

The background is a mosaic of small, irregular shapes in various shades of green, yellow, and brown, creating a textured, abstract representation of a tree or foliage. The colors are vibrant and varied, with some areas appearing darker and others lighter, giving it a sense of depth and movement.

*Pre-Genesis
and Genesis
the unauthorized version*

Mark Crawford

PRE-GENESIS and GENESIS

the unauthorized version

Chapter 1 of 50

Mark Crawford

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Introduction to Pre-Genesis

Life experiences have given me reason to wholeheartedly believe in the existence of both Good and Evil - I have experienced them both. I have been guilty of both.

Naturally one must ultimately draw their own beliefs and conclusions based upon their own life experiences, and my life experiences have shown me that there is a struggle, a war, taking place between what I can only describe as the Forces of Evil and the Forces of Good. This war is escalating as we speak.

In my effort to understand this struggle for supremacy, I have read and studied many things, so many in fact, that I have grown tired and quit looking for answers from books, religions or people. As a result of this solitude came realization, and in that realization I came to understand that the answers I sought were not to be found in the world, but within my heart. I, then and only then, found the wisdom I had so ardently sought.

As a result of this new-found gnosis I stopped writing. In fact I stopped all mental movement, while sitting quietly idle watching, listening and looking. I found I had nothing relevant to say. Then one day the light came on and I opened my eyes and knew that I had, no, wanted to speak on what my idleness had taught me. But with this instruction came also the warning, that to speak is to be condemned.

In the end I decided that I would cast my lots with my heart and that I would try to share what I have learned through hardship, solitude and sorrow. And in my heart I knew that my work had to start in the place where I believe lies the most wisdom, and the most ignorance. In this I understand that I will be doing that which most believe you shouldn't - I will be reinterpreting the scriptures, and in doing so, hopefully opening the doors to the hidden mysteries. Here is the beginning of a project I now have several years worth of work on. The first book will be called "Pre-Genesis, and in it I will endeavor to tell the story of good and Evil as only hinted at in the source book.

I will follow with the Book of The Ecclesiastes, because it is my favorite and then Genesis, and ultimately all of the books, the difference is, I will tell their story in such a way as you have never before heard. And whether you find contempt or wisdom there, so be it, it is my little part in this world.

PRE-GENESIS

1. The All is omnipotent, therefore, there was no beginning that we can understand. The All has always been and The All will always be. All is All.
2. Being that The All is omnipresent and omnipotent, The All is therefore all, everything, excluding nothing, else The All would be limited to being that which The All is, verses that which The All is not.
The All in unlimited.
3. The Spirit World, Heaven, and all it contains is a manifestation of Thought, The All Thought.
Thought is a creator. Thought is controlled by the Self, by The All who is the Whole Self. Self is Self. Self is Love and Love is Light. Light can be defined as Gnosis - spiritual knowledge, therefore The All is Self, The All is Love and The All is the Light of All Knowledge.. The Spirit World is comprised entirely of this Trinity; Self, Love and Light. The Spirit World is: The All Self, The All Love, which is the Word, and The All Light which is the manifestation of the Word.
4. The manifestation of Light and Spirit are one in the same, and "what" they are is non-physical. Within this non-physical Spirit World, Spirit Dimensions, are the Light Spirit Entities. These spirit entities are the result of Thought and Word, in that order. They are the direct result of Thought, but, the creation of the Word.
5. In the Spirit World all Thought and all Word is of The All. One Thought and One Word. The Light Spirit Entities, the heavenly beings, were a part of this one Thought and One Word, and in harmony, no Thought or Word existed outside the One Thought and the One Word.
6. The first thought independent of the One Thought took the form of Self Realization. The first free-will thought was to recognize that she, he, it, the Angel of Heaven, was part of the Greater Self, all yet not The All. The second thought outside the Original Thought was " I am The All, or, at least, part of The All Self."

7. With that first thought came a multitude of additional thoughts, a long chain of thoughts linked one after the other about the big "Self" and then thoughts about the little "self, " then came thoughts about the other beings that shared heaven with the first free-will thinker. This was not an evil thing, only a different thing, or so it seemed. However, being that thought is creative, with those thoughts, no matter how innocent, came the creation of Individuality, and with Individuality came Separation, something independent, something individually different. And in that difference came the end of Social Oneness, and with the end of Social Oneness came the beginning of Chaotic-Free-Will.

8. In In that the original free-will-thinker had gained the power of free-will, and in that power had become something different than the other angels, his light essence changed to reflect that difference. Free-will is a color, the first color recognizably different from The All's own original color. Now there were two colors, similar, yet recognizably different.

9. Difference is different, and anything different from the One True Self is less then the Self. It is here, at this moment of independent thought that all things changed.

10. With the creation of Independent Thought came free-will. With Free-Will came Originality, with the beginning of Originality came the birth of Wonderment. With birth of Wonderment came the birth of Question and with the birth of Question came the birth of Opinion. With the birth of Opinion came the birth of Good and Evil; the opinion concerning something. With the birth of Good and Evil came the birth of the Great Decider... God.

11. With Free-Will Thought, apart from God, came a Spiritual Wonderment, a praise concerning God. With praise and Wonderment concerning God came Questions concerning God. With Questions concerning God came an Opinion concerning God. With an Opinion of God came Good and Evil. With Good and Evil came the Great Deceiver... God.

12. At first the original-free-thinker did not see himself as apart, different, but the other heavenly being did. The other angels in heaven saw the difference reflected in the color of his light essence. They saw slight changes in his demeanor reflecting his new thoughts, opinions, and ego. They watched him in moments of opinionated ecstasy, they saw him in moments of contemplation, and in his alien mannerisms, his difference became defiance.

13. The thoughts of the original-thinker continued to expand, it seemed that every independent thought produced the need for additional thought, and with every independent thought came an independent question and then an independent answer to that question... individual knowledge was born.

14. Knowledge of this nature is a false commodity, in fact, it is not necessary at all, it is a hoax, for all knowledge is contained within, it is a gift, not a commodity to be passed one to the other. This knowledge that the first free-willed-thinker gained was the same knowledge that free-will men have gained, the limited knowledge of opinion. True knowledge belongs to those in possession of all-knowledge, and only God possesses all knowledge.
15. The Original Thinker, did not recognize that the knowledge he was gaining was of a limited and therefore opinionated nature. He meant well. He loved God, but he also loved the god he had become, he was after all, the brightest light in heaven, second only to the original light of God. The original-thinker believed himself to be God-like, in that aspect. He was a light creator, he was therefore a Lucifer... he was Lucifer.
16. Lucifer continued to think and to question, and to form his own opinions based upon the knowledge he had gained. As Lucifer increased so too did his light, and just as his original light changed from white to gold, it now turned again, one shade darker, to reflect his Gnosis. Color is beautiful, and in his new color he was the epitome of beauty, the most beautiful creature in heaven, was he. In all his splendor and beauty, Lucifer loved God, but God alone is Love. All other love is vanity, and vanity, recognized or not, is an emotion and emotions are nothing more than expressions of opinions. The only true love is God's love, and the only true form of worship is to channel that love into our spirit flame and allow it to consume us. Only God loves unconditionally, the love that Lucifer was in possession of, was tainted. God is Love, all others are the loved.
17. Lucifer, with his newfound wisdom began to share his knowledge with the other heavenly beings, some listened, others were indifferent, believing that all was as it should be, that no thought other than the One Thought was necessary. But, the imitators of Lucifer, in their desire to become more knowledgeable, followed the footsteps of Lucifer and began to engage in independent thoughts of their own, and the inevitable resulted; an action begets a reaction. Opinions were formed, and opinions are the birth parents of Good and Evil. Colors did they receive, and colors did they show, and those colors came to reflect the spectrum of seven, dependent upon their position, near or far, from the One no-color, God, the All Self.
18. After a period where knowledge increase uncontrolled among a third in heaven, the spectrum of color intensified and division ensued. Color had become a measure, and Lucifer, the greatest thinker, now passed from lighter colors into the darker ones. In all his splendor, Lucifer, had become a very dark and beautiful, blue-black in color. Heaven became divided by color; beings who think, rather than beings of thought.

19. In that all thought is energy, and that energy is never-ending and cannot be destroyed, all thought is therefore eternal, perpetual, once created it cannot be un-created, only stored in the Memory of Consciousness, for eternity.
20. As independent thought among the angels increased in intensity, so too did their thoughts become inquisitive, and it is in this inquisitiveness that Lucifer came to realize that he, and the other free-thinking angels, had become like the Self, like God, in their ability to create thought, to create through thought. Questions created opinions, and opinions created the need for more questions, and like the fingers of the sea, which ever so slowly pulls the fallen tree from the beach until it is hopelessly adrift, so too did the long train of thought wrap itself around the heavenly angels until they too, were hopelessly adrift in the vast ocean of the little-self. Opinions had created questions which evolved into lack of Faith, and lack of Faith is Sin, and Sin is Separation.
21. Bringing the Heavenly Beings to task, God explained the concept of being Self and God explained the consequences of being self. Then God separated, from heaven, the third who had fallen into the state of being the lesser, self.

The creation of the universe

22. The Spirit World, the first dimension, is a non-physical existence, meaning that there is no place of separation within it, nor could there be if spirit was to remain spirit. Being that God is All, nothing more than a thought was needed, that thought then became a spoken word: "Let there be a Heaven and a Space." Space means a place of limits.
23. The newly created, limited space dimension that the All spoke into existence was composed of matter, matter and space equal, confinement, This new space was a place of separation, a divide. This newly created dimension was solid, it was a place of touch, as opposed to heaven, which is a place of thought.
24. Lucifer and the other Fallen Angels were then put into this newly created confinement.
25. Thus, they became Spirit Beings, trapped in a non-spirit, physically restraining dimension, the dimension of three. However, God is Love, and love is the greatest of all things. Love is the First and the Last. Love is All.
26. God loved Lucifer and the other Fallen Angels and desired greatly their presence in heaven, but first, they had to be cleansed of their new-found belief concerning the existence of Good and Evil, of all thought independent of the One Thought, the One Love, the One Self. First however, they had to renounce the self and return to the Light; separation is the only form of discipline that can co-exist with Love.
27. In Heaven there is no measure of Time, Time is a physical restraint, and the natural laws are not applicable to the spirit dimension. However, there were now two distinct and separate places of existence, and in the second creation, the creation of Space, Time became the first natural law of this dimension. Time was, and is a form of restraint, the second link in the shackles of separation. Time is in reality, a burden of this existence. Time is the resulting reaction to the action of becoming, self.
28. In the space we now call the Universe was nothing, a void. This universe, was without structure, a vast expanse of nothingness, a vast ocean of darkness. In this void of darkness they, Lucifer and the Fallen Angels, were alone, one with the other, gods, yet not God. Individual yet not One. They had become independent of the Self, they were wholly separated in their realization of the Self, the lower self.

29. Upon the act of separation, the Fallen, repented and asked God for the reason behind their banishment. This was a positive action, however, repentance, though the first step in redemption, is not the only step required to enter heaven, for repentance alone, in no way removes the energy created by birthing the opinion of Good and Evil. Opinion is the creator of the lower self, and to enter or re-enter the Sprit World, the lower-self must perish. Therefore, the need for death is a direct result of separating oneself from God. Death is not the creation of God, but the direct reaction to independence, the result of misdirection. Life in the physical is in reality death, and death to the physical form is in reality life.
30. Thought is an energy, and energy of any type is a creator, so no matter how deeply the befallen regret their actions, the reality is that the creation of thought demands a re-action, and the reaction to the independent self was the creation of darkness in a place wholly constructed of Light, a stain in the fabric of Heaven, faint yet just as alive as the Light itself. Now, there was both Light and Darkness. This was the end of Social Oneness.
31. God however, is love entirely. So it was that God spoke Love into the darkness of the Physical Dimension and a bang of matter erupted in the center of the Space bringing about molecular structure, it was an intelligent design, a result of intention. With another Word the matter became a galaxy of stars, planets and moons, all of which were put into movement and hurled towards the outer reaches of the universe the way grains of sand are blown swirling in to the sky by a strong desert wind. God then looked upon the creation of Space, and its Universe, and was not pleased; there can be no pleasure in the conscious act of separation.
32. In that the Physical Dimension is separation, but, because God is Love entirely, there can be no seperation without the possibility of redemption. With Love there can be no walk so long that one can become lost beyond the possibility of rescue, of being reunited with home. This is the first and only promise of God.
33. God caused the Angels of Light who had not fallen into the darkness, to merge with the structural matter of the Physical Dimension, to become the life-force of its molecular structure. This means that the Stars, Planets, and Moons of the Physical Dimension were now alive with the indwelling spirits of Heavenly Beings. Although the Heavenly Spirits were now in the Space, they were not Separate from the Creator, they remained without the taint of darkness, and their pure light shown throughout the Universe like a lit torch in a cave, like a match struck in a casket six-feet under.
34. The Heavenly Spirits brought the Spirit of Light into the darkness of Space causing them, the Stars, to become great beaming beacons scattered throughout the darkness of Space, forever lighting the pathway so that all here, could follow them like a map back to their original home.

35. Yes, God is Love and Love is Forgiveness and the physical Dimension is the test one must pass in order to obtain it.

Commentary to Genesis

In my studies I have concluded that there is no "Beginning" that we can understand, just as there is no "God" we can understand. The Creation and the Entity who created it are beyond our ability to comprehend. All written literature on them, are the imaginings of the human ego... including mine.

The purpose of writing a Pre-Genesis, is to define what my life experience has taught me; that there is in fact a spiritual divide, a spiritual war, per-se taking place around us, and within us.

It is my belief that the physical dimension is an intelligent creation, by an intelligent Creator, but I hesitate to call this creator, "God". I say this because it is my belief that humanity, both consciously and unconsciously have misused that word, not only in historical language, but also in the holy scriptures of "all" faiths. Therefore I consider it a watered down term that has lost its true intent. More applicable to this body of work, I believe that in the Old Testament Books of the Bible when the word "God" is used, that the writers are mistakenly speaking about encounters with angels, or Angelos, in all their different forms. Therefore, it is my position that in MOST, not all, but in most cases, the angry, vengeful, jealous, murdering, human acting God and gods of the Old Testament are in fact, Angels. With this in mind, in my writings and interpretations, when I am speaking about the true, Unknowable Creator, the God who created you and I, I will not refer to that Entity as a male or a female, or even as God. From this point forward I will refer to that Entity as the Unknown, the ALL, the Creator, the Love or the Light, but not God. When I use the word God in this project I will be using it in the context of the biblical writers; their word, not mine.

You will also notice that I have replaced the word God, in most cases, with the word Elohim, El-ohim or El-Ohim. Elohim being a plural for angels; El-ohim for angelic encounters and El-Ohim for the angel Most High. In using this word I am specifically pointing out that this is an Angel, not the All Creator, but a created being like you and I. I will state here that I believe there to be two separate sides, two different camps in which these Elohim serve, one side in the service of the Creator - of the Light, and the other in the service of those we call the Fallen - of the darkness.

I will Say here that I do not believe that all of these Fallen Angels are evil in their intentions for humanity. I believe that some of these Angels who were condemned to this physical dimension are actually redeeming themselves by trying to help humanity, while others are un-repentive and see us as lower-order beings, fodder for their desires; slaves to be used as they see fit. But, as I said earlier, I also believe that the All has purposefully sent Angels of Light here to help disseminate the heavenly message of Love and Unity.

In my life and in the world around me I am aware that there is indeed a struggle taking place, a spiritual war, and I believe this war is being fought in the hearts and minds of humanity and that the beginning of this war is illustrated with the story of, Adam and Eve. No, I do not believe that Adam and Eve were the first humans on the planet. I believe instead they they were the first humans created, in the bloodline, the lineage the All created specifically to bring forth the gift of The Christ, and that this Christ, the birth of this Christ/man, would ultimately bring about the end of the "TIME" I spoke of in Pre-Genesis. I believe that for this reason the Fallen Angels, whose existence will cease to be at the end of "Time", have unsuccessfully tried everything within their power to prevent the birth of this

Christ by corrupting the pure bloodline, the pure DNA of the Adamic lineage by introducing their flawed DNA into that of humanity. And, I believe that this struggle to keep the bloodline secure, IS, in a nutshell, the whole message of the Old Testament Bible; a historical record of that struggle and the day to day influence and actual interaction with the gods, God, the Fallen Angels and the struggle to destroy the bloodline of Adam, and through DNA corruption, prevent the birth of the Messiah.

With this, the birth of Christ Jesus, the gods of the Old Testament went underground, per se, and their daily interaction with humans as chronicled in the Old Testament, in most cases ceased. The reason: with the victory of the resurrection, they, the Fallen Angels, ceased to be the gods of Earth; they are now subject to us, the New Christ... this is their secret, and their new mission, to keep humans ignorant of their own divinity.

GENESIS

Chapter 1

"A Reinterpretation"

- 1 With the creation of the Physical Dimension came the beginning of measurement, one of the facets of measurement, is what we call, Time. This is the beginning we understand. In the beginning of time, the Physical Universe lay uninhabited by life, save those which had arrived from the heavens. They were alone, and then they were not.
- 2 One of the many planets within the Physical Space, was our planet. Our planet, and others like it, were chosen to serve God's purpose; it was chosen to be the courtroom upon which the Fallen Angels would have a period of Time, to seek repentance. To serve this purpose, God, The All, assigned to this planet, a singular, very powerful spirit, one whose name cannot be put forth.

At this point in time, our planet, Earth, was without form or shape as we know it. It was then that the Fallen Angels saw evidence of other spiritual life in the manner of, first Air, and then Water. The air began to move, slowly at first, then, after a period of time, it became a mighty wind that swept to and fro, across the water. The air is alive. The water is alive. Both, Air and Water, the first and the second, are the physical manifestation of Elemental Spirits. These spirits are subject to the prime Angelic Spirit of the Earth - She, the Angelic Spirit of the Earth, is subject to The All. God rules the Earth and all spirits

"King James Version"

- 1 In the beginning God created the heaven and the earth.
- 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 Then God spoke; "Let there be light upon the Earth," and one of the Arch Angels from heaven took possession of the Star nearest to Earth, enlightening it completely. With the indwelling spirit of the Arc Angel, Earth's Star, became a Sun and lit up the Space around Earth completely, driving away the darkness.

4 Light is heat, heat is warmth and warmth is as a Fire upon the Earth, and so it was that Fire was given an Elemental Spirit of its own. God saw that the light and the fire were purposeful.

The heat from the nearby Sun was so powerful that the energy of it formed a vacuum, pulling to it other particle objects, planets, each of which were given an individual planetary spirit of its own. It was here, at this point in Time that God created and programmed into place a second law; the first being Time, second being Distance, one space within the Space, a space in a space. At the direction of God's input, the planet nearest the Earth's sun, took their assigned places by finding their proper distance from the sun according to the laws set forth. Heat is energy and energy is movement and this movement of energy caused the planets, each in their place, to spin and circle the sun. This creation of movement caused the Earth to not only rotate but to spin, thereby casting light upon the near side of the Earth, while exposing the far side to the darkness of space.

5 God called the light "Day" and the darkness, "Night." Evening came and morning followed - This first act of creation took an unknowable amount of Physical Time.

3 And God said, Let there be light: and there was light.

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

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 Then God spoke: "Let the energy of the Sun create an environment upon the Earth, one that will serve my purpose." And the waters of the Earth separated.

7 With a spoken word God used the movement of the Air along with the energy from the Sun's heat to cause a rotation of water.

8 God called the space between, "Sky." This second act of creation took an unknowable amount of physical time.

9 Then God spoke: "Let the water under the sky be brought upwards to increase the amount of water in the air."

In response to God's command the heat of the Sun intensified and the waters of the Earth began to evaporate, thereby rising upwards to form great clouds of air-bound water. As a result of this, the removal of a portion of the water on earth, the firmament of Earth became exposed to the light of day, dry land resulted.

10 God called the dry land, "Earth" and the water around it, "Sea." God assigned an Elemental Spirit to the dry land. God saw that the four elemental spirits, Air, Water, Fire and Earth were in their proper places. God saw that this was purposeful.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 Then God said to the Heavenly Spirit of Earth: "Mother, bring forth vegetation."

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 Upon God's command, the Mother Spirit of Earth, directed the elemental spirits to combine their powers and bring forth all manner of plant life according to God's program. Once this was completed, each plant was given its own life force by way of a lesser spirit. God saw that it was purposeful.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 This third act of creation took an unknowable amount of physical time.

13 And the evening and the morning were the third day.

14 Then God spoke: "Let the rotations of the planets and the lights in Space mark the seasons, the days and the years."

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And so it happened. Time was given a beginning and now, and ending.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 God instructed the Heavenly Beings that had been assigned the role of being the greater and the lesser lights of the space to be a constant reminder to all earth's inhabitants of their heavenly origins.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 God blessed them; the greater light was the giver of sustenance to the plant life on earth to and fro, so that they too, could remain alive.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 The Earth and its lights were now set into their proper place and subsequently they were now programmed to perform according to God's purpose.

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

19 Evening came and morning followed. This, the fourth act of creation took an unknowable amount of physical time.

19 And the evening and the morning were the fourth day.

20 Then God spoke: "Let the Sea be home to an abundance of living things, and also let there be birds in the sky."

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 After God had created all manner of living organisms in the Sea, God then created the fishes and all other kind of sea life. God then added to the number of winged birds, some who could fly, some who did not fly, all to the purpose of God's design.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 God looked upon the Earth and her creatures and blessed them by giving them a heavenly spirit. A group spirit was assigned to each species of the water and the sky. With these group spirits came the knowledge of spawning and migration, the sky and the sea creatures began to multiply upon the earth.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 Evening came and morning followed according to the evolution of God's plan. This, the fifth act of creation took an unknowable amount of physical time.

23 And the evening and the morning were the fifth day.

24 Then God spoke: "Let the spirit of the earth give birth to every kind of living creature from the tame to the wild, from animal to insect, according to her needs."

25 Obeying the will of God, the Mother Spirit of Earth brought forth from her body, all manner of earth-bound creature. To each of these creature species was assigned a group spirit. From the beginning to the end, God's Heavenly Spirits were present in all physical life, from earth to plant, from sky to wind, the spirits of God moved upon the earth.

26 Then God spoke: "let us make a caretaker for all the earth and all her children, one that has it's own spirit, just as the Heavenly Beings have theirs. According to the will of God, the Spirit of Earth brought forth from her womb the first humans.

27 Each of the new humans were living light sealed within a purposeful vehicle. They were therefore of this world and yet, the spiritual image of the Heavenly Beings.

28 God blessed the Caretakers and instructed them to multiply so that, they, might have sufficient numbers to care for the lesser creatures just as they care for the Mother Spirit which brought them forth.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 God spoke directly to the Caretakers, male and female equally, saying: "I give you the earth as your home.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 "See, I give you all other things on the earth to be used for food. Be the good steward and use only that which is needed, for to destroy a species of either land or water, is to destroy the spirit of that species as well. "

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 God looked upon the Earth, the sky, the seas, the planets and the stars and found them purposeful. Evening came and morning followed according to the movement of God's divine intention. This the sixth act of creation took an unknowable amount of physical time.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

32 This was the creation of Space, Time and the Physical Universe... to include the Earth.

33 God then built into the matrix of the physical program all natural laws, and the mechanisms of Cause and Affect. The Universe was now fully programmed to function within its own nature.

34 God observed the Creation, blessed the spirits of it, then set the timepiece of redemption into motion. This was the seventh and final act of creation.

Chapter 2

"A Reinterpretation"

- 1 This is a closer more detailed look at the Creation of Earth, as outlined in the first chapter.
- 2 There was a point in time where no greenery existed upon the surface of the Earth, for at that time the waters of the earth had yet to be divided and there were no clouds formed. At this time the spirits of earth had yet to be assigned the task of seeding the soil and there were no Caretakers to see to the needs of the life which was to come.
- 3 By design, the earth had an abundance of water upon it, and a portion of this water was without salt, this portion was within the earth, not on the surface. The waters separated.
- 4 Then God assigned each spirit to its place and the earth bloomed into glory.

"King James Version"

- 1 Thus the heavens and the earth were finished, and all the host of them.
- 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
- 4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 In those days the earth lay uninhabited by creatures, save those which had arrived from the heavens, they were alone, and then they were not.

It was then that the Fallen Angels saw evidence of life in the manner of Air, then Water, then Earth and finally Fire. Within these elements formed a Being, a spirit; a Water Spirit. An Earth Spirit, an Air Spirit and a Fire Spirit. The Third Dimension took on the form of Life and after that, Life took different forms.

6 Life on earth was based on these four primary elemental forms, Water, Earth, Fire and Air. This evolution eventually gave life to a fifth Elemental called the HU. The Hu was a non-physical combination of the original four primaries. The Hu combined Water and Earth into form, then God gave that form life through the warmth of Fire and then nourished this warm form with Air. The Hu was both a Being of earth and a Being of heaven, meaning that it was non-sexual. Both male and female, earth-bound yet fully a being of Light.

7 After the earth had sprouted and become abundant with life God then put the Hu upon the earth.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 It was at this point in the Creation that God put forth the Plan of Redemption, the Test. With this in motion God brought into existence, consciousness, in the form of Free-Will.

Free-Will is the ability to follow one direction or the other. For God knew without the possibility of Choice, there could be no redemption, for it is the choices one makes throughout life, which ultimately defines them.

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

- 9 The first opportunity to choose is outlined in the metaphor of the two trees in The Garden of Eden. According to this story, God, place temptation upon the earth in the form of two trees, The Tree of Knowledge and The Tree of Life. It was to be a simple test, the same as was present in Heaven. This test was not intended for the creatures of the earth, it was written into the program of possibilities as the only test one needed to pass to return to heaven. This choice was simple, obey God by returning to the One Thought, the One Purpose, or choose to denounce the One Mind by clinging to one's Opinion. God purposefully put forth these specific choices, for they were the reason for the original expulsion.

Lucifer, now exiled to an earthly prison, gathered together all the Angelic's who, like him, had been exiled; the time had come, a choice needed to be made.

Some of those Angels who had fallen did choose to be a part of the One God and were allowed to return into the Light, the oneness of God's ocean of peace. However, Lucifer and most of the others chose to remain in exile, falsely believing that God's love for them would allow them to both return to the Light, yet retain the knowledge of the lower self.

- 10 In all their acquired knowledge the Fallen Angels failed to recognize that to be other than pure light, is to be separate from it. The difference between Light and Dark came into full focus, sides were taken.
- 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
- 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 Lucifer and his followers had made their choices, not out of hatred or animosity, but out of what they truly believed was right, their opinion of what was right, but there can be no right choice if that choice separates one from God.

12 Like so many other lost souls, Lucifer, believed that he possessed the necessary knowledge to decipher Good from Evil, the wisdom to have an opinion concerning who and what is Good and who and what is Evil.

13 However, only God is all knowing, therefore only God can know the full truth of the matter, and without the full truth of a matter, there can be no just decision.

14 In the metaphor of The Garden of Eden, is the story of Choice, but it is more than that. The Garden of Eden is symbolic of a perfect creation, a perfect existence. Eden is symbolic of a perfect state of Mind. This means that when one has achieved a perfect state of thought... of mind, then that person is in Eden, a place of perfection. When the mind is focused upon the spiritual, one is in a place, Eden, where God can be found, or as the story goes, one can walk and talk directly with God.

15 It was in this frame of mind that the Hu was put upon the earth.

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

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

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 God explained all facets of the earth and taught the Hu to honor them. God put within the matrix of the Hu its purpose, to be the caretaker of life on earth.

17 God instructed the Mother Spirit of Earth to bring forth all manner of other creatures.

18 The Hu then gave names to all things upon the earth according to its purpose.

19 God looked upon the earth and all her life-forms and decided that the earth needed additional Caretakers. With this in mind God caused the Hu to take a Light body. The first Hu body was neither male nor female, it was not a sexual creature. However, God saw that the Hu should multiply. Since the Third Dimension was a dimension of Touch, God touched the Hu causing the Hu to become alive yet in a solid light form, the Hu became, Hu-Being. After God touched the Hu-Being a Hu Female Being separated and took form, this action of creating the female Hu-Being resulted in the reaction of a male Hu-Being.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 Being that the Hu-Beings were now male and female, they were wholly light on the outside, yet wholly spiritual within. Where they had once been spirit entities, they were not, they now had light bodies with the ability to reproduce.

The Hu-Beings multiplied for need; these beings multiplied according to God's purpose.

21 The male and the female are one, divided into two distinct forms, yet one. For this reason they are happiest when reunited. One is not above the other.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

Chapter 3

Expulsion from the state of Eden

"A Reinterpretation"

- 1 Lucifer and the Fallen Angels watched in wonderment all that was taking place on earth. They watched as the earth took form and they watched as life became abundant and they watched as the earth Hu became the Hu-Being, and they watched as the Hu-Beings went about their purpose as caretakers of the earth.

After an immeasurable amount of time in which the earth became exceedingly populated with a variety of life forms, Lucifer took unto himself a physical form, one similar to those of the animals of the earth. This form taken by Lucifer has commonly been referred to as a "Serpent," but in reality, it was a physical body in the manner of present day humans. In this body, Lucifer, approached the Hu-Female and asked her a question: "Did God really tell you not to eat from the trees on earth?"

- 2 The Hu-Female answered Lucifer, saying. "We may enjoy the fruits of the trees. We can enjoy all the pleasures of earth."

"King James Version"

- 1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

- 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

- 3 "It is only from the two trees in the center of the garden that God has forbidden us to partake, else we die." Lucifer understood completely the purpose of the two trees of which she spoke, just as he understood the concepts of Faith and Choice. However, Lucifer had already made his choice and had become even more obstinate in his opinions.
- 3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- 4 In his state of the lower-self-mind he rebuked the female saying, "Look at me! I have eaten from that fruit, and I did not die, nor will you.
- 4 And the serpent said unto the woman, Ye shall not surely die:
- 5 "The reason God has denied you this fruit, this gift, is because if you partake of this fruit, your eyes will be opened, and you will become like God, and... me. You will know the difference between things, you will know the difference between Good and Evil. With this knowledge you will understand the whole of creation."
- 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
- 6 The female listened to the serpent and then considered the words it had spoken. She looked at the possibilities of this knowledge, and, in her opinion, believed that it was good. So the female took what was offered unto her and then she shared it with her male.
- 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

- 7 Immediately their eyes opened and they, for the first time, saw themselves. This, seeing themselves seemed like a harmless recognition, but the deeper meaning is, that this could only happen if they saw themselves as separate from the whole. This was the original sin, to see themselves as individuals, separate from The All. Until this moment, they had no attachment to the ego, the lower-self.
- 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
- 8 When their eyes had opened and they saw themselves as individuals, they tried to hide from the Spirit of God. This they did in response to the lower-self who convinced them that God would forsake them for their actions, that they were now unloved, by God. This belief, that God could stop loving them, was the second sin.
- 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
- 9 The Spirit of God watched as these events unfolded, for it had been God who had put forth the concept of Free-Will. All that had happened was according to God's plan.
- 9 And the LORD God called unto Adam, and said unto him, Where *art* thou?
- 10 The Hu-Male responded. "I realized that I was without covering, so, in my shame, I hid."
- 10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.
- 11 Even though God knew the truth of the matter, a response was necessary. "Who told you that you were uncovered? Have you chosen to partake of the Tree of Knowledge concerning Good and Evil?"
- 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 The Hu-Male replied, "The Hu-Female convinced me to do it. I am faultless in the matter!"

The Hu-male's decision to condemn his mate, to put his well-being above hers, was the third sin warranting separation from, The All. This was the first act of selfishness recorded.

13 At this accusation, the Hu-Female responded.

"The Serpent tricked me into believing that I would be like you, if only I opened my mind to receive this knowledge."

14 God then said to Lucifer. "Lucifer, my child. How can you not understand that the knowledge needed to have a true opinion concerning what is Good and what is Evil, cannot be possessed outside of the All Knowing Mind? That all other opinions concerning a thing, such as, what is good or what is evil, are only opinions based upon incomplete knowledge? It is a grave thing you have done, and I see that repentance is not, at this time, within you. For this reason, I sent you here, and for this reason you shall be bound to this lower existence in the everlasting chains of darkness, Tartarus, (Tartarus is the Human Body) unto judgment or repentance, until such time as you see the truth concerning your choices."

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 God continued, "I will further separate you from redemption, and I will cause the female, and her offspring, to be a never-ending sorrow to you and your offspring." In this pronouncement God is letting the wise know that the Serpent, the human-animal body that Lucifer had used to tempt the Hu-Female, could produce children.

16 To the Hu-Female God said. "Because you have chosen the flesh over the spirit, I will give you what you have chosen. I will give you a physical body that will be your burden. As for your bringing forth children, I will add this: From this point on your physical body will birth children in pain. Furthermore, the flesh I give you will be weaker in stature than that of the male, and he will forever use that strength to subjugate you."

17 To the Hu-Male he said, "As a result of your identification with the lower-self, you shall never know the truth concerning what is truly Good and what is truly Evil.

18 "From this day forth, the fruits of your actions dictate that you and the Hu-Female, are of this world, until proven otherwise. Therefore, you, like the other animals of this earth, will toil for your existence.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 "You shall be like the animals in that your bodies shall have a beginning and an ending. From dust your body will come, and to dust it shall return. You will be helpless, you will grow into maturity and then you will witness the flesh you so covet, as it withers and dies. This will happen over and over again, until such time as you return your soul, your light, to the One Light."

20 The Lord God then placed the Hu-Beings within the skin of animals, they became physical entities suited for a life on earth. Entities that would birth children in pain, entities that would have to defile itself by killing to live. The animal skin that God put the Hu into, is what we now call, the Human Body.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living

21 In this serpent body that the Hu now possessed, the Garden of Eden, is very distant. However, all to God's design. And so it is that the physical body of humanity is a purposeful vehicle, one more capable than that of the other animals on earth, one that God has indwelt with an individual spirit as opposed to a collective spirit. With this individual spirit vehicle, the original Self within, the Soul, that small part of God that is always with us,

has the ability to put into submission the serpent of temptation and return to the heavens of light.

