattle and upon all the grass in the field, throughout the land of Egypt. 23 And Moses lifted up his staff toward heaven; and YAHWEH sent thunder and hail, and lightning ran along on the ground; and YAHWEH showered hail upon the land of Egypt. 24 So there was hail, and flaming fire mingled with the hail, very grievous, such as had never been in all the land of Egypt since it became a nation. 25 And the hail smote throughout all the land of Egypt all that was in the field, both man and cattle; and the hail destroyed all the crops of the field and broke every tree of the field. 26 Only in the land of Goshen, where the children of Israel dwelt, was there no hail. 27 Then Pharaoh sent and called for Moses and Aaron, and said to them, 'I have sinned this time; YAHWEH is righteous, and I and my people are wicked. 28 Pray before YAHWEH, for there is yet a chance for forgiveness in his Presence that there be no more mighty thunders and hail; and I will let you go, and you shall stay no longer. 29 And Moses said to him, 'As soon as I am gone out of the city, I will stretch forth my hands to YAHWEH; and the thunder shall cease and there shall be no more hail, that you may know that the earth belongs to YAHWEH. 30 But as for you and your servants, I know that you have not yet feared YAHWEH God. 31 And the flax and the barley were lost; for the barley was in the ear and the flax was in the bud. 32 But the wheat and the rye were not lost; for they were sown late. 33 And Moses went out of the city from the presence of Pharaoh, and spread out his hands to YAHWEH; and the thunders and hail ceased, and the rain was not poured upon the earth. 34 And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more, and his heart was hardened, and the heart of his servants. 35 And the heart of Pharaoh was hardened and he did not let the children of Israel go, as YAHWEH had sent word to him by Moses.</p>	<p>you may know that there is no one like Me in all the earth. 15 "For if by now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. 16 "And, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth.</p> <p>17 "Still you exalt yourself against My people by not letting them go. 18 "Behold, about this time tomorrow, I will send a very heavy hail, such as has not been seen in Egypt from the day it was founded until now. 19 "Now therefore send, bring your livestock and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die."" 20 The one among the servants of Pharaoh who feared the word of the LORD made his servants and his livestock flee into the houses; 21 but he who paid no regard to the word of the LORD left his servants and his livestock in the field. 22 Now the LORD said to Moses, "Stretch out your hand toward the sky, that hail may fall on all the land of Egypt, on man and on beast and on every plant of the field, throughout the land of Egypt." 23 Moses stretched out his staff toward the sky, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail on the land of Egypt. 24 And there was hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation. 25 The hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field.</p> <p>26 Only in the land of Goshen, where the sons of Israel were, there was no hail. 27 Then Pharaoh sent for Moses and Aaron, and said to them, "I have sinned this time; the LORD is the righteous one, and I and my people are the wicked ones. 28 "Make supplication to the LORD, for there has been enough of God's thunder and hail; and I will let you go, and you shall stay no longer." 29 Moses said to him, "As soon as I go out of the city, I will spread out my hands to the LORD; the thunder will cease and there will be hail no longer, that you may know that the earth is the LORD'S. 30 "And as for you and your servants, I know that you do not yet fear the LORD God." 31 (Now the flax and the barley were ruined, for the barley was in the ear and the flax was in bud. 32 And the wheat and the spelt were not ruined, for they ripen late.) 33 And Moses went out of the city from Pharaoh, and spread out his hands to the LORD; and the thunder and the hail ceased, and rain no longer poured on the earth.</p> <p>34 And when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants. 35 Pharaoh's heart was hardened, and he did not let the sons of Israel go, just as the LORD had spoken through Moses.</p>	<p>Greek. The next judgments from God would be heart-breaking and begin to cost lives.</p> <p>'Raised you' is agreeable to the Greek New Testament in Romans 9:17. but does not agree with the Septuagint Greek Old Testament. The word 'throne' is not anywhere so it must be an insertion for a plain understanding of Lamsa and perhaps cultural to the Armenians. ('throne' is removed). The contrast is of Pharaoh's power and Yahweh's power.</p> <p>Septuagint: 'exert thyself' – all others 'exalt thyself'. 'As yet you are continuing' is changed to 'you exalt in continuing' which is more true to Pharaoh's hardening of his own heart when God is wanting to be merciful.</p> <p>This was not an ordinary severe thunderstorm. The lightning was unique enough to only be referred to as fire, that no doubt would have started fires. The contrast of ice and fire is also unique.</p> <p>'for there is yet a chance for forgiveness in his Presence' is not textual in the Hebrew or Septuagint or the AESV. It may be a lengthy cultural understanding for the word, 'entreat'.</p> <p>Again after an act of God's mercy Pharaoh hardens his heart and that of his servants as well. In the next chapter it is revealed that God hardens it even further in judgment.</p>
--	--	--

CHAPTER TEN

1 And YAHWEH said to Moses, 'Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may perform these signs among them.

2 That you may relate in the presence of your son and of your son's son the things which I have done to the Egyptians and the signs which I have performed among them, that you may know that I am YAHWEH.

3 And Moses and Aaron came to Pharaoh, and said to him, 'The God of the Hebrews, YAHWEH says, 'How long will you refuse to fear me? Let my people go that they may serve me.

4 Else, if you refuse to let my people go, behold, tomorrow I will bring locusts upon all of your domain;

5 And they shall cover the face of the land so that men cannot see the ground; and they shall eat the residue of that which is left to you from the hail and shall eat all the trees which have budded for you in the field;

6 And they shall fill your houses and the houses of your servants and the houses of all the Egyptians such as neither your fathers nor your grandfathers have seen, from the day that they were upon the earth even to this day. And they turned, and went out from the presence of Pharaoh.

7 And Pharaoh's servants said to him, 'How long shall we suffer this disaster? Let the men go that they may serve YAHWEH their God. Do you not yet know that Egypt is destroyed?

8 So Moses and Aaron were brought again to Pharaoh; and he said to them, 'Go, serve before YAHWEH your God; but who are they that are going?

9 And Moses said to him, 'We will go with our young and with our old, with our sons and with our daughters; with our flocks and with our herds will we go, for it is a festival of YAHWEH for all of us.

10 And Pharaoh said to them, 'Let YAHWEH be with you, but when I let you and your little ones go, take heed; perhaps you have evil intentions.

11 Let it not be so. Go now with the older men, and serve before YAHWEH; for it is the rest that you desire. And they were driven out from Pharaoh's presence.

12 And YAHWEH said to Moses, 'Lift up your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt and eat the plants of the land, even all that the hail has left.

13 And Moses lifted up his staff over the land of Egypt, and YAHWEH brought an east wind upon the land all that day and all that night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt and rested in all the domain of the Egyptians. It was a great swarm; never before them were there such swarms of locusts as they, neither after them shall there ever be again.

15 For they covered the face of the whole earth so that the land was darkened; and they did eat all the plants of the land and all the fruit of the trees which the hail had left; and there remained no leaf on the trees neither grass in the field, through all the land of Egypt.

16 Then Pharaoh called for Moses and Aaron in haste; and he said to them, 'I have sinned against YAHWEH your God and against you.

17 Now therefore, forgive me my fault this time also, and pray before YAHWEH your God that he may remove from me this death.

18 And Moses went out from the presence of Pharaoh and prayed before YAHWEH.

19 And YAHWEH turned a mighty strong west wind, which took away the locusts and cast them into the Red Sea; there remained not one locust in all the domain of Egypt.

20 But YAHWEH hardened Pharaoh's heart so that he would not let the children of Israel go.

21 Then YAHWEH said to Moses, 'Lift up your hand toward the heaven that there may be darkness over the land of Egypt, even thick darkness.

22 And Moses lifted up his hand toward heaven; and there was a thick darkness in all the land of Egypt three days;

CHAPTER TEN

1 Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them,

2 and that you may tell in the hearing of your son, and of your grandson, how I made a **mockery** of the Egyptians and how I performed My signs among them, that you may know that I am the LORD."

3 Moses and Aaron went to Pharaoh and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.

4 ~"For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory.

5 ~"They shall cover the surface of the land, so that no one will be able to see the land. They will also eat the rest of what has escaped—what is left to you from the hail—and they will eat every tree which sprouts for you out of the field.

6 ~"Then your houses shall be filled and the houses of all your servants and the houses of all the Egyptians, something which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day." And he turned and went out from Pharaoh.

7 Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not realize that Egypt is destroyed?"

8 And Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the LORD your God! Who are the ones that are going?"

9 Moses said, "We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we shall go, for we must hold a feast to the LORD."

10 Then he said to them, "Thus may the LORD be with you, if ever I let you and your little ones go! Take heed, for evil is in your mind.

11 "Not so! Go now, the men among you, and serve the LORD, for that is what you desire." And they were driven out from Pharaoh's presence.

12 Then the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt and eat every plant of the land, even all that the hail has left."

13 And Moses stretched out his staff over the land of Egypt, and the LORD directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the locusts.

14 The locusts came up over all the land of Egypt and settled in all the territory of Egypt; they were very numerous. There had never been so many locusts, nor would there be so many again.

15 For they covered the surface of the whole land, so that the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Egypt.

16 Then Pharaoh hurriedly called for Moses and Aaron, and he said, 'I have sinned against the LORD your God and against you.

17 "Now therefore, please forgive my sin only this once, and make supplication to the LORD your God, that He would only remove this death from me."

18 He went out from Pharaoh and made supplication to the LORD.

19 And the LORD shifted the wind to a very strong west wind which took up the locusts and drove them into the Red Sea; not one locust was left in all the territory of Egypt.

20 And the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go.

21 Then the LORD said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt."

22 And Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days.

CHAPTER TEN

Now the full ramifications of having hardened his heart in the face of God's mercy is being felt. Now it is God who hardens Pharaoh's heart after this final act of mercy – not Pharaoh. He would not let them go and now God has so stifled the motive centre in the man that he cannot want to let them go. He is doomed to conflict with the will of God who can do anything. The pride of man versus the power of God will always have a disastrous ending.

<p>23 They did not see one another, nor rose any from his place for three days; but all the children of Israel had light in their dwellings.</p> <p>24 And Pharaoh called to Moses and said to him, 'Go, serve before YAHWEH your God; only let your flocks and herds remain here; let your little ones also go with you.</p> <p>25 Then Moses said to Pharaoh. You must give us also sacrifices and burnt offerings that we may sacrifice to YAHWEH our God.</p> <p>26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve before YAHWEH our God; and we do not know what else we must offer to YAHWEH until we come there.</p> <p>27 But YAHWEH hardened Pharaoh's heart and he would not let them go.</p> <p>28 And Pharaoh said to Moses. Get away from here, take heed to yourself, do not try to see my face again lest you die,</p> <p>29 and Moses said, 'You have spoken well, I will not try to see your face anymore.</p>	<p>23 They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings.</p> <p>24 Then Pharaoh called to Moses, and said, "Go, serve the LORD; only let your flocks and your herds be detained. Even your little ones may go with you."</p> <p>25 And Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice them to the LORD our God.</p> <p>26 "Therefore, our livestock too shall go with us; not a hoof shall be left behind, for we shall take some of them to serve the LORD our God. And until we arrive there, we ourselves do not know with what we shall serve the LORD."</p> <p>27 And the LORD hardened Pharaoh's heart, and he was not willing to let them go.</p> <p>28 Then Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!"</p> <p>29 Moses said, "You are right; I shall never see your face again!"</p>	
<p>CHAPTER ELEVEN</p> <p>1 And YAHWEH said to Moses, 'Yet will I bring one plague more upon Pharaoh, and upon the Egyptians: then he will let you go from here; when he shall let you go, then he will drive you out altogether.</p> <p>2 Speak now in the presence of the people that they ask every man of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.</p> <p>3 And YAHWEH gave the people the earnest attention of the Egyptians. Moreover the man Moses was held in awe in the land of Egypt within sight of Pharaoh, his servants, and in full view of his people.</p> <p>4 And Moses said [in the presence of the people], 'YAHWEH says, 'About midnight I will go forth into the midst of Egypt;</p> <p>5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh who sits on his throne even to the first-born of the maidservant who sits behind the mill; and all the first-born of the animals.</p> <p>6 There shall be a great wailing throughout all the land of Egypt, such as there was none like it, nor shall there be any like it anymore.</p> <p>7 But of the children of Israel no one shall be harmed, not even a dog shall bark against man or animals; that you may know that YAHWEH distinguishes between the Egyptians and Israel.</p> <p>8 And all these your servants shall come down to me and bow down themselves to me, saying, 'Get out, both you and all the people that are with you; and only after that I will go out. And Moses departed away from Pharaoh in a great anger.</p> <p>9 And YAHWEH said to Moses. Pharaoh shall not listen to you; that my wonders may be multiplied in the land of Egypt.</p> <p>10 And Moses and Aaron did all these wonders before Pharaoh; but YAHWEH hardened Pharaoh's heart so that he would not let the children of Israel go out of his land.</p>	<p>CHAPTER ELEVEN</p> <p>1 Now the LORD said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely.</p> <p>2 "Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold."</p> <p>3 The LORD gave the people favor in the sight of the Egyptians. Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh's servants and in the sight of the people.</p> <p>4 Moses said, "Thus says the LORD, 'About midnight I am going out into the midst of Egypt,</p> <p>5 and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well.</p> <p>6 ~"Moreover, there shall be a great cry in all the land of Egypt, such as there has not been before and such as shall never be again.</p> <p>7 ~"And against any of the sons of Israel a dog will not even bark, whether against man or beast, that you may understand how the LORD makes a distinction between Egypt and Israel."</p> <p>8 "All these your servants will come down to me and bow themselves before me, saying, 'Go out, you and all the people who follow you,' and after that I will go out." And he went out from Pharaoh in hot anger.</p> <p>9 Then the LORD said to Moses, "Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt."</p> <p>10 Moses and Aaron performed all these wonders before Pharaoh; yet the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land.</p>	<p>CHAPTER ELEVEN</p> <p>'I will let you go' seems to be an error. All other translations are 'he will let you go'.</p> <p>Greek Septuagint: (Brenton) And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and the man Moses was very great before the Egyptians, and before Pharaoh, and before his servants.</p>
<p>CHAPTER TWELVE</p> <p>1 Then YAHWEH spoke to Moses and Aaron in the land of Egypt, saying,</p> <p>2 'This month shall be to you the beginning of months; it shall be the first month of the year to you.</p> <p>3 Speak to all the congregation of Israel, saying, 'On the tenth day of this month they shall take to themselves every man a lamb for his own household, and a lamb for his father's household;</p>	<p>CHAPTER TWELVE</p> <p>1 Now the LORD said to Moses and Aaron in the land of Egypt,</p> <p>2 "This month shall be the beginning of months for you; it is to be the first month of the year to you.</p> <p>3 "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household.</p>	<p>CHAPTER TWELVE</p>

4 And if the household is too little for the lamb, let him and his neighbour next to his house take it according to the number of the persons; every man according to the portion of his eating shall make your count for the lamb.

5 The lamb shall be without blemish, a male of the first year; you shall take it from the lambs or from the kids:

6 And you shall keep it until the fourteenth day of this same month; and the whole assembly of the congregation of Israel shall kill it at sunset

7 And they shall take some of the blood thereof and sprinkle it on the two door posts and on the lintel and on the houses wherein they shall eat it.

8 And they shall eat the meat in that night, roasted with fire, with unleavened bread; and with bitter herbs they shall eat it.

9 You shall not eat any of it raw, nor cooked with water, but roasted with fire; its head with its legs, and the entrails thereof.

10 And you shall leave none of it remaining until morning; and that which remains of it until the morning you shall burn with fire.

11 And thus you shall eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste; for it is YAHWEH'S Passover.

12 For I will pass through the land of Egypt this night, and all the first-born of the land of Egypt shall die, both man and beast; and against all the idols of Egypt I will execute judgment; I am YAHWEH.

13 And the blood shall be to you for a sign upon the houses where you are; and when I see the blood, I will make you glad, and the plague shall not be among you to destroy you when I smite the land of Egypt.

14 And this day shall be to you for a memorial; and you shall keep it a feast to YAHWEH, a festival throughout your generations; you shall keep it a feast by an ordinance forever.

15 Seven days you shall eat unleavened bread; and from the first day you shall put away leaven out of your houses; for whosoever eats leavened bread from your houses from the first day until the seventh day, that person shall perish from Israel.

16 On the first day there shall be a holy gathering and on the seventh day there shall be a holy gathering to you; no manner of work shall be done on them; except that which every man must eat, that only may be prepared by you.

17 And you shall observe the Feast of Unleavened Bread; for on this very day have I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations by an ordinance forever.

18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.

19 Seven days there shall be no leaven found in your houses; for whoever eats that which is leavened, that person shall perish from the congregation of Israel, whether he is a stranger or a native of the land.

20 You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.

21 Then Moses called all the elders of the children of Israel and said to them, "Hasten, take lambs for yourselves according to your families and kill the Passover lamb.

22 And you shall take a bunch of hyssop and dip it in the blood of the lamb and sprinkle the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23 For YAHWEH will pass through to smite the Egyptians; and when he sees the blood upon the lintel and on the two side posts, YAHWEH will bring joy to the doors and will not suffer the destroyer to come into your houses to smite you.

24 And you shall observe this rite and this ordinance for yourselves and your sons forever.

25 And it shall come to pass, when you come to the land which YAHWEH will give you, as he has promised, you shall observe this service.

26 And it shall come to pass when your children shall say to you, "What is the meaning of this service?"

4 ~Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb.

5 ~Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.

6 ~You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

7 ~Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

8 ~They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

9 ~Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails.

10 ~And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.

11 ~Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD'S Passover.

12 ~For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD.

13 ~The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.

14 ~Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.

15 ~Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

16 ~On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.

17 ~You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.

18 ~In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

19 ~Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land.

20 ~"You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread."

21 Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb.

22 "You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.

23 "For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you.

24 "And you shall observe this event as an ordinance for you and your children forever.

25 "When you enter the land which the LORD will give you, as He has promised, you shall observe this rite.

26 "And when your children say to you, 'What does this rite mean to you?'

27 You shall say, 'It is the sacrifice of YAHWEH'S Passover, who brought joy to the house of the children of Israel in Egypt when he smote the Egyptians and delivered our houses. Then the people bowed their heads and worshipped YAHWEH.

28 And the children of Israel went away and did as YAHWEH had commanded Moses and Aaron; so did they.

29 And it came to pass that at midnight YAHWEH executed all the first-born in the land of Egypt, from the first-born of Pharaoh who sits on his throne to the first-born of the captive who was in the prison; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants and all the Egyptians; and there was a great wailing in the land of Egypt; for there was not a house where there was not one dead.

31 And Pharaoh called for Moses and Aaron that night, and said to them, 'Rise up and get out from among my people, both you and the children of Israel; and go, serve YAHWEH, as you have said.

32 Also take your flocks and your herds, as you have said, 'and be gone; and bless me also.

33 And the Egyptians urged the people, that they might get them out of the land of Egypt in haste; for they said, 'We shall all die.

34 And the people took their kneading dough before it was leavened and their cold kneading dough wrapped up in their mantles upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they **demande**d of the Egyptians jewels of silver and jewels of gold and clothing;

36 And YAHWEH gave the people the **earnest attention** of the Egyptians, so that they **surrendered** to them whatever they asked. And thus they **stripped** the Egyptians.

37 Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides the little ones.

38 And a mixed multitude went up also with them; and their flocks, and herds, and many cattle.

39 And they baked on a griddle unleavened bread of the dough which they had brought forth out of the land of Egypt, for it was not leavened; because the Egyptians drove them out and they could not make it into flat loaves, neither had they prepared for themselves any provisions for the journey.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was **four hundred and thirty years**.

41 And it came to pass **at the end of the four hundred and thirty years, on this very day**, that all the hosts of YAHWEH went out from the land of Egypt.

42 It was a night to be observed to YAHWEH for bringing them out of the land of Egypt; therefore, this very night is to be observed to YAHWEH by all the children of Israel throughout their generations.

43 Then YAHWEH said to Moses and Aaron, 'This is the ordinance of the Passover; no foreigner shall eat of it;

44 But every man's servant who is bought for money, when you have circumcised him, then shall he eat of it.

45 An alien and a hired servant shall not eat thereof.

46 In one house shall it be eaten; you shall not take any of the meat outside of the house; neither shall you break a bone thereof.

47 All the congregation of Israel shall keep the feast.

48 And when a stranger shall sojourn with you who would keep the Passover to YAHWEH, when he has circumcised every male in his household, then he may draw near to take part in it; and he shall be considered as a native of the land; for no uncircumcised person shall eat thereof.

49 There shall be one Law for the natives and for the strangers who sojourn among you.

50 Thus did all the children of Israel; as YAHWEH had commanded Moses and Aaron, so did they.

51 And it came to pass on that very day that YAHWEH brought the children of Israel out of

27 you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshipped.

28 Then the sons of Israel went and did so; just as the LORD had commanded Moses and Aaron, so they did.

29 Now it came about at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle.

30 Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead.

31 Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said.

32 "Take both your flocks and your herds, as you have said, and go, and bless me also."

33 The Egyptians urged the people, to send them out of the land in haste, for they said, "We will all be dead."

34 And the people took their dough before it was leavened, with their kneading bowls bound up in the clothes on their shoulders.

35 Now the sons of Israel had done according to the word of Moses, for they had **requested** from the Egyptians articles of silver and articles of gold, and clothing;

36 and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they **plundered** the Egyptians.

37 Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children.

38 A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.

39 They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.

40 Now the time that the sons of Israel lived in Egypt was **four hundred and thirty years**.

41 And **at the end of four hundred and thirty years, to the very day**, all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations.

43 The LORD said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat of it;

44 but every man's slave purchased with money, after you have circumcised him, then he may eat of it.

45 "A sojourner or a hired servant shall not eat of it.

46 "It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.

47 "All the congregation of Israel are to celebrate this.

48 "And if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. And no uncircumcised person may eat of it.

49 "The same law shall apply to the native as to the stranger who sojourns among you."

50 Then all the sons of Israel did so; they did just as the LORD had commanded Moses and Aaron.

51 And on that same day the LORD brought the sons of Israel out of the land of Egypt by

Lamsa's 'borrowed' is from the KJV that paints Jewish people as traditional lenders and borrowers. They were in fact stripping the Egyptians of the wealth that was extorted from them as slaves. 'borrowed' is replaced with 'demanded'. This is not 'plunder' NASB, but justice. 'earnest attention' replaces 'favour in the sight of' The Egyptians were not favourable to Israel, they were desperate to get rid of them.

