

# Exodus Chapter 5 and straw man

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## Introduction

Exploring how the term straw used in Exodus chapter 5. My mind when immediately to the legal definition for **straw man**<sup>A</sup>, as it is my passion to talk about the law form in Torah and how it applies today (e.g. the UCC).

**ToDo:** consider pulling out these word studies and making this smaller

Related Document: [Exo-04-14-to-6-1-VaYeled-Moshe-Then-Moses-Departed](#), article #[1001](#).

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<sup>A</sup> **straw man 1.** **A fictitious person**, esp. one that is weak or flawed. **2.** A tenuous and exaggerated counterargument that an advocate puts forward for the sole purpose of disproving it. — Also termed *straw-man argument*. **3.** **A third party used in some transactions as a temporary transferee to allow the principal parties to accomplish something that is otherwise impermissible.** **4.** **A person hired to post a worthless bail bond for the release of an accused.** — Also termed *stramineus homo*. Blacks 7<sup>th</sup>.

## Exo 5:1-23 KJV (in transcript format)

### The players

- YHVH (through The Angel of Elohim)
- Moshe and Aharon
- The officers: Hebrews who represent the children of Israel
- The children of Israel
- Pharaoh
- The Taskmasters: agents of Pharaoh

<sup>1</sup> And afterward Moses and Aaron went in, and told Pharaoh,

“ Thus saith YHVH Elohim of Israel, ‘Let my people go, that they may hold a feast unto me in the wilderness’.”

<sup>2</sup> And Pharaoh said,

“ Who *is* YHVH, that I should obey his voice to let Israel go? I know not YHVH, neither will I let Israel go.”

<sup>3</sup> And they said,

“ The Elohim of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto YHVH our Elohim; lest he fall upon us with pestilence, or with the sword. ”

<sup>4</sup> And the king of Egypt said unto them,

“ Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. ”

<sup>5</sup> And Pharaoh said,

“ Behold, the people of the land now *are* many, and ye make them rest<sup>H7673 Shabbath (H853)</sup> <sup>B</sup> from their burdens. ”

<sup>6</sup> And Pharaoh commanded the same day the taskmasters<sup>H5065 nagas,</sup> of the people, and their officers,<sup>H7860 shorter,</sup> saying,

“ <sup>7</sup> Ye shall no more give the people straw<sup>H8401</sup> to make brick, as heretofore: let them go and gather straw<sup>H8401</sup> for themselves. <sup>8</sup> And the tale<sup>H4971 mathkoneth</sup> of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our Elohim<sup>C</sup>. <sup>9</sup> Let there more work be laid upon the men, that they may labour therein; and let them not regard vain<sup>H8267 shekar</sup> words. ” <sup>D</sup>

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<sup>B</sup> Glenn McWilliams believes that Moshe has once again reinstated the practice of the Sabbath (the word translated as rest). Keeping Shabbath is vitally important because it is evidence that you are of YHVH and his law form.

<sup>C</sup> The people (or maybe just the officers) of Israel are making a claim...think => “failure to state a claim upon which relief can be granted” The maxim is that failure to state a claim is fatal.

<sup>D</sup> Pharaoh reacts to Moshe's words very negatively by adding more work to Israel and saying Moshe's words, which come from YHVH, are vain. Therefore Pharaoh is taking YHVH's words and the authority that goes with them in vain<sup>H8267 shekar, see Exo 20:16 bearing false witness</sup> and he is making them of nil effect

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh,

“I will not give you straw.<sup>H8401</sup> 11 Go ye, get you straw<sup>H8401</sup> where ye can find it: yet not ought of your work shall be diminished. ”

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble<sup>H7179 kash</sup> instead of straw.<sup>H8401</sup> 13 And the taskmasters<sup>H5065 nagas</sup> hastened *them*, saying,

“Fulfil your works, *your* daily tasks, as when there was straw.<sup>H8401</sup> ”

14 And the officers<sup>H7860 shorter</sup> of the children of Israel, which Pharaoh's taskmasters<sup>H5065 nagas</sup> had set over them, were beaten, *and* demanded,

“Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? ”

15 Then the officers of the children<sup>H7860 shorter</sup> of Israel came and cried unto Pharaoh, saying,

“Wherefore dealest thou thus with thy servants?<sup>E</sup> 16 There is no straw<sup>H8401</sup> given unto thy servants, and they say to us, ‘Make brick’: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.”<sup>F</sup>

17 But he said,

“Ye *are* idle, *ye are* idle: therefore ye say, ‘Let us go *and* do sacrifice to YHVH.’ 18 Go therefore now, *and* work; for there shall no straw<sup>H8401</sup> be given you, yet shall ye deliver the tale<sup>H8506</sup> of bricks. ”<sup>G</sup>

19 And the officers<sup>H7860 shorter</sup> of the children of Israel did see *that they were* in evil *case*, after it was said,

“Ye shall not minish *ought* from your bricks of your daily task. ”<sup>H</sup>

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21 And they said unto them,

“YHVH look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. ”

22 And Moses returned unto YHVH, and said,

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<sup>E</sup> Exo 5:15-21; This is fascinating. The officers who represent Israel are utterly acting like slaves and are projecting their problems on YHVH and not on Pharaoh who is the one that has made them slaves in the first place and are now adding more to their burden. A similar pattern can be found with Adam getting kicked out of the Garden. Adam reacts to the sin that he partaked in but he doesn't blame the serpent who was the instigator of the whole series of mistakes, rather he blames YHVH with the first conspiracy theory in the bible.