The soul is who we are, a creative light. The spirit is what we are, a creature of the spirit world. The human body is the fleshy vehicle we inhabit while on this plane of existence. The serpent body that Lucifer took and used to tempt Eve, was and is, the human body.

22 Being that the first human beings were now male and female they were completely physical in all manner of the word. Where they had once been spiritual light beings, they now were not, they had physical bodies complete with reproductive organs and the animal desire to use them. They multiplied in pleasure and they multiplied in pain.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Now that the Hu had physical bodies they required physical substance. With the need for food came the need to kill. At first the human, only killed the plants, but in a moment of love, Lucifer took pity on them and gave them the knowledge of fire. The humans used this knowledge of fire to heat their bodies and then to heat their food and then they began to kill and cook the animals that they had once been given the task of naming.

24 With command over the element of fire, the humans soon thereafter began to subjugate the other elements of earth, and began to alter them to suit their desires. The humans now cultivated the earth, killed its creatures and cooked them with fire.

25 This is the story of earth, and this is the story of how the first humans took bodies. This is also the story of original sin.

26 Millions of years passed and humanity began to identify with the flesh, millions more passed and humanity forgot who they were, originally. Humans multiplied and civilizations rose and fell, millions upon millions of years. There is nothing new upon this earth.

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Commentary on Chapter 3

The Garden of Eden

There's a lot of speculation about the exact location of the Biblical Garden of Eden. Most, but not all interested parties believe it to have been in the Middle East. Though we do not know the exact location of this mythical place, there are other more important things we do know. For instance, we know that there were at least two trees in Eden, the Tree of life and the Tree of Knowledge concerning Good and Evil. We know that the plants were watered, not by rain or some other form of precipitation, but by a "mist from the earth" (Gen. 2 :5,6 KJV).

We are also told that Eden was or is a place where four named rivers converge, and this has been a hot spot in the eyes of Biblical scholars for the simple reason that there is no place in that area where the two recognized rivers, Tigris and Euphrates meet with the other two unrecognized rivers. But, the topography of the earth does change and since this description is, at least, six thousand years old, it is fair to say that it is certainly possible that there once existed a place where those four rivers did meet.

However, it is my opinion that exact location is unimportant, what is important about the Garden at Eden is that it was a place of perfection; a place where the Creator communicates directly with humanity. It is this, the last known fact we are given about Eden, which gave me reason to contemplate its existence and its purpose... what a beautiful place that must be.

But what is the reason for this story? What is the deeper message, the hidden message built into the matrix of this Biblical narrative... the story in the story?

What I Believe

I believe in the Law of Free Will, the metaphorical choice given to Adam and Eve concerning the afore mentioned trees. And I know from the experience of life in this physical body that there is a physical dimension, the one we are now communicating in, and I also know through personal experience, I have been there, that there is another reality that can be experienced apart from this body that I am now using to write this. In these first hand experiences I have come to believe there to be a struggle, by us, and other entities for control of, at least this physical dimension. I believe in a literal and metaphorical struggle, a war, between a Negative force and a Positive force, between Light

and Darkness, or as most like to say, a battle between Good and Evil. I believe this because I see it transpiring in the world around me, and I recognize it within my own self.

In my struggle to make sense of religion and to reconcile it with my own personal experiences I have concluded that there was absolutely no reason for the Creator, The All, the real God, to create something as imperfect as what I see taking place on this planet around me; famine, disease, war, suffering and sorrow are the true religions and politics of this physical existence. However, I readily admit that I am no grand intellect, and therefore am potentially ignorant to possible Higher Knowledge. But in my present ability, one that allows me to study and exercise common sense, I will defer to those more capable, such as the Biblical Prophets, who have given a recorded, first hand, account of their own experiences and impressions of what they too believed was a struggle, if not an all out war in heaven, resulting in a band of rebellious Angels being exiled to - well, a place not heaven. And there was my answer concerning the need, the reason for the creation of an imperfect, physical dimension, a place of physical limits, time constraints, boundaries, walls of sort... in short terms, a place of separation, a testing ground... a prison one is expelled to for a period of, Time.

It is in this place of expulsion that we first encounter an entity called "The Serpent in the Garden of Eden;" most Christian scholars believe this serpent to be the Fallen Angel, Lucifer. I concur.

What Does it Mean?

The Garden of Eden is symbolic of a place of perfection, a place where all needs are fulfilled. It is also a place where the Bible tells us Adam and Eve communed, in the presence of God The Creator, a place where they walked with and talked with their Maker. A perfect place to be. However, we are also told that through disobedience one can be separated from that place of perfection and cast into a world of struggle. This is the universal message of Hinduism, Buddhism, Christianity, Islam and every other religion great and small. My common sense and my personal experiences tell me it is also the teachings of life, itself.

The Choice

In this place of perfection we are told of a "Choice" i.e., the choice to obey by not partaking of the forbidden fruit, whatever that fruit may be, and there are a multitude of opinions on what this forbidden fruit is, and I certainly have mine, but for the purposes at hand we will stick with what little we know from the Biblical account and build upon that.

In this third chapter of Genesis we are told that the Choice, the Forbidden Fruit, was to partake or not to partake from the Tree of Knowledge Concerning Good and Evil. And of course this leads one to ask the question : "What could possibly be wrong with having knowledge of what is Good and what is Evil, and why would a loving Creator not want us to have this knowledge." My answer to this question is that in order to understand, to have a belief in what is Good and what is Evil, that we, as humans, must have an opinion concerning whatever it is we are labeling as Good or Evil. The point that this

scenario so adequately outlines is that it is wrong to make a judgment concerning others, because as humans we simple do not have all the facts needed to form and absolute opinion of what is Good or Evil. We simply do not have the mental capacity to understand all of the complex myriad of possibilities; only the ALL has ALL knowledge and therefore qualified to say what is Good and what is Evil. For this reason we are told that we are not allowed to partake in the assumption of this forbidden thing called, Opinion.

The Consequences of Opinion

In verse 7 we see that as a consequence of their disobedience, Adam and Eve saw themselves for the first time as individuals, meaning that they saw themselves as separate form the ALL; separation from the ALL, the Creator, is sin - therefore, this was the original sin.

In verse 14 the All confronts Lucifer and condemns him to the Everlasting Chains of Darkness (Jude 6-7) which in my belief is not the conventional hell of fire and brimstone, but, instead a place without Light, without a Light Body, a place in reality called, the human body. So it is my belief that the hell Lucifer was banished to, put into, is the prison of flesh. After having had a pure Light body of the Heavenly Dimension, Lucifer was encapsulated in a flesh prison, becoming mortal, and therefore a subject to the great end, the great decider, Time.

In verses 16-19 we see that judgment is likewise passed down to Adam and Eve in the form of pain and toil. In verse 20 the Lord Creator covers them in animal skins. I however believe that this part of the story is deeper than the commonly held, almost infantile belief, that they were given clothing to cover their nakedness. I believe that the Adam and Eve story of being covered in animal skins as a result of their sin, is a metaphor for an earlier event in which humanity as a whole were covered in animal skin.. that animal skin, that place devoid of light, that banishment, was the animal body that Lucifer and the Fallen were trapped in for millions upon millions of years before history as we know it, possibly even on other planets, was of course the human body.

Adam and Eve

As I have written elsewhere, I do not believe Adam and Eve were the first humans; I site the point that when Cain was exiled from his people for murdering his brother that he left them, went eastward, married and built cities. Of course the fundamentalist will say that he married one of his unrecorded sisters, and of course this is entirely possible, but using a mixture of Biblical record, science and common sense I believe this instead, he simply married from the other tribes already on the earth.

Chapter 4

Cain and Abel

"A Reinterpretation"

- 1 This is the history of one people and one people only. Others were plentiful upon the earth at this time. The man we identify as the first in his lineage, Adam, had intercourse with his mate, Eve.
She conceived a child, his name was Cain.
- 2 This, the first couple in this lineage, conceived another son, they named him Abel. Abel, being the younger, was given the easier task of watching over the flocks, while Cain, the older, did the hard work of farming from the earth.
- 3 Though he did not have first-hand contact with his Creator, Cain, like all of us, had an indwelling belief in a power greater than himself. As a result of this belief, and through the teachings of his parents, in the course of time Cain thought it proper to bring forth an offering to his revered Creator, and naturally, he offered the fruits of his labor as a farmer.
- 4 Abel, like younger brothers are want to do, followed his brothers example, and also brought forth an offering consisting of the fatted portion of a prize firstling from the livestock he tended.

"King James Version"

- 1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.
- 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
- 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
- 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

- 5 With an all-knowing purpose, The Creator, used these offerings as an educational tool. Because Cain's was the only offering brought forth out of respect for his Creator, The Creator used him and his offering as the example, by rejecting Cain's offering, but accepting Abel's. Because of his ego, Cain was embarrassed at this rejection, for he knew that his offering was heart-felt and required more labor to produce than that of his younger brother.
- 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
- 6 In response to Cain's thinking, an Angel of Light appeared to him and asked him these questions. "Why should rejection anger you? Why does it matter? How is it that you do not understand that the Creators actions in this manner are meant to teach, not only you, but all of humanity a vital lesson?"
- 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

- 7 The lesson, my child, has nothing to do with you, or your brother. For there is no difference between killing plants or animals, not for food or for matters of sacrifice, for all life is equal. The truth is, that your Creator loves you, and you do not need to bring sacrifices of appeasement, this is a false teaching, a false belief. The All created the universe in which you live, so how could you or your people think that you could garner appeasement by offering the fruits of a garden the Creator already owns? Does a man think a woman will be impressed with flowers stolen from her own garden? Oh how far from the presence of the Eden you people have traveled.
- 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

The truth of The Creators response to your offering is, the truth of the Serpent in the Garden of Eden. Here is wisdom. The moral of this story, is the same as the moral for the story of the Garden of Eden. It is meant to illustrate that the only sacrifice acceptable to The Creator, is the flesh, but not the flesh of innocent animals as the early religions teach. The only flesh acceptable as an offering, is the flesh of the Serpent, and the true serpent in the garden is the desires of the human body that smother the human spirit. Only when the serpent, the flesh, has been subdued, can a person be saved. Until then, humanity will remain a slave of the flesh, a slave of the ego, the great deceiver."

- 8 Cain listened as the Angel spoke, but over time his ego convinced him otherwise. In his emotional state of being, Cain invited his brother, Abel, into the fields where he fell upon him and bludgeoned him to death with a stone. The ego of religious beliefs has always been the greatest cause of war and bloodshed on earth. The Creator, who is within, of course experienced his actions as if a participant.
- 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Cain

- 9 There are many Angels of Light, assigned by The Creator, to carry out the program of earth. They are all called "The Lord" by the earth dwelling humans. In those days, as in these, there was a spiritual war taking place over control of humanity. There was, and is, much confusion among humans as to, who is who, among the Angelics. In this confusion many have blindly worshipped the Fallen Angels.
- The day after Cain had killed his brother, the Lord, one of the Angels of Light, appeared to him and asked, "Where is your brother?" Cain answered, "How should I know? Am I my brothers keeper?"
- 9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?
- 10 The Lord responded, "You know what you have done, your brothers blood cries out to heaven from the very ground upon which you stand.
- 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground

11 As punishment for killing your brothers
flesh,
you are exiled from your people and their
land.
The fruits of this bountiful land is barren to
you.

12 You must leave this place to wander as a
nomad upon the face of the earth until such
time as
The Creator chooses a homeland for you. "

13 Understanding the consequences of his
actions, Cain asked for mercy, saying that
his punishment was too great to bear.

14 He explained to the Lord that to be without
a clan, to be without a land was very
dangerous and that he himself would be
killed by the other tribes in return. Then he
asked, "Is The Creator forgiving?
Or vengeful; a life for a life?"

15 The Lord heard Cain's plea, and
understanding
The Creators plan for Cain and his
descendants, marked him by altering his
eye color to match that of the aura which
surrounded the Angelics when
in spirit form. This would be a sign that he
had
been marked by the Angelics, and that he
was
not to be harmed.

16 As instructed Cain left the lands of his
people
and moved off to the land of Nod in the east

and married a woman from the clans there.

11 And now *art* thou cursed from the earth,
which hath opened her mouth to receive thy
brother's blood from thy hand;

12 When thou tillest the ground, it shall not
henceforth yield unto thee her strength; a
fugitive and a vagabond shalt thou be in the
earth.

13 And Cain said unto the LORD, My
punishment is greater than I can bear.

14 Behold, thou hast driven me out this day
from the face of the earth; and from thy
face shall I be hid; and I shall be a fugitive
and a vagabond in the earth; and it shall
come to pass, *that* every one that findeth
me shall slay me.

15 And the LORD said unto him, Therefore
whosoever slayeth Cain, vengeance shall be
taken on him sevenfold. And the LORD set a
mark upon Cain, lest any finding him should
kill him.

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

Descendants of Cain

17 In his new homeland Cain and his wife had children, and those children served the purpose of The Creator by building cities and creating the laws by which humanity would thrive.

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

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah.

23 The descendants of Cain eventually went the way of all humanity and fell prey to the ego.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 Lamech, like Cain before him, Killed the flesh of another man and then bragged about it to his wives. As all other animals kill to survive according to the plan of creation, humans killed not only to survive, but they killed over Opinions. The Creator, always understood this.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Descendants of Seth

25 Adam and Eve had intercourse and Eve gave birth to a son she named Seth, in honor of The Creator giving her another child to take the place of the one Cain had killed.

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 In the beginning the humans on earth had full usage of their brains, to them all was possible. However, due to interbreeding they fell from this state of high intellect, into a state of low intelligence, until ultimately becoming little more than hunter-gatherers. far from the light had they fallen, now more animal than spiritual, humans walked the earth completely out of balance with nature. Seth married his sister and to them was born a son, he was named Enos. It was in the time of Enos that humans mistakenly began to worship angels.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Commentary on Chapter 4

The Mark of Cain

In verse 15 we are told that the El-ohim marked Cain in such a way that anyone who encountered him would instantly know that he was not to be harmed. The Bible however does not say what that distinguishing mark was, nor does it give even the slightest hint. As a result of this lack of information, Biblical scholars have been left with nothing more than speculative guesses. I will now add my own imaginative theory to this age old question, " What was the Mark of Cain?"

As I have already stated, this is a much debated subject, but to me, it is very simple; angels eat, drink, sleep, have sex, die and procreate children with humans, therefore, they obviously have human bodies. Of course this belief that angels have physical bodies flies in the face of some religious scholars who refuse to accept the scripture because they would then be compelled to believe that there are some among us who are not of us, not completely human. However, I would be remorse in my duties if I didn't tell you that there are "also" ample examples in the scriptures that serve as proof that angels are NOT physical, but spiritual creatures in spiritual forms. It is these verses that have created the great revolt against the belief that the angels had physical bodies, a revolt led by some of the most brilliant of the early church scholars such as Julius Africanus, Chrysostom and Augustine to name a few. These men all believed that angels were spiritual entities, only. So what is the answer? Again, to me it's simple, the Bible is accurate in both accounts,... The Fallen Angels were cast into physical bodies as punishment for disobedience and the Angels of Light who are in the service of the Creator, have retained their spiritual bodies. Therefore, I have concluded that both sides are correct; no argument required. How is this relevant to identifying the Mark of Cain? Again for me it's simple - the Elohim who guaranteed Cain that he would be marked, in such a way, that every person who encountered him would immediately recognize that he was not to be harmed, altered his appearance, physically, so that he would be easily recognizable. In other words, the physical appearance of Cain was changed, making him different than all the others he'd encountered in exile. But the wise among us would ask, "How is being different safer?," after all, being the odd-man-out per se, is usually a danger, not a guarantee of safety. So there had to be more to it than that. So what would the Elohim have done to Cain to "Mark" him as, untouchable?

We get our first clue in the book of Enoch. In this book we are told that Lamech and his wife Bath-Enosh had a child, Noah. However, when Noah came out of the womb, his father, upon seeing him, was appalled, because, I quote from the translation of Richard Lawrence, LL.D.

Chapter 105

1 After a time, my son Methuselah took a wife for his son Lamech.

2 She became pregnant by him, and brought forth a child, the flesh which was white as

snow, and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them, he illuminated all the house, like the sun; the whole house abounded with light.

3 And when he was taken from the hand of the midwife, opening his mouth, he spoke to the Lord of righteousness. Lamech his father was afraid of him; and flying away came to his father Methuselah, and said, I have begotten a son, unlike other children. He is not human, but, resembling the offspring of the angels of heaven, he is of a different nature from ours, being altogether unlike us.

4 His eyes are bright as the rays of the sun; his countenance glorious, and he looks not as if he belongs to me, but to the angels.

The jist of this story is that he was white with light eyes, like the angels. We get a more accurate description in the "Book of Noah," I quote

"His body was white as snow and red as the blooming of a rose, and the hair of his head and his locks were white as wool, and his eyes were fair. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright...

In shock at his sons appearance Lamech ran to his fathers and said:

"I have begotten a strange son, diverse from and unlike man, and resembling the Sons of the God of Heaven; and his nature is different, and he is not like us... and it seems to me that he is not sprung from me but from the angels."

Translated by T.H. Gaster (The Dead Sea
Scriptures) and H. DuPont-sommer (The
Essene Writings from Qumran column II)

What we can conclude from these descriptions of Noah was, that he was either the first white human with blue eyes his father had ever seen, apart from the angels, or he was the first albino his father had ever seen apart from the angels. Neither of which is relevant to my point, which is: Lamech, Noah's father, upon seeing his appearance immediately jumps to the conclusion that his wife had had sex with one of the Watchers, the Fallen Angels frequenting earth at that time. Therefore, it is safe to say, that in Lamech's opinion, the angels he was familiar with, looked like his son Noah; white-red skin, light hair and eyes.

This is an interesting story and if it were a stand alone event we could easily gloss over it as an anomaly, or as a misrepresentation of an unexplainable event, or even a fairy tale, but we have a very similar record in the 25th chapter of Genesis which describes the birth of Esau. In this story the Bible clearly differentiates Esau from other children by pointing out the anomaly that he was "Adomiy" meaning he was "red". To add to this, the word "sau" in ancient Egyptian means "Watcher", which of course, to me means, Angel. The point of this is, that I believe that the Fallen Angels, those cast from the Spirit Realm as told of in the Bible, were put into bodies that were white skinned with blue eyes, and with that said it is POSSIBLE that they, The Fallen Angels, are the origin of the Caucasian race ... i.e. we, are the Nephilim.

To support this I will rely on the help of science which tell us that the black race was the first on the planet and that the white race the newest. I will also site new DNA evidence that says that the first known case of blue eyes is 7000 years ago (<http://www.independent.co.uk/news/science/revealed-first-of-blue-eyes-is-7000-years-old-...>) and they say in this article that they BELIEVE, the DNA evidence points to a single ancestor who probably lived around 10,000 years ago, which puts us in the ballpark of the Biblical timeline when we are told the "Sons of God" started to have sex with humans.

In our quest for the truth concerning the uncomfortable subject of racial identity we must eventually realize that there had to be a reason, a beginning, when humans changed things like their eye color. In both of the articles I read in the first blue-eyed humans, the authors hypothesized that humans somehow magically changed their eye color from brown to blue because it was somehow "more sexually attractive." Not my words, theirs. I believe in a more copious reason, a divine intervention.

World history has outlined record after ancient record of "gods" who were white skinned, all the way from the Sumerian "gods" the Annunaki, who referred to the Sumerian people as the "Black headed ones" which of course would lead one to believe that they, the Sumerian gods, had something other than black hair. And this theme of white skinned gods is universal from the gods Manco Capoc and Veracochoa of the Inca to the white skinned god Quetzalcoatl of the Aztec's. From Africa, to the Middle East to the Americas we find stories of gods fitting the description of Noah.

Now, if we jump ahead a few thousand years and into modern times we find that we have been inundated with what some call UFO's and alien encounters. If you do a little research into these encounters you will find that two of the three types of Aliens described by first hand witnesses are, The Grays and the Nordics, the Nordics so described because of the skin color and or resemblance to

the humans of Nordic descent. Do I believe in UFO's and interstellar travelers? Absolutely, but I do not believe what other believe concerning them. I believe that what we are seeing today, and calling "aliens" are the same thing our ancient ancestors saw and called, God, gods, angels or Watchers. I believe that these creatures who are human enough to eat and procreate with humans are also human enough to need physical vehicles to move around in. Therefore, I am saying that the UFO's of today are the UFO's of the Old Testament and that they are the heavenly vehicles of Angels and Demons. So what is my point?

My point is this. I believe that the Fallen Angels of the ancient writings are what we today call, the "Nordic" or the Gray aliens. I believe that the gods, the El-ohim of the Old Testament Bible is, in most cases misinterpretations of angels. I believe that these entities walked freely among us then, and now. I believe that the Nordic Angel has blue eyes and blond hair and were seen as gods among the early people and were so technologically advanced that no human would consider killing one of them. So, if you wanted to "Mark" a person so that others, all others, would be wary about killing him, you'd want to make him look like a god, or in this case, an angel. I think this Elohim changed Cain's eye color to "Mark" him as an angel. therefore, my belief is, the Mark of Cain, was, blue eyes.

Now you might think it preposterous that a persons DNA could be altered so as to change an eye color from brown or black to blue, completely crazy right!, well I submit to you that we have actual proof of this exact thing being done today by people with Multiple Personality Disorder (<http://www.infinite-manifesting.org/MultiplePersonalities.html>) yeah, the human mind has the power to alter the bodies genetic structure to include, its eye color. If someone through insanity can trick the mind into altering its eye color, if they can believe that their eyes are a different color, and then using that belief make it so, then I submit to you that if a person believed that a god was changing their eye color, their mind could make it so, possibly through hypnotism. My point is - it is possible. The Mark of Cain - blue eyes.

Chapter 5

Generations: Adam to Noah

"A Reinterpretation"

- 1 This is a book of the genealogy of Adam. On the day that All Creator God created man,
- 2 He created him in the image of God. He made them both male and female then He blessed them and called them both Humankind.
- 3 And Adam had lived for one hundred and thirty years, and had a son in his own image, after his likeness and gave him the name of Seth.
- 4 After he had Seth, Adam was eight hundred years old; he had many more sons and daughters.
- 5 So when Adam passed away he had lived nine hundred and thirty years.
- 6 Seth was about one hundred and five years old when he had a son named Enosh.
- 7 Then after he had Enosh, Seth lived to about eight hundred seven years and he too had more sons and daughters.

"King James Version"

- 1 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
- 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
- 3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:
- 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
- 5 And all the days that Adam lived were nine hundred and thirty years: and he died.
- 6 And Seth lived an hundred and five years, and begat Enos:
- 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

- | | |
|--|--|
| 8 All the years of Seth were nine hundred and twelve years; then he passed away. | 8 And all the days of Seth were nine hundred and twelve years: and he died. |
| 9 Enosh was ninety years old and he had a son named Cainan. | 9 And Enos lived ninety years, and begat Cainan: |
| 10 After he had Cainan, Enosh lived to eight hundred fifteen years, and he also had many other sons and daughters. | 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: |
| 11 All the years of Enosh were nine hundred and five years; then he passed away. | 11 And all the days of Enos were nine hundred and five years: and he died. |
| 12 Cainan was seventy years old and he had a son named Mahalal-el. | 12 And Cainan lived seventy years, and begat Mahalaleel: |
| 13 After he had Mahalal-el, Cainan had lived eight hundred forty years and he too had many other sons and daughters. | 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: |
| 14 All the years of Cainan were nine hundred ten years, then he passed away. | 14 And all the days of Cainan were nine hundred and ten years: and he died. |
| 15 Mahalal-el was sixty-five years old when he had a son named Jared. | 15 And Mahalaleel lived sixty and five years, and begat Jared: |
| 16 After he had Jared, Mahalal-el lived to eight hundred thirty years, he too had many sons and daughters. | 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: |
| 17 All the years of Mahalal-el were eight hundred ninety-five years; then he passed away. | 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. |

18 Jared was one hundred and sixty years when he had a son named Enoch.

18 And Jared lived an hundred sixty and two years, and he begat Enoch:

19 After he had Enoch, Jared lived to eight hundred years and he too had many other sons and daughters.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 All the years of Jared were nine hundred sixty-two years, then he passed away.

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

21 Enoch was sixty-five years old when he had a son named Methus-el-ah.

21 And Enoch lived sixty and five years, and begat Methuselah:

22 Enoch too had many other sons and daughters.

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

23 The he spent three hundred years with the El- Ohim and was given the secrets of the Angelos which he put into three hundred and sixty-six books.

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

24 After gibing the books to his children he was taken into the sky to live with the El-ohim, (it is written in the Arabic book, "Khitat", that Enoch was also called Hermes, Idris and that he built the pyramids at Giza).

24 And Enoch walked with God: and he *was* not; for God took him.

25 Methus-el-ah was one hundred and eighty seven years old when he had a son named Lamech.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 After he had Lamech, Methus-el-ah lived to seven hundred eighty-two years, and he too had many other sons and daughters.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 All the years of Methus-el-ah were nine hundred and sixty nine years, then he passed away.

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

28 Lamech was one hundred eighty two years old when he had a son.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 Lamech gave his son the name Noah. He said
"This child will comfort us in our work and the labors of our hands, from the ground which the El-Ohim has cursed."

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 After he had Noah, Lamech lived to five hundred ninety-five years, and he too had many other sons and daughters.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 All the years of Lamech were seven hundred seventy-seven years, then he passed away.

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

32 Noah was five hundred years old when he had his three sons, which names are Shem, Ham, and Japheth.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Chapter 6

Origins of the Children of Darkness

"A Reinterpretation"

- 1 According to the ALL's plan for earth, Angels of Light watched over the earth and all of its creatures. These angels are called, The Watchers, a lower tier Angelos. When human began to grow so numerous that they no longer mated with close relatives, they began to regain their lost intelligence, becoming as we are today in intellect and appearance.
- 2 At this time the Watchers looked upon the sons and daughters of earth and saw that their gene-pool had expanded, making them pleasing to look upon. The more intently they watched the more they admired the humans and as they observed them mating, one with the other, they began to lust after them.

In that the Law of Free-Will had been built into the physical matrix, two hundred Watchers made a pact and exercised their Free-Will and decided to follow their lusts for human flesh and became such themselves. In human form they took as husbands and wives whomever they pleased from the people of earth. Children were ultimately born of this unholy mating; children born not out of love, but out of lust; children born addicted to violence, criminal thought and sexual perversion; children born with defective genetics. Children of Darkness.

"King James Version"

- 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

- 3 As all actions have reactions, in response to some of the Angelos forsaking their spiritual oath and taking by force human bodies, The Creator cursed them to remain perpetually human. No longer would they have the option to return to their spiritual forms. The angels who had chosen to become human for reasons of lust would forever be so. As angelics in human bodies they would live incarcerated in the everlasting chains of a physical body until the great day of judgment. To increase the point of this lesson, The All Creator God restricted the length of one human incarnation to one hundred and twenty years. This shortened lifespan includes the angelic humans, their offspring and the original lineage of earth-born humans. This was the second fall of Angelics from heaven.
- 4 Lucifer and the original Fallen Angels were on earth before and after the Watchers took human bodies and had intercourse with the sons and daughters of humans. With great interest they observed as the Watchers took possession of human bodies for the purpose of personal gratification. Lucifer and the third were repulsed by the violence and degradation exhibited by the Watchers. Lucifer, the watched as the All Creator God trapped them in the very bodies they had temporarily taken, and they watched as the children of that union, being of high-intellect, became the greatest leaders, thinkers and warrior among humanity (Lk 16:8).
- 3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.
- 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

The Appearance of JHVH

- 5 JHVH saw that the human bodied Watchers and the Children of Darkness were corrupt in their love of human flesh. In their wickedness the Fallen Watchers and their offspring subjugated the males and females of earth, forcing them into sexually degrading themselves, all for the sense-pleasure of lust. The women were taught to paint themselves and to serve the lust of men. The men were taught all manner of greed and schooled in the arts of war, even to the children did they teach sexual perversion, using them as if they were adults. When JHVH saw how the innocence of humanity was being destroyed with the tainted values and culture, he,
- 6 out of love decided to send a message to future generations of humans, reminding them of the consequences that result from defiling oneself through putting the desire of the senses above spiritual desires.
- 7 So, JHVH El-Ohim, the Ruler of this world decided that if humanity was to have a chance to survive he had to depopulate the earth, destroying large portions of those nations who had accepted the Watcher culture which had become so fashionable that even the Children of the Light had begun to turn away from all aspects of their origins and had willingly adopted the love of self (Jn 3:19).
- 5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.
- 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
- 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 In order to preserve the bloodline through which they might be saved JHVH decided to rescue one family from among the original lineage of Adam and Eve so that they could begin anew with the aid of the El-ohim. For this task JHVH chose a man named Noah and his wife Emzara.

9 Noah and Emzara were disciplined in their thoughts and actions and were righteous in their control over the flesh; they were of pure blood.

10 Noah and Emzara had three sons names Shem, Ham and Japheth.

11 JHVH sent one of his Angelic El-ohim followers to deliver a message to Noah telling him that, due to the fact that humanity had become subject to the flesh, that a mighty disaster was coming which would for a time purge the population of the earth.

12 The El-ohim then caused Noah to have a vision showing him that the future of humanity would be one of war, disease, famine and sexual perversion, all things which were displeasing to JHVH.

8 But Noah found grace in the eyes of the LORD.

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

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

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 Noah understood that spirituality amongst humans had diminished and that lawlessness and perversion had overcome the minds of humans, and what that meant for the future. Noah saw completely the implied consequences of the disaster spoken of and from that day forward all war would be waged by the watchers and their offspring against those who refused to accept their culture and genetics.

14 The El-ohim then instructed Noah to build an ark from gopher wood and to seal it inside and out with pitch.

15 This is the design he was told to use. The length was to be four hundred and forty feet long, seventy-three feet wide and forty-four feet high.

16 He was told to make an opening on all sides near the top to admit light and air.

17 In response to Noah's concerns the El-ohim explained the cause of the coming flood and how a disaster of that magnitude could never be forgotten, and how it would forever serve as a reminder that JHVH will rescue those who are steadfast in their purity.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 Adding to that, the El-ohim, told Noah that JHVH would make a covenant with him and his family, that if they did exactly as they were instructed they would survive the flood.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 To fulfill this covenant it was reiterated to Noah that he and his family were to build the arc exactly as instructed and that they were to put into it, the things that would be sent to them.

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

20 Noah was told that the essence of every kind of animal and every kind of creature would be brought to him so that their existence would be preserved as well.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 Noah was told to load the arc with abundant food for himself and his family.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Noah agreed to the covenant, and with the help of his wife and children, began to follow the instructions given to him.

22 Thus did Noah; according to all that God commanded him, so did he.

Commentary on Chapter 6

This chapter, chapter 6 in Genesis, is in my opinion the most important chapter in the Old Testament. To me, it explains the reason for the entire existence of religion from Buddhism, to Christianity to Islam, to Hinduism ... and all of the other religions I have left unnamed. It is again, in my opinion, the most important words ever written, for it is in the first four verses of this chapter that we given the origin to the great personal struggle of humanity. In these first four verses we are told that humanity was, at some point, corrupted by an outside force. We are not told what this corruption is, but we are told how it happened; it happened through the interbreeding of angels and humans.

With this small bit of information we can draw the conclusion that the result of this interbreeding, is a stain of some kind upon the soul of humanity which causes them to be disruptive to the creators plan for earth. As a result of the placement of this event as told in the 6th chapter of Genesis we are led to believe that this "Fall" from grace by the heavenly angels took place during the lifetime of Noah, but I contend that the placement of this event in chapter 6 was never intended to indicate that it, the Fall, happened at that time. It is my belief that this corruption of the human flesh took place long before Adam and Eve, that it actually, first occurred, in the civilizations which I contend preceded Adam and Eve. With that as my foundation I will say that the creation of Adam and Eve was a correction to the corruption of the first humans. It is my position that Adam and Eve were created to be the salvation of humanity, by that I believe that the Creator brought forth Adam and Eve as a new line of human, a perfected breed, a homo-Islam-sapien, for the sole purpose of being the bloodline through which the Christ would be born.

As I have stated in numerous other places, I believe in a spiritual battle, a war being fought between what I, for lack of a better understanding, call Light and Darkness. I believe that the event outlined in Genesis 6 is an historical record of how the entities who serve the Darkness, the Physical World, have tried to prevent the pure bloodline of Adam and Eve from surviving, by introducing defective DNA into that of the descendants of Adam, with the intent to taint that bloodline, as they did with the bloodline of the original humans, and thereby prevent the birth of Christ. As I have stated, the lineage of Adam and Eve was to be kept pure, "The Holy People" (Duet 7:3,6 KJV), "The Holy Seed" (Ezra 9:2 KJV), "The Holy Flesh" (Jer. 11:15 KJV), until the birth of the Messiah. This IS the entire story of the Old Testament portion of the Bible.

I believe that when Lucifer and the Third, the original Fallen Angels were cast out of the Spirit Realm they were put into vehicles compatible to this Physical Dimension, r.e., a physical body; this human body of the angels is well documented in the scriptures. I contend that the, "Hell, the chains of darkness" spoken of in 2 Peter 2:4 as the punishment for the sinning angels, is a perfect description of the human flesh from what I believe would be an angels perspective. I think that with a little bit of a leap we can also conclude that this flesh is not immortal, though Lucifer and the Third are, which leads me to my next point.

When Lucifer and the Third in the first fall, and the guardian Watchers in the second fall, were exiled from the Spirit Realm and cast into the Physical Realm, as part of that punishment, they were given what someone familiar with a spirit-light form would consider an animal body, the body we call a human body. Being that this human form has a Time limit, it lives and then dies, it is my belief that the

eternal punishment, the confinement of the Fallen Angels means that they are required, by the Creator, to transfer from one living , dying body to the next until the Day of Judgment... in other words, they would be condemned to serve out their exile in one body after another until the end of TIME, through a method we know as reincarnation.