<p>the land of Egypt with all their hosts.</p>	<p>their hosts.</p>	
<p>2 'Sanctify to me every first-born that opens the womb among the children of Israel, both of men and of animals; for they are mine.</p> <p>3 And Moses said to the people, 'Remember this day in which you came out from Egypt, out of the house of bondage; for by a strong hand YAHWEH brought you out from this place; there shall no leavened bread be eaten on this day.</p> <p>4 In this day you are going forth in the month of Abib. (Nisan)</p> <p>5 And it shall be when YAHWEH shall bring you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, the Jebusites, and the Perizzites, which he swore to your fathers to give you, a land flowing with milk and honey, therefore you shall keep this service in this month.</p> <p>6 Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival to YAHWEH.</p> <p>7 Unleavened bread shall you eat for seven days; and there shall no leavened bread be seen with you throughout all your territory.</p> <p>8 And you shall tell your son on that day, 'This is done because of what my God did for me when I came forth out of Egypt.</p> <p>9 And it shall be to you for a sign, a token of remembrance upon your hand, and for a memorial between your eyes, so that the Law of YAHWEH may be in your mouth; for with a strong hand has YAHWEH brought you out of Egypt.</p> <p>10 You must therefore keep this ordinance and this law at its appointed time from year to year.</p> <p>11 And it shall be when YAHWEH brings you into the land of the Canaanites, as he swore to you and to your fathers, and shall give it to you,</p> <p>12 You shall set apart to YAHWEH every first-born that opens the womb and every first offspring that comes of the animals that you have; the males shall belong to YAHWEH.</p> <p>13 And every first offspring male of the cattle you shall redeem with a lamb; but if you do not wish to redeem it, then you must kill it: and every first-born of men among your sons you shall redeem.</p> <p>14 And it shall be when your son asks you in time to come, saying, 'What is this? You shall say to him, 'By a strong hand YAHWEH brought us out of Egypt from the house of bondage;</p> <p>15 And it came to pass, when Pharaoh was stubborn, and would not let us go, YAHWEH executed all the first-born in the land of Egypt, from the firstborn of man to the first-born of animals; that is why I sacrifice to YAHWEH all that open the womb, being males; but all the first-born of my sons I redeem.</p> <p>16 And it shall be as a token on your hand and as a bound memorial between your eyes; for by a strong hand YAHWEH brought you out of Egypt.</p> <p>17 And it came to pass when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, although that was near; for God said, 'Lest the people be afraid when they see war, and return to Egypt:</p> <p>18 But God led the people by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.</p> <p>19 And Moses took the bones of Joseph with him; for he had solemnly made the children of Israel to swear, saying, 'God will surely remember you; and you must carry up my bones from here with you.</p> <p>20 And they journeyed from Succoth and encamped at Etham, on the edge of the wilderness.</p> <p>21 And YAHWEH went before them by day in a pillar of cloud, to lead them on the way; and by night in a pillar of fire, to give them light; so that they might travel by day and by night;</p> <p>22 The pillar of cloud by day and the pillar of fire by night never failed to go before the</p>	<p>CHAPTER THIRTEEN</p> <p>1 Then the LORD spoke to Moses, saying,</p> <p>2 "Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me."</p> <p>3 Moses said to the people, "Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place. And nothing leavened shall be eaten.</p> <p>4 "On this day in the month of Abib, you are about to go forth.</p> <p>5 "It shall be when the LORD brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall observe this rite in this month.</p> <p>6 "For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.</p> <p>7 "Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.</p> <p>8 "You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.'</p> <p>9 "And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt.</p> <p>10 "Therefore, you shall keep this ordinance at its appointed time from year to year.</p> <p>11 "Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you,</p> <p>12 you shall devote to the LORD the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the LORD.</p> <p>13 "And every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem.</p> <p>14 "And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, "With a powerful hand the LORD brought us out of Egypt, from the house of slavery.</p> <p>15 ~"It came about, when Pharaoh was stubborn about letting us go, that the LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first offspring of every womb, but every firstborn of my sons I redeem.'</p> <p>16 "And it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt."</p> <p>17 Now when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, even though it was near; for God said, "The people might change their minds when they see war, and return to Egypt."</p> <p>18 Hence God led the people around by the way of the wilderness to the Red Sea; and the sons of Israel went up in martial array from the land of Egypt.</p> <p>19 Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God will surely take care of you, and you shall carry my bones from here with you."</p> <p>20 Then they set out from Succoth and camped in Etham on the edge of the wilderness.</p>	<p>CHAPTER THIRTEEN</p>

<p>people.</p>	<p>21 The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night.</p> <p>22 He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.</p>	
<p>CHAPTER FOURTEEN</p> <p>1 Then YAHWEH spoke to Moses, saying,</p> <p>2 'Speak to the children of Israel that they turn back and encamp by the outlet of the canal, between Migdol and the sea, in front of Baal-zephon; opposite it shall you encamp by the sea.</p> <p>3 For Pharaoh will say of the children of Israel, 'They are wandering, trapped in the land as the wilderness has shut them in.</p> <p>4 And YAHWEH said to Moses, 'I will harden Pharaoh's heart, and he will pursue them; and I will triumph over Pharaoh, and over all his army; and the Egyptians shall know that I am YAHWEH. And they obeyed.</p> <p>5 And it was told the king of Egypt that the people had gone away; and the heart of Pharaoh and of his servants changed against the people, and they said, 'What have we done that we have let Israel go from serving us?</p> <p>6 And he made ready his chariots and took his people with him:</p> <p>7 And he took six hundred chosen chariots and all chariots of the Egyptians and warriors over every one of them.</p> <p>8 And YAHWEH hardened the heart of Pharaoh, king of Egypt and he pursued the children of Israel: for the children of Israel had gone out victoriously.</p> <p>9 And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them encamping by the outlet of the canal, before Baal-zephon.</p> <p>10 And when Pharaoh drew near, the children of Israel lifted up their eyes and saw the Egyptians marching after them; and they were terribly afraid; and the children of Israel prayed before YAHWEH.</p> <p>11 And they said to Moses, 'Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt thus with us, and brought us out of Egypt?</p> <p>12 Is not this the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians? For it would have been better for us to serve the Egyptians than to die in this wilderness.</p> <p>13 And Moses said to the people, 'Fear not, wait, and see the salvation of YAHWEH, which he will perform for you today; for the Egyptians whom you have seen today, you shall see them again no more forever.</p> <p>14 YAHWEH will fight for you, and you shall hold your peace.</p> <p>15 And YAHWEH said to Moses, 'Why do you pray before me? Tell the children of Israel to go forward;</p> <p>16 And as for you, lift up your staff and stretch out your hand over the sea and divide it; and the children of Israel shall go on dry ground through the sea.</p> <p>17 And, behold, I will harden the hearts of the Egyptians, so that they shall follow them; and I will triumph over Pharaoh and over all his army, his chariots, and his horsemen.</p> <p>18 And the Egyptians shall know that I am YAHWEH, when I have been triumphant over Pharaoh, over all his army, his chariots, and his horsemen.</p> <p>19 And the angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of he cloud moved from before them and stood behind them:</p>	<p>CHAPTER FOURTEEN</p> <p>1 Now the LORD spoke to Moses, saying,</p> <p>2 'Tell the sons of Israel to turn back and camp before Pi-hahiroth, between Migdol and the sea; you shall camp in front of Baal-zephon, opposite it, by the sea.</p> <p>3 'For Pharaoh will say of the sons of Israel, 'They are wandering aimlessly in the land; the wilderness has shut them in.'</p> <p>4 'Thus I will harden Pharaoh's heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Egyptians will know that I am the LORD.'" And they did so.</p> <p>5 When the king of Egypt was told that the people had fled, Pharaoh and his servants had a change of heart toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?"</p> <p>6 And he made his chariot ready and took his people with him;</p> <p>7 and he took six hundred select chariots, and all the other chariots of Egypt with officers over all of them.</p> <p>8 The LORD hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out boldly.</p> <p>9 Then the Egyptians chased after them with all the horses and chariots of Pharaoh, his horsemen and his army, and they overtook them camping by the sea, beside Pi-hahiroth, in front of Baal-zephon.</p> <p>10 As Pharaoh drew near, the sons of Israel looked, and behold, the Egyptians were marching after them, and they became very frightened; so the sons of Israel cried out to the LORD.</p> <p>11 Then they said to Moses, "Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt with us in this way, bringing us out of Egypt?"</p> <p>12 "Is this not the word that we spoke to you in Egypt, saying, 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."</p> <p>13 And Moses said to the people, "Do not fear! Stand by and see the salvation of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.</p> <p>14 "The LORD will fight for you while you keep silent."</p> <p>15 Then the LORD said to Moses, "Why are you crying out to Me? Tell the sons of Israel to go forward.</p> <p>16 "As for you, lift up your staff and stretch out your hand over the sea and divide it, and the sons of Israel shall go through the midst of the sea on dry land.</p> <p>17 "As for Me, behold, I will harden the hearts of the Egyptians so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen.</p> <p>18 "Then the Egyptians will know that I am the LORD, when I am honored through Pharaoh, through his chariots and his horsemen."</p> <p>19 The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.</p>	<p>CHAPTER FOURTEEN</p> <p>Pi-hahiroth literally translated means 'outlet of the canal'. The Aramaic 'inlet of Keritha' like a breath of fresh air comes very close. The ancient canal (1800BC) and the outlet still exist (and are still in use) at the old Port of Suez in the silted up side of the old harbour. (You could park a thousand chariots on the outlet ramp). What God has asked the Israelites to do is not cross over the canal into the Sinai at the northern end of the gulf but follow it down to the outlet in the Gulf thus trapping them between the mountains that come down to the waters edge making escape further south impossible.</p>

<p>20 And it came between the army of the Egyptians where it was cloudy and dark all the night, but in the camp of Israel, it gave light all the night to the children of Israel, so that they could not draw near one to another all the night.</p> <p>21 And Moses lifted up his hand over the sea; and YAHWEH caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided.</p> <p>22 And the children of Israel went into the midst of the sea on the dry ground; and the waters were like a wall to them on their right hand and on their left.</p> <p>23 And the Egyptians pursued and went into the sea after them, all of Pharaoh's horses, his chariots, and his horsemen.</p> <p>24 And it came to pass that in the morning watch YAHWEH appeared to the Egyptian army in a pillar of fire and of cloud, and threw the Egyptian army into confusion,</p> <p>25 Thus clogging their chariot wheels that they drew heavily, so that the Egyptians said, 'Let us flee from before the house of Israel; for YAHWEH fights for them against Egypt.</p> <p>26 And YAHWEH said to Moses, 'Stretch out your hand over the sea that the waters may come back upon the Egyptians, upon their chariots and upon their horsemen.</p> <p>27 And Moses lifted up his hand over the sea, and when the morning appeared; the sea returned to its place and the Egyptians fled against it; and YAHWEH overthrew the Egyptians in the midst of the sea.</p> <p>28 And the waters returned, and covered the chariots and the horsemen and all the host of Pharaoh that came into the sea after them; there remained not a single one of them.</p> <p>29 But the children of Israel walked through the sea as if they were walking on dry land; and the waters were like a wall to them on their right hand and on their left.</p> <p>30 Thus YAHWEH saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians lying dead upon the seashore.</p> <p>31 And Israel saw that great work which YAHWEH did against the Egyptians; and the people feared YAHWEH, and believed YAHWEH and his servant Moses.</p>	<p>20 And it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Thus the one did not come near the other all night.</p> <p>21 Then Moses stretched out his hand over the sea; and the LORD swept the sea back by a strong east wind all night and turned the sea into dry land, so the waters were divided.</p> <p>22 The sons of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and on their left.</p> <p>23 Then the Egyptians took up the pursuit, and all Pharaoh's horses, his chariots and his horsemen went in after them into the midst of the sea.</p> <p>24 At the morning watch, the LORD looked down on the army of the Egyptians through the pillar of fire and cloud and brought the army of the Egyptians into confusion.</p> <p>25 He caused their chariot wheels to swerve, and He made them drive with difficulty; so the Egyptians said, "Let us flee from Israel, for the LORD is fighting for them against the Egyptians."</p> <p>26 Then the LORD said to Moses, "Stretch out your hand over the sea so that the waters may come back over the Egyptians, over their chariots and their horsemen."</p> <p>27 And Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak, while the Egyptians were fleeing right into it; then the LORD overthrew the Egyptians in the midst of the sea.</p> <p>28 The waters returned and covered the chariots and the horsemen, even Pharaoh's entire army that had gone into the sea after them; not even one of them remained.</p> <p>29 And the sons of Israel walked on dry land through the midst of the sea, and the waters were like a wall to them on their right hand and on their left.</p> <p>30 Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.</p> <p>31 When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and they believed in the LORD and in His servant Moses.</p>	<p>The word for 'wall' here should not convey the idea of a cliff face but of a layered structure as were all walls in ancient times. Wind stacks water up as a 'wall' in layers with one line of breaking waves upon another. This is not uncommon on a small scale event during storm tides when the wind that drives the high tide turns around and opposes it as the storm cell passes over. When the wind stops the wall collapses and the water rushes forward.</p>
<p>CHAPTER FIFTEEN</p> <p>1 Then Moses and the children of Israel sang this song to YAHWEH, saying, 'I will sing to YAHWEH, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.</p> <p>2 He is mighty and glorious, YAHWEH YEHOSHUA has become our Saviour; he is our God, and we will praise him; our father's God, and we will exalt him.</p> <p>3 YAHWEH is a mighty warrior: YAHWEH is his Name.</p> <p>4 Pharaoh's chariots and his host he cast into the sea; his valiant men also are drowned in the Red Sea.</p> <p>5 The depths have covered them; they sank to the bottom like stones.</p> <p>6 Your Right Hand, O YAHWEH, has become glorious in power; Your Right Hand, O YAHWEH, has defeated Your enemies.</p> <p>7 And in the greatness of Your might you have overthrown them that hate You; you have sent Your wrath, and it consumed them like stubble.</p> <p>8 And with the blast of Your anger the waters piled up, the waters stood up as if it were in sheepskins; the waves gathered in heaps in the centre of the sea.</p> <p>9 The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my soul will devour them; I will draw my sword, my hand shall destroy them.</p> <p>10 You blew with Your wind, the sea covered them; they sank as lead in the mighty waters.</p> <p>11 Who is like to You, O YAHWEH? Who is like to You, glorious in his holiness, revered and praised, doing wonders?</p> <p>12 You lifted up Your Right Hand, the earth swallowed them.</p> <p>13 You in Your mercy have led forth this people whom you have saved; you have guided them in Your strength to Your holy habitation.</p>	<p>CHAPTER FIFTEEN</p> <p>1 Then Moses and the sons of Israel sang this song to the LORD, and said, "I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea.</p> <p>2 "The LORD is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him.</p> <p>3 "The LORD is a warrior; The LORD is His name.</p> <p>4 "Pharaoh's chariots and his army He has cast into the sea; And the choicest of his officers are drowned in the Red Sea.</p> <p>5 "The deeps cover them; They went down into the depths like a stone.</p> <p>6 "Your right hand, O LORD, is majestic in power, Your right hand, O LORD, shatters the enemy.</p> <p>7 "And in the greatness of Your excellence You overthrow those who rise up against You; You send forth Your burning anger, and it consumes them as chaff.</p> <p>8 "At the blast of Your nostrils the waters were piled up, The flowing waters stood up like a heap; The deeps were congealed in the heart of the sea.</p> <p>9 "The enemy said, 'I will pursue, I will overtake, I will divide the spoil; My desire shall be gratified against them; I will draw out my sword, my hand will destroy them.'</p> <p>10 "You blew with Your wind, the sea covered them; They sank like lead in the mighty waters.</p> <p>11 "Who is like You among the gods, O LORD? Who is like You, majestic in holiness, Awesome in praises, working wonders?</p> <p>12 "You stretched out Your right hand, The earth swallowed them.</p> <p>13 "In Your lovingkindness You have led the people whom You have redeemed; In Your strength You have guided them to Your holy habitation.</p> <p>14 "The peoples have heard, they tremble; Anguish has gripped the inhabitants of Philistia.</p>	<p>CHAPTER FIFTEEN</p> <p>Lamsa and NASB 'nostrils' is figurative of anger as when a man tenses his stomach to deliver a blow. The word 'heart' here means figuratively the centre of area not the underneath of the ocean. Aramaic Lamsa's 'as if it were in sheepskins' comes straight from the pen of Moses the sheep herder. It spans the distance of time from then to now and bypasses all the educated rhetoric of intelligent interpretation. It is a ground view, below water level observation of waves piled up on waves being pushed back by wind, with all the picturesque descriptiveness of sheepskins used as water bags rolling forward, collapsing and pushing backward. Only God in triumph could have placed these words in the mouth of the joyful, song filled heart of His man Moses, the herder of His sheep - Israel,.</p>

<p>14 The people heard and they trembled; fear took hold on the inhabitants of Philistia.</p> <p>15 Then the princes of Edom were afraid; the mighty men of Moab, trembling seized them; all the inhabitants of Canaan were faint hearted.</p> <p>16 Fear and dread shall fall upon them; by the greatness of Your arm they shall sink as stones, till Your people, O YAHWEH, pass over; till this people whom you have saved pass over.</p> <p>17 You shall bring them in and plant them on the mountain of Your inheritance, in the place, O YAHWEH, which you have made for You to dwell in; even Your sanctuary, O Adonai; establish it by Your hands.</p> <p>18 YAHWEH shall reign forever and ever.</p> <p>19 For the horses of Pharaoh, with his chariots and his horsemen, went through the sea, and YAHWEH brought back the waters of the sea upon them; but the children of Israel walked on the dry land in the midst of the sea.</p> <p>20 Then Miriam the prophetess, the sister of Aaron, took a tambourines in her hand; and all the women went out after her with tambourines and with dancing.</p> <p>21 And Miriam answered them, Sing to YAHWEH, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.</p> <p>22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shud; and they went three days in the wilderness, and found no water.</p> <p>23 And when they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore the name of the place was called Marath.</p> <p>24 And the people murmured against Moses, saying, 'What shall we drink?</p> <p>25 And Moses prayed before YAHWEH; and YAHWEH showed him a tree, and when he cast it into the water, the water became sweet; there YAHWEH taught him laws and ordinances, and there he tested him,</p> <p>26 and said to him, 'If you will diligently hearken to the Voice of YAHWEH your God and will do that which is right in his sight and will obey his commandments and keep all his statutes, I will bring none of these plagues upon you which I have brought upon the Egyptians; for I am YAHWEH your Healer.</p> <p>27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the water.</p>	<p>15 "Then the chiefs of Edom were dismayed; The leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away.</p> <p>16 "Terror and dread fall upon them; By the greatness of Your arm they are motionless as stone; Until Your people pass over, O LORD, Until the people pass over whom You have purchased.</p> <p>17 "You will bring them and plant them in the mountain of Your inheritance, The place, O LORD, which You have made for Your dwelling, The sanctuary, O Lord, which Your hands have established.</p> <p>18 "The LORD shall reign forever and ever."</p> <p>19 For the horses of Pharaoh with his chariots and his horsemen went into the sea, and the LORD brought back the waters of the sea on them, but the sons of Israel walked on dry land through the midst of the sea.</p> <p>20 Miriam the prophetess, Aaron's sister, took the tambourines in her hand, and all the women went out after her with timbrels and with dancing.</p> <p>21 Miriam answered them, "Sing to the LORD, for He is highly exalted; The horse and his rider He has hurled into the sea."</p> <p>22 Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water.</p> <p>23 When they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah.</p> <p>24 And the people grumbled at Moses, saying, "What shall we drink?"</p> <p>25 Then he cried out to the LORD, and the LORD showed him a tree; and he threw it into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them.</p> <p>26 And He said, "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."</p> <p>27 Then they came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters.</p>	<p>Lamsa's 'heartbroken' becomes 'faint hearted' due to Hollywood connotations.</p> <p>'timbrels' becomes 'dancing'.</p> <p>A lemon drink is 'bitter' until you add sugar and then you end up with a very thirst quenching drink. The 'tree' (perhaps dates from a date palm v:27) that was thrown into the water would have followed the same principle and by it God made a statute, a regulation and a test, that follows in the next verse.</p> <p>The command is to put aside the perceived 'benefits' of the Tree of the Knowledge of Good and Evil and your 'exalted' opinion of Almighty God. Cut is down and throw it into the bitterness of your relationship to God and God will heal it. From then on, do what is right, obey the Law and keep God's appointed statutes. The test of course is then, 'are you right with God? Is He your Healer? Are you well? Is it well with my soul?</p>
<p>8 And Moses said, 'When YAHWEH shall give you in the evening meat to eat and in the morning bread to the full, then YAHWEH has heard your murmuring which you murmured against him; but as for us, what are we? Your murmurings are not against us but against YAHWEH.</p> <p>9 And Moses said to Aaron, 'Say to all the congregation of the children of Israel, 'Come near before YAHWEH; for he has heard your murmurings.</p> <p>10 And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, they turned their faces toward the wilderness, and, behold, the glory of YAHWEH appeared in the cloud.</p> <p>11 Then YAHWEH spoke to Moses, saying.</p> <p>12 'I have heard the murmurings of the children of Israel; say to them, 'At evening you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am YAHWEH your God.</p> <p>13 And it came to pass that at evening the quails came up and covered the camp; and in the morning the dew lay round about the camp.</p> <p>14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a thin round crust, like the hoar frost on the ground.</p> <p>15 And when the children of Israel saw it, they said one to another, 'Manna-ho? (What is it?) For they did not know what it was. And Moses said to them, 'This is the bread which YAHWEH</p>	<p>CHAPTER SIXTEEN</p> <p>1 Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.</p> <p>2 The whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness.</p> <p>3 The sons of Israel said to them, "Would that we had died by the LORD'S hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger."</p> <p>4 Then the LORD said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction.</p> <p>5 "On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily."</p> <p>6 And Moses and Aaron said to all the sons of Israel, "At evening you will know that the LORD has brought you out of the land of Egypt;</p> <p>7 and in the morning you will see the glory of the LORD, for He hears your grumblings against</p>	<p>CHAPTER SIXTEEN</p> <p>The first test was physical danger, the next test was water, now its food.</p> <p>This is the test of the people in preparation for the Law to be given at Sinai that commands a seventh day observance for rest from labour. All other Laws are self-evident – this one is the test. This Law is about the disciplined responsibility of communion of man with man and those men with Yahweh, THE LIVING ONE. The first test was physical danger, the next test was water, then food now it's communion of mankind together, and with One God. At every</p>

<p>has given you to eat.</p> <p>16 This is the thing which YAHWEH has commanded, 'Gather of it every man according to his eating, an omer for every man, according to the number of your persons; each man shall take it for those in his tent.</p> <p>17 And the children of Israel did so, and gathered, some more, some less.</p> <p>18 And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.</p> <p>19 And Moses said to them, 'Let no man leave of it till the morning.</p> <p>20 Notwithstanding they listened not to Moses; but some of them left of it until the morning, and it bred worms and stank; and Moses was angry with them.</p> <p>21 And they gathered it every morning, every man according to his eating; and when the sun grew hot, it melted.</p> <p>22 And it came to pass that on the sixth day they gathered twice as much bread, two omers for one person; and all the elders of the congregation came and told Moses.</p> <p>23 Moses said to them, 'This is what YAHWEH has said, 'Tomorrow is a day of holy rest, a Sabbath to YAHWEH; bake that which you will bake today, and cook what you will cook; and that which is left over, keep it cold for yourselves until the morning.</p> <p>24 So they left over some of it till the morning, as Moses had commanded them; and it did not stink, neither was there any worm in it.</p> <p>25 And Moses said to them, 'Eat it today; for today is a Sabbath to YAHWEH; today you shall not find it in the field.</p> <p>26 Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.</p> <p>27 And it came to pass that there went out some of the people on the seventh day to gather, and they found none.</p> <p>28 And YAHWEH said to Moses, 'How long will you refuse to keep my commandments and my laws?</p> <p>29 See, for YAHWEH has given you the Sabbath, therefore he gives you on the sixth day bread for two days; abide every man in his place; let no man go out of his house on the seventh day.</p> <p>30 So the people rested on the seventh day.</p> <p>31 And the children of Israel called the name thereof manna; and it was like coriander seed, white; and the taste of it was like honeycomb.</p> <p>32 And Moses said, 'This is the thing which YAHWEH has commanded, 'Fill an omer to be kept for your generations, that they may see the bread with which I have fed you in the wilderness when I brought you forth from the land of Egypt.</p> <p>33 And Moses said to Aaron, 'Take a pot, and put an omer full of manna in it, and lay it before YAHWEH, to be kept for your generations.</p> <p>34 As YAHWEH commanded Moses, so Aaron laid it up as a testimony, to be kept.</p> <p>35 And the children of Israel ate manna for forty years until they came to an inhabited land; they ate manna until they reached the border of the land of Canaan.</p> <p>36 (An omer is the tenth of an ephah).</p>	<p>the LORD; and what are we, that you grumble against us?"</p> <p>8 Moses said, "This will happen when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumbings which you grumble against Him. And what are we? Your grumbings are not against us but against the LORD."</p> <p>9 Then Moses said to Aaron, "Say to all the congregation of the sons of Israel, 'Come near before the LORD, for He has heard your grumbings.'"</p> <p>10 It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.</p> <p>11 And the LORD spoke to Moses, saying,</p> <p>12 "I have heard the grumbings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.'"</p> <p>13 And it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp.</p> <p>14 When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground.</p> <p>15 When the sons of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat.</p> <p>16 "This is what the LORD has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.'"</p> <p>17 The sons of Israel did so, and some gathered much and some little.</p> <p>18 When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.</p> <p>19 Moses said to them, "Let no man leave any of it until morning."</p> <p>20 And they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them.</p> <p>21 They gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt.</p> <p>22 Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses,</p> <p>23 then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."</p> <p>24 And they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it.</p> <p>25 Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field.</p> <p>26 "Six days you shall gather it, but on the seventh day, the sabbath, there will be none."</p> <p>27 It came about on the seventh day that some of the people went out to gather, but they found none.</p> <p>28 Then the LORD said to Moses, "How long do you refuse to keep My commandments and My instructions?</p> <p>29 "See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day."</p> <p>30 And the people rested on the seventh day.</p> <p>31 The house of Israel named it manna, and it was like coriander seed, white, and its taste was like wafers with honey.</p> <p>32 Then Moses said, "This is what the LORD has commanded, 'Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness,</p>	<p>instance the Israelites have grumbled against God and Moses – without rebellion.</p> <p>Apart from Creation this is the first mention of Sabbath observance and in that it is prior to the giving of the Law on Sinai shows the importance of it to God and man.</p> <p>As former slaves this Sabbath now has great significance to their mindset as free people bound to God in loving obedience. Law liberates but it cannot save from death.</p>
---	--	--

	<p>when I brought you out of the land of Egypt."</p> <p>33 Moses said to Aaron, "Take a jar and put an omerful of manna in it, and place it before the LORD to be kept throughout your generations."</p> <p>34 As the LORD commanded Moses, so Aaron placed it before the Testimony, to be kept.</p> <p>35 The sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan.</p> <p>36 (Now an omer is a tenth of an ephah.)</p>	
<p>CHAPTER SEVENTEEN</p> <p>1 And the whole congregation of the children of Israel journeyed from the wilderness of Seen, camp to camp, according to the command of Yahweh, and then camped at Rephidim; and there was no water for the people to drink.</p> <p>2 Wherefore the people quarrelled with Moses, and said to him, "Give us water that we may drink. And Moses said to them, 'Why do you quarrel with me? Why do you test Yahweh?'</p> <p>3 And the people thirsted there for water; and they murmured against Moses, and said to him, 'Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?'</p> <p>4 And Moses prayed to Yahweh, saying, 'What shall I do with this people? They were almost ready to stone me.'</p> <p>5 And Yahweh said to Moses, 'Go on before the people and take with you some of the elders of Israel; and your staff with which you smote the river, (of Egypt) take it in your hand and go.'</p> <p>6 Behold, I will stand before you there on the flinty rock at Horeb, and you shall strike the flinty rock, and there shall gush water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.</p> <p>7 And he called the name of the place Nassah and Meribah, because of the quarrelling of the children of Israel, and because they tested Yahweh, saying, 'Let us see if Yahweh is among us or not?'</p> <p>8 Then came Amalek to fight with Israel at Rephidim.</p> <p>9 And Moses said to Joshua, 'Choose for yourself men, and go out, fight with Amalek tomorrow; and I will stand on the top of the hill with the staff of God in my hand.'</p> <p>10 And Joshua did as Moses had said to him, 'and he went to fight with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.'</p> <p>11 And it came to pass, when Moses lifted up his hand, Israel prevailed; and when he let down his hands, Amalek prevailed.</p> <p>12 And Moses' hands became tired; so they took a stone and put it under him, and he sat upon it; and Aaron and Hur supported his hands, the one on one side, and the other on the other side; and his hands were steady until the going down of the sun.</p> <p>13 And Joshua defeated Amalek with the edge of the sword.</p> <p>14 Then Yahweh said to Moses, Write this for a memorial in a book and place it before Joshua; for I will utterly blot out the remembrance of Amalek from under heaven.</p> <p>15 And Moses built an altar, and called the name of it Yahweh-NASI; (Yahweh my Refuge)</p> <p>16 For he said, 'Behold, as Yahweh has sworn, Yahweh will fight with Amalek from generation to generation.'</p>	<p>CHAPTER SEVENTEEN</p> <p>1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink.</p> <p>2 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"</p> <p>3 And the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"</p> <p>4 And Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me."</p> <p>5 Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go."</p> <p>6 "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.</p> <p>7 He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"</p> <p>8 Then Amalek came and fought against Israel at Rephidim.</p> <p>9 And Moses said to Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand."</p> <p>10 Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill.</p> <p>11 And it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed.</p> <p>12 And Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set.</p> <p>13 And Joshua overwhelmed Amalek and his people with the edge of the sword.</p> <p>14 Then the LORD said to Moses, "Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven."</p> <p>15 Moses built an altar and named it The LORD is My Banner;</p> <p>16 and he said, "The LORD has sworn; the LORD will have war against Amalek from generation to generation."</p>	<p>CHAPTER SEVENTEEN</p> <p>'by stages' NASB seems to be better said than Lamsa and the KJV et al 'after their journeys'. It would have been from one camp to the next at God's command as time, daylight and situation demanded it.</p> <p>The first test they faltered and here they falter again by testing Yahweh for the same reason – water. They are almost at Horeb, where God wants them to be. God is testing them to make the relationship work according to His sovereign omnipotent ability administered in perfect love and perfect justice. The children 'test' God, as Adam and Eve did, in questioning His character and intention. God is free in His Person to change His intention to act, but His character is immutable, unchanging, Holy, He is the LIVING ONE.</p> <p>Another test – war.</p> <p>Septuagint: The Lord my Refuge. In context the lifted 'banner' was the staff of Moses which in application was the 'Staff of Yahweh'. Moses' arms may weaken, all the banners of men will fail, but beneath the upheld 'staff of Yahweh' (preaching the Gospel) is our safe place.</p>
<p>CHAPTER EIGHTEEN</p>	<p>CHAPTER EIGHTEEN</p>	<p>Aramaic: 'And Moses was told' is agreeable to Brenton's OT Greek Septuagint. He sent</p>