<sup>F</sup> Exo 5:16 & 18; Is the problem that the Pharaoh has control over the "strawmen" of Israel and therefore has control over the people of Israel? Before dismissing this as farfetched I would ask the reader two questions, 1) is America today in a very similar situation to how Israel founder herself during the time period of Exodus chapter 5; 2) If this pattern exists, then is it not allowed to draw metaphors from the past to help explain the present. This is what I'm doing with Pharaoh not giving them straw, straw is the metaphor for a legal concept of a straw man which is a fictitious legal person that America doesn't understand i.e. they think that straw man JOHN SMITH = sentient living man John Smith, and that mixing those two terms and their corresponding law forms is perfectly acceptable.

<sup>G</sup> I'm not going to give you that strawman back to you, else where will my power come from?

<sup>H</sup> This seems to me that the officers of Israel are trying to do the right thing, anyway here is a different translation... The Israelite foremen realized they were in trouble when they were told, "You are not to reduce the number of bricks required of you for each day." Exo 5:19 NIV

“Adonah, wherefore hast thou *so* evil entreated this people? why *is it that* thou hast sent me? <sup>23</sup> For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all. ”<sup>1</sup>

## Highlights from Brad Scott’s Article “Bricks for Stones” regarding Exo 5:16-19

I found it less than happenstance that the next time we hear about bricks is when the children of Israel are in bondage in Egypt. This great nation, a long journey west from the garden, has absorbed the exiled children of Israel and placed them into bondage making bricks of straw and mud. When the leader of this greatest nation on earth senses that the hard working producers of this nation are becoming too many in number, he puts them to task producing the same amount of bricks while at the same time taking away the straw. The producers and builders of this great nation have to come up with their own straw. This provocative tale of the bricks is spoken of in Sh<sup>e</sup>mot:

The children are slaves to the system (religious systems or political systems) and are told they are to deliver the *tale of the bricks*, for a certain amount of bricks was needed to build the great structures of the system. What an interesting choice of words. The English word **tale** not only means to tally up numbers, which is our context here, but it also means a **falsehood**, a **lie** and even to **gossip** or **spread rumors**. The Hebrew word is *token* (pun intended) from the root *takan*. This is a Hebrew word for measurement, arrangement, design and even recipe. Some of you may be familiar with the *takenot* of the Pharisees, or the Pharisaic interpretations of the commandments. This is what Yeshua' and Paul were condemning the Jewish leadership of. It was the religious measurements of the Torah that Yeshua' stood against and not the Torah itself.

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<sup>1</sup> Moshe is smart at least that in the sense that he is responding to YHVH in the form of a question.

## Word Study References

See also [Exo-24-the-marriage-covenant-between-YHVH-and-Israel](#), article #725.

### H8401 *teben*, straw, chaff, stubble

תֵּבֶן

Total KJC 17

**straw**, 15 [Gen 24:25](#), [Gen 24:32](#), [Exo 5:7](#) (2), [Exo 5:10-13](#) (4), [Exo 5:16](#), [Jdg 19:18-19](#) (2), [1Ki 4:28](#), [Job 41:27](#), [Isa 11:7](#), [Isa 65:25](#)

**chaff**, 1 [Jer 23:28](#)

**stubble**, 1 [Job 21:18](#)

## Word Study

תֵּבֶן

*teben*: A masculine noun referring to straw. It was chopped stalks or stems of grain used for feed, fodder, and bedding for animals ([Gen 24:25](#); [Jdg 19:19](#)). It was mixed with clay to make strong bricks ([Exo 5:7](#)). In poetry it describes **the wicked blown in the wind** ([Job 21:18](#)). In the reign of the Messiah, the lion will eat straw ([Isa 11:7](#)). It is used in a negative comparison by Jeremiah [Jer 23:28](#).

## Strong's

Probably from [H1129](#); properly *material*, that is, (specifically) refuse *haum* or stalks of grain (as *chopped* in threshing and used for fodder): - chaff, straw, stubble.

## G892 *achuron*, chaff

LXX related word(s) [G892](#) achuron

[G892](#) ἄχυρον achuron

**Total KJV Occurrences:** 2 **chaff**, 2 [Mat 3:12](#), [Luk 3:17](#)

*áchuron*, gen. *achúrou*, neut. noun. Chaff, the husks and refuse of wheat separated by thrashing and winnowing which have no steadiness but are easily disturbed or put in motion by every blast of air ([Mat 3:12](#); [Luk 3:17](#); Sept.: [Gen 24:25](#), [Gen 24:32](#); [Jdg 19:19](#); [Isa 30:24](#)). Such chaff or straw was used by the Jews as fodder and for burning ([Exo 5:7](#); [Luk 12:28](#)).

## Word-Study-H7860-shoter-officers-H7859-shetar-side, 661

### Legal Definitions

#### Statute Staples

See 01-26-084E Mortgages – Statute Staples; 05-19-08d Fhetar Contracts - Statute Staples; 08-25-08K Staple's Caper)

#### STATUTES STAPLE

- 1, English law. The statute of the staple, 27 Ed. HI. stat.
- 2, confined the sale of all commodities to be exported to certain towns in England, called estaple or staple, where foreigners might resort. It authorized a security for money, commonly called statute staple, to be taken by traders for the benefit of commerce; the mayor of the place is entitled to take a recognizance of a debt, in proper form, which has the effect to convey the lands of the debtor to the creditor, till out of the rents and profits of them he may be satisfied. 2 Bl. Com. 160; Cruise, Dig. tit. 14, s. 10; 2 Rolle's Ab. 446; Bac. Ab. Execution, B. 1 4 Inst. 238.

