

# Re'shith - Genesis

## Chapter 1

**1**In (*ba* - near, with, and in proximity to, regarding the account of) **the beginning** (*re'shith* - at the start of time and the initiation of the process of existence, concerning the first fruits, the head of the family), **God** (*elohym* - the Mighty Ones) **accordingly** (*et* - accompanying and in association) **created** (*bara'* - performed a miracle, choosing perfect transformation and renewed birth, conceiving, planning, preparing, and producing) **the** (*ha*) **universe, the spiritual world** (*samayim* - the heavens, and the abode of stars) **and** (*wa*) **also** (*et*) **the** (*ha*) **material realm** (*erets* - matter, the physical and natural world). **2**The **material realm** (the natural material of which the universe is comprised) **exists formless, as an orderless and empty void, obscured in darkness along with** (beside and together with) **the presence of the inaccessible and mysterious depths, and** (*wa*) **the Spirit** (*ruwach*) **of God** (*elohym*) **washed, purified, and hovered over** (*rachaph* - quickly and rapidly moved) **in accordance with** (*al* - upon, concerning, beside, on behalf of, on account of, and together with) **the presence** (*paniym*) **of water** (*mayim*).

**3**God (*elohym*) **said** (*amar*), **'Let there be** (*hayah* - exist) **light** (*owr*) **and light** (*owr*) **existed** (*hayah*).' **4**God (*elohiym*) **saw** (*ra'ah* - perceived and regarded, appeared and presented Himself as, became visible as, found delight in, and distinguished that) **the light** (*owr*) **was good** (*tabab* - pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial and prosperous, thus reliable and true). **And God** (*elohiym*) **separated** (*badal* - divided and set apart) **light** (*owr*) **from darkness** (*hosek* - obscurity, that which shrouds in blackness, veils by withholding knowledge, imperfects and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion). **5**God (*elohym*) **called** (*qara'*) **the light** (*owr*) **day** (*yowm* - warm). **And the darkness** (*hosek* - obscurity, that which shrouds in blackness, veils by withholding knowledge, and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion) **He called night** (*layil* - time of darkness and gloom, the absence of light). **The end of the day** (*ereb* - evening, night, darkness, and sunset; the mixed

together and interwoven fabric or material; the mingling and joining together of things; that which is pleasing, agreeable, and pleasant; the pledge, exchange, undertaking, and fellowship) **and the beginning of the day** (*boqer* - morning or sunrise; from *baqar*, meaning to seek, search, enquire, and consider; to reflect) **existing as** (*hayah*) **one** (*echad* - unified) **day** (*yowm*).

**6**God (*elohiym*) **said** (*amar* - spoke with a focus on the content to follow; God thought, intended, commanded, and promised that) **“matter and space** (*raqiya'* - the extended solid support base and universal expanse; from *riqqua'* meaning the spreading out, expanding, and broadening of things) **shall exist** (*hayah*) **in the midst of** (*tavek* - among and spreading out, expanding, and broadening of things) **the waters** (*mayim*), **existing** (*hayah*) **dividing and separating** (*badal bayin* - making a distinction between, selecting from, differentiating among, and setting apart, withdrawing and expelling over an interval of time) **waters** (*mayim*) **in relation to** (*la* - toward, among, and concerning) **the waters** (*mayim*). **7**God (*elohym* - the Mighty Ones) **prepared and produced** (*asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) **accordingly** (*et* - the association of) **matter and space** (*raqiya'* - the extended solid support and universal expanse), **dividing and separating** (*badal* - making a distinction, selecting, differentiating, and setting apart) **relative things in space over an interval of time** (*bayin* - in the midst of things and between them) **from** (*min* - part of and by way of separation, designating the source, the means, origin, and result of) **the** (*ha*) **waters** (*mayim*) **relative to** (*asher* - demonstrating linkage and association, revealing the source and cause responsible for it) **and** (*wa*) **pertaining and in relation to that which is interchanged** (*tahath* - for the sake and purpose of establishing that which underlies everything, extending by exchanging one thing for another) **concerning** (*la*) **matter and space** (*raqiya'*) **by means of** (*min*) **an interval of time** (*bayin* - in the midst of space) **relative to** (*asher*) **the proximity of** (*al*) **the waters. And matter and space** (*raqiya'*) **existed** (*hayah*) **therefore verifiable and correct** (*ken*). **8**God (*elohiym*) **called** (*qara'* - proclaimed, summoned and invited, appointed and endowed) **matter and space** (*raqiya'* - the firmament and expanse) **the abode of the stars** (*shamayim* - heaven). **The end of the day** (*ereb*- evening, night, darkness; the mixing together of an interwoven fabric; the mingling and joining together of things) **and the beginning of the day** (*boqer* - morning or sunrise; from *baqar*, meaning to

seek, search, enquire, consider, and reflect) **existed as** (*hayah*) **the second** (*sheniy* - second in a series) **day** (*yowm*).

**9-10** God (*Elohiym*) **said** (*amar*), **Let the waters** (*mayim*) **by way of separation in the orderly sequence of exchanging one thing for another** (*min* - designating the source and origin; and *tahat-mitchah* - causing the spreading out and extending in a logical arrangement of time) **under the abode of stars** (*samayim* - heaven) **lay in wait, collected and bound together** (*qavah* - gathering collectively to look forward with hope and confidence for something which is beneficial, expecting to collect and bind together) **into** (*el* - in motion toward) **one** (*echad*) **place** (*maqowm* - the standing place and abode). **And let the yabbashah<sup>1</sup> appear** (*ra'ah* - be seen, be perceived and considered, discerned and distinguished). **And it existed, correct and verifiable. And God called the yabbashah land** (*erets* - earth or ground) **and the gathering and binding together** (*qawah* - collectively looking forward with hope) **of the waters He called seas** (*yawm*). **And God saw and considered** (*ra'ah* - inspected and perceived) **that it was good** (*towb* - pleasant and agreeable, excellent and valuable, prosperous and beneficial).

**11** **And God said, Let the land** (*erets* - earth and ground) **sprout vegetation** (*dasha dashe'* - shoot forth greenery, become verdant, growing plant life; be productive, live and grow green), **plants** (*eseb*) **reproducing** (*zara' zera'* - yielding an extended family; conceiving offspring, being reborn anew) **in successive generations** (*pariy* - as firstfruits, producing offspring by way of a harvest), **trees** (*ets*) **producing offspring after their kind** (*miyn* - class and species), **whose** (*aser*) **offspring** (*zera'* - seed and descendants) **are upon** (*al*) **the earth** (*erets*), **existing upright and established** (*hayah ken*). **12** **So then the land** (*erets* - earth, and ground) **brought forth** (*yatsa* - produced for a purpose) **the first sprouts of the earth** (*dasha eseb* - tender grass and herbs, seed-bearing

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<sup>1</sup>While *mayim* is clearly water, *yabbashah* is a bit of a mystery. It is usually translated "dry land" even though there is no reference to "land, dirt, soil, ground, or earth" in the word. If we search the root of *yabbashah* we discover that *yabesh* means "withered and dried up"—in other words, "desolate or lifeless." In Numbers 11:6 *yabesh* is used in connection with *nepesh* to indicate "the soul is forsaken," meaning "desolate of life." Therefore, spiritually we can safely conclude that Yahuweh selected *yabbashah* at the onset of His accounting of what occurred on creation's third day to convey that without His Spiritual anointing, without His cleansing, without His gift of living waters, our soul is parched, it's desolate and forsaken, destined to shrivel up and die. Had Yahweh simply intended to convey "dry land" He would have used a term other than *yabbashah*.

vegetation for human or animal consumption) **sowing seeds** (*zara' zera* – scattering or dispersing seeds, reproducing, multiplying and increasing) **on behalf of its species** (*min* – kind or type), **and trees** (*ets*) **produced** (*asah* – made, usually implying the use of existing materials) **successive generations** (*pariy* – as firstfruits, producing offspring by way of a harvest) **which relationally** (*ashar*) **of the seeds which are in it** (*zarobo*) **on behalf of its species** (*min* – kind or type). **And God** (*elohym*) **saw** (*raah* – viewed considered and made judgments based on the perceptions) **that it was good** (*tub* – pleasant and agreeable, useful and valuable, beautiful). **13 The end of the day** (*ereb* – evening, night, darkness; the mixing together of an interwoven fabric; the mingling and joining together of things) **and the beginning of the day** (*boqer* – morning or sunrise; from *baqar*, meaning to seek, search, enquire, consider, and reflect) **existed as** (*hayah*) **the third** (*shelishi* – third in a series) **day** (*yowm*).

**14 God** (*Elohiym*) **said,** **There shall be** (*hayah*) **lights** (*ma'owr* – luminaries) **in the expanse of** (*raqiya'* – the spreading out of) **the heavens** (*samayim*) **to divide** (*badal* – separate and set apart) **day** (*yowm* – time) **from night** (*layil*). **And let them exist as** (*hayah*) **symbols and signs** (*owth* – signals, distinguishing makers, and remembrances; non-verbal representations which have meaning; omens and warnings; miraculous proof and wondrous indications; illustrations, examples, and metaphors which make something more clearly known; an accounting and recording used in evaluating recompense and reward; communicative marks, standards, and banners; an ensign at the end of an upright pole conveying the leader's message to his followers) **for the appointed symbolic meeting places and times** (*mow'ed* – the designated periods which are related to others for a specific purpose authorized by the authority; the set-apart feast and festival celebrations of communion), **for days** (*yowm* – times), **and for years** (*sanah* – a measure of age and life). **15-16 They exist** (*hayah*) **as lights** (*ma'owr* – luminaries) **in the expanse** (*raqiya*) **of the heavens** (*samayim*) **to give light** (*owr*) **to and for** (*al* – upon) **the earth** (*erets* – land), **existing and established** (*hayah ken*). **God fashioned** (*asah* – prepared, appointed, and instituted) **the two large luminaries** (*ma'owr*), **the greater** (*gadawl* – the more enormous in magnitude and intensity, the mighty, important and distinguished; from *gadal*, meaning “to be magnified, great and powerful; to make and do great things) **luminary to rule** (*memshalah* – have dominion and authority over, to govern) **the day** (*yowm*) **and the lesser** (*qatan* – smaller,

insignificant, and unimportant, the younger chronologically, the lowly of status; from *quwt*, meaning loathed, opposed, abhorred, and detested) **luminary to govern the night** (*layil* - the absence of light; gloom and shadow), **and the stars.** **17-18 God established** (*nathan* - bestowed, permitted, and granted; entrusted and assigned) **the expanse of the heavens for light** (*owr*) **upon the earth, to rule over** (*mashal* - to reign and exercise dominion over) **the day and night to divide and separate** (*badal* - to sever and set apart; to make a distinction between; to separate oneself onto one group and to exclude and abandon another; to select and expel; to evaluate and judge) **light** (*owr* - enlightenment, instruction, life, and safety) **from darkness** (*choshek* - obscurity, blackness, concealment and confusion; the absence of light; ignorance, distress, and sorrow). **God saw** (*ra'ah* - perceived and considered, regarded and distinguished) **that it was good** (*tabab* - agreeable, excellent, valuable, appropriate, productive, and beneficial). **19 There exists** (*hayah*) **the end of the day** (*ereb* - evening, night, darkness; a mixed together and interwoven fabric; the mingling and joining together of things) **and the beginning of the day** (*boqer* - morning or sunrise; from *baqar*, meaning to seek, search, enquire, and consider; to reflect) **existing as** (*hayah*) **the fourth period of time** (*yowm*).

**20 And God said, let the waters teem** (*saras* - conceive, swarm, and multiply) **with creatures** (*seres* - insects and animals), **living** (*chay*) **souls** (*nepesh*), **and let the winged creatures** (*uph* - winged insect and/or birds) **fly** (*wa'uph*) **upon the surface** (*al*) **of the land** (*erets* - ground or earth) **upon the face of** (*pen* - the surface of) **the expanse** (*raqia* - atmospheric space, either relatively close to the ground or in the upper limit) **of the sky** (*shamayim* - heavens). **21-23 God created, shaped, and fashioned** (*bara'* - caused something new to happen through transformation) **great, mighty, and numerous** (*gadawl*) **reptiles** (*tanniyn* - reptilian lizards or serpents) **and every soul** (*nepesh*) **which moves about** (*ramas*) **which the waters conceived and produced** (*sharats* - brought forth, teemed, swarmed, multiplied and made innumerable and abundant) **after their kind or species** (*miyn* - groups of living organisms descended from similar ancestral gene pools), **every winged flying creature after its species. God perceived that it was appropriate and productive** (*tabab* - good, agreeable, excellent, valuable, and beneficial). **God adored and blessed them** (*barak* - knelt down to greet them and lift them up), **saying** (*amar* - instructing, thinking, commanding, and intending), **Be fruitful** (*parah* - be

productive, flourish, conceive offspring in abundance) **and multiply** (*rabah* - become many and numerous; increase). **Fill** (*male'* - fulfill and accomplish; consecrate) **the waters** (*mayim*) **in the seas** (*yam*) **and flying creatures shall become numerous upon the earth.'** **The end and the beginning existed of the fifth day** (*yowm*).

**24** **And God** (*'Elohiym*) **said, `Earth, proceed to bring forth** (*yatsa'* - deliver) **living** (*chay*) **souls** (*nepesh*) **after their kind and species** (*miyn*), **wild animals and livestock** (*bahemah*), **gliding, creeping, and swimming creatures** (*remes* - moving organisms); **life forms** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) **on earth after its kind or species, eternally existing, upright, and established** (*hayah ken*).' **25** **And God** (*'elohym*) **prepared and produced** (*asah*) **wild animal** (*chayath*) **of the land** (*erets* - ground or earth) **on behalf of their species** (*min* - kind or type) **and the domesticated animals** (*behemah* - beast of the field, beast of burden) **on behalf of their species** (*min* - kind or type) **and all of the small creatures** (*ramas* - small moving creatures) **of the land** (*erets* - ground or earth) **on behalf of their species** (*min* - kind or type), **And God** (*elohym*) **saw** (*raah* - viewed considered and made judgments based on the perceptions) **that it was good** (*tub* - pleasant and agreeable, useful and valuable, beautiful). **26** **And God said** (*'amar* - spoke, thought, commanded, and promised), **Let us produce** (*'asah* - make, effect, bring about, fashion, observe, ordain, and celebrate) **the man Adam** (*ha`adam*) **in our image** (*tselem* - resemblance, pattern, and model; from an unused root meaning shade), **after our likeness** (*damuwth* - similitude and manner; from *damah*, meaning comparable, resembling, and with imagination and thinking). **27** **So** (*wa* - and now) **God** (*'elohym*) **created** (*bara'*) (*'et* - for association) **`Adam** (*ha`adam* - the man) **in His image** (*tselem* - resemblance, pattern, and model; from an unused root meaning shade), **in the image** (*tselem*) **of God He created** (*bara'*) **him. Male and female He created them. 28** **And God knelt down next to them** (*barak* - adoring and blessing them, greeting them in love and lifting them up), **saying to them, `Be fruitful** (*parah* - flourish, be productive, increase) **and multiply** (*rabah* - become exceedingly great and numerous, being enlarged, reaching a very high point).'

**29** **And God** (*'elohiym*) **said** (*'amar* - spoke with a focus on the content to follow; God thought, intended, commanded, and promised) **‘Now look and behold**(*hennah*) **I give** (*natan* - deliver, and bestow, that which is mine to give)

**to you all of the plants** (*eseb* – green plants, herbs and vegetation) **which** (*ashar*) **sow seeds** (*zora' zera* – scatters or disperses seeds, reproduces, multiplying and increasing) **upon the face of** (*pen* – the surface of) **the whole land** (*erets* – earth, region and ground), **and all of the trees** (*ets*) **which relationally** (*ashar*) **the fruit** (*peri* – harvest fruit and offspring) **of the tree** (*ets*) **bears seeds** (*zora' zera*) **exist** (*hayah*) **as food** (*oklah* – that which is edible) **for you.** <sup>30</sup>**And to you all of the wild animals** (*chayath*) **of the land** (*erets* – earth, region and ground), **and to you all of the winged creatures** (*uph* – winged insect and/or birds) **of the sky** (*shamayim* – heavens), **and to you all of the small creatures** (*ramas* – small moving creatures) **upon the land** (*erets* – ground or earth) **which relationally** (*ashar*) **in it is a soul** (*nephesh* - mind, heart, and body) **of life** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life), **to you all of the green** (*yaraq* - living and healthy) **plants** (*eseb* herbs and vegetation) **as food** (*oklah* – that which is edible).’ **And it existed** (*hayah*) **as such.** <sup>31</sup>**And God** (*elohym*) **saw** (*raah* – viewed considered and made judgments based on the perceptions) **all of which relationally** (*ashar*) **he had accomplished** (*asah* – made, prepared and produced) **He beheld** (*hennah*) **it was exceedingly** (*meod*) **good** (*tub* – pleasant and agreeable, useful and valuable, beautiful). **And the end of the day** (*ereb*- evening, night, darkness; the mixing together of an interwoven fabric; the mingling and joining together of things) **and the beginning of the day** (*boqer* - morning or sunrise; from *baqar*, meaning to seek, search, enquire, consider, and reflect) **existed as** (*hayah*) **the sixth** (*Shashay*- sixth in a series) **day** (*yowm*).

## Chapter 2

**1** Thus (*wa* - and now) **the** (*ha*) **heavens** (*samayim* - universe comprised of the sun, moon, planets, and stars, and the spiritual realm) **and the earth** (*`erets* - material realm, land, ground, and matter) **were determined complete** (*kalah* - were prepared and concluded as intended, the grand total finished and accomplished), **and all** (*kol* - whole and entirety of) **the divisions of spiritual beings** (*tsaba'* - the host of messengers and envoys established in a militaristic construct of command and control). **2** And (*wa*) **on the seventh** (*shabiy'iy* - from *shaba'*, meaning solemn promise and oath, and the basis of *shabath*, or Sabbath, the reflection and rest) **day** (*yowm*) **God** (*`elohiyim*) **ceased** (*kalah*) **His work** (*mala'kah* - from *mal'ak*, the ministry and mission of the heavenly messenger of God, God's representative, the Divine envoy and dispatch; the labor of God's corporeal manifestation) **which by way of relationship** (*`asher* - by making a connection and being related) **He produced** (*`asah* - prepared, fashioned, and accomplished by way of work). **And on the seventh** (*shabiy'iy* - seven; from *shaba'*, meaning solemn promise and oath, and *shaber* meaning to interpret and explain the meaning or significance of a communication) **day He rested and reflected** (*shabat* - ceased and contemplated) **on account of** (*min*) **all** (*kol*) **the divine endeavors** (*mala'kah* - from *mal'ak*, the ministry and mission of the heavenly messenger and visible manifestation of God) **which by way of relationship** (*`asher*) **He prepared and produced** (*`asah* - fashioned, and accomplished). **3** **God** (*`elohiyim*) **blessed and adored** (*barak* - knelt down and lowered Himself to greet and extol) **the seventh** (*shabiy'iy* - seven; from *shaba'*, meaning solemn promise and oath, and *shaber* meaning to interpret and explain the meaning or significance of a communication) **day, setting it apart** (*qodesh* - separating and purifying it) **because** (*kiy* - surely and indeed) **in that day He rested and reflected** (*shabat* - ceased and contemplated) **on account of** (*min*) **all** (*kol*) **the divine endeavors** (*mala'kah*) **which by way of relationship** (*`asher*) **He had created** (*bara'* - had caused to exist), **prepared, and produced** (*`asah* - fashioned and accomplished).

**4** **These are** (*`eleh*) **the records of the birth and genealogy** (*towledot* - the written account of the conception) **of the heavens and earth** (*samayim wa ha`erets* - spiritual and material realms) **when they** (*hem*) **were created** (*bara'* - given birth and caused to exist; brought to being) **in** (*ba*) **the day** (*yowm*)

**Yahuweh (YHWH) God** (*elohiym*) **prepared and produced** (*asah*) **the material world** (*erets* - that which is firm, the earth, land) **and the spiritual realm** (*shamayim* - that which is lofty, the sky, atmosphere, stars, space and the heavens). **5 Everyone** (*kol*) **ponder and consider** (*siah* - imagine, meditate upon and think about) **the earth** (*erets*) **before** (*terem* - previous to the time of) **the spreading out of the land** (*sadeh* - expansion of the ground, open fields, and the terrestrial environment) **came into being** (*hayah* - came to exist) **and of all the growth of** (*samah* - springing to life, and the increase in size, quantity, and vitality of) **green plants** (*eseb* - vegetation) **in this earlier** (*terem* - previous) **environment** (*sadeh* - of expanding ground and of fields). **For Yahuweh, God** (*elohym*), **had not** (*lo'*) **caused it to rain** (*matar*) **upon** (*al*) **the land** (*erets* - region). **And** (*wa*) **Adam** (*adam* - man) **was not there** (*ayin*) **to work** (*abad* - toil in) **the soil** (*adamah* - ground). **6 A mist** (*ed* - water vapor, dew, moisture, and artesian springs) **rose up** (*alah*) **from** (*min*) **the land** (*erets* - ground or earth), **watering** (*saqah* - providing drink to) **the whole** (*kol*) **surface** (*paneh* - face and presence) **of the ground** (*adamah* - dirt and soil).

**7 Yahuweh, God** (*elohym*), **formed** (*yasar* - forged and fashioned, planned and prepared) (*et* - for association and accompaniment) **Adam** (*ha adam* - the man) **from** (*min* - out of) **the powdery dust** (*apar* - fine dirt or very small natural material particles) **of** (*min*) **the ground** (*adamah* - soil or earth) **and blew** (*napah* - breathed) **into** (*ba*) **his** (*hu*) **nostrils** (*ap* - nose or breathing passageway) **a life-giving, restoring and sustaining** (*hayym*) **conscience** (*nesamah* - seat of judgment, of recognizing the difference between right and wrong, discernment and discrimination), **and Adam came to exist as** (*hayah*) **a living** (*hay / chay*) **soul** (*nepesh* - consciousness). **8 Yahuweh, God** (*elohym*) **planted** (*nata'* - established, firmly embedded the seed for) **an enclosed garden** (*gan*) **in** (*ba*) **Eden/Great Joy** (*eden* - delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness) **in the east, and he placed** (*sym* - to place, usually implying moving from one place to another) **there the man** (*adam*) **which relationally** (*ashar*) **he had formed and fashioned** (*yatsar*).

**9 Yahuweh, God, made sprout up** (*samah* - caused a living thing to grow up and increase in stature) **from** (*min* - out of) **the ground** (*adamah* - soil or earth) **all kinds of** (*kol* - many) **trees** (*es*) **which were desirable** (*hamad* -

pleasing, delightful, and pleasurable) **in appearance** (*mar'eh* - visually) **and good** (*towb* - beautiful and beneficial, agreeable and pleasant) **to eat** (*ma'akal* - as food to be consumed). **The Tree** (*es* - upright timber) **of Lives** (*chayym* - renewals and restorations, revivals and nurturing, homes and dwelling places where lives are preserved and flourish) **was in** (*ba*) **the midst** (*tawek* - middle or center) **of the protective enclosure** (*gar* - sheltered garden, covered and defended place) **and the Tree** (*es* - upright timber) **of the knowledge** (*da'at* - acquisition of information with a focus on discernment, judgment, moral application, and understanding) **of good** (*towb* - beautiful and beneficial, agreeable and pleasant) **and evil** (*ra'* - morally bad and wicked).

**10-11** **A river** (*nahar* - stream) **flowed out** (*yasa'* - extended and descended) **from** (*min*) **Eden** (*eden* - great joy, delight, ultimate pleasure, extreme satisfaction and luxury, and a favorable state of great gladness) **with water** (*saqah* - that which quenches thirst) **of the protective enclosure** (*gar* - sheltered garden, covered and defended place), **and from** (*min*) **there** (*sam* - that place and relative position) **it separated** (*parad* - parted and divided) **becoming** (*hayah* - coming to exist as) **four** (*arba'* - from *raba'* meaning square, four-sided, place to stretch out, rest and relax) **headwater sources** (*ro's* - beginning points). **The name** (*shem* - proper designation) **of the first** (*echad*) **is the Pishon** (*pyshown* - from *puwsh*, meaning to spring up, act proudly, and scatter). **It winds its way through** (*sabab* - meanders, constantly changing course through and encompassing) **all of** (*kol*) **the region** (*erets* - land or realm) **of Havilah** (*hawylah* - from *huwl*, to twist and encircle, bringing fear, pain, and anguish) **where relationally there is** (*sam`asher*) **gold** (*zahab* - considerable wealth, money, and splendor). **12** **And the gold** (*zahab* - considerable wealth, money, and splendor) **of that land** (*erets* - region or realm), **the bdellium resin** (*badolah* - translucent, odoriferous, amber gum from an Arabian tree; from *badal*, to divide, separate, and exclude) **and precious** (*soham* - reddish onyx, lapis lazuli, malachite, and beryl) **stones** (*eben* - rocks and gems) **are beautiful** (*towb*).

**13** **The name** (*shem* - proper designation) **of the second** (*seni* - from *shanah*, to change) **is the Gihon** (*Gychown* - to burst forth). **It winds its way through** (*sabab*) **the whole** (*kol*) **land** (*erets* - region) **of Kuwsh** (*kuwsh*).

**14** **The name of the third** (*salisi* - to stretch out, to send out and away) **river is the Tigris** (*Hiddekel* - from *hadar*, to rapidly surround, to close in

and besiege bringing impending doom) **which travels** (*halak*) **east** (*qidmah*) **of `Asshur** (*ashuwr* - Assyria, named after the goddess Ashur, who became Ishtar and Easter over time). **And the fourth river is the Euphrates** (*parat* - known as “the great river”).

**15** **Yahuweh, God** (*elohym*), **grasped hold of** (*laqah* - selected, received, and accepted) **the man** (*Adam*) **and settled him restfully** (*nuwach* - set him down) **in** (*ba*) **the enclosed garden** (*gan* - protected, defended, sheltered, and covered place of care and concern) **of `Eden** (*eden* - great joy, delight, and ultimate pleasure, of extreme satisfaction and luxury, in the favorable state of great gladness) **to work it** (*abad hy* - to labor and serve in it) **and** (*wa*) **to** (*la*) **keep it** (*samar hy* - pay attention to and observe it). **16** **And Yahuweh, God** (*elohym*), **provided direction** (*sawah* - instructed, spoke loudly and clearly) **near** (*al* - beside and on behalf of) **`Adam, the man** (*ha `adam*), **saying** (*amar* - communicating), **`Eat** (*akal*) **and consume food** (*akal*) **from** (*min*) **every one of** (*kol* - all) **the sheltered garden's** (*gan* - protected, defended, and covered enclosure's) **trees** (*es*). **17** **But** (*wa*), **from** (*min*) **the tree** (*es*) **of the knowledge** (*da'at* - acquisition of information with a focus on discernment, judgment, moral application, and understanding) **of good** (*towb* - that which is prosperous, beneficial, and proper, favorable, desirable, and agreeable, even joyful) **and bad** (*ra'* - evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad) **do not** (*lo'*) **eat** (*akal*) **from** (*min*) **it**.

**18** **Yahuweh, God** (*elohym*) **said** (*amar*), **`It is not** (*lo'*) **good** (*towb* - productive and beneficial) **for the man, Adam** (*adam*) **to exist** (*hayah* - to be) **separated** (*bad* - apart and alone). **I will make** (*asah* - fashion and prepare for) **him a helper and supporter** (*ezer* - one who assists and serves, a succor who rescues, aids, renews, and benefits), **like** (*ka* - in the manner of) **his corresponding counterpart** (*neged*). **19** **And Yahuweh God formed and fashioned** (*yatsar*) **from** (*min* - out of) **the ground** (*adamah* - soil or earth) **all of the wild animals** (*chayath*) **of the field** (*sadeh* - cultivated area for growing) **and all of the winged creatures** (*uph* - winged insect and/or birds) **of the sky** (*shamayim* - heavens). **He brought them to the man** (*adam*) **to see** (*raah* - view and consider) **what** (*mah*) **he would call** (*qara*) **them, and all which relationally** (*ashar*) **the man** (*adam*) **would call** (*qara*) **the living** (*chay*) **souls** (*nepesh*), **it's name was**. **20** **And the man** (*adam*) **called** (*qara* - proclaimed) **the names** (*shem* -

proper designation) **to all the animals** (*behemah* – beast of the field, beast of burden), **and to the winged creatures** (*uph* – winged insect and/or birds) **of the sky** (*shamayim* – heavens), **and to all the wild animals** (*chayath*) **of the field** (*sadeh* – cultivated area for growing). **But for the man** (*adam*) **He found** (*masa* – attained) **not a helper** (*azar* - one who assists and serves another with what is needed) **as a counterpart** (*neged*) **to him.**

**21-22** **Yahweh, God** (*elohym*), **caused the man Adam to fall** (*napal*) **deeply asleep** (*tardemah*), **and while he slept** (*yasen*), **He grasped hold of** (*laqah* - selected and took) **one** (*echad*) **of his ribs** (*sela'* - bones and cartilage around the heart and lungs) **from him and closed up** (*sagar*) **its place with flesh** (*basar* - living soft tissues). **And the rib** **Yahuweh, God, took** (*laqah*) **relationally** (*asher*) **from** (*min*) **the man Adam** (*adam*), **He built** (*banah* - made and erected, constructed and established) **a woman and wife** (*issah* - female partner in marriage), **and He came to** (*bow'*) **the man `Adam with her.** **23** **Then the man, Adam, said,** **`This is the foundation, the way to conduct one's life** (*pa'am* - the pattern of behavior to be followed), **the substance of life** (*esem* - the very essence of being human, an essential insight into something similar and related to vastness and might of life), **out of** (*min* - from) **my** (*aniy*) **essence** (*esem* - bones and substance), **life** (*basar*) **from my life** (*basar* - flesh, body, and humanity). **She shall be called** (*qara* - summoned) **woman and wife** (*ishah* - female) **because** (*kiy*) **out of** (*min* - from) **man and husband** (*ish*) **she was taken** (*laqah* - grasped and obtained, selected and received). **24** **Accordingly, therefore** (*al ken* - so based on this it is right) **that a man** (*ish*) **shall leave** (*azab* - abandon and reject, desert and forsake, be absent from) **his** (*hu'*) **father** (*ab*) **and his mother** (*em*) **and cling to** (*dabaq* - join fast to, cleave to, stay close to, be united in close association with) **his wife** (*issah* - woman and female partner in marriage). **And they shall exist as** (*hayah* - be) **one** (*echad* - a singular unity in the) **flesh** (*basar* - living being and body). **25** **The two** (*sanayim*), **the man** (*adam*) **and his wife** (*issah* - woman), **were** (*hayah* - existed) **naked** (*arowm* - unclothed and bare- skinned with no barrier between them) **and they were not** (*lo'*) **ashamed** (*bows*).

### Chapter 3

**1**The serpent (*nahas* - snake, viper, and poisonous cold-blooded reptile) **was, is, and will be** (*hayah* - exists as) **reasonable and cunning** (*aruwm* - shrewd, subtle, and sensible, prudent and judicious, clever, circumspect and cautious, perceptive, elusive and obscure, a highly skilled sagacious expert who is mischievous, abusive, and dangerous, even piercing), **more than** (*min*) **any** (*kol*) **living thing** (*hayyah* - life form) **relative to** (*asher* - in relation to) **the open field** (*sadeh* - expanse of land [i.e., outside the Garden]) **that Yahuweh, God, had made** (*asah*). **He** [Satan] **said** (*amar* - told and claimed) **to** (*el*) **the woman and wife** (*issah*), **Indeed** (*kiy* - surely, truly, and clearly), **so what if** (*ap* - even if, by contrast on the other hand, nevertheless) **God** (*elohym* - the Mighty One) **said** (*amar* - claimed and told you) **not to** (*lo'*) **eat** (*akal* - consume food) **from** (*min*) **any** (*kol*) **tree** (*es*) **in the protected garden enclosure** (*gan*).'

**2-3**The wife and woman (*issah*) **said** (*amar*) **to** (*el*) **the serpent** (*nahas* - poisonous snake), **We can eat** (*akal*) **the fruit** (*pari* - crop and harvest) **from** (*min*) **the trees** (*es*) **in the protected garden enclosure** (*gan*), **but** (*wa*) **from** (*min*) **the fruit** (*pari*) **of the tree** (*es*) **which relationally** (*asher*) **is in the middle** (*tavek* - center and midst) **of the sheltered enclosure** (*gan*), **God** (*elohym* - the mighty one) **said** (*amar*), **“Do not** (*lo'*) **eat** (*akal*) **from this one** (*hu'*), **don't** (*lo'*) **even touch** (*naga'* - make contact with) **it** (*hu'*), **lest** (*pen*) **you die** (*muwth*).”'