<p>1 And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel his people, and that Yahweh had brought the children of Israel out of Egypt;</p> <p>2 Then Jethro, Moses' father-in-law, took his daughter Zipporah, Moses' wife, after Moses had sent her back,</p> <p>3 And her two sons; of whom the name of the one was Gershon; for he said, 'I have been an sojourner in a foreign land;</p> <p>4 And the name of the other was Eliezer; 'For the God of my fathers, said he, was my help, and delivered me from the sword of Pharaoh;</p> <p>5 And Jethro, Moses' father-in-law, came with Moses' sons and his wife to him in the wilderness, where he encamped at the mountain of God;</p> <p>6 And Moses was told, 'Behold, your father-in-law Jethro has come to you with your wife and your two sons accompanying him,</p> <p>7 And Moses went out to meet his father-in-law, and did obeisance and kissed him, and they asked each other of their welfare; and they went into the tent.</p> <p>8 And Moses told his father-in-law all that Yahweh had done to Pharaoh and the Egyptians for Israel's sake, and all the travail that they had suffered on the journey, and how Yahweh had delivered them.</p> <p>9 And Jethro rejoiced for all the goodness which Yahweh had done to Israel, because he had delivered them out of the hand of the Egyptians and out of the hand of Pharaoh.</p> <p>10 And Jethro said, 'Blessed be Yahweh, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, for he has delivered his people from under the rule of the Egyptians.</p> <p>11 Now I know that Yahweh is greater than all gods; for despite the counsel which the Egyptians had devised against them, he triumphed over them.</p> <p>12 And Jethro, Moses' father-in-law, offered burnt offerings and sacrifices to Yahweh; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.</p> <p>13 And it came to pass the next day that Moses sat to judge the people; and the people stood by Moses from morning to evening.</p> <p>14 And when Moses' father-in-law saw all that he did for the people, he said to him, 'What is this thing that you are doing for the people? Why do you sit in judgment all alone, and all the people stand by you from morning to evening?</p> <p>15 And Moses said to his father-in-law, 'Because the people come to me to inquire of God;</p> <p>16 And when they have a controversy, they come to me; and I judge between one and another, and I make them know the statutes of God and his laws.</p> <p>17 And Moses' father-in-law said to him, 'The thing that you are doing is not good.</p> <p>18 You will surely wear yourself out, both you, and all this people that is with you; for this thing is too heavy for you; you are not able to do it alone.</p> <p>19 Listen now to my voice, I will give you counsel, and God shall be with you; you must become a teacher from God to the people, to bring their disputes before God;</p> <p>20 And you shall warn them to keep the ordinances and laws that you may show them how to conduct themselves and the works that they must do.</p> <p>21 Moreover you shall provide out of all the people able men who fear God, truthful men who hate bribes and deceit; and appoint such over them to be officers of thousands, of hundreds, of fifties, and of tens.</p> <p>22 Let them judge the people at all times; and when they have an important matter, let them come to you; but every small matter they shall judge for themselves; so it shall be easier for you, and they shall bear the burden with you.</p> <p>23 If you shall do this thing, and God commands you so, then you shall be able to endure, and all this people shall also go each one to his own house in peace.</p> <p>24 And Moses listened to the voice of his father-in-law, and did all that he had told him.</p> <p>25 And Moses chose able men out of all Israel, and appointed them judicial officers over the people, officers of thousands, of hundreds, of fifties, and of tens.</p> <p>26 And they judged the people at all times; the hard cases they brought to Moses, but every</p>	<p>1 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the LORD had brought Israel out of Egypt.</p> <p>2 Jethro, Moses' father-in-law, took Moses' wife Zipporah, after he had sent her away,</p> <p>3 and her two sons, of whom one was named Gershom, for Moses said, "I have been a sojourner in a foreign land."</p> <p>4 The other was named Eliezer, for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh."</p> <p>5 Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped, at the mount of God.</p> <p>6 He sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."</p> <p>7 Then Moses went out to meet his father-in-law, and he bowed down and kissed him; and they asked each other of their welfare and went into the tent.</p> <p>8 Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had befallen them on the journey, and how the LORD had delivered them.</p> <p>9 Jethro rejoiced over all the goodness which the LORD had done to Israel, in delivering them from the hand of the Egyptians.</p> <p>10 So Jethro said, "Blessed be the LORD who delivered you from the hand of the Egyptians and from the hand of Pharaoh, and who delivered the people from under the hand of the Egyptians.</p> <p>11 "Now I know that the LORD is greater than all the gods; indeed, it was proven when they dealt proudly against the people."</p> <p>12 Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat a meal with Moses' father-in-law before God.</p> <p>13 It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening.</p> <p>14 Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?"</p> <p>15 Moses said to his father-in-law, "Because the people come to me to inquire of God.</p> <p>16 "When they have a dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws."</p> <p>17 Moses' father-in-law said to him, "The thing that you are doing is not good.</p> <p>18 "You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone.</p> <p>19 "Now listen to me; I will give you counsel, and God be with you. You be the people's representative before God, and you bring the disputes to God,</p> <p>20 then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do.</p> <p>21 "Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens.</p> <p>22 "Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you.</p> <p>23 "If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace."</p> <p>24 So Moses listened to his father-in-law and did all that he had said.</p> <p>25 Moses chose able men out of all Israel and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens.</p>	<p>word to Moses' NASB is agreeable to various other Hebrew translations.</p> <p>Once again in this chapter the Aramaic Peshitta: 'out of the hand of Pharaoh' is agreeable to Brenton's Greek Septuagint. It's omission in the NASB is agreeable to all other Hebrew translations.</p> <p>In all other translations there is great variance in how this difficult verse is translated. The Peshitta here again looks at the Hebrew and gives an extrapolation of the text based on what exactly happened in Egypt between the counsel of the wicked wise men, the sorcerers, and the Magicians, their resistance and defeat by Yahweh God of Moses and Israel.</p> <p>Septuagint: 'be thou to the people in the things pertaining to God' is agreeable to the Aramaic simply saying, 'be their teacher.' Culturally the old English translations imply 'priestcraft'. Culturally American English implies a political, deistic 'representation'.</p> <p>English and Greek translators from the Hebrew give wide leverage to human authority, leaders, captains, rulers, heads, chiefs etc. Lamsa's translation could not be more contrasting, perhaps because of his own cultural servitude of the Armenians to the Turk. He sees them as nothing more than consultants in dispute resolution. (Selected by Moses the most humble of all of them).</p>
---	---	---

<p>small matter they judged themselves. 27 Then Moses let his father-in-law depart, and he went to his own land.</p>	<p>26 They judged the people at all times; the difficult dispute they would bring to Moses, but every minor dispute they themselves would judge. 27 Then Moses bade his father-in-law farewell, and he went his way into his own land.</p>	
<p>CHAPTER NINETEEN</p> <p>1 In the third month after the departure of the children of Israel out of the land of Egypt, on the same day they came to the wilderness of Seen. 2 Then they journeyed from Rephidim and came to the wilderness of Sinai, and they encamped in the wilderness; and there Israel camped before the mountain. 3 And Moses went up to God, and God called to him out of the mountain and said to him, 'Thus shall you say to the house of Jacob, and tell the children of Israel, 4 You have seen what I did to the Egyptians, and how I bore you as though you were on eagles' wings and brought you to myself. 5 Now therefore, if you will obey My Voice indeed and keep my covenant, then you shall be my beloved ones above all peoples, for all the earth is mine; 6 And you shall be to me a kingdom and priests and an holy people. These are the words which you shall speak to the children of Israel. 7 And Moses came and called for the elders of the people, and said in their presence all these words which Yahweh commanded him. 8 And all the people answered together and said, 'All that Yahweh has spoken we will do. And Moses returned the words of the people to Yahweh. 9 And Yahweh said to Moses, 'Lo, I am coming to you in a thick cloud, that the people may hear when I speak with you and also believe you forever. And Moses told the words of the people before Yahweh. 10 And Yahweh said to Moses, 'Go to the people and sanctify them today and tomorrow, and let them wash their clothes, 11 and be ready by the third day; for on the third day Yahweh will come down in the sight of all the people upon mount Sinai. 12 And you shall publish a warning among the people, saying, 'Take heed to yourselves, neither go up into the mountain, nor draw near to the border of it; whoever draws near to the mountain shall be put to death: 13 No hand shall touch it, but he shall surely be stoned and hurled down; whether it be beast or man, it shall not live; when the trumpet is silent, then you are permitted to ascend the mountain. 14 And Moses went down from the mountain to the people and sanctified the people; and they washed their clothes. 15 And he said to the people, 'Be ready on the third day; do not touch your wives. 16 And it came to pass on the third day in the morning that there were thunders and lightnings and a thick cloud appeared upon the mountain and the sound of the trumpet exceedingly loud; so that all the people that were in the camp trembled. 17 Then Moses brought forth the people out of the camp to meet God; and they stood at the base of the mountain. 18 And the whole mountain of Sinai was smoking because Yahweh descended upon it in fire; and the smoke thereof ascended like the smoke of a furnace, and the whole mountain quaked greatly. 19 And when the blast of the trumpet sounded long and grew louder and louder, Moses spoke, and God answered him by Voice. 20 And Yahweh came down upon mount Sinai, to the very top of the mountain: and Yahweh called Moses up to the top of the mountain; and Moses went up. 21 And Yahweh said to Moses, 'Go down, warn the people, lest they break through to gaze towards Yahweh, and many of them perish.</p>	<p>CHAPTER NINETEEN</p> <p>1 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. 2 When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain. 3 Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel: 4 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 5 ~'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel." 7 So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. 8 All the people answered together and said, "All that the LORD has spoken we will do!" And Moses brought back the words of the people to the LORD. 9 The LORD said to Moses, "Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever." Then Moses told the words of the people to the LORD. 10 The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; 11 and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people. 12 "You shall set bounds for the people all around, saying, 'Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death. 13 ~'No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.' When the ram's horn sounds a long blast, they shall come up to the mountain." 14 So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. 15 He said to the people, "Be ready for the third day; do not go near a woman." 16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. 17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. 18 Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. 19 When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. 20 The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up. 21 Then the LORD spoke to Moses, "Go down, warn the people, so that they do not break through to the LORD to gaze, and many of them perish.</p>	<p>CHAPTER NINETEEN</p> <p>Nisan – Iyar – Sivan: 14th of Sivan? Cant be.</p> <p>NASB 'ram's horn' is written into the text and diminishes the grandeur of the actual trumpet sound when it occurs later.</p> <p>'wives' is culturally correct. 'Do not touch' is by inference not to engage with them and the object of the command is to give God your undivided attention at this time.</p> <p>Thunder is an embellishment of unbelief. God speaks and His people hear and understand.</p>

<p>22 And let the priests also who come near to Yahweh sanctify themselves, lest Yahweh break forth upon them.</p> <p>23 And Moses said to Yahweh, 'The people cannot come up to mount Sinai; for you warned us, saying, 'Set bounds about the mountain and sanctify it.</p> <p>24 And Yahweh said to him, 'Hasten, go down, and then come up, you, and Aaron your brother with you; but let not the priests and the people break through to come up before Yahweh, lest he kill them.</p> <p>25 And Moses went down to the people and told them.</p>	<p>22 "Also let the priests who come near to the LORD consecrate themselves, or else the LORD will break out against them."</p> <p>23 Moses said to the LORD, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set bounds about the mountain and consecrate it.'"</p> <p>24 Then the LORD said to him, "Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the LORD, or He will break forth upon them."</p> <p>25 So Moses went down to the people and told them.</p>	<p>'The Voice of Yahweh's as Yahweh's intercessor</p> <p>A priest class is now introduced</p> <p>'The Voice of Yahweh's as Yahweh's intercessor</p>
<p>CHAPTER TWENTY</p> <p>1 And God spoke all these words, saying,</p> <p>2 I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage.</p> <p>3 You shall have no other gods except Me.</p> <p>4 You shall not make for yourself any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth;</p> <p>5 You shall not worship them nor serve them; for I Yahweh your God am a zealous God, visiting the offences of the fathers upon their children to the third and fourth generations of those who hate Me;</p> <p>6 And showing mercy to thousands of generations of those who love me and keep my commandments.</p> <p>7 You shall not take a false oath in the Name of Yahweh your God; for Yahweh will not declare him innocent who takes an oath in his Name falsely.</p> <p>8 Remember the Sabbath day to keep it holy.</p> <p>9 Six days shall you labor and do all your work;</p> <p>10 And the seventh day is a Sabbath to Yahweh your God; in it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor the sojourner who dwells in your towns;</p> <p>11 For in six days Yahweh made heaven and earth, the seas, and all things that are in them, and rested on the seventh day; therefore Yahweh blessed the Sabbath day and sanctified it.</p> <p>12 Honor your father and your mother, that your days may be long upon the land which Yahweh your God gives you.</p> <p>13 You shall not kill.</p> <p>14 You shall not commit adultery.</p> <p>15 You shall not steal.</p> <p>16 You shall not bear false witness against your neighbour.</p> <p>17 You shall not covet your neighbour's house, you shall not covet your neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbour's.</p> <p>18 And all the people observed the thunderings and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw all of this, they were afraid and they stood afar off.</p> <p>19 And they said to Moses, 'You speak to us, and we will listen; but let not God speak with us, lest we die.</p> <p>20 And Moses said to the people, 'Fear not; for God is come to test you, that his worship may be before your faces, and that you may not sin.</p> <p>21 And the people stood afar off, and Moses drew near to the thick darkness where God was.</p> <p>22 And Yahweh said to Moses, 'Thus you shall say to the children of Israel, 'You have seen that I have talked with you from heaven.</p>	<p>CHAPTER TWENTY</p> <p>1 Then God spoke all these words, saying,</p> <p>2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.</p> <p>3 "You shall have no other gods before Me.</p> <p>4 "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.</p> <p>5 "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,</p> <p>6 but showing lovingkindness to thousands, to those who love Me and keep My commandments.</p> <p>7 "You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.</p> <p>8 "Remember the sabbath day, to keep it holy.</p> <p>9 "Six days you shall labor and do all your work,</p> <p>10 but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.</p> <p>11 "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.</p> <p>12 "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.</p> <p>13 "You shall not murder.</p> <p>14 "You shall not commit adultery.</p> <p>15 "You shall not steal.</p> <p>16 "You shall not bear false witness against your neighbor.</p> <p>17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."</p> <p>18 All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance.</p> <p>19 Then they said to Moses, "Speak to us yourself and we will listen; but let not God speak to us, or we will die."</p> <p>20 Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin."</p> <p>21 So the people stood at a distance, while Moses approached the thick cloud where God was.</p> <p>22 Then the LORD said to Moses, "Thus you shall say to the sons of Israel, 'You yourselves have seen that I have spoken to you from heaven.</p>	<p>CHAPTER TWENTY</p> <p>Today's graven images are on screen and people differentiate them from pagan idols when in fact they are just a more animated and powerful conveyance of demon worship.</p> <p>God is both zealous and jealous and the Hebrew word means both. In context He is zealous in judging sin and defeating it in generational and traditional acceptance of it.</p> <p>Loving-kindness is an 'attribute' of God – mercy is what God actually does for people.</p> <p>Lamsa's 'prove' changes to test to be consistent and easily identifiable..</p>

<p>23 You shall not make for yourselves gods of gold to be worshipped along with me, neither shall you make for yourselves gods of silver.</p> <p>24 An altar of earth shall you make to me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I shall make a memorial to my Name I will come to you and I will bless you.</p> <p>25 And if you make me a stone altar, you shall not build it of hewn stones; for if you lift a tool of iron upon it, you will have polluted it.</p> <p>26 Neither shall you go up by steps to my altar, that your nakedness be not exposed on it.</p>	<p>23 ~You shall not make other gods besides Me; gods of silver or gods of gold, you shall not make for yourselves.</p> <p>24 ~You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you.</p> <p>25 ~If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it.</p> <p>26 ~And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.'</p>	<p>Profane or polluted = corruption of good with evil. Man made as opposed to God made.</p> <p>That which was covered in the Garden must remain covered both in terms of nakedness and in terms of shame through the Promise of mercy.</p>
<p>4 If his master has given him a wife and she has borne him sons or daughters, the wife and her children shall be his master's and he shall go out alone.</p> <p>5 And if the servant shall say, 'I love my master, my wife, and my children; I will not go out free;</p> <p>6 Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him to for all of his days.</p> <p>7 And when a man sells his daughter to be a maidservant, she shall not go out free as the menservants do.</p> <p>8 If her master hates her, so that he will not take her to himself as a wife, then he shall let her be redeemed; he shall have no authority to sell her to a foreign people, because he has dealt deceitfully with her.</p> <p>9 And if he takes her for wife to his son, then he shall deal with her after the manner of daughters.</p> <p>10 If he takes to himself another wife, he shall not diminish her food, her clothes, and her conjugal rights.</p> <p>11 And if he does not these three things to her, then she shall go out free without price.</p> <p>12 He who strikes a man so that he dies shall surely be put to death.</p> <p>13 And if he did not lie in wait for him, but God delivered him into his hand, then I will appoint for you a place to which he may flee.</p> <p>14 And if a man ventures to attack his neighbour and slay him with deliberate intent, you shall take him even from my altar to put him to death.</p> <p>15 He who strikes his father or his mother shall surely be put to death.</p> <p>16 He who steals a person and sells him, or he is found in his possession, he shall surely be put to death.</p> <p>17 He who curses his father or his mother shall surely be put to death.</p> <p>18 And if two men quarrel, and one strikes another with a stone or with his fist, and he does not die but is put to bed from the injury;</p> <p>19 If he rises again and walks in the street with his staff, then the one who struck him shall be acquitted, except that he shall pay for the loss of his time and the physician's fee.</p> <p>20 And if a man strikes his servant, or his maid with a staff, and he dies under his hand, he shall surely be punished.</p> <p>21 And if the victim is well after a day or two, he shall not be punished; for he is his property.</p> <p>22 If two men quarrel, and strike a woman with child so that she miscarries, and yet no harm</p>	<p>CHAPTER TWENTY ONE</p> <p>1 "Now these are the ordinances which you are to set before them:</p> <p>2 "If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment.</p> <p>3 "If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him.</p> <p>4 "If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone.</p> <p>5 "But if the slave plainly says, 'I love my master, my wife and my children; I will not go out as a free man,'</p> <p>6 then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.</p> <p>7 "If a man sells his daughter as a female slave, she is not to go free as the male slaves do.</p> <p>8 "If she is displeasing in the eyes of her master who designated her for himself, then he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his unfairness to her.</p> <p>9 "If he designates her for his son, he shall deal with her according to the custom of daughters.</p> <p>10 "If he takes to himself another woman, he may not reduce her food, her clothing, or her conjugal rights.</p> <p>11 "If he will not do these three things for her, then she shall go out for nothing, without payment of money.</p> <p>12 "He who strikes a man so that he dies shall surely be put to death.</p> <p>13 "But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint you a place to which he may flee.</p> <p>14 "If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from My altar, that he may die.</p> <p>15 "He who strikes his father or his mother shall surely be put to death.</p> <p>16 "He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death.</p> <p>17 "He who curses his father or his mother shall surely be put to death.</p> <p>18 "If men have a quarrel and one strikes the other with a stone or with his fist, and he does not die but remains in bed,</p> <p>19 if he gets up and walks around outside on his staff, then he who struck him shall go</p>	<p>CHAPTER TWENTY ONE</p> <p>The following laws are the basis for all judgments not just the actual decrees in and of themselves.</p> <p>Forever is αιωνα to αιωνα. This is just αιωνα singularly in the Greek Septuagint. The Hebrew word has many intonations as with limits and to eternity. This is for the age of their natural life Lamsa's 'forever' becomes to age.</p> <p>The NASB word here as in most English translations 'not pleasing' is from the Greek where a looser cultural understanding applies, unbound to a lawful God. In Hebrew it is literally 'evil' in the eyes of her master. The Aramaic again qualifies this as being 'hated' in the eyes of her master, with or without reason. Her protection becomes her relationship to Israel as a daughter. NASB 'designated' is minimal contractual arrangement all the way to Lamsa's (and others) in view to betrothal. The stipulations of agreement between father and master would be plainly understood for judgment reasons.</p> <p>God has the woman's master under obligation to allow the woman to marry and have children, Her rights to marriage and motherhood are protected. This is natural law.</p> <p>'God delivered him into his hand' means that the victim died by an observable human accident. There is no random chance here. A terrible accident that results in human loss of life is a responsibility that God takes to Himself even though there is human causation. Ultimately He would one day come and pay the price for all sin and all death on a Cross, and become our Victor over sin and death forever. Accidents are not God's doing. They were never His intention. The are a result of human sin that is now 'fime and chance' as defined by God's Law and Curse is the very same Word that would one day become human flesh to take responsibility for. Death is an accountable definable legal obligation. Lamsa's 'treacherously' is replaced with 'deliberate intent' to bring it into the current framework of legal understanding.</p>

<p>follow; he shall surely pay a fine such as the woman's husband will lay upon him; and he shall pay as the judges determine.</p> <p>23 And if any mischief follow, then you shall give life for life,</p> <p>24 Eye for eye, tooth for tooth, hand for hand, foot for foot,</p> <p>25 Burning for burning, wound for wound, slap for slap.</p> <p>26 And if a man strike the eye of his servant or the eye of his maid, and injure it, he shall let him go free for his eye's sake.</p> <p>27 And if he knocks out the tooth of his manservant or the tooth of his maidservant, he must let him go free for his tooth's sake.</p> <p>28 If an ox gores a man or a woman that he or she die; then the ox shall be surely stoned and its meat shall not be eaten; but the owner of the ox shall be blameless.</p> <p>29 And if the ox were known to be in the habit of goring in the past, and its owner has been warned, and he has not kept it in, and it kills a man or a woman; the ox shall be stoned, and its owner also shall be put to death.</p> <p>30 And if a sum of money is imposed on him, then he shall give for the ransom of his life whatever they ask from him.</p> <p>31 Whether the ox has gored a son or a daughter, according to this judgment it shall be done to him.</p> <p>32 If the ox gores a manservant or a maidservant, the owner shall give to their master thirty shekels of silver and the ox shall be stoned.</p> <p>33 And if a man shall open a wheat pit or a man shall dig a well, and not cover them, and an ox or an ass fall into it;</p> <p>34 The owner of the pit shall pay money to the owner of the animal, and the dead animal shall be his.</p> <p>35 And if one man's ox gores another man's ox so that it dies; then they shall sell the live ox and divide the money; and the dead ox also they shall divide.</p> <p>36 And if it be known that the ox has been in the habit of goring, and his owner has not kept it in; he shall surely pay ox for ox; and the dead animal shall belong to him.</p>	<p>unpunished; he shall only pay for his loss of time, and shall take care of him until he is completely healed.</p> <p>20 "If a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished.</p> <p>21 "If, however, he survives a day or two, no vengeance shall be taken; for he is his property.</p> <p>22 "If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide.</p> <p>23 "But if there is any further injury, then you shall appoint as a penalty life for life,</p> <p>24 eye for eye, tooth for tooth, hand for hand, foot for foot,</p> <p>25 burn for burn, wound for wound, bruise for bruise.</p> <p>26 "If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye.</p> <p>27 "And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.</p> <p>28 "If an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished.</p> <p>29 "If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death.</p> <p>30 "If a ransom is demanded of him, then he shall give for the redemption of his life whatever is demanded of him.</p> <p>31 "Whether it gores a son or a daughter, it shall be done to him according to the same rule.</p> <p>32 "If the ox gores a male or female slave, the owner shall give his or her master thirty shekels of silver, and the ox shall be stoned.</p> <p>33 "If a man opens a pit, or digs a pit and does not cover it over, and an ox or a donkey falls into it,</p> <p>34 the owner of the pit shall make restitution; he shall give money to its owner, and the dead animal shall become his.</p> <p>35 "If one man's ox hurts another's so that it dies, then they shall sell the live ox and divide its price equally; and also they shall divide the dead ox.</p> <p>36 "Or if it is known that the ox was previously in the habit of goring, yet its owner has not confined it, he shall surely pay ox for ox, and the dead animal shall become his.</p>	<p>'physician's fee' is an extrapolation of the Hebrew text that denotes to heal or healer. This is classic Peshitta simplification. This means properly healed.</p> <p>Punishment = lawful vengeance as with God's verdict on Cain but not as Lamech, (Gen4:24)</p> <p>This is respect for life pattern law for responsibility in procreation as a gift from God.</p> <p>This is deterrent pattern law to make men reason patiently rather than strike.</p> <p>This is preventative pattern law to make men responsible for the safety of others and not careless. It is applicable to every aspect of human interaction. Lamasa's 'blameless' is better in context as it means 'not liable and therefore not to be punished' not just NASB's 'unpunished'. The 'ox' can be replaced with any animal or instrument of work or play. God's Word is eternal and makes for eternal accountability to Law in all that He has made. The following is not bribery but compensation law.</p>
<p>CHAPTER TWENTY TWO</p> <p>1 If a man shall steal an ox or a ewe, and kill it, or sell it; he shall restore five oxen for an ox and four ewes for a ewe.</p> <p>2 If a thief is found breaking into a house and is wounded so that he dies, there is no penalty for bloodshed.</p> <p>3 And if the sun be risen upon him, there shall be blood penalty for him; and he should make full restitution; if he has nothing, then he shall be sold for his theft.</p> <p>4 If the animal is found in his possession alive, whether it is an ox or an ass, or a ewe, he shall restore double.</p> <p>5 If a man shall cause a field or a vineyard to be eaten, and shall let his cattle loose to feed in another man's field, of the best of his own field and of the best of his own vineyard, he shall make restitution.</p> <p>6 If fire breaks out and catches in the thorns so that the shocks of grain or the standing wheat or the field is consumed, he who kindled the fire shall surely make restitution.</p> <p>7 If a man shall deliver to his neighbour money or stuff to keep and it is stolen out of the</p>	<p>CHAPTER TWENTY TWO</p> <p>1 "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep.</p> <p>2 "If the thief is caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account.</p> <p>3 "But if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft.</p> <p>4 "If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double.</p> <p>5 "If a man lets a field or vineyard be grazed bare and lets his animal loose so that it grazes in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.</p> <p>6 "If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field itself is consumed, he who started the fire shall surely make restitution.</p> <p>7 "If a man gives his neighbor money or goods to keep for him and it is stolen from the man's</p>	<p>CHAPTER TWENTY TWO</p>