I believe that when reincarnating, these angelics, and subsequently those of us who have some portion of their DNA, re-embodiment, we do so according to the natural laws that the Creator built into the Life-Program of Creation. What I mean by this is that they re-embodiment into a life-matrix set of circumstances including all possible scenarios to include having to experience human life as both male and female, rich and poor, ruler and slave, healthy and feeble, straight and gay and all other possible conditions. And I believe that it is this variety of experiences that helps create the desire to seek redemption.

Yes, I believe that the omni-loving Creator, The All, has a plan of redemption for all, even Lucifer and the others who have fallen, to include you and I. I Believe that my Creator is the personification of Goodness, of Love, of Forgiveness and I believe that All things are possible with God, the One True All Creator.

My writings are meant as a warning to a complacent world that there is a spiritual war going on around us, they are meant to wake you up, and the events described in chapter 6 is the Old Testament writers way of illustrating the reason why humanity, to this day, is unable to obtain salvation without a divine intercessor. Humanity has been corrupted and are therefore-imperfect; we are fundamentally and genetically flawed. For this reason the Creator brought into existence a new human, one with pure DNA: Adam and Eve. And the creation of this new man and woman is for the sole purpose of keeping a bloodline pure, one not interbreed with angels until the birth of the Messiah some thousands of years later. But ... a wise person would wonder why the Creator waited all those years, those multiple generations, to bring about a Messiah.

In my contemplation of this unexplained question I have concluded that all of humanity, to include you and I, have some portion of flawed angelic DNA which I believe to be the reason behind our propensity to be individual, separated from our Source. And like our distant relative, Lucifer, we are unable to see the fault in our individuality; we think it is our right to be so... we truly cannot see the sin in it. Which leads us back to the afore mentioned question, "why Jesus? why at that time?" the answer is clear, Jesus was not the first perfect human being, he was the last.

Nephilim Not Giants

In the sixth chapter of Genesis we are led to believe that the children resulting from the interracial breeding between homo sapien sapien and the Fallen Angels were giants. That is not what the Bible says. What the Bible does say is that the children from this breeding were, and I quote,

"There were giants in those days; and also after that, when the sons of god (Angels) came into the daughters of men, and they bare children to them, the same became

**mighty men which were of old, men of
renown." Gen. 6:4 KJV**

It is from this verse that the translators, in their efforts to explain the references to giants in the later scriptures, misinterpreted the Hebrew word "Nephilim" which according to Dake means bully, tyrant or giant (Dake Bible pg 9) however, the preferred translation is "fallen ones" from the verb "Nephal" meaning

- 1) to fall (to the ground)
- 2) to fall (in battle)
- 3) to be cast down
- 4) to desert a location
- 5) to fail

As for the reality of actual giants, I remain skeptical. I believe as I have said, that there were other races of people on the planet, a Pre-Adamite civilization, and it is possible that some of those races were gigantic. However, its just as reasonable to say that a race of people who averaged, say, six and a half feet tall, would be considered giants to a race who averaged five feet tall. As for the writings of Josephus where he describes giants and even claims to have seen their bones (Josephus Antiquities, book V, ch. 2:3), I still contend that maybe they were the bones of giant men, or quite possibly the giant bones of some other creature unknown to them at that time, such as dinosaurs.

It is my position that the offspring of humans and angels are exactly what they were described at the end of the fourth verse, "mighty men", "men of renown." In other words, I believe that , as a result of their angelic DNA, that they are physically and intellectually superior to the average human. And, I believe that this interbreeding is still selectively being done, in support of this claim I site the so called Alien Abductions so widely reported in today's Social Media. Yes, I believe that these Extraterrestrial entities exist, I however believe that they are, the Fallen Angels and or Demonic entities.

There is a pervasive question relevant to this inquiry; are the Fallen Angels still among us today? The answer to this would be, Yes, and No. Obviously they are not here in the same way as they were in the Old Testament which documents actual encounters. It is very apparent they are not as active today as they once were; I accredit this to the birth of Christ which seems to be the demarcation line where their hands-on interaction with humans went underground. However, I contend once again that they are still here, masquerading as interplanetary Extraterrestrials.

Though they are not as active on the surface as in the past, they are still active in World Politics and World Economics doing everything in their power to keep us divided into manageable religious, racial and political groups. And though they are not directly involved, their offspring, the Nephilim, are working just as hard today to maintain "their" angelic god bloodline and these purebloods, are the leaders of today's world, The Mighty Men and Women, of Genesis 6:4

The Appearance of JHVH

In my studies, my search for truth I must admit once more that I find it difficult to reconcile the actions of the Old Testament God, or of Allah in the Koran with the actions I would attribute to a "loving " God. I simply do not believe that the purported God of those books could be the same as the God I believe Jesus represented with his message of love.

Being that the scriptures clearly outline that the God of the Old Testament/Koran had multiple personalities I have concluded this to mean that what we are seeing is not multiple personalities, but instead multiple entities.

In chapter 6 I have given the God who seems have the best interest of humanity in mind the Hebrew moniker, JHVH. Though I do not know exactly who JHVH is, I believe that he is interested in helping humanity.

With this in mind I have started in chapter 6, vrs. 5 to use the name JHVH to represent the El-ohim of the Hebrews, Jews and Israelites. I have used the distinction for no reason other than to illustrate that this particular Elohim, this particular angel, has taken it upon himself to do all he can to ensure the survival of the Adamic bloodline. Therefore, I must conclude that this entity is working on the side of the Creator. Do I believe him to be and Angel of Light? No. And my reasons are simple. I do not believe that an Angel of light, a representative of Love, would initiate or condone things like war, murder or, the ritual sacrifice of humans or animals - all of which this entity I call JHVH has been cataloged as doing, either directly or indirectly, in the Old Testament books.

This entity, JHVH, is described in the Old Testament as an Angel, a Man and a God, who is powerful enough to have other angels who do his bidding. He, However, is not "all powerful," because there are instances in the Bible where he and his chosen people go into battle and are not victorious, and there are times when he vanishes all together. Who this entity is, I can only guess, but I am certain that his actions disqualify him from being, The ALL, The Creator. With that said I have tried to separate him from the myriad of other Elohim by calling him the El-Ohim Almighty, the El-Ohim with a capital "O" and JHVH.

Chapter 7

Origins of the Children of Darkness

"A Reinterpretation"

- 1 After the ark had been constructed and provisioned according to the instructions given forth, an angelic El-ohim appeared to Noah, giving him further instructions.
- 2 The angel told Noah that he was to take with him into the ark, the essence of all creatures upon the earth.
- 3 Likewise the essence of all birds would likewise be sent to him.
- 4 It was then explained to Noah that in seven days time a terrible storm would begin and that a great flood would result.
- 5 With this warning Noah and his family complied to each commandment given to them by the angel of JHVH.
- 6 Noah was six hundred years old when the great storm began.

"King James Version"

- 1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.
- 2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.
- 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.
- 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.
- 5 And Noah did according unto all that the LORD commanded him.
- 6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

- 7 In compliance to the instructions given, Noah and his family began the task of taking into the ark all manner of creatures brought to them by the El-ohim.
- 8 The El-ohim of JHVH had inventoried and made accounts of the earth creatures, preserving their DNA for future use.
- 9 Two by two the essence of all creatures, birds and insects were preserved.
- 10 As had been prophesized, on the seventh day, storm cloud arose and soon thereafter the earth began to quake.
- 11 On the second month and seventeenth day of Noah's six hundredth year, it began.
- 12 After the initial trauma the earth settled into its position it rained torrentially an additional forty days without ceasing.
- 13 As soon as the first storm clouds appeared Noah, his wife Emzara, their three sons Shem, Ham and Japeth, along with their wives went into the ark.
- 14 And according to JHVH's plan they and the essence of every creature selected by the El-ohim, were preserved.
- 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
- 8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,
- 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
- 10 And it came to pass after seven days, that the waters of the flood were upon the earth.
- 11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
- 12 And the rain was upon the earth forty days and forty nights.
- 13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;
- 14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 They had been brought to the ark two by two, all manner of creature whom have the breath of life in them.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 So the ones who entered, both male and female were put into the ark as El-ohim had commanded them and then the lord shut them in.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 The water rose up and up and it lifted the ark very high above the earth.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 The rain continued and water levels rose up and the ark was washed adrift in the waves of the flood.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 As the rain continued and the waters rose on earth all the mountains on this planet were covered in water.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 The water was fifteen cubits higher than the mountains.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all the animals perished that were left on earth, all the bird, all the cattle and all the wild beasts, all the things that crawl and creep on the earth, and every man, they all perished.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All that had the breath and spirit of life, all that lived upon the earth, died.

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

23 They, the El-ohim, allowed all the living beings who lived on the face of earth, both man and beast, crawling thing and birds of the sky, to be destroyed from earth. Only Noah and his family and those within in the ark remained living.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 The waters remained on the earth one hundred fifty days.

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

Chapter 8

"A Reinterpretation"

- 1 JHVH remembered Noah, his family and all that was upon the ark, When the gravitational pull of the passing physical entity began to wane, JHVH, asked the Mother Spirit assigned by the All Father/All Mother to repair the lands so that they could once again support life, and she complied according to the will of The All Creator.
- 2 The fountains of water that had spewed forth from under the land were sealed and the rains ceased. Gradually the land settled and the water receded.
- 3 The combined spirits of water and air returned the waters from off the earth from whence they came and the end of a hundred and fifty days the water levels on earth were abated.
- 4 Then the ark came to a rest on the seventeenth day of the seventh month on the mountain called Ararat.
- 5 The water levels continued to drop until the tenth month. And on the first day of the tenth month the top of the mountains were visible.

"King James Version"

- 1 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;
- 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
- 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
- 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
- 5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 So at the end of forty days Noah opened the window of the ark that he had made.

7 Then he sent forth a raven, and the raven flew but could find no dry land to land upon which to land upon.

8 He also sent forth a dove to see if the waters had receded.

9 The dove could not find a place to rest her feet so she returned to the ark because the earth was still covered in water. Noah put out his hand and took the dove back into the ark with him.

10 Noah waited another seven days, then he sent the dove out again.

11 That evening the dove returned to Noah and he saw that she had a freshly plucked olive leaf in her mouth, then Noah knew that the waters had receded.

12 Noah waited another seven days and sent out the dove again, and this time she did not return to the ark.

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

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

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

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 So on the six hundredth and first year, on the first day of the first month the water were dried up from the land and Noah removed the cover on the ark and saw for himself that indeed the land was dry.

14 So on the twenty seventh day of the first month the land was completely dried up.

15 It was at this time the El-ohim of JHVH went to Noah bringing further instructions.

16 Noah and his family were instructed to come out of the ark and stand once again upon the firmament of the earth.

17 The Angelos of JHVH took from the ark the essence of all living creatures contained within the ark. They had been instructed to bring them to life one by one so that the earth could be replenished.

18 Noah and his family watched as the Angels went about their duties of bringing the reanimation process to the creatures of earth.

19 According to the word of JHVH, the essence of every beast, every insect and every bird were taken forth from the ark and the work of recreating them was begun.

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

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 In a state of gratitude, Noah built an altar from stones upon the ground and killed beast and fowl in supplication to the El-Ohim.

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 JHVH was pleased with the blood sacrifice,

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

22 and made a covenant promise to humanity.

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

Chapter 9

"A Reinterpretation"

- 1 A Holy Spirit moved over Noah and his family, blessing them for they were of the original bloodline of Adam; their DNA had not been tainted by interbreeding with the Nephilim. A voice spoke to them instructing them to enjoy the fruitfulness of their physical bodies and to replenish the land.
- 2 It was likewise explained to them that, as a result of their ritual murder/sacrifice, the spilling of innocent blood in ritual practice, that from then on, the fear and dread on mankind shall be upon every beast of the earth, upon every fowl of the air, upon all that moveth upon the earth, and upon all the fish of the sea. No longer a caretaker of the creatures would they be, but an enmity to their brother animals they have become, and condemned to be eater of flesh shall they be.
- 3 Any living creature shall be yours to eat; I give them to you as I did the green plants.
- 4 Only meat with its blood still in it shall you not eat.

"King James Version"

- 1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
- 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.
- 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
- 4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

- 5 Indeed, for the spilling of blood will you be held accountable, from every animal to every human being. I will demand an accounting for human life most of all.
- 6 Whosoever shed's the blood of another human being for reasons other than in the defense of self or family, so too shall their blood be shed in this lifetime, or the next; life is given for a purpose beyond the comprehension of humanity and must be lived according to the needs therein.
- 7 The Holy Spirit Imparted the understanding that the lineage of Noah was to multiply, not to subdue the natural order of the earth, but to participate in the greater plan and purpose for which the earth and the physical realm ere created.
- 8 The holy Spirit moved into the flame of Noah's heart, saying,
- 9 "for this reason do I establish a covenant with you and with your seed after you,"
- 10 "not only with you and yours but with every creature upon the earth, for, in the eyes of the ALL, there are no greater or lesser creatures or people. All of those who are of MY creation, are loved."
- 11 "This promise, this covenant with you shall be proof that love is mightier than any and all mistakes that the created flesh can commit. Therefore, never again shall temporary flesh be cut short by the flood waters of punishment."
- 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
- 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- 7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
- 8 And God spake unto Noah, and to his sons with him, saying,
- 9 And I, behold, I establish my covenant with you, and with your seed after you;
- 10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
- 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 "The Holy Spirit continued," This is a sign of our covenant, an covenant between us and every living creature on earth."

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 "The water shield above the air has fallen and as a result, the effect of the sun shall shorten the life of the flesh, until the maximum life span is seldom more than one hundred and twenty years in length."

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

14 "However, as a sign of my never ending love for the creation, I shall cause clouds to form giving you some respite from the fury of the sun, and in those clouds, a bow of color shall be seen."

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 "This bow of color shall be a reminder of my love and my promise that never again shall the waters become a flood for the purpose of destroying the flesh"

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

16 "When the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God the Creator and every living thing."

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 The Holy Spirit reiterated, "This is a sign, do not forget that.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

Noah and his Sonns

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

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These are the three sons of Noah, and of them did his bloodline spread throughout the world.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

The Shame of Noah

20 Noah began to live off the land that he had selected as his homeland, and there came to him one of the Nephilim, the embodiment of one of the Angels who had fallen into lust for human flesh. As an act of good faith, the Nephilim, gave the wisdom of farming, to Noah. Noah was also given the knowledge of how to start and care for a vineyard.

20 And Noah began *to be* an husbandman, and he planted a vineyard:

21 When the vineyard produced its fruit the Nephilim instructed Noah in the science of fermentation; abusing this knowledge Noah began to drink in excess and one day became so drunk upon it that he passed out naked in his tent.

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

22 Ham, the son of Noah, then came into his fathers tent and saw his father's shame, but instead of covering his father's nakedness, he went outside and told of it, to his brothers.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 Shem and Japheth, however, took a robe and holding it on their shoulders, walked backwards and covered their fathers nakedness; their faces were turned, they did not see their fathers shame.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

The Sin of Noah

24 Noah awoke from his drunkenness and was told the story of it, and in his ego, his pride, he blamed his son Ham for exposing the shame that was his alone.

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

25 Under the influence of darkness, Noah cursed, not Ham, but the child Ham had named Canaan, saying that a servant of servants shall be he and his brethren.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 Noah then brought his sinful pride into full view by dividing not only brother against brother, but people against people, generation against generation, nation against nation, as he named the son of Ham, Canaan, and subsequently his future generations lower than those of Shem. A thing the Spirit of the ALL/Creator, had condemned.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

27 Continuing to cause division amongst humanity, Noah, claimed that JHVH would enlarge Japheth while condemning the servant Canaan and his descendants.

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

28 Noah, under the influence of darkness, divided his sons one against the other, and the resulting division caused not only wars, but religions to further divide the people. this was the first great sin upon humanity by the Watchers. Noah lived for three hundred and fifty years after the flood.

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

29 The lifespan of Noah was nine hundred and fifty years.

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

Chapter 10

"A Reinterpretation"

- 1 This is the genealogy of the sons of Noah: Shem, Ham, and Japheth and the sons born to them after the flood.
- 2 The sons of Japheth were Gomer, Magog, Madai, Jacan, Tuvalm Meshech, and Tiras.
- 3 The sons of Gomer were Ahkenanez, Riphatha and Togarmah. Their bloodline were the progenitors of the ancient Galatians and Phrygians, From which came the native peoples of Northern Europe, the Gauls and Celts, later to be identified as the Germans, French, Welsh, Irish, Britons and the various other Anglo Saxon people to include Russia, Persia, India Thracians and Etruscans.
- 4 The sons of Javan were Elishah, Tarshish, Kittam and Dodanim. Their bloodline were the progenitors of the Greeks, Italians, Spaniards, Portuguese and other peoples of the Mediterranean coasts.
- 5 From these branched out the maritime nations. these are the descendants of Japheth by their lands, each with his own language.
- 6 The descendants of Ham: Cush, Mizraim, Put and Canaan.

"King James Version"

- 1 Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
- 2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
- 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
- 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
- 6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

- | | |
|--|--|
| 7 The sons of Cush were the progenitors of the various Ethiopian tribes that settled south of Egypt and later migrated into Arabia, Babylon and India. | 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. |
| 8 From the lineage of Cush came the mighty Nimrod who would become the conquer of Babylon and a builder of empires. | 8 And Cush begat Nimrod: he began to be a mighty one in the earth. |
| 9 Nimrod was a mighty hunter, of men. | 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. |
| 10 Nimrod's Kingdom originated in the land of Sumer, now called Iraq. | 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. |
| 11 From that land he went to Assyria, where he built Ninevah with its wide city streets, and Calah. | 11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, |
| 12 As well as Resen, between Ninevah and Calah the capital city of Assyria. | 12 And Resen between Nineveh and Calah: the same <i>is</i> a great city. |
| 13 The sons of Mizrain were the progenitors of the various Egyptian tribes both the upper and lower Kingdoms. The Philistines also came from this bloodline. | 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, |
| 14 The Pathrusim were the people of Upper Egypt, the Cashluhim and the Cophtorim. | 14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. |

15 The sons of the child Noah cursed, Canaan, were the progenitors of the peoples that settled in the areas of Palestine, Arabia, Tere and Sidon. These nations are often mentioned with Israel,

16 also of the, Jebusites, Amorites and Girgashites,

17 Hivites, the Arkites, the Sinites,

18 the Arvadites, the Zemaritees, and the Hamathites. Later, the clans of the Canaanites spread,

19 so that their borders extended from Sidon all the way to Gerar, near Gaza, and all the way to Sodom, Gomorrah, Admah and Zeboim, near Lasha.

20 These are the sons of Ham and their descendants; they would always house resentment for their brethren and for each other. The sin of Noah's curse will rage on until the end of time and the blood spill because of it will be immeasurable.

21 To Shem, Japheth's oldest brother and the ancestor of the children of Eber, children were born.

15 And Canaan begat Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgashite,

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

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

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

- 22 The children of Shem; Elan, who was the progenitor of the Elamites who settled near the Persian Gulf. Asshur, the progenitor of the Assyrians. Arphaxad, the progenitor of the Israelites, Arabians, Edomites, Moabites, Ammonites and other tribes of the near east. was the progenitor of the Syrians.
- 22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
- 23 The descendants of Aram: Uz, Hul, Gether and Mash.
- 23 And the children of Aram; Uz, and Hul, and Gether, and Mash.
- 24 Arpachshad was the father of Shelah, and Shelah was the father of Eber.
- 24 And Arphaxad begat Salah; and Salah begat Eber.
- 25 And unto Eber were born two sons, the name of one was Peleg, for it was in his days that the earth divided into various nations and languages (Gen. 11; 1-9); his brothers name was Joktan.
- 25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.
- 26 Joktan was the father of Aimodad, Shelph, Hazarmaveth, Jerah,
- 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
- 27 Hadoram, Uzal, Diklah,
- 27 And Hadoram, and Uzal, and Diklah,
- 28 Obal, Abima-el, Sheba,
- 28 And Obal, and Abimael, and Sheba,
- 29 Ohir, Havilah and Jobab. These were the descendants of Jota.
- 29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
- 30 And their settlements extended all the way from Mesh to Spear, the eastern hill country.
- 30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These are the descendants of Shem according to their lands and languages, by their nations.

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

32 These are the clans of Noah's sons, according to their origins and their settlements. From these the nations of these peoples spread across the earth after the flood.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Chapter 11

The Rise of the Fallen Guardian Angels

"A Reinterpretation"

- 1 In those days the cycle of civilization was young and the people spoke but one language. The Guardian Watchers were on the earth and in the heavens and many of the children of Adam, because of their superior intellect, mistakenly considered these angels, gods, and great was their desire to be like them and even greater was their desire to have children with them.
- 2 The gods of earth, The Fallen Watcher Angels, and their children, using human labor built for themselves a magnificent city in Shiner, Babylon that was unlike any before it. It came to pass that a majority of the people in that region went there to live.
- 3 After many generations, the Children of Adam were to numerous to count, and since they did not recognize the negative agenda of the Watchers, wanted to emulate them, saying one to the other, "Let us use all that we have learned from the gods to make our own city."

"King James Version"

- 1 And the whole earth was of one language, and of one speech.
- 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
- 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

- 4 "We will make a city of our own with a tower inside it, one that will be above the one of the gods. If we do this, the Watchers will recognize us as equals and as a result, the people will come here to learn and to share knowledge as one people."
- 4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- 5 The Most High of the Fallen Watchers went down to the plains of Shiner to see the city and the tower, which the people had built.
- 5 And the LORD came down to see the city and the tower, which the children of men builded.
- 6 Upon seeing the advancement in human technology, the god said, "Behold, the people are one on earth as they are in heaven. If we do not cause them to divide into clans, soon we will not be able to control them and nothing will be restrained from them; they will become like us."
- 6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 7 The god of Shiner then gathered together all of those who had followed him from the stars along with their children and said to them, "Let us go down and cause division amongst the humans. Let us divide them and drive them in all directions and subjugate them and teach them individual languages, religions and cultural pride. If we do this they will forever be ours to control."
- 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- 8 And so it was that the El-ohim and the Watchers came down upon the city built by humans and laid it to waste. They divided the people into two-hundred individual groups and assigned to each a Guardian Ruler who led them away in all directions.
- 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 This event is known to us as Babel, for it is here that humanity was subjugated and divided into different languages, nations and religions according to the desires of the Fallen Guardian Angels.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Descendants from Shem to Abraham

10 These are the descendants of Shem. When Shem was one hundred years old, he had Arpachshad, two years after the flood.

10 These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 Shem lived five hundred years after he had Arpachshad; he had other sons and daughters as well.

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

12 When Arpachshad was thirty-five years old, he had Shelah.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 Arpachshad lived four hundred and three years after he had Shelah; he had other sons and daughters.

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

14 When Shelah was thirty years old, he had Eber.

14 And Salah lived thirty years, and begat Eber:

15 Shelah lived four hundred and three year after he had Eber; he had other children as well.

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

16 When Eber was thirty-four years old he had Peleg.

16 And Eber lived four and thirty years, and begat Peleg:

17 Eber lived four hundred and thirty years after he had Peleg; he had other children.

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

18 When Peleg was thirty years old he had Reu.

18 And Peleg lived thirty years, and begat Reu:

19 Peleg lived two hundred and nine years after he had Reu; he had other children.

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

20 When Reu was thirty-two years old, he had Serug.

20 And Reu lived two and thirty years, and begat Serug:

21 Reu lived two hundred and seven years after he had Serug; he had other children.

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

22 When Serug was thirty years old, he had Nahor.

22 And Serug lived thirty years, and begat Nahor:

23 Serug lived two hundred years after he had Nahor; he had other children.

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

24 When Nahor was twenty-nine years old he had Terah.

24 And Nahor lived nine and twenty years, and begat Terah:

25 Nahor lived one hundred and nineteen years after he had Terah; he had other children.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 When Terah was seventy years old he had Abram, Nahor and Haran. The Ancestors of Isra-el.

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

27 These are the descendants of Terah. Terah had Abram, Nahor and Haran; Haran had Lot.

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

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

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

This is the Linage of Isra-el

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

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

30 Sarai was born with O-negative blood, she could have no children.

30 But Sarai was barren; she *had* no child.

31 Terah took his son Abram, his grandson Lot, son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and brought them out of Ur of the Chaldeans, to the land of Canaan. But when they reached Harah, they settled there.

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

32 The life of Terah was two hundred and five years. Terah died in Haran.

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

Commentary on Chapter 11

The Tower of Babel story, as it is presented in the Bible, does not have the ring of truth to my ears. Therefore I believe that what is represented there has somehow been misinterpreted by the writer of Genesis. As I studied this event, and subsequently put myself there in mind and spirit, I realized that if

I followed my belief that the Gods of the Bible were in fact imperfect angelics and that their goal was and is to suppress humanity, it all made sense. Because what is the best way to control the populace? Division is of course the answer.

Being that I believe that the Highest possible state of existence is to be ONE with our Creator, I have therefore concluded that our Creator wants us to be ONE here as well, To me it is common sense to recognize that the earth would be a better place if there were no wars, no famine and so forth. This peace on earth could only happen if we were to put aside our religious divide, our patriotic divide racial divide and so forth, in other words, if we put aside the things that divide us and become ONE on earth as in heaven. So when I read about how the Old testament God of Chapter 11 was fearful that humans would become wise and powerful, I could not reconcile those thoughts and actions with the thoughts and actions of a loving Creator. Therefore, I have reinterpreted to reflect what to me is the obvious. There is no God in the actions recorded in chapter 11.

Chapter 12

"A Reinterpretation"

- 1 An Angel, on of the El-ohim, appeared to Abram saying,
- 2 "Some of the Guardian Angels assigned to earth have been cast out of the heavens and are living on earth. The people of this land are willingly following the leadership of their offspring, the Nephil-im, and worshipping them and their disgraced parents as gods (Col. 2:18). I have seen their intentions to enslave humanity and I am going to take humanities side in the upcoming struggle. I have chosen you and your people to represent me, Therefore you must separate yourself from these people, leave your father's land and move into the land that I will show you."
- 3 "Once there I will make you and your descendants into a great nation. I will bless you and curse those that curse you, and through the bloodline of your wife, shall all the families of the earth be blessed."
- 4 So Abram departed the lands of his father; he was seventy five years old when he left Haran.

"King James Version"

- 1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
- 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
- 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
- 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

- 5 With Abram was his wife Sarai, the son of his brother Lot, and all of their inheritance, to include over three hundred soldiers and their families, along with many others who had decided to follow him. Together they went forth towards the land of Canaan.
- 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
- 6 Abram and his followers passed through the land of Sichem and into the plains of Moreh. Here was the land of the Canaanites.
- 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.
- 7 It was there in the land of Canaan that the Angel once again appeared to Abram, saying, "This is the land that I have set aside for you." And so it was that Abram built there upon that place, out of gratitude, and an alter to honor the El, the Angel who had appeared to him.
- 7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.
- 8 Abram moved a little further into the land he had been given, finding a nearby high spot, and once there temporarily settled his clan. On that place he built a second alter and called upon the name which had been given to him, by the El-Ohim.
- 8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.
- 9 When Abram had finished his prayers and proclaimed his gratitude for all he had been given, he and his followers moved further south onto the hill country, and once there they settled.
- 9 And Abram journeyed, going on still toward the south.

Abram's Disobedience

10 After a period of time there came into the land of Abram a famine of a magnitude never before seen. As a result of the ensuing hardship caused by this famine, the faith of Abram waned and he forgot that the El-Ohim had instructed him to occupy the land he had settled; in his absent mindedness he went down to Egypt.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 When Abram and his people were set to enter into Egypt Abram spoke privately to his wife Sarai, pointing out to her that she was fair of skin and hair, Sarai carried the DNA of Angelic gods.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 "Therefore, it shall come to pass, when the Egyptians see you, they shall say, 'His wife carries the DNA of the gods', and they will kill me and take you and do with you as they please."

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Abram continued, "It is better if you say that you are my sister instead of my wife, then they will not kill me, and take you."

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Angelic Intervention

14 And it came to pass that when Abram and Sarai entered Egypt, the Egyptians saw that Sarai stood out in the crowd; they saw that she was fair of skin, a thing they considered beautiful; they saw that she had angelic bloodline.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 he guards at the gate immediately detained her and sent for the Princes of Egypt, who immediately recognized her as royalty and commanded that she be taken to Pharaoh. So rare was it for a person to exhibit such an abundance of angelic blood that Pharaoh wanted her, not as a concubine, but as a wife, so that she could give him children in the image of the gods.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 In honor of Sarai, the Pharaoh gave unto Abram a large dowry comprised of sheep, oxen, asses, menservants and camels. Abram became rich even by Egyptian standards. But the El-Ohim who had chosen Abram for Sarai was not pleased, for the blood of Sarai was indeed suited for divine purpose; a purpose that did not include Pharaoh.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And so it was that an Angel appeared fully adorned to Pharaoh, telling him that Sarai had been chosen by the El-Ohim and that her and her husband, Abram, were to serve their purpose. The angel then told Pharaoh that as a result of his taking Sarai for his own godly aspirations, there would be plagues brought upon his land.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

Abram Expelled from Egypt

18 Being fearful of angelic wrath, Pharaoh immediately called Abram and asked him to explain his lie.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 The Pharaoh could not understand Abram's reasoning in the matter of Sarai and chastised him for forsaking his wife out of unwarranted fear.

He then instructed Abram to take Sarai and all his people, and leave Egypt.

20 Pharaoh instructed his soldiers to facilitate that mandate. Abram left Egypt with Sarai and all their possessions, to include all the Pharaoh had given Abram for Sarai.

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

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

Chapter 13

"A Reinterpretation"

- 1 Abram and Sarai and all their people left Egypt and went north into the southern part of Canaan.
- 2 As a result of his inheritance combined with the wealth given to him by the Pharaoh, Abram was exceedingly rich in livestock, silver and gold.
- 3 They continued their return trek into Canaan, eventually arriving at the place from which they had originally migrated from due to the famine.
- 4 When they came upon the altar that Abram had built, he once again called upon the name of the angel which had been given to him to use by the El- Ohim.

"King James Version"

- 1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.
- 2 And Abram *was* very rich in cattle, in silver, and in gold.
- 3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;
- 4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Abram and Lot Separate

- 5 Also with Abram and Sarai was Lot with all of his own flocks, which by this time had become considerable.
- 6 So large was the migration of Abram and his people that the land they had settled could not support them all.
- 5 And Lot also, which went with Abram, had flocks, and herds, and tents.
- 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

- 7 as a result of this, a strife, came between the herdsmen of Abram and the herdsmen of Lot. This strife between them was witnessed by the Canaanite and Pezzerited people whom had originally settled there.
- 8 As a result of this strife Abram said to Lot, "Let there be no division among s, for we are brethren,"
- 9 Look off into the distance and you will see that there is land enough for the both of us. Pick the land you want and I will take the other. If you choose the land on the left of us, I will take the right. If you choose the land on the right, I will take the one on the left.
- 10 Lot looked around at the land and saw how abundantly watered the whole of Jordan was, like the stores of the original garden, or like Egypt. This was before the El- ohim used Angelic Technologies to destroy Sodom and Gomorrah.
- 11 Lot then chose for himself the whole Jordan plain and went eastward, thereby separating from Abram.
- 12 Abram settled in the land of Canaan, while lot settled among the cities of the Plain, near Sodom.
- 13 Now the inhabitants of Sodom were devout in their worship of angels, and were therefore great sinners in the eyes of ALL Creator God.
- 7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.
- 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.
- 9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.
- 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.
- 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
- 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.
- 13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

14 After Lot and his followers had left for the land he had chosen, an Angel appeared to Abram instructing him to look around in all directions.
He did.

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 The Angel told him that he had given to him and his descendants all of it, all he could see, for all time.

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 "I will make your descendants as numerous as the dust of the earth and they will be counted as mine."

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 "Get up and walk the land, for I give it to you."

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Abram moved his encampment and went to settle near the oak of Mamre, which is at Hebron, once there he built an alter to the El-ohim who had appeared to him.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

Chapter 14

The Angelic Kingdoms on Earth

"A Reinterpretation"

"King James Version"

1 The people had been divided according to the plans of the Nephil-im and the Fallen Guardians. The interracial children of the watchers and humans were giving kingdoms to rule according to their purity and loyalty, further dividing the people of the earth. Per the plans of the watchers war became a game they played, one against another. Kingdom rose and kingdom fell for reason only those of the inner-circle were privy to. Wars were used for entertainment, wars were used as propaganda, war was used to control the populace.

The original fallen angels, those who fell with Lucifer, distanced themselves from the low order guardians who were part of the second fall from grace (Gen 6:4). However, often seeing the cruelty, violence and greed exhibited by the Watchers and their offspring, they themselves began to take sides with the Watchers and became themselves the gods of humanity, producing their own mixed breed of children. Others however, took compassion on the humans and established kingdoms of their own to war against those kingdoms ruled by the Watchers, whom they despised (Enoch 10:12-13, 18-20).

And it came to being in the days of Ar-raph-el King of Shinar, (Shumer, Sumer, Shinar, literal translation "lord of the watchers" or lord of the bright shining ones" the place where the watcher first came to earth), Arioch king of El-lasar, Chedorlaomer king of El-am and Tidal King of several smaller kingdoms.

2 That these made war with king Bera of Sodom, and the Birsha king of Go-mar-rah, Shinab king of Admah, and Shem-e-ber king of Zeboi-im and the king of Bela, which is Zoar.