**4**But (*wa*) **the venomous reptile** (*nahas* - serpent and poisonous snake) **said** (*amar*) **to** (*el*) **the woman and wife** (*issah*), **You shall not die** (*muwth*) **a physical death** (*muwth* - be assassinated or killed). **5**Because truly (*kiy* - rather surely), **the Mighty One** (*elohym* - God) **knows** (*yada'* - is aware and acknowledges, relationally recognizes) **that indeed** (*kiy*) **in** (*ba*) **the day** (*yowm*) **you eat** (*akal*) **from** (*min*) **it, your** (*atem*) **eyes** (*ayin*) **will be opened** (*paqah* - will see and understand, perceive, judge, and decide) **and you will exist** (*hayah* - be) **like** (*ka* - similar to) **God** (*elohym*), **knowing, being aware of and acknowledging** (*yada'* - recognizing, discerning, discriminating, distinguishing, experiencing, and respecting) **good** (*towb* - that which is festive, pleasing, prosperous, and beautiful) **and bad** (*ra'* - evil, that

which is fierce and sad, morally impure, harmful and distressing).

**6**The woman and wife (*ʿissah*) looked and saw (*ra'ah* - viewed and perceived) **that indeed** (*kiy* - surely and truly) **the tree's** (*ʿes*) **food** (*ma'akal*) **was good** (*towb*), **and that indeed** (*kiy*) **it was desirable** (*ta'awah* - satisfying a longing and craving) **visually** (*ʿayin* - to the eye), **and she coveted** (*hamad* - usted for and desired) **the tree's** (*ʿes*) **insights** (*sakal* - wisdom and understanding, teaching and ability to be circumspect and prudent), **so she grasped hold of** (*laqah* - accepted, received, and took) **some of** (*min* - from) **the fruit** (*pari*) **and ate** (*ʿakal* - consumed) **it. Moreover, she immediately** (*gama'* - in addition she quickly) **gave** (*natan*) **it to** (*la*) **her husband and man** (*ish*) **who was with** (*i'm* - near) **her and he ate.**

**7**The eyes (*ʿayin*) of both (*sanayim* - the two) of them (*hem*) were opened (*paqah* - enabled to see) **and they** (*hem*) **recognized** (*yada'* - realized, acknowledged, and knew) **they were indeed** (*kiy* - surely and truly) **naked** (*erowm* - without adequate clothing), **so they sewed** (*tapar* - stitched and mended together) **fig** (*ta'edah*) **foliage** (*ʿaleh* - branches and leaves), **making** (*ʿasah*) **them into** (*hem la*) **a covering** (*hagorah* - garment). **8**And they heard (*sama'*) the sound (*qowl*) of Yahuweh, God (*ʿelohym*) walking (*halak*) in (*ba*) the (*ha*) protected and enclosed garden (*gan*) concerning (*la* - to or toward, drawing near) the spirit (*ruwach* - wind) of (*ha*) day (*yowm*). The man `Adam (*ha `adam*) and his woman and wife (*ʿissah*) withdrew and hid (*haba'* - protected themselves by moving away) from (*min*) the presence (*paneh*) of Yahuweh, God, in the midst of (*tavek*) the sheltered garden's (*gan*) trees (*ʿes*).

**9**Yahuweh, God, called out to (*qara'* - summoned) the man Adam (*adam*) and said to him, `Where are (*e*) you (*atah*).'

**10**He said, `I heard (*sama'*) your (*atah*) sound (*qowl*) in (*ba*) the (*ha*) protected enclosure (*gan* - sheltered garden) **and because** (*kiy*) **I was naked** (*erowm* - improperly clothed), **out of reverence and dread I was concerned** (*yare'* - out of respect and awe, I was intimidated and afraid) **and withdrew** (*chaba'* - moved away).

**11**He said, `Who (*miy*) informed (*nagad* - reported to and told) you (*atah*) **that** (*kiy*) **you** (*atah*) **were without adequate clothing** (*erowm* - were naked)? **Did** (*ha* - an interrogative to show that a question is being asked

in which a yes or no answer is possible) **you eat** (*akal*) **from** (*min*) **the** (*ha*) **tree** (*es*) **which relationally** (*asher*) **I instructed** (*sawah* - directed) **you not to** (*biltiy*) **eat?'**

**12**Adam said, `The woman (*issah*) you gave (*natan*) to be with (*immad* - in an association and relationship with) me, she gave (*natan*) it to me from the tree, and I ate.

**13**Yahuweh, God, said to the woman (*issah* - wife), `Why (*mah* - as an interrogative) did you do (*asah*) this (*zow't*)?'

The woman said, `The serpent (*nahas* - viper, poisonous reptile, and venomous snake) deceived and deluded me (*nasa'* - caused me to depart from the correct path by craftiness and trickery) and (*wa* - when) I ate.'

**14**Yahuweh, God, said to the serpent (*nahas* - viper, poisonous reptile, and venomous snake), `Because (*kiy*) you have done (*asah*) this (*zo't*) you have brought a curse upon yourself (*arar* - invoked injury, misfortune, affliction, and harm, earning retribution) more than any (*min kol*) class of living being (*bahemah* - beast or animal), more than any form of life (*hayah* - conscious existence) in the realm (*sadeh* - open environs outside the walled enclosure). On (*al*) your belly (*gahon* - the part of a reptile which makes contact with the ground) you shall move about (*halak* - travel, proceed, exist, and live), and dirt (*apar* - the minute elements or particles which comprise matter) you shall eat (*akal* - consume) all (*kol*) the days (*yowm*) of your (*atah*) lives (*hayim* - suffering anguish in distress). **15**Hostility and animosity (*ebah* - enmity, a deep seated dislike and rancor, bitterness and ill-will, hatred) will be constituted and established (*shiyth* - be placed) between (*bayin*) you [Satan] and the woman (*issah* - wife) and between your [Satan's] seed (*zera'* - kernel which propagates a species, offspring) and her [Chawah's] offspring (*zera'* - seed). He [the woman's offspring] shall crush (*suwp* - pressing down upon and bruise) your [Satan's] head (*ro's* - source, beginning, sum total, chief, and place of sensory perceptions and thought) and you [Satan] shall press down upon (*suwp* - crush and bruise) his heel (*aqeb*).'

**16**To (*el*) the wife and woman (*issah*) He said, `Great and multiplied (*rabah rabah* - increased in magnitude, quantity, and time) shall be your pain and suffering (*issabon* - intense labor) in association with

(`et) **childbearing** (*herown* - pregnancy, the period of gestation, and giving birth). **In** (*ba*) **sharp pain** (`eseb - considerable effort and distress) **you shall bear** (*yalad* - give birth to) **children** (*baniym* - offspring). **And** (*wa*) **unto** (`el - toward) **your husband** (`ish - man) **you will have strong emotional feelings** (*tasuqah* - desires and longings) **and** (*wa*) **he** (*hu*) **will have dominion** (*mashal* - rule) **over** (*ba`et* - in association with) **you.'**

**17-19** **To Adam** (*ha`adam* - the man), **He said** (`amar), **'Because** (*kiy* - for the reason) **you have listened to** (*sama'* - heeded and obeyed) **the voice** (*qowl* - sound and cry) **of your wife** (`issah - woman) **and have eaten** (`akal) **from** (*min*) **the tree** (*ha`es*) **which** (`asher - relationally) **I directed** (*sawah* - instructed and commanded) **you** (`atah), **saying** (`amar) **not** (*lo'*) **to eat** (`akal) **from** (*min*) **it** (*hu*), **cursed** (`arar) **is the ground** (`adamah - region or earth) **because** (`abur - on account of) **you shall labor** (`issabown - suffer exerting considerable energy) **to eat from it all the days of your life** (*hayah* - existence). **Thorns** (*qows*) **and thistles** (*dardar*) **shall sprout up** (*samah* - grow) **as you consume the vegetation** (`eseb - plants including grains, vegetables, and fruits) **from the open environs** (*sadeh* - expansive fields outside the walled enclosure). **By the sweat** (*ze'ah*) **of your brow** (`ap - nostrils) **you shall feed yourself bread** (*lehem* - baked grain) **until you return** (*suwb*) **to the ground** (`adamah - earth) **from which you were taken** (*laqah* - grasped and obtained) **because you are dirt** (`apar - a collection of the minute elements or particles which comprise matter) **and surely into the earth** (`el`apa - onto dirt) **you shall return** (*suwb*).

**20** **The man** (`Adam) **called** (*qara'* - summoned, proclaimed, announced, and called out that) **his wife's** (`issah - woman's) **name** (*shem* - personal and proper designation) **was Chawah** (*chawah* - one who gives and renews life, a tent shelter and tabernacle, and one who declares, interprets, and informs), **because** (*kiy*) **she exists as** (*hayah* - was, is, and will be) **the mother** (`em - adoptive or biological source of life, caregiver, and provider, one who helps, nurtures, and protects) **of all** (*kol*) **life** (*chay* - familial existence). **21** **And Yahuweh, God, made** (`asah- performed the work to create and fashion) **for`Adam and his wife garments** (*kutonet* - coverings to wear) **of hide** (`owr - processed leather skin), **dress** (*labas* - adorning, clothing, and covering) **them.**

22-23 **Then Yahuweh, God** (*elohym*), **said** (*amar*), **Behold** (*hen* - now look and see), **the man Adam has become** (*hayah* - exists) **like** (*ka* - similar to) **one** (*echad* - a singular unity) **of** (*min* - from) **us** (*nahnu* - a discourse reference to the speaker and associates) **being acquainted with** (*yada'* - being aware of and knowing) **good** (*towb* - beauty, prosperity, and generosity) **and bad** (*ra'* - evil, distress, and trouble). **Now** (*wa*), **lest** (*pen*) **he stretch out** (*salah* - reach out and extend) **his hand** (*yad*) **and also** (*gam*) **take** (*laqah* - receive and obtain, accept and grasp) **from** (*min*) **the Tree** (*es*) **of Life** (*hayyim*) **and eat** (*akal*), **existing** (*hayah*) **forever** (*olam* - for all eternity, forevermore), **Yahuweh, God, sent him out** (*salah* - dispatched him and sent him away) **from** (*min*) **the protected and sheltered enclosed garden** (*gan*) **Eden** (*eden* - of overwhelming joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness) **to** (*la*) **work** (*abad* - toil in) **the ground** (*adamah* - earth) **from which relationally** (*asher*) **he was taken** (*laqah* - grasp). 24 **He expelled** (*garas* - banished and cast out) **Adam** (*ha adam* - the man) **toward** (*la*) **the east** (*qedem* - direction of the rising sun) **from** (*min*) **the protected and sheltered enclosed garden** (*gan*) **Eden** (*eden* - of overwhelming joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness), **and He caused cherubim** (*karuwbim*) **to camp** (*sakan* - live and remain, dwell and stay) **with blazing** (*lahat* - flaming) **swords** (*chereb* - metal weapons) **who went back and forth** (*hapak* - changed directions and were transformed) **to guard** (*samar* - watch, secure, protect, and care for) **the way** (*derek*) **to the Tree of Life.**

## Chapter 4

**1**And the man ('Adam) became acquainted with (*yada'* - knew intimately) **Chawah** (*chawah* - one who gives and renews life, a tent shelter and tabernacle, and one who declares, interprets, and informs) **his wife and woman** (*'issah*), **and she became pregnant** (*harah*) **and she brought forth** (*yalad* - gave birth to) **Cain** (*qayin* - spear) **and she said** (*'amar* - spoke with a focus on the content to follow) **'I have acquired** (*qanah* - bought, and brought forth) **a man** (*'ish*) **according to Yahuweh.'** **2**And she increased (*yasaph* - added to) **by bringing forth** (*yalad* - giving birth to) **his brother** (*ach* - male sibling) **Able** (*Hebel* - breath), **and Able existed** (*hayah*) **as a shepherd of** (*raah* - one who cares for and feeds) **a flock** (*tson* - flock of small mammals) **and Cain** (*qayin* - spear) **existed** (*hayah*) **as a worker of** (*abad* - servant of) **the soil** (*'adamah* - ground).

**3-5**Cain brought the fruit (*pari* - harvest) of the ground (*'adamah* - earth) **as an offering** (*minhah*) **to Yahuweh and then Abel arrived with** (*bow'* - brought with) **the best** (*cheleb* - most perfect) **firstborn** (*bakor* - first male offspring) **from his flock of sheep** (*tso'n*). **Yahuweh was attentive to and accepted** (*sa'ah* - was interested in and favorably regarded) **Abel and his offering. But He ignored and rejected** (*lo' sa'ah*) **Cain and his offering. So Cain became awesomely** (*ma'od*) **enraged** (*harah* - very angry and zealous, furious and incensed) **and fell down** (*napal* - bowed down, prostrating himself) **on his face** (*paneh*).

**6-7**Yahuweh said to Cain, **'Why are you enraged and zealous** (*harah*)? **Why is your face fallen** (*lamah napal paneh `atah* - why is your head down)?'

**'Why not** (*ha lo'*)?'

**'If** (*'im* - whenever) **you are good and do good** (*yatab* - are pleasant, pleasing, and joyful) **you'll find forgiveness and a high status** (*sa'et* - the removal of guilt, raising up, standing up, dignity, splendor, honor, and majesty). **And if** (*'im*) **you aren't** (*lo'*) **good and don't do good** (*yatab* - aren't pleasant, pleasing, and joyful) **sin** (*hatta'* - guilt upon missing the way) **is crouching down** (*rabas*) **in the opening** (*petah* - doorway). **You are into** (*'atah `el*) **yourself, and your intense desires and impulses** (*tasuqah* - uncontrollable emotions and

feelings, strong cravings, the overwhelming urge for sex and dominance) **are things you must learn to govern** (*masal* - understand how to control).

**8**And Cain (*qayin* – spear) **spoke** (*amar* - spoke with a focus on the content to follow) **to Able** (*Hebel* – breath) **his brother** (*ach* – male sibling). **And it came to exist** (*hayah*) **them being in** (*bihayahotam*) **the field** (*sadeh* – cultivated area for growing), **and Cain** (*qayin* – spear) **stood up** (*qum* – rose up, when in a negative context like this, it conveys rose in opposition to, or was a foe to) **towards Able** (*Hebel* – breath) **his brother** (*ach* – male sibling), **and he killed** (*harag* – put to death, usually implies intention, thus murdered) **him**.

**9**And Yahuweh said (*amar* - spoke with a focus on the content to follow) **to Cain** (*qayin* – spear) **‘Where is Able** (*Hebel* – breath) **your brother** (*ach* – male sibling).’

**And he said** (*amar* - spoke with a focus on the content to follow) **‘I do not know. Am I my brother's keeper** (*samar* - guardian, protector, and savior)?’

**10**And he [Yahuweh] **said** (*amar* - spoke with a focus on the content to follow), **‘What have you done** (*asah* – effected and produced)? **The voice of** (*qol* - the sound of a cry or shout of sorrow<sup>2</sup>) **the bloods of** (*demey*) **your brother** (*ach* – male sibling) **cry out** (*tsaaq* – call out, raise a call of wailing for help) **to me from** (*min*) **the soil** (*adamah* - ground). **11**And now (*attah* – at this point in time) **be cursed** (*arar*) **you** (*athah*). **From** (*min*) **the soil** (*adamah* - ground) **which relationally** (*ashar*) **opened** (*patsah*) **her mouth** (*peh*) **to take** (*laqach* – grasp hold of and receive) **the bloods of** (*demey*) **your brother** (*ach* – male sibling), **from** (*min*) **your hand** (*yad*). **12**When you work (*abad* - toil in) **the earth** (*adamah* - ground) **it shall no longer produce a healthy crop. Your strength** (*koah* - potential, authority, and power) **will be** (*hayah*) **shaken** (*nuwa'* - it will waver and wither), **and you will wander away aimlessly like a nomad and fugitive** (*nuwd* - be an unhappy, wavering vagabond) **in the region** (*ba ha `erets* - in the land).

**13-14**Cain said to Yahuweh, **‘The consequence of sin** (*awon* - the punishment for wrongdoing) **is great** (*gadowl* - enormous, substantial and severe), **more than I can bear** (*nasa'* - carry, tolerate, and endure; it's too big a

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<sup>2</sup> Qol can also mean a shout for joy, but in this context shout of sorrow is more appropriate.

debt). **Behold, today** (*yowm*) **you have driven me away** (*garas* - expelled and divorced me, removing me) **from** (*min*) **the face** (*paneḥ*) **of the ground** (*ʿadamah* - earth) **and your presence** (*paneḥ*) **shall be concealed** (*cathar* - hidden). **I shall** (*hayah*) **stagger and be shaken** (*nuwa'* - tossed to and fro, trembling), **wandering aimlessly like a fugitive** (*nuwd* - lost and astray) **in the region** (*ʿerets* - land region). **And** (*wa*) **it shall be** (*hayah*) **that any** (*kol*- all) **who find out about** (*masa'* - discover and uncover, meet up with and learn about) **me, will murder me** (*harag* - slay me, putting me to death).'

**15** **Then Yahuweh said to him,** `Assuredly (*laken* - know that for this in return, in such a case), **anyone who slays** (*harag* - murders) **Cain shall experience sevenfold** (*shibathayim*) **retribution** (*naqam* - punishment based upon their guilt).' **And Yahuweh placed** (*sym* - put) **a sign** (*ʿowt* - a non-verbal symbol or mark) **on Cain lest** (*biltiy*) **someone** (*kol*) **who discovered** (*masa'* - found out about) **him, strike** (*nakah* - attack, smite, hit, beat, and kill) **him**.

**16** **Then Cain went away from** (*yatsa'* - departed from) **the presence** (*paneḥ*) **of Yahuweh and settled in** (*yasab* - came to dwell and live in, inhabit) **the land** (*ʿerets* - region) **of Nod** (*nowd* - of lamenting and complaints, of homeless wanderings, of destitution and hopelessness), **east of Eden**. **17** **Cain became acquainted with** (*yada'* - came to know) **his wife** (*ʿissah* - woman) **and she conceived** (*harah* - became pregnant) **and gave birth to** (*yalad*) **Hanowk** (*hanowk* - meaning initiated (transliterated Enoch)). **It came to pass** (*hayah*) **that he built** (*banah* - established) **a city** (*ʿiwr* - inhabited population center) **and called** (*qara'*) **the name** (*shem*) **of the city Hanowk, after** (*ka*) **his** (*hu'*) **son** (*ben*).

**18** **And Irad was born to** (*yalad*) **Hanowk, and Irad bore** (*yalad*) **Mehuyael** (*Mechiyyayel* – from *machah* meaning to strike, wipe out, and destroy and *el* meaning God thus stricken of God), **and Mehuyael bore** (*yalad*) **Metushael** (*Metushael* - from *math* meaning male or man and *el* meaning God thus Man of God), **and Metushael bore** (*yalad*) **Lemek**.

**19** **And Lemek took** (*laqach* – grasped hold of and received) **to him two** (*shettayim*) **wives** (*ʿissah*) **the name** (*shem* - proper designation) **of the one** (*ached*) **was Adah** (*adah* – to ornament oneself) **and the name** (*shem* - proper designation) **of the second** (*shani* – second in a series) **was Zillah** (*Tsillah*) **20** **And**

**Adah bore (yalad) Yabal (Yabal – to conduct, and bear along), he existed as (hayah) the father of (ab) dwellers of (yashab – sit, remain and abide in) tents (ohel ) possessors of livestock (miqneh<sup>3</sup>). 21And the name (shem - proper designation) of his brother (ach – male sibling) was Yubal, he existed as (hayah) the father of (ab) all who take hold of (taphas – wield) a lyre (kinnor – a type of stringed instrument ) and wind instruments (uggab).**

**22Zillah (silah “the self-imposed will of an overbearing person who overpowers the populous through force of arms,” and the “messenger of the shadow.”) too had a son, Tubul-Cain (from Cain (qayin) meaning “spearhead and sword,” & Tubal (huwbal) “a return to sorrow and anguish.”) who forged and sharpened (latas) many things (kol), engraving tools used to cut and inscribe a plot and devise an evil scheme (charash) with metal implements (nahoset - copper and bronze fetters out of lust and harlotry) and iron (barzel). And Tubul-Cain’s (from Cain (qayin) meaning “spearhead and sword,” & Tubal (huwbal) “a return to sorrow and anguish.”) sister (achoth – female sibling) was Naamah.**

**23And Lemek said (amar - spoke with a focus on the content to follow) to his wives (issah), ‘Adah and Zillah, listen to (sama’ - heed and obey) my voice (qol), wives of Lemek hear (azan – listen, perceive and obey) my words (imrah – instructions, promise and command), indeed (ki – surely, truly, because and for the reason that) a man (ish) I killed (harag – put to death, usually implies intention, thus murdered) for injuring me (patsa – wounding and brusing me), a young boy (yeled - male child) for striking me (chaburah – to stripe or blow). 24 Indeed if (ki – surely, truly) Cain (qayin) shall experience sevenfold (shibathayim) retribution (naqam - punishment based upon their guilt), then Lemek seventy (shibim) and seven(shaba).**

**25And Adam became acquainted with (yada’ - knew intimately) his wife (issah - woman) again (owd) and she gave birth to (yalad) a son (ben), and called (qara’) his name (shem) Seth (sheth - six is the base and foundation) because (kiy - for the reason that) God (elohym) caused, established and ordained for me (syth - took a stand and placed upon me) another (ahar) seed**

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<sup>3</sup> Miqneh can mean livestock or possession, and given the context both are likely intended.

(*zera'* - familial offspring and descendant) **in place of** (*tahat*) **Abel, for Cain killed** (*harag* - intentionally murdered) **him.**

**26** **To** (*la*) **Seth** (*sheth* - six, the base and foundation) **also** (*gam*) **a son** (*ben*) **was born** (*yalad*). **He called** (*qara'*) **his name** (*shem*) **Enosh** (*enowsh* - mortal humankind). **At that time** (*az* - it was then that) **the defiled and profane** (*halal* - contemptible and degraded, once proud but now humbled and wounded, polluted and corrupted) **called out** (*qara'* - summoned or cried out) **in** (*ba*) **the name** (*shem*) **of Yahuweh.**

## Chapter 5

**1-2 This** (*zeh*) **is the written account** (*seper* - documented record and book) **of the genealogy** (*towledowt* – recorded story and accounting of the descendants and generations of) **man** (*'Adam*) **in** (*ba*) **the day** (*yowm*) **God** (*elohym*) **created** (*bara'*) **'Adam** (*'adam* -man), **making** (*'asah* -designing and fashioning) **him in** (*ba*) **the likeness** (*damuwat* -image, pattern, resemblance, counterpart, and similitude) **of God** (*elohym*). **Male** (*zakar* -masculine) **and female** (*naqebah* -feminine) **He created** (*bara'* -conceived and fashioned) **them** (*hem*). **Then** (*wa*) **He kneeled down to bless** (*barak* -got on His knees to greet and praise) **them. And He called** (*qara'* -summoned and invited) **them by the name** (*shem*) **'Adam** (*'adam* -man) **in the day** (*ba yowm*) **they were created** (*bara'*).

**3** **When** (*wa*) **'Adam** (*'adam* - man) **had existed** (*hayah*) **130** (*salosiyim uma'at*) **years** (*sanah* -change and repeat of seasons), **he fathered a child** (*yalad*) **in** (*ba*) **his** (*hu*) **likeness** (*damuwat* - image, pattern, model, resemblance, and counterpart); **similar to** (*ka* -after and in the pattern of) **his image** (*selem* - resemblance and likeness, semblance and shadow). **And he called** (*qara'*) **his name** (*shem*) **Seth** (*sheth*-six and foundation). **4-5** **The days** (*yowm* - time) **Adam existed** (*hayah*) **after** (*'achar*) **he fathered** (*yalad*) **Seth** (*sheth* - the foundation is six) **were 800** (*samoneh me'ah*) **years** (*sanah* - repeats of seasons). **He fathered other sons** (*ben*) **and daughters** (*bat*). **All the days which by relationship** (*'asher*) **'Adam was restored to life** (*chayah* - remained alive after being renewed, continued to live once revived, was spared, saved, and preserved) **were** (*hayah* - existed as) **nine hundred years and thirty years, and he died.**

**6** **When Seth had lived** (*hayah* - existed) **105 years, he fathered 'Enowsh** (*'anowsh* - humankind or mankind). **7** **And Seth** (*sheth* - the foundation is six) **existed** (*hayah*) **after** (*'achar*) **he fathered** (*yalad*) **'Enowsh** (*'anowsh* - humankind or mankind) **seven** (*shaba*) **years** (*sanah* -change and repeat of seasons) **and eight hundred years, and he fathered** (*yalad*) **sons and daughters.** **8** **And all the days of Seth were** (*hayah* - existed as) **twelve years and nine hundred years, and he died** (*muwt*).

**9**And ‘Enowsh (*‘anowsh* - humankind or mankind) **existed** (*hayah*) **ninety years then he fathered** (*yalad*) **Qeynan**. **10**And ‘Enowsh (*‘anowsh* - humankind or mankind) **existed** (*hayah*) **after** (*‘achar*) **he fathered** (*yalad*) **Qeynan fifteen years and eight hundred years and he fathered** (*yalad*) **sons and daughters**. **11**And all the days of ‘Enowsh were (*hayah* - existed as) **five years and nine hundred years, and he died** (*muwt*).

**12**Qeynan had lived (*hayah* - existed) **70 years and he fathered Mahalal’el** (*mahalal’el* - *ma*, to question, *halal*, God’s light). **13**And Qeynan **existed** (*hayah*) **after** (*‘achar*) **he fathered** (*yalad*) **Mahalal’el** (*mahalal’el* - *ma*, to question, *halal*, God’s light) **forty years and eight hundred years, and he and fathered** (*yalad*) **sons and daughters**. **14**And all the days of Qeynan were (*hayah* - existed as) **ten years and nine hundred years, and he died** (*muwt*).

**15**Mahalal’el had existed (*hayah* - lived) **65 years and he fathered Yered** (*yered* - to descend). **16**And Mahalal’el existed (*hayah*) **after** (*‘achar*) **he fathered** (*yalad*) **Yered thirty years and eight hundred years, and he and fathered** (*yalad*) **sons and daughters**. **17** And all the days of Yered were (*hayah* - existed as) **ninety five years and eight hundred years, and he died** (*muwt*).

**18** When Yered had lived (*hayah* - existed) **162<sup>4</sup>** (or 62) **years he fathered Hanowk** (*hanowk* - to educate, dedicate, inaugurate, and consecrate, usually transliterated Enoch). **19**And Yered **existed** (*hayah*) **after** (*‘achar*) **he fathered** (*yalad*) **Hanowk** (*hanowk* - to educate, dedicate, inaugurate, and consecrate, usually transliterated Enoch) **eight hundred years, and he and fathered** (*yalad*) **sons and daughters**. **20**And all the days of Yered were (*hayah* - existed as) **sixty two years and nine hundred years, and he died** (*muwt*).

**21-24** Hanowk had lived (*hayah* - existed) **65 years when he fathered Matuwselah** (*mathuwshelach* - male branch). **Hanowk** (better known as Enoch) **walked** (*halak*) **with God** (*‘elohym*) **after** (*‘ahar*) **he fathered** (*yalad* - conceived) **Matuwselah 300 years and had other sons and daughters**. **All** (*kol*) **the days** (*yowm* - time) **Enoch** (Hanowk) **lived** (*hayah* - existed) **were 365 years**.

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<sup>4</sup> Along the way, the time from conception to conception has declined from 130 to 105 to 90 to 70 to 65 years, so it’s likely that the hundred place was erroneously added into the Masoretic text.

“**Hanowk** (Enoch) **walked** (*halak*) **with God** (‘*elohym*) **and he vanished** (‘*ayin* - was not), **for indeed** (*kiy* - because surely), **God** (‘*elohym*) **grasped hold of and took** (*laqah* - selected, accepted, laid hold of, snatched, received, obtained, carried away, acquired, and procured) **him** (*hu*’). **25**

**Matuwselah** (*mathuwshelach* - male branch, symbolic of the Messiyah) **had lived** (*hayah* - existed) **187** (or 87)<sup>5</sup> **years when he fathered Lemek** (*lemek* - disciplined and informed). **26** **And Matuwselah** (*mathuwshelach* - male branch, symbolic of the Messiyah) **existed** (*hayah*) **after** (‘*achar*) **he fathered** (*yalad*) **Lemek** (*lemek* - disciplined and informed) **eighty two years and seven hundred years, and he and fathered** (*yalad*) **sons and daughters.** **20** **And all the days of Matuwselah** (*mathuwshelach* - male branch, symbolic of the Messiyah) **were** (*hayah* - existed as) **sixty nine years and nine hundred years, and he died** (*muwt*).

**28-29** **When Lemek had existed** (*hayah* - lived) **182** (or 82)<sup>6</sup> **years he fathered a son** (*ben*) **and called** (*qara*’) **his name** (*shem*) **Noah** (*noah* - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place), **saying** (‘*amar*), **‘This** (*zeh*) **is how He will change, console, and comfort us** (*naham* - cause us to reconsider, to relent and repent, finding relief) **from** (*min*) **our practices, customs and deeds** (*ma’aseh* - work, labor, pursuits, habits, and conduct, even fate), **from** (*min*) **the pain and suffering** (‘*issabown* - aching toil) **of our hands** (*yad* - a metaphor for individual power, capacity, and strength), **and from the earth** (‘*adamah* - soil and ground) **which relationally** (‘*asher*) **Yahuweh has cursed** (‘*arar*). **30** **And Lemek** (*lemek* - disciplined and informed) **existed** (*hayah*) **after** (‘*achar*) **he fathered** (*yalad*) **Noah** (*noah* - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place) **ninety five years and five hundred years, and he and fathered** (*yalad*) **sons and daughters.** **31** **And all the days of Lemek** (*lemek* - disciplined and informed) **were** (*hayah* - existed as) **seventy seven years and seven hundred years, and he died** (*muwt*).

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<sup>5</sup> See 4

<sup>6</sup> See 4

<sup>32</sup> **When Noah had existed** (*hayah* - lived) **500** (or 50)<sup>7</sup> **years, Noah fathered** (*yalad* - conceived) **the sons Shem** (*shem* - personal name and proper designation), **Ham** (*ham* - sweltering hot and father-in-law), **and Yepet** (*yepet*-errantly transliterated Japheth).

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<sup>7</sup> See 4

## Chapter 6

**<sup>1</sup>Indeed** (*kiy*), **it came to pass** (*hayah*) **that mankind** (*'adam*) **defiled and profaned** (*halal* - treated with contempt and desecrated, dishonored, polluted, wounded, and invalidated) **the face** (*pane*) **of the earth** (*'adamah* - land, ground, and soil). **And increasingly** (*rabab* - a great quantity of) **daughters** (*bat* - female offspring) **were born** (*yalad*) **to them.** **<sup>2</sup>The sons** (*ben* - male descendants and children) **of the Mighty One** (*'elohym* - God) **saw** (*ra'ah* - viewed and found) **that the daughters** (*bat* - female children) **of men** (*'adam*) **were really** (*kiy*) **beautiful** (*towb* - attractive and good, pleasurable and fun, even productive). **So now they** (*henah*) **took** (*laqah* - grasped hold of, received, and obtained) **any** (*kol*) **of them they chose and desired** (*bahar* - preferred and selected) **as their women and wives** (*nasiym* - plural of *'issah*).

**<sup>3</sup>Yahuweh said** (*'amar* - promised), **'My Spirit** (*ruwach* - a feminine noun depicting the power, influence, and life-giving nature of God) **will not** (*lo'*) **remain in, or contend and plead with** (*duwn ba* - abide, dwell, and live in, direct or vindicate) **mankind** (*'adam*) **for an unlimited duration of time** (*'olam* - forever). **Also as a result of** (*sa gam*) **him being flesh** (*basar* - existing as a human), **his days shall be 120 years.'**

**<sup>4</sup>The Naphylm** (*naphylm* - plural of *naphal*, meaning those who prostrate themselves, who have fallen away, who are oppressed, cast down, and die) **existed** (*hayah*) **in the** (*ba ha*) **land** (*'erets* - region) **in that day** (*yowm* - time), **and also** (*gam*) **afterward** (*'ahar* - at a later time). **And indeed, relationally** (*'asher*) **the sons of God came to and pursued** (*bow'* - were included in association with) **the daughters of man, and they bore children to them. These men** (*'ish* - male individuals) **were renowned for** (*shem* - named and famous for, earned a reputation for) **magnifying themselves, going off to war, and behaving like arrogant tyrants** (*gibowr* - acting like audacious and aggressive fighters as well as powerful despots) **from the very beginning** (*'olam* - and for a very long time, everlasting). **<sup>5</sup>Yahuweh saw** (*ra'ah* - viewed, recognized, and considered) **that indeed** (*kiy* - truly), **the evil intent, wickedness, and depravity** (*ra'at* - deprivation, distress, and misfortune) **of mankind** (*'adam*) **in the** (*ba ha*) **land** (*'erets*) **was great in magnitude and quantity** (*rab* - prolific and abundant). **And his every** (*kol*) **inclination** (*yesser* - motivation, desire, ambition, and creative idea) **of his heart** (*leb*) **and thoughts**

(*mahasabah* - plans, plots, purposes, and schemes) **were bad** (*ra'* - evil, wicked, immoral, repugnant, miserable, sad, troubled, and fiercely harmful) **all** (*kol*) **the time** (*yowm* - every day).