<p>man's house, if the thief is found, let him pay double.</p> <p>8 If the thief is not found, then the master of the house shall be brought to the judges to see whether he had a hand in the theft of his neighbour's goods.</p> <p>9 For all manner of trespass, whether it be for an ox for an ass for a lamb for clothing or for any manner of lost thing which another man claims to be his, the case of both parties shall come before the judges; and whomever the judges shall convict, he shall make two-fold restitution to his neighbour.</p> <p>10 If a man delivers to his neighbour an ass or an ox or a lamb or any kind of animal to keep; and it dies or is hurt or taken away in plunder and no man saw it;</p> <p>11 Then there shall be an oath of Yahweh between them both, that he had no hand in the theft of his neighbour's property; and the owner of it shall accept the oaths and he shall not make restitution.</p> <p>12 And if it is stolen from him, he shall make restitution to the owner thereof.</p> <p>13 If it is torn in pieces, then let him bring it as evidence, and he shall not make good that which was torn.</p> <p>14 And if a man borrow of his neighbour an animal, and it dies or it is injured, the owner thereof not being with it, he shall surely make restitution.</p> <p>15 And if the owner thereof is with it, he shall not make restitution; and if it was hired, it came for its hire.</p> <p>16 And if a man entices a virgin who is not betrothed, and lies with her, he shall surely marry her.</p> <p>17 If her father refuses to give her to him, he shall pay money according to the dowry of a virgin.</p> <p>18 You shall not suffer a witch to live.</p> <p>19 Whoever lies with an animal shall surely be put to death.</p> <p>20 He who sacrifices to idols shall be utterly destroyed; for to Yahweh alone you shall sacrifice.</p> <p>21 You shall neither harm a stranger nor oppress him; for you were strangers in the land of Egypt.</p> <p>22 You shall not harm any widow or orphan.</p> <p>23 If you harm them, and they pray before me, I will surely hear their prayer;</p> <p>24 And my wrath shall kindle, and I will kill you with the sword; and your wives shall become widows and your children fatherless.</p> <p>25 If you lend money to any of my people who are the poor among you, you shall not be to him as an creditor, neither shall you take any interest from him.</p> <p>26 If you at all take your neighbour's clothes as a pledge, you must give them back to him by sunset;</p> <p>27 For they are his only covering, it is his raiment for his body; with what shall he sleep? And if he prays before me, I will hear him; for I am compassionate.</p> <p>28 You shall not revile the judges nor curse the ruler of your people.</p> <p>29 You shall not delay to offer the first fruits of the harvest of your threshing floor, and of your wine press; the first-born of your sons you shall give to me.</p> <p>30 Likewise you shall do with your oxen and with your sheep; seven days it shall be with its dam; on the eighth day you shall give it to me.</p> <p>31 And you shall be holy men to me; neither shall you eat any flesh that has been torn by beasts in the field; you shall throw it to the dogs.</p>	<p>house, if the thief is caught, he shall pay double.</p> <p>8 "If the thief is not caught, then the owner of the house shall appear before the judges, to determine whether he laid his hands on his neighbor's property.</p> <p>9 "For every breach of trust, whether it is for ox, for donkey, for sheep, for clothing, or for any lost thing about which one says, 'This is it,' the case of both parties shall come before the judges; he whom the judges condemn shall pay double to his neighbor.</p> <p>10 "If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep for him, and it dies or is hurt or is driven away while no one is looking,</p> <p>11 an oath before the LORD shall be made by the two of them that he has not laid hands on his neighbor's property; and its owner shall accept it, and he shall not make restitution.</p> <p>12 "But if it is actually stolen from him, he shall make restitution to its owner.</p> <p>13 "If it is all torn to pieces, let him bring it as evidence; he shall not make restitution for what has been torn to pieces.</p> <p>14 "If a man borrows anything from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution.</p> <p>15 "If its owner is with it, he shall not make restitution; if it is hired, it came for its hire.</p> <p>16 "If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife.</p> <p>17 "If her father absolutely refuses to give her to him, he shall pay money equal to the dowry for virgins.</p> <p>18 "You shall not allow a sorceress to live.</p> <p>19 "Whoever lies with an animal shall surely be put to death.</p> <p>20 "He who sacrifices to any god, other than to the LORD alone, shall be utterly destroyed.</p> <p>21 "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.</p> <p>22 "You shall not afflict any widow or orphan.</p> <p>23 "If you afflict him at all, and if he does cry out to Me, I will surely hear his cry;</p> <p>24 and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.</p> <p>25 "If you lend money to My people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest.</p> <p>26 "If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets,</p> <p>27 for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious.</p> <p>28 "You shall not curse God, nor curse a ruler of your people.</p> <p>29 "You shall not delay the offering from your harvest and your vintage. The firstborn of your sons you shall give to Me.</p> <p>30 "You shall do the same with your oxen and with your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.</p> <p>31 "You shall be holy men to Me, therefore you shall not eat any flesh torn to pieces in the field; you shall throw it to the dogs.</p>	<p>The word for 'judge' is elohim more often translated, 'gods' of God. Once again the Aramaic Peshitta gives the clear intention of the original Hebrew in context.</p>
<p>15 You shall keep the Festival of the Unleavened Bread (you shall eat unleavened bread for seven days, as I commanded you, at the time appointed of the month of Abib; for in the month of Abib you came out of the land of Egypt; you shall not appear before me without a</p> <p>16 And the Festival of the Harvest, the first fruits of your grain which you sow in the field; and the Festival of the Ingathering, which is at the end of the year, when you have gathered</p>	<p>CHAPTER TWENTY THREE</p> <p>1 "You shall not bear a false report; do not join your hand with a wicked man to be a malicious witness.</p> <p>2 "You shall not follow the masses in doing evil, nor shall you testify in a dispute so as to turn</p>	<p>CHAPTER TWENTY THREE</p>

<p>your crop from the field.</p> <p>17 Three times in the year all your gift offerings shall appear before Yahweh your God.</p> <p>18 You shall not offer the blood of a sacrifice with leavened bread; neither shall the fat of the festival sacrifices remain until morning.</p> <p>19 The best of the first fruits of your land you shall bring into the house of Yahweh your God. You shall not cook the meat of a kid in its mother's milk.</p> <p>20 Behold, I send an angel before you to guard you on the way and to bring you into the land which I have prepared.</p> <p>21 Heed him and obey His Voice; do not strive against Him; perhaps He will not pardon your transgressions; for my Name is upon Him.</p> <p>22 And if you shall indeed obey His Voice and do all that he says to you, then I will hate those who hate you and oppress your enemies.</p> <p>23 For my angel shall go before you and bring you against the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will destroy them.</p> <p>24 You shall not worship their gods nor serve them nor do after their works; but you shall utterly overthrow them and break down their statues.</p> <p>25 And you shall serve Yahweh your God, and he shall bless your bread and your water; and I will take sickness away from your houses.</p> <p>26 There shall nothing cast their young nor be barren in your land; the number of your days I will fulfill.</p> <p>27 I will send my fear before you and will destroy all the peoples against whom you shall go to war, and I will make all your enemies flee from you.</p> <p>28 And I will send fierce armies before you, and will destroy the Canaanites and the Hittites from before you.</p> <p>29 I will not destroy them from before you in one year, lest the land become desolate and the wild beasts multiply against you.</p> <p>30 Little by little I will destroy them before you, till you become strong and inherit the land.</p> <p>31 And I will set your boundaries from the Red Sea as far as the sea of the Philistines, and from the desert to the river Euphrates; for I will deliver the inhabitants of the land into your hands; and you shall destroy them.</p> <p>32 You shall make no covenant with them, nor with their idols.</p> <p>33 They shall not dwell in your land, lest they make you sin before me; you shall not serve their gods, lest they be a stumbling block to you.</p>	<p>aside after a multitude in order to pervert justice;</p> <p>3 nor shall you be partial to a poor man in his dispute.</p> <p>4 "If you meet your enemy's ox or his donkey wandering away, you shall surely return it to him.</p> <p>5 "If you see the donkey of one who hates you lying helpless under its load, you shall refrain from leaving it to him, you shall surely release it with him.</p> <p>6 "You shall not pervert the justice due to your needy brother in his dispute.</p> <p>7 "Keep far from a false charge, and do not kill the innocent or the righteous, for I will not acquit the guilty.</p> <p>8 "You shall not take a bribe, for a bribe blinds the clear-sighted and subverts the cause of the just.</p> <p>9 "You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you also were strangers in the land of Egypt.</p> <p>10 "You shall sow your land for six years and gather in its yield,</p> <p>11 but on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove.</p> <p>12 "Six days you are to do your work, but on the seventh day you shall cease from labor so that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves.</p> <p>13 "Now concerning everything which I have said to you, be on your guard; and do not mention the name of other gods, nor let them be heard from your mouth.</p> <p>14 "Three times a year you shall celebrate a feast to Me.</p> <p>15 "You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed.</p> <p>16 "Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field.</p> <p>17 "Three times a year all your males shall appear before the Lord GOD.</p> <p>18 "You shall not offer the blood of My sacrifice with leavened bread; nor is the fat of My feast to remain overnight until morning.</p> <p>19 "You shall bring the choice first fruits of your soil into the house of the LORD your God. "You are not to boil a young goat in the milk of its mother.</p> <p>20 "Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared.</p> <p>21 "Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him.</p> <p>22 "But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.</p> <p>23 "For My angel will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.</p> <p>24 "You shall not worship their gods, nor serve them, nor do according to their deeds; but you shall utterly overthrow them and break their sacred pillars in pieces.</p> <p>25 "But you shall serve the LORD your God, and He will bless your bread and your water; and I will remove sickness from your midst.</p> <p>26 "There shall be no one miscarrying or barren in your land; I will fulfill the number of your days.</p> <p>27 "I will send My terror ahead of you, and throw into confusion all the people among whom you come, and I will make all your enemies turn their backs to you.</p> <p>28 "I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites before you.</p>	<p>Lamsa's Aramaic clarifies here the 'males' as the gift offerings and is in context with vs. 15. The three Festivals were for all Israel in every household. The celebrations intensified closer to the Tabernacle or later the Temple where the sacrifices were polarized.</p> <p>The angel is a messenger. He bears the Word of God – the Voice of God.</p> <p>The Aramaic is again explanatory and defines this as both national as well as internally judicial in context.</p> <p>'pillars' is from the Septuagint. 'Statues' or images is from the Hebrew.</p> <p>'armies' as the army of the Lord that with the angel who went before them into the Promised Land is again an Aramaic Peshitta for a simple understanding instead of 'hornets'.</p>
---	--	---

	<p>29 "I will not drive them out before you in a single year, that the land may not become desolate and the beasts of the field become too numerous for you.</p> <p>30 "I will drive them out before you little by little, until you become fruitful and take possession of the land.</p> <p>31 "I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you.</p> <p>32 "You shall make no covenant with them or with their gods.</p> <p>33 "They shall not live in your land, because they will make you sin against Me; for if you serve their gods, it will surely be a snare to you."</p>	
<p>CHAPTER TWENTY FOUR</p> <p>1 And he said to Moses, 'Come up to Yahweh, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and you shall worship afar off.</p> <p>2 And Moses alone shall come near Yahweh; but they shall not draw near; neither shall the people come up with him.</p> <p>3 And Moses came and told the people all the words of Yahweh and all the ordinances; and all the people answered with one voice, and said, 'Everything which Yahweh has said we will do.</p> <p>4 And Moses wrote all the words of Yahweh, and rose up early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel.</p> <p>5 And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to Yahweh.</p> <p>6 And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar.</p> <p>7 And he took the book of the covenant and read it in the presence of the people; and they said, 'All that Yahweh has said we will obey and do.</p> <p>8 And Moses took the blood and sprinkled it on the people and said, 'This is the blood of the covenant which Yahweh has made with you concerning all these words.</p> <p>9 Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up;</p> <p>10 And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, clear as the colour of the sky.</p> <p>11 And he did not harm the elders of the children of Israel; and they saw God, and ate and drank.</p> <p>12 And Yahweh said to Moses, 'Come up to me to the mountain, and present yourself there; and I will give you tablets of stone, and the laws and commandments which I have written; that you may teach them.</p> <p>13 And Moses rose up and Joshua his servant; and Moses went up to the mountain of God.</p> <p>14 And he said to the elders, You wait here for us until we return to you; and, behold, Aaron and Hur are with you; whoever has a problem, let him come to them.</p> <p>15 And Moses went up to the mountain, and a cloud covered the mountain.</p> <p>16 And the glory of Yahweh rested upon mount Sinai, and the cloud covered it for six days; and on the seventh day Yahweh called to Moses out of the midst of the cloud.</p> <p>17 And in the sight of all the children of Israel he saw the glory of Yahweh like a burning fire on the top of the mountain.</p> <p>18 And Moses went into the midst of the cloud and went up to the mountain; and Moses was in the mountain forty days and forty nights.</p>	<p>CHAPTER TWENTY FOUR</p> <p>1 Then He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you shall worship at a distance.</p> <p>2 "Moses alone, however, shall come near to the LORD, but they shall not come near, nor shall the people come up with him."</p> <p>3 Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, "All the words which the LORD has spoken we will do!"</p> <p>4 Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel.</p> <p>5 He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD.</p> <p>6 Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar.</p> <p>7 Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient!"</p> <p>8 So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words."</p> <p>9 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel,</p> <p>10 and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself.</p> <p>11 Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank.</p> <p>12 Now the LORD said to Moses, "Come up to Me on the mountain and remain there, and I will give you the stone tablets with the law and the commandment which I have written for their instruction."</p> <p>13 So Moses arose with Joshua his servant, and Moses went up to the mountain of God.</p> <p>14 But to the elders he said, "Wait here for us until we return to you. And behold, Aaron and Hur are with you; whoever has a legal matter, let him approach them."</p> <p>15 Then Moses went up to the mountain, and the cloud covered the mountain.</p> <p>16 The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud.</p> <p>17 And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top.</p> <p>18 Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.</p>	<p>CHAPTER TWENTY FOUR</p> <p>Lamsa 'minister' becomes 'servant' to avoid religious connotations.</p> <p>The Hebrew for 'problem or 'legal matter' is 'debar' literally 'word'. 'Problem' is possibly the best descriptor in that many matters were before Moses and Aaron that were not judicial but social and religious as well.</p>
<p>CHAPTER TWENTY FIVE</p>	<p>CHAPTER TWENTY FIVE</p>	<p>CHAPTER TWENTY FIVE</p>

<p>1 And Yahweh spoke to Moses, saying, 2 Speak to the Israelites to set aside an offering for me; of every man that gives it willingly with his heart you shall take an offering. 3 And this is the offering which you shall take of them: gold, silver, and brass, 4 Blue, purple, and scarlet, fine linen, and goats' hair, 5 And rams' skins dyed red, skins dyed with vermilion, and shittim wood, 6 Oil for the lamps, spices for anointing oil, and for sweet incense, 7 Onyx stones, and precious stones to be set in the ephod and in the breastplate. 8 And let them make me a sanctuary, that I may dwell among them. 9 According to all that I show you, after the pattern of the tabernacle and the pattern of all the vessels thereof, even so shall you make it. 10 And they shall make an ark of shittim wood, two and a half cubits long, and a cubit and a half broad, and a cubit and a half high. 11 And you shall overlay it with pure gold, without and within shall you overlay it, and shall make upon it a crown of gold round about. 12 And you shall cast four rings of gold for it, and put them in the four corners thereof; and two rings on the one side of it, and two rings on the other side of it. 13 And you shall make poles of shittim wood, and overlay them with gold. 14 And you shall put the poles into the rings by the sides of the ark, that the ark may be borne with them. 15 The poles shall remain in the rings of the ark; they shall never be taken out of them. 16 And you shall put into the ark the testimony which I shall give you. 17 And you shall make a mercy seat of pure gold, two and a half cubits long, and a cubit and a half broad. 18 And you shall make two cherubim of gold, of cast work shall you make them, on the two sides of the mercy seat. 19 And make one cherub on the one side, and the other cherub on the other side of the mercy seat; thus you shall make two cherubim on the two sides thereof. 20 And the cherubim shall spread forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. 21 And you shall put the mercy seat on top of the ark; and in the ark you shall put the testimony that I shall give you. 22 There I will meet you, and I will commune with you from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will command you concerning the children of Israel. 23 You shall also make a table of shittim wood, two cubits long, a cubit broad, and a cubit and a half high. 24 And you shall overlay it with pure gold, and make for it a crown of gold round about. 25 And you shall make for it a border of a handbreadth round about, and you shall make a golden crown for the border thereof round about. 26 And you shall make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 27 The rings shall be put toward the border to be places for the poles to carry the table. 28 You shall make the poles of shittim wood, and overlay them with gold, that the table may be borne with them. 29 You shall make dishes, spoons, jars, and bowls to pour out wine with them; of pure gold you shall make them. 30 And you shall set shewbread on the table before me always. 31 And you shall make a lampstand of pure gold; of cast work shall the lampstand be made; its shaft, its branches, its bowls, its buds, and its flowers shall be of one piece. 32 And six branches shall come out of the sides of it; three branches of the lampstand out of the one side, and three branches of the lampstand out of the other side;</p>	<p>1 Then the LORD spoke to Moses, saying, 2 "Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. 3 "This is the contribution which you are to raise from them: gold, silver and bronze, 4 blue, purple and scarlet material, fine linen, goat hair, 5 rams' skins dyed red, porpoise skins, acacia wood, 6 oil for lighting, spices for the anointing oil and for the fragrant incense, 7 onyx stones and setting stones for the ephod and for the breastpiece. 8 "Let them construct a sanctuary for Me, that I may dwell among them. 9 "According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. 10 "They shall construct an ark of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high. 11 "You shall overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding around it. 12 "You shall cast four gold rings for it and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it. 13 "You shall make poles of acacia wood and overlay them with gold. 14 "You shall put the poles into the rings on the sides of the ark, to carry the ark with them. 15 "The poles shall remain in the rings of the ark; they shall not be removed from it. 16 "You shall put into the ark the testimony which I shall give you. 17 "You shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide. 18 "You shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. 19 "Make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. 20 "The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. 21 "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. 22 "There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel. 23 "You shall make a table of acacia wood, two cubits long and one cubit wide and one and a half cubits high. 24 "You shall overlay it with pure gold and make a gold border around it. 25 "You shall make for it a rim of a handbreadth around it; and you shall make a gold border for the rim around it. 26 "You shall make four gold rings for it and put rings on the four corners which are on its four feet. 27 "The rings shall be close to the rim as holders for the poles to carry the table. 28 "You shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried. 29 "You shall make its dishes and its pans and its jars and its bowls with which to pour drink offerings; you shall make them of pure gold. 30 "You shall set the bread of the Presence on the table before Me at all times. 31 "Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it. 32 "Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side.</p>	<p>מִשְׁחֵי הַחֹשֶׁת H8476 TACHASH is translated in almost every conceivable way, 'porpoise skins' NASB but most probably camel skins. The Aramaic corrects the misunderstanding by stating the word 'vermillion' a red colour hence probably camel.</p> <p>Septuagint: wreath of gold</p> <p>NASB: 'drink offerings' The Hebrew word is 'libations' and for a Gentile world to differentiate from the 'blood libations' in pagan worship the Aramaic says 'wine'. Shewbread in most translations.</p>
---	--	---

<p>33 Three bowls shall be fastened on one shaft, with buds and flowers on one branch; and three bowls shall be fastened on another shaft, with buds and flowers on the other branch; so on all the six branches that come out of the lampstand.</p> <p>34 And on the lampstand shall be four bowls made like almonds, with their buds and flowers.</p> <p>35 There shall be a bud under two branches of the same, and a bud under two branches of the same, and a bud under two branches of the same, likewise for the six branches that come out of the lampstand.</p> <p>36 Their buds and their branches shall be of one piece; all of it shall be of one piece cast of pure gold and hammered.</p> <p>37 And you shall make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it.</p> <p>38 And you shall make snuffers thereof, and snuff dishes thereof of pure gold.</p> <p>39 Of a talent of pure gold shall you make it, with all these vessels.</p> <p>40 And see that you make them after the same pattern which I have shown you on the mountain.</p>	<p>33 "Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower; and three cups shaped like almond blossoms in the other branch, a bulb and a flower—so for six branches going out from the lampstand;</p> <p>34 and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers.</p> <p>35 "A bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand.</p> <p>36 "Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold.</p> <p>37 "Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it.</p> <p>38 "Its snuffers and their trays shall be of pure gold.</p> <p>39 "It shall be made from a talent of pure gold, with all these utensils.</p> <p>40 "See that you make them after the pattern for them, which was shown to you on the mountain.</p>	<p>Once again the Peshitta simplifies understanding by stating that it was moulded and not beaten as with a layering of gold veneer. It would have to be moulded to work as an oil fuelled candle. It would then be hammered into shape for artisan smoothness and permanence rather than 'man made' finish of layered artistic beauty.</p>
<p>CHAPTER TWENTY SIX</p> <p>1 Moreover you shall make the tabernacle with ten curtains of fine twined linen, and blue and purple and scarlet material; with cherubim, the workmanship of a craftsman shall you make them.</p> <p>2 The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain four cubits; all the curtains shall be of the same measure.</p> <p>3 Five curtains shall be coupled one to another; and the other five curtains shall be coupled one to another.</p> <p>4 And you shall make loops of blue on the edge of the one curtain from the selvedge in the coupling; and likewise shall you make loops on the edge of the other curtain from the selvedge in the coupling of the second.</p> <p>5 Fifty loops shall you make on the edge of one curtain, and fifty loops shall you make on the edge of the other curtain that is in the coupling of the second; and the loops shall be directly opposite one another.</p> <p>6 And you shall make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.</p> <p>7 And you shall make curtains of goats' hair for a covering of the tabernacle; eleven curtains shall you make.</p> <p>8 The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits; all the eleven curtains shall be of the same measure.</p> <p>9 And you shall couple five curtains by themselves, and six curtains by themselves, and shall double the sixth curtain in the forefront of the tabernacle.</p> <p>10 And you shall make fifty loops on the edge of the curtain that is outermost in the coupling, and fifty loops on the edge of the curtain which couples the second.</p> <p>11 And you shall make fifty taches of brass, and put the taches into the loops, and couple the tent together that it may be one.</p> <p>12 And what is left over of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle.</p> <p>13 And a cubit on the one side and a cubit on the other side of that which is left over in the length of the curtains of the tent shall hang over the sides of the tabernacle on this side and on that side to cover it.</p> <p>14 And you shall make a covering for the tent of rams' skins dyed red and a covering of rams' skins dyed with vermillion.</p> <p>15 You shall make boards for the tabernacle of shittim wood standing upright.</p>	<p>CHAPTER TWENTY SIX</p> <p>1 "Moreover you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet material; you shall make them with cherubim, the work of a skillful workman.</p> <p>2 "The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all the curtains shall have the same measurements.</p> <p>3 "Five curtains shall be joined to one another, and the other five curtains shall be joined to one another.</p> <p>4 "You shall make loops of blue on the edge of the outermost curtain in the first set, and likewise you shall make them on the edge of the curtain that is outermost in the second set.</p> <p>5 "You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other.</p> <p>6 "You shall make fifty clasps of gold, and join the curtains to one another with the clasps so that the tabernacle will be a unit.</p> <p>7 "Then you shall make curtains of goats' hair for a tent over the tabernacle; you shall make eleven curtains in all.</p> <p>8 "The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have the same measurements.</p> <p>9 "You shall join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain at the front of the tent.</p> <p>10 "You shall make fifty loops on the edge of the curtain that is outermost in the first set, and fifty loops on the edge of the curtain that is outermost in the second set.</p> <p>11 "You shall make fifty clasps of bronze, and you shall put the clasps into the loops and join the tent together so that it will be a unit.</p> <p>12 "The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle.</p> <p>13 "The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it.</p> <p>14 "You shall make a covering for the tent of rams' skins dyed red and a covering of porpoise skins above.</p> <p>15 "Then you shall make the boards for the tabernacle of acacia wood, standing upright.</p>	<p>CHAPTER TWENTY SIX</p> <p>The 'selvedge' here is the woven edge that begins the work and does not fray.</p> <p>NASB 'clasps' is a jewellery term, a tache is the term of a draper.</p>