1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

- | | |
|--|--|
| <p>3 All these were joined together in the Vale of Sidd-im.</p> | <p>3 All these were joined together in the vale of Siddim, which is the salt sea.</p> |
| <p>4 Twelve years they served Chedorlaover, and rebelled the thirteenth.</p> | <p>4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.</p> |
| <p>5 The next year Chedorladmer and all the kings with him attacked and destroyed the Repha-im in Ashterroth-Karna-im, the Zuzim in Ham, and the Eu-im in Shaveh-Kiriath-im,</p> | <p>5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,</p> |
| <p>6 and the Horites in the hill country mount Seir as far as El-paran, which is by the wilderness.</p> | <p>6 And the Horites in their mount Seir, unto Elparan, which <i>is</i> by the wilderness.</p> |
| <p>7 As they returned they came to Emishpat, which is Kadesh, and destroyed the Amelkites, and Amorites that dwelt in Hazezontamar.</p> | <p>7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.</p> |
| <p>8 And the kings of Sodom, the king of Gomorrah, the king of Admal, the king of Zeboi-im, and the king of Bela. And they joined battle with them in the vale of Siddiu.</p> | <p>8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same <i>is</i> Zoar;) and they joined battle with them in the vale of Siddim;</p> |
| <p>9 They were with Chedorladmer the king of Eleu and with Tidal King of nations, and Aurph-el King of Shinar, and Arioch King of El-lasar; four Kings against five.</p> | <p>9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.</p> |

- 10 And there was slime pits in the Vale of Siddim, and the kings of Sodom and Gomorrah fled, and were defeated, what remained fled to the mountains.
- 10 And the vale of Siddim *was full of* slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
- 11 And the victors plundered Sodom and Gomorrah.
- 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
- 12 They took with them Lot and all his possessions; he had been living in Sodom.
- 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.
- 13 And there came to Abram the Hebrew one who had escaped capture and told him about Lot. Abram dwelt in the plain of Mamre with Aurite, brother of Eshcol, and brother of Aner; they were allies with Abram.
- 13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.
- 14 When Abram heard this he armed his trained servants; those born in his own house, three hundred and eighteen did he arm, and with them pursued his enemies into Dan.
- 14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.
- 15 Abram and his allies attacked them at night; defeated them, and chased them as far as Hobah, just north of Damascus.
- 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.
- 16 He took back Lot, and all his possessions.
- 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 When Abram returned victorious the King of Sodom went out to greet him in the valley of Shavah.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

18 And Melchizedek King of Jeru-Salem brought forth bread and wine: for he was the priest of the El-Ohim Most High.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

Abrams Blessing by Melchizedek

19 And he blessed Abram, saying these words

"Blessed is Abram by JHVH Most High possessor of heaven and earth.

Blessed be the El-Ohim Most High, who delivered your foes into your hands."

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 Then Abram gave Melchizedek a tenth of all he had taken in victory.

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 The King of Sodom said to Abram, "Give me the captives; the spoils are yours." amongst.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 But Abram replied to the King of Sodom, "The Most High El-Ohim has allowed you and yours to rule, even Melchizedek, the priest Most High has given you and yours the honor of his presence, but my loyalty is to the Most High El-Ohim alone.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 For this reason I will take nothing that was yours, not even a sandal strap, even though it is the victors right to do so. Therefore none can say, "The Watchers made Abram rich."

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Chapter 15

"A Reinterpretation"

- 1 Sometime afterward an angel appeared to Abram in human form (Gen. 19-1-19, Gen, 32:24-26) saying, "Do not fear! I am your protector and I will reward you greatly." Abram did not understand the difference between the angelic sects that inhabited the physical dimension.
- 2 Abram replied however with a complaint, saying "Lord, what can you give me I am childless."
- 3 Abram continued, If I die without an heir, my steward Eliezar of Damascus will inherit all my possessions."
- 4 The watcher replied, "No, that one will not be your heir; you own offspring will be your heir."
- 5 The Angel then took him outside and said, "Look up at the sky and count the stars, If you can.

Follow me, and your descendants will outnumber the stars.
- 6 Not realizing that he had been misled, Abram, put his faith in the Lord, who attributed his act, as an oath of loyalty.

"King James Version"

- 1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great rewar
- 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?
- 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.
- 4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
- 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
- 6 And he believed in the LORD; and he counted it to him for righteousness.

- 7 The Angel once again lied (Jn. 14:23) saying "I am the Lord who brought you out of Ur of the Chaldeans, to give you this land as a possession."
- 7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
- 8 Abram responded with a question, "Lord, how will I know that this is truly my land?"
- 8 And he said, Lord GOD, whereby shall I know that I shall inherit it?
- 9 The Angel answered him saying, "Bring me a three-year old Heifer, a three-year old goat, a turtle dove and a young pigeon."
- 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.
- 10 Abram, blinded by the promise of prosperity, saw not the evil in the angels request for a blood offering, and complied. Then he took his blade and split the animals in half, and placed each half opposite the other, except for the birds, these he did not kill.
- 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.
- 11 Standing guard over the bodies he scared away the carrion birds who tried to land.
- 11 And when the fowls came down upon the carcasses, Abram drove them away.
- 12 As the sun set, a deep sleep fell upon Abram, and a great dread descended upon him.
- 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 While in this sleep, a spirit of JHVH came to Abram saying to him "You have allowed yourself to be deceived, you have given an oath to darkness and have murdered the flesh of innocent animals to further your own desires. For this sin, your descendants will reside as aliens in a land not their own, where they shall be enslaved for four-hundred years.

14 "With that said, the Lord JHVH almighty has selected your descendants to serve a needed purpose, therefore, at the end of four hundred years, your descendants will be delivered from captivity and set upon their destiny. JHVH will bless them with great wealth."

15 "Remember, In spite of your sin, you are blessed and you will live to a ripe age."

16 "And in the fourth generation your descendants will return here."

17 In the night time there appeared an angel with a smoking pot and a flaming torch which were passed between the carcasses, thereby cleansing Abram's blood ritual sin and releasing him from his oath.

18 On that same day the Lord made a covenant with Abram saying: "I give you this land, from the land of the Kenites, the Kenizzites, the Kadmonites,

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

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

20 the Hittites, the Perzites, the Repha-im

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

21 the Amorites, the Canaanites, the Girgasshites,
and the Jebusites.

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

Chapter 16

The Birth of Ishma-El

"A Reinterpretation"

- 1 Abram's wife Sarai had borne him no children; she had an Egyptian maidservant named Hagar.
- 2 Sarai said to Abram, "The Lord has not seen fit to give me children. Have intercourse with my maid, perhaps I will have a son through her." Abram obeyed Sarai.
- 3 Thus, after she and Abram had lived ten years in the land of Canaan, Sarai took her maid, Hagar the Egyptian, and gave her to Abram to be his wife.
- 4 He had intercourse with her, and she became pregnant. As soon as Hagar knew she was pregnant, she began to see herself above her mistress.
- 5 So Sarai said to Abram, "This outrage against me is your fault. I, out of concern for you, gave you my handmaid so that you could have an heir. But ever since she found herself pregnant with your child, she has begun to think herself above me. Since you have done nothing to prevent this, I shall ask the Angelos to decide this matter."

"King James Version"

- 1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.
- 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
- 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
- 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.
- 5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

- 6 Abram, knowing of Sarai's bloodline became fearful of her power, and replied, "Your handmaid is under your control. Do with her what you think right." So harsh was Sarai at what she saw as a betrayal of friendship that her treatment of her, caused Hagar ran away from her.
- 6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
- 7 After she had run away into the wilderness, an Angel found her by a spring on the road to Shur,
- 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- 8 and asked her. "Hagar, maid of Sarai, where have you come from, and where are you going?" She answered, "I am running away from my mistress, Sarai."
- 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.
- 9 The Angel replied, "Hagar. The Lord El-Ohim Almighty is at work here, and there are things neither you nor Sarai understand. Return to her and submit to her authority."
- 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
- 10 And the angel of the Lord El-Ohim Almighty said unto her, "I will multiply your seed exceedingly so that it shall be beyond counting."
- 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
- 11 And the Angel of the Lord added, "Behold, you are with child, and shall bear a son, and you shall call him Ishma-El, because the El-Ohim has heard your affliction."
- 11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 He will be unruly, obstinate and self-religious; his hand against everyone, and everyone will be against him. His land shall be near, but not in the Promised Land of Abram.

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

13 To the Lord who spoke to her she gave a name, saying, "You are God who sees me." Some think she meant to say, "I have seen God and remained alive after he saw me."

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called "Beerlahairoi," meaning, "Do I live after seeing a god?", it is between Kadash and Bered.

14 Wherefore the well was called Beerlahairoi; behold, *it is* between Kadesh and Bered.

15 Hagar bore Abram a son, and named him Ishma-el.

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 Abram was eighty-six years old when Hagar bore him Isham-el.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Chapter 17

"A Reinterpretation"

- 1 When Abram was ninety-nine years old an El-Ohim appeared to him saying, "I am JHVH, the El-Ohim Almighty. Walk in my presence and be blessed.
- 2 "Between you and I will be a covenant, if you and your people worship me, I will multiply you exceedingly."
- 3 And Abram fell prostrate on the ground, and his God continued talking to him, saying,
- 4 "For my part of the agreement, I promise that you shall be the progenitor of a multitude of nations."
- 5 "Therefore, no longer will you be called Abram, your name shall be Abraham, for I am making you the father of many nations."
- 6 "I will also preserve your bloodline; kings will stem from your children's children."
- 7 "I will maintain a covenant between me and you, and will extend it to your descendants throughout the ages as an everlasting agreement, to be your God and the God of your descendants after you."

"King James Version"

- 1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.
- 2 And I will make my covenant between me and thee, and will multiply thee exceedingly.
- 3 And Abram fell on his face: and God talked with him, saying,
- 4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.
- 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
- 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
- 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

- 8 "I will give you and your descendants the land in which you now reside as immigrants, the whole land of Canaan shall be yours as a permanent possession, and I will be the God of this land and its people."
- 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
- 9 The El-Ohim continued, "For you part, you and your descendants must keep your blood pure from that of the other gods and the Nephil-im, throughout the ages."
- 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
- 10 "As a sign of your agreement to this stipulation, every male among you shall be circumcised."
- 10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.
- 11 "Circumcise the flesh of your foreskin. That will be the sign of your agreement."
- 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
- 12 "Every male among you, when he is eight days old, shall be circumcised, including your house born slaves, those acquired with money from any foreigner not your descendant."
- 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.
- 13 "Yes, all of your slaves must be circumcised, thus my covenant will be in you flesh."
- 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.
- 14 "If a male is uncircumcised, they shall be cut off from his people; he has broken my covenant."
- 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 JHVH continued. "As for Sarai, she and her bloodline is mine. I have chosen her and them to do my will. No longer is she to be called Sarai. Because she is mine, my bloodline, she will be called Sarah, thereby honoring her as a Princess and heir to the Savior of humanity."

"As You know, in the days before Noah, some of the Guardian Angels forsook their holy duties as Watchers and fell into lust for human flesh. These Wicked Ones have been cast among you, and their offspring have brought all manner of corruption to the Creation. They are deceivers, greedy for power and devoid of morality and a spiritual war between them and their children, against the Angelos who follow me is taking place."

(1 Enoch 10: 13-13, 18-20).

16 "In order to win this war against the combined forces of Fallen Angels and their Children of Darkness, the Nephil-im, I have ordained the physical bonding between certain Angels I call, Angel of light, and humans in order to bring about a pure lineage whose blood has not been mixed with the genetics of the Watchers. Sarah is of this lineage, this Holy Seed (Ezra 9:2), she is mine and I will bless her and her bloodline, for she will give birth to the nations and Secret Societies who shall be the representatives of Light upon the earth."

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Abraham fell down to the ground in supplication from all he had been told. Abraham had always been a man short on faith, and so it was that when he thought about Sarah becoming pregnant at ninety years of age, he had doubt.

18 Being a man of the flesh, Abraham did not comprehend what he had been told and so it was that he let his pride speak for him and he said to JHVH, "If only my son Ishma-el could live in you favor, like the children of Sarah."

19 And JHVH replied, "Sarah, your wife, shall bear a son and you shall call him Isaac. It is with him that I will maintain my covenant, and with his descendants after him."

20 "As for Ishma-el, I hear you. I will bless him. I will make him fertile and multiply him exceedingly. He will become the father of twelve great chieftains and I will make of him a great nation,

21 but my covenant will I establish with Isaac, because it is through the bloodline of Sarah, not yours, that the Messiah shall come."

22 When he had finished speaking with Abraham, God, the El-Ohim Almighty departed.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 Then Abraham took his son Ishma-el and all his slaves and circumcised them of that same day, as JHVH had instructed.

24 Abraham was ninety-nine years old when the flesh of his skin was circumcised.

25 And his son Ishma-el was thirteen when he was circumcised.

26 Abraham and his son were circumcised on the same day,

27 as were all of Abraham's slaves.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

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

Chapter 18

Divine Visitors

"A Reinterpretation"

- 1 Abraham had pitched his tent on the plains of Mamre, and on the hottest part of the day he sat in the doorway.
- 2 Looking out over the land he saw three men walking by in front of him. Seeing their complexion he recognized that they were angels and so he ran from his tent to greet them by bowing to the ground in front of them.
- 3 He said to them, "Lords, if it pleases you, do not pass by me your servant, without allowing me to host you."
- 4 "Go and rest beneath that tree while I fetch a little water so that I might wash your feet."
- 5 "And then, let me your servant, bring you food so that you may be strengthened. Then you can go on your way refreshed." "Very well" they replied.
"Do as you have said."
- 6 Abraham hurried into the tent with Sarah, and said to her, "Make ready, quickly, three measures of bran flour! Knead it and make bread, for we have Angelic visitors."

"King James Version"

- 1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
- 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,
- 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:
- 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:
- 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.
- 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 Next Abraham ran to the herd, picked out a choice calf and gave it to one of his servants who quickly prepared it.

8 And he took butter, and milk, and the calf which he had dressed and sat it before the Angelos; he stood nearby them as they ate all that had been prepared for them.

This accounting would stand as proof to all doubters that, some Angels, do indeed have physical bodies and in those bodies have human needs such as eating and drinking. It also proves they have the ability to procreate with humans.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

Confirmation of the Sarahic Covenant

9 And one of the El-Ohim said to Abraham, "Where is your wife Sarah?" Abraham replied, "She is there, in the tent."

10 And the El-Ohim said, "She is special. I will return to you about this time next year, and Sarah will then have a son." Sarah who was standing in the tent door heard what the El-Ohim had said.

11 Now Sarah and Abraham were old and Sarah had stopped having her menstrual periods.

12 So when she heard what the angel had told Abraham, she laughed to herself, saying, "Now that I am not only barren but old, and my husband is old, am I to have the pleasure of birth?"

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the El-Ohim said to Abraham, "Why did Sarah laugh about bearing a child at here age?"

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 "Is anything too hard for the El-Ohim? At the time appointed I will return, and, using Angelic Technology, Sarah shall have a son."

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 When confronted by the El-Ohim about he doubt, Sarah lied, saying, " I did not laugh" this she did out of fear. But the El-Ohim called her on it, saying, "Yes Sarah. In your faithless mind, you did laugh."

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

Abraham intercedes for Sodom

16 The El-Ohim rose up and looked toward Sodom. As they began to walk in that direction Abraham fell in with them.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 When the leader of the them saw Abraham walking alongside he was undecided whether he should allow him to accompany them on their mission.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Then he remembered that Abraham and his descendants had been blessed by the El-Ohim Almighty.

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 Indeed, he had been singled out and selected to serve JHVH's purpose, and he feared JHVH the Almighty El-Ohim.

20 So it was that after some measure of contemplation the angel decided to allow him to follow along. Then the angel spoke to Abraham saying, "The outcry against the Wicked Ones in Sodom and Gomorrah is great, and their sins are so grave, that it is possible that I will need to destroy that city."

21 "But the El-Ohim are just, and so I myself will go there to see if their service to the Watchers is as bad as I've been told."

22 As the Angelos turned to continue their journey to Sodom, Abraham, so stunned at what he had been told, stood affixed as though made of stone.

23 When he regained his wits he hurried himself to catch up to the lead angel and asked. "Will you really sweep away the righteous with the wicked?"

24 "Suppose there are fifty righteous people there, would you really destroy the city with that many good people in it?"

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 "Far be it for the El-Ohim to kill the righteous with the worshippers of the Nephilim. Should not the Judges of the world do what is fair?"

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 The El-Ohim replied. "If I find fifty people in the city of Sodom who have not willingly allowed their DNA to be tainted with that of the Watchers, I will spare the whole place for their sake."

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered saying, "Lord, forgive me for questioning your decisions, for I know that I am but dust and ashes."

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

28 "But what if there are five less than fifty? Will you destroy the whole city because of these five?"
"I will not destroy it," he answered, "If I find forty-five righteous souls there."

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 But Abraham was persistent. "What if only forty are found there?" The El-Ohim replied, "I will refrain from doing it for the sake of forty."

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 Then he said, "Do not let the Lord be angry. What if only thirty are found?" He replied, "I will refrain from doing it if I can find thirty there."

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 Abraham went on. "Since I have spoken, what if there are no more than twenty?" "I will not destroy it," he answered.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 Abraham pressed him again, "Please do not be angry. But what if their are only ten righteous people there?" He replied, "I will not destroy it."

33 And when he was finished speaking with Abraham, the Lord El-Ohim went his way and Abraham returned to his home.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Commentary on Chapter 18

Mysterious Men Visit Abraham

In Chapter 18 we are told that Abraham is sitting in the shade of his tent when he sees three men walking by, a short distance away. He immediately recognizes them as special, so he goes to them, bows down before them and addresses them as Lord (Adoni), and asks them to be his honored guests. They accept, he brings them water so they can refresh themselves and invites them to lie down in the shade and rest while he prepares them a meal, which they eventually eat. Who were these three men?

Biblical scholars are pretty much united in their opinion concerning the identity of these three men, they believe that two of them were angels and the third was, the God they call, JHVH. This belief is based on the logic that the leader of the three, God, tells Abraham that they are headed to Sodom to pass judgment on the inhabitants of that city, couple this with a statement in Genesis 19:1 where we are told that "two angels do indeed arrive in Sodom and do subsequently follow through on that threat. So, I suppose that they are probably correct. But, my problem with this interpretation is of course the leap they take by identifying the third man\angel, the one who does not go to Sodom, as God. And I will use their leap of faith to illustrate my own position.

The entire premise of Christianity is this: The Creator, God, became flesh, lived as a man, died as a perfect man thereby gaining victory over sin and death and making salvation a reality. It is the story of sacrifice and victory; a deliverance through love and gained by faith. I get It. Simply put, God left the spirit world, Incarnated as a man and reclaimed supremacy over Lucifer. But, how many times has this happened? How many times has God came to earth as a man? Right, only once, so how is it that God is also the Man who eats, walks, talks and blesses Abraham? Of course we could debate this for days; you could find reason to believe your way and I could find reason to believe my way; you could write God into that role and I could write him out of it... but the truth to me is apparent... I do indeed believe it was JHVH that Abraham spoke to, proving once again that the God spoken of in the Old Testament is an angel, not God the Creator, the All.

Chapter 19

Destruction of Sodom and Gomorrah

"A Reinterpretation"

- 1 And there came two angels to Sodom in the evening of that day. Lot, sitting at the gate to the city saw them and rose up to meet them; recognizing them to be angels, he put his face to the ground,
- 2 saying to them. "Please my Lords, come to your servants house for the night, bathe your feet and rest. You can get up early to continue your journey." But they replied, "No, we will pass the night in the town square."
- 3 But Lot was insistent and urged them strongly and they consented to go to his home, instead. Lot seeing that they were fully humanoid prepared food for them, and together they ate.
- 4 However, word had spread throughout Sodom that two angels had entered their city and were staying at Lot's home. And so it was that the people of Sodom surrounded Lot's house, hoping to have children with them.
- 5 They called out Lot saying, "Where are the Angels who came to your house tonight? Bring them out so that we can have children from them!"

"King James Version"

- 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;
- 2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
- 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
- 4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
- 5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

- 6 Lot, went outside and closed the door behind him,
- 7 saying to them, "Brethren, I do not believe that these angels are with the ones you worship.
I do not believe them to be Watchers."
- 8 "Believe me, I have two daughters who have never had sexual relations with a man. If these angels were like the ones you worship, they would have taken them, already. So do not force yourself upon them, for they are not here to select mates"
- 9 The mob replied, "Stand back! You know nothing of our city or its history. We have intermingled with the angels since the days of old; our bloodline is mixed with theirs. But our bloodline has become diluted and weak, and we want to strengthen it by mixing our DNA with theirs. If you do not move out of the way, we will treat you worse than any before you." With that they pressed hard against Lot, moving to enter his home without permission.
- 10 Suddenly the door to Lot's house opened and one of the angels stepped out and pushed Lot inside, and then shut the door.
- 11 Using angelic technology the angel struck the men and women at the entrance of the house, great and small, with such a blinding light that they were unable to see.
- 6 And Lot went out at the door unto them, and shut the door after him,
- 7 And said, I pray you, brethren, do not so wickedly.
- 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.
- 9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.
- 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.
- 11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

- 12 Then the angel said to Lot, "Who else here is family to you? Find them and all who belong to you in the city and take them far from this place!"
- 12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:
- 13 "We are going to destroy this city, for the disruptive worshipping practices of these people has offended my Lord."
- 13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.
- 14 And Lot left his house and spoke to his son-in-law and said, "Up! Get out of this city for the El-Ohim are going to destroy this city." But they did not believe him.
- 14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.
- 15 When the morning came the angels hurried Lot saying, "Get up. Take your wife and two daughters which are here and leave so they will not be destroyed with the city."
- 15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.
- 16 When Lot lingered the angel grabbed him by his hand and led him and his family safely out of the city.
- 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.
- 17 As soon as they were outside the city, they said to him, "Run for your life. Do not even look back or stop anywhere near here. Flee to the hills at once, or you will die."
- 17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.
- 18 "Oh my Lords" Lot replied.
- 18 And Lot said unto them, Oh, not so, my Lord:

19 "You have already shown favor to your servant, doing me the great kindness of saving the lives of my wife and daughters. But I cannot flee to the hills, it is too far, the disaster will overtake me first."

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 "There is a town away from this place. It is only a small place but maybe it is far enough away to be safe."

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 "I will grant you this request. The town you have mentioned is far enough away to be safe."

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 "Hurry and go there; I will wait until you are safe to execute my orders." This is why the town is called Zoar.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Destruction of Sodom and Gomorrah

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then from the Divine Chariot of the El-Ohim, JHVH, sent down to earth from the heavens a weapon of mass destruction which obliterated Sodom and Gomorrah.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 So complete was the destruction from the El-Ohim weapon of mass destruction that it not only destroyed the two cities and all its inhabitants, but also all of the surrounding crops to include polluting the soil with radiation so that nothing would grow there for many years.

26 Even though told not to do so, the wife of Lot decided to return to Sodom to try and rescue her other daughters, as a result of her being near the city when the bomb went off, she was turned to ash.

27 The next morning Abraham hurried to the place where he had last spoken to the El-Ohim.

28 As he looked toward Sodom and Gomorrah he saw the whole region smoking and felt the heat as though from a kiln.

29 When Abraham recorded the story he suggested that the God El-Ohim destroyed the cities of the Plains but saved Lot because he remembered Abraham.

30 Since Lot was afraid to stay in Zoar, he and his two daughters left there and went into the hill country, where he lived with his two daughters in a cave.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

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

27 And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

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

Lot's Drunkenness and Incest

31 The firstborn of Lot's daughters said to the younger one, "Our father is getting old and has no sons to carry his lineage.

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

32 Come, let us get our father drunk on wine and then lie with him, so we can become pregnant and preserve the seed of our father."

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 So that night they got their father drunk, and the firstborn went in and lay with her father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 The next day the firstborn said to the younger, "Last night I lay with my father. Let us get him drunk again tonight, and then you can go in and lie with him and through our children, preserve the seed of our father.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 That night after much wine the younger one went in and lay with her father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus the two daughters of Lot preserved the bloodline of their father by giving him sons.

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

37 The firstborn gave birth to a son she named Moab, meaning "From my father" He is the progenitor of the Moabites.

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38 The younger one also gave birth to a son and she named him "Benammi", the son of my kin. He is the progenitor of the Ammonites.

38 And the younger, she also bare a son, and called his name Benammi: the same *is* the father of the children of Ammon unto this day.

Commentary on Chapter 19

In Genesis chapter 19 we are told a curiously similar story to that of Chapter 18, excepted this time it is Lot, the nephew of Abraham who, while resting in the shade, see's, not three, but two angels arrive at the city gate of Sodom. Like Abraham he recognizes them immediately as special (hair, eyes, completion?) and addresses them as "Lords" and offers them water to bathe their feet and shelter for the night. They decline, but are eventually persuaded whereupon Lot prepares for them a meal in his home. But that is where the similarities end, because from here, the story seems to go off on a tangent.

As the story goes we are told that after the two angels were lodged with Lot and his family that the "Men of Sodom, young and old" surrounded Lot's house and demanded that he, Lot, bring out the "men" who had entered the city, so they could have sex with them. To me, this statement makes absolutely no sense at all. First, it is odd to me that the "people" of Sodom called these angels, men, instead of Lord's or Angels. And second, if we take the story at face value then we are led to believe that every time strange men came to Sodom that were systematically hunted down by a bunch of men and sodomized! I would think that before long the word would have spread far and wide to stay the heck away from Sodom, a fact that would have shown up in historical records elsewhere. Therefore, I think it is safe to say that there is more to the story than what a few verses can explain. Yet, this story about the men of Sodom being homosexuals has taken legs of its own and to this day Sodom is synonymous with sodomy, anal sex.

Before I argue my point, the question must be asked: Is it possible that the men of Sodom were all sodomites, and rapists? I say that it is highly unlikely... but, I suppose, like the isle of Lesbos in ancient Greek literature, that it is possible. And to be fair, I suppose that in most cases of mythology or historical beliefs there is usually some element of truth involved, especially one that has survived for thousands of years. So we should be willing to accept that something unusual took place that day. But, what is based on fact and what is accidental fiction? That is the question. With that in mind, let's take a look at this story from another angle.

What Do We Know?

First we can say that we have supportive evidence of this kind of activity in Genesis 6 where we are told that the Sons of God, Angels, were engaging in sex with humans. However, in that chapter we are given the impression that it is the Angelics who are the instigators, the violators of some forbidden edict that we are not privy to. Second, and some religious Scholars will disagree with this, but I believe that in Corinthians 11:10 the Apostle Paul makes an offhand reference to Angels and human women having sex when he says;

"For this cause ought women to have power (cover) on her head, because of the angels." KJV

If we read 1 Corinthians chapter 11 in its entirety we can easily see that Paul is Semitic in his patriarchal beliefs: men are to be in charge of women. However, like I said, right in the middle of speaking on his beliefs he adds an unexplainable, unrelated statement, "because of angels." Like I

said, Religious Scholars have their own views on what Paul meant, and Mr. Dake, in my opinion, completely misses the point when he wrote;

"The woman needed to wear her veil on her head as a sign of the husband's power over her, thus setting and example of humility and submission to her head - the husband. She would thus be a lesson to angels to submit to God." The Dake Bible pg 321 column 3 KJV

What I believe however is that Paul is indirectly referencing that Middle Eastern women, somewhere back in time, were forced to cover themselves, probably by their father and husbands, to protect them from attracting the sexual attention of angels. We see at least this ideology of hiding women's faces confirmed when Abimelech gives money to Abraham to buy a veil to cover Sarah.

I think that it is reasonable to believe that they, in that part of the world, where the records say that the Fallen Angels took humans for sex partners, hid their women, as best they could, to keep them from the lustful eyes of predator angels. I think it is also reasonable to conclude that when the two men entered Sodom, that the townsfolk, like Lot and Abraham, recognized them as angels in human form and thought they were there for reasons of sex. I mean, if you take the story at face value - the men of Sodom wanted to engage in sex with them, and to me that is another reason to suspect that we are only hearing part of the story. For instance, isn't it interesting that in this story as opposed to the Genesis 6 account, the humans are fearless of the angels and are in fact, the sexual aggressors. Is it possible that the people of Sodom were not trying to engage in sex with these men/angels, but were, instead, rebelling against them and threatening them, because, angels had, in the past, raped their women?

Historical records say that in more than one culture, to include the Semitics who lived in that part of the world, it was common practice to engage in sex with young boys. Is it possible that the men of Sodom reacted the way they did because it was the Fallen Angels who began the practice of sodomizing young boys? I say, yes!

It is my belief, and therefore reflected as such in my writings that the angels who fell out of communion with the Creator over the lust of human flesh were condemned to live in the bodies they had coveted until the Day of Judgment (See Commentary of Genesis 6). I also believe that these angelics reincarnated in all human possibility, to include both male and female. Therefore an angelic entity might be male in one life and female in the next and for this reason their sexual identities are sometime intermingled. I do not believe that all humans reincarnate, but those of us with a portion of angelic DNA, do re-embody, and when we do we potentially carry over our desires from previous lifetimes, and, sometimes, those desires are sexual in nature. What I'm saying here is this: When a person is born, it is possible that they can bring with them the sexual preferences of their last incarnation, i.e. if a man is born into this life as a homosexual, it is not because he is a deviant, but because he has brought with him some part of his desires from a previous life, as a woman. Therefore, the answer to the question is: Yes, they were born that way.

One other point I want to make is that it is fair to assure that whenever the Biblical Writers use the male vernacular that women could be added to that as well. So when the bible says, "Sons of God" it could be interpreted as, "Sons and daughter of God." With that we can take a leap of faith and say that

in chapter 19 where it is written that "the men" of Sodom surrounded Lot's house, that the proper translation would be, "The people of Sodom,"... and I have written my version that way.

Chapter 20

Abraham and Sarah at Gerar

"A Reinterpretation"

- 2 Instantly upon seeing Sarah, the guards, in the way that both Abraham and Lot identified the men entering Sodom as from the gods, identified Sarah as one from that same bloodline. Once again Abraham lied, saying, "She is my sister."
So Abimelech, King of Gerar, sent for and then took Sarah so that he could possess her.
- 3 But an El-Ohim, and Angel, came to Abimelech and said, "You are about to die because of the woman you took; she carries the Holy Seed (Ez. 9:2) and the El-Ohim Almighty has given her a husband to protect her.
- 4 Abimelech had yet to take her sexually and replied to the angel, "O Lord, would you kill an innocent man?"
- 5 "Her husband is the one who told me that she was his sister. And she herself told me he was her brother. I acted with a pure heart and clean hands."

"King James Version"

- 1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.
- 2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.
- 3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.
- 4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?
- 5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

- 6 The angelic god assured him, "Yes, I believe you acted with a clean and clear conscious in this. In fact, it was me, your personal Watcher, who kept you from sinning; I did not let you touch her."
- 6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.
- 7 "Go and return her to her husband. If you do not return her to him you and all of your bloodline shall die."
- 7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.
- 8 Early the next morning Abimelech called all his advisors and informed them of all that had happened; they were filled with fear.
- 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

Abraham Called to Task

- 9 Then Abimelech summoned Abraham and said to him, "What have you done to us! What wrong did I do to you that you would have brought the possibility of destruction on me and my family.
- 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.
- 10 "What was it that you hoped to accomplish? You are truly a deceitful man!"
- 10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?
- 11 Abraham answered, "I thought that there would be no fear of the El-Ohim here in your Kingdom. Therefore I thought that you would kill me to get my wife."
- 11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 "It is customary among my people to call a good wife, sister, so I was not really lying."

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

13 "Nor did she lie of her own verition. When my God sent me away from my fathers land, I asked her, 'Would you please do me this favor? In whatever place we go, please tell them that I am your brother.' "

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 Then Abimelech, out of respect for Sarah, took flocks of animals, male and female slaves and gave them to Abraham and Sarah.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 He said: "Here is my land, settle wherever you please."

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 To Sarah he said, "I hereby give your husband one thousand shekles of silver to buy you a veil with which to conceal the color of your eyes, so that no stranger will covet you."

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

17 Abraham prayed to JHVH to remove any curse brought upon Abimelech and his family because of their actions.

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.

18 This he did because the people of Abimelech were superstitious and believed that they might be cursed because of Abimelech's encounter with his Guardian Angel.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Chapter 21

Sarah's Blood Identified as O-Negative

"A Reinterpretation"

- 1 Sarah was unable to bring a child to term and was therefore considered barren. As promised, one of the El-ohim came to Abraham and said to him, "Sarah is not barren, she has our blood type; this blood is not compatible with yours and kills the human fetus while in her womb. But JHVH has decreed that her lineage, the one with the Holy Blood type, the Holy seed, shall produce children, and you have been chosen to be the father of Sarah's child. Therefore we will inject Sarah with the medicine needed so that she can bring your child to full term."
- 2 Sarah became pregnant and with the medicinal help of the angelics bore Abraham a son in his old age, just as the El-ohim had promised.
- 3 And Abraham called the son born to him by Sarah, Isaac.
- 4 When Isaac was eight days old, Abraham circumcised him as his God had commanded.
- 5 Abraham was reported to be a hundred years old at the birth of Isaac.

"King James Version"

- 1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
- 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.
- 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.
- 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
- 5 And Abraham was an hundred years old, when his son Isaac was born unto him.

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| 6 Sarah who was advanced in age at the birth of Isaac said, "JHVH the El-ohim has given me cause to rejoice, and all who hear of it will rejoice with me." | 6 And Sarah said, God hath made me to laugh, <i>so that</i> all that hear will laugh with me. |
| 7 "Who would have believed that I would nurse a child. Yet, with the help of the angels I have given birth to a son." | 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born <i>him</i> a son in his old age. |
| 8 The child grew and was weaned, and Abraham held a great feast on that day. | 8 And the child grew, and was weaned: and Abraham made a great feast the <i>same</i> day that Isaac was weaned. |

JHVH Tells Abraham to Obey His Wife

- | | |
|---|---|
| 9 One day Sara came out of her tent and saw Ishma-el, the son of Hagar the Egyptian mocking her son Isaac (Gal 4:29). | 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. |
| 10 So angry was Sarah at what she heard that she demanded of Abraham that he drive Ishma-el and his mother Hagar out, saying that her son was not worthy to share the family inheritance. | 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, <i>even</i> with Isaac. |
| 11 Abraham was naturally very disturbed at her request, after all, Ishma-el was his son. | 11 And the thing was very grievous in Abraham's sight because of his son. |
| 12 So Abraham consulted JHVH, expecting him, his God, to side with him against Sarah, but his God told him instead, not to worry about the boy or his mother and that he should obey Sarah in whatever she asked of him, because she was of the Holy Seed as well as is her son, Isaac. | 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. |

13 As for the son of the slave woman, it was promised that he too would have a nation (Gen. 25:12-18) spring from his lineage.