**6** Then Yahuweh truly (*kiy*) **grieved, regretting** (*nahami* – having a change of heart, was in a state of sorrow and regret over a person or event, ceased a particular course of action, felt the need to make a situation just) **that He had made** (*'asah* - fashioned and created) **Adam** (*'adam* - mankind) **along with the earth** (*'erets*). **His heart** (*leb* - inner person, source of life, and spirit) **was emotionally distressed, filled with grief and sorrow** (*'atsab* - was hurt, pained, vexed, displeased, and tormented). **7** So (*wa*) **Yahuweh said** (*'amar*), **'I will eliminate** (*mahah* - obliterate and destroy, annihilate and exterminate, wipe out and terminate the existence of, and cleanse and remove the impurity of) **the Adam/man** (*'adam*) **whom relationally** (*'asher*) **I have created** (*bara'* - conceived and fashioned, bringing into existence) **from** (*min*) **upon** (*'al*) **the face** (*pane*h - presence) **of the ground** (*'adamah* - earth as in soil), **because** (*min*) **the Adam/man** (*'adam*) **has preyed upon** (*'al* - continuously plundered and spoiled) **living creatures** (*bahemah* - animals) **who move about** (*remes* - walk, creep, swim, and move about on all fours) **and winged creatures who fly** (*'op*) **in the sky** (*samayim* - atmosphere or heavens). **Indeed because** (*kiy kiy* - truly and surely), **I am grieved, regretting** (*naham*) **having made** (*'asah*) **them.'**

**8** But (*wa*) **Noah** (*noah* - the trustworthy guide to the resting place [i.e., returning to the Protected Garden of Joy]) **found** (*masa'* - discovered and obtained, came to possess and experienced) **favor** (*hen* - a fortuitous response, acceptance and grace, mercy, compassion, fondness, and kindness, a special and beneficial consideration which made him beautiful, charming, pleasing, and agreeable) **in** (*ba*) **Yahuweh's eyes** (*'ayin* - in Yahweh's sight and presence, from Yahweh's point of view, perspective, perception, and understanding).

**9** This is (*'eleh*) **the genealogical record** (*towledot* - the written account of the birth and descendants) **of Noah, who was** (*hayah* - existed as) **an upright** (*saddiyq* - righteous and redeemed, innocent) **and blameless** (*tamim* - unblemished and unimpaired) **individual** (*'ish* - man) **in** (*ba*) **his** (*hu*) **home** (*dowr* - household, shelter, tent encampment, and dwelling place). **Noah was one who walked** (*halak*) **with God** (*'elohym*). **10** **Noah** (*noah* - the trustworthy

guide) **had fathered** (*yalad*) **three** (*shalowsh*) **sons** (*baniym*) **named** (*shem*) **Shem** (*sheth* - name), **Ham** (*ham* - to be sweltering hot), **and Yepet** (*yepet* - to shine and appear beautiful; errantly transliterated Japheth).

**11** **The region** (*'erets* - land, ground, area, and territory) **in God's** (*'elohym*) **presence** (*paneh* - from His perspective) **was corrupt** (*sahat* - ravaged, ruined, devastated and destroyed, becoming a putrid and polluted slime pit of corruption and decay), **and the land** (*'erets*) **was filled with** (*male'* - was overflowing with, was satisfied with, was wholeheartedly in compliance with, and was loudly proclaiming) **violence, destruction, and plunder** (*hamas* - terrorism, lawlessness, maiming, cruelty, killing, thievery, injustice, and looting without any moral restraint). **12** **God inspected** (*ra'ah* - looked upon and viewed) **the area** (*'erets* - land, region, and territory), **and indeed** (*kiy* - truly and surely), **it was corrupt and spoiled** (*sahat* - ravaged, ruined, devastated, and destroyed), **for** (*'et*) **all** (*kol*) **related human flesh** (*basar*) **treading** (*darak*) **upon** (*'al*) **the earth** (*'erets* - area) **had become a putrid and polluted slime pit of corruption and decay** (*sahat* - followed destructive practices, were wasted and devastated, lying in ruins and spoiled).

**13** **God said to Noah, 'I am pruning** (*qes* - limiting, constraining, and diminishing, even putting a limit to, from *qatsats*, to cut off part of an extremity by shearing) **all humans who are related** (*basar* - people who are preachers and messengers) **moving about** (*bow'* - coming and going, passing by) **before** (*paneh* - in front of) **Me. Indeed** (*kiy*) **the region** (*'erets*) **is filled with** (*male'* - is overflowing with, is satisfied with, is wholeheartedly in compliance with, and is loudly proclaiming) **terrorism, lawlessness, and cruelty** (*hamas* - violence, destruction, and plunder, killing, thievery, injustice, and looting without any moral restraint) **because of** (*min*) **their** (*hym*) **presence** (*paneh*). **Look, here and now** (*hinneh*), **I will bring ruin to** (*sahat* - catch them in a pit or basin, causing them to decay and decompose, wiping them out by laying waste to) **them** (*hem*) **along with** (*'et*) **the region** (*'erets*). **14** **Make** (*'asah* - perform the work to fashion for) **yourself** (*'atah*) **a timber** (*'es* - wooden) **ark** (*tebah* - a boat, a large ship which is waterproof and will float) **of resinous lumber and tar** (*goper* - laminated wood). **Construct** (*'asah*) **stalls** (*qen* - rooms, nests, and beds) **on the ship** (*tebah* - the boat or ark) **and cover** (*kapar* - coat, as in envelop) **parts of** (*min*) **her** (*hy*) **living quarters** (*bayit* - family homes, houses,

tabernacles, and rooms) **and exterior** (*chuwts* - outside) **in** (*ba*) **pitch** (*koper* - tar or other natural bituminous material like asphalt used to seal a vessel).

**15** **These** (*zeh*) **are her** (*'et*) **production** (*'asah* - manufacturing) **relationships** (*'asher*): **the Ark's** (*tebah* - ship's) **length** (*'orek*) **300 cubits** (*'amah* - the length of a forearm from the tip of the hand to the elbow), **her width** (*rohab*) **50 cubits, and her height** (*qomah*) **30 cubits.** **16** **Build** (*'asah* - make) **a roof** (*tsohar*) **to the point of** (*la*) **a cubit** (*'amah* - 20.6 inches) **above** (*'el*) **the completed** (*kalah* - finished) **Ark** (*tebah*). **Place** (*sym* - put) **the doorway** (*petah* - entrance) **of the ship** (*tebah* - ark) **in** (*ba*) **her** (*hy*) **side** (*sad* - flank). **Construct** (*'asah* - build) **lower ones** (*tahty*) **a second and third.**

**17** **Behold** (*hinneh*), **I** (*'aniy*) **will bring** (*bow'*) **a flood** (*mabbuwl* - deluge of overwhelming proportions) **of water** (*mayim*) **upon** (*'al*) **the** (*ha*) **region** (*'erets* - land, territory, area, earth, and ground) **to** (*la*) **destroy** (*sahat* - catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) **all** (*kol*) **related** (*'asher*) **humans** (*basar* - people who are preachers and messengers) **in** (*ba*) **whom** (*hu'*) **a spirit** (*ruwach*) **was born and lives** (*hyyl* - resides, moving about, twisting and distorting, causing pain and suffering, anguish and torment) **from** (*min*) **beneath** (*tahat* - under and below) **the heavens** (*samayim* - sky, atmosphere, realm of planets and stars, or the abode of God)-**all** (*kol*) **who are related** (*'asher*) **in** (*ba*) **the** (*ha*) **region** (*'erets*) **will expire** (*gawa'* - perish, gasping for breath, becoming empty, hollow corpses, the door being shut on them).

**18** **I will establish** (*quwm* - stand up enabling others to stand, confirming that which will elevate others, causing them to rise, setting up a restoring) **My** (*'aniy* - I Am's) **Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **with** (*'et*) **you** (*'atah*). **And you shall be included and come** (*bow'* - be associated with and enter) **into** (*'el*) **the Ark** (*tebah*), **you, your sons** (*ben*), **your wife** (*'issah*), **and your sons' wives with you.** **19** **And every kind of** (*kol*) **life** (*chay*), **from all of the creatures of the flesh** (*basar*), **two** (*shenayim*) **of every kind** (*kol*) **will come in** (*tobiy*) **to the ark** (*tebah* - boat, or large ship which is waterproof and will float) **to remain alive** (*chayah* - be renewed, restored to life, continue to live once revived, be spared, saved, and preserved) **with you. Male** (*zakar* - masculine) **and female**

(*naqebah* -feminine) **they will exist** (*hayah*). **20**From winged creatures (*uph* – winged insect and/or birds) **on behalf of their species** (*min* – kind or type) **and from the domesticated animals** (*behemah* – beast of the field, beast of burden) **on behalf of their species** (*min* – kind or type) **from all of the small creatures** (*ramas* – small moving creatures) **of the ground** (*adamah*) **on behalf of their species** (*min* – kind or type) **two** (*shettayim*) **from all will come in** (*tobiy*) **with you to remain alive** (*chayah* - be renewed, restored to life, continue to live once revived, be spared, saved, and preserved). **21**And you take (*laqach* – grasp hold of and receive) **on behalf of you all of** (*kol* – every kind of ) **food** (*maakal* - meat or fruit which is consumed) **which relationally** (*ashar*) **is eaten** (*akal* – consumed and devoured), **and gather it** (*asaph* – bring it together, harvest it) **to you, and it will exist** (*hayah*), **for you and for them, as food** (*maakal* - meat or fruit which is consumed).’ **22**And Noah (*noah* - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place) **did everything which relationally** (*ashar*) **God instructed** (*sawah* - directed) **him to do.**

## Chapter 7

**<sup>1</sup>Yahuweh said ('amar) to (la) Noah (noah - the trustworthy guide), 'Go (bow' - enter and be included) into ('el) the Ark (tebah), you and all your household (bayit - home, house, tabernacle, temple, and family), because indeed (kiy), I have seen (ra'ah - perceived, considered and delighted in knowing) that those with ('et) you ('atah) are upright (sadyq - in accordance with My standard, vindicated and innocent) by means of (la) My ('ani - I Am's) presence (paneh) in (ba) this (zeh) home (dowr -dwelling place and sheltered encampment).**

**<sup>2</sup>From (min) all (kol) the clean (taher - pure) domesticated animals (bahemah - non human creatures) take (laqah - select and grasp) for yourself, seven (seba') males ('iysh) and seven (seba) females ('iyssah) and two (sanayim - a pair of) related ('asher) animals (bahemah) which are not (lo') clean (taher), a male and female. <sup>3</sup>Also from the winged creatures (uph - winged insect and/or birds) of the sky (shamayim - heavens), seven (seba') males ('iysh) and seven (seba) females ('iyssah) to keep alive the seed of life (hayah zera' - restore offspring, to enable vigorous and healthy childbirth and descendants) upon ('al) the whole (kol) land ('erets - region or area).**

**<sup>4</sup>Indeed (kiy), on (la) the passage ('owd) of seven (seba') days (yowm), I will send rain down (matar) upon ('al) the (ha) region ('erets - land and area, earth in the sense of ground) for forty ('araba'ym) days (yowm) and (wa) forty nights (laylah) and wash off and wipe out (mahah - clean and annihilate, blot out and obliterate) accordingly ('et) all (kol) the (ha) living creatures which stand (yaquwm - life forms which were established upright) whom relationally ('asher) I made ('asah - fashioned and created) from (min) upon ('al) the presence (paneh) of the ground ('adamah - soil, earth as in dirt, and fundamental particles of natural elements).' Noah (noah - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from nuwach, meaning guide to the resting place) did everything which relationally (ashar) God instructed (sawah - directed) him to do.**

**<sup>6</sup>And (wa) Noah (noah) son (ben) six (shesh) hundreds (me'ah) repetitions (sanah - years, repeats, and changes) and (wa) the (ha) flood (mabbuwl) existed (hayah - was, is, will be, happened, and occurred) waters**

(*mayim*) on ('al) the (*ha*) land ('erets).<sup>8</sup> **7** Noah and his sons (*ben*), his wife (*iyssah*), and his sons' wives, went into the Ark to escape from (*min*) the presence (*pane*) of the flood (*mabuwl* - overwhelming and inundating) waters (*mayim*). **8** From (*min*) the clean (*taher* - pure) animals (*bahemah* - non human creatures) and from the animals (*bahemah* - non human creatures) which relationally (*ashar*) are not clean (*taher* - pure), and the winged creatures (*uph* - winged insect and/or birds), and all which relationally creeps (*ramas* - move slowly) on the ground (*adamah*). **9** In pairs (*shenayim shenayim*) they came for Noah (*noah* - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place), into the ark. Male (*zakar* - masculine) and female (*naqebah* - feminine) as relationally (*ashar*) God had instructed (*sawah* - directed) Noah.

**10** It came to pass (*hayah*) on the seventh (*seba'*) day (*yowm*) that the waters (*mayim*) of the deluge (*mabuwl*) came to exist (*hayah*) upon ('al) the land ('erets - region and area). **11** In (*ba*) repetition (*sanah* - years, changes, and renewals), six (*shesh*) hundred (*me'ah*) years (*sanah*) Noah had lived (*hyym*). In (*ba*) the second (*seni*) month (*hodes* - time of renewal), in the seventeenth (*seba'asar*) day (*yowm*) of the month, in that day, a great magnitude and quantity of (*rab*) deep ocean water (*tahowm*) and all underground springs (*ma'yan* - subterranean cisterns) burst and gushed forth (*baqa'*), and the floodgates ('arubah) of the skies (*samayim* - heavens or atmosphere) were opened (*patah* - freed and released). **12** The rain (*gesem* - rainwater) continued to exist (*hayah* - endure) upon ('al) the (*ha*) land ('erets - ground, soil, dirt, area, region, and territory) for forty ('araba'ym) days (*yowm*) and (*wa*) forty nights (*laylah*).

**13-15** Noah and his sons Shem, Ham, and Japheth, and Noah's wife and

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<sup>8</sup> This is how the Masoretic literally reads. Fortunately, we know that *me'ah*/hundred was a product of Babylonian Rabbinical interpretation. They may have been right, but it's hard to explain the inclusion of *ben*/son in the passage unless it is indicative of Shem, Ham, and Yepet being married and childless at say, sixty, not six hundred, at the time of the flood. If we were to remove *ben*/son from the text and replace it with *hayah*, "existed or lived," in that this is the term used in every other account of this type, the inference would be that Noah was 600 years old when the flood began.

**the three wives of his sons with them entered the ark, they, and every animal (*hayah*) according to (*la*) its kind (*myn*), and all domestic animals (*bahemah*) according to their kind, and every creature which moves about (*remes*) on the ground (*'erets*) after their kind, and every winged creature and bird (*kanap 'owp wa sipowr*) according to their kind, coming (*bow'*) to (*'el*) Noah inside (*'el*) the ship (*tabah* - ark), a pair of two (*sanayim sanayim*) of each kind (*min kol*) of creatures (*basar* - related animal flesh) in association with (*'asher ba*) His (*hu'*) Spirit (*ruwach*) of life (*hyym*). **16** The (*ha*) entering (*bow'*) males (*zakar*) and females (*naqebah*) from (*min*) every (*kol*) creature (*basar* - animal) came to and entered (*bow'* - arrived at and were included) just as (*ka*) relationally (*'asher*) He (*hu'*), God (*'elohym*), had instructed (*sawah* - directed). And Yahuweh shut the door (*sagar* - closed the door) behind (*ba'ad*) them.**

**17** The flood (*mabuwl*) existed (*hayah*) forty (*'araba'ym* - plural of four, meaning forty; from *raba'*, to make things square) days (*yowm*) on (*'al* - over) the land (*'erets* - land, earth as in soil, territory, region, and area). The waters (*mayim*) increased (*rabah* - were multiplied and became great) and lifted up (*nasa'* - raised up and bore) the Ark (*tebah* - ship) high above (*ruwm*) the ground (*'erets*). **18-20** The waters (*mayim*) prevailed (*gabar* - were powerful and influential) to a significant degree, exerting substantial force (*ma'od ma'od* - abundant in quantity and capacity) on (*'al*- over, near, upon, and in proximity to) the land (*'erets* - ground and area, region and territory). And (*wa*) the lofty (*gaboah* - high and tall, splendid and majestic) mountains (*har* - hills) were completely (*kol*- all and totally) covered and concealed (*kasah* - obscured and hidden, clothed and veiled, blanketed) there (*'asher* - as a marker of relative reference) under (*tahat* - beneath) the whole (*kol*) sky (*samayim* - heavens). Water (*mayim*) prevailed (*gabar* - showed itself and confirmed its presence) fifteen (*hames'esareh*) cubits (*'amah* - units of 20.5 inches using the Royal Egyptian system) deep on the higher elevations (*min la ma'al* - from above the higher portions), so as to (*wa*) hide and veil (*kasah* - cover and conceal, obscure and adorn, blanketing) the hills (*har* - mountains and mountain ranges).

**21-24** All (*kol*) related human and animal flesh (*basar* - living creatures, especially related people descended from a specific bloodline, messengers and preachers) which moved about (*ramas*) upon (*'al*) the ground (*'erets*),

**perished, gasping for breath** (*gawa'* - expired and died, becoming an empty, hollow corpse, the door being shut on them), **including** (*ba*) **birds** (*'op* - winged creatures), **domestic animals** (*bahemah*), **and wild animals** (*chayah*), **and all kinds of** (*kol*) **small insects living in colonies** (*saras*) **scurrying about in swarms** (*seres*) **on** (*'al*) **the ground** (*'erets* - land or earth as in soil), **and every** (*kol*) **man** (*'adam*), **everyone** (*kol* - all) **who had by way of relationship** (*'asher*) **within their breath and nature** (*'aph* - their attitude and disposition) **a living** (*hayym*) **nesamah/conscience** (*nesamah* - seat of judgment, discernment, and discrimination, faculty for moral choice); **all** (*kol*) **with** (*'asher*) **the spirit** (*ruwach*) **of** (*min*) **desolation** (*charabah* - from *charab*, that which dries up, lays waste, and destroys, lifelessness), **died a natural death** (*muwth* - expired and were dispatched). **All** (*kol*) **who by way of relationship** (*'asher*) **had within their breath and nature** (*'aph* - their attitude and angry disposition), **the nesamah of life** (*chayah*), **all** (*kol*) **with** (*'asher*) **the spirit** (*ruwach*) **of** (*min*) **desolation** (*charabah* - from *charab*, that which dries up, lays waste, and destroys), **died** (*muwth*). **And** (*wa*) **accordingly** (*'et*), **every** (*kol*) **upright creature** (*yaquwm*) **there** (*'asher* - relationally) **near** (*'al* - and on) **the surface** (*panah* - or in the presence of) **the ground** (*'adamah* - soil, earth, or dirt) **was eliminated** (*mahah* - cleansing the earth and removing the impurity that was there) **because of** (*min*) **man** (*'adam*). **Meanwhile** (*'ad*), **domestic animals** (*bahemah*) **which had previously** (*'ad*) **moved about on all fours** (*remes*), **and winged creatures which flew** (*'op*) **in the sky** (*samayim* - atmosphere or heavens), **were wiped** (*mahah*) **from** (*min*) **the** (*ha*) **region** (*'erets* - area). **Only** (*'ak*) **Noah** (*noah* - the reliable guide) **remained** (*sa'ar* - was left behind as a direct relative and remnant) **and** (*wa*) **those related to** (*'asher*) **and with** (*'et*) **him** (*hu*) **in** (*ba*) **the** (*ha*) **Ark** (*tabah* - ship or vessel).

## Chapter 8

**1**And God (*elohym*) remembered (*zakar* - recalled and proclaimed the information and events pertaining to) Noah (*noah* - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place) and all of the life (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) and all of the animals (*bahemah* - non human creatures) which relationally (*ashar*) were with him in the ark (*tebah*). And God (*elohym*) caused the spirit (*ruwach* - wind) to pass over (*'abar* - travel across) upon the land (*erets* - earth, and ground), and the waters (*mayim*) subsided (*shakak* - decreased and abated). **2**And the deep (*tahowm*) underground springs (*ma'yan* - subterranean cisterns), and the floodgates (*'arubah*) of the skies (*samayim* - heavens or atmosphere) shut (*sakar* closed and where impeded). And the rain (*gesem* - rainwater) from the skies (*samayim* - heavens or atmosphere) was restrained (*kala* - was shut up and closed). **3**And the waters (*mayim*) turned back, from upon the land (*erets* - earth, and ground), traveling and returning. And the waters (*mayim*) decreased (*chaser* - went down and receded) at the end (*qatsah*) of one hundred and fifty days (*yowm*).

**4**The ship (*tebah* - Ark) came to rest (*nuwach* - to the resting place, a word related to Noah's name) in the seventh (*sabiy'iy*) month (*hodes* - time of renewal), on the seventeenth day of the month among (*'al* - on, near, close to, toward, or in proximity to) the mountains (*harey* - hills or ridges (plural)) of Ararat (*'ararat* - from *'aras*, to be betrothed to marry, and *'arar*, a curse which invokes harm). **5**The water flowed away (*halak* - departed and moved on) and receded (*chacer* - diminished [as in melted], decreasing). So on the first day of the tenth month (*hodes* - time of renewal) the summits (*ro'sey* - tops, uppermost heights) of the mountains (*har* - hills and ranges) became visible (*ra'ah* - were revealed and could be seen).

**6**And then (*wa*) it came to pass (*hayah*) after (*min*) the completion (*ges* - duration, end, and finish) of forty (*'araba'iym* - that which makes square) days (*yowm*), Noah opened (*patah* - reached out and responded, freely loosening and throwing open) a window (*hallown*) of the Ark. **7**And he sent out (*shalach* - released and set free) the raven (*haoreb* - crow, ceremonially unclean animal)

**and it went away** (*yatsa'* – departed). **Going out** (*yatsa'* – departing) **and returning until** (*ad* – up to the point) **the waters** (*mayim*), **from upon the land** (*erets* – earth, and ground) **dried up** (*yabesh*). **8** **And he sent out** (*shalach* – released and set free) **the dove** (*yonah* – a symbol of the set apart spirit) **from near him, to see** (*raah* – view and consider) **had the waters** (*mayim*), **from upon the face** (*pane* - presence) **of the ground** (*'adamah* - earth as in soil), **diminished** (*qalal* – receded, become small, of little account). **9** **And the dove** (*yonah*) **found** (*matseah* - discovered, attained, or found) **no resting place** (*manoach*) **for the sole of her feet** (*kaph regal*), **and she returned to him to the ark, because** (*ki* – indeed surely, truly, and for the reason that) **water** (*mayim*) **was upon the face** (*pane* - presence) **of all of the land** (*erets* – earth, and ground). **And he sent out** (*shalach*) **his hand** (*yad*), **and he took** (*laqach* – grasped hold of and received) **her, and he brought her with him into the ark.** **10** **And he waited** (*yahal* - stayed extend a period of time in a place or state, implying a hope of resolution to some situation) **longer** (*ud* - an extension beyond an expected point) **an additional** (*acher*) **seven days** (*yowm*), **and he once again** (*yasaph* – did again, repeated an action, adding to the number of times it was done) **sent out** (*shalach* – released and set free) **the dove** (*yonah* – a symbol of the set apart spirit) **from the ark.** **11** **And** (*wa*) **the dove** (*yownah* - the symbol of the Set-Apart Spirit) **arrived** (*bow'*) **at the time** (*'et* - occurrence and moment) **of sunset** (*'ereb* - dusk, twilight, the beginning of the Scriptural day [when we must rely on God's light]), **and a freshly picked** (*tarap* - new and tender recently plucked) **olive** (*zayit*) **branch** (*'aleh* - leaf and foliage) **was in** (*ba*) **her** (*hiy* - [remember, *ruwach*/Spirit like its symbol, *yownah*/dove, is a feminine noun]) **mouth** (*peh* - orifice for breathing and communicating) **and so** (*wa*) **Noah knew** (*yada'* - understood and recognized, became familiar with and acknowledged, discovered, became aware of, and chose to respect what had been revealed) **that indeed** (*kiy* - surely and truly), **the waters** (*mayim*) **had diminished** (*qalal* - receded) **from the land** (*'erets* - region, area, and ground). **12** **And he waited** (*yahal* - stayed extend a period of time in a place or state, implying a hope of resolution to some situation) **longer** (*ud* - an extension beyond an expected point) **an additional** (*acher*) **seven days** (*yowm*), **and he once again** (*yasaph* – did again, repeated an action, adding to the number of times it was done) **sent out** (*shalach* – released and set free) **the dove** (*yonah* – a symbol of the set apart spirit) **and she once again** (*yasaph* – did again, repeated an action, adding to the number of times it was done) **returned to him.**

**13**And it came to exist (*hayah*) in the six hundred and first year in the first month on the first of the month, the waters (*mayim*), from upon the land (*erets* – earth, and ground) dried up (*chareb*). And Noah turned aside (*sur* – removed)<sup>9</sup> the cover (*mikseh* – protective covering) of the ark. And he saw (*raah* – viewed considered and made judgments based on the perceptions) the dried up (*chareb*) face of (*pen* – the surface of) the ground (*adamah* - soil or earth). **14**And in the second month on the twenty seventh day of the month the land (*erets* – earth, and ground) dried up (*yabesh*).

**15**And God (*elohhym*) spoke (*dabar*) unto Noah saying (*amar* - speaking with a focus on the content to follow), **16** ‘Go out (*yatsa'* -depart) from the ark, you and your wife, and your sons, and your sons wives with you. **17** All of the life (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) which relationally (*asher*) is with you, from all of the creatures of the flesh (*basar*), the winged creatures (*uph* – winged insect and/or birds), and the animals (*behemah* – beast of the field, beast of burden). And all of (*kol*) the small creatures (*ramas* – small moving creatures) that creep (*ramas* – move slowly), on the land (*erets* – earth, and ground), bring out (*yatsa'* -depart) with you, and they will swarm, (*saras* - conceive, teem, and multiply) in the land (*erets* – earth, and ground) and they will produce successive generations (*peri* – harvest fruit and offspring) and multiply (*rabah* - become many and numerous; increase) upon the land (*erets* – earth, and ground).’

**18**And Noah went out (*yatsa'* -departed) and his sons, and his wife, and his son’s wives with him. **19** All of (*kol*) the life (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life), all of (*kol*) the small creatures (*ramas* – small moving creatures), and all of (*kol*) the winged creatures (*uph* – winged insect and/or birds), all that (*kol*) moves (*ramas*) on the land (*erets* – earth, and ground), according to their classes (*mishpachah* – races, and genus, class or category) they departed (*yatsa'*) the ark.

**20**Noah built (*banah* - constructed) an altar (*mizbeah* - based upon *zabach*, a place to slaughter an animal as a sacrifice) to Yahuweh. He grasped hold of (*laqah* - selected, collected, and took) from (*min*) everyone of (*kol* - all) the clean (*taher* - unblemished and restoring) domestic animals (*bahemah*) and from (*min*)

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<sup>9</sup> Can convey the idea that he of forsook and rejected

**all of (kol) the clean birds ('op), and lifted up a sacrifice ('alah - raised up an offering) for wrongdoing which ascends ('olah) at (ba) the altar. 21** **And Yahuweh smelt (yarach - use the perceptual sense of the nose to distinguish odors or aromas and so respond appropriately) the fragrance of (riach - odor which is unique and identifiable as a sensory input), the appeasing odor (nichoach - that which brings reconciliation, peace and relationship between two parties as a figurative extension of a pleasant odor (like incense) in the nostrils of a party).**

**Then Yahuweh said unto his heart (leb - mind, soul, spirit, self, i.e., the source of life of the inner person in various aspects, with a focus on feelings, thoughts, volition, and other areas of the inner life), 'I shall not once again (yasaph - do again, repeat this action, adding to the number of times it was done) abate (qalal - view as worthless and insignificant; nullify, omit, reduce, recede from, decrease, and terminate) the ground ('adamah - soil or earth) because of or for the sake of man ('adam). Because indeed (kiy), the desires, creative inclinations, thoughts, imagination, cravings, motivations, and strivings (yeser - the form, fashion, and function) of man's ('adam) nature (leb - heart, mind, and soul, the core essence) is bad (ra' - evil, wicked, violent, harmful, sad, miserable, troublesome, and undesirable, hindering the relationship) from the time life began (na'urym - from his childhood, youth, and inception). And I shall not once again (yasaph - do again, repeat this action, adding to the number of times it was done) strike (nakah - attack, smite, hit, beat, and kill) all of (kol) the life (chayah - that which is alive, conceiving, nurturing, restoring, and sustaining life) similar to which relationally (asher) I have made happen ('asah - performed and fashioned). 22** **As long as (ud) all of (kol) the days (yowm) of the land (erets - earth, and ground); seed (zera' - offspring and descendants, family and race) and harvest (qatsir - the time of reaping and gathering crops from the field) and cold (qor - cold state of the weather, often indicative of winter), and heat (warmth - high temperatures in the season of summer) and summer (qayits - the hot season of the year, the time of harvest for many crops) and winter (chorep - the very beginning time of the growth and harvest cycle, a cooler time of the year) and day (yowm) and night (layil - time of darkness and gloom, the absence of light), shall not rest (yshabbotu - based on shabath the Sabbath day, the day of rest, and reflection).**

## Chapter 9

**1**And God (*'elohym*) **blessed** (*barak* - loved, favorably and eternally endured with, and empowered) **Noah** (*noah* - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place) **and his sons**.

**And he said** (*amar* - spoke with a focus on the content to follow; God thought, intended, commanded, and promised) **to them, 'Be fruitful** (*parah* - be productive, flourish, conceive offspring in abundance) **and multiply** (*rabah* - become many and numerous; increase), **and fill up** (*mala*<sup>10</sup> - have a quantity of space filled with a mass or collection) **the land** (*erets* - earth, and ground). **2**And **respect** (*morah*<sup>11</sup> - reverence, respect toward a superior, awe, as a non-verbal sign of power) **of you, and fear** (*chath* - terror, i.e., a state of great dread and alarm) **of you will exist** (*hayah*) **upon all of** (*kol*) **the wild animals** (*chayath*) **of the land** (*erets* - ground or earth) **and all of** (*kol*) **the winged creatures** (*uph* - winged insect and/or birds) **of the sky** (*shamayim* - heavens), **in all** (*kol*) **which relationally** (*asher*) **creep** (*ramas* - move slowly), **on the ground** (*adamah* - soil or earth), **and all of** (*kol*) **the fish of** (*dag* - a class of animal that lives in a body of water) **the sea** (*yam*) **in your hand** (*yad* - power, control and care) **they are placed** (*nathan* - given, set, committed, entrusted. delivered, and bestowed in a healthy and enduring fashion). **3**All of (*kol*) **the small creatures** (*ramas* - small moving creatures) **which relationally** (*asher*) **they live** (*chay*), **to you they exist** (*hayah*) **to be food** (*oklah* - that which is edible) **just as the green** (*yaraq* - living and healthy) **plants** (*eseb* - herbs and vegetation), **I place** (*nathan* - give, set, commit, entrust. deliver, and bestow in a healthy and enduring fashion) **to you all**.

**4**Only (*'ak*) **flesh** (*basar* - living soft tissues) **with its soul** (*nephesh* - mind, heart, and body), **its blood** (*dam*) **you shall not eat** (*akal* - consume food). **5**And **your blood** (*dam*) **on behalf of your soul** (*nephesh* - mind, heart, and body) **I will seek** (*darash* - inquire, consult, find out) **from the hand** (*yad* -

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<sup>10</sup> *mala* can also mean be filled, i.e. be filled with Yahuweh's spirit.