<p>16 Ten cubits shall be the length of each board; and a cubit and a half, the breadth of each board.</p> <p>17 There shall be two tenons to each board, set in order, one opposite the other; thus shall you make all the boards of the tabernacle.</p> <p>18 And you shall make the boards for the tabernacle, twenty boards on the south side.</p> <p>19 And you shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.</p> <p>20 And for the other side of the tabernacle on the north side there shall be twenty boards, 21 and their forty sockets of silver; two sockets under one board and two sockets under another board.</p> <p>22 And for the sides of the tabernacle westward you shall make six boards.</p> <p>23 And two boards shall you make for the corners of the tabernacle on the two sides.</p> <p>24 And they shall be even at the bottom, and shall be coupled together above the head of it to one ring; thus it shall be for both sockets; they shall be for the two corners.</p> <p>25 There shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.</p> <p>26 And you shall make bars of shittim wood; five for the boards of the one side of the tabernacle,</p> <p>27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards at the westward side of the tabernacle.</p> <p>28 And the middle bar in the midst of the boards shall reach from end to end.</p> <p>29 And you shall overlay the boards with gold, and make their rings of gold for places for the bars; and you shall overlay the bars with gold.</p> <p>30 And you shall erect the tabernacle according to the right pattern thereof which I have shown you on the mountain.</p> <p>31 And you shall make a veil of blue, purple, and scarlet material, and fine twined linen, the work of a craftsman; with cherubim shall it be made;</p> <p>32 And you shall hang it upon four pillars of shittim wood overlaid with gold; with their hooks of gold, upon the four sockets of silver.</p> <p>33 And you shall hang up the veil under the taches, and then bring in here within the veil the ark of the testimony; and you shall spread the veil between the holy place and the most holy.</p> <p>34 And you shall put the mercy seat upon the ark of the testimony in the most holy place.</p> <p>35 And you shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south; and you shall put the table on the north side.</p> <p>36 And you shall make a curtain for the door of the tent, of blue, and purple, and scarlet material and fine twined linen made of embroidered work.</p> <p>37 And you shall make for the curtain five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and you shall make five sockets of brass for them.</p>	<p>16 "Ten cubits shall be the length of each board and one and a half cubits the width of each board.</p> <p>17 "There shall be two tenons for each board, fitted to one another; thus you shall do for all the boards of the tabernacle.</p> <p>18 "You shall make the boards for the tabernacle: twenty boards for the south side.</p> <p>19 "You shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under another board for its two tenons;</p> <p>20 and for the second side of the tabernacle, on the north side, twenty boards,</p> <p>21 and their forty sockets of silver; two sockets under one board and two sockets under another board.</p> <p>22 "For the rear of the tabernacle, to the west, you shall make six boards.</p> <p>23 "You shall make two boards for the corners of the tabernacle at the rear.</p> <p>24 "They shall be double beneath, and together they shall be complete to its top to the first ring; thus it shall be with both of them: they shall form the two corners.</p> <p>25 "There shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.</p> <p>26 "Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle,</p> <p>27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the rear side to the west.</p> <p>28 "The middle bar in the center of the boards shall pass through from end to end.</p> <p>29 "You shall overlay the boards with gold and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.</p> <p>30 "Then you shall erect the tabernacle according to its plan which you have been shown in the mountain.</p> <p>31 "You shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman.</p> <p>32 "You shall hang it on four pillars of acacia overlaid with gold, their hooks also being of gold, on four sockets of silver.</p> <p>33 "You shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall serve for you as a partition between the holy place and the holy of holies.</p> <p>34 "You shall put the mercy seat on the ark of the testimony in the holy of holies.</p> <p>35 "You shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south; and you shall put the table on the north side.</p> <p>36 "You shall make a screen for the doorway of the tent of blue and purple and scarlet material and fine twisted linen, the work of a weaver.</p> <p>37 "You shall make five pillars of acacia for the screen and overlay them with gold, their hooks also being of gold; and you shall cast five sockets of bronze for them.</p>	
<p>CHAPTER TWENTY SEVEN</p> <p>1 And you shall make an altar of shittim wood, five cubits long and five cubits broad; the altar shall be foursquare; and the height thereof three cubits.</p> <p>2 And you shall make the horns of it on the four corners thereof; its horns shall be of the same; and you shall overlay it with brass.</p> <p>3 And you shall make pots for the use thereof; and its cauldrons and its shovels and its fleshhooks and censers, all the vessels thereof you shall make of brass.</p> <p>4 You shall make for it a grating of network of brass; and upon the grating you shall make four rings of brass at its four corners.</p> <p>5 And you shall put it under the ledge of the altar, that the grate may reach to the midst of the altar.</p>	<p>CHAPTER TWENTY SEVEN</p> <p>1 "And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits.</p> <p>2 "You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.</p> <p>3 "You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.</p> <p>4 "You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners.</p> <p>5 "You shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar.</p>	<p>CHAPTER TWENTY SEVEN</p>

<p>6 And you shall make poles for the altar, poles of shittim wood, and overlay them with brass.</p> <p>7 And the poles shall be put into the rings, and they shall be on both sides of the altar, when they carry it.</p> <p>8 Hollow with boards shall you make it; as I have shown you on the mountain, so shall they make it.</p> <p>9 And you shall make the court of the tabernacle; on the south side, there shall be hangings for the court of fine twined linen a hundred cubits long for one side;</p> <p>10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.</p> <p>11 And likewise for the north side there shall be hangings a hundred cubits long, and its twenty pillars and their twenty sockets shall be of brass; the hooks of the pillars and their fillets of silver.</p> <p>12 And for the breadth of the court on the west side there shall be hangings of fifty cubits, their pillars ten and their sockets ten.</p> <p>13 And the breadth of the court on the east side shall be fifty cubits.</p> <p>14 The hangings for one side of the gate shall be fifteen cubits, their pillars three and their sockets three.</p> <p>15 And on the other side shall be fifteen hangings, their pillars three and their sockets three.</p> <p>16 And for the gate of the court there shall be a hanging of twenty cubits of blue and purple and scarlet material and fine twined linen made of embroidered work; and their pillars shall be four and their sockets four.</p> <p>17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver and their sockets of brass.</p> <p>18 The length of the court shall be a hundred cubits, the breadth fifty everywhere, and the height five cubits of fine twined linen and their sockets of brass.</p> <p>19 All the vessels of the tabernacle in all the service thereof and all the pegs thereof and all the tent-pegs of the court shall be of brass.</p> <p>20 And you shall command the children of Israel that they bring you pure olive oil from beaten olives for the light, so that the lamps may burn always.</p> <p>21 In the tent of the congregation outside the veil which is before the testimony, Aaron and his sons shall set them in order burning from evening to morning before Yahweh; it shall be a statute forever to your generations from the children of Israel.</p>	<p>6 "You shall make poles for the altar, poles of acacia wood, and overlay them with bronze.</p> <p>7 "Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried.</p> <p>8 "You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it.</p> <p>9 "You shall make the court of the tabernacle. On the south side there shall be hangings for the court of fine twisted linen one hundred cubits long for one side;</p> <p>10 and its pillars shall be twenty, with their twenty sockets of bronze; the hooks of the pillars and their bands shall be of silver.</p> <p>11 "Likewise for the north side in length there shall be hangings one hundred cubits long, and its twenty pillars with their twenty sockets of bronze; the hooks of the pillars and their bands shall be of silver.</p> <p>12 "For the width of the court on the west side shall be hangings of fifty cubits with their ten pillars and their ten sockets.</p> <p>13 "The width of the court on the east side shall be fifty cubits.</p> <p>14 "The hangings for the one side of the gate shall be fifteen cubits with their three pillars and their three sockets.</p> <p>15 "And for the other side shall be hangings of fifteen cubits with their three pillars and their three sockets.</p> <p>16 "For the gate of the court there shall be a screen of twenty cubits, of blue and purple and scarlet material and fine twisted linen, the work of a weaver, with their four pillars and their four sockets.</p> <p>17 "All the pillars around the court shall be furnished with silver bands with their hooks of silver and their sockets of bronze.</p> <p>18 "The length of the court shall be one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their sockets of bronze.</p> <p>19 "All the utensils of the tabernacle used in all its service, and all its pegs, and all the pegs of the court, shall be of bronze.</p> <p>20 "You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually.</p> <p>21 "In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the LORD; it shall be a perpetual statute throughout their generations for the sons of Israel.</p>	
<p>CHAPTER TWENTY EIGHT</p> <p>1 And bring to you Aaron your brother, and his sons with him, from among the children of Israel, that they may minister to me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons.</p> <p>2 And you shall make holy vestments for Aaron your brother for glory and for beauty.</p> <p>3 And you shall speak to all who are wise hearted, whom I have filled with the Spirit of wisdom, that they may make holy vestments for Aaron to consecrate him that he may minister to me in the priest's office.</p> <p>4 And these are the vestments which they shall make for them: a breastplate and an ephod and a robe and an embroidered coat and a turban and a sash; and they shall make holy vestments for Aaron your brother and his sons that they may minister to me in the priest's office.</p> <p>5 And they shall take gold and blue and purple and scarlet material and fine twined linen.</p> <p>6 And they shall make the ephod of gold, of blue and purple and scarlet material and fine twined linen, the work of a craftsman.</p> <p>7 It shall have the two shoulder-pieces thereof joined at the two edges; so it shall be joined</p>	<p>CHAPTER TWENTY EIGHT</p> <p>1 "Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.</p> <p>2 "You shall make holy garments for Aaron your brother, for glory and for beauty.</p> <p>3 "You shall speak to all the skillful persons whom I have endowed with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister as priest to Me.</p> <p>4 "These are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me.</p> <p>5 "They shall take the gold and the blue and the purple and the scarlet material and the fine linen.</p> <p>6 "They shall also make the ephod of gold, of blue and purple and scarlet material and fine twisted linen, the work of the skillful workman.</p> <p>7 "It shall have two shoulder pieces joined to its two ends, that it may be joined.</p>	<p>CHAPTER TWENTY EIGHT</p> <p>'glory and beauty' of the office – next verse in Aramaic.</p> <p>Aramaic places the emphasis on the 'office' not the person as much.</p> <p>Lamsa's 'mitre' reflects the Armenian Orthodox Church rather than an early middle eastern culture. 'turban and sash' replaces 'mitre and coat'</p>

<p>together,</p> <p>8 And the embroidered band of the ephod which is upon it shall be of the same, according to the work thereof; of gold, of blue and purple and scarlet material and fine twined linen.</p> <p>9 And you shall take two onyx stones, and engrave on them the names of the sons of Israel;</p> <p>10 Six of their names on one stone, and the other remaining six on the other stone, according to their birth;</p> <p>11 With the work of an engraver in stones, like the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel; and you shall mount them on the settings of gold.</p> <p>12 And you shall put the two stones upon the shoulders of the ephod for stones of memorial to the children of Israel; and Aaron shall bear their names before Yahweh upon his two shoulders for a memorial.</p> <p>13 And you shall make settings of gold;</p> <p>14 And two chains of pure gold, of braided work you shall make; twine, and fasten the two chains of braided work to the settings.</p> <p>15 And you shall make the breastplate of judgment with the work of a craftsman; like the work of the ephod you shall make it; of gold, of blue and of purple and of scarlet material and fine twined linen.</p> <p>16 It shall be foursquare being doubled; a span is its length and a span its width.</p> <p>17 And you shall set in it settings of stones, four rows of stones; the first row shall be a sardius, a topaz, and an emerald;</p> <p>18 And the second row a carbuncle, a sapphire, and a jasper.</p> <p>19 And the third row a jacinth (zircon), carnelian, and an amethyst.</p> <p>20 And the fourth row a beryl, an onyx, and a jasper; they shall be set in gold in their enclosings.</p> <p>21 And the stones shall be engraved with the names of the sons of Israel, twelve, according to their names, like the engravings of a signet; every one shall be engraved with his name according to the number of the twelve tribes.</p> <p>22 And you shall make upon the breastplate twin chains, braided work of pure gold.</p> <p>23 And you shall make upon the breastplate two rings of pure gold, and shall put the two rings on the two ends of the breastplate.</p> <p>24 And you shall fasten the two braided chains of gold on the two rings which are on the ends of the breastplate.</p> <p>25 And the other two ends of the braided chains you shall fasten in the two settings, and put them on the shoulder-pieces of the ephod in front of it.</p> <p>26 And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate on the border thereof which is in the side of the ephod from within.</p> <p>27 And you shall make two rings of gold, and shall put them on the two shoulder-pieces of the ephod underneath, toward the forepart thereof, over against the joining thereof, above the embroidered band of the ephod.</p> <p>28 And they shall bind the breastplate by its rings to the rings of the ephod with a lace of blue that it may rest upon the embroidered band of the ephod, so that the breastplate may not come loose from the ephod.</p> <p>29 And Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart, when he enters the holy place, for a continual memorial before Yahweh.</p> <p>30 And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he enters before Yahweh; and Aaron shall bear the judgments of the children of Israel upon his heart before Yahweh continually.</p> <p>31 And you shall make the robe of the ephod all of blue.</p> <p>32 There shall be an opening in the top of it, in the midst thereof; and it shall have a binding of woven work round about the opening of it, hemmed on the edge so that it may not be torn.</p> <p>33 And on the hem of it you shall make pomegranates of blue and of purple and of scarlet round about the hem thereof; and bells of gold shall be between them round about;</p>	<p>8 "The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet material and fine twisted linen.</p> <p>9 "You shall take two onyx stones and engrave on them the names of the sons of Israel, 10 six of their names on the one stone and the names of the remaining six on the other stone, according to their birth.</p> <p>11 "As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree settings of gold.</p> <p>12 "You shall put the two stones on the shoulder pieces of the ephod, as stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on his two shoulders for a memorial.</p> <p>13 "You shall make filigree settings of gold,</p> <p>14 and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree settings.</p> <p>15 "You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet material and fine twisted linen you shall make it.</p> <p>16 "It shall be square and folded double, a span in length and a span in width.</p> <p>17 "You shall mount on it four rows of stones; the first row shall be a row of ruby, topaz and emerald;</p> <p>18 and the second row a turquoise, a sapphire and a diamond;</p> <p>19 and the third row a jacinth, an agate and an amethyst;</p> <p>20 and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree.</p> <p>21 "The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be like the engravings of a seal, each according to his name for the twelve tribes.</p> <p>22 "You shall make on the breastpiece chains of twisted cordage work in pure gold.</p> <p>23 "You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece.</p> <p>24 "You shall put the two cords of gold on the two rings at the ends of the breastpiece.</p> <p>25 "You shall put the other two ends of the two cords on the two filigree settings, and put them on the shoulder pieces of the ephod, at the front of it.</p> <p>26 "You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod.</p> <p>27 "You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod.</p> <p>28 "They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come loose from the ephod.</p> <p>29 "Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually.</p> <p>30 "You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.</p> <p>31 "You shall make the robe of the ephod all of blue.</p> <p>32 "There shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, like the opening of a coat of mail, so that it will not be torn.</p> <p>33 "You shall make on its hem pomegranates of blue and purple and scarlet material, all</p>	
---	--	--

<p>34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe round about.</p> <p>35 And it shall be upon Aaron when he ministers; and its sound shall be heard when he enters the holy place before Yahweh and when he comes out, that he may not die.</p> <p>36 And you shall make a crown of pure gold, and engrave upon it, like the engravings of a signet, HOLINESS TO YAHWEH.</p> <p>37 And you shall put it on blue lace, that it may be upon the turban; it shall be upon the forefront of the turban.</p> <p>38 And it shall be upon Aaron's forehead, and Aaron shall bear the sins of the children of Israel when they shall offer holy sacrifices and all their holy gifts; and the turban shall be always upon his forehead, that they may be accepted before Yahweh.</p> <p>39 And you shall make the coat of fine linen, and you shall also make the turban of fine linen and a sash of embroidered work.</p> <p>40 And for Aaron's sons you shall make coats, and you shall make for them sashes, and bonnets you shall make for them, for glory and for beauty.</p> <p>41 And you shall put them upon Aaron your brother, and upon his sons with him; and shall anoint them and consecrate them and sanctify them, that they may minister to me in the priest's office.</p> <p>42 And you shall make them breeches of fine linen to cover their nakedness; from their loins to their thighs they shall reach;</p> <p>43 And they shall be upon Aaron and upon his sons when they enter the tent of the congregation or when they come near to the altar to minister in the holy place; that they may not bear iniquity and die; it shall be a statute forever to Aaron and to his descendants after him.</p>	<p>around on its hem, and bells of gold between them all around:</p> <p>34 a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe.</p> <p>35 "It shall be on Aaron when he ministers; and its tinkling shall be heard when he enters and leaves the holy place before the LORD, so that he will not die.</p> <p>36 "You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, 'Holy to the LORD.'</p> <p>37 "You shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban.</p> <p>38 "It shall be on Aaron's forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.</p> <p>39 "You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver.</p> <p>40 "For Aaron's sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty.</p> <p>41 "You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests.</p> <p>42 "You shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs.</p> <p>43 "They shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy place, so that they do not incur guilt and die. It shall be a statute forever to him and to his descendants after him.</p>	
<p>CHAPTER TWENTY NINE</p> <p>1 And this is the thing that you shall do to them to consecrate them, to minister to me in the priest's office: take one young bullock and two rams without blemish</p> <p>2 And unleavened bread and unleavened cakes mixed with oil and unleavened wafers mixed with oil; of fine wheat flour shall you make them.</p> <p>3 And you shall put them in one basket and bring them in the basket with the bullock and the two rams.</p> <p>4 And Aaron and his sons you shall bring to the door of the tent of the congregation, and you shall wash them with water.</p> <p>5 And you shall take the vestments and put upon Aaron the coat and the robe of the turban, the ephod, and the breastplate, and gird him with the embroidered band of the ephod;</p> <p>6 And you shall put the turban on his head, and put the holy crown upon the turban.</p> <p>7 Then you shall take the anointing oil, and pour it upon his head, and anoint him.</p> <p>8 And you shall bring his sons and put coats upon them.</p> <p>9 And you shall gird them with sashes, Aaron and his sons, and put the bonnets on them; and a perpetual statute for the priest's office shall be theirs; and thus you shall consecrate Aaron and his sons.</p> <p>10 And you shall bring a bullock before the tent of the congregation; and Aaron and his sons shall put their hands on the head of the bullock.</p> <p>11 And you shall slaughter the bullock before Yahweh at the door of the tent of the congregation.</p> <p>12 And you shall take some of the blood of the bullock and sprinkle it upon the horns of the altar with your finger and pour all the rest of the blood at the bottom of the altar.</p> <p>13 And you shall take all the fat that covers the entrails, and the caul that is above the liver,</p>	<p>CHAPTER TWENTY NINE</p> <p>1 "Now this is what you shall do to them to consecrate them to minister as priests to Me: take one young bull and two rams without blemish,</p> <p>2 and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour.</p> <p>3 "You shall put them in one basket, and present them in the basket along with the bull and the two rams.</p> <p>4 "Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.</p> <p>5 "You shall take the garments, and put on Aaron the tunic and the robe of the ephod and the ephod and the breastpiece, and gird him with the skillfully woven band of the ephod;</p> <p>6 and you shall set the turban on his head and put the holy crown on the turban.</p> <p>7 "Then you shall take the anointing oil and pour it on his head and anoint him.</p> <p>8 "You shall bring his sons and put tunics on them.</p> <p>9 "You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons.</p> <p>10 "Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull.</p> <p>11 "You shall slaughter the bull before the LORD at the doorway of the tent of meeting.</p> <p>12 "You shall take some of the blood of the bull and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar.</p> <p>13 "You shall take all the fat that covers the entrails and the lobe of the liver, and the two</p>	<p>CHAPTER TWENTY NINE</p>

<p>and the two kidneys and the fat that is on them and burn them upon the altar.</p> <p>14 And the flesh of the bullock and its skin and its dung you shall burn with fire outside the camp; it is a sin offering.</p> <p>15 You shall also take one ram; and Aaron and his sons shall put their hands on the head of the ram.</p> <p>16 And you shall slaughter the ram; and you must take some of its blood and sprinkle it round about upon the altar.</p> <p>17 And then you shall cut the ram into pieces, and wash its entrails and its legs, and put them over its pieces and over its head.</p> <p>18 And you shall burn the whole ram upon the altar; it is a burnt offering to Yahweh; it is a sweet savour, an offering made by fire to Yahweh.</p> <p>19 And you shall take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.</p> <p>20 Then you shall slaughter the ram, and take some of its blood, and sprinkle it upon the tip of the right ear of Aaron and upon the tips of the right ears of his sons and upon the thumbs of their right hands and upon the great toes of their right feet, and sprinkle the blood upon the altar round about.</p> <p>21 And you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it upon Aaron and upon his vestments and upon his sons and upon the vestments of his sons with him; and he shall be consecrated and his vestments and his sons and his sons' vestments with him.</p> <p>22 And you shall take of the fat and the rump, and the fat that covers the entrails, the caul of the liver, the two kidneys, and the fat that is on them and the right shoulder: for it is a ram of consecration;</p> <p>23 And you shall take one loaf of bread and one loaf of bread baked with oil and a cake baked with flour and oil out of the basket of the unleavened bread that is before Yahweh;</p> <p>24 And you shall put all of these in the hands of Aaron and in the hands of his sons; and you shall wave them for a wave offering before Yahweh.</p> <p>25 And you shall receive them from their hands, and burn the breast of the ram upon the altar for a burnt offering, for a sweet savour before Yahweh; it is an offering made by fire to Yahweh.</p> <p>26 And you shall take the breast of the ram of Aaron's consecration and wave it for a wave offering before Yahweh; and it shall become your share.</p> <p>27 And you shall sanctify the breast of the wave offering and the thigh of the heave offering which is waved and which is placed upon the altar from the ram of the consecration, even of that which is for Aaron, and of that which is for his sons;</p> <p>28 And it shall belong to Aaron and his sons by a statute forever from the children of Israel: for it is a heave offering; and it shall be a heave offering from the children of Israel from their peace offerings, an oblation to Yahweh.</p> <p>29 And the holy vestments of Aaron shall belong to his sons after him, to be anointed in them and to be consecrated in them.</p> <p>30 And one of his sons who is to become priest in his stead shall put them on seven days, when he enters into the tent of the congregation to minister in the holy place.</p> <p>31 And you shall take the ram of the consecration and cook its meat in the holy place.</p> <p>32 And Aaron and his sons shall eat the meat of the ram and the bread that is in the basket at the door of the tent of the congregation.</p> <p>33 And they shall eat of those things with which the atonement was made, to consecrate and to sanctify them; but a stranger shall not eat of them because they are holy.</p> <p>34 And if any of the meat of the consecration, or of the bread, remain till the morning, then you shall burn what is left over with fire; it shall not be eaten because it is holy.</p> <p>35 And thus shall you do to Aaron and to his sons, just as I have commanded you; seven days shall you consecrate them.</p> <p>36 And you shall offer every day a bullock for a sin offering for atonement; and you shall sprinkle blood on the altar, when you make an atonement for it, and you shall anoint it to</p>	<p>kidneys and the fat that is on them, and offer them up in smoke on the altar.</p> <p>14 "But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering.</p> <p>15 "You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram;</p> <p>16 and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar.</p> <p>17 "Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put them with its pieces and its head.</p> <p>18 "You shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD.</p> <p>19 "Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram.</p> <p>20 "You shall slaughter the ram, and take some of its blood and put it on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the rest of the blood around on the altar.</p> <p>21 "Then you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments and on his sons and on his sons' garments with him; so he and his garments shall be consecrated, as well as his sons and his sons' garments with him.</p> <p>22 "You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination),</p> <p>23 and one cake of bread and one cake of bread mixed with oil and one wafer from the basket of unleavened bread which is set before the LORD;</p> <p>24 and you shall put all these in the hands of Aaron and in the hands of his sons, and shall wave them as a wave offering before the LORD.</p> <p>25 "You shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD.</p> <p>26 "Then you shall take the breast of Aaron's ram of ordination, and wave it as a wave offering before the LORD; and it shall be your portion.</p> <p>27 "You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons.</p> <p>28 "It shall be for Aaron and his sons as their portion forever from the sons of Israel, for it is a heave offering; and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, even their heave offering to the LORD.</p> <p>29 "The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained.</p> <p>30 "For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place.</p> <p>31 "You shall take the ram of ordination and boil its flesh in a holy place.</p> <p>32 "Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting.</p> <p>33 "Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy.</p> <p>34 "If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.</p> <p>35 "Thus you shall do to Aaron and to his sons, according to all that I have commanded you; you shall ordain them through seven days.</p> <p>36 "Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it.</p>	
---	--	--

<p>sanctify it.</p> <p>37 Seven days you shall make an atonement for the altar and sanctify it; and the altar shall be most holy; whatever touches the altar shall be holy.</p> <p>38 Now this is what you shall offer upon the altar: two lambs of the first year day by day continually.</p> <p>39 One lamb you shall offer in the morning and the other lamb you shall offer in the evening;</p> <p>40 And with the one lamb you shall offer a tenth part of an ephah of fine flour mixed with a fourth part of a hin of beaten oil, and a fourth part of a hin of wine for a drink offering.</p> <p>41 And the other lamb you shall offer in the evening, and shall do to it according to the meat offering of the morning and according to the drink offering thereof for a sweet savour, an offering made by fire to Yahweh.</p> <p>42 It shall be a continual burnt offering throughout your generations at the door of the tent of the congregation before Yahweh, where I will meet you, to speak there to you.</p> <p>43 There I will meet with the children of Israel, and the people shall be sanctified by my glory.</p> <p>44 And I will sanctify the tent of the congregation and the altar; I will also sanctify both Aaron and his sons to minister to me in the priest's office.</p> <p>45 And I will dwell among the children of Israel and will be their God.</p> <p>46 And they shall know that I am Yahweh their God who brought them forth out of the land of Egypt that I may dwell among them; I am Yahweh their God.</p>	<p>37 "For seven days you shall make atonement for the altar and consecrate it; then the altar shall be most holy, and whatever touches the altar shall be holy.</p> <p>38 "Now this is what you shall offer on the altar: two one year old lambs each day, continuously.</p> <p>39 "The one lamb you shall offer in the morning and the other lamb you shall offer at twilight;</p> <p>40 and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb.</p> <p>41 "The other lamb you shall offer at twilight, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD.</p> <p>42 "It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there.</p> <p>43 "I will meet there with the sons of Israel, and it shall be consecrated by My glory.</p> <p>44 "I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me.</p> <p>45 "I will dwell among the sons of Israel and will be their God.</p> <p>46 "They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God.</p>	
--	--	--