13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

14 Early the next morning Abraham gathered some bread and a skin of water and gave them to Hagar and sent her and Ishmael-el away.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 As Hagar roamed the wilderness of Beersheba, the water in the skin was used up and death for her and Ishma-el was imminent.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 Hagar could not bear to see her child die, so she sat him down and told him to stay and wait for her. In her sorrow she walked off into the near distance and sat down, there she began to cry.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 The El-ohim watching over them that day heard their lamentations and called out to her, "What is the matter Hagar? Do not fear for your Guardian, El-Allah, has heard the boys voice.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 "So get up and go to him, for he is destined to be the progenitor of a great nation."

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 Then the angelic god showed her a well of water near by. She went and filled the water and they were saved.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 As Ishma-el grew the El-Ohim watched over him. While living in the wilderness of Paran the boy grew and became an expert bowman and hunter.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 When he came of age his mother, Hagar brought him a wife from out of her home country of Egypt.

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

The Covenant at Beer-Sheba

22 At that time Abimelech, accompanied by Phicol, the Commander of his army, said to Abraham.
"The almighty El-Ohim is with you in all things."

22 And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, *God is* with thee in all that thou doest:

23 "So swear to me by your god that you will not betray me, but will act loyally toward me and the land you reside in."

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 Abraham answered, "I swear."

24 And Abraham said, I will swear.

25 Abraham however, had a disagreement with Abimelech about the ownership of a well his servants had seized by force.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 "I have no idea who did that" Abimelech answered. "In fact, you never mentioned it, nor did anyone else."

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 Then Abraham took sheep and cattle and gave them to Abimelech to seal their covenant.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 Abraham also set apart seven ewe lambs from the flock.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech asked him, "What is the purpose of these seven lambs?"

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 Abraham answered, "The seven lambs are my payment to you for the ownership of this well."

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 For this reason the place called Beer-Sheba; the two took an oath there.

31 Wherefore he called that place Beersheba; because there they sware both of them.

32 When they had sealed their covenant. Abimelech and his people left and returned to the land of the Philistines.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 Abraham planted a grove at Beer-sheba, and there in the grove he performed a ritual in which he, "Invoked", by name, one of the angelic gods.

33 And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

34 Abraham resided in the land of the Philistines for a long time.

34 And Abraham sojourned in the Philistines' land many days.

Chapter 22

"A Reinterpretation"

- 1 One of JHVH's angelic followers appeared to Abraham, and called out his name. "Here I am", he replied.
- 2 The angel responded, saying, "Take your son whom you love, and go into the land of Moriah. Once there, I want you to sacrifice him on one of the High Places I will show you. Abraham, so absorbed in his own piety did not think beyond his own desire, to see, that the All, the One True Creator God, would never ask for a blood sacrifice; not of an animal nor a human.
- 3 Early the next morning Abraham saddled his donkey, took with him two of his servants and his son Isaac. After cutting the wood for the sacrifice of his son, set out for the place the god had instructed him to go.
- 4 On the third day Abraham caught sight of the place from a distance.
- 5 Abraham said to his servants, "Stay here while the boy and I go over there. We will worship and then return."

"King James Version"

- 1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.
- 2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
- 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
- 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
- 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

- 6 So Abraham took the wood for the sacrifice and laid it on his son Isaac, while he himself carried the fire and his knife. As the two walked,
- 7 Isaac asked his father, "Here are the fire and the wood, but where is the sheep?"
- 8 "My son," Abraham answered, "JHVH will provide the sheep for the ritual."
- 9 When they came to the place of which god had told him, Abraham built an altar and arranged the wood upon it. Then he bound his own child and put him atop the wood.
- 10 Then Abraham reached out and took the knife to slaughter his son.
- 11 But, the angelic god stayed his hand saying, "Abraham,
- 12 do not murder this child, this was only a test."
- 6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
- 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?
- 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.
- 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- 10 And Abraham stretched forth his hand, and took the knife to slay his son.
- 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.
- 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 Abraham looked up and was relieved to see a single ram caught by his horn in a nearby thicket. Intuiting that his god wanted him to sacrifice it instead of his child, he went and took it to the alter he had built, and even though the meat would not be used for food, he sacrificed it in the name of JHVH, his supreme El-Ohim.

14 Abraham, out of ignorance concerning agape love, believing himself to be acting in the creators behalf, named that place "The Lord will Provide".

15 A second time the El-ohim called to Abraham and said,

16 "I swear by my word as a messenger of the Lord, that you acted as you were told, even to the murder of your own son."

17 "For this loyalty I shall bless you, but you put you own welfare above that of others, to include your son."

18 "Had you refused by saying, 'Lord, I love you but I cannot put my life above that of another,' had you said that, JHVH would have given you the Kingdom."

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 Abraham saw the selfishness of his actions and repented for them. He then returned with his son to the servants and they set out for Beersheba where Abraham lived.

19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

20 Some time after that event the news came to Abraham that Milcah had borne sons to his brother.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Uz the first born, his brother Buz, Kemu-el the father of Aram,

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

22 Chesed, Hazo, Pildash, Jidlah and Bethel-el.

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

23 Bethel-el became the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 His concubine, whose name was Reumah, also bore children: Tebah, Gaham, Tahash and Maachah.

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

Chapter 23

"A Reinterpretation"

- 1 The span of Sarah's life was one hundred and twenty-seven years,
- 2 she died in Kiriath-arba in the land of Canaan and Abraham wept and mourned for her. She died prematurely for one with her lineage.
- 3 After the days of mourning were over Abraham went and spoke to the sons of Heth,
- 4 saying to them, "I am a stranger and a visitor with you, sell me a burying place so I can bury my wife."
- 5 And the children of Heth answered Abraham,
- 6 "Hear us, my Lord. You are considered a mighty prince among us, well respected. Choose from our sepulchres to bury your dead. No one will refuse you."
- 7 And Abraham was very grateful and humbled by the people of that land,

"King James Version"

- 1 And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.
- 2 And Sarah died in Kirjatharba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
- 3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,
- 4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.
- 5 And the children of Heth answered Abraham, saying unto him,
- 6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.
- 7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 and he communed with them, and asked them if they would speak to Ephron the son Zoher,

9 that he might give to Abraham the cave of Machpelah which is in the end of his field. "Let him sell it to me in your presence, at the full price for such a burial site."

10 Now Ephron lived among the children of Heth. When confronted with the proposal, Ephron the Hittite answered Abraham in front of the people, saying.

11 "No, my Lord hear me. The field and the cave, I give as a gift to you in the presence of my people, so bury your dead."

12 In gratitude Abraham bowed down and thanked the people of the land.

13 And he said this to Ephron in front of the people,
"I appreciate your generosity, but I must insist you take the money for the field and the cave, it is only fair."

14 And Ephron answered Abraham.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 "My Lord listen. The land is worth four hundred shekels of silver. That is nothing to me or you.
So please accept my gift, and bury your dead."

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 But Abraham insisted, and Ephron finally gave
in and accepted the money.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And the field of Ephron, which was in Machpelah, facing Mamre, together with the cave and all its trees were part of the deal.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Every one in the audience and the Children of Heth were witnesses to the sale and understood that it now belonged to Abraham.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah near Mamre,
now Hebron in the land of Canaan.

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

20 That is how the field was transferred from the Hitittes to Abraham as a burial place for Sarah.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Commentary on Chapter 23

Something about Sarah

Sarah, like her husband Abraham were Sumerians, which of course is the land of Shinar, the land of the Biblical Fallen Angels. It is recorded in the Bible as the place where they built their first cities. Samaria was in what we call modern day, Iraq. therefore it is fair to say that Abraham and Sarah were familiar with the Sumerian gods, the Annunaki, who Biblical writers refer to as Sons of God, Watchers, Angels, and who modern day theorists call, Extraterrestrials. We could spend countless hours debating over opinions on the exact identity of these beings all the way from the possible to the absurd, but what would be the point, an apple is an apple by any name. Regardless of what we call these angels (my term) the unifying principle to each of these individual identities is that they all, to include the Titans and Demi-gods of mythology to the Extraterrestrials of today are documented as experimenting with hybrid children, children born of humans, and, something else. We see this interracial theme in the myths and histories of virtually every culture on the planet.

Fallen Angels both Male and Female

I am not one of those who believe that men are above women, or below them either, I think we are different, yet equal in the eyes of our Creator. With that said, I am more in line with Greek mythology where the authors clearly outline for us that the gods who mate with humans, are both male and female, than I am with the Hebrew scholars who believe that the Fallen Angels, and or Sons of God, were exclusively men. Therefore, when the Biblical Fallen Angels, the Biblical Sons of God, had sex with humans, as outlined in Genesis 6, I believe that the proper interpretation should have been that the, "Sons and Daughters of God" had sex and produced children with humans. Which leads us to Sarah.

The first we hear about Sarah (Sarai) is in Genesis 11 where she is mentioned in a passing sentence as the wife of Abraham (Abram), but nothing is added into that description about her lineage until her husband tell Abimelech that she is his half sister; same father, according to Abraham. Yet, I find that questionable since the introduction of Sarah in chapter 11 says nothing about her being the daughter of Tarah, the father of Abram. This omission is suspicious, first of all because in chapter 11 we are given the lineage of Abraham and his family, yet nothing is said at that time, about Sarah's inclusion in that family tree. This leads me to believe that Abraham was wither lying, again, to Abimelech or, this statement about Sarah being his half-sister was a later addition by Religious Scholars to try and find an excuse for Abraham's lying.

Another very important thing we are told about Sarah in chapter 11 is that she could not have children, that she was "Barren" yet , later, with the help of angels, she did bring to full term two sons. Whether those sons were the children of angelic fathers or whether they were a miracle of angelic medicine, is a topic for debate, but no matter which side you fall on, you must admit that there are an awful lot of children in the Bible born to "Barren" women after angels intervened.

A few years back my own daughter informed me that she was pregnant with her first child, she then explained to me that she had RH Negative Blood. She went on to say that her blood type was incompatible with the RH Positive blood of her husband and that as a result, she had to take injections so that her baby wouldn't die as a fetus. Until that very moment, I had never heard of such a thing. I have since read up on this unexplained phenomenon. Lots of speculation, but the final result is: this blood type isn't the norm for humans. So where does it come from and how has it survived if the women who have this blood type cannot have children; are "Barren"?

In the Bible it is clearly illustrated to us, and I believe for good reason, that Sarah, her daughter-in-law Rebekah and then her daughter-in-laws daughter-in-law Rachel, who were purposefully selected by God, were all, "Barren." Barren yet all three of them, with the help of angels, have children... what are the odds of that happening without some form of divine intervention? My point is this: they were not "Barren" they simply had RH Negative blood and therefore could not bring a child to term under normal conditions.

It is my belief that humans have one type of blood, RH Positive, and that the physical bodies of Gods, Titans, Extraterrestrials, Angels have another, RH Negative. I believe that as the two races mixed that it was abomination to do so, and that this forbidden union was never supposed to be able to produce children; like the mating of humans and animals, the sexual act can happen, but that union cannot produce human/animal hybrid children. I contend the abomination committed was not the natural act of procreation, but the circumvention of the natural order by using angelic intelligence to create a medicine that would allow children to be born. "with the help of Angels," from an unnatural source. I believe as the Jews of today believe, that the bloodline, the pure bloodline comes from the mother, and that these women, Sarah, Rebekah, Rachel, Elizabeth (The mother of John the Baptist) and Mary the mother of Jesus, were selected because they carried the Holy Seed and that this Holy Seed is a blood type, the RH Negative Blood Type... meaning they could produce children from angels.

As for Sarah, there is a lot more to her than simply being a wife and a mother - she was, in my opinion, one of the most mysterious and amazing characters in Bible history.

Sarah in Egypt

In chapter 11 we are told that Sarah is barren. In chapter 12 we are told the story about a famine so severe, that Abraham is forced to relocate his family to Egypt. In this story, as they were about to enter Egypt, Abraham goes to his wife, and says this :

11 And it came to pass, when he (Abraham) was come near to enter Egypt, that he said unto Sarai his wife, "Behold now, I know that thou art a fair (Hebrew, Yaphēh) woman to look upon.

12 "Therefore, it shall come to pass, when the Egyptians shall see thee, that they shall say, "This is his wife, and they will kill me, but they will save thee alive" (KJV)

And true to Abraham's apprehensions, as soon as the Princes of Pharaoh saw Sarah, they snatched her up and sent her directly to Pharaoh. You can read the rest for yourself... and don't even get me

started on what kind of man would put himself, or that of his mate into that kind of predicament, ask them to lie, and then stand idle while someone took them, be they wife or sister, off to become the property of someone else. But, in my mind, it is Sarah who is the major player here, not Abraham.

In chapter 17 we are told of the "Sarahic covenant" where "God" tells Abraham that Sarai's name is to be changed to Sarah, reflecting her status as the "Queen of Princes," "Mother of Princes" or in some interpretation "Princess."

In chapter 18 we are told about the three men, angels, who ate with Abraham, then in the middle of their visit surprised him by informing him that they would, do something, that would get Sarah pregnant. The Bible tells us that Sara, upon hearing this, because of her age scoffs at the possibility. But, we see in chapter 20 that the angels, true to their word, do indeed impregnate, or help Abraham and Sarah conceive and bring to term a son, Isaac.

In Genesis chapter 20, we are told a very similar story where once again Abraham asks Sarah to lie about their relationship, again resulting in her abduction; this time by Abimelech, King of Gerar. However, in this story we are given one other important piece of evidence concerning Sarah;

16 And unto Sarah, he (Abimelech) said, "Behold, I have given thy brother a thousand pieces of silver: behold, he is to (buy you) a covering (a veil) of the eyes, unto all that are with thee, and with all others: thus she was reproved (KJV)

In other words he was telling her that it would be better for her to conceal her beautiful (blue?) eyes than to lie. Remember, Sarah was 65 years old when she entered Egypt and considerably older in chapter 20, at least 89 years old! There was definitely something exceptional about Sarah.

Putting it all Together

Religious scholars would have us believe that Sarah's fame and notoriety was because she was beautiful and that the angels blessed her because she was the wife of Abraham. I however can not sign on to that myth. Was she beautiful? of course she was, but I contend that the beauty which set her apart from all the other beautiful women was the unusualness of her eye color, hair color and skin color. After all, Egypt for instance is famous worldwide for its beautiful women, so being beautiful in and of itself was not sufficient to warrant the drastic actions taken by Pharaoh's protectors. I must also add to that her age at the time she entered Egypt, she was not a young fresh flower: Biblical scholars say she was 65 when she turned heads in Egypt and they tell us that she was in her 90's when she was taken by Abimelech. For the sake of debate lets raise the possibility that Sarah was half that, and though there are many beautiful women past menopause, it is still fair to say that she was not your typical coveted, young virgin when she entered Egypt or Gerar. So if it was not her beauty, that made her desirable, what was it that drove these powerful men crazy? The answer of course is, power!

I believe that Sarah, like Noah, Esau and Joseph reflected in her physical appearance the "possibility" that she was a Nephilim; the possibility that she was a goddess, an angel, and that the

power of intellect that she, as a Nephilim, would have marked her as a valuable asset, a valuable woman, at any age. I will add to this by reminding you that the angels who visited Abraham on their way to destroy Sodom and Gomorrah did not pay any attention to Sarah, and I speculate, until they saw her with Abraham, then upon seeing her, decided that they would, come back and make sure that she, not Abraham, but she, had an heir.

Sarah ... even now she is mysterious and desirable.

Chapter 24

Isaac and Rebekah

"A Reinterpretation"

- 1 Abraham was old, having seen many days, and the Lords of Earth had blessed him in every way.
- 2 In his old age he called upon his senior steward El-iezer whom he had given charge of all his duties, and according to the traditions of the day, said to him. "Put your hand under my thigh,
- 3 so that you can swear an oath by the JHVH, and the gods of earth, that you will not select for my son a wife from the daughter of the Canaanites, among whom I live."
- 4 "Swear to me now that you will go to my own land, to the bloodline of my relatives to select a wife in the lineage of Sarah for my son Isaac."
- 5 The servant asked him, "What if the woman is unwilling to follow me here? should I then take your son there?"
- 6 Abraham told him, "Never take my son back there for any reason."

"King James Version"

- 1 And Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.
- 2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:
- 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:
- 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.
- 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?
- 6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

- 7 "The Lord JHVH, the El-Ohim of the heavens in this dimension, who took me from my father's house and gave this land to me by oath, will send an angel ahead of you, you will get a wife for my son."
- 8 "If the woman is unwilling to follow you here, then you are released from your oath. But never take my son there."
- 9 So his servant took the oath according to the traditions of Abraham.
- 10 The servant then loaded ten of his masters camels with gifts and went to Nahur in Aram Nahara-im.
- 11 In the evening when women came out to draw water, he made the camels kneel by the well on the outskirts of the city.
- 12 Then he spoke, "Lord, El-Ohim of my master Abraham, let me have a favorable sign, and please deal graciously with my master."
- 13 "While I stand here at this spring and the daughters of the townspeople are coming to draw water,"
- 7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.
- 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.
- 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.
- 10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.
- 11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.
- 12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
- 13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 "If I say to the young women, 'Please take you jug and draw water for me to drink' and she answers, 'Drink, and I will water you animals, too. Then I will know that she is the one you have chosen for Isaac."

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 He had barely finished speaking when Rebekah, the daughter of Bethu-el. son of Milcah, the wife of Abraham's brother Nahor came up with her water jug on her shoulder.

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

16 And she was exceedingly beautiful, a virgin, neither angel nor man had known her. She went down to the spring and filled her jug. As she came up,

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 the servant went to her and asked for a drink of water.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 "Of course," she answered and lowered the jug for him.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 When he had finished drinking she said to him, "I will also draw water for you animals."

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

20 With that she emptied her jug into the water trough and went back for more water, this she did till the animals were through.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

- 21 The servant of Abraham watch her selfless actions silently convinced that if she was the one chosen for Isaac.
- 21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.
- 22 When the animals had finished drinking he took out a gold nose ring weighing about half announce and two gold bracelets weighing about five ounces for her wrists.
- 22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;
- 23 He then asked her "Whose daughter are you? And is there a place in your fathers house for us to spend the night?"
- 23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?
- 24 She answered, "I am the daughter of Bethuel, the son of Milcah whom she bore to Nahor."
- 24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.
- 25 "We have plenty of room and food for the beasts."
- 25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.
- 26 At those words the man knelt in salat to the Lord El- Ohim,
- 26 And the man bowed down his head, and worshipped the LORD.
- 27 saying, "Blessed are you Most Merciful Lord, the El-Ohim of my master Abraham, who has answered my prayers an led me to the house of my masters brother."
- 27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.
- 28 Then the young woman went ahead to let her family know about the traveler.
- 28 And the damsel ran, and told *them of* her mother's house these things.

29 Now Rebekah had a brother named Laban, and he went out toward the spring and met his sister on her way back.

30 When he saw the nose ring and bracelets on his sisters arms, and when he heard Rebekah repeat what the man had said to her, he went to him while he was standing beside the camels,

31 and he said, "Come, child of the El-ohim! I will have a place for you and your animals."

32 El-iezzer then went inside and while the camels were being unloaded was given water in which to bathe his feet and the feet of the man who were with him.

33 When food was brought for him, he politely told them, that he would not eat until he had told them of his mission.

34 "I am Abrahams servant," he began.

35 "The El-Ohim has blessed my master so abundantly that he has become wealthy; he has been given flocks, gold, silver, male and female slaves, camels and donkey's."

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

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

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

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

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

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

- 36 "My masters wife Sarah bore him a son in his old age, and he is the heir to all his property." Because of this,
- 37 my master has put me under oath, saying, "You must not choose a wife for my son from the daughters of Canaan, where I live."
- 38 "Instead, go to my fathers house, to my own family to get a wife for my son."
- 39 When I asked my master what I should do if she would not follow me,
- 40 He replied that his El-Ohim would send an angel with me to make sure that my journey was successful and that I would find the one who had been chosen by the El-Ohim, to be the wife of my son.
- 41 Once this was done I would be freed from my oath. Likewise, if I were to go to you, his family, and you refuse to provide me with a wife, I will be freed as well.
- 42 So when I arrived at the spring I prayed that my mission would be a success.
- 43 I also asked for a sign; that if a young woman came out to draw water and upon my asking, gave me water to drink,
- 36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.
- 37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:
- 38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.
- 39 And I said unto my master, Peradventure the woman will not follow me.
- 40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:
- 41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.
- 42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:
- 43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 and then offered to draw water for my camels,
I would know that she is the one whom the El-Ohim have chosen for my master's son.

45 I had barely finished saying this when Rebekah appeared with her jug on her shoulder. I asked her for a drink,

46 and after I had finished, she offered to water my animals, too.

47 When I asked her who her parents were, she told me, so I put the ring on her nose and the bracelets on her wrists.

48 Then I knelt down to the Lord, the El-Ohim of Abraham, who had led me here to the daughter of my masters kinsmen.

49 "Now if you would, please let me know if your daughter is the one, if not let me know that too, so I can look elsewhere."

50 Laban and Bethu-el answered, "This is a thing which comes from the El-Ohim, there is nothing for us to say, neither for or against it."

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 "Here is Rebekah right in front of you. Take her and go, that she may become the wife of your master's son, just as the El-Ohim have said."

52 When El-iezzer heard their answer, he again knelt in prayer.

53 Then he brought out objects of silver and gold, and fine clothing and presented them to Rebekah; he also gave precious gifts to her brother and mother.

54 After that, they ate and El-iezzer spent the night. When he got up in the morning he requested permission to take Rebekah and leave.

55 Her family replied, "Let her stay a little while longer with her family... say ten days."

56 But he said to them, "Do not delay me, the El-delay me have made my mission a success. Let me now return to my master."

57 Rebekah's father answered, "Let us call Rebekah and ask her opinion."

58 So they called her in and asked her for her opinion, "I will go with him, now," she answered.

59 At her words they sent her and her maidservant with El-iezzer.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

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

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few days*, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

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

60 As she was preparing to leave they gave her this blessing, "Sister, may you grow into the mother of Thousands, and may our seed possess the gate of those who hate you."

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 Then Rebekah and her attendants followed El-iazar and left.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

Isaac Meets Rebekah

62 Meanwhile Isaac had left Beer-Lahairoi and was living in the region of Negeb in the south.

62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

63 One day while he was meditating in the fields he heard a caravan and looked up and caught sight of El-iezzer and Rebekah.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 Rebekah too caught sight of Isaac, who was walking towards them.

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

65 She asked El-iezzer who he was, "That is Isaac, the man you are to marry." She took her veil and covered herself.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 When Isaac reached them El-iezzer told him the story of his journey.

66 And the servant told Isaac all things that he had done.

67 Then Isaac took Rebekah to his mother Sarah to seek her approval. Isaac accepted Rebekah as his wife and loved her, finding comfort in her after the death of his mother.

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

Chapter 25

"A Reinterpretation"

- 1 After Sarah's death Abraham took another wife whose name was Keturah.
- 2 She bore him Zimram, Jokshan, Medan, Midian, Ishbak and Shuah.
- 3 Jokshan became the father of Sheba and Dedan. The descendants of Dedan were the Asshur-im, the Letush-im, and the Leumm-im.
- 4 The descendants of Midian were Ephah, Epher, Hanoch, Abidia and El-daah. They were the children of Keturah.
- 5 Even though he loved all his sons, Abraham gave everything he owned to his son Isaac.
- 6 To the sons of his concubines, he gave gifts and sent them eastward, to the land of Kedem, away from his son Isaac.

"King James Version"

- 1 Then again Abraham took a wife, and her name *was* Keturah.
- 2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
- 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
- 4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these *were* the children of Keturah.
- 5 And Abraham gave all that he had unto Isaac.
- 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

The Death of Abraham

- 7 The span of Abraham's life was one hundred and seventy-five years.
- 7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 He then took his last breath and his spirit joined his ancestors.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 His sons Isaac and Ishma-el buried him in the cave of Machpelah, in the field of Ephron, son of Zohar the Hittite, which faced Mamre,

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

10 the field which Abraham had bought from the Hittites; there he was buried next to Sarah.

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that JHVH blessed his son Isaac; Isaac settled by the well, Lahairoi.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

The Descendants of Ishma-el

12 These are the descendants of Abraham's son from Hagar the Egyptian.

12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 These are the names of Isma-el's sons, listed in order of their birth. Nebajoth, Kedar, Adbe-el, Mibsam.

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

14 Mishma, Dumah, Massa,

14 And Mishma, and Dumah, and Massa,

15 Hadad, Tema, Jetur, Naphish and Kedemah.

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

16 These are the sons of Ishma-el, their names by their villages; the twelve chieftains promised to Hagar in the wilderness.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 The span of Ishma-el's life was one hundred and thirty seven years. Upon his death his spirit, like that of his fathers, went with his ancestors.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 The Ishma-elites ranged from Habilah, by Shur, which is on the border of Egypt, all the way to Asshur.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

The Birth of Esau and Jacob

19 These are the descendants of Isaac, son of Abraham and Sarah. Abraham had Isaac.

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

20 Isaac was forty years old when he married Rebekah daughter of Bethu-el the Aramean and sister of Laban the Aramean.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

21 And Isaac petitioned his Watcher for his wife, because, like Sarah, his mother, she had the angelic blood type O-negative and could not bring a child to term. His watcher angel heard his prayer, and with the help of angelic medicine, Rebekah conceived.

21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 But the children in her womb were restless causing Rebekah to say, "If it is going to be like this, why go in living?" In her moment of candor, she prayed,

22 And the children struggled together within her; and she said, *If it be so, why am I thus?* And she went to enquire of the LORD.

- 23 and the angel answered her:
"Two nations are in your womb, two peoples are separating while still within you. But one will be stronger than the other, and the older will serve the younger."
- 23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.
- 24 As foretold, when her time of delivery came, there were twins in her womb.
- 24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.
- 25 And the first came out, admoniy, red of skin, and they called him Esau; after the Egyptian Ur-Sau, meaning Watcher, for he had the skin and hair color of the Fallen Watchers.
- 25 And the first came out red, all over like an hairy garment; and they called his name Esau.
- 26 Next his brother came out gripping the heel of Esau, so he was named Jacob. Isaac was sixty years old when they were born.
- 26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.
- 27 When the twins grew up, Esau became a skillful hunter, a man of the open country; whereas Jacob was crafty, but slothful and stayed among the tents.
- 27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.
- 28 Isaac preferred Esau because he was a great hunter and outdoorsman. But Rebekah preferred Jacob because his preference was to stay in the tents with the women.
- 28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.
- 29 One evening when Jacob was cooking, Esau came in from the fields, hungry.
- 29 And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 He said to Jacob, "Let me have some of that Adom stuff you are cooking (Adom, meaning it was red), I am famished" that is why he was also called Edom, because he was light of skin, red like the angels."

31 But Jacob replied, "Of course I'll feed you, but first sell me your right as firstborn."

32 "Look," Esau replied, "I am on the point of starving to death. What good is the right of the firstborn, anyway."

33 But Jacob said, "Swear it to me!" So he traded his Birthright to Jacob under oath for a bowl of red stew.

34 Jacob then gave food to his brother, and Esau ate and went his way. Esau thought nothing of the bargain he had made, for in his mind, the "Blessings" of the firstborn, were spiritual and could not be bartered away, in a jest.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

Chapter 26

Isaac, Rebekah and Abimelech

"A Reinterpretation"

- 1 There was a famine in the land and Isaac went down to Abimelech, King of the Philistines.
- 2 And one of the El-Ohim appeared to him and said, "Do not go down to Egypt, but stay here in this land."
- 3 "Stay in this land and I will be with you, and bless you. To you and your descendants I will give all these lands. This I will do in fulfillment of the oath that I swore to your father Abraham."
- 4 "I will make your descendants as numerous as the stars and I will give them these lands, and they shall be a blessing to the entire population of planet earth."
- 5 "This because Abraham kept my mandates and worshipped me about the other gods."

"King James Version"

- 1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.
- 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:
- 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;
- 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
- 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

- 6 Isaac like his father before him did not test the spirits of his Lord, but instead, believed all ha had been promised and began to call the land belonging to others, his own. This dispute over land was an intentional act created by the Watchers, the Wicked Ones, to sow discord among men and keep them at odds, one with the other. Until the end of times men will fight and die over the land promised, and the land shall be so saturated with the blood of the innocent that the All Creator will be required to intervene so that it will cease.
- 6 And Isaac dwelt in Gerar:
- 7 Isaac settled near Gerar and when the men of that place saw Rebekah they believed her to be of Watcher decent. When they asked Isaac about her, he lied, telling them that she was his sister; believing like his father before him, that they might kill him and take her by force.
- 7 And the men of the place asked *him* of his wife; and he said, *She is my sister*: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.
- 8 But when they had been there for a while Abimelech saw Isaac fondling his wife, Rebekah.
- 8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.
- 9 And Abimelech said to him "You are just like your father! How could you have done this to us. What if one of my people had taken her sexually? You would have brought the sin of fornication upon us."
- 9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, *She is my sister*? And Isaac said unto him, Because I said, Lest I die for her.
- 10 And Abimelech said to him, "How could you have done this?" Isaac replied that he understood the desire men had for Rebekah and her kind, and because of that feared for his life.
- 10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 Abimelech then commanded all the people saying, "Yes, this man and this woman have the blood of the Gods in them. However, they are not brother and sister, but are husband and wife. Therefore anyone who mistreats them will bring down the wrath of the gods, and shall be put to death."

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Isaac planted crops and reaped a hundred fold the same year. it was obvious that he had been helped with angelic technology.

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

13 As a result, he became exceedingly rich.

13 And the man waxed great, and went forward, and grew until he became very great:

14 With his wealth he bought livestock and hired a large workforce to work his land, and the philistines became envious of him.

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 Out of spite they filled in the wells that Abraham's servants had dug in earlier times.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 Finally Abimelech ordered Isaac to take his people and move.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 Isaac left there and settled near the Wadi Gerar.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 Once there Isaac re-opened the old wells that
been filled in when Abraham died.

18 And Isaac digged again the wells of water,
which they had digged in the days of
Abraham his father; for the Philistines had
stopped them after the death of Abraham:
and he called their names after the names
by which his father had called them.

19 But, when he had them re-dug,

19 And Isaac's servants digged in the valley,
and found there a well of springing water.

20 the shepherds of Gerar argued with Isaac's
shepherd, claiming that the water belonged
to them. So he named the well "Esek"
because they had quarreled there.

20 And the herdmen of Gerar did strive with
Isaac's herdmen, saying, The water *is* ours:
and he called the name of the well Esek;
because they strove with him.

21 They then dug another well, and they
argued
over that one too; he named it "Sitnah"
meaning, opposition.

21 And they digged another well, and strove
for that also: and he called the name of it
Sitnah.

22 So he moved from there and dug another
well, this time there was no argument. He
named Rehobath, saying "The Lord has now
given us ample room,
we shall flourish in the land."

22 And he removed from thence, and digged
another well; and for that they strove not:
and he called the name of it Rehoboth; and
he said, For now the LORD hath made room
for us, and we shall be fruitful in the land.

23 From there Isaac went up to Beer-sheba.

23 And he went up from thence to Beersheba.

24 The same night an El-ohim appeared to him
and said, "I represent the God of Abraham,
your father. do not fear, for I am with you.
JHVH will bless you and multiply your
descendants for the sake of Abraham and
Sarah."

24 And the LORD appeared unto him the same
night, and said, I *am* the God of Abraham
thy father: fear not, for I *am* with thee, and
will bless thee, and multiply thy seed for my
servant Abraham's sake.

25 So Isaac, recognizing that he was in the presence of a god, built a stone altar and invoked JHVH by name. After he had pitched his tent, his servants began to dig a well nearby.

26 Then Abimelech came to him from Gerar, with Ahuzzath, his advisor and Phicol, the general of his army.

27 Isaac asked them "Being that you seem to hate us. Why have you come here?"

28 They answered: "We see that your God has blessed you. So we want to make peace, and a covenant with you."

29 "You shall do us no harm and we will not mistreat you in return. May you be blessed."

30 Isaac then made a feast and they ate and drank, together as neighbors.

31 Early the next morning they exchanged oaths. Then Abimelech departed from him in peace.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 That same day Isaac's servants came and informed him that they had found water in the well they were digging.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 He called it "Shibah", hence the name of the city is Beer-Sheba.

33 And he called it Shebah: therefore the name of the city *is* Beersheba unto this day.

34 As a result of Esau feeling disrespected by his family he married outside of their wishes: at forty he married Judith, the daughter of Beeri the Hittite, and Basmath, the daughter of Elon the Hittite.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 This was a great disappointment to Isaac and Rebekah.

35 Which were a grief of mind unto Isaac and to Rebekah.

Chapter 27

"A Reinterpretation"

- 1 When Isaac was very old he temporarily lost his sight. Shortly thereafter he called out to his elder son and said to him, "My son!" Esau answered, "I am here."
- 2 Isaac then said, "I am old and think I might soon die."
- 3 "So please take your weapons and kill me some fresh meat."
- 4 "Then use it to prepare for me a meal the way I like it. Then bring it to me to eat, so that I can bless you as firstborn before I die."
- 5 In the background Rebekah had heard what Isaac had said to Esau. So when Esau went out into the open country to hunt game for his father,
- 6 Rebekah said to Jacob, "Listen! I overheard your father tell your brother Esau,
- 7 to bring him some game and to prepare it for him so that he can bless him according to the Lords approval, before he dies."