<sup>11</sup> *morah* can also convey the concept of fear, but when combined with the word *chath*, which means fear as well, it is likely that the respect aspect is more appropriate.

power, control and care) **of all of** (*kol*) **the wild animals** (*chayath*) **I will seek** (*darash* -inquire, consult, find out) **them. And the hand** (*yad* – power, control and care) **of the man** (*'adam*) **from the hand** (*yad* – power, control and care) **of men** (*'ish*) **his brother I will seek** (*darash* -inquire, consult, find out) **the soul** (*nephesh* - mind, heart, and body) **of man** (*'adam* – human kind). **6Outpouring** (*shaphak* -shedding, spilling, draining, and causing to flow) **blood** (*dam*) **of the man** (*'adam*) **because of and by the man** (*'adam* - humankind) **his blood** (*dam*) **will be poured out** (*shaphak* -shed, spilled, drained, and caused to flow) **because** (*kiy* - surely and indeed) **in the image** (*tselem* - resemblance, pattern, and model; from an unused root meaning shade) **of God** (*'elohym*) **the man was made** *asah* – prepared and produced).

**7And you be fruitful** (*parah* - be productive, flourish, conceive offspring in abundance) **and multiply** (*rabah* - become many and numerous; increase), **conceive** (*saras* - teem, swarm, and multiply) **in the land** (*erets* – earth, and ground) **and multiply** (*rabah* - become many and numerous; increase) **in her.**'

**8And God** (*'elohym*) **spoke** (*amar* - spoke with a focus on the content to follow) **to Noah and his sons with him to say** (*amar* - speak with a focus on the content to follow), **9'And I am** (*ani*) **Behold** (*hennah* - Look, Here, Now, a marker used to liven narrative, change a scene, emphasize an idea, call attention to a detail)! **I am establishing** (*qum* – raising up, establishing, conforming, decreeing, strengthening and confirming, standing so as to enable others to stand) **My** (*'aniy* - I Am's) **Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **with you, and your seed** (*zera* - offspring, descendant, posterity, i.e., one that is related more than one generation removed) **after** (*'achar*) **you.** **10And all of** (*kol*) **the souls** (*nephesh* - minds, hearts, and bodies) **of the life** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) **which relationally** (*asher*) **is with you, in the winged creatures** (*uph* – winged insect and/or birds), **in the animals** (*behemah* – beast of the field, beast of burden), **and all of the life** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life), **of the land** (*erets* – earth, and ground) **with you from all that** (*kol*) **went away from** (*yatsa'* – departed) **the ark to all of** (*kol*) **the life** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) **in the land** (*erets* – earth, and ground). **11And I shall establish** (*qum* – raising up, establishing, conforming, decreeing, strengthening

and confirming, standing so as to enable others to stand) **My** (*'aniy* - I Am's) **Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **with you, and not again**(*ud*) **will all of** (*kol*) **the flesh** (*basar* - living soft tissues) **be cut off** (*karath* – be uprooted, or be consumed) **from the waters of the flood** (*mabbuwl* - deluge of overwhelming proportions). **And there shall not exist** (*hayah*) **again** (*ud*) **a flood** (*mabbuwl* - deluge of overwhelming proportions) **to destroy** (*sahat* - catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) **the land** (*erets* – earth, and ground).'

**12** **And God** (*'elohym*) **said** (*'amar* - spoke with a focus on the content to follow), **'This is the sign of** (*uth* – mark, or banner, non verbal sign or signal which has meaning, a sign of something past, which serves to keep it in memory) **the Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **which relationally** (*asher*) **I place** (*nathan* – give, set, committed, entrusted. delivers, and bestowed in a healthy and enduring fashion) **between** (*biyn* – within, among and from) **Me** (*'aniy* - I Am) **and you and between** (*biyn* – within, among and from) **all of** (*kol*) **the souls** (*nephesh* - minds, hearts, and bodies) **which relationally** (*asher*) **are alive** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) **with you, to your generations** (*dowr* - households) **forever** (*olam* - past the future and into eternity).

**13** **My** (*'aniy* – I Am's) **bow** (*qesheth* - weapon used to deliver arrows, with the associative meaning of potency or power, rainbow, i.e., a multi-colored arch (or possibly circle) as a natural occurrence in the sky when the sunlight refracts through raindrops) **I place** (*nathan* – give, set, committed, entrusted. delivers, and bestowed in a healthy and enduring fashion) **in the clouds** (*an'ni* - a visible mass, usually of condensed water vapor in the atmosphere, relatively dense enough to block light) **and it shall exist** (*hayah*) **as a sign of** (*uth* – mark, or banner, non verbal sign or signal which has meaning, a sign of something past, which serves to keep it in memory) **the Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **between** (*biyn* – within, among and from) **Me** (*'aniy* – I Am) **and the land** (*erets* – earth, and ground). **14** **And it shall exist** (*hayah*) **when I cause to make an appearance** (*bean'ni*) **clouds** (*an'ni* - a

visible mass, usually of condensed water vapor in the atmosphere, relatively dense enough to block light) **on the land** (*erets* – earth, and ground), **and the bow** (*qesheth* - weapon used to deliver arrows, with the associative meaning of potency or power, rainbow, i.e., a multi-colored arch (or possibly circle) as a natural occurrence in the sky when the sunlight refracts through raindrops) **will be seen** (*raah* – viewed considered and judged based on the perceptions) **in the clouds.** **15** **And I will remember** (*zakar* - recall and proclaim the information and events pertaining to) **My** (*'aniy* – I Am's) **Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **which relationally** (*asher*) **is between** (*biyn* – within, among and from) **Me** (*'aniy* – I Am) **and between** (*biyn* – within, among and from) **you and all of** (*kol*) **the souls** (*nephesh* - minds, hearts, and bodies) **of life** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) **among all of** (*kol*) **the flesh** (*basar* - living soft tissues). **And it will not exist** (*hayah*) **again** (*ud*) **that the waters in the flood** (*mabbuwl* - deluge of overwhelming proportions) **to destroy** (*sahat* - catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) **all of** (*kol*) **the flesh** (*basar* - living soft tissues). **16** **And the bow** (*qesheth* - weapon used to deliver arrows, with the associative meaning of potency or power, rainbow, i.e., a multi-colored arch (or possibly circle) as a natural occurrence in the sky when the sunlight refracts through raindrops) **in the clouds shall exist** (*hayah*) **and I will see** (*raah* – view consider and make judgments based on the perceptions) **her to remember** (*zakar* - recall and proclaim the information and events pertaining to) **the everlasting** (*olam* – forever, past the future and into eternity) **Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **between** (*biyn* – within, among and from) **God and between** (*biyn* – within, among and from) **all of** (*kol*) **the souls** (*nephesh* - minds, hearts, and bodies) **of life** (*chayah* - that which is alive, conceiving, nurturing, restoring, and sustaining life) **in all of** (*kol*) **the flesh** (*basar* - living soft tissues) **which relationally** (*asher*) **are on the land** (*erets* – earth, and ground).'

**17** **And God** (*'elohym*) **said** (*`amar* - spoke with a focus on the content to follow) **to Noah, 'This is the sign of** (*uth* – mark, or banner, non verbal sign or signal which has meaning, a sign of something past, which serves to keep it in memory) **the Covenant** (*beriyth* - relationship, marriage vow, oath of partnership,

treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **which relationally** (*asher*) **I established** (*qum* – raised up, established, conformed, decreed, strengthened and confirmed, standing so as to enable others to stand) **between** (*biyn* – within, among and from) **me and between** (*biyn* – within, among and from) **all of** (*kol*) **the flesh** (*basar* - living soft tissues) **which relationally** (*asher*) **is upon the land** (*erets* – earth, and ground).<sup>9</sup>

**18**And the sons of Noah existed (*hayah*) going away from (*yatsa'* - departed from) **the ark; Shem** (*shem* - personal name and proper designation), **and Ham** (*ham* - sweltering hot and father-in-law), **and Yepet** (*yepet*- errantly transliterated Japheth). **And Ham** (*ham* - sweltering hot and father-in-law) **he was the father of Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection). **19**These three (*shalosh*) sons of Noah, and from these she<sup>12</sup> **spread out** (*naphats* – scattered and dispersed) **all of** (*kol*) **the land** (*erets* – earth, and ground).

**20**Noah existed as (*hayah*) a man ('*ysh*) who tilled the soil ('*adamah*), planting (*nata'*) a vineyard (*kerem*). **21**And he drank (*shathah* - consumed a liquid mass, can mean became drunk) **from the wine** (*yayin* - a naturally processed, fermented grape juice) **and he became drunk** (*shaker* - drank to his fill, became intoxicated, freely or festively drank alcohol and so become under its influence to varying degrees, behaved drunkenly) **and he revealed himself** (*golah* - to made naked, disclose, revealed, and to uncovered himself) **in the middle of** (*tawek*) **his tent** ('*ohel* - portable dwelling and home).

**22**And Ham (*ham* - sweltering hot and father-in-law) **the father of Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) **saw** (*raah* – viewed considered and made judgments based on the perceptions) **the indecency of** (*ervah* - unprotected, vulnerable, naked, state or condition in which harm can come, and be virtually without defenses, genitals, private, personal parts of the body, shamefulness of) **his father, and he informed** (*nagad* - reported to and told) **two** (*shenayim*) **of his brothers in the streets**

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<sup>12</sup> The Hebrew literally reads she spread out, possibly implying the Set Apart Spirit which is feminine in the Hebrew.

(*chuts* – outside in public places, in plain view). **23 And Shem** (*shem* - personal name and proper designation), **and Yepet** (*yepet*- errantly transliterated Japheth) **took** (*laqach* – grasp hold of and receive) **the garment** (*simlah* - a feminine noun meaning apparel which covers and adorns) **and they placed** (*siym*) **upon their two shoulders** (*shakam* - the area of the lower neck and collar-bone, to the shoulder joint, as the area that can carry burdens) **and walked** (*halak*) **backwards and they covered** (*kas'sah* - be forgiven, remove guilt of a wrongdoing, as an extension of hiding or covering an object, concealed) **their father's indecency** (*ervah* - unprotected, vulnerable, naked, state or condition in which harm can come, and be virtually without defenses, genitals, private, personal parts of the body, shamefulness) **and they faced backwards, and their father's indecency** (*ervah* - unprotected, vulnerable, naked, state or condition in which harm can come, and be virtually without defenses, genitals, private, personal parts of the body, shamefulness) **they saw** (*raah* – viewed considered and made judgments based on the perceptions) **not**.

**24 And Noah awoke** (*yaqats* – came out of sleep, and became active) **from his wine** (*yayin* - a naturally processed, fermented grape juice) **and he knew** (*yada'* - became made aware of and understood, recognized and confirmed) **what relationally** (*asher*) **his younger** (*qaton* – small, young, and insignificant) **son had done** (*'asah*) **to him**.

**25 And he said** (*amar* - spoke with a focus on the content to follow), **'Be cursed** (*arar*) **Canaan** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) **servant of** (*'ebed* – from 'abad meaning implement who serves) **of servants he will exist as** (*hayah*) **to his brothers**.

**26-27 And he said, 'Blessed** (*barak* - praised and adored) **is Yahuweh, the God of Shem** (Semitic peoples, specifically the Hebrews; from *shem*, meaning name, reputation, renown, nature, report, and status). **Canaan** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) **shall be his servant. For Japheth** (*Yepheth* - people of the southern and northern Mediterranean rim, Europe and Asia; from *patah*, meaning open) **God let him spread out, be open and easily persuaded** (*patah* - spacious, enticed, and naïve; easily seduced and deceived), **and he shall abide in Shem's tabernacle** (*'ohel*). **And**

**Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) **shall be his servant.'**

**<sup>28</sup>And Noah existed** (*hayah*) **after the flood three hundred and fifty years.**  
**<sup>29</sup>And all the days of Noah were** (*hayah* - existed as) **nine hundred and fifty years, and he died** (*muwt*).

## Chapter 10

**1** **And these are the lines of descendants** (*toledoth* – genealogies, accounts of births, birth records of a family) **of the sons of Noah; Shem** (*shem* - personal name and proper designation), **Ham** (*ham* - sweltering hot and father-in-law), **and Yepet** (*yepet*- enlargement and extension, errantly transliterated Japheth). **And unto them were born** (*yalad*) **sons after the flood** (*mabbuwl* - deluge of overwhelming proportions).

**2** **Yepet's** (*yepet*- enlargement and extension) **sons: Gomer** (*gomer* – complete, completion, heat, perfect, conclusion, i.e. filling up of the measure of idolatry or ripeness of consummate wickedness), **and Magog** (*magog* - Expansion; increase of family; from the top, overtopping, covering, also the name of a region in the extreme north, possibly an area of Asia Minor from *gog* meaning extension, a roof, or a mountain) **and Maday** (*maday* – extended of Yahuweh, the region of Media, the land of Medes) **and Yawan** (*yawan* – supple, clay, he that deceives, a defrauder, the effervescing (one), mired, the region of Ionia, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece), **and Tubal** (*tubal* - flowing forth, i.e. increase and diffusion of a race, worldly possessions, a region in modern East-Central Turkey) **and Meshek** (*meshek* – draw out, seize, carry off, pull, drag, protract, extend) **and Tiras** (*tiras* - he crushed the search, desire).

**3** **And Gomer's sons: Ashkenaz** (*Ashkenaz* - a fire is scattered, country near Armenia, on the Upper Euphrates) **and Riphath** (*riphath* - a crusher; i.e., of enemies, a stable, bruising, shriveling, healing.) **and Togarmah** (*togarmah* - breaking bones, all bone, strong, a northern nation believed by many to be Armenia).

**4** **And Yawan's sons: Elishah** (*elishah* – god is the savior, a region situated on the Mediterranean Sea) **and Tarshish** (*tarshish* - she will cause poverty, she will shatter, breaking, subjection, place (town or region) in the Mediterranean are possible in Arabia or East Africa) **Kittim** (*kittim* - they that bruise, beaters down, crushers, the name of an island in the Mediterranean) **and Dodanim** (*dodanim* – leader)

**5**From these were divided and separated (*parad* – parted, scattered, dispersed and set out) **the islands** (*iy* – coastlands, maritime lands, small pieces of land surrounded by water) **of the gentile nations** (*goyim*) **in their land** (*erets* – earth, and ground). **Each man according to his language** (*leshonah* – distinct form and function of communication using verbal code) **according to their people** (*mishpachah* – nation, family, race, and genus, class or category) **in their gentile nations** (*goyim*).

**6**And Ham's (*ham* - sweltering hot and father-in-law) **sons: Kush** (*Kush* - a black countenance, full of darkness, black, a land in the southern Nile valley) **and Mizraim** (*Mitsrayim* – oppressive crucible, the region of Egypt) **and Put** (*Put* – a bow, the region of modern Lybia) **and Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians, merchants, traders, servants, low region, lowland, from *kana'*, meaning humbled and subdued, brought into subjection).

**7**And Kush's (*Kush* - a black countenance, full of darkness, black, a land in the southern Nile valley) **sons: Seba** (*Seba* – drink, to drink to excess, drunkard), **and Chavilah** (*Chavilah* - bringing forth, trembling, circle, region surrounded or bordered by the river Pishon, noted for excellent gold, bdellium and *shoham*-stone), **and Sabtah** (*Sabtah* - breaking through, i.e. terror to foes.), **Raamah** (*Raamah* – thundering, trembling, greatness), **and Sabteka** (*Sabteka* - surrender).

**And Raamah's** (*Raamah* – thundering, trembling, greatness) **sons: Sheba** (*Sheba* – main or oath, region in South West Arabia), **and Dedaneh** (*Dedaneh* - leading forward, region in North West Arabia South of Edom).

**8**And Kush (*Kush* - a black countenance, full of darkness, black, a land in the southern Nile valley) **brought forth** (*yalad* – gave birth to) **Nimrod** (*Nimrod* –Rebel, to be rebellious, valiant, strong, he that rules) **he defiled** (*halal* - profaned, treated with contempt, desecrated, dishonored, caused others to be of lower status and so be in a humbled position, he pierced and cast down others, he began) **to exist as** (*hayah*) **a mighty warrior** (*gabbar* – mighty and powerful one, valiant soldier, prominent one of community standing, hero, a mighty king or despot) **in the land** (*erets* – earth, and ground). **9****He existed as** (*hayah*) **a mighty** (*gabbar* – mighty and powerful one, valiant soldier, prominent one of community

standing, hero, a mighty king or despot) **hunter** (*tsayid* – one who hunts wild prey) **toward the face** (*paneḥ* - presence) **of Yahuweh, therefore it is said** (*amar* - spoke with a focus on the content to follow; thought, intended, commanded, and promised), **‘Just as Nimrod** (*Nimrod* –Rebel, to be rebellious, valiant, strong, he that rules) **the mighty** (*gabbar* – mighty and powerful one, valiant soldier, prominent one of community standing, hero, a mighty king or despot) **hunter** (*tsayid* – one who hunts wild prey) **toward the face** (*paneḥ* - presence) **of Yahuweh.’** **10** **And the beginning of** (*re'shith* - the start of and the initiation of something) **his kingdom** (*mamlakah* – his empire, realm, the area or people ruled by him, his reign, royal power, and kingship) **existed as** (*hayah*): **Babel** (*babel* – confusion, region East Mediterranean empire and its capital city, also called Babylon), **and Erech** (*erek* – length, long, an early Babylonian city, North of Ur and South of Baghdad) **and Accad** (*akkad* – fortress, North Babylonian city) **and Calneh** (*kalneh* – fortified dwelling, city located in Mesopotamia), **in the land of** (*erets* – earth, and ground) **Shinar** (*shinar* - Tooth of the city, change of city, casting out, scattering all manner of ways, area latter known as Babylon).

**11** **From** (*min*) **the land** (*erets* – earth, and ground) **he Asshur** (*asshur* - a step, going forward, area known as Assyria) **went forth** (*yatsa'* - departed), **and built** (*banah* - constructed and established) **Nineveh** (*Nineveh* – offspring’s habitation, capital city of Assyria, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank), **and Rehobot-Ir** (*Rehobot-Ir* – wide spaces, wide streets, city in Assyria near Neneveh), **and Kalah** (*kalah* – old age, from the root meaning complete). **12** **And Resen** (*resen* – bridal, restraint or harness, a city in Assyria) **between** (*byn*) **Nineveh** (*Nineveh* – offspring’s habitation, capital city of Assyria, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank) **and Kalah** (*kalah* – old age, from the root meaning complete), **she the greater** (*gadawl* - the more enormous in magnitude and intensity, the mighty, important and distinguished; from *gadal*, meaning “to be magnified, great and powerful; to make and do great things) **city** (*iwr* - inhabited population center).

**13** **And Mizraim** (*Mitsrayim* – oppressive crucible, the region of Egypt) **brought forth** (*yalad* – gave birth to) **Ludim** (*ludim* – bending, strife, a region in North East Africa), **and Anamim** (*anamim* – responding waters, a region in or

near Egypt), **and Lehabim** (*lehabim* – scorching heat, from two root words, one meaning a flame and the other meaning burn, a region off the North Coast of Africa, and West of Egypt), **and Naphtuhim** (*naphtuhim* – opening, a region near Egypt). **14And Pathrusim** (*pathrusim* - a sprinkled, variegated piece, Upper Egypt), **and Casluhim** (*casluhim* – their boundary protected, a region in or near Egypt), **which relationally** (*asher*) **Philistim** (*philistim* – land of wanders, land of strangers, Palestine), **and Caftorim** (*caftorim* – pomegranates, region of Caphtor) **went forth** (*yatsa* ') **from there.**

**15And Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians, merchants, traders, servants, low region, lowland, from *kana* ', meaning humbled and subdued, brought into subjection)**brought forth** (*yalad* – gave birth to) **Sidon** (*tsidon* – hunting or fishing, from the root meaning to lay a snare, an Ancient Phoenician city) **his firstborn** (*bakor* - first male offspring), **and Heth** (*chath* – fear, terrible, dread, an annoyance, Hittites). **16And the Jebusite** (*yebusi* – a place trodden down, a clan descended from Canaan, Canaanite name for Jerusalem), **and the Amorite** (*Emori* – mountaineer, clan descended from Canaan), **and the Girgashite** (*Girgashi* – dwellers in a clayey soil, clan of Canaan) **17and the Hivite** (*chivvi* – declarer, pronouncer, villagers, Canaanite nation dwelling at the foot of Hermon and Antilibanus), **and the Arkite** (*arqi* – fugitive, a town of Phœnicia, more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli), **and the Sinite** (*sini* – dwellers in a marshy land, a Canaanite people, possibly pertaining to a Phœnician coastal town). **18And the Avadite** (*avadi* – place of fugitives, area of Arvad), **and the Zimarite** (*tsimari* – two cuttings off, two fleeces, a clan of Canaan living in North Lebanon), **and the Hamathite** (*chamathi* – defense, citadel, fortress, a city in Syria populated by a clan of Canaanites), **and afterward** (*'achar*) **the clan** (*mishpachah* – people, nation, family, race, and genus, class or category) **of the Canaanites** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians, merchants, traders, servants, low region, lowland, from *kana* ', meaning humbled and subdued, brought into subjection) **spread out** (*naphats* – scattered and dispersed).

**19And the Canaanite** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians, merchants, traders, servants, low region, lowland, from *kana* ', meaning humbled and subdued, brought into subjection) **territory** (*gebul* - the space included within certain borders, limits, territory)

**existed** (*hayah*), **from Sidon** (*tsidon* – hunting or fishing, from the root meaning to lay a snare, an Ancient Phoenician city) **going to Gerar** (*gerar* – journeying, a lounging place on a journey, located South of Gaza) **until** (*'ad* – up to, and as far as) **Gaza** (*'azzah* – strong and fortified, town in South West Israel), **going to Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, city on the South East border of Canaan), **and Gomorrah** (*amorah* - people of fear, fear of the people, a rebellious people, two roots the first meaning a people and the second meaning to be fearful, and to tremble, can also mean depression based on the root meaning to bind or to subdue, therefore bondage, a city near the Dead Sea), **and Admah** (*admah* – earthy, red earth, town near Sodom and Gomorrah), **and Ziboim** (*tseboyim* – gathering of troops, a city near Sodom and Gomorrah), **until** (*'ad* – up to, and as far as) **Lasha** (*lesha* – fissure, unto blindness, city in eastern Canaan).

**20** **Those are the sons of Ham** (*ham* - sweltering hot and father-in-law), **according to their people** (*mishpachah* – nation, family, race, and genus, class or category) **according to their language** (*leshonah* – distinct form and function of communication using verbal code) **in their land** (*erets* – earth, and ground) **in their gentile nations** (*goyim*).

**21** **And to Shem** (*shem* - personal name and proper designation) **were born** (*yalad* – brought forth) **he also, father all of (kol) sons** (*ben* – children, descendants) **Eber** (*abur* – he who passed over the region beyond, from a root meaning to pass over a river) **brother Yepet** (*yepet*- enlargement and extension) **the greater** (*gadawl* - important and enabled, empowered and distinguished, majestic and honored, high in magnitude and extent, older).<sup>13</sup> **22** **Shem's** (*shem* - personal name and proper designation) **son's: Elam** (*olam* – hidden time, eternity, youth, area covering the territory of the Zagros Mountain range and of modern Luristan and Khuszistan, North East of the Persian Gulf (in modern Iran) with its capital at Susa) **and Asshur** (*asshur* - a step, going forward, area known as Assyria), **and Arphaxad** (*arpakshad* – one that releases, city North East of Nineveh) **and Lud** (*lud* – bending strife) **and Aram** (*aram* – high, elevated, lifted

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<sup>13</sup> This is a literal translation of this verse. It is unclear as to whether *the greater* should be applied to *brother* or *Yepet*. Therefore it is unclear whether Shem or Yepet is the greater/older of the two.

up, magnified, exalted, peoples that lived in areas around Damascus, Syria, in the upper Tigris/Euphrates valleys).

**23** **And Aram's** (*aram* – high, elevated, lifted up, magnified, exalted, peoples that lived in areas around Damascus, Syria, in the upper Tigris/Euphrates valleys) **sons: Uz** (*uts* – consider, devise, plan, i.e. think with the purpose or result of deciding on a course of action, eastern country probably in Arabia) **and Hul** (*chul* – twirl down, turn, dance, circle, a district of Aramæa) **and Gether** (*gether* – fear of the enemy, vale of trail, a proud spy, a district of Aramæa) **and Mash** (*mash* – drawn out, area in Syria or Mesopotamia).

**24** **And Arphaxad** (*arpakshad* – one that releases, city North East of Nineveh) **brought forth** (*yalad* – gave birth to) **Shelah** (*shelah* – a weapon or missile as sent against an enemy) **and Shelah** (*shelah* – a weapon or missile as sent against an enemy) **brought forth** (*yalad* – gave birth to) **Eber** (*abur* – he who passed over the region beyond, from a root meaning to pass over a river).

**25** **And to Eber** (*abur* – he who passed over the region beyond, from a root meaning to pass over a river) **were born** (*yalad* – brought forth) **two** (*shettayim*) **sons: the name of** (*shem* – proper designation) **the one** (*echad*) **Peleg** (*peleg* – stream of water with relatively small amount of liquid flowing in it, but usually used to cultivate plants and so bring prosperity, flow or outpouring the movement of liquid from one place to another) **because** (*kiy* – surely and indeed) **in his days the land** (*erets* – earth, and ground) **was dispersed, divided, and the people scattered** (*palag* – confounded and confused), **and the name** (*shem*) **of his brother was Yoqtan** (*yoqtan* – he will be small or little, ancestor of several small Arabian tribes).

**26** **And Yoqtan** (*yoqtan* – he will be small or little, ancestor of several small Arabian tribes) **brought forth** (*yalad* – gave birth to) **Almodad** (*almodad* – immeasurable, increasing without measure, extension, a tribe in Southern Arabia) **and Shalaph** (*shalaph* – draw out, brandish, i.e. the non-linear motion of removing a sword or knife from a scabbard, implying a readiness of action for fighting, remove or pull out, a South Arabian tribe) **and Hazarmaveth** (*chatsarmaveth* – court or death, death town, the enclosure of death, a South Arabian tribe) **and Yerah** (*yerach* – lunar month, moon, season, son of the moon, Southern Arabian tribe). **27** **And Hadoram** (*hadoram* – noble generation or race,

Southern Arabian tribe) **and Uzal** (*uzal* – going to and fro, wanderer, a city or region of the Joktanite Arabs, afterward called Sanaa, which is the metropolis of the kingdom of Yemen) **and Diqlah** (*diqlah* – palm tree, palm groove, tribe in Yemen region). **28And Obal** (*obal* – stripped, bare of leaves, bare, inconvenience of old age, tribe in Southern Arabia, although some say it may have been in Ethiopia) **and Abimael** (*abimael* – my father is God, tribe in Southern Arabia) **and Sheba** (*sheba* – an oath, area in South West Arabia, abundant in jewels). **29And Ophir** (*ophir* – abundance, precious, and rich, a very celebrated region abounding in gold; the sailors of Solomon went thither, together with the Phœnicians, from the ports of the Ælanitic gulf, and brought thence every three years, gold, precious stones, and sandal wood, As to the situation of *Ophir*, various opinions have been formed. mostly supposed it to be in one of two regions, *India*, or some part of *Arabia*) **and Chavilah** *Chavilah* - bringing forth, trembling, circle, region surrounded or bordered by the river Pishon, noted for excellent gold, bdellium and *shoham*-stone) **and Yobab** (*yobab* – howleing, triumphant call, crying out) **all these are Yoqtan's** (*yoqtan* – he will be small or little, ancestor of several small Arabian tribes) **sons. 30And their dwelling place** (*mosab* – seat, throne, place of assembly) **existed** (*hayah*) **from Mesha** (*mesha* – debt, loaning of money for goods, retreat, deliverance, salvation) **going to Siphrah** (*siphrah* – census, numbering) **the East mountain** (*har* – hill, and range).

**31Those are the sons of Shem** (*shem* - personal name and proper designation), **according to their people** (*mishpachah* – nation, family, race, and genus, class or category) **according to their language** (*leshonah* – distinct form and function of communication using verbal code) **in their land** (*erets* – earth, and ground) **in their gentile nations** (*goyim*).

**32Those are the people** (*mishpachah* – nation, family, race, and genus, class or category) **of Noah's** (*noah* - to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place) **sons to their genealogies** (*towledowt* – recorded story and accounting of their descendants and generations) **in their gentile nations** (*goyim*) **and from these were separated** (*parad* - divided, dispersed, and scattered) **the gentile nations** (*goyim*) **in the land** (*erets* – earth, and ground) **after the flood** (*mabbuwl* - deluge of overwhelming proportions).

## Chapter 11

**1**And all of (*kol*) the land (*erets* – earth, and ground) existed one (*echad*) language (*saphah* - a combination of words spoken in a way to communicate a message, a distinct verbal code used by a very large unit, usually a national or tribal group) and few (*achadim*<sup>14</sup> – few, same or one) words (*dabar* – statements and messages, manner of speaking). **2**And it came to exist (*hayah*) they set out (*nasa* - moved on, left, traveled on, tore up, let loose, broke camp, set out and journeyed) from the east, and found (*motsa* – discovered, uncovered, learned the location of, obtained, and came to possess) valley or plain (*biqah*) in the land (*erets* – earth, and ground) of Shinar (*shinar* - Tooth of the city, change of city, casting out, scattering all manner of ways, area latter known as Babylon), and established a dwelling place (*yashab* – inhabited, dwelt, lived, stayed, sat crouched, restored and renewed themselves) there.

**3**And each man (*ish*) said (*amar* - spoke with a focus on the content to follow; thought, intended, commanded, and promised) to his neighbor (*rea* – fellow country man, friend, companion) ‘Come! (*haba*) Make bricks (*laban* - a process of sun baking or kiln baking clay earth, sometimes mixing with vegetable matter to make stronger, as a building material). Bricks (*leben* - a sun-dried, building material for construction, made of clay, can be mixed with stabilizing material such as straw, tile, or clay writing tablet) and burn them (*seraph*) to bake them (*serepha* - use heat to change the composition of a material, but not consume the material).’ And the bricks (*leben* - a sun-dried, building material for construction, made of clay, can be mixed with stabilizing material such as straw, tile, or clay writing tablet) existed (*hayah*) to them for building stones (*eben* - a piece of rock as a building material) and the tar (*chemar* - a viscous thick hydrocarbon liquid which is the result of destructive distilling of organic material such as peat, wood, coal, with properties conducive to use as water-proofing or mortar, bitumen) existed (*hayah*) to them for mortar (*chomar* - a substance that binds building materials together, such as stone or brick).

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<sup>14</sup> This is usually rendered one, but since the common word for one *echad* was used in the same sentence, I believe that the reason for *achadim* to be used here, is to convey a different meaning, and since *achadim* same and one would convey the same meaning, few is in my opinion a more appropriate rendering.

**4**And they said (*amar* - spoke with a focus on the content to follow; thought, intended, commanded, and promised), **‘Come!** (*haba*) **Build** (*banah* - construct and establish) **to us cities** (*iwr* - inhabited population centers) **and a watch tower** (*migdal*) **and with its top** (*rosh* – head, uppermost part) **in the sky** (*shamayim* – heavens), **and produce** (*asah* – make, usually implying the use of existing materials) **for us a name** (*shem* - proper designation) **so that we are not** (*pen*) **spread out** (*naphats* – scattered and dispersed) **upon the face of** (*pen* – the surface of) **the whole** (*kiy*) **of the land** (*erets* – earth, region and ground).

**5**And Yahuweh descended (*yarad* - went down) **to see** (*ra’ah* - inspect) **the cities** (*iwr* - inhabited population centers) **and the watch tower** (*migdal*) **which relationally** (*asher*) **the sons of the man** (*adam*) **had built** (*banah* - constructed and established). **6**And Yahuweh said (*amar* - spoke with a focus on the content to follow; thought, intended, commanded, and promised) **‘Behold** (*hen* - now look and see) **one** (*echad*) **family** (*am* – clan, kin, nation, people, or group) **and one language** (*saphah* - a combination of words spoken in a way to communicate a message, a distinct verbal code used by a very large unit, usually a national or tribal group) **to all of** (*kiy*) **them, and this they defiled** (*halal* - profaned, treated with contempt, desecrated, dishonored, caused others to be of lower status and so be in a humbled position, he pierced and cast down others, he began) **to produce** (*asah* – make, usually implying the use of existing materials) **and now** (*atta* - a point of time simultaneous with the narration itself) **nothing will be impossible** (*basar* - be thwarted from a successful solution) **from them, all of** (*kiy*) **which relationally** (*asher*) **they plan** (*zamam* – plot, intend, resolve, decide, choose, and determine) **to produce** (*asah* – make, usually implying the use of existing materials). **7**Come! (*haba*) **we will descend** (*yarad* - go down) **and there confuse** (*balal* – confound, and mix up) **their language** (*saphah* - a combination of words spoken in a way to communicate a message, a distinct verbal code used by a very large unit, usually a national or tribal group) **so that relationally** (*asher*) **each man** (*ish*) **will not hear** (*sama'* - heed and obey, listen to, understand) **his neighbor’s** (*rea* – fellow country man, friend, companion) **language** (*saphah* - a combination of words spoken in a way to communicate a message, a distinct verbal code used by a very large unit, usually a national or tribal group).’