<p>CHAPTER THIRTY</p> <p>1 You shall make an altar to burn incense upon; of shittim wood shall you make it.</p> <p>2 A cubit long, and a cubit wide; foursquare shall it be; and its height shall be two cubits; the horns thereof shall be of one piece of the same material.</p> <p>3 And you shall overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and you shall make for it a crown of gold round about.</p> <p>4 And two golden rings you shall make for it under the crown of it, on the two corners thereof, upon the two sides of it shall you make it; and they shall be for places for the poles to carry it with them.</p> <p>5 And you shall make the poles of shittim wood and overlay them with gold.</p> <p>6 And you shall put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you.</p> <p>7 And Aaron shall burn upon it sweet incense every morning; when he prepares the lamps, he shall burn incense upon it.</p> <p>8 And when Aaron lights the lamps in the evening, he shall burn incense upon it, a perpetual incense before Yahweh throughout your generations.</p> <p>9 You shall not offer strange incense on it, nor burnt offering, nor meat offering; neither shall you pour drink offering on it.</p> <p>10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonement; once in a year shall he make atonement upon it throughout your generations; it is most holy to Yahweh.</p> <p>11 And Yahweh spoke to Moses, saying,</p> <p>12 "When you receive the sum of the children of Israel after their number, then every man shall give a ransom for himself to Yahweh, when you have numbered the people; that there be no plague among them, when you number them.</p> <p>13 This is what everyone who is included in the number shall give, half a shekel according to the shekel of the sanctuary (a shekel is twenty gerahs); half a shekel shall be the offering to</p>	<p>CHAPTER THIRTY</p> <p>1 "Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood.</p> <p>2 "Its length shall be a cubit, and its width a cubit, it shall be square, and its height shall be two cubits; its horns shall be of one piece with it.</p> <p>3 "You shall overlay it with pure gold, its top and its sides all around, and its horns; and you shall make a gold molding all around for it.</p> <p>4 "You shall make two gold rings for it under its molding; you shall make them on its two side walls—on opposite sides—and they shall be holders for poles with which to carry it.</p> <p>5 "You shall make the poles of acacia wood and overlay them with gold.</p> <p>6 "You shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the ark of the testimony, where I will meet with you.</p> <p>7 "Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps.</p> <p>8 "When Aaron trims the lamps at twilight, he shall burn incense. There shall be perpetual incense before the LORD throughout your generations.</p> <p>9 "You shall not offer any strange incense on this altar, or burnt offering or meal offering; and you shall not pour out a drink offering on it.</p> <p>10 "Aaron shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the LORD."</p> <p>11 The LORD also spoke to Moses, saying,</p> <p>12 "When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the LORD, when you number them, so that there will be no plague among them when you number them.</p> <p>13 "This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to the LORD.</p>	<p>CHAPTER THIRTY</p>
---	--	------------------------------

<p>Yahweh.</p> <p>14 Every one among them who is included in the number from twenty years old and upward shall give an offering to Yahweh.</p> <p>15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering to Yahweh to make an atonement for your souls.</p> <p>16 And you shall take the atonement money from the children of Israel, and shall give it for the work of the tent of the congregation; that it may be a memorial to the children of Israel before Yahweh, to make an atonement for your souls.</p> <p>17 And Yahweh spoke to Moses, saying,</p> <p>18 'You shall also make a laver of brass, and its base of brass, for washing; and you shall put it between the tent of the congregation and the altar, and you shall put water into it.</p> <p>19 And Aaron and his sons shall wash their hands and their feet there;</p> <p>20 When they enter into the tent of the congregation, they shall wash with water, that they die not; or when they draw near to the altar to minister, and to burn incense, and to offer an offering to Yahweh.</p> <p>21 And they shall wash their hands and their feet, that they die not; and it shall be a statute forever to them, even to him and to his descendants throughout their generations.</p> <p>22 Moreover Yahweh spoke to Moses, saying,</p> <p>23 'Take the best spices, of pure myrrh five hundred shekels and of sweet cinnamon half so much, that is, two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,</p> <p>24 and of cassia five hundred shekels, by the weight of the sanctuary, and of olive oil a hin:</p> <p>25 And you shall make it an oil of holy ointment, an ointment compounded after the art of the perfumer; it shall be a holy anointing oil.</p> <p>26 And you shall anoint the tent of the congregation with it, and the ark of the testimony,</p> <p>27 and the table and all its vessels, and the lampstand and its vessels, and the altar of incense,</p> <p>28 and the altar of the burnt offering with all its vessels, and the laver and its base.</p> <p>29 And you shall sanctify them, and they shall become most holy; whatsoever touches them shall be holy.</p> <p>30 And you shall anoint Aaron and his sons, and consecrate them that they may minister to me in the priest's office.</p> <p>31 And you shall speak to the children of Israel, saying, 'This shall be a holy anointing oil to me throughout your generations.</p> <p>32 Upon men's bodies shall it not be rubbed, neither shall you make any other oil like it, after the composition of it; because it is holy, and it shall be holy to you.</p> <p>33 Whosoever compounds any like it or whosoever shall give any of it to a stranger shall be cut off from his people.</p> <p>34 And Yahweh said to Moses, 'Take sweet spices, stacte and onycha and galbanum; sweet spices, with pure frankincense; of each shall there be equal weight;</p> <p>35 And you shall make it a perfume, a compound made by the work of the perfumer, tempered together, pure and holy;</p> <p>36 And you shall beat some of it very fine, and put of it before the testimony in the tent of the congregation, where I will meet with you; it shall be to you most holy.</p> <p>37 And as for the perfume which you shall make, you shall not make to yourselves according to its composition; it shall be to you holy for Yahweh.</p> <p>38 Whosoever shall make any like it, to anoint with it, shall be cut off from his people.</p>	<p>14 "Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD.</p> <p>15 "The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the contribution to the LORD to make atonement for yourselves.</p> <p>16 "You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the LORD, to make atonement for yourselves."</p> <p>17 The LORD spoke to Moses, saying,</p> <p>18 "You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it.</p> <p>19 "Aaron and his sons shall wash their hands and their feet from it;</p> <p>20 when they enter the tent of meeting, they shall wash with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the LORD.</p> <p>21 "So they shall wash their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."</p> <p>22 Moreover, the LORD spoke to Moses, saying,</p> <p>23 "Take also for yourself the finest of spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty,</p> <p>24 and of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin.</p> <p>25 "You shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil.</p> <p>26 "With it you shall anoint the tent of meeting and the ark of the testimony,</p> <p>27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense,</p> <p>28 and the altar of burnt offering and all its utensils, and the laver and its stand.</p> <p>29 "You shall also consecrate them, that they may be most holy; whatever touches them shall be holy.</p> <p>30 "You shall anoint Aaron and his sons, and consecrate them, that they may minister as priests to Me.</p> <p>31 "You shall speak to the sons of Israel, saying, 'This shall be a holy anointing oil to Me throughout your generations.</p> <p>32 ~'It shall not be poured on anyone's body, nor shall you make any like it in the same proportions; it is holy, and it shall be holy to you.</p> <p>33 ~'Whoever shall mix any like it or whoever puts any of it on a layman shall be cut off from his people."</p> <p>34 Then the LORD said to Moses, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each.</p> <p>35 "With it you shall make incense, a perfume, the work of a perfumer, salted, pure, and holy.</p> <p>36 "You shall beat some of it very fine, and put part of it before the testimony in the tent of meeting where I will meet with you; it shall be most holy to you.</p> <p>37 "The incense which you shall make, you shall not make in the same proportions for yourselves; it shall be holy to you for the LORD.</p> <p>38 "Whoever shall make any like it, to use as perfume, shall be cut off from his people."</p>	
<p>CHAPTER THIRTY ONE</p>	<p>CHAPTER THIRTY ONE</p>	<p>CHAPTER THIRTY ONE</p>

<p>1 Yahweh spoke to Moses, saying, 2 See, I have called by name Bezaliel the son of Uri, the son of Hur, of the tribe of Judah; 3 And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship, 4 To teach inventive tools, to do work in gold and in silver and in brass 5 And in the art of cutting of stones to be set and in the carving of timber and in all manner of workmanship. 6 And I, behold, have appointed with him Elihab, the son of Ahisamakh, of the tribe of Dan; and I have put wisdom in the heart of every skillful man that he may make all things which I have commanded you: 7 The tent of the congregation, and the ark of the testimony, and the mercy seat that is upon it, and all the vessels of the tabernacle, 8 And the table and all its vessels, and the pure lampstand with all its instruments, and the altar of incense, 9 And the altar of burnt offering with all its vessels, and the laver and its base, 10 and the vestments for the service, and the holy vestments for Aaron the priest, and the vestments for his sons, to minister to me in the priest's office, 11 and the anointing oil, and the sweet incense for the holy place; according to all that I have commanded you, shall they do. 12 And Yahweh spoke to Moses, saying, 13 'Speak to the children of Israel, saying, 'My Sabbaths you must keep; for it is a sign between me and you throughout your generations; that you may know that I am Yahweh your God who sanctifies you. 14 You shall keep the Sabbath; for it is holy to you; every one who defiles it shall surely be put to death; and whoever shall do any work on it, that soul shall surely be cut off from among his people. 15 Six days you shall do work; but the seventh day is the Sabbath of rest, holy to Yahweh; whosoever does any work on the Sabbath day shall surely be put to death. 16 Wherefore the children of Israel shall keep the Sabbath to Yahweh to observe the Sabbath throughout all their generations for a perpetual covenant. 17 It is a Sign between me and the children of Israel forever; for in six days Yahweh made heaven and earth and the seas and all that are in them, and on the seventh day he ceased from work and rested. 18 And he gave to Moses, when he had made an end of talking with him on mount Sinai, two tablets of testimony, the stone tablets written by the finger of God.</p>	<p>1 Now the LORD spoke to Moses, saying, 2 "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 3 "I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, 4 to make artistic designs for work in gold, in silver, and in bronze, 5 and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship. 6 "And behold, I myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you: 7 the tent of meeting, and the ark of testimony, and the mercy seat upon it, and all the furniture of the tent, 8 the table also and its utensils, and the pure gold lampstand with all its utensils, and the altar of incense, 9 the altar of burnt offering also with all its utensils, and the laver and its stand, 10 the woven garments as well, and the holy garments for Aaron the priest, and the garments of his sons, with which to carry on their priesthood; 11 the anointing oil also, and the fragrant incense for the holy place, they are to make them according to all that I have commanded you." 12 The LORD spoke to Moses, saying, 13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. 14 ~Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. 15 ~For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. 16 ~So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.' 17 "It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased from labor, and was refreshed." 18 When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.</p>	<p>NASB: 'artistic' LAMSA: 'cunning' is replaced by 'inventive'</p>
<p>9 And Yahweh said to Moses, 'I have seen this people, and, behold it is a stiff-necked 10 Now therefore let me alone, that my wrath may be kindled against them and that I may destroy them; and I will make of you a great nation. 11 And Moses prayed before Yahweh his God and said, 'Not so, O Yahweh, let not Your wrath kindle against Your people whom you have brought forth out of the land of Egypt with great power and with a mighty hand. 12 Why should the Egyptians say, 'It was for their injury he did bring them out to slay them in the mountains and to consume them from the face of the earth? Rest from Your fierce anger and be reconciled concerning the evil deed of Your people. 13 Remember Abraham, Isaac, and Israel, Your servants, to whom you swore by Your own self and said to them, 'I will multiply your descendants as the stars in heaven, and all the land that I have spoken of I will give to Your descendants, and they shall inherit it forever. 14 And Yahweh was reconciled concerning the disaster which he had purposed to do to his people. 15 And Moses turned and went down from the mountain, and the two stone tablets of the testimony were in his hand, the tablets that were written on both sides; on the one side and</p>	<p>CHAPTER THIRTY TWO</p> <p>1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him." 2 Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me." 3 Then all the people tore off the gold rings which were in their ears and brought them to Aaron. 4 He took this from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt." 5 Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD." 6 So the next day they rose early and offered burnt offerings, and brought peace offerings;</p>	<p>CHAPTER THIRTY TWO</p> <p>'and to quarrel' - Lamsa's Aramaic here seems to qualify that 'rose up to play' involved a</p>

<p>on the other were they written.</p> <p>16 The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets.</p> <p>17 And when Joshua heard the noise of the people fighting, he said to Moses, 'There is a noise of war in the camp.</p> <p>18 Moses said to him, 'It is not the sound of the cry of mighty men, neither is it the sound of the cry of weak men; but it is the sound of sin that I hear.</p> <p>19 And it came to pass as soon as they came near to the camp, he saw the calf and the cymbals; and Moses' anger raged, and he threw the tablets out of his hand and broke them at the foot of the mountain.</p> <p>20 And he took the calf which they had made, and burned it in the fire, and filed it with a file until it was ground into dust, and he scattered it upon the water, and made the children of Israel drink of it.</p> <p>21 And Moses said to Aaron, 'What has this people done to you that you have brought so great a sin upon them?</p> <p>22 And Aaron said, 'Let not the anger of my lord rage; you yourself know this people, that they are bad.</p> <p>23 For they said to me, 'Make us gods that they shall go before us; as for this Moses who brought us up out of the land of Egypt, we do not know what has become of him.</p> <p>24 And I said to them, 'Whosoever has any gold bring it to me. And they brought it to me; then I cast it into the fire, and it became this calf.</p> <p>25 And when Moses saw that the people had sinned; (for Aaron had caused them to sin, and to leave a bad name behind them);</p> <p>26 Then Moses stood in the gate of the camp and said, 'Who is on Yahweh's side? Let him come to me. And all the Levites gathered themselves together to him.</p> <p>27 And Moses said to them, 'The God of Israel, Yahweh says: 'Put every man his sword by his side, and go in and out from door to door throughout the camp, and slay every man his brother, his friend, and his neighbour.</p> <p>28 And the Levites did according to the word of Moses; and there fell of the people that day about three thousand men.</p> <p>29 And Moses said to them, 'Strengthen yourselves today before Yahweh, every man with his son and with his brother; for a blessing shall come upon you today.</p> <p>30 And it came to pass on the next day, Moses said to the people, You have sinned this great sin; and now I will go up to Yahweh; perhaps he may forgive your transgressions.</p> <p>31 And Moses returned to Yahweh and said, 'I beseech You, O Yahweh God, truly this people have sinned a great sin and have made for themselves gods of gold.</p> <p>32 And now, if you will, forgive their sins; and if not, blot me, I pray You, out of Your book which you have written.</p> <p>33 And Yahweh said to Moses, 'Whosoever has sinned against me, him will I blot out of my book.</p> <p>34 Therefore now go, lead the people to the place where I tell you; behold, my angel shall go before you; nevertheless in the day when I punish I will visit their sins upon them.</p> <p>35 And Yahweh smote the people because they worshipped the calf which Aaron made.</p>	<p>and the people sat down to eat and to drink, and rose up to play.</p> <p>7 Then the LORD spoke to Moses, "Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves.</p> <p>8 "They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it and have sacrificed to it and said, 'This is your god, O Israel, who brought you up from the land of Egypt!'"</p> <p>9 The LORD said to Moses, "I have seen this people, and behold, they are an obstinate people.</p> <p>10 "Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation."</p> <p>11 Then Moses entreated the LORD his God, and said, "O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand?</p> <p>12 "Why should the Egyptians speak, saying, 'With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth'? Turn from Your burning anger and change Your mind about doing harm to Your people.</p> <p>13 "Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.'" </p> <p>14 So the LORD changed His mind about the harm which He said He would do to His people.</p> <p>15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one side and the other.</p> <p>16 The tablets were God's work, and the writing was God's writing engraved on the tablets.</p> <p>17 Now when Joshua heard the sound of the people as they shouted, he said to Moses, "There is a sound of war in the camp."</p> <p>18 But he said, "It is not the sound of the cry of triumph, Nor is it the sound of the cry of defeat; But the sound of singing I hear."</p> <p>19 It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain.</p> <p>20 He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it.</p> <p>21 Then Moses said to Aaron, "What did this people do to you, that you have brought such great sin upon them?"</p> <p>22 Aaron said, "Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil.</p> <p>23 "For they said to me, 'Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.'</p> <p>24 "I said to them, 'Whoever has any gold, let them tear it off.' So they gave it to me, and I threw it into the fire, and out came this calf."</p> <p>25 Now when Moses saw that the people were out of control—for Aaron had let them get out of control to be a derision among their enemies—</p> <p>26 then Moses stood in the gate of the camp, and said, "Whoever is for the LORD, come to me!" And all the sons of Levi gathered together to him.</p> <p>27 He said to them, "Thus says the LORD, the God of Israel, 'Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.'"</p> <p>28 So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.</p>	<p>certain amount of sport that perhaps involved violent competition of some sort, and explains the 'sound of sin' or 'the noise of people fighting.' (vs17-18)</p> <p>The Hebrew word, נָנַע Transliteration: 'nānā taken more literally speaks of competitive sport. English Words used in KJV: afflict 50 humble 11 force 5 exercised 2 sing 2. A primitive root [possibly rather identical with <H6030> ('anah) through the idea of looking down or browbeating]; to depress literal or figurative. Strong's Greek & Hebrew Dictionary. Lamsa: 'cymbals' are compatible to NASB's 'dancing' only in the use of one for the other.</p> <p>The Hebrew is literally 'evil' or as Lamsa's 'bad' in the sense of fully bad.</p> <p>Majority English translators pluralize the literal 'elohim' as 'gods'</p> <p>Once again Lamsa's Aramaic makes understood the fuller intent of the Hebrew. The 'bad name' was associated to their 'bad' nature (v22) and contrasts the saving intercession of Moses for God's good Name (v12) and the survival of the people.</p>
--	--	---

	<p>29 Then Moses said, "Dedicate yourselves today to the LORD—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today."</p> <p>30 On the next day Moses said to the people, "You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin."</p> <p>31 Then Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves.</p> <p>32 "But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!"</p> <p>33 The LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book.</p> <p>34 "But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."</p> <p>35 Then the LORD smote the people, because of what they did with the calf which Aaron had made.</p>	<p>Lamsa: 'he may forgive' NASB's 'I can make atonement' There is no forgiveness without atonement and Moses in the type of Messiah offers himself. (v32) This typology in Lamsa's Aramaic is lost perhaps to underscore Yahweh's rejection of Moses as intercessor for a future Intercessor. God here withdraws His Word of comprehensive judgment (v14) as He did when making the Promise to Adam and Eve (Gen 3:15) for His Lamb to bear the judgment at a future time upon Himself.</p> <p>This 'Book' is the Lamb's Book of Life.</p>
--	---	--

<p>CHAPTER THIRTY THREE</p> <p>1 And Yahweh said to Moses, 'Depart, and go up hence, you and the people whom you have brought up out of the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants will I give it;</p> <p>2 And I will send an angel before you; and he will destroy the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites;</p> <p>3 Go to a land flowing with milk and honey; for I will not go up among you; for you are a stiff-necked people; lest I consume you on the way.</p> <p>4 And when the people heard this bad news, they mourned; and no man did put on him his armour.</p> <p>5 Then Yahweh said to Moses, 'Say to the children of Israel, You are a stiff-necked people; I will come up among you in a moment, and consume you; therefore now put off your armour from you, that I may know what to do to you.</p> <p>6 And the children of Israel stripped themselves of their armour by mount Horeb.</p> <p>7 And Moses took his tent and pitched it outside the camp, afar off from the camp, and called it the tent of the congregation. And it came to pass that every one who sought to inquire of Yahweh went out to the tent of the congregation, which was outside the camp.</p> <p>8 And it came to pass when Moses went out to the tent that all the people rose up and stood every man at his tent door and looked after Moses until he entered the tent.</p> <p>9 And it came to pass as Moses entered into the tent the pillar of cloud descended and stood at the door of the tent and Yahweh talked with Moses.</p> <p>10 And all the people saw the pillar of cloud standing at the door of the tent; and all the people rose up and worshipped, every man in his tent door.</p> <p>11 And Yahweh spoke to Moses face to face, as a man speaks to his friend. And he returned to the camp; but his servant Joshua, the son of Nun, a young man, departed not from the tabernacle.</p> <p>12 And Moses said to Yahweh, See, you have said to me, 'Bring up this people; and you have not let me know whom you would send with me. Yet you have said, 'I know you by name, and you have also found favour in My sight.</p> <p>13 Now therefore, if I have found favour in Your sight, show me now the way that I may know You, that I may find favour in Your sight; and consider that this Your people is a great nation.</p>	<p>CHAPTER THIRTY THREE</p> <p>1 Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'</p> <p>2 "I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.</p> <p>3 "Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way."</p> <p>4 When the people heard this sad word, they went into mourning, and none of them put on his ornaments.</p> <p>5 For the LORD had said to Moses, "Say to the sons of Israel, 'You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I shall do with you.'"</p> <p>6 So the sons of Israel stripped themselves of their ornaments, from Mount Horeb onward.</p> <p>7 Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting which was outside the camp.</p> <p>8 And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent.</p> <p>9 Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses.</p> <p>10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent.</p> <p>11 Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.</p> <p>12 Then Moses said to the LORD, "See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.'</p> <p>13 "Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your</p>	<p>CHAPTER THIRTY THREE</p> <p>'ornaments' or 'armour' is a critical understanding for the next three verses. To put off their 'ornaments' is suitable in that they offered to Aaron their earrings for the calf idol. To put off their 'armour' is suitable in view of their violent 'spart' in Lamsa's Aramaic mindset. The Septuagint (Brenton) says they 'mourned in mourning apparel.' The Aramaic seems intent on correcting the understanding here</p>
--	---	--

<p>14 And Yahweh said to Moses, 'Go ahead of me, and I will give you rest.</p> <p>15 And he said to him, 'If you Yourself will not go with us, let us not leave this place.</p> <p>16 For wherein shall it be known here that I and Your people have found mercy in Your sight? Is it not in that you go with us? And that we be distinguished, I and Your people, from all the people that are upon the face of the earth.</p> <p>17 And Yahweh said to Moses, 'I will do this thing also that you have spoken; for you have found grace in my sight, and I know you by your name.</p> <p>18 And Moses said, 'Show me Your glory.</p> <p>19 And he said, I will make all my goodness pass before you, and I will proclaim the Name of Yahweh before you; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.</p> <p>20 And he said, 'You cannot see my face; for no man can see me and live.</p> <p>21 And Yahweh said to Moses, 'Behold, there is a place in front of me, and you shall stand upon the rock;</p> <p>22 And it shall come to pass when my glory passes by that I will put you in a cave of the rock and will rest my hand upon you till I pass by;</p> <p>23 And I will take away my hand, and you shall see my back; but my Face shall not be seen.</p>	<p>people."</p> <p>14 And He said, "My presence shall go with you, and I will give you rest."</p> <p>15 Then he said to Him, "If Your presence does not go with us, do not lead us up from here.</p> <p>16 "For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?"</p> <p>17 The LORD said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name."</p> <p>18 Then Moses said, "I pray You, show me Your glory!"</p> <p>19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."</p> <p>20 But He said, "You cannot see My face, for no man can see Me and live!"</p> <p>21 Then the LORD said, "Behold, there is a place by Me, and you shall stand there on the rock;</p> <p>22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.</p> <p>23 "Then I will take My hand away and you shall see My back, but My face shall not be seen."</p>	<p>'My Presence' is in the Septuagint Greek and in every English translation as does the Aramaic ES Version of the Torah. Lamsa may have a cultural insight here,</p>
<p>6 And Yahweh passed by before him, and proclaimed, Yahweh, Yahweh, 'The God merciful and compassionate, longsuffering, and abundant in goodness and Truth,</p> <p>7 Keeping mercy for thousands of generations, forgiving sins and transgressions, who by no means justifies the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and fourth generation.</p> <p>8 And Moses made haste and fell on the ground and worshipped.</p> <p>9 And he said, 'If now I have found mercy in Your sight, O my Adonai, let now my Adonai go with us; for it is a stiff-necked people; and pardon our offences and our sins and our guilty conscience.</p> <p>10 And Yahweh said, 'Behold, I will make a covenant before all your people; I will do marvels such as have not been done in all the earth, nor in any of the nations; and all this people among whom you are shall see the work of Yahweh; for it is a terrible thing that I will do with you.</p> <p>11 Observe the things which I command you this day; behold, I will destroy from before you the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites.</p> <p>12 Take heed to yourself lest you make a covenant with the inhabitants of the land where you go, lest they become a stumbling block to you.</p> <p>13 And you must destroy their altars, break their images, and cut down their idols.</p> <p>14 For you shall worship no other god; for Yahweh whose Name is Zealous, is a zealous God.</p> <p>15 You shall not make a covenant with the inhabitants of the land, so that the people may not go astray after their idols and sacrifice to their gods, and they shall invite you, and you shall eat of their sacrifices;</p> <p>16 And you shall take of their daughters to your sons, and give your daughters to their sons; and your daughters shall go astray after their gods, and their daughters cause your sons to</p>	<p>CHAPTER THIRTY FOUR</p> <p>1 Now the LORD said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.</p> <p>2 "So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain.</p> <p>3 "No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain."</p> <p>4 So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand.</p> <p>5 The LORD descended in the cloud and stood there with him as he called upon the name of the LORD.</p> <p>6 Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."</p> <p>8 Moses made haste to bow low toward the earth and worship.</p> <p>9 He said, "If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate, and pardon our iniquity and our sin, and take us as Your own possession."</p> <p>10 Then God said, "Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.</p> <p>11 "Be sure to observe what I am commanding you this day; behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.</p> <p>12 "Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst.</p> <p>13 "But rather, you are to tear down their altars and smash their sacred pillars and cut down</p>	<p>CHAPTER THIRTY FOUR</p> <p>Greek Septuagint; (Brenton) 'and I will write upon the tables the words', endorses the Hebrew understanding that God would write on the second set of tablets. For God to command Moses to write on the tablets now, why tell him to do the same again at the end of the chapter after he ascended the Mount? 'I will' is inserted into Lamsa's text.</p> <p>English translators of the Hebrew text are equally divided as how to interpret this phrase. Lamsa's Aramaic ties v5 to v6 as entirely Yahweh's actions.</p> <p>(Aramaic ES Version of the Torah) ...and take us for your inheritance' follows the main translations. 'inheritance' here and NASB's 'possession' are translated as nouns when the Hebrew word, נחלה (Transliteration: nāḥal 'inherit') is a verb. The Hebrew word in the text reads: ונחלתנו. Lamsa's Aramaic understanding is perhaps of the Hebrew Word: חנם (Transliteration: nāḥ am) which implies in context an acceptance of the Israel's repentance and hence, 'pardon our guilty conscience' as a Peshitta simplification.</p>