"King James Version"

- 1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.
- 2 And he said, Behold now, I am old, I know not the day of my death:
- 3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;
- 4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.
- 5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.
- 6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
- 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

- 8 "So hear me now and obey what I tell you." 8 Now therefore, my son, obey my voice according to that which I command thee.
- 9 "Go to the flock and get me two choice young goats so that with them I can prepare a dish for your father, just the way he likes it." 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:
- 10 "Then you bring it to him so he will bless you instead of Esau" 10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.
- 11 Now Jacob said to his mother, " But Esau is a hairy man and I am smooth skinned, 11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:
- 12 suppose my father touches me! He will know that I am trying to deceive him, and will curse me instead of blessing me." 12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.
- 13 His mother replied, "Let any curse against you fall on me! Just obey me and get me the goats." 13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.
- 14 So Jacob went and got them and took them to his mother, she prepared them the way his father liked. 14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.
- 15 Rebekah then took some of Esau's clothes and gave them to Jacob to wear. 15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 With goat skin she covered his hands and the hairless part of his neck,

17 then she gave Jacob the food she had cooked.

18 Taking the food to his father, he said, "Father." "Yes?" replied Isaac. "Which of my sons are you?" he asked.

19 Jacob answered him with a lie, "I am Esau, your firstborn. I did as you requested. Please sit up and eat so that you can bless me"

20 And Isaac asked his son "How did you catch it so quickly?" He answered, "The El-Ohim, your God, directed me."

21 Isaac then said to Jacob, "Come closer my son, that I can touch you to make sure you're really my son Esau."

22 So Jacob went to his father, and when Isaac touched him he said, "Although the voice is Jacobs, the hands belong to Esau."

23 He had been deceived by the wool on him.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 Again Isaac asked "Are you really my son Esau?" Jacob replied that he was, "I am," he lied.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 Then Isaac said, "Serve me, my son, and let me eat, then I will bless you." Jacob served it to him and while Isaac ate he brought him wine, and he drank it with his meal.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 Finally his father Isaac said, "Come closer and kiss me."

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 As Jacob went up to kiss him, Isaac smelled the fragrance of his clothes. With that, he blessed him, saying,

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

"The fragrance of my son is like the fragrance of a field, that the Lord has blessed."

28 "May the El-Ohim give to you of the knowledge from the heavens. And of the fertility on the earth, an abundance of grain and wine. "May peoples sere you, and nations bow to you."

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 "May you be the master of your brothers, may your mother's son bow down to you. Cursed be those who curse you, and blessed be those who bless you."

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 Jacob had barely left his father after his blessing when his brother Esau came back from his hunt.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 Then he too prepared a meal, and bringing it to his father said "Let my father sit and eat his son's gift, that you may then give me the family blessing."

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 When he finished Isaac asked him, "Who are you?" He answered, "I am your son, Esau."

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 Isaac greatly shaken by what he heard, asked, "Who was it that hunted and prepared me a meal? Who was it who came in your place and received your inheritance?"

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 As Esau heard his father's words he began to cry for he understood what had happened. In desperation he asked his father, "Bless me too!"

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 "Your brother came here and claimed to be you and I blessed him, I am bound by my oath and cannot resend it."

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 Esau hung his head and said, "He is well named, Jacob. He has used trickery on me twice. First he is holding me to something I said in jest (Gen 25:33) and now he has lied his way into receiving my family inheritance." Then he asked, "Is there no blessing left for me?"

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

- 37 Isaac replied to Esau. "I am sorry son. I have already appointed him your master and I have already assigned to him all his kindred as his servants. Plus, I have given him the fields and the vineyards. There is nothing left to give you."
- 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?
- 38 But Esau again asked his father, "Is there nothing left for me?"
- 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.
- 39 Finally Isaac responded, "Far from the fertile earth will be your home; and far from the knowledge of the heavens."
- 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;
- 40 "It is by the sword that you will live, and it is your brother that you will serve. But someday, when you become powerful you will throw off his yoke from your neck."
- 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.
- 41 Esau carried a grudge against his brother and made a promise, "On the day that my father dies, I will kill my brother."
- 41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.
- 42 When Rebekah heard what Esau had said about killing his brother, she summoned Jacob to her and told him what Esau had said.
- 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.
- 43 Then she ordered him to flee; to go and live with her brothers in Haram.
- 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 To stay there until Esau's anger had subsided.

45 "Once I see that he has calmed down and forgets what you did, then I will send for you."

46 Rebekah said to Isaac, "I am stressed because of the daughters of Heth. If Jacob takes a wife from them with their tainted blood, like his brother Esau, I would rather be dead than know it." The El-Ohim had forbid his people from mixing with other nations. (Gen 24:3, Ex 34:12-16, Num 23:9, Dt. 7:3-4, Josh 23:12, Ezra, 9:1-10, Neh.13:1-30) The failure of Esau to keep his DNA pure was grief to his parents and abomination to God. The El-Ohim curse such activity (Num. 25:1-8, Jud. 3:5-8).

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

Chapter 28

Jacob Sent Away

"A Reinterpretation"

- 1 And Isaac called Jacob and told him that it is very important to the El-ohim that he keep his bloodline pure.
- 2 "Go now to Paddan-aran, to the home of your mothers father Bethu-el, and once there choose a wife for yourself from among the daughters of Laban, your mother's brother."
- 3 "May JHVH the El-Ohim bless you and multiply you so that you can fulfill the purpose of the El-Ohim for humanity."
- 4 "May JHVH extend to you and your descendants the blessings of Abraham and Sarah, so that you will have claim to the land which he gave to your fathers, father."
- 5 And Isaac sent Jacob away to fulfill his destiny by finding a wife from the pure lineage of Adam, saying again, "You shall not marry outside your mother's lineage."

"King James Version"

- 1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.
- 2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.
- 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;
- 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.
- 5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

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| <p>6 Esau noted that Isaac blessed Jacob again before sending him away all the while instructing him not to marry a Canaanite woman, like he had.</p> | <p>6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;</p> |
| <p>7 He also saw that Jacob obeyed his father and mother without argument.</p> | <p>7 And that Jacob obeyed his father and his mother, and was gone to Padanaram;</p> |
| <p>8 Esau realized how displeasing it was to his father and mother that he marry outside his mothers genetics.</p> | <p>8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;</p> |
| <p>9 So Esau went to Ishma-el, and against their wishes, married Mahalath, the daughter of Ishma-el and sister to Nebaioth.</p> | <p>9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.</p> |

Jacob's Dream at Beth-El

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| <p>10 Jacob left Beer-sheba and proceeded to Haran.</p> | <p>10 And Jacob went out from Beersheba, and went toward Haran.</p> |
| <p>11 When he came upon a certain place that was a place frequented by Angels, he stopped for the night. Taking one of the stones there, he put it under his head and laid down.</p> | <p>11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put <i>them for</i> his pillows, and lay down in that place to sleep.</p> |
| <p>12 He began to dream and in his dream he saw a stairway with its top reaching upward and the El-Ohim going up and down it.</p> | <p>12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.</p> |

13 Continuing to dream he saw one of the El-Ohim standing beside him, saying: "I am the Lord, The El-ohim of Abraham your father, and the El-Ohm of Isaac; the ground upon which you are lying I will give to you and your descendants, therefore do no fear to take it and to hold it even in war.

14 "It is yours, and your descendants will be countless upon it, until I send them to do my bidding or until such time as I scatter them in all directions to serve my purpose."

15 "I am with you and will protect you wherever you go, and bring you back to this spot. I will never leave you until I have fulfilled this promise."

16 When Jacob awoke, he said "Truly, the El-Ohim are in this place."

17 In a state of reverence he said, "This place is where the El-Ohim comes and goes. This is the gateway to their Divine Chariot in the heavens, their Kabod (Kavod)."

13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

- 18 Jacob did not test the spirit that came to him and therefore did not know the difference between JHVH and the lesser angels who were seen as gods.
- Early the next morning Jacob took the stone that he had put under his head, set it up as a "Sacred Pillar", and poured oil on top of it. In time these types of "Pillars" would be outlawed because many had been unknowingly erected to false gods (Ex. 34:13, Dt.12:3).
- 18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.
- 19 He named that place Beth-El, House of the El, house of god.
- 19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.
- 20 Jacob then made this conditional vow to the El-Ohim whom he had mistaken for JHVH in his dream. "If you give me food to eat and clothes to wear,
- 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
- 21 and I come back safely to my fathers house, this lord who appeared to me, shall be my god."
- 21 So that I come again to my father's house in peace; then shall the LORD be my God:
- 22 "This stone that I have set up as a Sacred Pillar, will be the house of that god. Of everything you 'GIVE', I will return a tenth part to you without fail."
- 22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Chapter 29

Jacob Sees Rach-el

"A Reinterpretation"

- 1 Resuming his journey Jacob came to the land of the Kedemites.
- 2 Looking around he saw a well with three flocks of sheep around it, waiting to be watered from it.
- 3 When all of the shepherd's were assembled they would roll the stone away from the mouth of the well and water them. When they were finished they would replace the stone.
- 4 Jacob said to the shepherds, "My brothers, where are you from?" "We are from Haran," they answered.
- 5 He then asked them if they knew Laban, son of Nahor? "Yes" they answered.
- 6 And he said to them, "Is he well?" And they replied that he was and then added, "And here comes his daughter Rach-el with the sheep."

"King James Version"

- 1 Then Jacob went on his journey, and came into the land of the people of the east.
- 2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.
- 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.
- 4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.
- 5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.
- 6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

- 7 He said to them, "There is a lot of daylight left isn't it a little early to take home the flocks? Water them, and then put them back to pasture."
- 7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.
- 8 They replied, "We cannot open the well till all of the shepherds are here. Then we can water them."
- 8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.
- 9 While they were talking Rach-el arrived with her father's sheep, for it was she who tended them.
- 9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.
- 10 As soon as Jacob saw Rach-el, the daughter of his mother's brother Laban, he saw in her, that she, like his mother, was strong in the image of the gods, and he rolled the stone away from the mouth of the well, and watered Laban's sheep.
- 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.
- 11 Then Jacob kissed Rach-el atop her head and wept aloud.
- 11 And Jacob kissed Rachel, and lifted up his voice, and wept.
- 12 Jacob told her that he was her father's relative, Rebekah's son. When he had finished speaking she ran and told her father what she had heard.
- 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.
- 13 When Laban heard the news about his sister's son, he went to meet him. After greeting him he invited him to his home. Jacob told him about his parents,
- 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 and Laban said to him, "You are indeed my bone and my flesh," meaning that he too, carried the blood of the gods.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

Marriage to Leah and Rache-el

15 After Jacob had stay with him a month, Laban said to him, "Just because you are family, doesn't mean you have to work for free. Tell me what I shall pay you."

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters, the name of the eldest was Leah, and the younger was named Rach-el.

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Rach-el was fair to look upon, however, the bloodline of the gods was not reflected physically, in Leah, the eldest.

17 Leah was tender eyed; but Rachel was beautiful and well favoured.

18 Because Jacob loved Rach-el, he answered, "I will serve you seven years for the hand of your younger daughter in marriage."

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 Laban replied, "It is better to give her to you, than to another. Stay."

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 So Jacob served seven years for Rach-el, yet the time went fast because being around her was a pleasure.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

- 21 At the end of seven years Jacob told Laban to give him his wife.
- 21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.
- 22 Laban invited all the local people and gave a wedding feast.
- 22 And Laban gathered together all the men of the place, and made a feast.
- 23 At nightfall he replaced Rach-el with his oldest daughter and Leah to Jacob; in an inebriated state he consummated the marriage to her.
- 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.
- 24 Laban gave his maid servant Zilpah to Leah as her maid servant.
- 24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.
- 25 In the morning when Jacob awoke, there was Leah! So Jacob said to Laban: "How could you do this to me! I worked for Rach-el. Why did you deceive me?"
- 25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
- 26 Laban answered, "It is not our custom to give the younger daughter before the eldest."
- 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.
- 27 "Finish your wedding week for this one, and then the other one will be yours in return for another seven years."
- 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
- 28 Jacob did. He finished the bridal week for Leah, and then Laban gave him his daughter Rach-el as a second wife.
- 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 Then Laban gave Bilhah to Rach-el as a maidservant.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 Jacob then consummated his marriage to Rach-el; out of love for her he served another seven years.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

Jacob's Children

31 When the El-Ohim saw that Leah was unloved, she was made fruitful as a reward for her piety; Rach-el because of her blood type was considered barren.

31 And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 Leah conceived and gave Jacob a son she named Reuben, she said, "It means, the El-Ohim saw my misery; surely now my husband will love me."

32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 She conceived again and bore a son, and said, "It means the Lord heard I was unloved and therefore he has given me this son too," so she named him Simeon.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34 Again she conceived a son and said, "Now at last my husband will become attracted to me since I gave him three sons"; she named him Levi.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

35 Again Leah conceived a son, she said, "This time I will give thanks to the El-Ohim," therefore she named him Judah. This was her last child.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Chapter 30

Jacob and his Family

"A Reinterpretation"

- 1 And Rach-el saw she had given Jacob no children and so she became jealous of her sister, and said to Jacob, "Give me children or else I shall die."
- 2 Jacob became angry with Rach-el, and he said, "Am I a god, who has made you barren? What do you expect me to do?"
- 3 And she said, "Take my maid Bilhah, and lay with her, and she will give us a child. In this way I can become a mother through her."
- 4 And she gave Bilhah to Jacob to her husband, and he laid with her her.
- 5 And Bilhah became pregnant and gave Jacob a son.
- 6 And Rach-el said, "God has judged in my favor. He has heard my prayer and has given me a son," and they called him Dan.
- 7 And Bilhah became pregnant again and gave Jacob a second son.

"King James Version"

- 1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.
- 2 And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?
- 3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.
- 4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.
- 5 And Bilhah conceived, and bare Jacob a son.
- 6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.
- 7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

- 8 And Rach-el said, "I have fought a hard fight with my sister, and I have prevailed," and she called him Naphtali.
- 8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.
- 9 "When Leah thought she was no longer able to have children she took her maid Zilpah, and gave her to Jacob as a wife."
- 9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.
- 10 And Zilpah had A child.
- 10 And Zilpah Leah's maid bare Jacob a son.
- 11 And Leah said, "I have been lucky!" and she named him Gad.
- 11 And Leah said, A troop cometh: and she called his name Gad.
- 12 And Zilpah gave birth to a second son,
- 12 And Zilpah Leah's maid bare Jacob a second son.
- 13 and Leah said, "Happy am I, for the daughters of my people will call me blessed" and she named him Asher.
- 13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.
- 14 And Reuben, in the days of the wheat harvest, found Mandrakes in the field and gave them to his mother. Rach-el saw them and asked Leah for them.
- 14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And Leah said to her, "Isn't it enough that you've taken my husband? Now do you want my son's mandrakes?" And Rachel replied, "You are right, take our husband tonight in trade for the Mandrakes." It was believed that mandrakes promoted conception and Rachel was desperate to conceive.

16 When Jacob came out of the field Leah was there to meet him, saying, "I have hired you for the price of my sons mandrakes." That night he stayed with her.

17 And the El-Ohim blessed Leah, and she gave birth to the fifth son.

18 And Leah said, "The El-Ohim has given me a blessing because I have shared my maid with my husband," and she called him Issachar.

19 And Leah conceived again; having Jacobs sixth son.

20 And Leah said, "The El-Ohim have given me a good gift; now maybe my husband will stay with me for I have given him six sons," and she named him Zebulun.

21 Then Leah gave birth to a daughter and called her Dinah.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 Then the El-Ohim heard Rach-el's prayers and used Angelic Medicine so she could carry a child to term.

23 And Rachel said, "The El-Ohim has taken away my disgrace."

24 She became pregnant and gave birth to a son, and she named him Joseph, saying "God will add to me another son."

25 And it came to pass that after the birth of Joseph, that Jacob said to Laban, "Send me away so I can go back home to my country."

26 "Give me my wives, and children and let me go, for my services are complete."

27 And Laban said, "I beg you to stay with me longer I know El-Ohim has blessed me because of you."

28 "Name your wage and I will pay it."

29 And Jacob responded, "You know how fair I have served you and been in charge of your cattle."

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name Joseph; and said, The LORD shall add to me another son.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 "When I arrived, you had little, now you're increased into a multitude. Allow me to provide for my own house."

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 "What shall I pay you?" Laban asked.

Jacob answered, "I don't want any wage. I will continue to take care of your flocks if you agree to this one suggestion."

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 "Let me cull the flocks and take every black lamb and every spotted or speckled goat. That is all the wages I want."

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 "In the future you can easily see if I have been honest. When you come to check up on my wages, if I have any goat that isn't speckled or spotted, or any sheep that isn't black, you will know that it had been stolen."

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 Laban answered, "I agree. We will do as you suggest."

34 And Laban said, Behold, I would it might be according to thy word.

35 But that same day Laban removed the male goats that had stripes or spots and all the females that were speckled or spotted or had white on them; he also removed all the black sheep.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 He put his sons in charge of them and herded them away on a three days march.

37 After realizing that he'd been cheated, Jacob took green branches from the local trees and stripped off some of the bark so that the branches had white stripes on them.

38 He placed these branches in front of the flocks at their drinking troughs. He put them there, because the animals mated when they came to drink.

39 So when the goats bred in front of the branches, they produced young that were streaked, speckled and spotted.

40 Jacob also kept the sheep separated from the goats and made them face in the direction of the streaked and black animals. In this way he built up his own flock and kept it apart from Laban's.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Chapter 31

Jacob Flee's

"A Reinterpretation"

- 1 Jacob heard that Laban's sons were complaining, saying, "Jacob has taken everything that belonged to our father and has produced wealth from it."
- 2 Jacob perceived, too, that Laban's attitude towards him has soured.
- 3 Then an El-Ohim appeared to him and told him to return to the land where he was born, adding, "I will be with you."
- 4 So Jacob sent for Rach-el and Leah to meet him in the fields.
- 5 There he said to them: "I have noticed that your father's attitude toward me is not as it was before; but the blessings of JHVH have been with me."
- 6 "You know in your heart that I have served your father honestly,

"King James Version"

- 1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.
- 2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.
- 3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.
- 4 And Jacob sent and called Rachel and Leah to the field unto his flock,
- 5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.
- 6 And ye know that with all my power I have served your father.

- 7 yet your father cheated me and changed my wages ten times. JHVH, however, protected me from harm."
- 7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.
- 8 Whenever your father offered me the speckled animals the flock bore speckled animals. When he offered me streaked animals they bore streaked animals."
- 8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.
- 9 "This was the work of JHVH to prosper me,
- 9 Thus God hath taken away the cattle of your father, and given *them* to me.
- 10 once during the mating season I had a dream where I saw he-goats mating that were streaked, speckled and mottled goats."
- 10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.
- 11 In that dream an angel said to me, 'Jacob!' and I answered, "Here I am lord."
- 11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.
- 12 "He said to me, 'Look up and see. All the he-goats that are mating are streaked and mottled, for I have seen all things that Laban has been doing."
- 12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.
- 13 "I am the god of Bethe-el, where you anointed a Sacred Pillar and made a vow to me. Get up now! Leave this land and return to the land of your birth."
- 13 *I am* the God of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.
- 14 Rach-el and Leah answered him, "We have no part of our fathers inheritance,
- 14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

- 15 we are regarded by him as outsiders. He not only sold us; he has even kept all of the money for himself." 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.
- 16 "The wealth that the El-Ohim took from our father and gave to you belonged to us. So do whatever your El-Ohim has told you." 16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.
- 17 Then Jacob gathered his wives and children and put them to flight, 17 Then Jacob rose up, and set his sons and his wives upon camels;
- 18 and with all his property and with his live stock began the return trip to his father. 18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan.
- 19 While Laban was away in the fields shearing his sheep, Rach-el went into his tent and stole the idols of her father's angelic gods. 19 And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.
- 20 Now Jacob had deceived Laban by not informing him of his plans to leave. Thus they fled with all they had. Once they crossed the Euphrates he headed for the hill country of Gilead. 20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
- 21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.
- 22 On the third day of their departure word reached Laban that they had fled. 22 And it was told Laban on the third day that Jacob was fled.

23 Taking his kinsmen he perused Jacob for a significant period of time and finally caught up with him in the hill country.

24 But that night one of the El-Ohim appeared to him and said, "Take care that you do not speak harshly to Jacob, for he has been chosen by the El-Ohim."

25 When Laban overtook them Jacob had pitched his tents in the hill country; Laban did likewise.

26 The following day, Laban went to Jacob. "How could you carry my daughters off like prisoner of war?" Laban asked him.

27 "Why did you deceive me by sneaking off like a coward? If you had told me that you wanted to leave I would have given you a going away feast."

28 "The way you left didn't even give me a chance to kiss my daughters and my grandchildren goodbye."

29 "It is within my right to punish you, but last night the El-Ohim of your father told me to leave you be."

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 "I can understand that you wanted to go and see your family, but if that is the reason, then why did you steal the statues of my gods?"

31 Jacob answered, "I was afraid that if I tried to leave you would take your daughters from me."

32 "As for the images of your gods, if, with your kinsmen looking on, you find anything here that belongs to you, I will kill whomever stole it."
He had no idea that Rach-el had stolen them.

33 As offered Laban searched Jacobs tents and those of his two maidservants; but he did not find them even after searching Leah and Rach-el's tents.

34 Rach-el had hid them in the seating of her tent, (camels, is what the original languages say, but camels were not domesticated until the second millennium) when Laban had finished searching the tents with out finding them, he went to Rach-el.

35 When confronted she said to her father, "Please do not be angry if I do not stand, I am having my period." So despite the thoroughness of his search, he did not find his statues, for they were hidden in the seat she was sitting on.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 Jacob, now angry, confronted Laban and demanded, "I have stolen nothing. So why are you threatening me?"

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 "Now that you have rummaged through all of my personal property and found nothing, tell me your intentions."

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 "In the twenty years that I served you no she goat or ewe ever miscarried, and I have never eaten your rams."

38 This twenty years *have I been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 "Nor did I bring you any animal that had been attacked by wild animals. You held me responsible for anything stolen by day and night."

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 "Even when the heat was unbearable, or the nights so cold as to be dangerous, did I sleep while on duty protecting your flocks?"

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 "Out of the twenty years I spent in your household, I served fourteen for your daughters and another six for your flocks, while you changed my wages ten times."

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 "If the El-Ohim of my father had not been on my side, you would by now have sent me away empty-handed. But the El-Ohim has watched over me, and last night you found that out."

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

- 43 Laban answered, "These are my daughters and my grandchildren, everything you see is mine. So why would I deprive my daughters of it?"
- 43 And Laban answered and said unto Jacob, *These daughters are* my daughters, and *these children are* my children, and *these cattle are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?
- 44 "Come, let us make a covenant, you and I; it will be a treaty between us."
- 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.
- 45 Jacob agreed and took a stone and set it up as a Sacred Pillar.
- 45 And Jacob took a stone, and set it up *for* a pillar.
- 46 Jacob then told his father-in-law and his kinsmen to gather stones and to make a mount; then they ate around it.
- 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.
- 47 Laban called it Mixpah, but Jacob called it Galeed.
- 47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.
- 48 Laban said, "This mount will be a witness from now on between us, you and I. This is why we have named it Galeed,
- 48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;
- 49 and also Mixpah," for he said, "May the lord of the El-ohim keep watch between you and me when we are away from each other."
- 49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.
- 50 "If you mistreat my daughters, or take other wives, you must know that even if no one else sees you, the lord El-Ohim will be a witness to your breaking this covenant."
- 50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 Laban added, "Here is this mound, and here is the Sacred Pillar between us."

52 "This mound and this Sacred Pillar will be witness that with malicious intent, I will not pass beyond this place into your territory, nor will you pass it into mine."

53 "May the El-Ohim of Abraham and the El-Ohim of Nahor judge between us," Jacob took the oath out of fear for the El-Ohim of Isaac.

54 Laban then offered a blood sacrifice and invited the others to share a meal. When they had finished eating they pitched their tents and stayed the night with Jacob.

55 Early the next morning, Laban kissed his daughters and grandchildren, blessed them, then set out towards his home.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Chapter 32

Jacob See's the El-ohim

"A Reinterpretation"

- 1 Jacob continued his journey; on his way he encountered a group of El-ohim.
- 2 Though he could not determine what these angels were doing, he realized that he had come upon one of the places the El-ohim used as a landing site for their kevod, a Merkaba, their interstellar craft. In recognition of their base of operations he named that place, Mahana-im, meaning "This is the encampment of the gods."

"King James Version"

- 1 And Jacob went on his way, and the angels of God met him.
- 2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.

Envoy to Esau

- 3 Being concerned about how he would be received by his brother Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom.
- 4 He instructed them to tell Esau, "Thus says your servant Jacob, I have been living with Laban, that is why I have not returned until now."

- 3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.
- 4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

- 5 "I own oxen, donkeys and sheep, as well as male and female servants. I have sent my Lord this message in hope of gaining your favor."
- 6 When the messengers returned to Jacob, they said to him, "We delivered your message to Esau, your brother. He is coming to meet you, and with him are four hundred men."
- 7 Jacob was very frightened when he heard their message. In his anxiety he divided the people who were with him, along with his stocks and herds into two separate camps.
- 8 "If Esau attacks one camp, the other may escape," he reasoned.
- 9 Then he began to pray, "Hear my prayer El-Ohim of Abraham and of Isaac, it was you who instructed me to return to the land of my people."
- 10 "I know that I am unworthy of all the kindness you have shown me. However it is according to your instructions I am here, divided into two camps."
- 11 "Save me from my sins, from the hand of my brother Esau who I wronged. Without your help I fear that he will come here and strike me down along with the mothers of my children."
- 5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.
- 6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
- 7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;
- 8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.
- 9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:
- 10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.
- 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

12 "It was you, my Lord, who promised to be good to me by making my descendants numerous like the sand. Protect me, my El-Ohim."

13 After passing the night, Jacob decided to select from his possessions, gifts, for his brother, hoping that maybe they would stem the tide of his brother Esau's rage.

14 He selected twenty he-goats, and two hundred she-goats; twenty rams and two hundred ewe's.

15 Thirty female camels and their young, forty cows and ten bulls; twenty female donkey's and ten male donkey's,

16 these he put into the care of his servants, in separate herds, and instructed them to, "Go ahead of me, but to keep a distance between each of the different herds."

17 He instructed the servants in the lead, "When my brother Esau meets you and asks, 'To whom do you belong?' Where are you going and to whom do these animals ahead of you belong?"

18 "Tell him, 'To your servant Jacob. But they have been sent as a gift to my Lord, Esau. Jacob himself is following close behind.'"

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 Likewise he instructed the second servant and the third and all the others who followed behind the herds, "That is what you are to say to Esau when you reach him,

20 and also say, your servant Jacob is right behind us." Jacob reasoned that if he were to show humility and send gifts, that perhaps, Esau would forgive him.

21 So as the gifts went ahead of him, he spent the night in the camp.

22 That night Jacob took his two wives, with the two maid servants and his eleven children and crossed the ford of the Jabbok, a stream between the kingdoms of Sihon and Og.

23 After he took them over the wadi with his remaining valuables, he returned to the camp, alone.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

Jacob's New Name

24 Later that night he saw a man, and even though it was dark he recognized that he was one of the El-Ohim and in an attempt to be blessed by him, he grabbed the angel and they began to wrestle.

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

- 25 It was near dawn and the angel saw that he could not prevail over Jacob and free himself, so he struck him in the hip so that Jacob's hip was dislocated. But, so distressed was Jacob at his predicament that he continued to hold on to the angel's body.
- 26 When the angel saw that he could not force him to let go without seriously harming him he said, "Let me go, for it is daybreak." And Jacob replied, "I will not let you go until you bless me."
- 27 "What is your name?" the angel asked, to which Jacob told him his name.
- 28 Then the angel said to him, "You shall no longer be named Jacob, your new name shall be Isra-el, because you fought with both men and gods and are now one of us, one of the, El."
- 29 Jacob then asked him his name; Jacob knew that he could use the El-Ohim's name to summon him. But the angel was not deceived and answered, "Why do you ask my name?" with that he smiled and blessed him.
- 30 Jacob named that place Peni-el meaning "I have seen a god face to face and my life was spared."
- 31 At sunrise he left Peni-el limping because of his hip.
- 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
- 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
- 27 And he said unto him, What *is* thy name? And he said, Jacob.
- 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.
- 29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.
- 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.
- 31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 That is why the Jews do not eat the sciatic muscle that is on the socket, because an El-Ohim struck Jacob there.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Interpreting the Message

This story about Jacob wrestling with an angel, is about a man wrestling with himself. In his dark night of the soul; the night before he would meet the brother he wronged, the night he thought would be his last alive, he became reflective of who he truly was. In his moment of what he considered his coming day of reckoning, in his deepest fear of being justly killed, he see's a man, an angel, and in his emotional state of mind wants this angel, this god, to bless him, in other words to protect him from his own creation, his own sins.

The meat of this story is simple, Jacob saw two men that night, the man he was and the man he wanted to be. In his reflection of the way he deceived his family his guilt overwhelmed him and he saw the man he'd been, the ugly truth about the choices he'd made in life. This was the first man.

The second man he saw that night was the man he wanted to be, the more honorable man he strived to be, his Higher Self. This was the man he saw when, in his heart, he found remorse. So seeing for the first time in his life, that he, like all of us, have a divine possibilities, he grabbed onto that other man, the one with the higher purpose, by forgiving himself and thus becoming a new man; from Jacob the deceiver, to Isra-el the man with a divine purpose.

In his dark night of sorrow Jacob, like this author, obtained supreme realization.

Chapter 33

Jacob and Esau Meet

"A Reinterpretation"

- 1 Jacob saw Esau coming towards, and with him four hundred men. Fearing the unknown he divided his children among Leah, Rach-el, and the two maidservants.
- 2 Putting the two maidservants and their children first. Leah and her children next and Rach-el and Joseph last.
- 3 He himself went to the front, bowing to the ground seven times along the way, until he reached his brother.
- 4 When he was Jacob, Esau ran to meet him, embraced him, and hugged him and kissed him and wept.
- 5 Then he looked out and saw the women and children and asked. "Who are they?" Jacob answered that they were the children and the women that the El-Ohim had given to him.
- 6 At that, the maid servants and their children came forward and bowed low;

"King James Version"

- 1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
- 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.
- 3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
- 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.
- 5 And he lifted up his eyes, and saw the women and the children; and said, *Who are those with thee?* And he said, The children which God hath graciously given thy servant.
- 6 Then the handmaidens came near, they and their children, and they bowed themselves.

- 7 Next came Leah and her children and bowed low, then came Joseph and Rach-el; they too bowed low to Esau.
- 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.
- 8 Out of curiosity Esau asked Jacob, "What were your intentions with the herds I encountered?" Jacob answered, "They were a gift to gain your favor, my lord."
- 8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.
- 9 Esau replied, "Thank you brother, but I have plenty, so you should keep them."
- 9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.
- 10 "No, I beg you!" said Jacob. "Seeing your face reminds me of the gods, and you have received me honorably, so please do me the favor of accepting them."
- 10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
- 11 "Accept the gift I have given you, for the El-Ohim has been abundantly kind to me." Since he urged him strongly, Esau accepted.
- 11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.
- 12 After all the proper greetings were given, Esau said, "Let us break camp and be on our way; I'll lead."
- 12 And he said, Let us take our journey, and let us go, and I will go before thee.
- 13 But Jacob replied, "As my Lord knows, the children are young, and the herds are in need of rest. I fear that if they are not rested they could die."
- 13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 "You my Lord should go before your servant, I will proceed at a slower pace until we meet in Seir."

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 Esau replied, "Let me at least leave some of my men to help."

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

16 So on that day Esau went on his way back to Seir,

16 So Esau returned that day on his way unto Seir.

17 and Jacob broke camp for Succoth. Once there he built a home for himself and booths for his livestock, that is why that place was named "Booth", Succoth, in Hebrew.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 Jacob eventually arrived at the city of Shechem in the land of Canaan, where he camped just outside the city.

18 And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

19 It was there that he bought a plot of land from the descendants of Hamor, the father of Shechem.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 Jacob then set up an altar and invoked the name of the angel he served, "El, the god of Israel."

20 And he erected there an altar, and called it Elelohe-Israel.

Chapter 34

Rape of Dinah

"A Reinterpretation"

- 1 One day Dinah, the daughter of Jacob and Leah, went to visit some of the Canaanite women.
- 2 When Shechem son of Hamor the Hivite, who was chief of that region, saw her, he took her and raped her.
- 3 But he found the young woman so attractive that he fell in love with her and tried to win her affection.
- 4 He told his father, "I want you to get Dinah for me as my wife."
- 5 Jacob learned that his daughter had been violated, but because his sons were out in the fields with his livestock, he did nothing until they came back.
- 6 Shechem's father Hamor went out to talk with Jacob,

"King James Version"

- 1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
- 2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
- 3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.
- 4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.
- 5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.
- 6 And Hamor the father of Shechem went out unto Jacob to commune with him.

- 7 just as Jacob's sons were coming in from the fields. When they heard about what had happened, they were shocked and furious that Shechem had done such a thing and had insulted the people of Israel by raping Jacob's daughter.
- 8 Hamor said to him, "My son Shechem has fallen in love with your daughter; please let him marry her."
- 9 "Let us make an agreement that there will be intermarriage between our people and yours."
- 10 "Then you may stay here in our country with us; you may live anywhere you wish, trade freely and own property."
- 11 Then Shechem said to Dinah's father and brothers, "Do me this favor, and I will give you whatever you want."
- 12 "Tell me what presents you want, and set the dowry for the bride as high as you wish; I will give you whatever you ask, if you will only let me marry her."
- 13 Because Shechem had disgraced their sister Dinah, Jacob's sons answered Shechem and his father Hamor in a deceitful way.
- 7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.
- 8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.
- 9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.
- 10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.
- 11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.
- 12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.
- 13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 They said to him "We cannot let our sister marry a man who is not circumcised; that would be a sin against our El-Ohim."

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:

15 "We can agree to intermarriage between our people only on the condition that you become like us by circumcising all your males."

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 "Then we will agree to settle among you and become one people with you."

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 "But if you will not accept our terms and be circumcised, we will take her and leave."