#### Statute-staple. In English

law. A security for a debt acknowledged to be due, so called from its being entered into before the mayor of the staple, that is to say, the grand mart for the principal commodities or manufactures of the kingdom, formerly held by act of parliament in certain trading towns. In other respects it resembled the statute-merchant, (a. v.,) but like that has now fallen into disuse. 2 Bl. Comm. 160; 1 Steph. Comm. 287. Source Blacks 2<sup>nd</sup>

### The Shetar's Effect on English Law

#### by Judith A. Shapiro

Several elements of historical Jewish legal practice have been integrated into the English legal system. Notable among these is the written credit agreement - **shetar**, or **starr**, as it appears in English documents. The basis of the shetar, or "Jewish **Gage**," was a lien on all property (including realty) that has been traced as a source of the modern mortgage. Under Jewish law, the shetar permitted a creditor to proceed against all the goods and land of the defaulting debtor

#### Starr, Star-Chamber, Gage, Mortgage

**STARR**, or **STARRA**. The old term for

contract or obligation among the Jews, being a corruption from the Hebrew word "shetar," a covenant. By an ordinance of Richard I., no starr was allowed to be valid, unless deposited in one of certain repositories established by law, the most considerable of which was in the king's exchequer at Westminster ; and Blackstone conjectures that the room in which these chests were kept was thence called the "**starr-chamber**." 4 Bl. Comm. 266, 267, note o. Source Blacks 2<sup>nd</sup>

**STAR-CHAMBER** was a court which,

originally had jurisdiction in cases where the ordinary course of justice was so much obstructed by one party, through writs, combination of maintenance, or overawing influence that no inferior court would find its process obeyed. The court consisted of the privy council, the common-law judges, and (it seems) all peers of parliament. In the reign of Henry VIII. and his successors, the jurisdiction of the court was illegally extended to such a degree (especially in punishing disobedience to the king's arbitrary proclamations) that it became odious to the nation, and was abolished. 4 Steph. Comm. 310; Sweet. Source Blacks 2<sup>nd</sup>

**GAGE**, v. In old English law. To pawn or pledge;- to give as security for a payment or performance; to wage or wager.

**-GAGE**, n. In old English law. A pawn or pledge; something deposited as security for the performance of some act or the payment of money, and to be forfeited on failure or non-performance. Glanv. lib. 10, c. 6; Britt . c. 27. A mortgage is a dead-gage or pledge; for, whatsoever profit it yields, it redeems not itself, unless the whole amount secured is paid at the appointed time. Cowell. In French law. The contract of pledge or pawn; also the article pawned.

**-Gage**, estates in. Those held in vadio, or pledge. They are of two kinds: (1) Vivum vadium, or living pledge, or vifgage; (2) mortuum vadium, or **dead pledge, better known as a "mortgage."** Source Blacks 2<sup>nd</sup>

JKM: This sounds (edenics) like token => FRN's?

## More Word Studies...

### H4971 *math-kooneth*, composition, measure

#### מִתְכַּנֶּת

A feminine noun indicating a measure, a proportion, a quota, specifications. It indicates some kind of measurement: a quota of bricks ([Exo 5:8](#)); a proper proportional mixing of quantities of ingredients ([Exo 30:32](#), [Exo 30:37](#); [Eze 45:11](#)). It refers to architectural and construction specifications and proportions ([2Ch 24:13](#)).

From [H8505](#) in the transferred sense of *measuring; proportion* (in size, number or ingredients): - composition, measure, state, tale.

LXX related word(s) [G2470](#) isos, [G4714](#) stasis

**KJC Occurrences:** 5

**composition, 2** [Exo 30:32](#), [Exo 30:37](#)

**measure, 1** [Eze 45:11](#)

**state, 1** [2Ch 24:13](#)

**tale, 1** [Exo 5:8](#)

### H8505 *takan*, balance, measure out

#### תָּכַן

A primitive root; to *balance*, that is, *measure* out (by weight or dimension); figuratively to *arrange*, *equalize*, through the idea of *levelling* (mentally *estimate*, *test*): - bear up, direct, be ([un-]) equal, mete, ponder, tell, weigh.

LXX related word(s)

<a href="#">G2090</a> hetoimazo	<a href="#">G2112</a> euthus	<a href="#">G2117</a> euthus	<a href="#">G4732</a> stereoo	<a href="#">G2720</a> kat euthuno	<a href="#">G1097</a> ginoko
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**Total KJV Occurrences: 18**

- equal**, 7 [Eze 18:24-25](#) (3), [Eze 18:29](#) (2), [Eze 33:17](#) (2), [Eze 33:20](#)
- pondereth**, 2 [Pro 21:2](#), [Pro 24:12](#)
- unequal**, 2 [Eze 18:25](#), [Eze 18:29](#)
- weigheth**, 2 [Job 28:25](#), [Pro 16:2](#)
- bear**, 1 [Psa 75:2-3](#) (2)
- directed**, 1 [Isa 40:13](#)
- meted**, 1 [Isa 40:12](#)
- told**, 1 [2Ki 12:11](#)
- weighed**, 1 [1Sa 2:3](#)

**Word Study**

תָּכַן

A verb meaning to weigh; to be equal. It describes God's weighing actions as a process of moral evaluation ([1Sa 2:3](#); [Pro 16:2](#); [Pro 21:2](#); [Pro 24:12](#)); but it is used of weighing money as well ([2Ki 12:11](#) [12]). It indicates parceling out water ([Job 28:25](#)). It indicates the weighing of the pillars of the earth in the sense of establishing them ([Psa 75:3](#) [4]). It is used figuratively of God's weighing even the mountains ([Isa 40:12](#)). It is used in the sense of testing or perhaps informing the Spirit of God ([Isa 40:13](#)). It means measured or weighed in the sense of being correct ([Eze 18:25](#), [Eze 18:29](#); [Eze 33:17](#), [Eze 33:20](#); KJV, not equal).