<p>go astray after their gods.</p> <p>17 You shall make to yourself no molten gods.</p> <p>18 The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the time of the month of Abib; for in the month of Abib you came out from Egypt.</p> <p>19 All that opens the womb is mine; and every first offspring among your cattle, both of the oxen and of the lambs.</p> <p>20 And all the firstlings of the cattle you shall redeem with a lamb; but if you shall not redeem it, then you shall kill it. All the first-born of your sons you shall redeem. And none shall appear before me empty-handed.</p> <p>21 Six days you shall work, but on the seventh day you shall rest; in the time of ploughing and during harvest you shall rest.</p> <p>22 And you shall observe the Feast of Weeks, the Feast of the Firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.</p> <p>23 Three times a year shall all your memorial offerings be brought before Yahweh, the God of Israel.</p> <p>24 For I will destroy the nations from before you, and enlarge your borders; neither shall any man covet your land when you shall go up to appear before Yahweh your God three times in a year.</p> <p>25 You shall not offer the blood of a sacrifice with leavened bread; neither shall the sacrifice of the Feast of the Passover be left over to the morning.</p> <p>26 The first of the firstfruits of your land you shall bring to the house of Yahweh your God. You shall not cook a kid in its mother's milk.</p> <p>27 And Yahweh said to Moses, 'Write these words; for by these words I have made a covenant with you and with all Israel.</p> <p>28 And he was there with Yahweh forty days and forty nights; he neither ate bread nor drank water. And He wrote upon the tablets the words of the covenant, the ten commandments.</p> <p>29 And it came to pass, when Moses came down from Mount Sinai with the two tablets of testimony in his hand, when he came down from the mountain, Moses knew not that the skin of his face shone while Yahweh talked with him.</p> <p>30 And when Aaron and all the children of Israel saw Moses' face, behold, the skin of Moses' face shone; and they were afraid to come near to him.</p> <p>31 And Moses called to them; and Aaron and all the leaders of the congregation returned to him; and Moses talked with them.</p> <p>32 And afterward all the children of Israel came near to him; and he gave them in commandment all that Yahweh had spoken with him in Mount Sinai.</p> <p>33 And when Moses had finished speaking with them, he put a veil on his face.</p> <p>34 And when Moses went in before Yahweh to speak with him, he took the veil off until he came out. And he came out and spoke to the children of Israel that which he was commanded.</p> <p>35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses took off the veil from his face when he went in to speak with Yahweh.</p>	<p>their Asherim</p> <p>14 —for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God—</p> <p>15 otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice,</p> <p>16 and you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons also to play the harlot with their gods.</p> <p>17 "You shall make for yourself no molten gods.</p> <p>18 "You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.</p> <p>19 "The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep.</p> <p>20 "You shall redeem with a lamb the first offspring from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. None shall appear before Me empty-handed.</p> <p>21 "You shall work six days, but on the seventh day you shall rest; even during plowing time and harvest you shall rest.</p> <p>22 "You shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.</p> <p>23 "Three times a year all your males are to appear before the Lord GOD, the God of Israel.</p> <p>24 "For I will drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before the LORD your God.</p> <p>25 "You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until morning.</p> <p>26 "You shall bring the very first of the first fruits of your soil into the house of the LORD your God. "You shall not boil a young goat in its mother's milk."</p> <p>27 Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."</p> <p>28 So he was there with the LORD forty days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.</p> <p>29 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him.</p> <p>30 So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.</p> <p>31 Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them.</p> <p>32 Afterward all the sons of Israel came near, and he commanded them to do everything that the LORD had spoken to him on Mount Sinai.</p> <p>33 When Moses had finished speaking with them, he put a veil over his face.</p> <p>34 But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded,</p>	<p>altars, images, idols is both a Peshitta simplification and sharpening. It simplifies to avoid historical reference to past deities and understandings of them as 'outdated' and hence not applicable to present prohibition, (Ashtorah was originally a Canaanite moon god that became Venus of the Roman pantheon and in the Aramaic world of the first century). More than that it sharpens the text to prohibit what Ashtorah became in terms of Marianology or the "Mary statues" of the Western Orthodox and Roman Catholic world. (Lamsa's Aramaic version here is at it's very best).</p> <p>Exodus 20:5 has a word study here in regards 'zealous' v 'jealous'.</p> <p>NASB's 'play the harlot with their gods' is simplified for the Gentile Christian world as 'go astray after their idols'. Exchanging the word 'gods' here for 'idols' allows for no compromise on the part of the Christian believer.</p> <p>'opens the womb' is literal Hebrew.</p> <p>NASB's 'break its neck' is literal Hebrew and for a donkey that is not going to be an easy job. To not exchange a 'one of' lamb roast for a beast of burden would be as unprofitable. God is just simply saying to do it. The rite of the firstborn means a lot to Him and His Firstborn. 'kill it' is Lamsa's simplification.</p> <p>In Lamsa's Aramaic translation this was already done before Moses came up the Mount. (See note on v1) In the NASB's translation God is telling Moses to do what He said He would do.(v1) So we can only presume that Moses wrote the detail of the giving of the Law and Yahweh wrote the Ten Commandments on the stone tablets that Moses had made. In 28b we capitalize the word 'He' to signify God's work.</p>
---	---	--

	<p>35 the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him.</p>	
<p>2 Six days shall work be done, but the seventh day shall be holy to you, a Sabbath of rest to Yahweh; whosoever does any work on it shall be put to death. 3 You shall kindle no fire throughout your habitations on the Sabbath day. 4 And Moses spoke to all the congregation of the children of Israel, saying, 'This is the thing which Yahweh has commanded to be done: 5 Take from among you an offering for Yahweh; whosoever is of a willing heart, let him bring an offering to Yahweh, gold, silver, and brass. 6 Blue, purple, and scarlet material, and fine linen, and goats' hair, 7 And rams' skins dyed red, and dark blue skins, and shittim wood, 8 And oil for the light, and spices for anointing oil and for the sweet incense, 9 And onyx stones, and precious stones for the ephod, and for the breastplate. 10 And every wise hearted one among you shall come, and make all that Yahweh has commanded; 11 The tabernacle, its tent, and its covering, its taches, and its boards, its bars, its pillars, and its sockets, 12 The ark, and its poles, the mercy seat, and the veil of the covering, 13 The table, and its poles, and all its vessels, and the shewbread, 14 The lampstand for the light, and its instruments and its lamps, and the oil for the light, 15 and the incense altar, and its poles, and the anointing oil, and the sweet incense, and the hanging for the door at the entrance of the tabernacle, 16 The altar of burnt offering, with its bronze grate, its poles, and all its vessels, the laver, and its base, 17 The hangings of the court, its pillars, and their sockets, and the hanging for the door of the court, 18 The pegs of the tabernacle, and the pegs of the court, and their cords, 19 The vestments of service, to minister in the holy place, the holy vestments for Aaron the priest, and the vestments for his sons, to minister in the priest's office. 20 And the whole congregation of the children of Israel departed from the presence of Moses. 21 And they came, every one who was willing in his heart and every one whose spirit made him willing, and they brought offerings for Yahweh, to the work of the tent of the congregation, and for all its service, and for the holy vestments. 22 And they came, both men and women, as many as were willinghearted, and brought bracelets and earrings and rings and necklaces and all sorts of jewels of gold; and every man that had set aside an offering of gold brought it to Yahweh. 23 And every man with whom was found blue, and purple, and scarlet material, and fine linen, and goats' hair, and red skins of rams, and dark blue skins, brought them. 24 Every one who had set aside an offering of silver and brass brought it as an offering for Yahweh; and every man with whom was found shittim wood for any work of the service brought it. 25 And all the women who were skillful did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet material, and of fine linen. 26 And all the women who were willing skillfully spun goats' hair. 27 And the princes brought onyx stones and precious stones for the ephod and for the breastplate, 28 and spices, and oil for the light, and for the anointing oil, and for the sweet incense. 29 The children of Israel brought a willing offering to Yahweh, every man and woman who</p>	<p>CHAPTER THIRTY FIVE</p> <p>1 Then Moses assembled all the congregation of the sons of Israel, and said to them, "These are the things that the LORD has commanded you to do: 2 "For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death. 3 "You shall not kindle a fire in any of your dwellings on the sabbath day." 4 Moses spoke to all the congregation of the sons of Israel, saying, "This is the thing which the LORD has commanded, saying, 5 Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD'S contribution: gold, silver, and bronze, 6 and blue, purple and scarlet material, fine linen, goats' hair, 7 and rams' skins dyed red, and porpoise skins, and acacia wood, 8 and oil for lighting, and spices for the anointing oil, and for the fragrant incense, 9 and onyx stones and setting stones for the ephod and for the breastpiece. 10 Let every skillful man among you come, and make all that the LORD has commanded: 11 the tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its sockets; 12 the ark and its poles, the mercy seat, and the curtain of the screen; 13 the table and its poles, and all its utensils, and the bread of the Presence; 14 the lampstand also for the light and its utensils and its lamps and the oil for the light; 15 and the altar of incense and its poles, and the anointing oil and the fragrant incense, and the screen for the doorway at the entrance of the tabernacle; 16 the altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand; 17 the hangings of the court, its pillars and its sockets, and the screen for the gate of the court; 18 the pegs of the tabernacle and the pegs of the court and their cords; 19 the woven garments for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons, to minister as priests." 20 Then all the congregation of the sons of Israel departed from Moses' presence. 21 Everyone whose heart stirred him and everyone whose spiiit moved him came and brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments. 22 Then all whose hearts moved them, both men and women, came and brought brooches and earrings and signet rings and bracelets, all articles of gold; so did every man who presented an offering of gold to the LORD. 23 Every man, who had in his possession blue and purple and scarlet material and fine linen and goats' hair and rams' skins dyed red and porpoise skins, brought them. 24 Everyone who could make a contribution of silver and bronze brought the LORD'S contribution; and every man who had in his possession acacia wood for any work of the service brought it. 25 All the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen. 26 All the women whose heart stirred with a skill spun the goats' hair. 27 The rulers brought the onyx stones and the stones for setting for the ephod and for the</p>	<p>CHAPTER THIRTY FIVE</p> <p>rulers, lords leaders, literally 'exalted ones' – 'princes' probably best conveys their culture of</p>

<p>were willing-hearted to bring material for all manner of work which Yahweh had commanded to be done by Moses.</p> <p>30 Then Moses said to the children of Israel, See, Yahweh has called by name Bezaliel the son of Uri, the son of Hur, of the tribe of Judah;</p> <p>31 And he has filled him with the Spirit of God, with wisdom and with understanding, and with knowledge, and with all manner of workmanship,</p> <p>32 To devise tools, to work in gold, and in silver, and in brass,</p> <p>33 and in the cutting of stones to be set, and in the carving of wood to make any manner of art work.</p> <p>34 And he has inspired him to teach, both he and Elihab, the son of Ahisamakh, of the tribe of Dan.</p> <p>35 Both of them he has filled with wisdom and inspiration to do all manner of work of the carpenter and of the workman of art and of the embroiderer in blue, and in purple, in fine linen, and in scarlet material, and in weaving, and of those who do any kind of work, and of those who devise skillful work.</p>	<p>breastpiece;</p> <p>28 and the spice and the oil for the light and for the anointing oil and for the fragrant incense.</p> <p>29 The Israelites, all the men and women, whose heart moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD.</p> <p>30 Then Moses said to the sons of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.</p> <p>31 "And He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship;</p> <p>32 to make designs for working in gold and in silver and in bronze,</p> <p>33 and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work.</p> <p>34 "He also has put in his heart to teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan.</p> <p>35 "He has filled them with skill to perform every work of an engraver and of a designer and of an embroiderer, in blue and in purple and in scarlet material, and in fine linen, and of a weaver, as performers of every work and makers of designs.</p>	<p>family lineage and privilege to us.</p> <p>devise 'artistic works' is changed to devise 'tools' to better reflect the Hebrew word מְשֻׁבָּה Transliteration: mah-ashābā – device. Strong's Talking Greek & Hebrew Dictionary.</p>
<p>CHAPTER THIRTY SIX</p> <p>1 Then Bezaliel and Elihab and every wise man to whom Yahweh gave wisdom and understanding to know how to work all manner of work for the service of the sanctuary did everything, according to all that Yahweh had commanded.</p> <p>2 And Moses called Bezaliel and Elihab and every skillful man in whose heart Yahweh had put wisdom, every one whose heart stirred him up to come to do the work.</p> <p>3 And they received of Moses all the offering which the children of Israel had brought for the service of the tent of the congregation, with which to make it. And they brought yet to him free offerings every morning.</p> <p>4 And all the skillful men who did the work of the sanctuary brought in every man some of his work which he made;</p> <p>5 And they said to Moses, "The people bring much more than is necessary for the service of the work which Yahweh commanded to make.</p> <p>6 And Moses gave command, which the heralds proclaimed throughout the camp, saying, "Let neither man nor woman make anymore work for the offering of the sanctuary. And the people were restrained.</p> <p>7 For the stuff they had was sufficient for all the things they had to make, and some was left over.</p> <p>8 And all the skillful men among those who did the work of the tabernacle made ten curtains of fine twined linen and blue and purple and scarlet material; with cherubim artistically wrought they made them.</p> <p>9 The length of each curtain was twenty-eight cubits, and the breadth of each curtain four cubits; the curtains were all of one size.</p> <p>10 And they coupled the five curtains one to another; and the other five curtains they coupled one to another.</p> <p>11 And they made loops of blue on the edge of each curtain from the selvedge in the coupling; likewise they wrought on the other edge of the curtain, on the coupling of the second.</p> <p>12 They made fifty loops on the one curtain and fifty loops on the edge of the curtain which was in the coupling of the second; the loops were opposite each other.</p> <p>13 And they made fifty clasps of gold, and coupled the curtains one to another with the</p>	<p>CHAPTER THIRTY SIX</p> <p>1 "Now Bezalel and Oholiab, and every skillful person in whom the LORD has put skill and understanding to know how to perform all the work in the construction of the sanctuary, shall perform in accordance with all that the LORD has commanded."</p> <p>2 Then Moses called Bezalel and Oholiab and every skillful person in whom the LORD had put skill, everyone whose heart stirred him, to come to the work to perform it.</p> <p>3 They received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. And they still continued bringing to him freewill offerings every morning.</p> <p>4 And all the skillful men who were performing all the work of the sanctuary came, each from the work which he was performing,</p> <p>5 and they said to Moses, "The people are bringing much more than enough for the construction work which the LORD commanded us to perform."</p> <p>6 So Moses issued a command, and a proclamation was circulated throughout the camp, saying, "Let no man or woman any longer perform work for the contributions of the sanctuary." Thus the people were restrained from bringing any more.</p> <p>7 For the material they had was sufficient and more than enough for all the work, to perform it.</p> <p>8 All the skillful men among those who were performing the work made the tabernacle with ten curtains; of fine twined linen and blue and purple and scarlet material, with cherubim, the work of a skillful workman, Bezalel made them.</p> <p>9 The length of each curtain was twenty-eight cubits and the width of each curtain four cubits; all the curtains had the same measurements.</p> <p>10 He joined five curtains to one another and the other five curtains he joined to one another.</p> <p>11 He made loops of blue on the edge of the outermost curtain in the first set; he did likewise on the edge of the curtain that was outermost in the second set.</p> <p>12 He made fifty loops in the one curtain and he made fifty loops on the edge of the curtain that was in the second set; the loops were opposite each other.</p> <p>13 He made fifty clasps of gold and joined the curtains to one another with the clasps, so</p>	<p>CHAPTER THIRTY SIX</p> <p>'Bezalel' at the end of this verse is an insertion in the NASB and the ASV</p>

<p>clasps so that it became one tabernacle.</p> <p>14 And they made curtains of goats' hair for the tent over the tabernacle; they made eleven curtains.</p> <p>15 The length of each curtain was thirty cubits, and the breadth of each curtain four cubits; the eleven curtains were of one size.</p> <p>16 And they coupled five curtains by themselves, and six curtains by themselves.</p> <p>17 And they made fifty loops on the edge of the curtain in the coupling, and fifty loops on the edge of the curtain which coupled the second.</p> <p>18 And they made fifty clasps of brass to couple the tent together, that it might be one.</p> <p>19 And they made a covering for the tent of rams' skins dyed red and a covering of badgers' skins above that.</p> <p>20 And they made boards for the tabernacle of shittim wood, standing up.</p> <p>21 The length of each board was ten cubits, and the breadth of each board one cubit and a half.</p> <p>22 Each board had two sockets, one exactly opposite the other; thus did they make all the boards of the tabernacle.</p> <p>23 And they made boards for the tabernacle; twenty boards for the south side:</p> <p>24 And forty sockets of silver they made under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.</p> <p>25 And for the other side of the tabernacle, which is toward the north side, they made twenty boards,</p> <p>26 and their forty sockets of silver; two sockets under one board, and two sockets under another board.</p> <p>27 And for the side of the tabernacle westward they made six boards.</p> <p>28 And two boards made they for the corners of the tabernacle on the two sides.</p> <p>29 And they were coupled beneath, and coupled together at the top thereof, to one ring; thus they made both of them in both the corners.</p> <p>30 There were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.</p> <p>31 And they made bars of shittim wood; five bars for the boards of the one side of the tabernacle,</p> <p>32 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the rear side that is westward.</p> <p>33 And they made the middle bar to pass through the boards from the one end to the other.</p> <p>34 And they overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.</p> <p>35 And they made a veil of blue and purple and scarlet material and fine twined linen; with cherubim made they it of the work of an artisan.</p> <p>36 And they made for it four pillars of shittim wood, and overlaid them with gold; their hooks were of gold: and they cast for them four sockets of silver.</p> <p>37 And they made a hanging for the door of the tabernacle, of blue and purple and scarlet material fine twined linen of neeclework:</p> <p>38 And they made the five pillars of it with their hooks; and they overlaid their capitals and their fillets with gold; but their five sockets were of brass.</p>	<p>the tabernacle was a unit.</p> <p>14 Then he made curtains of goats' hair for a tent over the tabernacle; he made eleven curtains in all.</p> <p>15 The length of each curtain was thirty cubits and four cubits the width of each curtain; the eleven curtains had the same measurements.</p> <p>16 He joined five curtains by themselves and the other six curtains by themselves.</p> <p>17 Moreover, he made fifty loops on the edge of the curtain that was outermost in the first set, and he made fifty loops on the edge of the curtain that was outermost in the second set.</p> <p>18 He made fifty clasps of bronze to join the tent together so that it would be a unit.</p> <p>19 He made a covering for the tent of rams' skins dyed red, and a covering of porpoise skins above.</p> <p>20 Then he made the boards for the tabernacle of acacia wood, standing upright.</p> <p>21 Ten cubits was the length of each board and one and a half cubits the width of each board.</p> <p>22 There were two tenons for each board, fitted to one another; thus he did for all the boards of the tabernacle.</p> <p>23 He made the boards for the tabernacle; twenty boards for the south side;</p> <p>24 and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons and two sockets under another board for its two tenons.</p> <p>25 Then for the second side of the tabernacle, on the north side, he made twenty boards,</p> <p>26 and their forty sockets of silver; two sockets under one board and two sockets under another board.</p> <p>27 For the rear of the tabernacle, to the west, he made six boards.</p> <p>28 He made two boards for the corners of the tabernacle at the rear.</p> <p>29 They were double beneath, and together they were complete to its top to the first ring; thus he did with both of them for the two corners.</p> <p>30 There were eight boards with their sockets of silver, sixteen sockets, two under every board.</p> <p>31 Then he made bars of acacia wood, five for the boards of one side of the tabernacle,</p> <p>32 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the rear side to the west.</p> <p>33 He made the middle bar to pass through in the center of the boards from end to end.</p> <p>34 He overlaid the boards with gold and made their rings of gold as holders for the bars, and overlaid the bars with gold.</p> <p>35 Moreover, he made the veil of blue and purple and scarlet material, and fine twined linen; he made it with cherubim, the work of a skillful workman.</p> <p>36 He made four pillars of acacia for it, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.</p> <p>37 He made a screen for the doorway of the tent, of blue and purple and scarlet material, and fine twined linen, the work of a weaver;</p> <p>38 and he made its five pillars with their hooks, and he overlaid their tops and their bands with gold; but their five sockets were of bronze.</p>	<p>The doors faced east so therefore the west side was the rear. The word 'rear' is in the Hebrew text so as just a qualifying statement it is inserted into Lamsa's text.</p> <p>Lamsa's 'artist' is replaced by the word 'artisan' to bring it closer to a modern understanding of a highly skilled craftsman.</p>
<p>CHAPTER THIRTY SEVEN</p> <p>1 Then Bezaleel made the ark of shittim wood; two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:</p> <p>2 And he overlaid it with pure gold within and without, and made a crown of gold for it</p>	<p>CHAPTER THIRTY SEVEN</p> <p>1 Now Bezaleel made the ark of acacia wood; its length was two and a half cubits, and its width one and a half cubits, and its height one and a half cubits;</p> <p>2 and he overlaid it with pure gold inside and out, and made a gold molding for it all</p>	<p>CHAPTER THIRTY SEVEN</p>

<p>round about.</p> <p>3 And he cast for it four rings of gold to be set on its four corners; two rings on one side of it and two rings on the other side of it.</p> <p>4 And he made poles of shittim wood, and overlaid them with gold.</p> <p>5 And he put the poles into the rings by the sides of the ark to carry the ark.</p> <p>6 And he made the mercy seat of pure gold; two cubits and a half was its length and one cubit and a half its breadth.</p> <p>7 And he made two cherubim of gold; of casting work he made them, on the two ends of the mercy seat;</p> <p>8 One cherub on one side and the other cherub on the other side; above the mercy seat made he the cherubim on its two ends.</p> <p>9 And the cherubim spread out their wings on high, covering the mercy seat with their wings, with their faces one to another; over the mercy seat were the faces of the cherubim.</p> <p>10 And he made the table of shittim wood; two cubits was its length and a cubit its breadth and a cubit and a half its height;</p> <p>11 And he overlaid it with pure gold, and made for it a crown of gold round about.</p> <p>12 Also he made for it a border of a handbreadth round about; and made a crown of gold for the border thereof round about.</p> <p>13 And he cast for it four rings of gold, and fastened the rings on the four corners that were in the four feet thereof.</p> <p>14 Over against the border were the rings, the places for the poles to carry the table.</p> <p>15 And he made the poles of shittim wood, and overlaid them with gold to carry the table with them.</p> <p>16 And he made the vessels which were upon the table, its flagons, its spoons, its cups, and its bowls, wherein the drink offering is poured out, of pure gold.</p> <p>17 And he made the lampstand of pure gold; of cast work made he the lampstand; its shaft, its branches, its bowls, its buds, and its flowers were of the same;</p> <p>18 And six branches went out of its sides; three branches of the lampstand went out of the one side of it and three branches of the lampstand out of the other side of it;</p> <p>19 Three bowls were fastened on one shaft with their buds and flowers; and three bowls were fastened on another shaft with their buds and flowers; so, throughout the six branches going out of the lampstand.</p> <p>20 And in the lampstand were four bowls fastened to it with their buds and flowers;</p> <p>21 And a bud under two branches of the same, and a bud under two branches of the same, and a bud under two branches of the same; likewise for the six branches going out of the lampstand.</p> <p>22 Their buds and branches were of the same; all of it was one piece of molten work of pure gold.</p> <p>23 And he made its seven lamps and its snuffers and its snuff dishes of pure gold.</p> <p>24 Of a talent of pure gold he made it, and all its vessels.</p> <p>25 And he made the incense altar of shittim wood; the length of it was a cubit and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; and its horns were of the same.</p> <p>26 And he overlaid it with pure gold, both the top of it and its sides round about, and the horns of it; and he made for it a crown of gold round about.</p> <p>27 And he made two rings of gold for it under its crown, by the two corners of it, upon the two sides thereof, as places for the poles to carry it with them.</p> <p>28 And he made the poles of shittim wood, and overlaid them with gold.</p> <p>29 And he made the holy anointing oil and the pure incense of sweet spices, according to the work of a perfumer.</p>	<p>around.</p> <p>3 He cast four rings of gold for it on its four feet; even two rings on one side of it, and two rings on the other side of it.</p> <p>4 He made poles of acacia wood and overlaid them with gold.</p> <p>5 He put the poles into the rings on the sides of the ark, to carry it.</p> <p>6 He made a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide.</p> <p>7 He made two cherubim of gold; he made them of hammered work at the two ends of the mercy seat;</p> <p>8 one cherub at the one end and one cherub at the other end; he made the cherubim of one piece with the mercy seat at the two ends.</p> <p>9 The cherubim had their wings spread upward, covering the mercy seat with their wings, with their faces toward each other; the faces of the cherubim were toward the mercy seat.</p> <p>10 Then he made the table of acacia wood, two cubits long and a cubit wide and one and a half cubits high.</p> <p>11 He overlaid it with pure gold, and made a gold molding for it all around.</p> <p>12 He made a rim for it of a handbreadth all around, and made a gold molding for its rim all around.</p> <p>13 He cast four gold rings for it and put the rings on the four corners that were on its four feet.</p> <p>14 Close by the rim were the rings, the holders for the poles to carry the table.</p> <p>15 He made the poles of acacia wood and overlaid them with gold, to carry the table.</p> <p>16 He made the utensils which were on the table, its dishes and its pans and its bowls and its jars, with which to pour out drink offerings, of pure gold.</p> <p>17 Then he made the lampstand of pure gold. He made the lampstand of hammered work, its base and its shaft; its cups, its bulbs and its flowers were of one piece with it.</p> <p>18 There were six branches going out of its sides; three branches of the lampstand from the one side of it and three branches of the lampstand from the other side of it;</p> <p>19 three cups shaped like almond blossoms, a bulb and a flower in one branch, and three cups shaped like almond blossoms, a bulb and a flower in the other branch—so for the six branches going out of the lampstand.</p> <p>20 In the lampstand there were four cups shaped like almond blossoms, its bulbs and its flowers;</p> <p>21 and a bulb was under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand.</p> <p>22 Their bulbs and their branches were of one piece with it; the whole of it was a single hammered work of pure gold.</p> <p>23 He made its seven lamps with its snuffers and its trays of pure gold.</p> <p>24 He made it and all its utensils from a talent of pure gold.</p> <p>25 Then he made the altar of incense of acacia wood: a cubit long and a cubit wide, square, and two cubits high; its horns were of one piece with it.</p> <p>26 He overlaid it with pure gold, its top and its sides all around, and its horns; and he made a gold molding for it all around.</p> <p>27 He made two golden rings for it under its molding, on its two sides—on opposite sides—as holders for poles with which to carry it.</p> <p>28 He made the poles of acacia wood and overlaid them with gold.</p> <p>29 And he made the holy anointing oil and the pure, fragrant incense of spices, the work of a perfumer.</p>	<p>Once again the Peshitta simplifies understanding by stating that it was moulded and not beaten as with a layering of gold veneer. It would then be hammered into shape for artisan smoothness and permanence rather than 'man made' finish of layered artistic beauty.</p> <p>One talent = 94lbs = 1504ozs = 42.6Kilos</p>
---	---	---