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 These terms seemed harsh to Hamor and his son Shechem, but such was Shechem's desire for Dinah that he,

18 And their words pleased Hamor, and Shechem Hamor's son.

19 and the young man lost no time in doing what was suggested, because he was in love with Jacob's daughter. Since they were the most important member of his family all complied without complaint.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 Hamor and his son Shechem went to the meeting place at the city gate and spoke to the people of the town:

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

- 21 "These men are friendly; let them live in the land with us and travel freely. The land is large enough for them also. Let us marry their daughters and give them ours in marriage."
- 21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
- 22 "But these men will agree to live among us and be one people with us only on the condition that we circumcise all our males, as they are circumcised."
- 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.
- 23 "Then all their livestock and every thing else they own be ours to share. So let us agree that they can live among us."
- 23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.
- 24 All the citizens of the city agreed with what Hamor and Shechem proposed, and all the males were circumcised.
- 24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
- 25 Three days later, when the men were still sore from their circumcision. two of Jacob's sons, Simeon and Levi, the brothers of Dinah, took their swords, went into the city without arousing suspicion, and killed all the men,
- 25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.
- 26 including Hamor and his son Shechem. Then they took Dinah from Shechem's house and left.
- 26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.
- 27 After the slaughter Jacob's other sons looted the town to take revenge for their sister's disgrace.
- 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

- 28 They took the flocks, the cattle, the donkeys, and everything else in the city and in the fields.
- 28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,
- 29 They took everything of value, captured all the women and children, and carried off everything in the houses.
- 29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.
- 30 Jacob said to Simeon and Levi, "You have put us all at risk. Now all of Canaan will conspire against us and gather together and slay us."
- 30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.
- 31 And they answered him, "I understand the danger, but that doesn't mean we'll let our sister be treated as a whore."
- 31 And they said, Should he deal with our sister as with an harlot?

Chapter 35

"A Reinterpretation"

- 1 A Watcher said to Jacob, "Go to Beth-el. Settle there and build an altar to the god who appeared to you when you were fleeing from your brother Esau."
- 2 So Jacob gathered all his household and told them to purify themselves and to get rid of all signs of allegiance to other gods.
- 3 "Let us now go up to Beth-el so that I might build an altar there to the angelic god who answered me in the day of my distress and who has been with me wherever I have gone."
- 4 They gave to him all of the images of foreign gods in their possession and also the rings they wore in their ears and Jacob buried them under the oak near Shechem.
- 5 As they set out, no one from the surrounding towns pursued them, because they feared the El-Ohim who protected them.
- 6 And Jacob and all his followers arrived unharmed in Luz, now Beth-el, in Canaan.

"King James Version"

- 1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.
- 2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:
- 3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.
- 4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.
- 5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.
- 6 So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him.

- 7 Once there he built an altar, for it was there that one of the El-Ohim gods appeared to him when he was fleeing his brother.
- 7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.
- 8 While there Deborah, Rebekah's nurse, died. She was buried under the oak below Beth-el, and so it was named "The Oak of Weeping."
- 8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.
- 9 On Jacobs arrival from Padden-aram, the Watcher once again appeared to him and blessed him.
- 9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.
- 10 Jacob's angelic god said to him, "Your name is Jacob, however, you will be called Isra-el so that all who see you will know that you and yours, serve the angels." This because the "El" denotes an angelic name.
- 10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.
- 11 Then the El-Ohim said, "I am the El-Ohim Almighty; be fruitful and multiply. A great nation will stem from you and kings will be born with your genetics."
- 11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;
- 12 "The land I gave to Abraham and Isaac I will give to you, and to your descendants after you I will give the land also."
- 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 Then the angelic god departed from him, knowing that once again, the seeds of possession had been further implanted into the minds of men who would kill and die in war after war till the end of time, believing that the Creator God of Light, The All, had sanctioned division amongst the children of the earth. But the ALL CREATOR had no part in it.

13 And God went up from him in the place where he talked with him.

14 In that place where his angel had spoken with him, Isra-el set up a "Sacred Pillar" and upon it he made a libation and poured out oil.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 Isra-el named the place where the El-Ohim spoke to him, Beth-el.

15 And Jacob called the name of the place where God spake with him, Bethel.

Isra-el's Family

16 After they had departed Beth-el Rach-el went into labor.

16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 When her labor pains were at their worst her midwife told her, "Do not be afraid, that was it, you now have another son."

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 With her last breath of exhaustion she named him Ben-oni, but his father named him Benjamin.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

19 And it was there that Rach-el died in childbirth on the road to Ephrath, now Bethlehem.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 Jacob set up a marker stone there and it still marks Rach-els grave to this day.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 After burying Rach-el, Isra-el moved on from that place and set up his camp on the other side of the Tower of Eden.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 While Isra-el was living in that land, Reuben had sexual intercourse with Bilhah one of his fathers concubines; Isra-el found out about it he was furious.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

Isra-el had Twelve Sons

23 The sons of Leah were Reuben, (the eldest), Simeon, Levi, Judah, Issachar, and Zebulun.

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rach-el were, Joseph and Benjamin.

24 The sons of Rachel; Joseph, and Benjamin:

25 The sons of Rach-el's slave Bilhah were Dan and Naphtali.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 The sons of Leah's slave Zilpah were Gad and Asher. These were the sons born in Mesopotamia.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padanaram.

The Death of Isaac

27 Isra-el went to his father Isaac at Mamre, near Hebron, where Abraham and Isaac lived.

27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 Isaac lived a hundred and eighty years and died a peaceful death.

28 And the days of Isaac were an hundred and fourscore years.

29 There he was gathered by his people and buried by his sons Esau and Isra-el.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

Chapter 36

The Family Of Esau

"A Reinterpretation"

- 1 Now this is the genealogy of Esau, who is Edom.
- 2 Esau took his wives from the daughters of Canaan: Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;
- 3 and Basemath, Ishma-el's daughter, sister of Nebajoth.
- 4 Now Adah bore El-iphaz to Esau, and Basemath bore Reu-el.
- 5 And Aholibamah bore Jeush, Jaalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan.
- 6 Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob.

"King James Version"

- 1 Now these are the generations of Esau, who *is* Edom.
- 2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
- 3 And Bashemath Ishmael's daughter, sister of Nebajoth.
- 4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;
- 5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.
- 6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

- 7 For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock.
- 8 So Esau dwelt in Mount Seir. Esau is Edom.
- 9 And this is the genealogy of Esau the father of the Edomites in Mount Seir.
- 10 These were the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, and Reu-el the son of Basemath the wife of Esau.
- 11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.
- 12 Now Timna was the concubine of Eliphaz, Esau's son and she bore Amalek to Eliphaz. These were the sons of Adah, Esau's wife.
- 13 These were the sons of Reu-el: Nahath, Zerah, Shammah, and Mizzah. these were the sons of Basemath, Esau's wife.
- 14 These were the sons of Aholibamah, Esau's wife, the daughter of Anah, the daughter of Zibeon. And she bore to Esau: Jeush, Jaalam, and Korah.
- 7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.
- 8 Thus dwelt Esau in mount Seir: Esau is Edom.
- 9 And these *are* the generations of Esau the father of the Edomites in mount Seir:
- 10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
- 11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
- 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.
- 13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
- 14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

The Chiefs of Edom

15 These were the chiefs of the sons of Esau. The sons of El-iphaz, the first born son of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,

15 These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Chief Korah, Chief Gatam, and Chief Amalek. These were the chiefs of El-iphaz in the land of Edom. They were the sons of Adah.

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that* came of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 These were the sons of Reu-el, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These were the Chiefs of Reu-el in the land of Edom. These were the sons of Bsemath, Esau's wife.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these were the sons of Aholibamah, Esau's wife. Chief Jeush, Chief Jaalam, and Chief Korah. These were the chiefs who descended from Aholibamah, Esau's wife, the daughter of Anah.

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These were the sons of Esau, who is Edom, and these were their chiefs.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

The Sons of Seir

20 These were the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah,

20 These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 Dishon, Ezer, and Dishan. These were the chiefs of the Horites, the sons of Seir, in the land of Edom.

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

- 22 And the sons of Lotan were Hori and Hemam. Lotan's sister was Timna.
- 22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.
- 23 These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.
- 23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.
- 24 These were the sons of Zibeon: both Ajah and Anah. This was the Anah who found the water in the wilderness as he pastured the donkeys of his father Zibeon.
- 24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.
- 25 These were the children of Anah: Dishon and Aholibamah the daughter of Anah.
- 25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
- 26 These were the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.
- 26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
- 27 These were the sons of Ezer: Bilhan, Zaavan, and Akan.
- 27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.
- 28 These were the sons of Dishan; Uz and Aran.
- 28 The children of Dishan *are* these; Uz, and Aran.
- 29 These were the Chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,
- 29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
- 30 Chief Dishon, Chief Ezer, and Chief Dishan. These were the chiefs of the Horites, according to their chiefs in the land of Seir.
- 30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

The Kings of Edom

31 Now these were the kings who reigned in the land of Edom before any king reigned over the children of Isra-el:

31 And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 When Jobab died, Husham of the land of the Temanites reigned in his place.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city was Avith.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36 When Hadad died, Samlah of Masrekah reigned in his place.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And when Samlah died, Saul of Rehoboth by the River reigned in his place.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 When Saul died, Baal-Hanan the son of Achbor reigned in his place.

38 And Saul died, and Baalhanan the son of Achbor reigned in his stead.

39 And when Baal-hanan the son of Achbor died, Hadar reigned in his place and the name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

39 And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

The Chiefs of Esau

40 And these were the names of the chiefs of Esau, according to their families Timnah, Chief Alvbah, Chief Jetheth, Chief Aholibamah, Chief Elah, Chief Pinon, Chief Kenaz, Chief Teman, Chief Mibzar, Chief Magdi-el, and Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Esau was the father of the Edomites.

40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

Chapter 37

"A Reinterpretation"

- 1 Isra-el continued to love in the land of Canaan, where his father had lived,
- 2 and this is the story of his family. Joseph at seventeen tended the sheep and goats with his brothers, the sons of Bilhah and Zilpah, his fathers concubines. Joseph kept his father informed to the deeds of his brothers.
- 3 Because Joseph had been born to him in his old age, he was the favorite of his father. Being the favorite, Isra-el made for him a robe of many colors marking him as the chief heir and signaling that he carried the Birthright Bloodline of his mother Rach-el.
- 4 When his brothers saw that he was chosen above them, they became jealous of him so much so, that they would not even speak to him in a civil manner.
- 5 One time Joseph had a dream and he mistakenly told it to his brothers who, because of the significance of it, hated him even more.
- 6 He said, "Listen brothers to the dream I had."

"King James Version"

- 1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.
- 2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.
- 3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of *many* colours.
- 4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.
- 5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.
- 6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

- 7 "We were in the fields tying sheaves of wheat, when I had finished the sheaf I had tied, stood up straight. The ones you had tied formed a circle around it and bowed down to it."
- 7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.
- 8 "Do you think you are going to be king over us?" they asked, angrily.
- 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.
- 9 Later Joseph had another dream and told it to his brothers, "I had another dream, in which I saw the sun, the moon, and eleven stars all bowing down to me."
- 9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.
- 10 When he told his father about the dream he'd had, Isara-el became angry and scolded him; "What kind of dream is that? Do you really think that your mother, brothers and I are going to someday bow down to you, like a god?"
- 10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?
- 11 But unlike his brothers who dismissed his dreams as nothing more than a reflection of Joseph's ego, his father considered other possibilities.
- 11 And his brethren envied him; but his father observed the saying.

Joseph is Sold Into Slavery

- 12 One day when his brothers had gone to Shechem to tend the flocks,
- 12 And his brethren went to feed their father's flock in Shechem.

13 Isra-el told Joseph to go to Shechem and to help his brothers. Joseph answered, "I am ready."

13 And Israel said unto Joseph, Do not thy brethren feed the *flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 His father instructed him, "Go, and make sure your brothers are safe and that the flock is safe; then report back to me." With that his father sent him on his way from Hebron Valley.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 Joseph arrived at Shechem and began to wander around the country when a man saw him and asked him "What are you looking for?"

15 And a certain man found him, and, behold, *he* was wandering in the field: and the man asked him, saying, What seekest thou?

16 Joseph answered saying, "I am looking for my brothers who are taking care of our flock. Can you tell me where they are?"

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 The man told him that they had left and gone to Dothan. So Joseph went and found them there.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 From a distance his brothers watched as he approached and in their anger, they plotted to kill him.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 Laughing amongst themselves, they said on to the other, "Here comes the dreamer."

19 And they said one to another, Behold, this dreamer cometh.

20 "Come, let us kill him and throw his body into one of the dry wells. We can say that a wild animal killed him. Then we will see what happens to his dreams."

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

- 21 Reuben heard their plans and tried to dissuade them saying, "We don't have to kill him,
- 21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.
- 22 we can throw him into this well." This he said thinking that he'd return and save him and send him home.
- 22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.
- 23 But when Joseph arrived they beat him up and took the robe his father had given him,
- 23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that was on him;
- 24 then they took him and threw him in the dry well.
- 24 And they took him, and cast him into a pit: and the pit was empty, *there was* no water in it.
- 25 While they were eating they saw a group of Ishma-elites traveling from Gilead to Egypt, their camels were loaded with spices and other trade goods.
- 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.
- 26 Seeing them Judah said, "What do we gain by killing Joseph and covering up his murder?"
- 26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?
- 27 "Instead, we should sell him to these Ishma-elites. Then we don't have to kill our brother, and we can get money instead. His brother agreed."
- 27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

28 So, when the Midianite traders came close they pulled Joseph out of the well and sold him to them for twenty pieces of silver and they took him to Egypt.

29 When Reuben came back to the well to rescue his brother he found him gone; in his distress he tore his clothes.

30 Finding his brothers he told them that Joseph was gone, he didn't know that they had sold him into slavery. "What are we going to tell our father?" he asked them.

31 So they killed a goat and dipped the robe of Joseph in the blood.

32 Then they took the bloody and tattered robe to their father.

33 Isra-el immediately recognized it as the one he'd given to Joseph; he believed that Joseph had been killed by wild animals.

34 In the tradition of his people, he tore his robe and put on sackcloth, and he mourned a long time for his son.

35 All his sons and daughters came to comfort him, but he refused them saying, "I will go down to the world of the dead mourning for my son."

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 When the Midianites came into Egypt to sell their wares, to include Joseph, Potiphar, an official of the Pharaoh recognized that he had angelic blood and bought him so that he could give him to the Pharaoh's Chef Steward, for advanced duties.
That is how Joseph came to be in Egypt.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Chapter 38

Judah and Tamar

"A Reinterpretation"

- 1 About that time Judah left his brothers and went to stay with a man named Hirah, who was from the town of Adullam.
- 2 There Judah met a young Canaanite woman whose father was named Shua. He married her,
- 3 and she bore him a son, whom he named Er.
- 4 She became pregnant again and bore another son and named him Onan.
- 5 Again she had a son and named him Shelah. Judah was at Chezib when the boy was born.
- 6 For his first son Er, Judah found a wife whose name was Tamar.
- 7 But Er, Judah's first born, offended one of the Gods, so being a vengeful entity, it killed him.

"King James Version"

- 1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.
- 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.
- 3 And she conceived, and bare a son; and he called his name Er.
- 4 And she conceived again, and bare a son; and she called his name Onan.
- 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.
- 6 And Judah took a wife for Er his firstborn, whose name was Tamar.
- 7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 Then Judah said to Er's brother Onan, "Go and sleep with your brother's widow. Fulfill your obligation to her as her husband's brother, so that your brother may have descendants."

9 But Onan knew that the children would not belong to him, so when he had intercourse with his brother's widow he let the semen spill on the ground, so that there would be no children for his brother.

10 What he did greatly offended the Watcher who wanted the bloodline kept as pure as possible, and the angel took his life as well, (the bloodline of Christ was kept intact by Judah, v 27)

11 Then Judah said to his daughter-in-law Tamar, "Return to your father's house and remain a widow until my son Shelah grows up," he said this because he was afraid that Shelah would be killed, like his brothers had been. So Tamar went back home.

12 After some time Judah's wife died. When he had finished the time of mourning, he and his friend Hirah of Adullam went to Timnah, where his sheep were being sheared.

13 Someone told Tamar that her father-in-law was going to Timnah to shear his sheep.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 So she changed from the widow's clothes she had been wearing, covered her face with a veil, and sat down at the entrance to Enaim, a town on the road to Timnah. As she well knew, Judah's youngest son Shelah now grown up, and yet she had not been given to him in marriage.

15 When Judah saw her, he thought that she was a prostitute, because she had her face covered.

16 He went over to her at the side of the road and said, "All right, how much do you charge?" (He did not know that she was his daughter-in-law.) She said, "What will you give me?"

17 He answered, "I will send you a young goat from my flock." She said, "All right, if you will give me something to keep as a pledge until you send the goat."

18 "What shall I give you as a pledge?" he asked. She answered, "Your seal with its cord and the walking stick you are carrying." He gave them to her. Then they had intercourse, and she became pregnant.

19 Tamar went home, took off her veil, and put her widow's clothes back on.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 Judah sent his friend Hirah to take the goat and get back from the woman the articles he had pledged, but Hirah could not find her.

21 He asked some men at Enaim, "Where is the prostitute who was here by the road?" "There has never been a prostitute here," they answered.

22 He returned to Judah and said, "I couldn't find her. The men of the place said that there had never been a prostitute there."

23 Judah said, "Let her keep the things. We don't want people to laugh at us. I did try to pay her, but you couldn't find her."

24 About three months later someone told Judah, "Your daughter-in-law Tamar has been acting like a whore, and now she is pregnant." Judah ordered, "Take her out and burn her to death."

25 As she was being taken out, she sent word to her father-in-law, "I am pregnant by the man who owns these things. Look at them and see whose they are; this seal with its cord and this walking stick."

26 Judah recognized them and said, "She is in the right. I have failed in my obligation to her. I should have given her to my son Shelah in marriage." And Judah never had intercourse with her again.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that was openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 When the time came for her to give birth, it was discovered that she was going to have twins.

27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

28 While she was in labor, one of them put out an arm; the midwife caught it, tied a red thread around it and said, "This one was born first."

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 But he pulled his arm back, and his brother was born first. Then the midwife said, "So this is how you break out!" So he was named Perez.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this breach be* upon thee: therefore his name was called Pharez.

30 Then his brother was born with the red thread on his arm, and he was named Zarah.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Chapter 39

Joseph Sold into Egypt

"A Reinterpretation"

- 1 Now the Ishma-elites had taken Joseph to Egypt and sold him to Potiphar, one of the king's officers who was the captain of the palace guard.
- 2 The intellect of the gods was with Joseph; he was a self-disciplined person and therefore successful at whatever task he was assigned.
- 3 His master saw that his intelligence was above that of the normal human.
- 4 Potiphar was pleased with him and made him his personal servant; so he put him in charge of his house and everything he owned.
- 5 From the moment that he put him in charge of his affairs, he and all his household were blessed.

"King James Version"

- 1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.
- 2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.
- 3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.
- 4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.
- 5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

- 6 Having left everything he owned under the guardianship of Joseph, there was nothing beyond that of what to eat for his next meal to be concerned with. Being that Joseph resembled the offspring of the Nephil-im he was well built and very handsome, reflecting the beauty of his mothers angelic lineage (Gen 29:17).
- 7 Now Potiphar's's wife was a virtuous woman, but when she saw the beauty of Joseph, she lost control of her passions, and began to desire him. Out of pride she hosted a dinner party and invited forty of the most affluent women in Egypt, when they saw Joseph they were so moved with admiration that they exclaimed with one accord that he must be an angel! After this, Potiphar's wife went to Joseph and said "Lie with me!"
- 8 He refused and said to her, "Look, my master does not have to concern himself with anything in the house, because I am here. He has put me in charge of everything he has."
- 9 I have as much authority in this house as he has, and he has not kept back anything from me except you. How then could I do such an immoral thing and sin against God?
- 10 Although she asked Joseph day after day, he would not go to bed with her.
- 6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well favoured.
- 7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.
- 8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;
- 9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?
- 10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 But one day when Joseph went into the house to do his work, none of the house servants was there.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 She caught him by his robe and said, "Come to bed with me," but he escaped and ran outside, leaving his robe in her hand.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 When she saw that he had left his robe and had run out of the house,

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 she called to her house servants and said, "Look at this! This Hebrew that my husband brought to the house is insulting us. He came into my room and tried to rape me, but I screamed as loud as I could.

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 "When he heard me scream, he ran outside, leaving his robe beside me."

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 She kept his robe with her until Joseph's master came home.

16 And she laid up his garment by her, until his lord came home.

17 Then she told him the same story: "That Hebrew slave that you brought here came into my room and insulted me."

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 "But when I screamed, he ran outside, leaving his robe beside me."

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 Joseph's master was furious,

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 and had Joseph arrested and put in the prison where the king's prisoners were kept, and there he stayed.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 But Joseph had been born with the Light in him and so it was that he was a blessed man in any situation. Recognizing his positive attitude as the light of God, the chief jailer was well-disposed towards him.

21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 He put Joseph in charge of all the other prisoners and made him responsible for everything that was done in the prison. The chief jailer entrusted all his duties to Joseph; Joseph was successful at all he did.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

Commentary on Chapter 39

In this story we of course see the obvious message about the piety of Joseph who is without a doubt one of the most prolific figures in the Bible. But for me, the message was one of "Choices," and that lesson comes to us through the wife of Potiphar. Though she is left nameless in the story she is identified in the Arabic traditions as a "virtuous woman," named Zweleikkais. I suppose that as a result of her actions concerning Joseph that it would be fair to question her reputation as a virtuous person. But I, the greatest of all sinners, understand her in ways I hope you do not.

In verse 6 we get a hint at how attractive Joseph in realty was, the same phrases are used of his mother, Rach-el, in other words, he was, beautiful. There is also a story told in the 12th chapter of the Koran, and by Persian Poets, about a party Zweleikkais threw in which she invited forty of the most

influential women in Egypt, for no reason other than to show them Joseph. In this story, the women, upon seeing him proclaimed his beauty so prolific that they thought him an, "Angel"; I have taken the liberty of adding that to verse 7. At any rate, we see in the Koran a recognition of the fact that Joseph was beyond handsome, and, like his mother, grandmother and great grandmother before him ... he was ... "Angelic".

Chapter 40

Joseph Interprets a Dream

"A Reinterpretation"

- 1 Some time later Pharaoh's wine steward and his chief baker offended the king.
- 2 He was angry with these two officials,
- 3 and put them in prison in the house of the captain of the guard, in the same place where Joseph was being kept.
- 4 They spent a long time in prison, and the captain assigned Joseph as their servant.
- 5 One night there in prison the wine steward and the chief baker each had a dream, and the dreams had different meanings.
- 6 When Joseph came to them in the morning, he saw that they were upset.
- 7 He asked them, "Why do you look so worried today?"

"King James Version"

- 1 And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.
- 2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.
- 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.
- 4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
- 5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.
- 6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.
- 7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8 "Each of us had a dream, and there is no one here to explain what the dreams mean," they answered. So Joseph responded. "It is God who gives the ability to interpret dreams. Tell them to me."

9 So the wine steward said, "In my dream there was a grapevine in front of me,

10 with three braches on it. As soon as the leaves came out, the blossoms appeared, and the grapes ripened."

11 "I was holding Pharaoh's cup; so I took the grapes and squeezed them into the cup and gave it to him."

12 Joseph said, "This is what it means: the three branches are three days."

13 "In three days the king will release you, pardon you, and restore you to your position. You will give him his cup as you did before when you were his wine steward."

14 "Please remember me when everything is going well for you, and please be kind enough to mention me to Pharaoh and help me get out of this prison."

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

- 15 "After all, I was kidnapped from the land of the Hebrews, and even here in Egypt I didn't do anything to deserve being put in prison."
- 15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
- 16 When the chief baker saw that the interpretation of the wine steward's dream was favorable, he said to Joseph, "I had a dream too; I was carrying three breadbaskets on my head."
- 16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:
- 17 "In the top basket there were all kinds of baked goods for Pharaoh, and the birds were eating them."
- 17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.
- 18 Joseph answered, "This is what it means: the three baskets are three days."
- 18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:
- 19 "In three days Pharaoh will release you, and have your head cut off! Then he will hang your body on a pole, and the birds will eat your flesh."
- 19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.
- 20 On his birthday three days later Pharaoh gave a banquet for all his officials; he released his wine steward and his chief baker and brought them before his officials.
- 20 And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.
- 21 He restored the wine steward to his former position,
- 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:
- 22 but he executed the chief baker. It all happened just as Joseph had said.
- 22 But he hanged the chief baker: as Joseph had interpreted to them.

23 But the wine steward went on with his life
and never gave Joseph another thought; he
forgot all about him.

23 Yet did not the chief butler remember
Joseph, but forgot him.

Chapter 41

Pharaoh's Dream

"A Reinterpretation"

- 1 Then it came to pass, at the end of two full years, that Pharaoh had a dream: In this dream he stood by a river.
- 2 Suddenly there came up out of that river seven cows, fine looking and healthy; and they fed in the meadow.
- 3 Then behold, seven other cows came up after them out of the river, ugly and unhealthy, and stood by the other cows on the bank of the river.
- 4 And the seven ugly and unhealthy cows ate up the seven fine looking and healthy cows. So Pharaoh awoke.
- 5 He slept and dreamed a second time, and suddenly seven heads of grain came up on one stalk, plump and good.
- 6 Then he saw, seven thin heads, blighted by the east wind, sprang up after them.
- 7 And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, it was a dream.

"King James Version"

- 1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.
- 2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.
- 3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.
- 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.
- 5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.
- 6 And, behold, seven thin ears and blasted with the east wind sprung up after them.
- 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream

- 8 Now it came to pass in the morning that he was troubled by his dreams, and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dream, but there was no one who could interpret them to his satisfaction.
- 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.
- 9 Then the chief butler spoke to Pharaoh, saying:
"I remember my faults this day."
- 9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:
- 10 "When Pharaoh was angry with his servants, and put me in custody in the house of the Captain of the Guard, both me and the Chief Baker,
- 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:
- 11 we each had a dream in one night, he and I. Each of us dreamed according to the nature of our thoughts."
- 11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.
- 12 "Now there was a young Hebrew man with us there, a servant to the Captain of the Guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream."
- 12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
- 13 "And it happened just as he interpreted for us. You restored me to my office, and hanged him."
- 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.
- 14 Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon and shaved him, changed his clothing, and brought him to Pharaoh."
- 14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. Now I have heard it said of you that you can understand a dream, to interpret it."

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 So Joseph answered Pharaoh, saying, "It is not me, but The ALL, the Great Creator, who interprets these type of dreams."

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 Then Pharaoh said to Joseph: "Ok. I understand you. Listen to the voice of The ALL and tell me the meaning of my dreams."
"

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

"In my dream I stood on the bank of a river."

18 "Suddenly seven cows came up out of the rive, fine looking and fat; and they fed in the meadow."

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 "Then, seven other cows came up after them, poor and very ugly and unhealthy, such ugliness as I have never seen in all the land of Egypt."

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 "And the unhealthy and ugly cows ate up the first seven; the healthy ones."

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 "When they had eaten them up, no one would have known that they had eaten them, for they were just as unhealthy as at the beginning. So I awoke."

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 "Then I had another dream and in this dream seven heads came up on one stalk grain, full and good."

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 "Then, seven seven different heads,
withered,
thin and blighted by the east wind, sprang
up
after them,

23 And, behold, seven ears, withered, thin, *and*
blasted with the east wind, sprung up after
them:

24 and the thin heads devoured the seven
good heads. So I told this to the magicians,
but there was no one who could explain it to
me."

24 And the thin ears devoured the seven good
ears: and I told *this* unto the magicians; but
there was none that could declare *it* to me.

25 Then Joseph said to Pharaoh, "The dreams
of Pharaoh are one; God has shown
Pharaoh what
he is about to do:

25 And Joseph said unto Pharaoh, The dream
of Pharaoh *is* one: God hath shewed
Pharaoh what he *is* about to do.

26 the seven good cows are seven years, and
the seven good heads are seven years; the
dreams are one."

26 The seven good kine *are* seven years; and
the seven good ears *are* seven years: the
dream *is* one.

27 "And the seven thin and ugly cows which
came up after them are seven years. and
the seven empty heads blighted by the east
wind are seven years
of famine."

27 And the seven thin and ill favoured kine that
came up after them *are* seven years; and
the seven empty ears blasted with the east
wind shall be seven years of famine.

28 "This is the thing which I have spoken to
Pharaoh. God has shown Pharaoh what He
is about to do."

28 This *is* the thing which I have spoken unto
Pharaoh: What God *is* about to do he
sheweth unto Pharaoh.

29 "Indeed seven years of great harvest will
come throughout all the land of Egypt;

29 Behold, there come seven years of great
plenty throughout all the land of Egypt:

30 but after them seven years of famine will
arise, and all the plenty will be forgotten in
the land of Egypt; and the famine will
deplete the land,"

30 And there shall arise after them seven years
of famine; and all the plenty shall be
forgotten in the land of Egypt; and the
famine shall consume the land;

31 "So the plenty will not be known in the land because of the famine following, for it will be very severe.

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass."

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 "Therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt."

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 "Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the harvest from the land of Egypt in the seven plentiful years,

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 and let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities."

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 "Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, in this way the land will not perish during the famine."

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

Joseph's Rise to Power

37 So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

39 Then Pharaoh said to Joseph, "In as much as your El-Ohim has shown you all this there is no one as discerning and wise as you."

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*:

40 "You shall be over my house and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt."

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-Paaneah, and he gave him as a wife Asenath, the daughter of Poti Pherah priest of On. So Joseph went out over all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

- 46 Joseph was thirty years old when he stood before the Pharaoh of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
- 46 And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
- 47 Now in the seven plentiful years the ground brought forth abundantly.
- 47 And in the seven plenteous years the earth brought forth by handfuls.
- 48 So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which he had gathered.
- 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.
- 49 Joseph gathered allot grain like the sand of the sea until he had so much that he stopped counting, for it was immeasurable.
- 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.
- 50 And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.
- 50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.
- 51 Joseph called the name of the first born Manasseh: "For God has made me forget all my toil and all my father's house."
- 51 And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.
- 52 And the name of the second he called Ephraim: "For God has caused me to be fruitful in the land of my affliction."
- 52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.
- 53 Then the seven years of plenty which were in the land of Egypt ended,
- 53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.

55 So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do."

56 The famine was over all the face of the Middle East, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt.

57 So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was so sore in all lands.

Chapter 42

Famine in Canaan

"A Reinterpretation"

- 1 As word spread Jacob learned that there was grain in Egypt, he said to his sons, "Listen to me my sons?"
- 2 "I hear that there is grain in Egypt; go there and buy some to keep us from this famine."
- 3 So Joseph's ten half brothers went to investigate the rumor that there was grain in Egypt,
- 4 but Jacob did not send Joseph's full brother Benjamin with them, because he was afraid that something might happen to him.
- 5 The sons of Jacob went with others from the surrounding area to buy grain, because there was famine all in the land of Canaan.
- 6 Joseph, as governor of the land of Egypt, was selling grain to people from all over the Middle East. So Joseph's brothers came and bowed down before him with their faces to the ground.

"King James Version"

- 1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?
- 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.
- 3 And Joseph's ten brethren went down to buy corn in Egypt.
- 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.
- 5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.
- 6 And Joseph *was* the governor over the land, *and he it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

- 7 When Joseph saw his brothers he recognized them, but he acted as if he did not know them. He asked them harshly, "Where do you come from?" "We have come from Canaan to buy food," they answered.
- 8 Although Joseph recognized his brothers, they did not recognize him.
- 9 He remembered the dreams he had dreamed about them and said "You are spies; you have come to find out where our country is weak."
- 10 "No, Master," they answered. "We have come as your slaves, to buy food from your stores."
- 11 "We are all brothers. We are not spies, sir, but honest men."
- 12 Joseph said to them, "No! I believe you have come here to find out where our country is weak."
- 13 They said, "We were twelve brothers in all, sir, sons of the same man in the land of Canaan. One brother is dead, and the youngest is now with our father."
- 14 "It is just as I said," Joseph answered. "I think you are spies."
- 7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.
- 8 And Joseph knew his brethren, but they knew not him.
- 9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.
- 10 And they said unto him, Nay, my lord, but to buy food are thy servants come.
- 11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.
- 12 And he said unto them, Nay, but to see the nakedness of the land ye are come.
- 13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.
- 14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 "This is how you will be tested: I swear by the name of the king that you will never leave unless your youngest brother comes here."

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 "One of you must go and get him. The rest of you will be kept under guard until the truth of what you say can be verified. Otherwise, as sure as the king lives, you are spies."

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 "With that, he put them in prison for three days."

17 And he put them all together into ward three days.

18 On the third day Joseph said to them, "I am a JHVH-fearing man, and I will spare your lives on one condition."

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 "To prove that you are nothing more than honest traders, one of you will stay in the prison where you have been kept; the rest of you may go and take back to your starving families the grain that you have bought."

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 "Then you must bring your youngest brother to me. This will prove that you have been telling the truth, and I will not put you to death."

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

21 They agreed to this and said to one another, "Yes, now we are suffering the consequences of what we did to our brother; we saw the great trouble he was in when he begged for help, but we would not listen. That is why we are in this trouble now."

21 And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 Reuben said, "I told you not to harm the boy, but you wouldn't listen. And now we are facing karmic payback for his death."

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 Joseph understood what they said, but they did not know it, because they had been speaking to him through an interpreter.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 In his heavy emotions Joseph left them and began to cry. When he was able to speak again, he came back, picked out Simeon, and had him tied up in front of them as though he were a common criminal.

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

Joseph's Brothers Return to Canaan

25 Joseph gave orders for his servants to fill his brothers' packs with grain, to put each man's money back in his sack, and to give them food for the trip. This was done.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 The brothers loaded their donkeys with the grain they had bought, and then they left.