**H8506 token quantity, measure tale**

תָּכַן

From [H8505](#); a fixed *quantity*: - measure, tale.

Word Study: A masculine noun referring to quantity, quota. It refers to a set amount, a goal to be reached ([Exo 5:18](#); [Eze 45:11](#)).

**KJV Occurrences: 2 measure, 1 [Eze 45:11](#); tale, 1: [Exo 5:18](#)**

[Eze 45:10-12 KJV](#) <sup>10</sup> Ye shall have just balances, and a just ephah <sup>H374</sup>, and a just bath. <sup>H1324</sup> bath=liquid measure **11**  
 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, <sup>H2563</sup> chomer



and the ephah the tenth part of an homer: the measure thereof shall be after the homer. <sup>12</sup> And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

Edenics: *token* → token

## H7179 *qash* straw, stubble

קש

Qash *kash* From [H7197](#); *straw* (as *dry*): - stubble.

LXX related word(s) [G2562](#) kalame [G5434](#) phruganon [G5528](#) chortos

**KJC:** 16 **stubble**, 16 [Exo 5:12](#), [Exo 15:7](#), [Job 13:25](#), [Job 41:28-29](#) (2), [Psa 83:13](#), [Isa 5:24](#), [Isa 33:11](#), [Isa 40:24](#), [Isa 41:2](#), [Isa 47:14](#), [Jer 13:24](#), [Joe 2:5](#), [Oba 1:18](#), [Nah 1:10](#), [Mal 4:1](#)

Edenics: *qash* → cash i.e. Federal Reserve Notes.

## Bricks for Stones by Brad Scott<sup>10</sup>

### Part 1: The Critical Context of Shem, Ham and Japheth<sup>11</sup>

During one of our recent trips to Israel we were taken to one of many *tels* (a hill) near Jerusalem. As the *tel* leveled off at the top, there were several very old ruins of the small town left there. The walls were now only about four feet high and there was a noticeable difference in the quality of the remaining structures that was highlighted by a dark chalk line. This line marked out the end of the original stone structure and the beginning of the more modern renovation made of bricks. What was so obvious was that the bricks were crumbling away atop the still very solid stone. I snapped some quick shots and then walked away from the group for awhile to ponder what my Father was saying to me at this moment. Three words continually spoke to me over and over again. "This is restoration".



There have been several foundational themes of this ministry for a long time now. **The principle of the seed** has been one. **The New Testament is not new, it is just true.** **God is smarter than we are,** and perhaps the most relevant one is found many times in the book of Y<sup>c</sup>sha'yahu (Isaiah) in particular. **The end is declared out of the beginning.** I believe that Elijah's message of restoration to prepare the way for YHVH blossoms directly out of that truth. One of the most familiar stories in the beginning is the tower of Babel. This, I propose to you, is the principle model of the difference between the God of stones and the god of bricks. Although the full context of the telling of the story of Babel must begin in B<sup>r</sup>e'shiyt (Genesis) 1:1, for the sake of at least a little brevity, let's begin at the end of chapter nine and into the so-called table of nations.

The last account we read of Noah is the famous drunken stupor that results in the controversial intrusion of Ham into his father's tent. The focus of this article is not on my opinion of what Ham's, apparently not so subtle, stumbling into the middle his parents private lives is all about. I do not even wish to address the subsequent ramifications to his son Canaan. There is something else I wish to point out that I believe goes by rather unnoticed as our base nature chooses to bow to the more tabloid-like aspect of the story.

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<sup>10</sup> The rest of my article comes from Brad Scott of Wild Branch ministries, <https://www.wildbranch.org/>.

<sup>11</sup> Source: <https://www.wildbranch.org/teachings/articles/10brick1.html>

*B<sup>e</sup>re'shiyt 9:26-27* And he said, Blessed be YHVH 'Elohiym of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and **he** shall dwell in the tents of Shem; and Canaan shall be his servant.

I find it interesting that Noah proclaims that YHVH **is the God of Shem, for Shem is the second born of Noah** and not the firstborn. **JKM Gen 5:32, 6:10 ???**

*B<sup>e</sup>re'shiyt 9:24* And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 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. And Noah awoke from his wine, and knew what **his younger son** had done unto him.

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*B<sup>e</sup>re'shiyt 10:21* Unto Shem also, the father of all the children of Eber, the brother of **Japheth the elder**, even to him were children born.

The order of their physical birth seems to be Japheth, Shem and Ham. But yet the text from the first mention of their names states that Noah had three sons, Shem, Ham and Japheth. This, I believe, is another demonstration, in the lives of those after the flood, of the difference between the firstborn of man and the firstborn of God.

*B<sup>e</sup>re'shiyt 6:9-10* These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, **Shem, Ham, and Japheth**.

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*B<sup>e</sup>re'shiyt 9:17-18* 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. And the sons of Noah, that went forth of the ark, were **Shem, and Ham, and Japheth**: and Ham is the father of Canaan.