**8**And Yahuweh scattered (*puts* – where moved to many different places, like seeds being sown in a field) **from there upon the face of** (*pen* – the surface

of **the whole** (*kiy*) **of the land** (*erets* – earth, region and ground), **and they ceased** (*chadal* – stopped, refrained, abandoned, failed, gave up and refused) **to build** (*banah* – construct and establish) **the cities** (*iwir* – inhabited population centers). **9 Upon this it's name** (*shem* – proper designation) **is called** (*qara* – proclaimed) **Babel** (*babel* – confusion, region East Mediterranean empire and its capital city, also called Babylon) **because** (*kiy*) **there Yahuweh confused** (*balal* – confounded, and mixed up) **the language** (*saphah* – a combination of words spoken in a way to communicate a message, a distinct verbal code used by a very large unit, usually a national or tribal group) **of the whole** (*kiy*) **of the land** (*erets* – earth, region and ground), **and from there Yahuweh scattered** (*puts* – where moved to many different places, like seeds being sown in a field) **them upon the face of** (*pen* – the surface of) **the whole** (*kiy*) **of the land** (*erets* – earth, region and ground).

**10 These are the lines of descendants** (*toledoth* – genealogies, accounts of births, birth records of a family) **of Shem** (*shem* – personal name and proper designation): **Shem** (*shem* – personal name and proper designation) **son one hundred** (*meyah*) **years** (*shanah*)<sup>15</sup> **and he brought forth** (*yalad* – gave birth to) **Arphaxad** (*arpakshad* – one that releases, city North East of Nineveh) **two years after the flood** (*mabbuwl* – deluge of overwhelming proportions). **11 And Shem** (*shem* – personal name and proper designation) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **after he brought forth** (*yalad* – gave birth to) **Arphaxad** (*arpakshad* – one that releases, city North East of Nineveh) **five** (*hames*) **hundred** (*meyah*) **years** (*shanah*), **and brought forth** (*yalad* – gave birth to) **sons and daughters**.

**12 And Arphaxad** (*arpakshad* – one that releases, city North East of Nineveh) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **five** (*hames*) **and thirty** (*sheloshim*) **years** (*shanah*) **and brought forth** (*yalad* – gave birth to) **Shelah** (*shelah* – a weapon or missile as sent against an enemy). **13 And Arphaxad** (*arpakshad* – one that releases, city North East of Nineveh) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and

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<sup>15</sup> This is a literal rendering of the Hebrew. In the Hebrew it is ben-meyah shanah or son-one hundred years. This could mean when Shem was a son of one hundred years, or that when Shem's first son was one hundred years, he fathered Arphaxad. I am prone to believe the first, but the language is a bit ambiguous.

sustaining life) **after he brought forth** (*yalad* – gave birth to) **Shelah** (*shelah* – a weapon or missile as sent against an enemy), **three** (*sheloshah*) **years** (*shanah*) **and four** (*arba*) **hundred** (*meyah*) **years** (*shanah*), **and brought forth** (*yalad* – gave birth to) **sons and daughters.**

**14** **And Shelah** (*shelah* – a weapon or missile as sent against an enemy) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **thirty** (*sheloshim*) **years** (*shanah*) **and brought forth** (*yalad* – gave birth to) **Eber** (*abur* – he who passed over the region beyond, from a root meaning to pass over a river). **15** **And Shelah** (*shelah* – a weapon or missile as sent against an enemy) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **after he brought forth** (*yalad* – gave birth to) **Eber** (*abur* – he who passed over the region beyond, from a root meaning to pass over a river) **three** (*sheloshah*) **years** (*shanah*) **and four** (*arba*) **hundred** (*meyah*) **years** (*shanah*), **and he brought forth** (*yalad* – gave birth to) **sons and daughters.**

**16** **And Eber** (*abur* – he who passed over the region beyond, from a root meaning to pass over a river) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **four** (*arba*) **and thirty** (*sheloshim*) **years** (*shanah*), **and brought forth** (*yalad* – gave birth to) **Peleg** (*peleg* - stream of water with relatively small amount of liquid flowing in it, but usually used to cultivate plants and so bring prosperity, flow or outpouring the movement of liquid from one place to another). **17** **And Eber** (*abur* – he who passed over the region beyond, from a root meaning to pass over a river) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **after he brought forth** (*yalad* – gave birth to) **Peleg** (*peleg* - stream of water with relatively small amount of liquid flowing in it, but usually used to cultivate plants and so bring prosperity, flow or outpouring the movement of liquid from one place to another) **thirty** (*sheloshim*) **years** (*shanah*) **and four** (*arba*) **hundred** (*meyah*) **years** (*shanah*), **and he brought forth** (*yalad* – gave birth to) **sons and daughters.**

**18** **And Peleg** (*peleg* - stream of water with relatively small amount of liquid flowing in it, but usually used to cultivate plants and so bring prosperity, flow or outpouring the movement of liquid from one place to another) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **thirty** (*sheloshim*) **years** (*shanah*) **and brought forth** (*yalad* – gave birth to) **Reu** (*reu* – associate or friend). **19** **And Peleg** (*peleg* - stream of water with relatively small

amount of liquid flowing in it, but usually used to cultivate plants and so bring prosperity, flow or outpouring the movement of liquid from one place to another) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **after he brought forth** (*yalad* – gave birth to) **Reu** (*reu* – associate or friend) **nine** (*tishah*) **years** (*shanah*) **and two hundred** (*metyahim*) **years** (*shanah*), **and he brought forth** (*yalad* – gave birth to) **sons and daughters.**

**20** **And Reu** (*reu* – associate or friend) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **two** (*shettayim*) **and thirty** (*sheloshim*) **years** (*shanah*) **and brought forth** (*yalad* – gave birth to) **Serug** (*serug* – branch or shoot). **21** **And Reu** (*reu* – associate or friend) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **after he brought forth** (*yalad* – gave birth to) **Serug** (*serug* – branch or shoot), **seven** (*shaba*) **years** (*shanah*) **and two hundred** (*metyahim*) **years** (*shanah*), **and he brought forth** (*yalad* – gave birth to) **sons and daughters.**

**22** **And Serug** (*serug* – branch or shoot) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **thirty** (*sheloshim*) **years** (*shanah*) **and brought forth** (*yalad* – gave birth to) **Nahor** (*nahor* – Snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River). **23** **And Serug** (*serug* – branch or shoot) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **after he and brought forth** (*yalad* – gave birth to) **Nahor** (*nahor* – Snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life), **two hundred** (*metyahim*) **years** (*shanah*), **and he brought forth** (*yalad* – gave birth to) **sons and daughters.**

**24** **And Nahor** (*nahor* – Snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **nine** (*tishah*) **and twenty** (*esrim*) **years** (*shanah*) **and brought forth** (*yalad* – gave birth to) **Terah** (*terach* – you may breath, delay). **25** **And Nahor** (*nahor* – Snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **after he brought forth** (*yalad* – gave birth to) **Terah** (*terach* – you may breath, delay), **nineteen**

(*tesaesreah*) **years** (*shanah*) **and one hundred** (*metyah*) **years** (*shanah*), **and brought forth** (*yalad* – gave birth to) **sons and daughters.**

**26** **And Terah** (*terach* – you may breath, delay) **lived** (*chayah* – was alive, conceiving, nurturing, restoring, and sustaining life) **seventy** (*shibim*) **years** (*shanah*) **and brought forth** (*yalad* – gave birth to) **Abram** (*abram* - high father, the exalted father, high and lofty thinker, honored father), **Nahor** (*nahor* – Snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River), **and Haran** (*haran* – mountaineer, very high, enlightened and strong).

**27** **And these are the lines of descendants** (*toledoth* – genealogies, accounts of births, birth records of a family) **of Terah** (*terach* – you may breath, delay): **Terah** (*terach* – you may breath, delay) **brought forth** (*yalad* – gave birth to) **Abram** (*abram* - high father, the exalted father, high and lofty thinker, honored father), **Nahor** (*nahor* – snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River), **and Haran** (*haran* – mountaineer, very high, enlightened and strong), **and Haran** (*haran* – mountaineer, very high, enlightened and strong) **brought forth** (*yalad* – gave birth to) **Lot** (*lot* – a covering or veil, to cover or conceal). **28** **And Haran** (*haran* – mountaineer, very high, enlightened and strong) **died** (*muwth* – suffered a physical death, could be a natural death, it could also mean he was put to death<sup>16</sup>) **in front of** (*al*<sup>17</sup>) **in the presence of** (*paneah*<sup>18</sup>) **Terah** (*terach* – you may breath, delay) **his father,**<sup>19</sup> **in the land** (*erets* – earth, and ground) **of his birth** (*moledeth*

<sup>16</sup> Muwth can convey both the concept of dead or dying, but it can also mean to kill or put to death.

<sup>17</sup> al – on, at among, before, towards, onto, upon, to, against, by, for, over, because, concerning, on, when, during, in addition to.

<sup>18</sup> Paneah – face, mouth, surface, appearance, presence, in front of, before, confront, extreme oppression.

<sup>19</sup> Because al and paneah have so many possible renderings and muwth carries both the connotation of dying as well as being killed, it is tough to say how this should be rendered. In the context there are many equally valid renderings. Muwth al paneah could be rendered any of several ways. It could be saying that he died in the presence of his father, he was murdered in the presence of his father, he was murdered/died because of the presence of his father.

– place of birth, family or relatives), **in Ur** (*'ur* - the burning heap in the region of the rising sun), **Chaldea** (*Kasdimah* – wise men, astrologers, soothsayers, demons, from a root meaning lay waste or destroy, a land roughly in the area of modern day South Iraq, also called Babylonia).

**29** **And Abram** (*abram* - high father, the exalted father, high and lofty thinker, honored father), **and Nahor** (*nahor* – snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River) **took** (*laqach* – grasped hold of and received) **to them wives** (*'issah*) **the name** (*shem*) **of Abram's** (*abram* - high father, the exalted father, high and lofty thinker, honored father) **wife** (*'issah*) **Sarai** (*saray* – contentious, quarrelsome, my ruler, my princesses) **and the name** (*shem*) **of Nahor's** (*nahor* – snorting, breathing hard, slayer, inflamed, heated, possibly town in North Syria near Habor River) **wife** (*'issah*) **Milcah** (*milkah* – queen, female ruler, and royal wife), **daughter of Haran** (*haran* – mountaineer, very high, enlightened and strong), **father of Milcah** (*milkah* – queen, female ruler, and royal wife), **and father of Iscah** (*yiskah* - she will look out, as to God, she will see, sheltered, protected, he will pour out, he will anoint her, he will screen her).

**30** **And Sarai** (*saray* – contentious, quarrelsome, my ruler, my princesses) **existed** (*hayah*) **infertile** (*aqar* – barren, sterile, sexually infertile, unable to bare children). **Not existing** (*ayin*) **to her a child** (*walad*).

**31** **And Terah** (*terach* – you may breath, delay) **took** (*laqach* – grasped hold of and received) **Abram** (*abram* - high father, the exalted father, high and lofty thinker, honored father) **his son, and Lot** (*lot* – a covering or veil, to cover or conceal) **son of Haran** (*haran* – mountaineer, very high, enlightened and strong), **his son's son, and Sarai** (*saray* – contentious, quarrelsome, my ruler, my princesses) **his daughter-in-law, Abram** (*abram* - high father, the exalted father, high and lofty thinker, honored father) **his son's wife** (*'issah*), **and went forth** (*yatsa'* -departed) **with them from Ur** (*'ur* - the burning heap in the region of the rising sun), **Chaldea** (*Kasdimah* – wise men, astrologers, soothsayers, demons, from a root meaning lay waste or destroy, a land roughly in the area of modern day South Iraq, also called Babylonia) **traveling** (*halak* – walking) **towards the land** (*erets* – earth, and ground) **Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection). **And they arrived at** (*bow'* –

came to, and entered) **up to Charan** (*charan* – crossroads, very dry, a place parched with the sun, a city in North Mesopotamia) **and dwelt** (*yashab* – sat, remained and abided) **there**.

**32** **And the days of Terah** (*terach* – you may breath, delay) **existed** (*hayah*) **five years and two hundred years, and Terah** (*terach* – you may breath, delay) **died** (*muwth*) **in Charan** (*charan* – crossroads, very dry, a place parched with the sun, a city in North Mesopotamia).

## Chapter 12

**1** **Indeed** (*wa*), **Yahuweh spoke** (*'amar* - communicated) **with** (*'el*) **'Abram** (*'Abram* - from *'ab* - father, and *ruwm* - to rise up and to be held in high esteem): **'Walk out of** (*halak min* - proceed away from, come out of, and journey from) **your country** (*'atah 'erets* - your land, place, realm and world in a regional sense) **and away from** (*min*) **your relatives** (*'atah moledeth* - your kin and family, your birthplace and origins) **and away from** (*min*) **your father's** (*'ab*) **house** (*bayith* - home and household), **to the land**<sup>20</sup> (*'erets* - realm, place, and country) **which by relationship** (*'asher*) **I will show you and provide** (*ra'ah* - allow you to see, inspect, consider, and find delight in). **2** **I will make of you** (*'asah 'atah* - fashion and accomplish, perform and produce through you) **a great, mighty, powerful, and abundant, even affluent** (*gadowl* - important and enabled, empowered and distinguished, majestic and honored, high in magnitude and extent, and exceedingly wealthy) **nation of people** (*gowy* - population of Gentiles). **I will kneel down and adore you** (*barak* - go down, greet, and bless you). **I will nurture and magnify through** (*gadal* - nourish and rear, cause to grow and lift up, empower and do great things by way of) **your name** (*shem* - your designation, your mark and renown). **You shall exist as** (*hayah*) **the voice of excellence, as the vow which promotes prosperity and peace, as the oath which blesses** (*barakah* - the source of something sought after and obtained, as the formula for relationship, as the manifestation of the gift of the One who kneels down in adoration and who brings enjoyment and goodness). **3** **I will kneel down and adore, blessing** (*barak* - I will love, favorably and eternally endure with, and empower) **those who bless and adore you, and I will slight, trifle with, and abate** (*qalal* - view as worthless and insignificant; nullify, omit, reduce, recede from, decrease, and terminate) **him who curses you** (*'arar* - invokes harm or injures you; threatens, entraps, binds, punishes, or oppresses you by way of a spell), **and I will recede from, slight, trifle with, and diminish** (*qalal* - view as worthless and insignificant, trivialize, and show no regard for, despise and disdain, treat with contempt, hold in low esteem, nullify, omit, reduce, decrease, diminish, and terminate) **him who**

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<sup>20</sup> Because of the dual meaning of Hebrew words, the implication is **to God's** (*'el* - into the Mighty One's) **realm** (*'erets* - land, place, and country)

**curses you** (*'arar* - invokes harm or injures you; threatens, entraps, binds, punishes, and oppresses you by way of a religious vow). **And through you all** (*kol*) **the families and classes of people** (*mishpachah* - nations and races) **of the earth** (*'adamah* - those who are of the same substance as 'Adam) **shall be adored and blessed** (*barak* - enjoy the benefit of Me kneeling down in adoration).'

**4**And 'Abram went (*halak* – walked, traveled and left) **as relationally** (*asher*) **Yahweh had asked** (*dabar*) **him and Lot** (*lot* – a covering or veil, to cover or conceal) **went** (*halak* – walked, traveled and left) **with him. And 'Abram was a son five** (*hames*) **years** (*shanah*) **and seventy** (*shibim*) **years** (*shanah*) **when he went away** (*yatsa'* – departed) **from Charan** (*charan* – crossroads, very dry, a place parched with the sun, a city in North Mesopotamia). **5**And 'Abram took (*laqach* – grasped hold of and received) **his wife** (*'issah*) **Sarai** (*saray* – contentious, quarrelsome, my ruler, my princesses) **and Lot** (*lot* – a covering or veil, to cover or conceal) **his brother's son and all** (*kol*) **their possessions** (*rekuwsh* – property, goods, and belongs) **which relationally** (*asher*) **they had gathered** (*rekas* – acquired and accumulated) **and the souls** (*nepesh*) **which relationally** (*asher*) **they had produced** (*asah* – made, usually implying the use of existing materials) **in Charan** (*charan* – crossroads, very dry, a place parched with the sun, a city in North Mesopotamia), **and they departed** (*yatsa'* – went away) **to go** (*halak* – walk and travel) **to the land** (*erets* – earth, and ground) **Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) **and they came to the land** (*erets* – earth, and ground) **Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection).

**6**And 'Abram traveled (*'abar*) **in the land** (*erets* – earth, and ground) **until the place** (*maqom* – standing place, area, home, dwelling, office, the source) **Sichem** (*shekim* – to get up, rise and take action early in the day, shoulder, the area of the body that carries burdens, an elevated range of land, a town on border of Manasseh and Ephraim) **until the tree** (*allon* – large tree, usually and oak or terebinth) **Moreh** (*moreh* – teacher). **And the Canaanites** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning

humbled and subdued, brought into subjection) **were then in the land** (*erets* – earth, and ground).

**7Then Yahuweh appeared to** (*ra'ah 'el* - became visible to and was beheld by) **'Abram. He said** (*'amar* - promised), **'To your seed** (*zera'* - offspring and descendants, family and race) **I give** (*natan* - bestow, grant, devote, ascribe, assign, and entrust) **this land** (*'erets* - ground, country, place, region, and realm).'

**So he built** (*banah* - constructed and established) **an altar** (*mizbeh* - place for expressing appreciation) **there to Yahuweh who had appeared** (*ra'ah* - revealed Himself) **to him.**

**8From** (*min*) **there** (*sam*) **he moved to** (*'ataq* - proceeded and advanced to) **the eternal** (*qedem* - ancient or eastern) **mountain** (*har*), **toward** (*la* - among and near) **the House of God** (*bayith 'el* - home and family, household of the Mighty One), **and stretched out** (*natah* - spread out and extended, pitched) **his tent** (*'ohel* - portable dwelling and home) **between the eternal** (*qedem*) **waters** (*yam*) **and ruin** (*'ay* - desolation and destruction). **And there he built an altar to Yahuweh and called out** (*qara'* - summoned and proclaimed, said and read aloud) **Yahuweh's personal and proper name** (*shem*).

**9And 'Abram set out** (*nasa* - moved on, left, traveled on, tore up, let loose, broke camp, set out and journeyed) **going** (*halak* – walking, and traveling) **and traveling on** (*nasa* - moved on, left, set out, tore up, let loose, broke camp, set out and journeyed) **to Negeb** (*negeb* - geographical region South of Judah, its center at Beersheba, the south or southern region).

**10And there existed** (*hayah*) **famine** (*ra'ab* – a lengthy, pandemic lack of food) **in the land** (*'erets* - ground, country, place, region, and realm). **And 'Abram descended** (*yarad* - went down) **into Mizraim** (*Mitsrayim* – the oppressive crucible, the region of Egypt) **to live as a stranger** (*gur* – to be in a place with a focus that one is living as a guest or stranger in that place) **there. Because** (*kiy* – indeed and truly) **the famine** (*ra'ab* – a lengthy, pandemic lack of food) **was severe** (*kabed* – heavy, large, harsh, thick, stubborn, and difficult) **in the land** (*'erets* - ground, country, place, region, and realm).

**11And it existed** (*hayah*) **that relationally** (*asher*) **as he came near** (*qareb* – approached) **to entering Mizraim** (*Mitsrayim* – the oppressive crucible,

the region of Egypt) **that he said** (*amar* - spoke with a focus on the content to follow, thought, intended, commanded, and promised) **to Sari his wife, ‘Behold!** (*hinneh* – Look! Now! a marker used to liven narrative, change a scene, emphasize an idea, calling attention to a detail) **Please!** (*na* – I beg you! a marker of emphasis, with a focus on the desire of the speaker, used to heighten a sense of urgency, intensity) **I know** (*yada’* -- know intimately, understand, and recognize) **indeed** (*kiy*) **you are a beautiful** (*yapheh* – fair, lovely, handsome, and proper) **women to look at** (*mareh* – to see, to view with your eyes). **12 And it will exist** (*hayah*) **when** (*kiy*) **the Mizraim** (*Mitsrayim* – the oppressive crucible, the region of Egypt) **see** (*raah* – view and consider) **you, that they will say** (*amar* - speak with a focus on the content to follow), **‘This is his wife.’ And they will kill** (*harag* – put to death, slay) **me. And you they will keep alive** (*chayah*). **13 Please!** (*na* – I beg you! a marker of emphasis, with a focus on the desire of the speaker, used to heighten a sense of urgency, intensity) **Say** (*amar*) **you are my sister. In order that** (*lema’an* – for the sake of, on account of, in the intent that) **it will be good** (*yitab* – be better, be well) **concerning me, for your sake** (*abur* – for your behalf), **and my soul** (*nepesh*) **will live** (*chayah* – continue to be alive, conceiving, nurturing, restoring, and sustaining life) **because of** (*biglal* – on account of) **you.’**

**14 And it existed** (*hayah*) **when ‘Abram came into Mizraim** (*Mitsrayim* – the oppressive crucible, the region of Egypt) **and the Mizraim saw** (*raah* – viewed and considered) **indeed** (*kiy*) **the woman was exceedingly** (*meod*) **beautiful** (*yapheh* – fair, lovely, handsome, and proper). **15 And Pharaoh’s** (*par’oh* – the title of the Egyptian kings) **commander** (*sar* – captain, military officer, prince, government official) **saw** (*raah* – viewed and considered) **her, and praised** (*halal* – bragged on, boasted, and extolled) **her unto Pharaoh, and the woman was taken** (*laqach* – grasped hold of and received) **to Pharaoh’s house** (*bayith* - home and household). **16 And to ‘Abram he was good** (*yitab*), **for her sake** (*abur* – on her behalf), **and to him existed** (*hayah*) **a flock of small animals** (*tson* – usually sheep, goats or other clean animals), **and herds of large mammals** (*baqar* – usually cattle, oxen, horses, camels, etc), **and male donkeys** (*chamor* – domestic male donkey, an unclean animal), **and male servants** (*ebed* – bond servant, one who is owned by another for service until sold to another, or worked his way out of slavery, or a servant, one who helps in the service to another, but not necessarily a possession of another) **and female servants**

(*shiphchah* – female bond servants, female slave, a person owned by another for service, usually of low social status, but with some societal rights), **and female donkeys** (*athon* – a domestic beast for travel or burden bearing), **and camels** (*gamal*).

**17And Yahuweh touched** (*naga'* - made contact with, struck, drove back, plagued, and afflicted) **Pharaoh with great** (*gadowl* - enormous in magnitude and intensity, mighty, important and distinguished; from *gadal*, meaning “to be magnified, great and powerful; to make and do great things) **plagues** (*nega* – assaults, pestilence, infections) **and his house** (*bayith* - home and household) **upon the word** (*dabar* – statement and message of) **of Sari ‘Abram’s wife.**

**18And Pharaoh called out** (*qara'* - summoned and proclaimed, said and read aloud) **to ‘Abram and said** (*amar* - spoke with a focus on the content to follow, thought, intended, commanded, and promised), **‘What** (*ma*) **is this, you have done** (*asah* – effected and produced) **to me? Why** (*ma*) **did you not inform** (*nagad* - report to and tell) **me indeed** (*kiy*) **she is your wife? 19Why did you say** (*amar* - spoke with a focus on the content to follow, thought, intended, commanded, and promised) **‘She is my sister’? So that I would take** (*laqach* – grasp hold of and receive) **her to me to be a wife. And now behold!** (*hinneh* – Look! Now! a marker used to liven narrative, change a scene, emphasize an idea, calling attention to a detail) **take** (*laqach* – grasp hold of and receive) **your wife and leave** (*halak* – walk away, and travel away).’

**20And concerning** (*al*) **him Pharaoh commanded** (*tsawah* - ordered, told, instructed, gave direction, decreed, stated with force and authority what others must do, appointed and ordained) **his men, and they sent out** (*shalach* – released and set free) **him and his wife, and all** (*kiy*) **which relationally** (*asher*) **belonged to him.**

### Chapter 13

**<sup>1</sup>And ‘Abram went up** (*‘alah* – ascended and rose) **from Mizraim** (*Mitsrayim* – the oppressive crucible, the region of Egypt), **him and his wife, and all** (*kol*) **which relationally** (*asher*) **was his, and Lot** (*lot* – a covering or veil, to cover or conceal) **with him to Negeb** (*negeb* - geographical region South of Judah, its center at Beersheba, the south or southern region). **<sup>2</sup>And ‘Abram was exceedingly** (*meod*) **abundant** (*kabed* – heavy, large, harsh, thick, stubborn, and difficult) **in livestock and possessions** (*miqneh*), **in silver** (*keseph*), **and in gold** (*zahab*).

**<sup>3</sup>And he walked** (*halak* - proceeded and traveled) **on his journey** (*massa* – his travels from place to place, he broke camp and pulled up his tent, and set out) **from Negeb** (*negeb* - geographical region South of Judah, its center at Beersheba, the south or southern region) **up to Beth’el** (*betheel* – house of God, ancient place and seat of worship in Ephraim on border of Benjamin, a town about 12 miles North of Jerusalem) **up to the place** (*maqom* – standing place, area, home, dwelling, office, the source) **where relationally** (*asher sham*) **his tent** (*‘ohel* - portable dwelling and home) **existed** (*hayah*) **in the beginning** (*techillah* – at first, earlier, before) **between Beth’el** (*betheel* – house of God, ancient place and seat of worship in Ephraim on border of Benjamin, a town about 12 miles North of Jerusalem) **and between Hai** (*ai* – heap of ruins, a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin). <sup>21</sup> **<sup>4</sup>Up to the place** (*maqom* – standing place, area, home, dwelling, office, the source) **of the altar** (*mizbeah* – place for expressing appreciation, based upon *zabach*, a place to slaughter an animal as a sacrifice) **which relationally** (*asher*) **he had prepared and produced** (*‘asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) **there earlier** (*rishon* – the first time he was there), **and there ‘Abram called out** (*qara’* - summoned, proclaimed, announced) **in Yahuweh’s name** (*shem* - proper designation and renown).

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<sup>21</sup> An alternative rendering of this is between Beth’el and between the heap of ruins, since Ai is presented as HaAi, with Ha being Hebrew for the, thefor the Ai, or the heap of ruins.

**5**And also to Lot walking (*halak* - proceeding and traveling) with 'Abram, existed *with* (*hayah*) a flock of small animals (*tson* - usually sheep, goats or other clean animals), and herds of large mammals (*baqar* - usually cattle, oxen, horses, camels, etc) and tents ('*ohel* - portable dwellings and homes). **6**And the land ('*erets* - region, place, and realm) could not bear (*nasa'* - carry, tolerate, and endure) them, so that *they could dwell* (*yashab* - sit, remain and abide) together because (*kiy* - indeed) their possessions (*rekuwsh* - property, goods, and belongs) existed (*hayah*) many (*rab* - a great many, numerous), so that they could not prevail in (*lo-yakol*- could not attain success in, were not capable of) dwelling (*yashab* - sitting, remaining and abiding) together.

**7**And there existed (*hayah*) hostility (*rib* - contention, strife, disputes, quarrelling, taunting, and fighting) between *the shepherd of* (*raah* - one who cares for and feeds) 'Abram's livestock (*miqneh*) and between *the shepherd of* (*raah* - one who cares for and feeds) Lot's livestock (*miqneh*). And the Canaanites (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) and the Perizzite (*perizzi* - villagers, open without walls, a Canaanitish race, dwelling in the mountains of Judah) then dwelt (*yashab* - sat, remained and abided) in the land ('*erets* - region, place, and realm).

**8**And 'Abram said ('*amar*) to Lot, 'Please (*na*) let there exist (*hayah*) not hostility (*rib* - contention, strife, disputes, quarrelling, taunting, and fighting) between me and between you, and between my shepherd (*raah* - one who cares for and feeds) and between your shepherd (*raah* - one who cares for and feeds) because indeed (*kiy*) we are brothers (*ach* - blood relatives, countryman and kin). **9**Is not (*halo*) the whole (*kol*) land ('*erets* - region, place, and realm) in your presence (*pane*)? Please separate (*parad* - part, scatter, disperse and set out) from among me, if you go to the left (*simel* - go to the left) and I go to the right (*yaman* - turn and walk right), or if you go to the right (*yaman* - turn and walk right), and I go to the left (*simel*).'

**10**And Lot lifted up (*nasa'* - raised) his eyes ('*ayin*) and saw (*ra'ah*) all of (*kol*) the Jordanian (*yarden* - descending, and flowing down, river running North to South from the headwaters about Lake Galilee to the northern entrance of the Dead Sea) plains (*kikkar* - geographical area as a broad unbroken expanse

of land) **that indeed** (*kiy*) **all of** (*kol*) **it**<sup>22</sup> **was well watered** (*mashqeh* – a land which is useable for abundant grazing and agriculture), **before Yahuweh destroyed because of its corruption** (*sahat* – He ravaged, ruined, devastated and destroyed it, because it had become a putrid and polluted slime pit of corruption and decay) **Sodom** (*sadom* - from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure) **and Gomorrah** (*'amolah* - to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves), **like Yahuweh's sheltered garden** (*gar* - protective enclosure, covered and defended place), **like the land** (*'erets* - region, place, and realm) **of Mizraim** (*Mitsrayim* – oppressive crucible, the region of Egypt) **as you come to Zoar** (*tssoar* – to be small, little or younger, a town of the plain of Jordan, 5 miles South of the very end of Dead Sea). **11 And Lot desired and choose** (*bahar* - preferred and selected) **to him all of** (*kol*) **the Jordanian** (*yarden* – descending, and flowing down, river running North to South from the headwaters about Lake Galilee to the northern entrance of the Dead Sea) **plains** (*kikkar* - geographical area as a broad unbroken expanse of land) **and Lot journeyed** (*massa* – traveled from place to place, he broke camp and pulled up his tent, and he set out) **east** (*qedem* - direction of the rising sun). **And they separated** (*parad* – parted, scattered, dispersed and set out) **each man** (*ish*) **from his brother** (*ach* – blood relative, countryman and kin).

**12** **'Abram dwelt** (*yashab* – sat, remained and abided) **in the land** (*'erets* - region, place, and realm) **of Canaan** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection), **and Lot dwelt** (*yashab* – sat, remained and abided) **in the cities** (*'iwr* - inhabited population centers) **of the plains** (*kikkar* - geographical area as a broad unbroken expanse of land) **and pitched his tent** (*ahal*) **as far as Sodom** (*sadom* - from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure).

**13** **To Yahuweh the men** (*enowsh* – weak and frail humans) **of Sodom** (*sadom* - from *sad*, meaning to be shackled with iron fetters as a prisoner in a

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<sup>22</sup> The Hebrew is actually in the feminine, so most accurately it would be her, but I rendered it in the general neutral it to make it more clear in the English, since in English we don't have a fem and masc word using her would sound odd.

circular enclosure) **were exceedingly** (*meod*) **evil** (*ra'* - bad, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad) **and sinners** (*chata* – wicked, a class of person that has offended a standard, in this case Yahuweh’s standard, i.e. the Torah, and so incurs moral guilt).

