

Gen chapter 12 and 13 - Enter Abram

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Introduction

My notes for Living Messiah Ministries Shabbath Study 12/12/2015^a

Recommended reading to compliment this article

- Bible-Outline-of-Abraham-Gen-12-25-2up, Article #[463](#)

^a See <http://livingmessiah.com/bboard.html#sched> in addition there is also Joshua 24:3-18, Hebrews 11:1-10

Gen 12:1-20 chapter 12

¹ Now YHVH 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: ^b ³ And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families (*mispachah* ^{H4940}) of the earth be blessed. ^c

“He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.” Num 24:9 KJV, one of the blessings from Balaam. Maybe Gal 3:29?

⁴ So Abram departed, as YHVH had spoken unto him; and Lot went with him: and Abram *was* seventy and five ⁷⁵ years old when he departed out of Haran. 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 And Abram passed through the land unto the place of Sichem, (aka Shechem ^{H7927}) unto the plain of Moreh. And the Canaanite *was* then in the land.

⁷ And YHVH appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto YHVH, who appeared unto him. ^d

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 YHVH, and called upon the name of YHVH. ^e

⁹ And Abram journeyed, going on still toward the south. 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 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 ~~אִשָּׁה~~: ^f 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.

^b To support my commentary in Gen_12:3, which kind of follows the logic of RSTNE, these words, "you shall be a blessing", sounds like I'm not going to be blessed directly. In contrast though it does say "I will bless the". Maybe the blessing here is more than with numerous children which ultimately becomes a nation, but the blessing of physical things i.e. stuff it has to be via the "ricochet".

^c be blessed, The Strong's #H1288 is *barak*, but the actual word is *nivrechu*. See below Gen 12:1-3 RSTNE.

^d Gen 12:7-8 The only other occurrence of someone building an altar prior to this is Noah.

^e First occurrence of calling on his name, not Exo 6:3?. First use of Bethel, see also Gen 28:19, Gen 35:3, 15-16 where Elohim tells Jacob to have a face to face with Esau.

^f Gen 12:11-13 . Sarah the bride (Israel) was hidden in the Egypt (the Nations).

YHVH met you there, but didn't leave you where you are at. **ToDo** reword

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

¹⁴ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. ¹⁵ The princes also of Pharaoh saw her, and commended ^h her before Pharaoh: and the woman was taken into Pharaoh's house. 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. ⁱ

¹⁷ And YHVH plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 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? ^j 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. ^k

Gen 13:1-18 ^{chapter 13}

¹ And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. ¹ ² And Abram *was* very rich in cattle, in silver, and in gold. ^m

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; ⁿ

⁴ Unto the place of the altar, which he had made there at the first: and there Abram called on the name of YHVH. 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. ^o

^g See Gen 11:29

^h commended is *halal* ^{H1984}, first occurrence of this word.

ⁱ See Gal-4-30-to-31–Cast-out-the-bondwoman-and-be-free, Article #[465](#).

Abraham entered into a contract, interesting how he insisted on a contract for the cave that he bought for her burial. My point is that this was bad that he took the *quid pro quo*, but learned later how important that was for the cave.

^j Abram's encounter with Pharaoh, Gen 12:14-20 sheds bad light with regard to Abram's ability to operate under the law form of Torah. 1) Abram was deceptive to him and didn't give him full disclosure. 2) Abram acts as if he had a greater fear of Pharaoh then he did of YHVH and 3) he did not give Pharaoh due process for fear that he would kill him. Finally 4) he showed little respect towards his wife (and his coverture responsibility), pawning her off as merely her sister.

There's also a question of why he went down to Egypt to begin with. Gen 12:10 says there was a famine in the land but I wonder if Abram went to YHVH for resolution, or did he just take it upon himself to go to Egypt.

^k The Pharaoh that Moses encounters ultimately does the same thing, see Exo 12:31-36

^l he was going South, he was going to the Negev, which is South of Israel, not Egypt (Gen 12:3).

^m Was he rich as a result of the promise from YHVH, or maybe with his encounter with Pharaoh (which arguably could be as a result of YHVH).