Noah states in *B<sup>e</sup>re'shiyt 9:26-27* (see above) that blessed is the YHVH 'Elohiym of Shem and then we are told that Canaan will be his servant and God will enlarge Japheth and he will dwell in the tents of Shem. It is this writer's opinion that based upon the whole **context the 'he' that will dwell in the tents of Shem is not Japheth but rather 'Elohiym!** 'Elohiym will enlarge Japheth and HE, that is 'Elohiym, will dwell in the tents of Shem. Perhaps some more details will help me sustain my point as the background for the 'bricks for stones' of our original text. The meaning of the names of the three sons will add some more light. **Shem, etymologically, means 'source of origin' or 'authority'**. Its ancient picture is that of **breath or wind**. This is what our Creator does to man to separate him from plants, animals and rocks. Our Creator, our Father, He alone is our *shem*. Our Messiah will then come from the tents of Shem. The place where His name (*shem*) is found. The tents of Shem represent the natural tree of Romans 11. All those from the wild olive tents, I mean tree, are grafted into the natural tree, they come into HIS tents and not the other way around. Romans 11 is not new, it is simply true. Our Father is consistently and desparately reaching out to bring as much of His creation back into His house as He can. This also reveals why some commentators of the Torah believe that Shem could have actually been the Melchizedek priest referred to in chapter fourteen. It is this writer's opinion that it is the architect of that tent that is being referred to, the one with no beginning and no end.

The second son, **Ham**, is actually the Hebrew word **Cham**, which means 'hot' or 'warm'. It is not happenstance that the physical descendants of Ham end up primarily south and west of Jerusalem into Africa, beginning with the west coast of Israel all the way down to uttermost parts of the earth. The eldest son is Japheth or yaphat, in

Hebrew. His name (*shem*) means 'to be open' or 'expansive' and points to a 'wide open field', prepared to receive whatever seeds come blowing its way. His descendants went primarily to the north into Europe and Asia. The verbal Hebrew root is *patah*. This is the word translated as 'enlarge' in our text and helps describe the characteristics of that son which will be the progenitor of most people living in the west. Here are a few examples including an interesting translation concerning Ephraim.

*D<sup>e</sup>variym (Deuteronomy) 11:16* Take heed to yourselves, that your heart be not **deceived**, and ye turn aside, and serve other gods, and worship them;

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*Mishlei (Proverbs) 24:28* Be not a witness against thy neighbour without cause; and **deceive** not with thy lips.

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*Hoshea (Hosea) 7:11* Ephraim also is like a **silly** dove without heart: they call to Egypt, they go to Assyria.

You may notice that Ephraim is a silly dove. Another picture of the difference between the firstborn of man and the firstborn of God is when Noah and his family come off the ark. The first bird sent out is an unclean raven. It flies to and fro and does not return. The second bird is a dove which on its second attempt returns with an olive leaf, the fruit (Ephraim) of a renewed creation. You may also notice that the verse in Hoshea is *7:11*. God is subtly teaching us that these convenience stores are the place of deception. Stay away from Seven Elevens, they are the bread of deceit. All right, perhaps I contrived that part.

I propose to you that the revelation of the prophetic destiny of these three sons is shown here in a *p'shat*, but there is also a prophetic *remez* or prophetic characteristics here, as well. Those who hear, (*shema'*), revere His name, (*shem*) and keep, (*shamar*), His Torah are revealed in the tents of Shem. Those who are hotblooded (*cham*), confrontational (*chema'*), and warlike (*chamas*) are revealed in the tents of Ham. And finally those who are easily deceived (*patah*), gullible and simple minded (*petiy*) and easily seduced (*piytah*) are found in the tents of Japheth. It is my opinion that whichever tent that one finds themselves born into, if you will, when the smoke clears, it is the tents of Shem, the natural tree that represents the kingdom of our God. Whether you have strayed away from the tents of Shem and returned, or whether you are grafted in from the other two tents, either way, there is only one good seed. The constant, cyclical picture is our Father's desire to restore all those who will go back to His house.

The tenth chapter of *B<sup>e</sup>re'shiyt* begins with Shem, Ham and Japheth once again. However, when the text describes where all the sons of Noah will be scattered, the order then begins with Noah's firstborn, Japheth.

*B<sup>e</sup>re'shiyt 10:1-4* Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of **Japheth**; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

At the end of the listing of each son of Noah, the same words are used to describe them.

*B<sup>e</sup>re'shiyt 10:5* By these were the isles of the nations divided in their **lands**; every one after his **tongue**, after their **families**, in their nations.

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*B<sup>e</sup>re'shiyt 10:20* These are the sons of Ham, after their **families**, after their **tongues**, in their **countries**, and in their nations.

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*B<sup>e</sup>re'shiyt 10:31* These are the sons of Shem, after their **families**, after their **tongues**, in their **lands**, after their nations.

All three sons will eventually spread out to all corners of the world according to their families, their tongues and their lands. Many of you have heard me teach in conferences and seminars over the years and you would be familiar with how I begin each teaching, no matter what the subject. I focus over and over again how the meaning of all the words in our Scriptures can be found, through the pure language, in the simple things of life revealed in the beginning. It is called **Agri-bio linguistics**. The meaning of all words (language) are embedded in agriculture (land) and our biological make-up (people). It is no coincidence that this is precisely what we read in the beginning after the flood. In our scriptures and in our world, grammatical terms are equivalent to biological terms which are equivalent to agricultural terms. This is one of the major reasons why trees (agricultural) are used to trace back our ancestors (people) and languages (words). Verbs have stems. Leaves have veins. Letters have headers and footnotes. Languages have voices and moods. Biologists have known for decades that our DNA has a language written on it containing letters, words and sentences. And certainly most importantly is the ultimate paradigm of our Messiah, the seed (agriculture) of the woman, the Word (language) of God was made flesh (people). We will soon see all three are divided.