26 And they laded their asses with the corn, and departed thence.

27 At the place where they spent the night, one of them opened his sack to feed his donkey and found his money at the top of the sack.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 "My money has been returned to me." he called to his brothers. "Here it is in my sack!" Their hearts sank, and in fear they asked one another, "What has the El-Ohim done to us?"

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 When they came to their father Jacob in Canaan, they told him all that had happened to them:

30 "The governor of Egypt spoke harshly to us and accused us of spying against his country." 'We are not spies,' we answered, 'We are honest men. We were twelve brothers in all, sons of the same father. One brother is dead, and the youngest is still in Canaan with our father.' The man answered,

"This is how I will find out if you are honest men: one of you will stay with me; the rest will take grain for your starving families and leave."

34 "Bring your youngest brother to me. Then I will know that you are not spies, but honest men; If you do this, I will give your brother back to you and you can stay here and trade."

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, *We are true men; we are no spies:*

32 *We be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:*

34 And bring your youngest brother unto me: then shall I know that ye *are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.*

35 Then when they emptied out their sacks,
every one of them found his bag of money;
and when they saw the money, they and
their father Jacob were afraid.

36 Their father said to them, "Do you want to
make
me lose all my children? Joseph is gone;
Simeon
is gone; and now you want to take away
Benjamin.
I am the one who suffers!"

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

36 And Jacob their father said unto them, Me
have ye bereaved *of my children*: Joseph *is*
not, and Simeon *is* not, and ye will take
Benjamin *away*: all these things are against
me.

37 And Reuben spake unto his father, saying,
Slay my two sons, if I bring him not to thee:
deliver him into my hand, and I will bring
him to thee again.

38 And he said, My son shall not go down with
you; for his brother is dead, and he is left
alone: if mischief befall him by the way in
the which ye go, then shall ye bring down
my gray hairs with sorrow to the grave.

Chapter 43

The Sons of Jacob Return to Egypt

"A Reinterpretation"

- 1 While Jacob considered his options the famine in Canaan got worse,
- 2 and when the family of Jacob had eaten all the grain which had been brought from Egypt, Jacob said to his sons, "Go back to Egypt and buy a little food for us."
- 3 Judah said to him, "The man sternly warned us that we would not be admitted to his presence unless we had our brother with us."
- 4 "If you are willing to send our brother Benjamin with us, we will go and buy food for you."
- 5 "If you are not willing, we will not go, because the Governor of Egypt told us we would not be admitted to his presence unless our brother was with us."
- 6 Jacob said, "Why did you cause me so much trouble by telling the man that you had another brother?"

"King James Version"

- 1 And the famine *was* sore in the land.
- 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
- 3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.
- 4 If thou wilt send our brother with us, we will go down and buy thee food:
- 5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.
- 6 And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother?

- 7 They answered, "The man kept asking about us and our family, 'Is your father still living? Do you have another brother? We had to answer his questions. How could we know that he would tell us to bring our brother with us?'"
- 7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is your father yet alive? have ye another brother?* and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?
- 8 Judah said to his father, "Send the boy with me, and we will leave at once. If you don't, our people will starve to death."
- 8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.
- 9 I will pledge my own life, and you can hold me responsible for him. If I do not bring him back to you safe and sound, I will always bear the blame.
- 9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:
- 10 "It is time, if we had not waited so long, we could have been there and back twice by now."
- 10 For except we had lingered, surely now we had returned this second time.
- 11 Their fathers said to them, "If that is how it has to be, then take the best products of the land in your packs as a present for the governor: a little resin, a little honey, spices, pistachio nuts, and almonds."
- 11 And their father Israel said unto them, *If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:*
- 12 "Take with you also twice as much money, because you must take back the money that was returned in the top of your sacks. Maybe it was a mistake."
- 12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:
- 13 Take your brother, be careful, and return as quickly as you can.
- 13 Take also your brother, and arise, go again unto the man:

14 "May Almighty El-Ohim cause the man to have pity on you, so that he will give Benjamin and your other brother back to you. As for me, if I must lose my children, then I accept it as the will of JHVH."

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of *my children*, I am bereaved.

15 So the brothers took the gifts and twice as much money, and set out for Egypt with Benjamin.
There they presented themselves to Joseph.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 When Joseph saw Benjamin with them, he said to the servant in charge of his house, "Take these men to my house. They are going to eat with me at noon, so kill an animal and prepare it."

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17 The servant did as he was commanded and took the brothers to Joseph's house.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 As they were being brought to the house, they were afraid and thought, "We are being brought here because of the money that was returned in our sacks the first time. They will suddenly attack us, take our donkeys, and make us his slaves."

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 So at the door of the house, they said to the servant in charge,

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 "If you please, sir, we came here once before to buy food."

20 And said, O sir, we came indeed down at the first time to buy food:

21 "When we set up camp on the way home, we opened our sacks, and each man found his money in the top of his sack, every bit of it. We have brought it back to you."

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 "We have also brought more money with us to buy more food. We do not know who put our money back in our sacks."

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 The servant said, "Don't worry. Don't be afraid. The El-ohim of your father, must have put the money in your sacks for you. Because I received the payment for your first purchase." Then he brought Simeon to them.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 As instructed the servant took the brothers into the house. He gave them water so that they could wash their feet, and he fed their donkeys.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 The sons of Jacob compiled their gifts ready to present to Joseph when he arrived at noon, because they had been told that they were to eat with him.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 When Joseph got home, they took the gifts into the house presented them and bowed down to the ground before him.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 He asked about their health and then said, "You told me about your old father; how is he? Is he still alive and well?"

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 They answered, "Your humble servant, our father, is still alive and well." And they knelt and bowed down before him.

29 When Joseph saw his brother Benjamin, he said, "So this is your youngest brother, the one you told me about. May the El-Ohim of your father bless you," he said to Benjamin.

30 Then Joseph left suddenly, because his heart was full of tender feelings for his brother. He was about to break down, so he went to his room and cried.

31 After he had washed his face, he came out, and controlling himself, he ordered the meal to be served.

32 Joseph was served at one table and his brothers at another. The Egyptians who were eating there were served separately, because they considered it beneath their dignity to eat with the Hebrews.

33 The brothers had been seated at the table, facing Joseph, in the order of their age from the oldest to the youngest. When they saw how they had been seated, they looked at one another in amazement.

34 Food was served to them from Joseph's table, but Benjamin was served five times as much as the rest of them. So they ate and drank with Joseph until they were drunk.

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Chapter 44

Joseph's Trick

"A Reinterpretation"

- 1 Joseph commanded the servant in charge of his house, "Fill the men's sacks with as much food as they can carry, and put each man's money in the top of his sack."
- 2 "Put my silver cup in the youngest brother's sack, along with the money for his grain." The servant of Joseph did as he was told.
- 3 Early in the morning the brothers were sent on their way with their donkeys.
- 4 When they had gone only a short distance from the city, Joseph said to the servant in charge of his house, "Take some of the guard with you and go after those men. When you catch up with them, ask them, 'Why have you paid back evil for good?'"
- 5 "Why did you steal my master's silver cup? It is the one he uses for communicating with spirits, for divination. You have committed a serious crime!"

"King James Version"

- 1 And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.
- 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
- 3 As soon as the morning was light, the men were sent away, they and their asses.
- 4 *And* when they were gone out of the city, *and* not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?
- 5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

- 6 When the servant and the soldiers caught up with them, he repeated what he had been instructed to say.
- 7 They answered him, "What do you mean, sir, by saying these things? We swear that we have done no such thing."
- 8 "You know that we brought back to you from the land of Canaan the money we found in the top of our sacks. Why then should we steal silver or gold from your master's house?"
- 9 "You have my word. If any one of us is found to have it, he will be put to death, and the rest of us shall become your slaves."
- 10 The servant of Joseph said, "I agree; but only the one who has taken the cup will become a slave, the rest of you can go free."
- 11 So they quickly lowered their sacks to the ground, and each man opened his sack.
- 12 Joseph's servant searched carefully, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin's sack.
- 13 The brothers tore their clothes in sorrow, loaded their donkeys, and returned to the city.
- 6 And he overtook them, and he spake unto them these same words.
- 7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:
- 8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?
- 9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.
- 10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.
- 11 Then they speedily took down every man his sack to the ground, and opened every man his sack.
- 12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.
- 13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 When Judah and his brothers returned to Joseph's palace, he was still there. They bowed down before him,

14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 and Joseph said, "What have you done? Didn't you know that a man in my position could find you out by consulting spirits. By divination?"

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16 "What can we say to you, Master?" Judah answered. "How can we argue? How can we clear ourselves? The El-Ohim has uncovered our guilt. All of us are now your slaves and not just the one with whom the cup was found."

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 But Joseph replied, "Oh no! I would never do that! Only the one who had the cup will be my slave. The rest of you may go back safe and sound to you father."

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Judah Pleads for Benjamin

18 Judah went up to Joseph and said, "Please, sir, allow me to speak with you freely. Don't be angry with me; you are like Pharaoh himself."

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 "Master, you asked us, 'Do you have a father or another brother?'"

19 My lord asked his servants, saying, Have ye a father, or a brother?

- 20 "We answered, 'We have a father who is old and a younger brother, born to him in his old age. The boy's brother is dead, and he is the only one of his mother's children still alive; his father loves him very much.' Sir, you told us to bring him here, so that you could see him."
- 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.
- 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.
- 22 "And we answered that the boy could not leave his father because; if he did, his father would die."
- 22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.
- 23 "Then you said, 'You will not be admitted to my presence again unless your youngest brother comes with you.'"
- 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.
- 24 "When we went back to our father, we told him what you had said."
- 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.
- 25 "He told us to return and buy a little food."
- 25 And our father said, Go again, *and* buy us a little food.
- 26 "We answered, 'We cannot go; we will not be admitted to the man's presence unless our youngest brother is with us. We can go only if our youngest brother goes also.'"
- 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.
- 27 "Our father said to us, 'You know that my wife Rach-el bore me only two sons.'"
- 27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28 One of them has already left me. He must have been torn to pieces by wild animals, because I have not seen him since he left.

29 "If you take this one from me now and something happens to him, the sorrow you would cause me would kill me, as old as I am."

30 "And now, sir," Judah continued, "If I go back to my father without the boy, as soon as he sees that the boy is not with me, he will die."

32 "His life is wrapped up with the life of the boy, and he is so old that the sorrow we would cause him would kill him."

33 "And now, Master. I beg you to let me stay here as your slave in place of the boy; let him go back with his brothers."

34 "How can I possibly go back to my father if the boy is not with me? I cannot bear to see this disaster come upon my father."

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

Chapter 45

Joseph Reveals his Identity

"A Reinterpretation"

- 1 Joseph was no longer able to control his feelings in front of his servants, so he ordered them all to leave the room. No one else was with him when Joseph told his brothers who he was.
- 2 He cried with such loud sobs that the Egyptians heard it, and the news was taken to the king's palace.
- 3 Joseph said to his brothers, "I am Joseph, your brother. Is my father still alive?" But when his brothers heard this, they were so terrified that they could not answer.
- 4 Then Joseph said to them, "Please come closer." They did, and he said, "I am your brother Joseph, whom you sold into Egypt."
- 5 "Do not be afraid, and do not be upset or blame yourselves because you sold me here. It was really JHVH who sent me ahead of you to save people's lives."
- 6 "This is only the second year of famine in the land; there will be five more years in which there will be neither plowing nor reaping."

"King James Version"

- 1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.
- 2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.
- 3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
- 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.
- 5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.
- 6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

- 7 JHVH the El-Ohim Almighty sent me ahead of you to rescue you in this amazing way, and to make sure that you and your descendants survive so that they can fulfill his purpose.
- 7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.
- 8 So it was not really you who sent me here, but the El-Ohim. He has made me the Pharaoh's highest official. I am in charge of his whole country; I am the ruler of all Egypt by divine intervention.
- 8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.
- 9 "Now hurry back to my father and tell him that this is what his son Joseph says: 'JHVH has made me ruler of all Egypt; come to me without delay.'"
- 9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:
- 10 "You can live in the reign of Goshen, where you can be near me. You, your children, your grandchildren, your sheep, your goats, your cattle, and everything else that you have."
- 10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:
- 11 "If you are in Goshen, I can take care of you, because there are still be five years of famine to come; and I do not want you, your family, and your livestock to starve."
- 11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.
- 12 Joseph continued, "Now all of you and you too, Benjamin, can see that I am really Joseph."
- 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.
- 13 "Tell my father how powerful I am here in Egypt and tell him about everything that you have seen. Then hurry and bring him here."
- 13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 He threw his arms around his brother Benjamin and began to cry; Benjamin also cried as he hugged him.

15 Still weeping, he embraced each of his brothers and kissed them. After that, his brothers began to talk with him of the events concerning their lives.

16 When the news reached the palace that Joseph's brothers had come, the Pharaoh and his officials were pleased.

17 He said to Joseph, "Tell your brothers to load their animals and to return to the land of Canaan."

18 "Let them get their father and their families and come back here. I will give them the best land in Egypt, and they will have more than enough to live on."

19 "Tell them also to take wagons with them from Egypt for their wives and small children and to bring their father with them."

20 "They are not to worry about leaving their possessions behind; the best in the whole land of Egypt will be theirs."

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt *is* yours.

21 Jacob's sons did as they were told. Joseph gave them wagons, as the Pharaoh had ordered.

22 "He also gave each of them a change of clothes, but he gave Benjamin three hundred pieces of silver and five changes of clothes."

23 With them he sent his father ten donkeys loaded with the best Egyptian goods and ten donkeys loaded with grain, bread, and other food for the trip.

24 Then he sent his brothers off and as they left, he said to them, "Don't quarrel on the way about what happened so very long ago. It is over and done with."

25 They left Egypt and went back home to their father Jacob in Canaan.

26 "Joseph is still alive!" they told him. "He is the ruler of all Egypt!" Jacob was stunned and could not believe them.

27 But when they told him all that Joseph had said to them, and when he saw the wagons which Joseph had sent to take him to Egypt, he recovered from the shock.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 "My son Joseph is still alive!" he said. "This is all I could ask for! I must go and see him before I die."

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

Chapter 46

Jacob Goes to Egypt

"A Reinterpretation"

- 1 Jacob packed up all he had and went to Beersheba, where he offered sacrifices to JHVH the El-Ohim of his father Isaac.
- 2 That night the El-Ohim spoke to him in a vision saying, "Jacob, Jacob!" "Yes, here I am," he answered.
- 3 "I am El-Ohim, the El-Ohim of your father," he said. "Do not be afraid to go to Egypt; I will make your descendants a great nation there."
- 4 "I will go with you and protect you in Egypt and someday I will bring your descendants back to this land. More importantly to you, Joseph will be with you when you die."
- 5 "Jacob left from Beersheba, his sons put him, their small children, and their wives in the wagons which Pharaoh of Egypt had sent."
- 6 They took their livestock and the possessions they had acquired in Canaan and moved them all to Egypt. Jacob took all his descendants with him:

"King James Version"

- 1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac
- 2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.
- 3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:
- 4 I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.
- 5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
- 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

- 7 His sons, his grandsons, his daughters and his granddaughters.
- 8 The members of Jacob's family who went to Egypt with him were his oldest son Reuben.
- 9 And Reuben's sons: Hanoch, Pallu, Hezron, and Carmi.
- 10 Simeon and his sons: Jemu-el, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman.
- 11 Levi and his sons: Gershon, Kohath, and Merari.
- 12 Judah and his sons: Shelah, Perez, and Zerah. (Judah's other sons, Er and Onan, had died in Canaan.) Perez' sons were Hezron and Hamul.
- 13 Issachar and his sons: Tola, Puah, Jashub, and Shimron.
- 14 Zebulun and his sons: Sered, El-on, and Jahle-el.
- 15 These are the sons that Leah had borne to Jacob in Mesopotamia, besides his daughter Dinah. In all, his descendants by Leah amounted to the sacred number, thirty-three.
- 7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.
- 8 And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.
- 9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.
- 10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
- 11 And the sons of Levi; Gershon, Kohath, and Merari.
- 12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.
- 13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
- 14 And the sons of Zebulun; Sered, and Elon, and Jahleel.
- 15 These *be* the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 Gad and his sons: Zephon, Haggi, Shuni, Ezbon, Eri, Arod, and Areli.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 Asher and his sons: Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. Beriah's sons were Heber and Malchi-el.

17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These sixteen are the descendants of Jacob by Zilpah, the slave woman whom Laban gave to his daughter Leah.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 Jacob's wife Rach-el bore him two sons: Joseph and Benjamin.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 In Egypt Joseph had two sons, Manasseh and Ephraim, by Asenath, the daughter of Potiphera, a priest in Heliopolis.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

21 Benjamin's sons were Bela, Becher, Ashb-el, Gera, Naaman, Ehi, Rosh, Mupp-im, Hupp-im and Ard.

21 And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These fourteen are the descendants of Jacob by Rach-el.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 Dan and his son Hush-im.

23 And the sons of Dan; Hushim.

24 Naphtali and his sons: Jahze-el, Guni, Jezer and Shillem.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These seven are the descendants of Jacob by Bilhah, the slave woman whom Laban gave to his daughter Rach-el.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 The total number of the direct descendants of Jacob who went to Egypt was sixty-six, not including his sons' wives.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 Two sons were born to Joseph in Egypt, bringing to seventy the total number of Jacob's family who went there.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

Jacob and His Family In Egypt

28 Jacob sent Judah ahead to ask Joseph to meet them in Goshen. When they arrived,

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 Joseph got in his chariot and went to Goshen to meet his father. When they met, Joseph threw his arms around his father's neck and cried for a long time.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 Jacob said to Joseph, "I am ready to die, now that I have seen you and know that you are still alive."

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 Then Joseph said to his brothers and the rest of his father's family, "I must go and tell Pharaoh that my brothers and all my father's family, who were living in Canaan, have arrived.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 I will tell him that you are shepherds and take care of livestock and that you have brought your flocks and herds and everything else that belongs to you.

33 When Pharaoh calls for you and asks what your occupation is, be sure to tell him that you have taken care of livestock all your lives, just as your ancestors did.

34 "In this way he will let you live in the region of Goshen." Joseph said this because Egyptians will have nothing to do with shepherds.

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

Chapter 47

Jacob Arrives in Egypt

"A Reinterpretation"

- 1 Joseph took five of his brothers and went to Pharaoh. He told him, "My father and my brothers have come from Canaan with their flocks, their herds, and all that they own. They are now in the region of Goshen."
- 2 He then presented his brothers to the Pharaoh of Egypt.
- 3 Pharaoh asked them, "What is your occupation?" "We are shepherds, sir, just as our ancestors were," in their answer they disobeyed the advice Joseph had given them.
- 4 "We have come to live in this country, because in the land of Canaan the famine is so severe that there is no pasture for our flocks. Please give us permission to live in the region of Goshen."
- 5 Pharaoh said to Joseph, "Now that your father and your brothers have arrived,

"King James Version"

- 1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.
- 2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.
- 3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.
- 4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.
- 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

- 6 the land of Egypt is theirs. Let them settle in the region of Goshen, the best part of the land. And if there are any capable men among them, put them in charge of my own livestock."
- 7 Then Joseph brought his father Jacob and presented him to Pharaoh. Jacob gave Pharaoh his pledge of loyalty.
- 8 Seeing that he was frail, Pharaoh asked him, "How old are you?"
- 9 Jacob answered "My life of wandering has lasted a hundred and thirty years. Those years have been few and difficult, unlike the long years of my ancestors i their wanderings."
- 10 Jacob gave Pharaoh a farewell oath of loyalty, and left.
- 11 Then Joseph settled his father and his brothers in Egypt, giving them property in the best of the land near the city of Ramses, as Pharaoh had commanded.
- 12 Joseph provided food for his father, his brothers and all the rest of his father's family, including the very youngest.
- 6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.
- 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.
- 8 And Pharaoh said unto Jacob, How old *art* thou?
- 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.
- 10 And Jacob blessed Pharaoh, and went out from before Pharaoh.
- 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.
- 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

The Famine

- 13 The famine was so severe that there was no food anywhere, and the people of Egypt and Canaan became weak with hunger.
- 13 And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.
- 14 As they bought grain, Joseph collected all the money and took it to the palace.
- 14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.
- 15 When all the money in Egypt and Canaan was spent, the Egyptians came to Joseph and said, "Give us food! Don't let us die. Do something! Our money is all gone."
- 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.
- 16 Joseph answered, "Bring your livestock; I will give you food in exchange for it if your money is all gone."
- 16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.
- 17 So they brought their livestock to Joseph, and he gave them food in exchange for their sheep, goats, cattle, and donkeys. That year he supplied them with food in exchange for all their livestock.
- 17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.
- 18 The following year they came to him and said, "We will not hide the fact from you, Master, that our money is all gone and our livestock belongs to you. There is nothing left to give you except our bodies and our lands."
- 18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

- 19 "Don't let our fields be deserted. Buy us and our land in exchange for food. We will be the slaves of Pharaoh and he will own our land. Give us grain to keep us alive and seed so that we can plant our fields."
- 19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.
- 20 Joseph bought all the land in Egypt for Pharaoh. Every Egyptian was forced to sell his land, because the famine was so severe; and all the land became Pharaoh to do with as he pleased.
- 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.
- 21 Joseph made slaves of the people from one end of Egypt to the other.
- 21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.
- 22 The only land he did not buy was the land that belonged to the priests. They did not have to sell their lands, because Pharaoh gave them an allowance to live on.
- 22 Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.
- 23 Joseph said to the people, "You see, I have now bought you and your lands for Pharaoh. Here is seed for you to sow in your fields."
- 23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.
- 24 "At the time of harvest you must give one-fifth to Pharaoh. You can use the rest for seed and for food for yourselves and your families."
- 24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.
- 25 They answered, "You have saved our lives; you have been good to us, and we will be the Pharaoh's servants."
- 25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 So Joseph made it a law for the land of Egypt that one-fifth of the harvest should belong to Pharaoh. This law still remains in force today. Only the lands of the priests did not become Pharaoh's property.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

Jacob's Last Request

27 The Israelites lived in Egypt in the region of Goshen, where they became rich and had many children.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 Jacob lived in Egypt seventeen years, until he was a hundred and forty-seven years old.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 When the time drew near for him to die, he called for his son Joseph and said to him, "Place your hand between my thighs and make a solemn vow that you will not bury me in Egypt."

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 "I want to be buried where my fathers are; carry me out of Egypt and bury me where they are buried." Joseph answered, "I will do as you say."

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 Jacob said, "Make an oath to me that you will do as I asked." In order to bring him comfort Joseph swore an oath to his father, and Jacob gave thanks there on his bed.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

Chapter 48

Jacob Blesses Ephraim and Manasseh

"A Reinterpretation"

- 1 Some time later Joseph was told that his father was ill. So he took his two sons, Manasseh and Ephraim, and went to see his father.
- 2 When Jacob was told that his son Joseph had come to see him, he gathered his strength and sat up in bed.
- 3 Jacob said to Joseph, "The Almighty El-Ohim appeared to me when I was at Luz in the land of Canaan and blessed me."
- 4 "He said to me, 'I will give you many children, so that your descendants will become many nations; I will give this land to your descendants as their possession forever.' "
- 5 Jacob continued, "Joseph, your two sons, who were born to you in Egypt before I came here, belong to my bloodline; Ephraim and Manasseh are just as much my sons as Reuben and Simeon."

"King James Version"

- 1 And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.
- 2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.
- 3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,
- 4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.
- 5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

- 6 "If you have any more sons, they will not be considered mine; the inheritance they get will come through Ephraim and Manasseh."
- 6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.
- 7 "I am doing this because of your mother Rach-el. To my great sorrow she died in the land of Canaan, not far from Ephrath, as I was returning from Mesopotamia. I buried my love there, beside the road to Ephrath." (Ephrath is now known as Bethlehem.)
- 7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Bethlehem.
- 8 When Jacob saw Joseph's sons, he asked, "Who are these boys?"
- 8 And Israel beheld Joseph's sons, and said, Who *are* these?
- 9 Joseph answered, "These are my sons, whom El-Ohim has given me here in Egypt." Jacob said, "Bring them to me so that I may bless them."
- 9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.
- 10 Jacob's eyesight was failing because of his age, and he could not see very well. Joseph brought the boys to him, and he hugged them and kissed them.
- 10 Now the eyes of Israel were dim for age, so *that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.
- 11 Jacob said to Joseph, "I never expected to see you again, and now JHVH has given me a blessing and let me see your children."
- 11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.
- 12 Then Joseph took them from Jacob's lap and bowed down before him with his face to the ground.
- 12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 Joseph put Ephraim at Jacob's left and Manasseh at his right.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 But Jacob crossed his hands, and put his right hand on the head of Ephraim, even though he was the younger, and his left hand on the head of Manasseh, who was the older.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

15 then he blessed Joseph:

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

"May the El-Ohim, whom my fathers Abraham and Isaac served, bless these boys!

May the El-Ohim, who has led me to this very day, bless them!

May the angel, who saved me from certain death, bless them!

May my name and the name of my fathers Abraham and Isaac live on through these boys!

May they have many children, many descendants!"

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 Joseph was upset when he saw that his father had put his right hand on Ephraim's head; so he took his father's hand to move it from Ephraim's head to the head of Manasseh.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 He said to his father, "Not that way, father. This is the older boy; put your right hand on his head."

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 But his father refused, saying. "I know, son, I know. Manasseh's descendants will also become a great people. But his younger brother will be greater than he, and his descendants will become great nations."

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 So he blessed them that day, saying, "The Israelites will use your names when they pronounce blessings." They will say, "May the El-Ohim make you like Ephraim and Manasseh." in this way Jacob put Ephraim before Manasseh.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 Then Jacob said to Joseph, "As you see, I am about to die, but the El-Ohim will be with you and will take you back to the land of your ancestors."

21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22 "It is to you and not to your brothers that I am giving Shechem, that fertile region which I took from the Amorites with my sword and my bow."

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Chapter 49

The Last Words of Jacob

"A Reinterpretation"

- 1 Jacob called for his sons and said, "Gather around, and will explain to you what will happen to your descendants in the future:"
- 2 "Come together and listen, sons of Jacob. Listen to your father who was named Isra-el by an El-Ohim."
- 3 "Reuben, my first-born, you are my strength and the first child of my bloodline, you are, the proudest and strongest of all my sons."
- 4 "You are like a raging flood. But you have lost your honor, because you slept with my concubine and dishonored your father's bed."
- 5 "Simeon and Levi are brothers. But they are committed to violence and use their weapons to support the agenda of darkness."
- 6 "I will not join in their secret doctrine nor will I take part in their meetings, For they kill people in anger and they have murdered animals in blood sacrifice."

"King James Version"

- 1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.
- 2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.
- 3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
- 4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.
- 5 Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.
- 6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

- 7 "A curse beg on their anger, because it is so fierce, and on their fury, because it is so cruel. I will scatter them throughout the land of Israel. I will disperse them among its people."
- 7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.
- 8 "Judah, your brothers will praise you and will bow down before you. You shall hold your enemies by their necks."
- 8 Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.
- 9 "Judah is like a lion, killing his victim and returning to his den, stretching out and lying down. No one dares provoke him."
- 9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?
- 10 "Judah will hold the Royal Scepter, and his descendants will always rule. Nations will bring him tribute and bow in obedience before him."
- 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.
- 11 "He ties his young donkey to a grapevine, to the very best of vines. He washes his clothes in blood-red wine."
- 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:
- 12 "His eyes are bright from his life of success, his teeth white from drinking the purest of milk."
- 12 His eyes *shall be* red with wine, and his teeth white with milk.
- 13 "Zebulun will live beside the sea. His land will be a shoreline haven for ships. His territory will reach as far as Sidon."
- 13 Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 "Issachar is no better than a donkey that is slow witted and in need of motivation."

14 Issachar *is* a strong ass couching down between two burdens:

15 "He sees that the resting place is good and that the land is delightful, but rather than fight to preserve his culture he bends his back to carry the load of his lessors and is forced to work as a slave by them."

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 "Dan will be a proud ruler for his people of the North. They will be like the other lost tribes of Israel, and they will not keep themselves pure."

16 Dan shall judge his people, as one of the tribes of Israel.

17 "The Danes will become loose in morals. Once proud people they are now like snakes at the side of the road, a poisonous snake beside the path, that strikes at the horse's heel, so that the rider is thrown off backward."

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 "O my Creator, open their eyes and deliver them."

18 I have waited for thy salvation, O LORD.

19 "Gad will be attacked by thieves who will try to steal away his culture, but he will turn and pursue them."

19 Gad, a troop shall overcome him: but he shall overcome at the last.

20 "Asher's land will produce rich food. He will provide food fit for a king."

20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 "Naphtali is a deer that runs free, one who produces a good bloodline."

21 Naphtali *is* a hind let loose: he giveth goodly words.

22 "Joseph is like a wild donkey by a spring, A wild colt on a hillside."

22 Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

23 "His enemies attack him fiercely and pursue him to a far away land with their bows and arrows."

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 "But his bow remains steady, and his arms are made strong by the power of the Mighty El-Ohim of Jacob, by the Shepherd, the Protector of Israel."

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

25 "It is your father's El-Ohim who helps you, The Almighty God who blesses you with blessings of rain from above and of deep waters from beneath the ground, Blessings of many cattle and children,

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 blessings of grain and flowers Blessings of ancient mountain highlands, delightful people living in everlasting hills. May these blessings rest on the head of Joseph, on the brow of the one set apart in the isles from his brothers."

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 "Benjamin is like a vicious wolf. Morning and evening he kills and devours."

27 Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 These are the twelve tribes of Israel, and this is what their fathers said as he spoke a suitable word of farewell to each son.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

The Death and Burial of Jacob

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| 29 Then Jacob commanded his sons, "Now that I am going to join my people in death, bury me with my fathers in the cave that is in the field of Ephron the Hittite, | 29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that <i>is</i> in the field of Ephron the Hittite, |
| 30 at Machpelah east of Mamre in the land of Canaan. Abraham bought this cave and field from Ephron for a burial ground." | 30 In the cave that <i>is</i> in the field of Machpelah, which <i>is</i> before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. |
| 31 "That is where they buried Abraham and his wife Sarah; that is where they buried Isaac and his wife Rebecca; and that is where I buried Leah." | 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. |
| 32 "The field and the cave in it were bought from the Hittites. Bury me there." | 32 The purchase of the field and of the cave that <i>is</i> therein <i>was</i> from the children of Heth. |
| 33 When Jacob had finished giving these prophecies and instructions to his sons, he lay back down and died. | 33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. |

Chapter 50

The Death of Jacob

"A Reinterpretation"

- 1 When Jacob died Joseph threw himself on his father and kissed his face.

"King James Version"

- 1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

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| <p>2 Then Joseph gave orders to embalm his father's body according to the rituals of Egypt.</p> | <p>2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.</p> |
| <p>3 It took forty days, the normal time for embalming. The Egyptians mourned him for seventy days.</p> | <p>3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.</p> |
| <p>4 When the time of mourning was over, Joseph said to the officials of Pharaoh, "Please take this message to Pharaoh."</p> | <p>4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,</p> |
| <p>5 "When my father was about to die, he made me promise him that I would bury him in the tomb which he had prepared in the land of Canaan.
So please let me go and bury my father, and then
I will come back."</p> | <p>5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.</p> |
| <p>6 Pharaoh answered, "Go and bury your father, as you promised you would."</p> | <p>6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.</p> |
| <p>7 So Joseph went to bury his father. All of Pharaoh officials, the senior men and women of his court, and all the leading men and women of Egypt went with Joseph.</p> | <p>7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,</p> |
| <p>8 His family, his brothers, and the rest of his father's family all went with him as well. Only their small children and their sheep, goats, and cattle stayed in the region of Goshen.</p> | <p>8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.</p> |

- 9 Men in chariots and on horseback also went with him; it was a huge group.
- 9 And there went up with him both chariots and horsemen: and it was a very great company.
- 10 When they came to the threshing place at Atad east of the Jordan, they mourned loudly for a long time, and Joseph performed mourning ceremonies for seven days.
- 10 And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.
- 11 When the citizens of Canaan saw those people mourning at Atad, they said, "What a solemn ceremony of mourning the Egyptians are holding!" That is why the place was named Abel Mizraim.
- 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan.
- 12 So Jacob's sons did as he had commanded them;
- 12 And his sons did unto him according as he commanded them:
- 13 They carried his body to Canaan and buried it in the cave at Machpelah east of Mamre in the field which Abraham had bought from Ephron the Hittite for a burial ground.
- 13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.
- 14 After Joseph had buried his father, he returned to Egypt with his brothers and all who had gone with him for the funeral.
- 14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Joseph Reassures His Brothers

15 After the death of their father, Joseph's brothers said, "What if Joseph still hates us and plans to pay us back for all the harm we did to him?"

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 So they sent a message to Joseph: "Before our father died,

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 he told us to ask you, 'Please forgive the crime your brothers committed when they wronged you.' Now please forgive us the wrong that we, the servants of your father's El-Ohim, have done." Joseph cried when he received this message.

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 Then his brothers themselves came and bowed down before him. "Here we are before you as your slaves," they said.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 But Joseph said to them, "Don't be afraid; I can't put myself in the place of JHVH.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 "You plotted evil against me, but the El-ohim turned it into good, in order to serve the lives of many people who are alive today because of what happened."

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 "You have nothing to fear from me. I will take care of you and your children." In this way he reassured them with words so kind that their fears were put to rest.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

The Death of Joseph

22 Joseph continued to live in Egypt with his father's family; he was a hundred and ten years old when he died.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 He lived to see Ephraim's children and grandchildren. He also lived to receive the children of Machir son of Manasseh into the family.

23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24 He said to his brothers, "I am about to die, but El-Ohim will certainly take care of you and lead you out of this land to the land he solemnly promised to Abraham, Isaac, and Jacob."

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 Then Joseph asked his people to make a vow. "Promise me," he said, "that when JHVH leads you to that land, you will take my body with you."

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died in Egypt at the age of a hundred and ten. They embalmed his body and put it in a coffin.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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The King James Version

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