CHAPTER THIRTY EIGHT	CHAPTER THIRTY EIGHT	CHAPTER THIRTY EIGHT
<p>1 And he made the altar of burnt offering of shittim wood; five cubits was its length and five cubits its breadth; it was foursquare; and three cubits were the height thereof.</p> <p>2 And he made its horns on the four corners of it; its horns were of the same; and he overlaid it with brass.</p> <p>3 And he made all the vessels of the altar, the pots, the cauldrons, the hanging pots, the fleshhooks, the shovels, the censers; all its vessels he made of brass.</p> <p>4 And he made for the altar a bronze grate of network halfway under the base of it.</p> <p>5 And he cast four rings for the four corners of the grate of brass to be places for the poles.</p> <p>6 And he made the poles of shittim wood, and overlaid them with brass.</p> <p>7 And put the poles into the rings on the sides of the altar to carry it with them; he made the altar hollow with boards.</p> <p>8 And he placed the laver of brass and its base of brass in the tent of the congregation, for those who would come to pray at the door of the tabernacle of the congregation.</p> <p>9 And he made the court: for the south side southward the hangings of the court were of fine twined linen, a hundred cubits;</p> <p>10 Their pillars were twenty, and their bronze sockets twenty; the hooks of the pillars and their fillets were of silver.</p> <p>11 And for the north side the hangings were a hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets were of silver.</p> <p>12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets were of silver.</p> <p>13 And for the east side eastward fifty cubits.</p> <p>14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.</p> <p>15 And for the other side, on this hand and that of the gate of the court, were hangings of fifteen cubits for each side; their pillars three, and their sockets three.</p> <p>16 All the hangings of the court round about were of fine twined linen.</p> <p>17 And the sockets of the pillars were of brass; the hooks of the pillars and their fillets were of silver; and the overlaying of their capitals of silver; and all the pillars of the court were overlaid with silver.</p> <p>18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet material, and fine twined linen; and twenty cubits long, and the height and the width were five cubits, opposite the hangings of the court.</p> <p>19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their capitals and their fillets of silver.</p> <p>20 And all the pegs of the tabernacle, and of the court round about, were of brass.</p> <p>21 This is the sum of the tabernacle, even of the tabernacle of the testimony, as it was counted, according to the commandment of Moses, and the work of the Levites, under the supervision of Ithamar, the son of Aaron, the priest.</p> <p>22 And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Yahweh commanded Moses.</p> <p>23 And with him was Elihab, the son of Ahisamakh, of the tribe of Dan, a carpenter, and a craftsman, and an embroiderer in blue, and in purple, and in scarlet material, and in fine linen.</p> <p>24 All the gold that was used for the work in all the work of the holy place, even the gold of the offering, was twenty-nine talents, and four hundred and thirty shekels, by the weight of the sanctuary.</p> <p>25 And the silver of those who were numbered of the congregation was a hundred talents, and a thousand seven hundred and seventy-five shekels, by the shekel of the sanctuary:</p>	<p>1 Then he made the altar of burnt offering of acacia wood, five cubits long, and five cubits wide, square, and three cubits high.</p> <p>2 He made its horns on its four corners, its horns being of one piece with it, and he overlaid it with bronze.</p> <p>3 He made all the utensils of the altar, the pails and the shovels and the basins, the flesh hooks and the firepans; he made all its utensils of bronze.</p> <p>4 He made for the altar a grating of bronze network beneath, under its ledge, reaching halfway up.</p> <p>5 He cast four rings on the four ends of the bronze grating as holders for the poles.</p> <p>6 He made the poles of acacia wood and overlaid them with bronze.</p> <p>7 He inserted the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks.</p> <p>8 Moreover, he made the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the tent of meeting.</p> <p>9 Then he made the court: for the south side the hangings of the court were of fine twined linen, one hundred cubits;</p> <p>10 their twenty pillars, and their twenty sockets, made of bronze; the hooks of the pillars and their bands were of silver.</p> <p>11 For the north side there were one hundred cubits; their twenty pillars and their twenty sockets were of bronze, the hooks of the pillars and their bands were of silver.</p> <p>12 For the west side there were hangings of fifty cubits with their ten pillars and their ten sockets; the hooks of the pillars and their bands were of silver.</p> <p>13 For the east side fifty cubits.</p> <p>14 The hangings for the one side of the gate were fifteen cubits, with their three pillars and their three sockets.</p> <p>15 and so for the other side. On both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three sockets.</p> <p>16 All the hangings of the court all around were of fine twined linen.</p> <p>17 The sockets for the pillars were of bronze, the hooks of the pillars and their bands, of silver; and the overlaying of their tops, of silver, and all the pillars of the court were furnished with silver bands.</p> <p>18 The screen of the gate of the court was the work of the weaver, of blue and purple and scarlet material and fine twined linen. And the length was twenty cubits and the height was five cubits, corresponding to the hangings of the court.</p> <p>19 Their four pillars and their four sockets were of bronze; their hooks were of silver, and the overlaying of their tops and their bands were of silver.</p> <p>20 All the pegs of the tabernacle and of the court all around were of bronze.</p> <p>21 This is the number of the things for the tabernacle, the tabernacle of the testimony, as they were numbered according to the command of Moses, for the service of the Levites, by the hand of Ithamar the son of Aaron the priest.</p> <p>22 Now Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.</p> <p>23 With him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and a skillful workman and a weaver in blue and in purple and in scarlet material, and fine linen.</p> <p>24 All the gold that was used for the work, in all the work of the sanctuary, even the gold of the wave offering, was 29 talents and 730 shekels, according to the shekel of the sanctuary.</p> <p>25 The silver of those of the congregation who were numbered was 100 talents and 1,775 shekels, according to the shekel of the sanctuary;</p>	<p>Lamsa's 'assembly house' changes to tent of the congregation for consistency of text. (ch 40). NASB's 'made' is the correct Hebrew as opposed to Lamsa's 'placed'. Lamsa's Aramaic is trying to say something entirely different to the common consensus of English translation here. The Hebrew Word: מִרְאָה Transliteration: mar'â is only here translated as 'mirror' in most English translations and would otherwise be translated 'vision'. The word 'women' is not in the Hebrew text either. Lamsa's 'assembly' comes as more correctly from the word אָסַף transliteration: s'âbâ 'than NASB's serving or 'who served'. Lamsa's Aramaic is Peshitta simplification to alter the commonly held consensus of the day as well. 'And he made the laver of brass, and the foot of it of brass, of the vision of the tent of the congregation, which assembled at the door of the tent of the congregation?'. The Septuagint agrees with the Aramaic as do the Targums of Onkelos and Jonathan when they paraphrase it that the people assembled were fasting and praying – as they were perhaps waiting on God and being readied to serve in the construction of the tabernacle.</p>

<p>26 A shekel for every head, that is half a shekel, by the weight of the sanctuary, for every one who was included in the number, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.</p> <p>27 And the total sum was one hundred talents of silver, for the casting of the sockets of the sanctuary, and the sockets of the veil: a hundred sockets were made from a hundred talents, a talent for a socket.</p> <p>28 And of the thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals, and overlaid the hooks with silver.</p> <p>29 And the total sum of the brass of the offering was seventy talents, and two thousand and four hundred shekels.</p> <p>30 And with it he made the sockets of the door of the tabernacle of the congregation, and the bronze altar, and the bronze grate for it, and all the vessels of the altar,</p> <p>31 and the sockets of the court round about, and the sockets of the court gate, and all the pegs of the tabernacle, and all the pegs of the court round about.</p>	<p>26 a beka a head (that is, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered, from twenty years old and upward, for 603,550 men.</p> <p>27 The hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket.</p> <p>28 Of the 1,775 shekels, he made hooks for the pillars and overlaid their tops and made bands for them.</p> <p>29 The bronze of the wave offering was 70 talents and 2,400 shekels.</p> <p>30 With it he made the sockets to the doorway of the tent of meeting, and the bronze altar and its bronze grating, and all the utensils of the altar,</p> <p>31 and the sockets of the court all around and the sockets of the gate of the court, and all the pegs of the tabernacle and all the pegs of the court all around.</p>	
<p>CHAPTER THIRTY NINE</p> <p>1 And of the blue and purple and scarlet material, they made vestments for the service, to minister in the sanctuary, and made the holy vestments for Aaron, as Yahweh commanded Moses.</p> <p>2 And they made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.</p> <p>3 And they did beat the gold into thin plates, and cut it into wires, to be worked in the blue, and in the purple, and in the scarlet material, and in the fine linen, with artistic workmanship.</p> <p>4 They made shoulder-pieces for it, to join it together; by the two edges was it joined together.</p> <p>5 And the embroidered band of the ephod that was upon it was of the same material, according to the work thereof; of gold, blue, and purple, and scarlet material, and fine twined linen; as Yahweh commanded Moses.</p> <p>6 And they made the onyx stones inclosed and set in work of gold, engraved, as signets are engraved, with the names of the sons of Israel.</p> <p>7 And they put them on the shoulder-pieces of the ephod, that they should be stones for a memorial for the sons of Israel; as Yahweh commanded Moses.</p> <p>8 And they made the breastplate, the work of an artist, like the work of the ephod; of gold, blue, and purple, and scarlet material, and fine twined linen.</p> <p>9 It was foursquare; they made the breastplate double; a span was its length and a span its breadth, being doubled.</p> <p>10 And they set it in four rows of stones; the first row was a sardius, a topaz, and an emerald; this was the first row.</p> <p>11 And the second row, a carbuncle, a sapphire, and a jasper.</p> <p>12 And the third row, a jacinth, a carnelian, and an amethyst.</p> <p>13 And the fourth row, a beryl, an onyx, and a jasper; they were inclosed and set in the work of gold in their inclosings.</p> <p>14 And the stones were according to the names of the sons of Israel, twelve, according to their names, engraved like the engravings of signets, everyone with his name, according to the twelve tribes.</p> <p>15 And they made upon the breastplate chains at the two ends, of braided work of pure gold.</p> <p>16 And they made two settings of gold and two gold rings; and put the two rings on the two ends of the breastplate.</p> <p>17 And they fastened the two braided chains of gold to the two rings on the ends of the breastplate.</p>	<p>CHAPTER THIRTY NINE</p> <p>1 Moreover, from the blue and purple and scarlet material, they made finely woven garments for ministering in the holy place as well as the holy garments which were for Aaron, just as the LORD had commanded Moses.</p> <p>2 He made the ephod of gold, and of blue and purple and scarlet material, and fine twisted linen.</p> <p>3 Then they hammered out gold sheets and cut them into threads to be woven in with the blue and the purple and the scarlet material, and the fine linen, the work of a skillful workman.</p> <p>4 They made attaching shoulder pieces for the ephod; it was attached at its two upper ends.</p> <p>5 The skillfully woven band which was on it was like its workmanship, of the same material: of gold and of blue and purple and scarlet material, and fine twisted linen, just as the LORD had commanded Moses.</p> <p>6 They made the onyx stones, set in gold filigree settings; they were engraved like the engravings of a signet, according to the names of the sons of Israel.</p> <p>7 And he placed them on the shoulder pieces of the ephod, as memorial stones for the sons of Israel, just as the LORD had commanded Moses.</p> <p>8 He made the breastpiece, the work of a skillful workman, like the workmanship of the ephod: of gold and of blue and purple and scarlet material and fine twined linen.</p> <p>9 It was square; they made the breastpiece folded double, a span long and a span wide when folded double.</p> <p>10 And they mounted four rows of stones on it. The first row was a row of ruby, topaz, and emerald;</p> <p>11 and the second row, a turquoise, a sapphire and a diamond;</p> <p>12 and the third row, a jacinth, an agate, and an amethyst;</p> <p>13 and the fourth row, a beryl, an onyx, and a jasper. They were set in gold filigree settings when they were mounted.</p> <p>14 The stones were corresponding to the names of the sons of Israel; they were twelve, corresponding to their names, engraved with the engravings of a signet, each with its name for the twelve tribes.</p> <p>15 They made on the breastpiece chains like cords, of twisted cordage work in pure gold.</p> <p>16 They made two gold filigree settings and two gold rings, and put the two rings on the two ends of the breastpiece.</p> <p>17 Then they put the two gold cords in the two rings at the ends of the breastpiece.</p>	<p>CHAPTER THIRTY NINE</p> <p>The Hebrew words that underlie these various stones is open to interpretation. The Septuagint is devoid of these verses.</p>

<p>18 And the two ends of the two braided chains they fastened to the two settings, and put them on the shoulder-pieces of the ephod, in the front of it.</p> <p>19 And they made two rings of gold, and put them on the two ends of the breastplate, on the border of it, which was on the side of the ephod from within.</p> <p>20 And they made two other golden rings, and put them on the two shoulder-pieces of the ephod from within, toward the front of it, over against the other coupling thereof, above the embroidered band of the ephod.</p> <p>21 And they did bind the breastplate by its rings to the rings of the ephod with a cord of blue, that it might be above the embroidered band of the ephod and that the breastplate might not be loosed from the ephod; as Yahweh commanded Moses.</p> <p>22 And they made the robe of the ephod of fine woven work, all of blue.</p> <p>23 And the opening of the robe was within it, as the hole of a coat of mail, with a binding round about the opening, that it might not be torn.</p> <p>24 And they made on the hems of the robe pomegranates of blue and purple and scarlet material and fine twined linen.</p> <p>25 And they made bells of pure gold, and fastened the bells between the pomegranates on the hem of the robe, round about between the pomegranates;</p> <p>26 A bell of gold and a pomegranate, and a bell of gold and a pomegranate, round about the hem of the robe to minister in; as Yahweh commanded Moses.</p> <p>27 And they made coats of fine linen of woven work for Aaron and for his sons,</p> <p>28 and a turban of fine linen, and goodly bonnets of fine linen, and breeches of fine linen,</p> <p>29 and a sash of fine twined linen, and blue and purple and scarlet needlework; as Yahweh commanded Moses.</p> <p>30 and they made the plate of the holy crown of pure gold, and wrote upon it an inscription like to the engraving of a signet, HOLINESS TO YAHWEH.</p> <p>31 And they tied to it a cord of blue to fasten it over the turban; as Yahweh commanded Moses.</p> <p>32 Thus all the work of the tabernacle of the congregation was finished; and the children of Israel did according to all that Yahweh commanded Moses, so did they.</p> <p>33 And they brought the tabernacle to Moses, the tent and all its vessels, its rings, its clasps, its boards, its pegs, its bars, its pillars, and its sockets,</p> <p>34 and the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil for the covering of the door,</p> <p>35 The ark of the testimony, and its poles, and the mercy seat,</p> <p>36 The table, and all its vessels, and the shewbread,</p> <p>37 The pure lampstand, with its lamps, and with the lamps to be set in order, and all its vessels, and the oil for light,</p> <p>38 and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,</p> <p>39 The altar of brass, and its grate of brass, its poles, and all its vessels, the laver and its base,</p> <p>40 The hangings of the court, its pillars, its sockets, and the hanging for the court gate, its cords, its pegs, and all the vessels of the service of the tabernacle of the congregation,</p> <p>41 The vestments of the service to minister in the holy place, and the holy vestments for Aaron the priest, and vestments for his sons, to minister in the priest's office.</p> <p>42 According to all that Yahweh commanded Moses, so the children of Israel made all the work.</p> <p>43 And Moses looked upon all the work, and, behold, they had done it as Yahweh had commanded Moses, even so had they done it; and Moses blessed them.</p>	<p>18 They put the other two ends of the two cords on the two filigree settings, and put them on the shoulder pieces of the ephod at the front of it.</p> <p>19 They made two gold rings and placed them on the two ends of the breastpiece, on its inner edge which was next to the ephod.</p> <p>20 Furthermore, they made two gold rings and placed them on the bottom of the two shoulder pieces of the ephod, on the front of it, close to the place where it joined, above the woven band of the ephod.</p> <p>21 They bound the breastpiece by its rings to the rings of the ephod with a blue cord, so that it would be on the woven band of the ephod, and that the breastpiece would not come loose from the ephod, just as the LORD had commanded Moses.</p> <p>22 Then he made the robe of the ephod of woven work, all of blue;</p> <p>23 and the opening of the robe was at the top in the center, as the opening of a coat of mail, with a binding all around its opening, so that it would not be torn.</p> <p>24 They made pomegranates of blue and purple and scarlet material and twisted linen on the hem of the robe.</p> <p>25 They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the robe,</p> <p>26 alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the LORD had commanded Moses.</p> <p>27 They made the tunics of finely woven linen for Aaron and his sons,</p> <p>28 and the turban of fine linen, and the decorated caps of fine linen, and the linen breeches of fine twisted linen,</p> <p>29 and the sash of fine twisted linen, and blue and purple and scarlet material, the work of the weaver, just as the LORD had commanded Moses.</p> <p>30 They made the plate of the holy crown of pure gold, and inscribed it like the engravings of a signet, "Holy to the LORD."</p> <p>31 They fastened a blue cord to it, to fasten it on the turban above, just as the LORD had commanded Moses.</p> <p>32 Thus all the work of the tabernacle of the tent of meeting was completed; and the sons of Israel did according to all that the LORD had commanded Moses; so they did.</p> <p>33 They brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, and its pillars and its sockets;</p> <p>34 and the covering of rams' skins dyed red, and the covering of porpoise skins, and the screening veil;</p> <p>35 the ark of the testimony and its poles and the mercy seat;</p> <p>36 the table, all its utensils, and the bread of the Presence;</p> <p>37 the pure gold lampstand, with its arrangement of lamps and all its utensils, and the oil for the light;</p> <p>38 and the gold altar, and the anointing oil and the fragrant incense, and the veil for the doorway of the tent;</p> <p>39 the bronze altar and its bronze grating, its poles and all its utensils, the laver and its stand;</p> <p>40 the hangings for the court, its pillars and its sockets, and the screen for the gate of the court, its cords and its pegs and all the equipment for the service of the tabernacle, for the tent of meeting;</p> <p>41 the woven garments for ministering in the holy place and the holy garments for Aaron the priest and the garments of his sons, to minister as priests.</p> <p>42 So the sons of Israel did all the work according to all that the LORD had commanded Moses.</p> <p>43 And Moses examined all the work and behold, they had done it; just as the LORD had commanded, this they had done. So Moses blessed them.</p>	
--	--	--

CHAPTER FORTY

1 And Yahweh said to Moses,
2 On the first day of the first month you shall set up the **tabernacle of the congregation**.
3 And you shall put in it the ark of the testimony, and cover the ark with the veil.
4 And you shall bring in the table, and set in order the things that are to be placed upon it; and you shall bring in the **lampstand** and light the lamps thereof.
5 And you shall set the altar of gold for the incense before the ark of the testimony, and fasten the hanging to the entry of the tabernacle.
6 And you shall set the altar of the burnt offering in front of the door of the **tabernacle** of the congregation.
7 And you shall set the laver between the **tent of the congregation** and the altar, and shall put water in it.
8 And you shall set up the court round about, and hang up the hanging at the court gate.
9 And you shall take the anointing oil, and anoint the **tabernacle** and all that is in it, and shall sanctify it and all its vessels; and it shall be holy.
10 And you shall anoint the altar of the burnt offering and all its vessels, and sanctify the altar; and it shall be an altar most holy.
11 And you shall anoint the laver and its base, and sanctify it.
12 Then you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water.
13 And you shall put upon Aaron the holy vestments and anoint him and sanctify him; that he may minister to me in the priest's office.
14 Then you shall bring his sons and clothe them with coats;
15 And you shall anoint them, as you did anoint Aaron your brother, that they may minister to me in the priest's office; for their anointing shall surely be an **everlasting** priesthood throughout their generations.
16 Thus did Moses according to all that Yahweh commanded him; so did he.
17 And it came to pass in **the first month in the second year**, on the first day of the week, that the **tabernacle** was set up.
18 And Moses set up the **tabernacle** and fastened its pegs and set up its boards and put in its bars and raised up its pillars.
19 And he spread the covering over the **tabernacle** and put the covering of skins over it; as Yahweh commanded Moses.
20 And he took the testimony and put it into the ark and set the poles on the ark and put the mercy seat above upon the ark;
21 And he brought the ark into the **tabernacle** and set up the veil of the covering of the door and covered the ark of the testimony; as Yahweh commanded Moses.
22 **And he put the table in the tent of the congregation on the side of the tabernacle northward, outside the veil.**
23 And he set the bread in order upon it before Yahweh; as Yahweh had commanded Moses.
24 And he put the lampstand in the **tabernacle of the congregation**, over against the table on the side of the **tabernacle** southward.
25 And he lighted the lamps before Yahweh; as Yahweh commanded Moses.
26 And he put the golden altar in the **tabernacle of the congregation** in front of the veil;
27 And he burnt sweet incense upon it; as Yahweh commanded Moses.
28 And he set up the hanging at the door of the **tabernacle**.
29 And he put the altar of burnt offering at the door of the **tabernacle of the congregation**, and offered upon it the burnt offering and the grain offering; as Yahweh commanded Moses.
30 And he set the **laver** between the **tent of the congregation** and the altar, and put water there to wash with it.

CHAPTER FORTY

1 Then the LORD spoke to Moses, saying,
2 "On the first day of the first month you shall set up the **tabernacle of the tent of meeting**.
3 "You shall place the ark of the testimony there, and you shall screen the ark with the veil.
4 "You shall bring in the table and arrange what belongs on it; and you shall bring in the **lampstand** and mount its lamps.
5 "Moreover, you shall set the gold altar of incense before the ark of the testimony, and set up the veil for the doorway to the tabernacle.
6 "You shall set the altar of burnt offering in front of the doorway of the tabernacle of the tent of meeting.
7 "You shall set the laver between the tent of meeting and the altar and put water in it.
8 "You shall set up the court all around and hang up the veil for the gateway of the court.
9 "Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its furnishings; and it shall be holy.
10 "You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and the altar shall be most holy.
11 "You shall anoint the laver and its stand, and consecrate it.
12 "Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.
13 "You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me.
14 "You shall bring his sons and put tunics on them;
15 and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will qualify them for a **perpetual** priesthood throughout their generations."
16 Thus Moses did; according to all that the LORD had commanded him, so he did.
17 Now in the first month of the second year, on the first day of the month, the tabernacle was erected.
18 Moses erected the tabernacle and laid its sockets, and set up its boards, and inserted its bars and erected its pillars.
19 He spread the tent over the tabernacle and put the covering of the tent on top of it, just as the LORD had commanded Moses.
20 Then he took the testimony and put it into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark.
21 He brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony, just as the LORD had commanded Moses.
22 Then he put the table in the tent of meeting on the north side of the tabernacle, outside the veil.
23 He set the arrangement of bread in order on it before the LORD, just as the LORD had commanded Moses.
24 Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle.
25 He lighted the lamps before the LORD, just as the LORD had commanded Moses.
26 Then he placed the gold altar in the tent of meeting in front of the veil;
27 and he burned fragrant incense on it, just as the LORD had commanded Moses.
28 Then he set up the veil for the doorway of the tabernacle.
29 He set the altar of burnt offering before the doorway of the tabernacle of the tent of meeting, and offered on it the burnt offering and the meal offering, just as the LORD had commanded Moses.
30 He placed the laver between the tent of meeting and the altar and put water in it for washing.

CHAPTER FORTY

Lamsa's Aramaic 'tabernacle of the congregation' here simplifies the verse by stipulating that it was the newly manufactured tabernacle that was to be put up in contrast to Moses' 'tent the congregation' that he had used up until this time. It appears that the tent of the congregation was erected to form either an annex to the tabernacle or an overall canopy that covered the laver that was between the altar and the tabernacle.
Lamsa's 'candlestick' is replace with 'lampstand' to reflect the temple Menorah as an oil lamp and not a candle holder.

31 And Moses and Aaron and his sons washed their hands and their feet at it;
32 When they went into the **tent of the congregation**, and when they came near to the altar, they washed; as Yahweh commanded Moses.
33 And he set up the court round about the **tabernacle** and the altar, and set up the hanging of the court gate. And Moses finished the work.
34 Then a cloud covered **the tent of the congregation**, and the glory of Yahweh filled the **tabernacle**.
35 And Moses was not able to enter into the **tent of the congregation**, because the cloud abode upon it, and the glory of Yahweh filled the **tabernacle**.
36 And when the cloud was lifted up from over the **tabernacle**, the children of Israel started onward in all their journeys;
37 And if the cloud was not lifted up, then they did not journey till the day that it was lifted up.
38 For the cloud of Yahweh was upon the **tabernacle** by day, and fire was on it by night in the sight of all the house of Israel throughout all their journeys.

31 From it Moses and Aaron and his sons washed their hands and their feet.
32 When they entered the tent of meeting, and when they approached the altar, they washed, just as the LORD had commanded Moses.
33 He erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work.
34 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.
35 Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.
36 Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out;
37 but if the cloud was not taken up, then they did not set out until the day when it was taken up.
38 For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel

This verse by verse comparative commentary for the first two books of the Bible is an example of how to relate the Aramaic Old Testament with your preferred scholarly translation. I've used the NASB here so as to be able to compare their dictionary to that of the KJV and Strong's dictionary with additional reference to the Greek Septuagint.

Regards and God Bless.

Kevin Bickel

goliaths-sword.com

adelaidestreetpreachers@gmail.com

26/01/2023