*B<sup>e</sup>re'shiyt 9:25* 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.

If I were to really get picky I might bring up the possibility that Peleg was Eber's firstborn and Joktan was his second born. I might also add that *Eber* in Hebrew ('*avar*') is actually from the same root as Hebrew ('*avar*'), and that the name of his firstborn means to divide, and the name of YHVH's firstborn is from the root *qatan*, which means little or small (remnant?).

In part two of this article, we will learn of the dividing of the people and the language, as well. This will be the result of the people departing 'from the east' and eventually making a tower of bricks rather than stone. Two thoughts I wish to leave you with in part one. **Does YHVH want His people to be bricks or stones?** And does building a tower of bricks followed by YHVH coming down have anything to do with the pretribulation rapture? Hmmm.

Shalom Alecheim!

## Part 2: Let the Religions Begin!<sup>12</sup>

Before diving into the text of *B<sup>e</sup>re'shiyt* (Genesis), I spent some time addressing some of the background of the context in the lives of Noah and his sons after the flood. It is my opinion that our Father has already taught us a

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<sup>12</sup> Source: <https://www.wildbranch.org/teachings/articles/11brick2.html>

principle concerning those who are in His house and those whom He desperately desires to bring into His house. In the same way that people separate through the stubbornness of their own hearts, they also cause the lands and the languages to divide, as well. These will be the forerunner for the separation of man's religious systems. B<sup>e</sup>re'shiyt chapter eleven begins rather matter of factly:

*B<sup>e</sup>re'shiyt 11:1-2* And the whole earth was of one language, and of one speech. 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.

The chapter begins with *kal ha'aretz* (כל־הארץ), the whole earth. Perhaps it is only common sense, combined with the Scriptural record, that not much of the earth was inhabited at this point. But whatever part they occupied, they were all of one language (*saphah*) and one speech (*dabar*). To some, this may seem like a classic example of contradictions in the Scriptures, for we were just told that they are divided into their tongues. However, Hebrew employs two different words here, just as they are in English. In chapter ten we are told that these descendants of Shem, Ham and Japheth are divided according to their tongues. The word used here is *lashon*. This is indeed the Hebrew word for tongue. In Hebrew grammar the tongue is used to teach the various articulations of the Hebrew consonants. These twenty-two letters are divided into various groups involving various positions of the tongue in the mouth. Some are sibilants, some are dentals, some are labials and some are fricatives. These are all dialects of the same language (*saphah*). The Hebrew word *saphah* is the word for lip or that sound that comes out of the mouth. In chapter eleven we are reminded that all are speaking the same language or lip and using the same words (*davar*).

In verse two we are now informed that they set out *miqedem* (מִקְדָּם) or *out of the east*. We have discussed this word east in great detail in past studies. This word is not necessarily a particular direction. It is a word that is also used to express that which is ancient, everlasting or old. It is used to express where all things began in the creation, in the east where God placed the garden. Although the ark of the covenant is in the west end of the temple, the temple, Jerusalem, the garden of Eden and the ancient of days are in the east. This word is not meant to express a direction so much as it is to express those who walk away from their Creator. I believe it is a heart word. One can walk away from God and face the sun rising from the east i.e. east of Jerusalem. When Cain went to the land of Shinar he went east and away from the garden. From the beginning this has been a word used to express where the ancient paths come from. See M<sup>e</sup>lakhiym Bet (2 Kings) 19:25; Y<sup>e</sup>sha'yahu (Isaiah) 46:10; D<sup>e</sup>varyim (Deuteronomy) 33:27; Miz<sup>e</sup>mor (Psalm) 74:12; Mishlei (Proverbs) 8:22; Miykah (Micah) 5:2 and Mattityahu (Matthew) 24:27.

It is this writer's opinion that sin always begins in the heart. The first revelation we get of the sad events concerning the tower of Babel is that the people began to journey from the east. Not a direction but rather away from the ancient ways of our Father. This was a picture of the heart and the first hint of the prodigal son preparing to go out and do his own thing. Their hearts started the journey first, for they were all still in one place.

*B<sup>e</sup>re'shiyt 11:3* 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.

We first notice that no one felt it necessary to consult YHVH on this matter. No one pleads to God for understanding, guidance or discernment. No one feels it necessary to find out what the Creator thinks about building towers reaching unto heaven or if He cares whether it is made of bricks or stones. Maybe, just maybe, they thought that the days of stone towers were done away with and fulfilled. Perhaps they felt they were no longer under the law. I can just imagine Noah kneeling in the dry desert sand praying to YHVH and hearing back from the Creator those precious words, "*Noah, you have found grace in my eyes, now make me an ark of gopher wood and pitch it within and without with pitch.*". Quickly, Noah consults with his wife and sons and

gleefully replies "Oh hallelujah Father Godeth, I pray thee, command the Jews to build the ark, for I and my house have foundeth grace and are free from the law. Gloriet to God!" Okay, perhaps he didn't say that. I just find it interesting that the text revealed that to us. Either way, apparantly they decided among themselves what to build and the materials thereof.