**14** **And Yahuweh said** (*'amar*) **to ‘Abram after Lot separated** (*parad* – parted, scattered, dispersed and set out) **from him, ‘Lift up** (*nasa'* - raise) **please** (*na*) **your eyes** (*'ayin*) **and see** (*ra'ah*) **from the place** (*maqom* – standing place, area, home, dwelling, office, the source) **which relationally** (*asher*) **you are,** **North** (*tsaphon* – the direction North, also the name of a mountain where the Canaanites believed their Gods lived, located on the East bank of the Jordan), **and South** (*negeb* - geographical region South of Judah, its center at Beersheba, the south or southern region), **and East** (*qedem* - direction of the rising sun), **and West** (*yam* – the sea, a body of water). **15** **Because indeed** (*kiy*) **all of** (*kol*) **the land** (*'erets* - region, place, and realm) **which relationally** (*asher*) **you see** (*ra'ah*), **to you I give her as a gift** (*natan* - grant a reward, bestow a present, ascribe, and entrust, devote and dedicate, even pay for and provide), **and to your seed** (*zera'* - offspring and descendants, extended family) **until forever** (*olam* - for all eternity, forevermore). **16** **And I will make** (*sim* – cause, and bring about, place, appoint and preserve) **your seed** (*zera'* - offspring and descendants, extended family) **like the dust** (*'apar* - fine dirt or very small natural material particles) **of the land** (*'erets* - region, place, and realm) **which relationally** (*asher*) **if a man was able** (*yakol*- could prevail in, could attain success in, and were capable) **to number** (*manah* – count, and take a census of) **the dust** (*'apar* - fine dirt or very small natural material particles) **of the land** (*'erets* - region, place, and realm), **also your seed** (*zera'* - offspring and descendants, extended family) **shall be numbered** (*manah* – counted, and taken a census of). **17** **Raise up** (*qum*), **walk** (*halak* - proceed and travel) **in the land** (*'erets* - region, place, and realm) **to the length of** (*arak*) **her, and to the width of** (*rachab*) **her, because indeed** (*kiy*) **to you I give as a gift** (*natan* - grant a reward, bestow a present, ascribe, and entrust, devote and dedicate, even pay for and provide) **her.'**

**18** **And ‘Abram pitched his tent** (*ahal*) **and came and dwelt** (*yashab* – sat, remained and abided) **to the tree** (*allon* – large tree, usually and oak or terebinth) **of Mamre** (*mamre* - seeing), **which relationally** (*asher*) **is in Hebron** (*chebron* –

confederation, conjunction, alliance, union, city South West of Jerusalem) **and there he built** (*banah* - established) **an altar** (*mizbeah* – place for expressing appreciation, based upon *zabach*, a place to slaughter an animal as a sacrifice) **to Yahuweh.**

## Chapter 14

**1-2 And it existed** (*hayah*) **in that day** (*yowm*) **Amraphel** (*amraphel* – one that speaks of dark things, a command going out, obscure speech, the circle of the few, powerful people) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Shinar** (*shinar* - Tooth of the city, change of city, casting out, scattering all manner of ways, area latter known as Babylon), **Aryok** (*aryok* – the mighty lion, the moon god) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Ellasar** (*ellasar* - declension of God, the name of a region, apparently to be sought near Babylonia and Elymais, some identify with the southern Babylonian kingdom of Larsa), **Kedorlaomer** (*kedorlaomer* - handful of sheaves, to bind sheaves, sheaf band, servants of the god Lagamar, to make merchandise) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Elam** (*olam* – hidden time, eternity, youth, area covering the territory of the Zagros Mountain range and of modern Luristan and Khuszistan, North East of the Persian Gulf (in modern Iran) with its capital at Susa), **and Tidal** (*tidal* - you shall be cast out of the Most High, you shall be cast out from heaven, object of fear or dread) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Goyim** (*goyim* – the gentile nations), **prepared and produced** (*asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) **war** (*milchamah* - a combat between two parties generally conceived as a single event though several simultaneous or concurrent skirmishes can occur, go to war, struggle and battle) **with Bera** (*bera* – son of evil, an evil gift) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan), **and with Birsha** (*birsha* – son of wickedness) **King** (*malak* – governmental head of a kingdom,

often in ancient government the king embodied political, social, religious, and military authority) **of Gomorrah** (*'amurah* - to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves, people of fear, fear of the people, a rebellious people, two roots the first meaning a people and the second meaning to be fearful, and to tremble, can also mean depression based on the root meaning to bind or to subdue, therefore bondage, a city near the Dead Sea), **Shinab** (*shinab* – tooth of the father) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Admah** (*admah* – earthy, red earth, town near Sodom and Gomorrah), **and Shemeber** (*shemeber* – soaring on high, splendor and heroism) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Zeboiim** (*tsboim* – gathering of troops or soldiers, a military city, a town in the valley of Siddim), **and the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Bela** (*bela* – devouring, destruction, consumption, a city on the southern shore of the Dead Sea), **which herself is Zoar** (*tsoar* – to be small, little or younger, a town of the plain of Jordan, 5 miles South of the very end of Dead Sea).

**3** **All of** (*kol*) **these** [Sodom, Gomorrah, Admah, Zeboiim, and Bela] **joined** (*chabar* – united, allied, fastened and agreed) **going to the Siddim** (*siddim* – cultivators, furrow, and plains, possibly at the South end of the Dead Sea) **valley** (*ebeq* - a low geographical formation between elevated areas), **the salt sea.**

**4** **Twelve years** (*shanah*) **they** [Sodom, Gomorrah, Admah, Zeboiim, and Bela] **were reduced to servitude** (*'abad* – worked, labored, toiled, and were slave) **to Kedorlaomer** (*kedorlaomer* - handful of sheaves, to bind sheaves, sheaf band, servants of the god Lagamar, to make merchandise) **and in the thirteenth year they rebelled** (*marad* – resisted, disobeyed, and the authority). **5-6** **And in the fourteenth year Kedorlaomer** (*kedorlaomer* - handful of sheaves, to bind sheaves, sheaf band, servants of the god Lagamar, to make merchandise) **and the Kings** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **which relationally** (*asher*) **were with him came and struck** (*nakah* - attacked, smite, hit, beat, and killed) **Rephaim** (*rephaim* - a very ancient nation of the Canaanites

beyond Jordan, famous on account of their gigantic stature) **in Ashteroth Qarnayim** (*ashteroth qarnayim* – fortress city of Gilead, Ashtaroth of the two horns; the crescent moon, *ashteroth* - queen of heaven, she who enriches, the pagan goddess from which the celebration of Easter comes) **and the Zuzim** (*zuzim* - an ancient trans-Jordanic people, commotions, terror and wanderers) **in Ham** (*ham* - sweltering hot and father-in-law) **and the Emim** (*emim* - powerful inhabitants of Moab, their name possibly having the associative meaning of instilling fear in their enemies, terrors, horrors, terrible men, giants) **in Shaveh Qiryathayim** (*shaveh qiryathayim* – plain of the walled city), **and the Horite** (*choray* – cave dwellers, fierceness, intensity, burning) **in their mountains (har) Seir** (*seir* – rough, hairy, wooded, goat, rain or shower, land of Edom, South of Dead Sea) **up to El Paran** (*el-paran* – strong and powerful, abounding in foliage, carnivores, possibly alternate name of Elath) **which relationally (asher) is near the wilderness** (*midbar* – desert, wasteland, barren wilderness). **7 And they returned** (*suwb*) **coming to En-Mishpat** (*ayan-mishpat* – from *ayan* watch, think about and pay close attention to, and *mishpat* judgment), **she is Kadesh** (*qadash* – set apart and consecrated, a desert North of Israel, on Orontes), **and struck** (*nakah* - attacked, smite, hit, beat, and killed) **all of (kol) the fields** (*sadeh* – cultivated areas for growing) **of the Amaleqi** (*amaleqi* – a people who lick up or exhaust, warlike, a dweller in the valley) **and also the Amorites** (*Emori* – mountaineer, clan descended from Canaan) **the dwellers** (*yashab* – sit, remain and abide in) **in Chatsatson Tamar** (*chatsatson tamar* – pruning of the palm, an ancient oasis, near the Salt Sea).

**8 And the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **went out** (*yatsa'* – departed). **And the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Gomorrah** (*'amorah* - to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves, people of fear, fear of the people, a rebellious people, two roots the first meaning a people

and the second meaning to be fearful, and to tremble, can also mean depression based on the root meaning to bind or to subdue, therefore bondage, a city near the Dead Sea), **and the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Admah** (*admah* – earthy, red earth, town near Sodom and Gomorrah), **and the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Zeboiim** (*tsboim* – gathering of troops or soldiers, a military city, a town in the valley of Siddim), **and the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Bela** (*bela* – devouring, destruction, consumption, a city on the southern shore of the Dead Sea), **which herself is Zoar** (*tsoar* – to be small, little or younger, a town of the plain of Jordan, 5 miles South of the very end of Dead Sea) **and they took up position** (*‘arak* – arranged, put in order and prepared, drew up in battle order) **in battle** (*milchamah* - a combat between two parties generally conceived as a single event though several simultaneous or concurrent skirmishes can occur, go to war, struggle and battle) **with them in the Siddim** (*siddim* – cultivators, furrow, and plains, possibly at the South end of the Dead Sea) **valley** (*ebeq* - a low geographical formation between elevated areas). **9 With Kedorlaomer** (*kedorlaomer* - handful of sheaves, to bind sheaves, sheaf band, servants of the god Lagamar, to make merchandise) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Elam** (*olam* – hidden time, eternity, youth, area covering the territory of the Zagros Mountain range and of modern Luristan and Khuszistan, North East of the Persian Gulf (in modern Iran) with its capital at Susa), **and Tidal** (*tidal* - you shall be cast out of the Most High, you shall be cast out from heaven, object of fear or dread) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Goyim** (*goyim* – the gentile nations), **Amraphel** (*amraphel* – one that speaks of dark things, a command going out, obscure speech, the circle of the few, powerful people) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Shinar** (*shinar* - Tooth of the city, change of city, casting out, scattering all manner of ways, area

latter known as Babylon), **Aryok** (*aryok* – the mighty lion, the moon god) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Ellasar** (*ellasar* – declension of God, the name of a region, apparently to be sought near Babylonia and Elymais, some identify with the southern Babylonian kingdom of Larsa), **four Kings** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **against the five.**

**10** **And the Siddim** (*siddim* – cultivators, furrow, and plains, possibly at the South end of the Dead Sea) **valley** (*ebeq* – a low geographical formation between elevated areas) **was tar pits and tar pits** (*beer beer chamar* – many many pits or wells of a viscous thick hydro-carbon liquid which is the result of destructive distilling of organic material such as peat, wood, coal, with properties conducive to use as water-proofing (pitch) or mortar (bitumen)), **and the Kings** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Sodom** (*sedom* – burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **and Gomorrah** (*'amolah* – to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves, people of fear, fear of the people, a rebellious people, two roots the first meaning a people and the second meaning to be fearful, and to tremble, can also mean depression based on the root meaning to bind or to subdue, therefore bondage, a city near the Dead Sea) **fled** (*nus* – attempted to escape) **and fell** (*naphal* – prostrated themselves, were oppressed, cast down, and died) **there, and the remnant** (*shaar* – the rest, those left) **fled** (*nus* – attempted to escape) **to the mountains** (*har*).

**11** **And they took** (*laqach* – grasped hold of and received) **all of** (*kol*) **possessions** (*rekuwsh* – property, goods, and belongs) **of Sodom** (*sedom* – burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **and Gomorrah** (*'amolah* – to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves,

people of fear, fear of the people, a rebellious people, two roots the first meaning a people and the second meaning to be fearful, and to tremble, can also mean depression based on the root meaning to bind or to subdue, therefore bondage, a city near the Dead Sea) **and all of (kol) their food** ('*okel* – consumable food) **and they went away** (*halak* - departed and moved on).

**12**And they took (*laqach* – grasped hold of and received) **Lot, ‘Abram’s brother’s son, and his possessions** (*rekuwsh* – property, goods, and belongs) **and went away** (*halak* - departed and moved on), **and he** [Lot] **had dwelt** (*yashab* – sat, remained and abided) **in Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan). **13**And a fugitive (*palit* - one who has escaped captivity or danger) **came and reported to** (*nagad* - informed and told) **‘Abram, the Hebrew** (*ibri* – he who passed over from the other side). **And he** [the fugitive] **camped** (*shakan* - lived and remained, dwelt and stayed) **in the tree** (*allon* – large tree, usually and oak or terebinth) **of Mamre** (*mamre* - seeing) **the Amorite** (*Emori* – mountaineer, clan descended from Canaan), **brother of Eshkol** (*eshkol* – cluster of grapes), **brother of Aner** (*aner* – exile, to shake or draw out, waterfall), **and they were owners of** (*ba'al* – possessors or, masters of, those who had) **a covenant relationship** (*beriyth* - alliance, agreement, vow, constitution, compact, treaty, binding oath of friendship, and partnership) **with ‘Abram.**

**14**And ‘Abram heard (*shama*’ - received news of) **indeed** (*kiy*) **his brother was captured** (*shabah* – taken captive, carried away, taken prisoner, carried off as plunder) **and he poured out** (*riq* – called out and summoned, drew weapons for) **his trusted workers** (*chanik* – trained servants, one who serves in a household, though not a slave, tried and trusted men, trained in combat), **born** (*valid* - pertaining to being naturalized member of an extended family or clan through the process of birth as opposed to purchase) **in his house** (*bayith* - home and household), **three hundred and eighteen. And pursued** (*radaph* – chased after, persecuted, hounded, and strove against) **them up to Dan** (*dan* - Northern border town of Israel, in the area of Dan, judge, judging, he that judges). **15**And he **separated and divided** (*chalaq* – apportioned, divided for the intent of conquering and destroying) **against them at night** (*layil* - time of darkness and

gloom, the absence of light), **he and his servants** (*ebed* – bond servant, one who is owned by another for service until sold to another, or worked his way out of slavery, or a servant, one who helps in the service to another, but not necessarily a possession of another). **And they struck** (*nakah* - attacked, smite, hit, beat, and killed) **and pursued** (*radaph* – chased after, persecuted, hounded, and strove against) **them up to Hobah** (*chobah* – hiding place, North of Damascus) **which relationally** (*asher*) **is North from Damascus** (*dammeseq* – activity, moist with blood, oldest standing city in the world, city of the plateau, North East of Mt. Hermon). **16 And he return** (*suwb* - come back and restored) **with all of** (*kol*) **the possessions** (*rekuwsh* – property, goods, and belongs) **and also his brother Lot, and his possessions** (*rekuwsh* – property, goods, and belongs), **and also returned** (*suwb* - brought back and restored) **the women and wives, and the people** (*am* – nation, a very large kinship group, regarded as related biologically as well as language and other cultural common features, family).

**17 And the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **went forth** (*yatsa'* - departed) **to meet** (*qorah* – encounter, have a meeting with) **him after his return** (*suwb*) **from defeating** (*nakah* - attacking, smiting, hitting, beating, and killing) **Kedorlaomer** (*kedorlaomer* - handful of sheaves, to bind sheaves, sheaf band, servants of the god Lagamar, to make merchandise) **and the Kings** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **which relationally** (*asher*) **were with him inside the Shaveh** (*shaweh* – plain, wadi immediately East of the city of Jerusalem, some believe it is the Kidron) **valley** (*ebeq* - a low geographical formation between elevated areas), **the Kings** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **Valley** (*ebeq* - a low geographical formation between elevated areas).

**18-20 And Malki-tsedeq** (*malki-tsedeq* – King of righteousness, from *malak*

king, and *tsedeq* righteousness, vindication, justice, uprightness, that which is in accordance with the standard) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Salem** (*shalem* – salvation, that which completes and finishes, rendering the payment in full; that which brings peace, prosperity, and well-being; that which represents a voluntary sacrifice to requite so as to repay the debt, returning and reestablishing the alliance of friendship; that which perfects and makes whole, rendering the beneficiary unharmed and at peace; that which provides compensation, recompensing damage incurred; that which restores, makes amends, and reinstitutes the fellowship) **brought forth** (*yatsa'* - delivered and produced) **bread** (*lechem*) **and wine** (*yayin* - naturally processed, fermented grape juice, in excess amounts can cause drunkenness), **and he was a Kohen** (*kohen* – priest, cleric or minister) **to God Most High** (*el-elyon* - a title for the true God with a focus on him being supreme, and shows high status), **and blessed him** (*barak* - knelt down to greet him and lift him up), **saying** (*'amar*), **'Blessed** (*barak*) **be 'Abram, to God Most High** (*el-elyon* - a title for the true God with a focus on him being supreme, and shows high status), **creator** (*qanah* – on who brought forth, as in giving birth, one who owns, one who has purchased, posses and has acquired) **of the spiritual world** (*samayim* - the heavens, and the abode of stars) **and the material realm** (*erets* - matter, the physical and natural world). **And Blessed** (*barak*) **be God Most High** (*el-elyon* - a title for the true God with a focus on him being supreme, and shows high status) **who relationally** (*asher*) **delivered** (*magan* – handed over, bestowed, and presented) **your enemies** (*tsar* – foes, adversaries, and opponents) **into your hands** (*yad* - a metaphor for individual power, control, care, capacity, and strength), **and give** (*nathan* – set, commit, entrust, deliver, and bestow in a healthy and enduring fashion) **to Him a tenth** (*maasrah* - the setting aside a tenth of goods or money given as a gift or offering) **from all** (*kol*).'

**21** **And the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **said**

(‘*amar*) to ‘**Abram**, ‘**Give** (*nathan* – set, commit, entrust, deliver, and bestow in a healthy and enduring fashion) **to me the souls** (*nephesh* - minds, hearts, bodies, and lives, the people), **and the possessions** (*rekuwsh* – property, goods, and belongs) **take** (*laqach* – grasp hold of and receive) **to yourself.**’

**22**And ‘**Abram said** (‘*amar*) **to the King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan), **‘I lift up** (*rum* – actively raise, exalt, extol and promote) **my hand** (*yad* - a metaphor for individual power, control, care, capacity, and strength) **to Yahuweh God Most High** (*el-elyon* - a title for the true God with a focus on him being supreme, and shows high status) **creator** (*qanah* – on who brought forth, as in giving birth, one who owns, one who has purchased, posses and has acquired) **of the spiritual world** (*samayim* - the heavens, and the abode of stars) **and the material realm** (*erets* - matter, the physical and natural world). **23**From a **thread** (*chut* - relatively thin and weak filaments woven together into a yarn or thread as a building block of cloth) **and until a sandal thong** (*serok-na'al* - a strip or string of leather to attach and fasten a sandal to a foot), **and I will not take** (*laqach* – grasp hold of and receive) **from all** (*kol*) **which relationally** (*asher*) **belongs to you, and you will not be able to say** (*asher*), **‘I made ‘Abram rich** (*ashar* – made him wealthy, put him in a state of having a considerably greater number of possessions or money than is normal in a society, implying status and honor to those in this state).’ **24**Apart from what relationally (*asher*) **the young men** (*na'ar*) **have eaten** (‘*akal* - consumed), **and the portion** (*chalaq* – allotment) **of the men which relationally** (*asher*) **went** (*halak* – walked, traveled and left) **with me, Aner** (*aner* – exile, to shake or draw out, waterfall), **Eshkol** (*eshkol* – cluster of grapes), **and Mamre** (*mamre* - seeing), **they will take** (*laqach* – grasp hold of and receive) **their portion** (*chalaq* – allotment).’

## Chapter 15

**<sup>1</sup>After** (*'achar* - following and pertaining to) **these** (*'el-leh*) **words** (*dabar* - conversations and matters involving communication; messages and news), **the Word** (*dabar*) **of Yahuweh came to exist with** (*hayah 'el*) **'Abram** (*'abram* - father who uplifts) **in the form of a visual and illuminating revelation** (*machazeh* - as a celebration of enlightening communication which can be beheld and visualized, as a window or aperture constructed for the purpose of flooding an area with light), **saying** (*'amar* - promising and answering, claiming and avowing), **'Do not be awed** (*yare' 'al* - do not be frightened or intimidated) **'Abram. I am** (*'anokiy*) **your defender and shield** (*magen* - your refuge, the one who covers and surrounds you, protecting you, shielding and delivering you). **I am your reward** (*sakar* - payment for passage, generous father and doorkeeper) **who will make many increase and grow great** (*rabah* - multiply and thrive, becoming greater than they are) **in power and strength** (*ma'od* - exceedingly abundant with regard to energy and force, capacity and ability).'

**<sup>2</sup>But 'Abram said** (*'amar*) **to Yahuweh, the father and head of the family** (*'eden* - the upright pillar of the tabernacle), **'What am I to be given** (*mah nathan*)? **I walk** (*halak* - journey) **childless** (*'aryry* - without a son or daughter) **and the heir to my household is 'Eli'ezer** (*eli'ezer* - God is my help) **of Damascus** (*dammeseq* - activity, moist with blood, oldest standing city in the world, city of the plateau, North East of Mt. Hermon).'

**<sup>3</sup>Abram said** (*'amar*), **'But** (*hineh*), **you have given me no seed or offspring** (*zera'*), **no son** (*ben*), **no family** (*beiyth*), **and no heir** (*yaras*).'

**<sup>4</sup>Now behold** (*wa hineh*), **'Yahweh replied** (*dabar*) **to him. 'I'm saying that this man shall not be your heir. On the contrary** (*iym* - as a concession) **your** (*'atah*) **brand** (*kiy* - mark and identity, nature), **your blessed relation** (*'asher*) **shall come forth** (*yatsa'* - be delivered and be produced as) **a source of life** (*me'iym* - a gusher of liquid which springs forth) **from** (*min* - out of) **you** (*'atah*), **and he will be your heir** (*yaras*).'

**<sup>5</sup>And He took him outside and said, 'Look at** (*nabat* - gaze upon and observe) **the heavens** (*samayim* - sky, universe, and stars) **and count the number of** (*sapar* - take a census of the) **stars** (*kobab*) **if** (*'im*) **you are able to**

**grasp** (*yakol* - capable of recognizing) **the quantity** (*sapar* - number and count).’ **He promised, ‘This will be** (*hayah*) **your seed** (*zera*’ - offspring and descendants, extended family).’

**6** **And he considered and determined** (*hasab* - thought, reasoned, judged, and regarded) **Yahuweh to be reliable and trustworthy** (*‘aman* - dependable), **just and right** (*tsadaqah* - a truthful, vindicating savior).

**7** **Then He affirmed** (*‘amar*) **to him, ‘I am** (*‘aniy*) **Yahuweh who for the purpose of a blessed and joyous relationship** (*‘asher*) **asked you to come out** (*yasa*’) **of ‘Ur** (*‘ur* - meaning: the burning heap in the region of the rising sun, a.k.a., Satan’s realm) **Chaldea** (*kasdym* - land of sages, fortune tellers, magicians, and astrologers, a.k.a., Babylon) **to give you this land** (*‘erets* - region, place, and realm) **as an inheritance** (*yaresh*).’

**8** **So he said** (*‘amar*), **‘Yahuweh, father and upright one** (*‘eden* - the pillar and head of the family), **how am I to know** (*yada*’ - be made aware of and understand, recognize and confirm) **that I am an heir?’**

**9-10** **He said** (*‘amar*) **to him, ‘Obtain a heifer** (*eglah* - adolescent female cow) **three** (*shalowsh* - third in a series, and probably meaning a three-year-old cow), **a female goat** (*‘ez*), **three years old** (*shalowsh*), **a ram** (*‘ayil* - a male sheep or lamb), **three years old, a dove** (*towr*) **and a young bird** (*gozal*).’

**He obtained them all** (*kol*). **He cut them in two** (*batar* - divided them) **in the middle** (*tavek*) **and he offered both halves** (*bether* - parts and pieces), **shouting out** (*rea*’) **issuing a summons, inviting a special guest** (*qara*’*‘ysh*), **calling out an invitation with a thunderous voice. The birds were not cut in half.** **11** **When birds of prey descended upon the carcasses, ‘Abram drove them away.**

**12** **As the sun was going down, a deep sleep fell upon ‘Abram. And behold, a great** (*gadolah* - powerful and forceful, massively energetic) **dreaded** (*‘emah* - terror ridden and fearful) **darkness** (*hasekah* - absence of light which causes distress) **came down around him.**

**13** **Yahuweh said to ‘Abram, ‘Know and be known** (*yada*’ - recognize and be recognized). **Be aware of and acknowledge** (*yada*’) **that your seed** (*zar’aka* – offspring and descendants) **will exist as aliens** (*ger* - strangers and foreigners, temporary inhabitants lacking political status and rights) **in a land** (*‘erets* - country) **which isn’t theirs, reduced to servitude** (*‘abad* - laborers)

**there, and they will be afflicted** (*'anah* - suffer and be humbled, oppressed and mistreated) **for four-hundred years.** **14** **But that Gentile nation** (*goyw*) **which will reduce them to servitude** [that being Egypt], **I will judge** (*dyn* - execute judgment). **And afterward, they** [Abraham's descendants] **shall come out** (*yasa'*) **with important possessions.** **15** **As for you, you shall go to your Father** (*'ab*) **in peace, satisfied in the covenant, blessed, safe and saved** (*salowm* - on friendly terms, restored, renewed, and rewarded, benefiting from restitution). **You shall be buried prosperous** (*towb* - beautiful and good), **gray-headed in old age** (*sebah*). **16** **And they** [the Yisra'elites] **shall return** (*suwb* - come back and be restored) **home here in the fourth generation** (*dowr rabi'i*) **because indeed the iniquity, perversity, and depravity** (*'awon* - wickedness and wrongdoing, liability and guilt) **of the 'Amoriy** (*'amory* - soothsayers and word smiths, transliterated Amorites) **is not yet** (*lo' 'ad*) **finished or complete** (*salem*).'

**17** **When the sun had gone down, and it was twilight, behold, a portable stove and smoker** (*'asan tannuwr* - fire pot for cooking, a smoker-oven for roasting) **and an illuminated torch of fire** (*lappid 'es* - portable source of light) **passed through** (*'abar*) **between the two halves** (*gezer*).

**18** **On that day, Yahuweh cut the Covenant Relationship** (*beriyth* - relational agreement) **with 'Abram, saying** (*'amar*), **'To your seed** (*zera'* - offspring and descendants, extended family) **I give** (*nathan* - bestow, permit, and grant, entrust and assign) **this land** (*'erets*) **from the river** (*nahar* - stream) **Mizraim** (*Mitsrayim* - oppressive crucible, the region of Egypt) **until the river** (*nahar* - stream) **Euphrates** (*parat* - fruitfulness, the fertile river), **the great** (*gadowl* - enormous, substantial and severe) **river** (*nahar* - stream). **19-21** **The Qenite** (*qeni* - to make a nest, to fabricate), **and the Qenizzite** (*qenizzite* - hunting), **and the Qadowm** (*qadowm* - oriental, ancient), **and the Chitti** (*chitti* - an annoyance, an annoyer, a dread, a fear), **and the Perizzite** (*perizzi* - villagers, open without walls, a Canaanitish race, dwelling in the mountains of Judah), **and the Rephaim** (*rephaim* - a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature), **and the Amorites** (*Emori* - mountaineer, clan descended from Canaan), **and the Canaanites** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians, merchants, traders, servants, low region, lowland, from

*kana'*, meaning humbled and subdued, brought into subjection), **and the Girdashite** (*Girdashi* – dwellers in a clayey soil, clan of Canaan), **and the Jebusite** (*yebusi* – a place trodden down, a clan descended from Canaan, Canaanite name for Jerusalem).’

## Chapter 16

**<sup>1</sup>And Sarai** (*saray* – contentious, quarrelsome, my ruler, my princesses) **Abram's** (*abram* - high father, the exalted father, high and lofty thinker, honored father) **wife** (*issah*) **did not bear** (*yalad* - give birth to) **children to him, and to her was a Mizraim** (*Mitsrayim* – oppressive crucible, Egyptian) **female servant** (*shiphchah* – female bond servant, female slave, a person owned by another for service, usually of low social status, but with some societal rights), **and her name** (*shem*) **was Hagar** (*hagar* – flight or to flee, came to mean fugitive in later Israel). **<sup>2</sup>And Sarai said** (*'amar*) **to 'Abram, 'Look, please** (*hinne-na*), **Yahuweh has restrained me** (*atsar* – has stopped me, held me back, and kept me) **from bearing** (*yalad* - give birth to) **a child, come please to my female servant** (*shiphchah* – female bond servant, female slave, a person owned by another for service, usually of low social status, but with some societal rights) **Hagar** (*hagar* – flight or to flee, came to mean fugitive in later Israel) **perhaps** (*ulay* - a marker showing uncertainty, but usually an expectancy that a positive will happen) **I might build a family** (*banah* - make, construct and establish a family) **from her.'** **And 'Abram listened to and obeyed** (*shama'* - hear and heed, submit to) **the voice of** (*qol* - the sound of a cry or shout of sorrow, or shout for joy) **Sarai.**

**<sup>3</sup>And Sarai, 'Abram's wife took** (*laqah* - received and obtained, accepted and grasped) **Hagar her Mizraim** (*Mitsrayim* – oppressive crucible, Egyptian) **female servant** (*shiphchah* – female bond servant, female slave, a person owned by another for service, usually of low social status, but with some societal rights) **after the end of ten years of 'Abram dwelling** (*yashab* – sitting, remaining and abiding) **in the land** (*'erets*) **of Canaan** (*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) **and gave** (*nathan* - bestowed, permitted, and granted; entrusted and assigned) **her to 'Abram her husband, for him as a wife.** **<sup>4</sup>And he** [*'Abram*] **went to Hagar, and she conceived** (*harah* - became pregnant), **and she saw** (*ra'ah*) **that indeed** (*kiy*) **she had conceived** (*harah* - became pregnant), **and her mistress** [*Sarai*] (*gebirah* - a female lord in authority or possession of another) **was diminished** (*qalal* - viewed as worthless and insignificant, trivialized, and shown no regard, despised and disdained,

treated with contempt, held in low esteem, nullified, omitted, reduced, decreased, and diminished) **in her eyes** (*'ayin*).

**5**And Sarai said (*amar*) to 'Abram, 'My lawlessness (*hamas* - terrorism, lawlessness, maiming, cruelty, killing, thievery, injustice, and looting without any moral restraint) **is upon you. I have given** (*nathan* - bestowed, permitted, and granted; entrusted and assigned) **my female servant** (*shiphchah* – female bond servant, female slave, a person owned by another for service, usually of low social status, but with some societal rights) **to your lap** (*cheq* - the area where one embraces and cuddles as an act of love and warmth), **and she saw** (*ra'ah*) **that indeed** (*kiy*) **she had conceived** (*harah* - became pregnant), **and I was diminished** (*qalal* - viewed as worthless and insignificant, trivialized, and shown no regard, despised and disdained, treated with contempt, held in low esteem, nullified, omitted, reduced, decreased, and diminished) **in her eyes** (*'ayin*). **Yahuweh has judged** (*shaphat* - adjudicate a matter between two parties in a court or a less formal setting, implying both the authority to punish and finality of the decision, executed justice) **between me and between you.'**

**6**And 'Abram said (*amar*) to Sarai, 'Look (*hinneh*), **your female servant** (*shiphchah* – female bond servant, female slave, a person owned by another for service, usually of low social status, but with some societal rights) **is in your hands** (*yad*) **do** (*'asah* - perform and gain from) **to her what is good** (*tub* – pleasant and agreeable, useful and valuable, beautiful) **In your eyes** (*'ayin*).**'** **And Sarai afflicted** (*'anah* - suffer and be humbled, oppressed and mistreated) **her, and she** [Hagar] **was injured and fled** (*barach* – was hurt, and wounded, and ran away, and escaped) **from her presence** (*paneh*).

**7-8**And a messenger (*malak* - envoy and representative) **of Yahuweh found** (*masa'* - discovered) **her upon a well** (*'ayin* – a fountain so called from its resemblance to an eye), **of water** (*mayim*), **in the wilderness** (*midbar* – desert, wasteland, barren wilderness) **upon the well** (*'ayin* – a fountain so called from its resemblance to an eye) **in the way to** (*derek* – the path to) **Shur** (*shur* – rampart, or fort, South West of Palestine, on the East border of Egypt) **and said** (*amar*), **'Hagar, female servant** (*shiphchah* – female bond servant, female slave, a person owned by another for service, usually of low social status, but with some societal rights) **of Sarai, from where do you come? And where will you go** (*halak* - come and go, travel, journey, come to exist, live, and engage)?'

And she said (*amar*), ‘From the presence (*paneh*) of Sarai my mistress’ (*gebirah* - a female lord in authority or possession of another) I was injured and fled (*barach* – was hurt, and wounded, and ran away, and escaped).’

**9**And the messenger (*malak* - envoy and representative) of Yahuweh said (*amar*) to her, ‘Return (*suwb* – go back) to your mistres (*gebirah* - a female lord in authority or possession of another) and humble (*‘anah* - suffer and be humbled, be oppressed and mistreated) yourself under (*tahat*) her hand (*yad*).’ **10**Then the messenger (*malak* - envoy and representative) of Yahuweh said (*amar*) to her, ‘Increased and Increased (*rabah rabah* - become many and numerous) will be your seed (*‘zera* – decendants, and offspring), and they will be too numerous to count.’

**11**And the the messenger (*malak* - envoy and representative) of Yahuweh said (*amar*) to her, ‘Look (*hinneh*) you are pregnant and you will bear (*yalad* - give birth to) a son. And call (*qara’* - summon, proclaim, announce) his name Ishmael (*yisma’e’l* - listen and obey, submit and be obedient). Yahuweh has heard (*shama’* - received news of) of your affliction (*‘ani* - distress and suffering, poverty and persecution, misery). **12**He [Ishmael] will exist as (*hayah*) a wild ass (*pere*) of a man. His hand (*yad*) will be against all (*kol*) and everyone’s (*kol*) hand (*yad*) will be against him. And he will live (*shakan* - live and remain, dwell and stay) in the presence of howling jackals (*‘oah* -wild desert killers who scream, fiery companions who inflict woe, countrymen who are enraged acting like yelping hyenas, relatives who are despondent, and brothers who inflict injury).’