Our text goes on to reveal that they chose to make this structure of *hal<sup>e</sup>venah l<sup>e</sup>aven* (הלבנה לאבן), or **bricks for stone**. What could this little phrase possibly reveal to us? I suggest that our Father is telling us that bricks are manmade and stones are God made. First they made a decision in their heart to journey away from the ancient paths and now they are saying to one another "let us make a tower of bricks rather than stone." Perhaps one of them could have actually said, "Did God really say?" As a result of listening to the adversary (religion) the result is mixing. Adam and Chavah were exiled from the garden and quickly told that Adam was to work by the sweat of his face to eat bread. Had they stayed in the garden their sustenance would have continued to grow on trees. Bread does not grow on trees. Man would now have to mix ingredients in order to survive, and so it is in the days after the flood. Man strays away from His Creator once again and the result will be mixing. Bricks are made by mixing clay, mortar and water. Stones however, are created by God. When man is finished with bricks, every brick looks pretty much the same. Stones come in all colors, sizes and shapes, but yet they are all still stones. We recall that Kefa (Peter) also reminded us of this in one of his epistles.

*1 Kefa 2:1-5* Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that YHVH is gracious. To whom coming, *as unto a living stone*, disallowed indeed of men, but chosen of God, *and precious*, Ye also, as **lively stones**, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua' the Messiah.

We are living stones because He is *the stone*. So Brad, are you saying that believers in the God of Israel can have unity and fellowship and yet not look like a flock of penguins or a mass of lemmings? One of the fundamental differences in Hebrew (Scriptural) thinking and Greek (western) thinking is the difference between function and form. I submit to you that our Father's commandments are to be understood through the perspective of function rather than form. **Hebrew thinking is functional and Greek thinking is form**. The teaching and instructions of our Master are based on their design and purpose and not what it all looks like. Mankind, however, overwhelming focuses on what things look like. Built within our Adamic nature is the separating of ourselves based upon skin color. When looking for a mate we look for the pretty or handsome ones, the nicest clothes, the most attractive hairdo or someone in the best physical shape. It is *particularly* so in modern western countries that as soon as a new style of shoes, pants, shirts or hairstyle comes out, large groups of *particularly young people*, all begin to look and dress the same. As soon as one popular personality chooses to wear his underwear outside his pants then you can be sure everyone will follow. The more we struggle to look the same, the more divided we become.

I propose to you that religious systems are no different. Stop and focus just for a moment on the following religions and see what first comes to mind. Hare Krishna. Buddhism. The hierarchy of the Roman Catholic Church. Chasidism. Mormon missionaries. Islamic clerics. Bricks, bricks, bricks. I propose to you that you know you are in a religious system when they try to wrestle you into conforming to manmade images and appearance. We are told to conform to the image of Messiah, and so we are not told what He *looked* like. We know He wore tzitzit but are not told whether His were blue and white, tied with knots of 10-5-6-5 or whether they were four inches long or four feet long. What we do know about our Redeemer is His function and purpose.

As one carefully peruses the commandments, ordinances and statutes revealed in the Torah, it soon becomes evident that our Father is not always explicit in every detail. We know we are to keep the Passover, but we are

not told all the minutia of this feast. We are instructed that there was the lamb roasted with the blood applied to the doorposts, there was unleavened bread, and bitter herbs. We are not told to place them on a special plate or to add charoseth and parsley in salt water. I am submitting the following possibility: could it be that because we are designed to be stones and not bricks that our Father can accept each one of His children's unique responses to this feast? Is it possible that in some sense it is alright that we are not all marching lockstep? It seems to me that our Father knew from the beginning exactly what we are like. He knew that we would read His words, mix them with our various interpretations and then, primarily through guilt and ecclesiastical cohesion, make everyone else conform to our interpretation. According to Yochanan (John), it is the commandments of our Father that are not grievous.

*1 Yochanan 5:2-3* By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and **his commandments are not grievous.**

I propose to you that it is our interpretation of the commandments of God that are grievous and burdensome and not the commandments themselves. All religious systems are about the business of conforming you to "the system" and not the Messiah. This is primarily accomplished by convincing the masses to conform to form and not conforming to function and purpose.

I found it less than happenstance that the next time we hear about bricks is when the children of Israel are in bondage in Egypt. This great nation, a long journey west from the garden, has absorbed the exiled children of Israel and placed them into bondage making bricks of straw and mud. When the leader of this greatest nation on earth senses that the hard working producers of this nation are becoming too many in number, he puts them to task producing the same amount of bricks while at the same time taking away the straw. The producers and builders of this great nation have to come up with their own straw. This provocative tale of the bricks is spoken of in Sh<sup>e</sup>mot:

### *Sh<sup>e</sup>mot (Exodus) 5:16-19*

There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people. But he said, *Ye are* idle, ye are idle: therefore ye say, Let us go *and* do sacrifice to YHVH. Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the **tale of bricks.** And the officers of the children of Israel did see *that they were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

The children are slaves to the system (religious systems or political systems) and are told they are to deliver the *tale of the bricks*, for a certain amount of bricks was needed to build the great structures of the system. What an interesting choice of words. The English word **tale** not only means to tally up numbers, which is our context here, but it also means a **falsehood**, a **lie** and even to **gossip** or **spread rumors**. The Hebrew word is *token* (pun intended) from the root *takan*. This is a Hebrew word for measurement, arrangement, design and even recipe. Some of you may be familiar with **the takenot of the Pharisees**, or the Pharisaic interpretations of the commandments. This is what Yeshua' and Paul were condemning the Jewish leadership of. **It was the religious measurements of the Torah that Yeshua' stood against and not the Torah itself.** In part three I will tie the tower of Babel with the pre-tribulation rapture.

Shalom Alecheim!

[Takkanah](#),



<http://en.wikipedia.org/wiki/Pharisees#Legalism>

The commandment to read the [Megillah](#) (Book of Esther) on [Purim](#) and to light the [Menorah](#) on [Hannukah](#) are Rabbinic innovations. Much of the legal system is based on "what the sages constructed via logical reasoning and from established practice".<sup>[22]</sup> Also, the blessings before meals and the wording of the Amidah. These are known as [Takanot](#).

The Pharisees based their authority to innovate on the verses: "...according to the word they tell you... according to all they instruct you. According to the law they instruct you and according to the judgment they say to you, you shall do; you shall not divert from the word they tell you, either right or left" ([Deuteronomy 17:10-11](#)) (see *Encyclopedia Talmudit* entry "Divrei Soferim").

[Deu 17:10-11 KJV](#) And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: (11) According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

[Deu 17:11 KJV](#) According to the [sentence](#)<sup>H6310 - peh</sup> of the law which they shall teach<sup>H3384 yarah</sup> thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the [sentence](#)<sup>H1697 debar</sup> which they shall shew thee, *to* the right hand, nor *to* the left.

According to the sentence<sup>H6310 - peh</sup> of the law...

this is the only place of the 492 times this word (peh H6310) is used where it's translated as sentence.

The use of yarah (H3384) is interesting because the passing of the judgement is to teach. Torah (H8451) comes from yarah.

RSTNE 593 This verse is used by traditional Judaism to prove that the unsaved rabbis lead Yisrael, and that somehow their rulings are binding on the Jewish people. But these verses speak of priests and judges in Temple times. The Sanhedrin, or the 70 ruling judges have not sat to judge Yisrael for some 1,700 years.

### Part 3: Up, up and away<sup>13</sup>

The bricks of the Pharaoh's taskmasters continued to paint the picture of mixing the ways of God with the ways of man. Bricks are not only manmade and formed by mixing clay, straw and water, but bricks also begin to crumble through time. When they begin to deteriorate, masons will use the most modern methods to patch them back up. A foundation of stone, however, will stand firm and solid throughout time and when the bricks finally crumble away, that firm foundation, laid down from the beginning, will still be there. For if the foundation be destroyed what can the righteous do? Our Father has preserved and maintained that foundation to this day. Man can keep putting patches on his doctrines until one day soon the whole structure is going to tumble to the ground.

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<sup>13</sup> Source: <https://www.wildbranch.org/teachings/articles/12brick3.html>

*B<sup>e</sup>re'shiyt (Genesis) 11:4* 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** [*shem*], lest we be scattered abroad upon the face of the whole earth.

It is my contention that all models of good and evil, righteousness and unrighteousness, God's kingdom and man's kingdoms are established in the beginning. The eleventh chapter begins with the people turning their hearts away from their Creator first, then they start changing their minds and begin to discuss building a tower. No sooner than they depart from the east they want to make them a name. This was part of the demise of those who perished in the flood.

*B<sup>e</sup>re'shiyt 6:4* 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** [*shem*].

The word "renown" is from the Hebrew word for name. *Shem* (שֵׁם) in Hebrew means source of authority. Men before the flood desired to do things their way, and after the flood men did not learn very much. Those who desired to build a tower into the heavens of brick wanted to express their ways, their thoughts, their intentions. The nature of bricks combined with the narrative of this chapter speaks clearly that they wanted to establish their own authority. They wanted to meet with God their way rather than His way. This is the nature of religion, always wanting to conform everyone else to themselves. From the Judaism of the 1st century to the majestic mega churches of today, the doctrines of men have always managed to win out over the stark reality of God's words. Man has always been in the business of scratching where other men itch, by mixing this verse with that verse, weaving two disparate thought processes and mingling different contexts to create a doctrine that appeals to his base nature.

One of the more well known interpretations of the tower of Babel was that these people were concerned that another flood would come and destroy the earth as they knew it. So they built this tower in order to rise above the death and destruction in spite of the fact that the Scriptures said that God would not destroy the earth again with a flood. But what the Scriptures taught did not matter. We are going to escape! We are going to build a scenario in which we are caught away from all this. Brad, are you saying that this was a group of people who were certain that chaos and tribulation were coming to earth and that they believed they would rise above it all? Yes, yes! They had departed from the east (God's ways) and were self deceived into thinking that they could establish their own ways and yet be taken up and away from the ramifications of rebellion when they came. Just like in the garden they are wrong, once again, about who goes where. Hasatan had been convincing enough to *Chavah* (Eve) that perhaps if she were to disobey the commandments of YHVH she would be indwelled with godly power to go up. Following the disobedience of two people in the garden, YHVH comes down to deal with Adam and *Chavah*. And so the pattern continues at Babel. In the midst of their own kingdom building plans, YHVH comes down.

*B<sup>e</sup>re'shiyt 11:5-6* And YHVH **came down** to see the city and the tower, which the children of men builded. And YHVH 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.

The Scriptures are clear, we are living stones, and stones are what our Creator has commanded that we use for building the altar and building a temple. There are little stones, big stones, fat stones, skinny stones, round stones, square stones, light stones and dark stones. But they are all still stones from the Great Cornerstone. Chips off the ole block, you might say. We are not designed to conform to one stone but rather The Stone. I found it rather provocative a few months ago when I watched a short video of two gentlemen gathering stones for an altar. I found it fascinating to watch them go into the sea, a Dead Sea, and gather out of the sea all kinds

and sizes of stones and place them on a sheet placed on the shore to keep them sanctified and clean. One of the most oft used words for a bank or shore is *saphah*, which is our Hebrew word for language.

*Daniyy'el (Daniel) 12:5-6*"Then I Daniel looked, and, behold, there stood other two, the one on this side of the **bank** of the river, and the other on that side of the **bank** of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?"

Hmmmmm.

Shalom Alecheim