**13**And she called out (*qara’* - summoned, proclaimed, and announced) the name (*shem*) of Yahuweh, who spoke (*dabar* – delivered a message, and delivered the word) unto her. ‘God watching over me (*El-roi* – from *el* God and mighty one, and *roi* the act of watching over another and so take care of someone)’ Indeed (*kiy*) she said (*amar*) also, ‘Here I have seen (*ra’ah* - inspected and perceived) after (*achar* - pertaining to a time subsequent to another time), he saw (*ra’ah* - inspected and perceived) me.’

**14**Upon this the well (*beer* – a water well) is called (*qara’*) Beer-Lahay-Roi (*beer-lahay-roi* - The well of the life of vision, the well of her that lives and of him that sees), behold, it is between Kadesh (*qadash* – set apart and

consecrated, a desert North of Israel, on Orontes) **and between Bered** (*bered* – place of hail, located in the desert of Shut).

**15And Hagar brought forth** (*yalad* - gave birth) **to ‘Abram a son, and ‘Abram called** (*qara'* - summoned, proclaimed, and announced) **his son’s name** (*shem*), **who relationally Hagar brought forth** (*yalad*), **Ishmael** (*yisma'e'l* - listen and obey, submit and be obedient). **16And ‘Abram was a son eighty six years when Hagar brought forth** (*yalad*) **Ishmael.**

## Chapter 17

**1-2** And ‘Abram existed (*hayah*) ninety-nine years, and Yahuweh appeared (*ra’ah* - revealed himself and was seen) as God to (‘*el*) ‘Abram and said, ‘I Am (‘*aniy*) God (‘*el*) Almighty (*shadday* - the most powerful). Walk (*halak* - come and go, travel, journey, come to exist, live, and engage) in My presence (*paniyim* - turning toward and approaching Me, existing by My side, living face to face, paying attention to, considering, and respecting Me). Exist (*hayah* - be) upright in accord with the truth (*tamiym* - continue into perpetuity showing integrity and truthfulness, be complete, healthy, impeccable and unimpaired by holding fast to Me for support, become innocent), and I will give as a gift (*nathan* - grant a reward, bestow a present, ascribe, and entrust, devote and dedicate, even pay for and provide) My Covenant Relationship (*beriyth* - alliance, agreement, vow of marriage, constitution, compact, treaty, binding oath of friendship, and partnership) between (*beyn* - within, among and in the midst of) Me and between (*beyn* - within, among and in the midst of) you. And I will cause you to increase and to thrive, multiplying your (*rabah* - making you exceedingly great in) power and strength (*ma’od* - energy and force).’

**3-4** Then ‘Abram fell (*napal*) in His presence (*panah*), and God (‘*elohym* - the Mighty One) spoke to (*debar* - talked and communed with) him, saying (*amar* - desiring and sharing): ‘Here I Am, look at Me (‘*aniy hineh*). I have a Covenant Relationship (*beriyth* - a familial association and personal partnership) with you. And you shall be (*hayah* - exist as) a father (‘*ab*) of exceedingly rich (*hamon* - abundantly wealthy) Gentiles (*gowym*). **5** No longer (*lo’ owd*) shall your name (*shem*) be called (*qara’ shem* - preached and proclaimed, read and recited, summoned) ‘Abram, but your proper and personal name (*shem* - designation and position) shall exist as (*hayah*) ‘Abraham (‘*abraham* - a compound of ‘*ab*, father, and *hamon*, of the abundantly wealthy). For I have given (*nathan* - granted a reward, bestowed a present, ascribed, and entrusted, devoted and dedicated, even paid for and provided) you the designation of (*kiy*) father (‘*ab*) of the exceedingly rich (*hamon* - abundantly wealthy) Gentiles (*gowym*). **6** And I will make you exceedingly (*ma’od*) fruitful (*parah* - producing an abundant harvest). And I

**will entrust you** (*natan* - bestow you) **to** (*la*) **the Gentiles** (*gowym*) **and there will be kingdoms** (*melek*) **produced because of** (*yasa' min*) **you.** **7And I will stand up and establish** (*quwm* - restore and raise up, fulfill and accomplish, ratify and confirm) **My Covenant Relationship** (*beriyth* - personal and familial association) **between** (*bayin* - within) **Me and between you, and between Me and your offspring** (*zera'* - seed and descendants, your extended family) **after** (*'achar*) **you in their dwelling places and generations** (*dowr* - households), **for an eternal and everlasting** (*'olam* - endless) **Covenant Relationship** (*beriyth* - familial association), **existing yesterday, today, and tomorrow** (*hayah*) **on behalf of and according to** (*la* - in relation to and concerning) **God** (*'elohiym* - the Mighty One) **and your offspring** (*zera'* - seed and descendants) **after you** (*'aharon 'atah* - until the very last of you). **8And I give** (*nathan* - granted a reward, bestowed a present, ascribed, and entrusted, devoted and dedicated, even paid for and provided) **to you and to your offspring** (*zera'* - seed and descendants) **after you** (*'aharon 'atah* - until the very last of you) **the land** (*'erets*) **you are living in as a stranger** (*magur*<sup>23</sup> - living in a foreign land and culture with only minimal status or rights, living in fear in), **all of** (*kol*) **the land** (*'erets*) **Canaan**(*kana'an* - people East of the Mediterranean including the Canaanite/Phoenicians; from *kana'*, meaning humbled and subdued, brought into subjection) **for an everlasting** (*'olam* - endless) **property to posses** (*achuzzah* - an area of any size, with a focus that this area belonging to a certain one in this case 'Abraham), **and to them** [your descendants] **I will exist as** (*hayah*) **their God.'**

**9And God said** (*amar*) **to 'Abraham** (*'abraham* - a compound of *'ab*, father, and *hamon*, of the abundantly wealthy), **'And you shall observe** (*samar* - revere, pay attention to, closely examine, scrutinize, keep, cling to, and be secured by) **My Covenant Relationship** (*beriyth* - familial association), **and your offspring** (*zera'* - seed and descendants) **after you** (*'aharon 'atah* - until the very last of you) **in their generations** (*dowr* -

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<sup>23</sup> Magur also means that which causes fear or terror as well as the area of the inner person which thinks and decides action. So the use of Magur here could be saying that it is the land which he lives as a stranger in and so in his heart he is afraid there. So in this Yahuweh could be telling him that he should no longer be afraid in this land, because it is his now, and Yahuweh is watching over him.

households). **10 This is My Covenant Relationship** (*beriyth* - familial association) **between Me and between you and between your offspring** (*zera'* - seed and descendants) **after you** (*'aharon 'atah* - until the very last of you). **Circumcise** (*mul* - remove the foreskin of the penis) **among you, every** (*kol*) **male** (*zakar*<sup>24</sup>). **11 And you all will be circumcised** (*mul* - remove the foreskin of the penis) **of the flesh** (*basar* - living soft tissues) **of your foreskin** (*orlah* - fold of skin that covers the glans (conical tip) of the penis, innermost being, formally, foreskin of the heart, i.e., that part of a person that can respond to God in obedience) **and it will exist** (*hayah*) **specifically as the sign of** (*uth* – mark, or banner, non verbal sign or signal which has meaning, a sign of something past, which serves to keep it in memory) **the Covenant** (*beriyth* - relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **between me and between you.** **12 And circumcise** (*mul*) **a son of eight days among you, every** (*kol*) **male** (*zakar*) **on behalf of your home** (*dowr* - household, shelter, tent encampment, dwelling place, and generations), **he who is born** (*yalad* – brought forth) **in the family** (*bayit* - home and household) **and he who desires** (*kasaph* - has a strong feeling or yearns to be) **to be bought** (*miqnah* – acquired, or purchased, the act or condition of obtaining something<sup>25</sup>) **from all of** (*kol*) **the sons of foreign lands** (*nekar* - an area not native from the point of view of the speaker), **he who relationally** (*asher*) **is not from your seed** (*zera'*).

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<sup>24</sup> Other words with the Zayin Kaf Resh root pertain to memory and remembering in the sense of honoring and celebrating. So its use here as opposed to the word for sons could mean that circumcision would be a sign to honor and remember the covenant.

<sup>25</sup> Those “who desire to be bought” is referring to those who desire to be brought in to the covenant and are because Yahuweh purchased them with Yahushua’s sacrifice.

I choose to render *kasaph* this way for several reasons. In the next sentence the same root letters are used again, but modified with the word *your*, and in that case it is rendered as *kesaph* meaning *your money*. *kesaph* and *kasaph* have the same root, so either could have been meant, but since one is modified with *your*, and the other is not, I am inclined to believe that two different meanings are meant, particularly because one references sons of foreign lands and one does not.

**13** Certainly must be circumcised (*mul mul*<sup>26</sup>) he who is born (*yalad* – brought forth) in your family (*bayit* - home and household), and he who is bought (*miqnah* – acquired, or purchased, the act or condition of obtaining something) with your silver (*keseph*), and My Covenant Relationship (*beriyth* - familial association) exists (*hayah*) in your flesh (*basar* - living soft tissues) to be a Covenant Relationship (*beriyth* - familial association) forever (*ʿolam* - for all eternity, forevermore).<sup>27</sup> **14** And the uncircumcised (*arel* - pertaining to having a foreskin of the penis, stubborn, unharvestable, unbelieving, unhearing, pertaining to a person or inner-being that is unresponsive to God) male (*zakar*) who relationally (*asher*) is not circumcised (*mul* - remove the foreskin of the penis) of the flesh (*basar* - living soft tissues) of his foreskin (*orlah* - fold of skin that covers the glans (conical tip) of the penis, innermost being, formally, foreskin of the heart, i.e., that part of a person that can respond to God in obedience), then that soul (*nephesh* - mind, heart, and body) shall be cut off (*karath* – be uprooted, or be consumed) from Her family (*ʿam* – people and kin), My Covenant Relationship (*beriyth* - familial association) he has nullified (*parar* – broke, violated and thwarted, split open and tore it apart, brought it to nothing and invalidated it).’

**15** God said (*ʿamar*) to Abraham (*ʿabraham* - a compound of *ʿab*, father, and *hamon*, of the abundantly wealthy), ‘As for Sarai (*saray* - from *sar* meaning princess), your wife (*ʿisah* - female individual and woman), you shall not call (*qara*) her by the name Sarai, but Sarah (*sarah* - meaning to strive and contend with, to be empowered by, and to persevere) shall be her name. **16** I will kneel down and bless (*barak*) her. Moreover, I will give (*nathan* – set, commit, entrust, deliver, and bestow in a healthy and enduring fashion) you a son from her. And I will kneel down and bless (*barak*) her, and she

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<sup>26</sup> When a Hebrew word is doubled it means a strong emphasis is being conveyed, we see this with Qodesh Qodesh, meaning the most set apart.

<sup>27</sup> The distinction in the two sentences between those who desire to be bought, and those bought with Abrahams money, is interesting. Based upon the use *mul* in the first sentence, God is saying that those who wish to be purchased are to be circumcised, but in the second sentence he uses *mul mul* saying that this group absolutely must be circumcised, and this group only consists of Abraham’s family, both natural born and purchased.

**will exist** (*hayah*) **to the gentile nations** (*goyim*), **and kings** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of the family** (*am* – people and kin) **will exist** (*hayah*) **from her.**'

**17**Then Abraham (*abraham* - a compound of *ab*, father, and *hamon*, of the abundantly wealthy) **fell down** (*napal* - bowed down, prostrating himself) **on his face** (*paneḥ*) **and laughed** (*sahaq* - mockingly) **muttering to himself**, **'A son born to a man who is a hundred? Sarah** (*sarah* - meaning to strive and contend with, to be empowered by, and to persevere), **a woman who is ninety years old shall have a child?'**

**18**Then Abraham said (*amar*) **to God**, **'What about Ishmael** (*yishma'e'l* - submission, individual who hears and obeys)? **Could he exist in your presence?**

**19**God said, **'No, but Sarah** (*sarah* - meaning to strive and contend with, to be empowered by, and to persevere), **your wife shall have a child, bearing your son, and you shall call his name: 'Yishaq** (*yishaq* - laughter).' **I will stand up and establish** (*quwm quwm* - restore and raise up, fulfill and accomplish, ratify and confirm) **My Covenant Relationship** (*beriyth* - familial association) **with him, an eternal and everlasting** (*olam*) **family relationship** (*beriyth* - personal partnership) **with his offspring after him.**

**20**And concerning Ishmael (*yishma'e'l* - submission, individual who hears and obeys), **I have heard** (*shama'* - received news from) **you. Behold** (*hinne*) **I have knelt down and blessed** (*barak*) **him and will make him fruitful** (*parah* - be productive, flourish, conceive offspring in abundance) **and will multiply** (*rabah* - become many and numerous; increase) **him very exceedingly** (*meod meod*), **and he will bring forth** (*yalad*) **twelve leaders** (*nasi* – rulers, chiefs or princes, also storm clouds, rising mists), **and I will give** (*nathan* – set, commit, entrust, deliver, and bestow in a healthy and enduring fashion) **him a great** (*gadowl* - enormous, substantial and severe) **gentile nation** (*goyim*).

**21**But, **My Covenant Relationship** (*beriyth* - familial association) **I will establish** (*quwm* - stand up enabling others to stand, confirming that which will elevate others, causing them to rise, setting up a restoring) **with 'Yishaq** (*yishaq* - laughter) **which relationally Sarah** (*sarah* - meaning to strive and contend with, to be empowered by, and to persevere) **will bring** (*yalad*) **forth**

**to you, on behalf of the specific appointed meeting and the designated time** (*mo'ed* – assemblies set by the authority for a particular purpose as a sign and signal) **in the next year.**<sup>28</sup>

**22**And He had finished (*kalah* - completed) His conversation (*dabar* - discussion) with him, and God went up (*'alah* – ascended and rose) from before Abraham. **23**And Abraham grasped hold of (*laqah* - accepted, received, and took) Ishmael his son, and all of (*kol*) *those who were brought forth* (*yalad*) in his household (*bayit* - home, house, tabernacle, temple, and family) and all of (*kol*) *those who were acquired* (*miqnah* –purchased, the act or condition of obtaining something) with his silver (*keseeph*), all of (*kol*) the males (*zakar*) among the men (*'ish*) of Abrahams household (*bayit* - home, house, tabernacle, temple, and family), and he circumcised (*mul* - remove the foreskin of the penis) the flesh (*basar* - living soft tissues) of their foreskin (*orlah* - fold of skin that covers the glans (conical tip) of the penis, innermost being, formally, foreskin of the heart, i.e., that part of a person that can respond to God in obedience) in essence (*'etsem*<sup>29</sup> – substance, bones, essence or essential nature), this day according to what relationally (*asher*) God had discussed (*dabar*) with him.

**24**And Abraham was a son of ninety-nine years, when he was circumcised (*mul* - remove the foreskin of the penis) in the flesh (*basar* - living soft tissues) of his foreskin (*orlah* - fold of skin that covers the glans (conical tip) of the penis, innermost being, formally, foreskin of the heart, i.e.,

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<sup>28</sup> While this is speculation I am inclined to think that the *mo'ed* Yahuweh is talking about here is the *mo'ed* *miqra* of Sukah. Yishaq would served as a stand in for Yahushua on the dress rehearsal for Passover later in his life, so it would be only fitting that he be born on the same day Yahushua would come to tabernacle with us. Again pure speculation.

<sup>29</sup> *'etsem* here is usually translate as same day, but there is no reference to same or day in the words definition. *'etsem* at its core is related to bones, strength, and the essence or essential nature and substance. Because of the *'etsem*'s link to bones, it is used in reference to strength and might, but because bones are physically the central essence of a being, it also relates to the essential nature of that being. In this context it could be saying that Abraham circumcised them in the flesh and in their nature, or that Abraham circumcised them in the flesh, in strength meaning he and they were strengthened by the act of relying on God. Or both could be being conveyed.

that part of a person that can respond to God in obedience). **25** **And Ishmael was a son of thirteen years when he was circumcised** (*mul* - remove the foreskin of the penis) **in the flesh** (*basar* - living soft tissues) **of his foreskin** (*orlah* - fold of skin that covers the glans (conical tip) of the penis, innermost being, formally, foreskin of the heart, i.e., that part of a person that can respond to God in obedience). **26** **In his essential nature** (*'etsem* - in his essence and in his substance, strengthening him) **this day Abraham was circumcised** (*mul* - remove the foreskin of the penis), **and Ishmael his son.** **27** **And all of** (*kol*) **the men** (*'ish*) **of his household** (*bayit* - home, house, tabernacle, temple, and family), **those brought forth** (*yalad*) **in the household** (*bayit* - home, house, tabernacle, temple, and family), **and those desiring** (*kasaph* - having a strong feeling or yearning to be) **to be bought** (*miqnah* - acquired, or purchased, the act or condition of obtaining something) **from among the sons of foreign lands** (*nekar* - an area not native from the point of view of the speaker), **were circumcised** (*mul* - remove the foreskin of the penis) **with him.**

## Chapter 18

**<sup>1</sup>And Yahuweh, God ('el), was seen by (ra'ah - looked upon and revealed to) him [Abraham] alongside (ba - by) a mighty tree ('elon - strong and hardy, upright and vigorous, familiar and friendly, prominent tree) of Mamre' (mamre - seeing) as he sat (yasab - lived and resided, camped out) in the doorway (petah - opening) of his tent ('ohel) in the heat of the day and season. <sup>2</sup>And he [Abraham] lifted up (nasa' - raised) his eyes ('ayin) and looked (ra'ah), and behold there (hinneh) were three (shalowsh - meaning to stretch out and send away) individuals ('ysh) standing (nasab<sup>30</sup>) before ('al) him. And seeing (ra'ah) them, he quickly ran (rus), summoning them (qara' hem - calling out and inviting them in as guests) from (min) the doorway (petah) of the tent ('ohel), he bowed and announced (chawah - bow as a sign of respect, but not necessarily in worship, also to tell or explain) to the ground ('erets).**

**<sup>3</sup>He [Abraham] spoke saying ('amar), 'Father and Upright One ('edon/'eden - upright pillar and head of the family), please I implore you (na'), if ('ym) I have found (masa' - experienced and attained) favor (hen - mercy and grace, unearned forgiveness) in your sight ('ayin - eye and presence), please, I beg you (na') don't ('al) pass by ('abar - pass over and travel) away from (min) your servant ('ebed). <sup>4</sup>Please avail yourself of (laqah) a little (ma'at) water (mayim) and wash (rahas - cleanse) your feet while (regel) leaning on (sa'an - relying on, resting against, depending upon, and trusting in) the base of (tihat - the standing place of) this tree ('es - upright timber). <sup>5</sup>I'll obtain (laqah - grasp hold of and break off) a choice piece (pat - a morsel) of bread (lechem) for your heart's (leb - soul's, mind's and body's) nourishment (sa'ad - strength and sustenance, healing and support, to make you safe, established, upheld, and secure) since (kiy - because) the Most High ('al) has done what is right (ken - been truthful and correct) with regard to ('al 'abur) His servant. And afterward ('ahar - later or following that), travel on by ('abar - pass over).'**

**They said, 'Do ('asah - perform and gain from) what is right (ken -**

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<sup>30</sup> Interestingly nasab has the same root as nisab meaning officer.

truthful and correct, appropriate and consistent with the relationship, that which establishes upright). **What you have said** (*dabar*) **benefits you in the relationship** (*ka 'asher*).’

**6** Abraham hurriedly went (*mahar*) into the tent to Sarah and said, **‘Quickly** (*mahar*), **knead** (*lus* - press, roll, and form) **three** (*shalowsh* - meaning to stretch out and send away) **measures** (*se'ah*) **of fine wheat** (*solet* - grain crushed into powder with the hulls removed, leaving only the inner grain kernel of) **flour** (*qemah* - grain ground and ready for baking) **and make** (*'asah*) **bread** (*'ugah*).’

**7** Then Abraham ran to (*rus* - quickly darted off to and chased after) **the herd** (*baqar* - cows, goats, and sheep) **grabbing hold** (*laqah*) **of a good** (*towb* - pleasant and agreeable, excellent and valuable, prosperous and beneficial) **young** (*ben*) **tender** (*rak*) **animal** (*baqar* - lamb or calf, and probably veal based upon the adjectives) **and gave it to** (*natan*) **a teenage boy** (*na'ar* - young man) **who quickly and energetically** (*mahar*) **prepared it** (*'asah*). **8** Then he took **some butter** (*hem'ah* - curds or yogurt), **some milk** (*halab*), **and some veal** (*ben baqar*) **that had been prepared, and placed as a gift these before them** (*nathan paneh*). **And he stood upright in their presence** (*'amad* - was sustained and caused to stand, enduring and abiding upright), **in the company of the Most High** (*'al*) **at the base of** (*tahat* - the standing place of) **this tree** (*'es* - upright timber) **while they ate** (*'akal* - consumed the food).

**9** They asked (*'amar*) him, **‘Where is Sarah, your wife?’**

**And he answered** (*'amar*), **‘Behold** (*hinneh*) **She is in the tent** (*'ohel* - portable dwelling).’

**10** And He said (*'amar*), **‘I will return** (*suwb* - come back again) **to restore you** (*suwb* - refresh and renew you) **at the appropriate time** (*'et* - at the right occasion and season), **and you will behold** (*hinneh*) **life** (*chay*): **the son of Sarah, your wife.**’ **And Sarah was listening** (*sama*) **in the doorway of the tent behind them.**

**11-12** Now, Abraham and Sarah were old (*zaqen* - advanced in age), **having traveled through** (*bow'* - experienced) **many days. Sarah, his wife** (*'issah*), **was no longer able** (*hadal*) **to be** (*hayah*) **a source of life** (*'orah*). **So Sarah laughed** (*sahaq*) **inside** (*qereb*), **saying, ‘After** (*'ahar*) **I have become worn out** (*balah* - become old, useless, and obsolete, falling apart), **and my**

**husband** (*adon*) **is old** (*zaqen*), **I am to experience** (*hayah*) **pleasure** (*'ednah* - delight and great joy based upon this favorable circumstance)?'

**13-14** So Yahuweh asked (*'amar*) Abraham, 'Why did Sarah laugh and say, "Shall I become pregnant and have a child now that I'm old?" Miracles (*pala'* - wondrous and marvelous things, amazing and astounding displays, distinguishing actions resulting from extraordinary power) **come from** (*min* - part of and by the means of) **Yahuweh's Word** (*dabar* - statements and message). **At the appointed and set time** (*mo'ed* - at the specific, ordained, and designated season for the celebratory festival feast and assembly meeting) **I'll return to** (*suwb* - restore and renew) **you at that time** (*'et* - set measure, correct period, right season, and natural cycle) **of life** (*chay*) **for Sarah's son.'**

**15** And Sarah cringed and covered disowning her gesture (*kachash* - lied, and disavowed) **saying** (*'amar*), 'I did not laugh mockingly (*sahaq*)' **because surely** (*kiy*) **she was in awe** (*yare'* - out of respect and awe, she was intimidated and afraid).

**And he said** (*'amar*), 'No, surely and indeed (*kiy*) **you did laugh mockingly** (*sahaq*).'

**16** Then the individuals (*'yshym*) **stood up** (*quwm*) **and set out from there to look down from a high elevation** (*saqap*) **toward Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan). **And Abraham walked** (*halak* - proceeded and traveled) **with them, sending them on their way** (*salah* - dispatched them and sent them on).

**17** Yahuweh said, 'Shall I refrain from exposing to (*kasha* - shall I conceal from) Abraham what I am doing (*'asah*)? **18** Abraham surely exists (*hayah hayah*) **to the gentile nations** (*goyim*) **great** (*gadowl* - enormous, substantial and severe) **and strong** (*atsum* - mighty and powerful, pertaining to a force potent to accomplish its purposes), **and in him all of** (*kol*) **the gentile nations** (*goyim*) **of the earth** (*'erets*) **I will kneel down and bless** (*barak*). **19** Indeed (*kiy*), **I know him and I recognize** (*yada'* - respect him and acknowledge) **his intent and purpose** (*ma'an* - his testimony and witness) **as it relates to the relationship** (*'asher*) **is to instruct and direct with authority**

(*sawah*) **his son** (*ben* - child) **and his family** (*bayit* - home and household) **after him so that they revere, carefully observe, and are secure in** (*samara*) **Yahuweh's way** (*derek* - path), **being judgmental** (*mispat* - rendering just and moral decisions) **and doing** (*'asah*) **what is upright, truthful, and vindicating** (*tsadaqah* - consistent with the standard and beneficial, justifying and saving) **with the intent of enabling** (*ma'an*) **Yahuweh to pursue** (*bow'*) **the relationship** (*'asher*) **with Abraham and to continue the communion and conversation** (*dabar*).'

**20** Then Yahuweh said (*'amar*), 'The outcry against (*za'aqah* - the judgmental accusations regarding) **Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **and Gomorrah** (*'amorah* - to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves) **is truly great** (*rabab*) **and their sinfulness** (*hatta't* - wrongdoing, iniquity, criminal behavior) **is exceedingly** (*ma'od*) **significant and serious** (*kabed* - a very weighty matter). **21** I will descend (*yarad* - go down) to see (*ra'ah* - inspect) **if** (*'ym*) **they pursue** (*bow'*) **and do** (*'asah*) **all of the forbidden and destructive** (*kalah*) **things that have become known** (*yada'*) **through the distressing cries** (*sa'aqah*).'

**22** From there, the individuals (*'ysh*) **faced Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **and began walking, but Abraham presented himself** (*'amad* - stood up for evaluation) **in the presence of Yahuweh.**

**23** Then Abraham approached (*nagas* - came near, gathering closer together) **and said** (*'amar*), 'Really (*'ap*)! **Will you destroy** (*sapah* - bring disaster upon and remove, cutting off) **the upright** (*saddiq* - vindicated and innocent, acquitted) **with** (*'im* - among) **the wicked** (*rasa'* - guilty criminals and sinners)? **24** What if (*'ulay* - perhaps, maybe) **fifty** (*chamissym*) **are upright** (*saddiq* - vindicated and innocent, and acquitted) **among those who inhabit the city** (*'ir*)? **Surely** (*'ap*) **you won't** (*lo'*) **destroy** (*sapah* - bring disaster upon and

remove, cutting off) **the place** (*maqom*) **without** (*ma'an*) **lifting up and carrying away** (*nasa'*) **the fifty upright** (*saddiq* - vindicated and innocent, acquitted) **who are blessed by a close relationship with** (*'aser qereb*) **You.**  
**25** **Far be it** (*halilah*) **from** (*min*) **You to do** (*'asah* - perform or enact) **a thing such as this** (*ka ha dabar hazeh* - the likes of such a statement), **killing** (*muwt* - putting to death) **the innocent** (*saddiq* - upright and vindicated) **with** (*'im*) **the guilty** (*rasa'* - wicked) **so that the upright come to exist** (*hayah* - share the same fate) **as the wicked. It's unlike** (*halilah* - far be it and distant from) **your nature** (*la 'atah*). **Will you judge** (*sapat* - adjudicate) **the whole** (*kol*) **region** (*'erets* - land) **without** (*lo'*) **applying** (*'asah*) **judgment** (*mispah* - being judgmental and discriminating)?'

**26** **And Yahuweh said, 'If I find** (*masa'* - discover) **fifty who are upright in the city of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan), **I will lift up and bear** (*nasa'* - spare and forgive, pardon, raise up, and carry away) **everyone** (*kol*) **in the place** (*maqom*) **for their sake** (*'abuwr* - on account of them).'

**27** **Abraham said, 'Behold** (*hinneh* - indeed), **I have expressed** (*'amar*) **my plea** (*'na*) **to** (*'el* - God) **the Upright One** (*'eden*) **in an indignant complaint** (*'anan*), **yet I am dust** (*'apar* - comprised of material particles) **and ashes** (*'eper* - insignificant carbon). **28** **What if** (*'ulay* - perhaps, maybe) **the fifty lacking** (*chaser* - less and receded) **are five upright** (*saddiq* - vindicated and innocent, acquitted). **Will you destroy** (*sapah* - bring disaster upon and remove, cutting off) **with the five all of** (*kol*) **the inhabited city** (*'ir*).'

**And He said** (*'amar*), **'I will not destroy it** (*sapah* - bring disaster upon and remove, cutting off) **if I can find** (*masa'* - discover) **there forty-five.'**

**29** **And he once again** (*yasaph* - did again, repeated an action, adding to the number of times it was done) **conversed** (*dabar*) **with him again** (*'od*) **saying** (*'amar*), **'What if** (*'ulay* - perhaps, maybe) **you can find** (*masa'* - discover) **forty there.'**

**And He said, 'I will not do it** (*'asah*) **for the sake** (*'abuwr* - on account of them) **of the forty.'**

**30**And he said, ‘Please I pray my **Father and Upright One** (*‘edon/’eden* - upright pillar and head of the family) **do not be enraged** (*harah* - very angry and zealous, furious and incensed), **and I will converse** (*dabar*). **What if** (*‘ulay* - perhaps, maybe) **you can find** (*masa’* - discover) **thirty there.**’

And He said, ‘**I will not do it** (*‘asah*) **if I find** (*masa’* - discover) **thirty there.**’

**31**And he said, ‘**Look Please. I persist** (*ya’al* – I continue what I have started, I am either bold or foolish to continue) **to converse** (*dabar*) **unto my Father and Upright One** (*‘edon/’eden* - upright pillar and head of the family), **What if** (*‘ulay* - perhaps, maybe) **you can find** (*masa’* - discover) **twenty there.**’

And He said, ‘**I will not destroy** (*sapah* - bring disaster upon and remove, cutting off) **it for the sake** (*‘abuwr* - on account of them) **of the twenty.**’

**32**And he said, ‘Please I pray my **Father and Upright One** (*‘edon/’eden* - upright pillar and head of the family) **do not be enraged** (*harah* - very angry and zealous, furious and incensed), **and I will converse** (*dabar*) **only the one last time** (*pa’am*<sup>31</sup>). **What if** (*‘ulay* - perhaps, maybe) **you can find** (*masa’* - discover) **ten there.**

And He said, ‘**I will not destroy** (*sapah* - bring disaster upon and remove, cutting off) **it for the sake** (*‘abuwr* - on account of them) **of the ten.**

**33**And Yahuweh journeyed (*halak* - traveled) **when relationally** (*‘asher*) **He had finished** (*kalah* - completed) **His conversation** (*dabar* - discussion) **with Abraham. And Abraham returned** (*suwb*) **to his place** (*maqom* - dwelling, home, and office).

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<sup>31</sup> Pa’am can also mean the conduct of one’s life, so an equally valid rendering of this could be I speak only to understand the conduct of my life.

## Chapter 19

**1**And two messengers (*mal'ak* - envoys and representatives) came to (*bow'* - arrived at) **Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **at sundown** (*'ereb* - evening), **and Lot** (*lot* - one covered in a shroud) **was sitting in the gate to Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan). **And seeing** (*ra'ah* - perceiving) **them Lot arose** (*qum* - stood up) **to meet** (*qorah* - encounter, have a meeting with) **them, and he bowed and announced** (*chawah* - bow as a sign of respect, but not necessarily in worship, also to tell or explain) **with his nose** (*'aph* - his nature, attitude and disposition) **toward the ground** (*'erets*). **2**And he said (*'amar*), **'Behold** (*hinneh* - look and see), **my Father and Upright One** (*'edon/'eden* - upright pillar and head of the family), **Please I pray turn aside** (*sur*) **to your servants** (*'ebed* - from 'abad meaning implement who serves) **household** (*bayit* - home, house, tabernacle, temple, and family), **and pass the night** (*lin* - hold back over night, live, dwell, and abide for the night) **and wash** (*rahas* - cleanse) **your feet, and rise early** (*shakem* - do early, also means shoulder<sup>32</sup>) **and then walk** (*halak* - travel) **on your way** (*derek* - path).

**And they said** (*'amar*), **'No, in the public square** (*rechuwb* - the central part of a city where people meet and civic activity occurs) **we will indeed** (*kiy*) **pass the night** (*lin* - hold back over night, live, dwell, and abide for the night)'.  
**3**And he greatly (*me'od*) **persisted** (*patsar* - brought pressure through words, attempting to compel some action) **with them, and they turned**

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<sup>32</sup> Because of the dual meaning of *shakem* this could be saying rise and shoulder your burden again tomorrow. So Lot was offering Yahuweh a place to rest with him.

**aside** (*sur*) **to him, and came to and entered** (*bow'*) **into his household** (*bayit* - home, house, tabernacle, temple, and family), **and he prepared and produced** (*asah* - made, gained and profited from, dealt with, ordained, fashioned, and brought about) **to them a feast** (*mishteh* - a meal and banquet, an eating event either as a common meal or usually a special festive dinner, often including much drinking of wine), **and he baked** (*aphah*) **unleavened bread** (*matstsah*- baked flour dough possibly mixed with baking ingredients (in various forms), yet with the unique feature of lacking leavening-yeast<sup>33</sup>), **and they ate** (*'akal*). **4****Before** (*terem* - prior to) **they laid down to rest** (*shakab*) **mortal men** (*'enowsh*<sup>34</sup> - humankind) **of the city** (*iwr* - inhabited population center), **the mortal men** (*'enowsh* - humankind) **of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan) **encircled** (*sabab* - surrounded and engulfed) **the household** (*bayit* - home, house, tabernacle, temple, and family). **From the young men** (*na'ar* - teenage boys) **until the old** (*zaqen* - advanced in age) **all of** (*kol*) **the families** (*'am* - people and kin) **from the extremities** (*qatseh* - the ends, the whole of). **5****And they called** (*qara'* - summoned, proclaimed, announced, and called out that) **to Lot** (*lot* - a covering or veil, to cover or conceal) **saying** (*'amar*) **to him, 'Where are** (*ay'yeh*) **the mortal men** (*'enowsh*) **which relationally** (*asher*) **came** (*bow'*) **to you this night** (*layil* - time of darkness and gloom, the absence of light)? **Bring them forth** (*yatsa'* - deliver and produced them) **to us, and we may become acquainted with** (*yada'* - came to know) **them.'**

**6****And Lot went out** (*yatsa'* - went forth) **to them at the door** (*petaha* - entryway), **and shut** (*sagar*) **the door** (*petaha*) **after him. 7****And he said**

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<sup>33</sup> Also the name of one of the seven festivals, celebrating man being freed from yeast, political and religious corruption.

<sup>34</sup> In the original Hebrew *'enowsh* is identical to *'anowsh* meaning incurable illness, it's use here as opposed to the more common *'ish* or *'adam*, could be Yahuweh's way of telling us that these men were beyond salvation, they were so evil, and so far astray that nothing could save them.

(‘amar), ‘Please, I pray (*na*) my brothers (*‘ah*) do not do bad (*ra’* - evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad). **8**Look (*hinneh*) Please, I pray (*na*), I have two daughters (*bat*) who relationally (*asher*) have not known (*‘yada* – been acquainted with) a man (*ish*). Please I pray (*na*) I will bring them out (*yatsa’*) to you, and you may do (*‘asha* – perform and fashion) to them according to what is good (*towb* - pleasant and agreeable, excellent and valuable, prosperous and beneficial) in your eyes (*‘ayin* - in your sight and presence, from your point of view, perspective, perception, and understanding). But to the men (*‘anows*) do not do (*‘asaha* – prepare, perform or fashion) *what you have discussed* (*dabar* – what you talked of), because indeed (*kiy*) upon this, they have come (*bow*) under the protection of (*tsel* – the shadow of) my weight bearing beam (*qo’rah*).’

**9**And they said (*‘amar*), ‘Come near (*nagash* – draw closer).’ And they said (*‘amar*), ‘The One (*echad*) who came to live as a stranger (*gur* – to be in a place with a focus that one is living as a guest or stranger in that place) and execute justice in the extreme (*shaphat shaphat* – to execute justice, to serve as a judge, to judge, doubled like it is here implies a strong emphasis). Now (*attah*) we will do bad (*ra’* - evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad) to you, on account of them.’ And they intently (*meod*) persisted, displaying ignorance (*patsar* - brought pressure through words, attempting to compel some action) with the man (*‘ysh*) Lot.

And they came near (*nagash*) to break (*sabar*) the door (*deleth* – entrance to another room). **10**And the men (*‘enowsh*) stretched out (*salah* - reach out and extend) their hand (*yad* - a metaphor for individual power, capacity, and strength) and brought (*bow*) Lot to them, in the household (*bayit* - home, house, tabernacle, temple, and family) and shut (*sagar*) the door (*petaha*). **11**And the men (*‘enowsh*) which relationally (*asher*) were at the door (*petaha*) of the household (*bayit* - home, house, tabernacle, temple, and family) were struck (*nakah* - attacked, smite, and hit) with blindness (*sanwerim*) from the little and young (*qatan*) up to the greater and older (*gadawl* - the more enormous in magnitude and intensity, the mighty, important and distinguished) and they were not able (*la’ah* - did not have

the capacity to carry out a function or task, became weary, emotionally and physically tired, and became discouraged and gave up) **to find** (*masa*) **the door** (*petaha* - entryway).

**12**And the men (*'enowsh*) said (*'amar*) to Lot, **'Who do you still have here** (*'od my attah poh*), **son-in-laws, and your sons, and your daughters, and all of** (*kol*) **who are related** (*asher*) **to you in the city** (*'iwr* – inhabited population center), **bring them forth** (*yatsa'* – take them and depart, deliver them) **from this place** (*maqom*). **13**Indeed (*kiy*) **we will destroy** (*sahat* - catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) **this place** (*maqom*) **because indeed** (*kiy*) **their cry of distress** (*tseaqah*) **has become great** (*gadal* – grow exceedingly great) **in the presence of** (*pane*h – to the face of) **Yahuweh, and Yahuweh sent us out** (*salah* - dispatched us) **to destroy** (*sahat* - catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) **her**.

**14**And Lot went forth (*yatsa'* - departed) **and conversed** (*dabar* – spoke together with) **with his sons-in-law who were to be married** (*laqah* – literally to grasp hold of) **to his daughters saying** (*'amar*), **'Stand up** (*qum*) **go forth and depart** (*yatsa'*) **from this place** (*maqom*) **because indeed** (*kiy*) **Yahuweh will destroy** (*sahat* - catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) **the city** (*'iwr* – inhabited population center). **But to his sons-in-law's eyes** (*'ayin* - perception) **he existed** (*hayah*) **as though** (*ki*) **he were joking** (*tsahaq* – jesting, making sport).

**15**And as the dawn (*shchar* - the early time of the morning when the first reddish light of the sun is seen in the east) **rose** (*'alah* – went up, ascended and rose up) **the messengers** (*malak* - envoys and representatives) **insisted and urged** (*uts* – spoke in an forceful and pressing way encouraging to hasten in better and right way) **Lot saying** (*'amar*), **'Stand up** (*qum*) **grasp hold of** (*laqah* - accept, receive, and take) **your wife, and your two daughters, less they be found** (*motsa* – discovered, uncovered, learned the location of, obtained, and came to possess) **caught up in and destroyed** (*saphah* – caught up, snatched away, taken away and destroyed) **in the iniquity, perversity, and depravity the consequence and punishment for**

**the sin** (*'awon* - wickedness and wrongdoing, liability and guilt, the punishment for wrong doing, the consequence of sin) **of the city** (*'iwr* - inhabited population center).'

**16**But he delayed waited and hesitated (*mahaha* – lingered and hesitated, he refused) **and the men** (*'enowsh*) **grew firm, holding fast, and establishing themselves and encouraging him and prevailing, they grasped hold of** (*hazaq*) **his hand** (*yad*) **and his wife's hand** (*yad*) **and his two daughters hands** (*yad*). **Yahuweh with and because of** (*ba*) **mercy, compassion and gentleness** (*chemla* – the act of showing concern in some crisis with a result of deliverance from the bad situation) **toward him, indeed brought him out** (*yatsa'* – delivered him out) **setting him to rest** (*nuach*) **from outside** (*chuts*) **the city** (*'iwr*). **17**And it existed (*hayah*) **as they brought** (*'yatsa* – delivered) **him with them outside** (*chuts*) **and one said** (*'amar*), **'Escape** (*malat* – be spared, deliver, rescue, and be saved) **because of and concerning** (*'al*) **your soul** (*nephesh* – consciousness, mind, heart, body and life), **you are not to look at** (*nabat* - gaze upon and observe, use the perception of sight to see or detect objects, implying interpretation and understanding of what is observed, have regard for, think about an object, implying an appropriate, caring response) **what is behind you, and do not be present, standing still** (*'amad* - making a stand and standing upright) **in any of** (*kol*) **the plain** (*kikkar* - geographical area as a broad unbroken expanse of land), **to the mountains** (*har* - hills and ranges) **escape** (*malat* – be spared, deliver, rescue, and be saved) **lest** (*pen*) **you be caught up and destroyed** (*saphah* – caught up, snatched away, taken away and destroyed).'

**18**And Lot said (*'amar*) **to them, 'My Father and Upright One** (*'edon/'eden* - upright pillar and head of the family) **Please, don't.** **19**Behold (*hinneh*) **please** (*na*), **your servant** (*'ebed* – from 'abad meaning implement who serves) **has found** (*masa'* - discovered and obtained, came to possess and experienced) **favor** (*hen* - a fortuitous response, acceptance and grace, mercy, compassion, fondness, and kindness, a special and beneficial consideration which made him beautiful, charming, pleasing, and agreeable) **in your presence** (*pen*), **and great** (*gadowl* - enormous, substantial and severe) **is your unfailing kindness, and devotion** (*chesed* - loyal love, enduring

kindness, steadfast affection, glory and favor) **which relationally** (*asher*) **you have prepared and produced** (*asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) **with me to keep alive** (*chayah* – renew, restore to life, continue once revived, spare, save, and preserve) **my soul** (*nephesh* – consciousness, mind, heart, body and life), **but I cannot prevail in** (*lo-yakol* - cannot attain success in, and am not capable of) **escaping** (*malat* – being spared, delivered, rescued, and saved) **to the mountains** (*har* - hills and ranges) **lest** (*pen*) **the evil** (*ra'* - evil, wicked, immoral, repugnant, miserable, sad, troubled, and fiercely harmful) **cling to** (*dabaq* - join fast to, cleave to, stay close to, be united in close association with) **me, and I die** (*muwth*). **20 Behold** (*hinneh*) **please** (*na*) **this city** (*iwr* - inhabited population center) **is near** (*qarob* - personal and imminent in space-time) **to flee** (*nus* – attempt to escape to) **there, and it is small** (*mitsar* – small and humble). **Please** (*na*) **I'll escape** (*malat* – be spared, delivered, rescued, and be saved) **to there. Is it not small** (*mitsar* – small and humble), **and my soul** (*nephesh* – consciousness, mind, heart, body and life) **will be kept alive** (*chayah* – renewed, restored to life, continue once revived, spared, saved, and preserved).

**21 And he said** (*amar*) **to him, 'Behold** (*hinneh*) **I will lift up, bear and tolerate** (*nasa'*) **your presence** (*pane*) **concerning this word** (*dabar* – message and communication) **that I will not overthrow** (*haphak* - be overwhelmed and destroyed, changing<sup>35</sup>) **the city** (*iwr* - inhabited population center) **which relationally** (*asher*) **you have spoken of and conversed with me about** (*dabar*). **22 Quickly and energetically** (*mahar*) **escape** (*malat* – be spared, delivered, rescued, and be saved) **there because indeed** (*kiy*) **I am not able to** (*lo-yakol* - cannot attain success in, and cannot prevail in) **prepare and produce** (*asah* - cause to happen, make, gain and

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<sup>35</sup> The relationship between *haphak* and *haphek* which is indistinguishable in the Hebrew, is telling. *Haphek* means (the opposite, that which is converse to another behavior or set of beliefs, i.e. Yahuweh's, and perversity, a perversion, a turning or twisting of rational thought or assumptions upside down). So Yahuweh is telling us that those who will be overthrown are those that were perverse and opposite to him.

profit from, deal with) **the edict** (*dabar* – the word or communication<sup>36</sup>) **until you come to and arrive** (*bow'*) **there. Therefore call** (*qara'* – summon, proclaim, announce, and call out that) **the name** (*shem* – personal and proper designation) **of the city** (*iwr* – inhabited population center) **Zoar** (*tsoar* – to be small, little or younder, a town of the plain of Jordan, 5 miles South of the very end of Dead Sea).

**23** **The sun** (*shemesh* – the brilliant object which provides warmth, light, and life) **had come out** (*yatsa'*) **upon the land** (*'erets* – region), **and Lot came to and arrived at** (*bow'*) **Zoar.** **24** **And Yahuweh rained down** (*matar*) **upon Sodom** (*sedom* – burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan), **and upon Gomorrah** (*amorah* – people of fear, fear of the people, a rebellious people, two roots the first meaning a people and the second meaning to be fearful, and to tremble, can also mean depression based on the root meaning to bind or to subdue, therefore bondage, a city near the Dead Sea) **sulfur** (*gophrith* – often with associative meanings of judgment and punishment) **and fire** (*'esh*) **from Yahuweh, from heaven** (*shamayim*). **25** **And he overthrew** (*haphak* – be overwhelmed and destroyed, changing<sup>37</sup>) **these cities** (*iwr* – inhabited population center) **and all of** (*kiy*) **the plain** (*kikkar* – geographical area as a broad unbroken expanse of land) **and all of** (*kiy*) **the dwellers** (*yasab* – inhabitants, those that resided in) **of the cities** (*iwr* – inhabited population center) **and growth of** (*samah* – springing to life, and the increase in size, quantity, and vitality of) **the land** (*'erets* – region, ground, area, and territory).

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<sup>36</sup> In this context it is saying that the messenger sent to judge Sodom and Gomorrah could not follow through with Yahuweh's Word until Lot was safe.

<sup>37</sup> The relationship between *haphak* and *haphek* which is indistinguishable in the Hebrew, is telling. *Haphek* means (the opposite, that which is converse to another behavior or set of beliefs, i.e. Yahuweh's, and perversity, a perversion, a turning or twisting of rational thought or assumptions upside down). So Yahuweh is telling us that those who will be overthrown are those that were perverse and opposite to him.

**26**And his [Lot's] wife (*'issah*) **looked** (*nabat* - gazed and observed, use the perception of sight to see or detect objects, implying interpretation and understanding of what is observed, have regard for, thought about an object, implying an appropriate, caring response) **from behind** (*achar*) **him, and existed as** (*hayah*) **a pillar** (*netsib* – post, garrison or statue) **of salt vanishing and dissipating** (*melah*).

**27**And 'Abraham (*'abraham* – father of the abundantly wealthy) **rose early** (*shakem* – do early, also means shoulder) **in the beginning of the day** (*boqer* - morning or sunrise; from *baqar*, meaning to seek, search, enquire, and consider; to reflect) **to the place** (*maqom* – standing place, area, home, dwelling, office, the source) **where relationally** (*asher*) **he had stood upright in the presence of Yahuweh** (*'amad 'eth pen Yahuweh* - was sustained and caused to stand, enduring and abiding upright in the presence, before the face of Yahuweh). **28**And he **looked down** (*shaqaph* - peered down, watched, used the perception of sight to observe an object from an upper position, implying interest in the object being watched) **upon the surface** (*pen*) **of Sodom** (*sedom* - burning, conflagration, as being built on a bituminous soil, and being perhaps on this account liable to frequent fires, also means mystery or secret, from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure, city on the South East border of Canaan), **and Gomorrah** (*amorah* - people of fear, fear of the people, a rebellious people, two roots the first meaning a people and the second meaning to be fearful, and to tremble, can also mean depression based on the root meaning to bind or to subdue, therefore bondage, a city near the Dead Sea) **and upon all of** (*kiy*) **the surface of** (*pen*) **the land** (*'erets* - region, ground, area, and territory) **of the plain** (*kikkar* - geographical area as a broad unbroken expanse of land) **and he saw and considered** (*ra'ah* - inspected and perceived) **and beheld** (*hinneh*) **ascending** (*'alah* – going up and rising up) **a cloud of thick smoke** (*qitor*) **from the land** (*'erets* - region, ground, area, and territory) **like a cloud of thick smoke** (*qitor*) **from the smelting furnace** (*kibshan* - forge).

**29**And it **existed** (*hayah*) **that in God** (*'elohym*) **destroying because of its corruption** (*sahat* – He ravaged, ruined, devastated and destroyed it, because it had become a putrid and polluted slime pit of corruption and

decay) **the cities** (*iw̄r* - inhabited population center) **of the plain** (*kikkar* - geographical area as a broad unbroken expanse of land) **that God** (*'elohym*) **remembered** (*zakar* - recalled and proclaimed the information and events pertaining to) **'Abraham** (*'abraham* – father of the abundantly wealthy) **and sent out** (*salah* - dispatched and sent away) **Lot** (*lot* – a covering or veil, to cover or conceal) **from the midst** (*tawek* - middle or center) **of the destruction** (*haphekah* - demolition<sup>38</sup>) **in the overthrow** (*haphak* - be overwhelmed and destroyed, changing<sup>39</sup>) **of the cities** (*iw̄r* - inhabited population center) **which relationally** (*asher*) **Lot had the dwelt** (*yasab* – inhabited, and resided) **in.**

**30** **And Lot ascended** (*'alah* – going up and rising up) **from Zoar** (*tsoar* – to be small, little or younder, a town of the plain of Jordan, 5 miles South of the very end of Dead Sea) **and dwelt** (*yasab* – inhabited, and resided) **in the mountains** (*har* - hills and ranges) **and his two daughters with him, because indeed** (*kiy*) **out of reverence and dread he was concerned about** (*yare'* - out of respect and awe, I was intimidated and afraid) **dwelling in** (*yasab* – inhabiting, and residing in) **Zoar. And he dwelt** (*yasab* – inhabited, and resided) **in the protective shelter and place of refuge** (*mearah*<sup>40</sup>) **with his two daughters.**

**31-32** **And the firstborn daughter** (*bik'iyrah*) **said** (*amar*) **to the**

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<sup>38</sup> Can't help but see the relationship between *haphekah* and *haphak* meaning (the opposite, that which is converse to another behavior or set of beliefs, i.e. Yahuweh's, and perversity, a perversion, a turning or twisting of rational thought or assumptions upside down). With this in mind I see this as saying from the midst of the destruction of the perverse, opposite beliefs and believers.

<sup>39</sup> The relationship between *haphak* and *haphak* which is indistinguishable in the Hebrew, is telling. *Haphak* means (the opposite, that which is converse to another behavior or set of beliefs, i.e. Yahuweh's, and perversity, a perversion, a turning or twisting of rational thought or assumptions upside down). So Yahuweh is telling us that those who will be overthrown are those that were perverse and opposite to him.

<sup>40</sup> *Mearah* is identical to *Maareh* in the Hebrew, so it is possible that *Maareh* (An area of land inhabited sparsely or not at all, with a focus of being a marginal pastureland, as an extension of being naked or bare, lacking foliage or other natural resources) was intended, or that both were intended.

**younger sister** (*tsair*), **‘Our father** (*‘ab*) **is old** (*zaqen* - advanced in age), **and there does not exist** (*‘ayin*) **a man** (*‘yish*) **in the region** (*‘erets*) **to come** (*‘bow*) **to us according to the way of life** (*derek* – the path) **of the whole of** (*kiy*) **the region** (*‘eloyhm*). **Walk with me** (*halak* – travel with me) **we will give our father a drink** (*shaqah* *‘ab* - let, allow, or cause a creature to drink liquid of various kinds, the substance drunk can be refreshing, nutritious, or poison) **of wine** (*yayin* - a naturally processed, fermented grape juice, in excess amounts can cause drunkenness), **and we will lie** (*shakab* – rest or sleep, can also imply have intercourse) **with him, and we will conceive offspring** (*chayah zera’* -nurturing, restoring, and sustaining offspring) **with our father** (*‘ab*).

**33** **And they gave their father a drink** (*shaqah* - let, allow, or cause a creature to drink liquid of various kinds, the substance drunk can be refreshing, nutritious, or poison) **of wine** (*yayin* - a naturally processed, fermented grape juice, in excess amounts can cause drunkenness) **that night** (*layil* - time of darkness and gloom, the absence of light), **and the firstborn daughter** (*bik’iyrah*) **went in** (*‘bow*) **and lay** (*shakab*) **with her father, and he did not know** (*lo yada’* – was not aware of and did not understand, recognize and confirm) **when she lay** (*shakab*) **and when she stood up** (*qum*).

**34** **And it existed** (*hayah*) **from the next day** (*mochorath*) **the firstborn daughter** (*bik’iyrah*) **said** (*amar*) **to the younger sister** (*tsair*), **‘Behold** (*hinneh*) **I lay** (*shakab*) **last night** (*‘emesh*) **with my father** (*‘ab*), **we will give him wine to drink** (*shaqah yayin* - let, allow, or cause a creature to drink a naturally processed, fermented grape juice, which in excess amounts can cause drunkenness) **also this night** (*layil* - time of darkness and gloom, the absence of light), **and you will go to** (*‘bow*) **and lay** (*shakab*) **with him, and from our father** (*‘ab*) **we will conceive offspring** (*chayah zera* - nurturing, restoring, and sustaining offspring).

**35** **And they gave also that night** (*layil* – time of darkness and gloom, the absence of light) **their father a drink** (*shaqah* - let, allow, or cause a creature to drink liquid of various kinds, the substance drunk can be refreshing, nutritious, or poison) **of wine** (*yayin* - a naturally processed, fermented grape juice, in excess amounts can cause drunkenness), **and the**

**younger sister** (*tsair*) **stood up** (*qum*) **and lay** (*shakab*) **with him, and he did not know** (*lo yada'* – was not aware of and did not understand, recognize and confirm) **when she lay** (*shakab*) **and when she stood up** (*qum*).

**36** **And the two daughters of Lot conceived** (*harah* - became pregnant) **from their father** (*'ab*). **37** **And the firstborn daughter** (*bik'iyrah*) **brought forth** (*yalad* – giving birth to) **a son, and called** (*qara'* - summoned, proclaimed, announced, and called out that) **his name** (*shem* - personal and proper designation) **Moab** (*moab* - seed, progeny, desire, progeny of the father. An area east of the Dead Sea), **he is the father of the Moabites to this day.** **38** **And the younger sister** (*tsair*) **also she brought forth** (*yalad* – giving birth to) **a son, and called** (*qara'* - summoned, proclaimed, announced, and called out that) **his name** (*shem* - personal and proper designation) **Ben-Ammi** (*ben-ammi* – son of my relatives), **he is the father of the Ammonite people** (*ammoni* – people dwelling east of Jordan, north east of Moab, between Arnon and Jabbok) **to this day.**

## Chapter 20

**1**And from there ‘Abraham (*‘abraham* – father of the exceedingly wealthy and great) **set out** (*nasa* - moved on, left, traveled on, tore up, let loose, broke camp, set out and journeyed) **toward the land** (*‘eretz*) **of the Negeb** (*negeb* - geographical region South of Judah, its center at Beersheba, the south or southern region) **and dwelt** (*yasab* – inhabited, and resided) **between Kadesh** (*qadash* – set apart and consecrated, a desert North of Israel, on Orontes) **and between Shur** (*shur* – rampart, or fort, South West of Palestine, on the East border of Egypt) **and lived as a stranger** (*gur* – to be in a place with a focus that one is living as a guest or stranger in that place) **in Gerar** (*gerar* – journeying, a lounging place on a journey, located South of Gaza).

**2**And ‘Abraham said (*‘amar*) **concerning Sarah** (*sarah* - meaning to strive and contend with, to be empowered by, and to persevere) **his wife, ‘She is my sister** (*‘achoth*).’

**And Abimelek** (*abimelek* – father of the king) **King** (*malak* – governmental head of a kingdom, often in ancient government the king embodied political, social, religious, and military authority) **of Gerar** (*gerar* – journeying, a lounging place on a journey, located South of Gaza) **sent out for** (*shalach* – reached out for) **and grasped hold of** (*laqah* - selected and took) **Sarah.**

**3**And **God** (*‘eloyhm*) **came to** (*bow*) **Abimelek in a dream** (*chalowm* - series of feelings, images, and revelations) **in the night** (*layil* – time of darkness and gloom, the absence of light) **and said** (*‘amar*), **to him ‘Behold** (*hinneh*) **you are dead** (*muwth*) **on account of the women who relationally** (*‘asher*) **you have grasped hold of** (*laqah* - selected and took) **when she is married** (*ba’al*) **to a husband** (*ba’al*).’

**4**And Abimelek **did not come near** (*lo qarab* – did not approach) **to her, and he said** (*‘amar*), **‘My Father and Upright One** (*‘edon/‘eden* - upright pillar and head of the family) **also an upright, truthful, and vindicating** (*tsadaq* - consistent with the standard and beneficial, justifying and saving) **gentile nation** (*goyim*) **you will put to death** (*harag* - slay).

**5**Did not he himself say (*‘amar*) to me, “She is my sister” and she herself

**also she said** (*'amar*), **“He is my brother.”** **In blameless innocence** (*tom* – in a state or condition of moral goodness, with a focus of not having guilt or sin) **of my heart** (*lebab* - the source of the life of the inner person in various aspects, with a focus on feelings, thoughts, volition, and other areas of inner life, conscience, the psychological faculty to distinguish right and wrong), **I have prepared and produced** (*'asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) **this. The palms of my hands** (*kaph*) **are clean** (*niqqayon* – innocent and pure).

**6And God** (*'elohym*) **said** (*'amar* - spoke with a focus on the content to follow; God thought, intended, commanded, and promised that) **to him in the dream** (*chalowm* - series of feelings, images, and revelations) **also** (*gam*), **‘I recognize** (*yada'* - realize, acknowledge, and know) **that indeed** (*kiy*) **in blameless innocence** (*tom* – in a state or condition of moral goodness, with a focus of not having guilt or sin) **of your heart** (*lebab* - the source of the life of the inner person in various aspects, with a focus on feelings, thoughts, volition, and other areas of inner life, conscience, the psychological faculty to distinguish right and wrong), **you have prepared and produced** (*'asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) **this. And also I kept you back** (*chasak* – withheld you and restrained you) **from sinning** (*chata* – being wicked, offending the standard, Yahuweh’s standard, i.e. the Torah, and thus incurring moral guilt) **toward me. Therefore** (*'al ken*) **I did not allow** (*nathan* - grant one an occasion or opportunity to happen, derived from the primary meaning of nathan, to give, so literally I did not give an opportunity) **you to touch** (*naga'* - make contact with) **her. 7And now return** (*suwb* - bring back and restore) **the man’s wife, indeed** (*kiy*) **he is a prophetic spokesmen** (*nabi* – prophet, one who proclaims the message of a god or God, in this case Yahuweh God), **and he will pray** (*palal* - intervene and mediate, interceding and arbitrating) **on behalf of** (*ba'ad*) **you, and you will be restored to life** (*chayah* - remain alive after being renewed, continue to live once revived, be spared, saved, and preserved), **and if and whenever** (*'im*) **you do not** (*'ayin*) **return** (*suwb* - bring back and restore) **her, recognize** (*yada'* - realize, acknowledge, and know) **that indeed** (*kiy*) **you will die** (*muwth*) **a physical death** (*muwth* - be assassinated or killed), **and**

**all (*kol*) who relationally (*'asher*) concern you.'**

**8**And Abimelek rose early (*shakem* – do early, also means shoulder) in the beginning of the day (*boqer* - morning or sunrise; from *baqar*, meaning to seek, search, enquire, and consider; to reflect) and summoned (*qara'* – called out for) all of (*kol*) his servants (*ebed* – bond servant, one who is owned by another for service until sold to another, or worked his way out of slavery, or a servant, one who helps in the service to another, but not necessarily a possession of another) and spoke (*dabar* – delivered a message, and delivered the word) of all of these words (*dabar*) in their ears (*ozen*), and the men were exceedingly (*meod*) in awe (*yare'* - out of respect and awe, they were intimidated and afraid).

**9**And Abimelek called out (*qara'* – called and summoned) to 'Abraham and said (*'amar*) to him, 'What have you caused to happen (*'asah* - made, gained and profited from, dealt with, ordained, fashioned, and brought about) to us? And how have I sinned (*chata* – been wicked, offended the standard, Yahuweh's standard, i.e. the Torah, and thus incurred moral guilt) against you? Indeed (*kiy*) you have brought (*bow'*) upon me and upon my kingdom (*mamlakah* – his empire, realm, the area or people ruled by him, his reign, royal power, and kingship) great (*gadawl* - enormous, substantial and severe) sin (*chata'ah* - an offense against the moral standard, Yahuweh's moral standard, with a focus on the guilt or condemnation incurred by that offense). Works (*ma'aseh* - labors, deeds, and undertakings) which relationally (*'asher*) are not to be prepared and produced (*'asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) you have prepared and produced (*'asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) against (*'im*) me. **10**And Abimelek said (*'amar*) to 'Abraham, 'What did you see and consider (*ra'ah* - inspect and perceive) that indeed (*kiy*) you prepared and produced (*'asah* - caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) these things of which we are talking (*dabar*).'

**11**And 'Abraham said (*'amar*), 'Indeed (*kiy*) I said to myself (*'amar*), "Surely there is no reverence (*req 'ayin yirah* – there is no piety

or respect toward) **of God** (*'elohym*) **in this place** (*maqowm* - this standing place and abode), **and they will kill** (*harag* – put to death, usually implies intention, thus murdered) **me on account of my conversing and conveying** (*dabar*) **she is my wife.** **12**And also, truly (*'amanah*) **she is my sister, the daughter of my father, only not my mother's daughter, and she exists** (*hayah*) **to me as a wife.** **13**And it came to exist (*hayah*) **in this manner** (*k'a*) **when relationally** (*'asher*) **God** (*'elohym*) **had me wander** (*ta'ah* - travel from place to place, but without one specific, immediate goal) **from my father's** (*'ab*) **household** (*bayit* - home, house, tabernacle, temple, and family), **that I said** (*'amar*) **to her, “This unfailing kindness, and devotion** (*chesed* - loyal love, enduring kindness, steadfast affection, glory and favor) **that relationally** (*'asher*) **you must prepare and produce** (*'asah* - cause to happen, make, gain and profit from, deal with, and bring about) **with me, at all of** (*kol*) **the places** (*maqowm* - this standing places and abodes) **which relationally** (*'asher*) **we come to** (*bow'* – arrive at) **say concerning me, ‘He is my brother.’ ”**

**14**And Abimelek grasped hold of (*laqah* - selected and took) **a flock of small animals** (*tson* – usually sheep, goats or other clean animals), **and a herd of large mammals** (*baqar* – usually cattle, oxen, horses, camels, etc), **and male servants** (*ebed* – bond servant, one who is owned by another for service until sold to another, or worked his way out of slavery, or a servant, one who helps in the service to another, but not necessarily a possession of another) **and female servants** (*shiphchah* – female bond servants, female slave, a person owned by another for service, usually of low social status, but with some societal rights) **and placed them** (*nathan* – gave, set, committed, entrusted. delivered, and bestowed in a healthy and enduring fashion) **to ‘Abraham, and returned** (*suwb* - brought back and restored) **to him Sarah, his wife.**

**15-16**And Abimelek said (*'amar*), **‘Behold** (*hinneh*) **my land** (*'eretz* – region and area) **in your presence** (*pen*) **if it is good** (*towb* - pleasant and agreeable, excellent and valuable, prosperous and beneficial) **in your eyes** (*'ayin* - in your sight and presence, from your point of view, perspective, perception, and understanding)  **dwell** (*yasab* – inhabit and reside).’ **And to Sarah he said** (*'amar*), **‘Behold** (*hinneh*) **to your brother I have placed**

(*nathan* – gave, set, committed, entrusted. delivered, and bestowed in a healthy and enduring fashion) **placed** (*nathan* – gave, set, committed, entrusted. delivered, and bestowed in a healthy and enduring fashion) **one thousand silver** (*keseeph*), **behold** (*hinneh*) **it is to you a garment** (*kesuwth* - covering) **of the eyes** (*'ayin*) **to all who relationally** (*'asher*) **are with you, and with all** (*kol*) **be vindicated** (*yakach* – be made right, having had a reasoned legal dialogue so as to resolve the dispute).’

**17**And ‘**Abraham prayed** (*palal* - intervened and mediated, interceded and arbitrated) **to God, and God healed** (*rapha* - restored to health, and repaired) **Abimelek, and his wife, and his slave women** (*'amah* – female servants), **and they bore children** (*yalad*). **18**Because indeed (*kiy*) **Yahuweh completely and utterly restrained** (*atsar atsar*<sup>41</sup> – had completely stopped, completely held back, and completely kept) **all of** (*kol*) **wombs** (*rechem* - womb as in matrix, a spatial position indicative of the source, point of origin; from *racham*, meaning love, mercy and compassion) **among the household** (*bayit* - home, house, tabernacle, temple, and family) **of Abimelek, on account of the happenings** (*dabar*) **of Sarah, ‘Abraham’s wife.**

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<sup>41</sup> The use of *atsar atsar* carries a strong emphasis on *atsar*, so completely and utterly restrained stopped held back and kept.