ⁿ This is where he started (see Gen 12:8). How much time passed from when he left and when he got back. If it was just a short time, then the whole thing was kind of a waste of every bodies time and also the famine, however grievous it was, Abram made it through.

⁷ And there was a strife ^p 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. ^q

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 YHVH destroyed Sodom and Gomorrah, *even* as the garden of YHVH, like the land of Egypt, as thou comest unto Zoar.

Just like Eve in the Garden of Eden Gen 3:6, Garden (*kegan*) of YHVH

¹¹ Then Lot **תא** chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Standalone Aleph Tav is between Lot and all. It's relative east. Lot should have deferred back to Abram, but, I guess, that isn't his character.

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 YHVH exceedingly. ¹⁴ And YHVH 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:

After Abram diplomatically ditched Lot, than YHVH further describes his offer to Abram. See Deu 30:1-10.

¹⁵ For all the land which thou seest, to thee will I give it, and to thy seed for ever. ¹⁶ And I will make thy seed as the dust of the earth: so that if a man can number ^r the dust of the earth, *then* shall thy seed also be numbered.

Here we see the promise of both land and seed. We note, however, that the seed is likened to the dust of the earth. While clearly the plain meaning of the text is that Abram's seed will be numerous, even uncountable, we must also see some symbolic significance in this analogy. We cannot overlook the fact that the body or flesh of man came from the "dust of the earth." Gen 2:7 We may also see in this analogy an allusion to the fact that the physical descendants of Abram will be oppressed and trodden underfoot - a reality that is alluded to again in our current portion. Source: Week_12_Y1_P12_6008_The_Covenant_of_the_Pieces_EDITED.pdf pg 13-14.

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

Four Altars (*mizbeach* ^{H4196}) in all. Gen 12:7-8 ^{1st & 2nd}; Gen 13:4 ³ and Gen 13:18 ^{4th}. Like the four corners of the Earth.

^o ...dwell together **H3162**: YaChaD, First occurrence (first two occurrences actually) of this word

^p See below "Feud for Thought by Rabbi Daniel Lapin"

^q be brethren.H251 ach ...

^r number (*limnOt* ^{H4487}); see this somewhat related article Word-Study-H4510-Minyan-enumeration-number, Article #[345](#)

More Commentary

Gen 12:1-2 – an unconditional covenant?

Some (Dr. Dave Perry and Ephraim Manasseh) would say that this is an "unconditional covenant". First off that's an oxymoron assuming you accept the argument that a covenant is a special form of covenant, but a contract none the less and therefore meets all the conditions of a contract in that it contains all the elements of a contract. A contract (and covenant) have to have terms and conditions, meeting of the mind and quid pro quo.

For Abram to get the land of Canaan he had to leave his land and all the status he had there and go to Canaan. How is this not a condition, a condition that in fact made him the first Hebrew?

I get into this more in "Exodus-21-5-6-The-Bondsman-There-is-no-free-lunch", where I discuss YHVH being the Law/Torah giver and also mercy and grace. I half heartily suggest that the "Law giver is the one who is being gracious", but my thinking now (12/12/2015) is that someone has to make the initial offer and get the ball rolling, and that as soon as the offer to be given is communicated, the "other shoe drops" which are the T's & C's of the contract ergo conditional.

Gen 12:1-3 RSTNE ^s

¹ Now YHVH had said to Avram, Get out of your country, and from your *mishpacha*, and from your *abba's bayit*, to a land that I will show you: ² And I will make of you a great nation, ⁵⁸ and I will bless you, and make your name great; and you shall be a *bracha*: ³ And I will bless them that bless you, and curse him that curses you: and in you shall all *mishpachot* of the earth be blessed - mixed. ⁵⁹

RSTNE End Notes

58 Yisrael. The blessed nation.

59 Hebrew for blessed here is *nivrechu* and not only means "blessed" but also "mixed." All nations will have Abraham's seed mixed into their populations. For more details on *nivrechu* see The Truth About All Israel under the section on *nivrechu* at: <http://restorationscriptures.org/page1.htm>

The article goes on to say that the verb *ve-nivrechu* the exact actual word in Gen 12:3 is related to the root *barak* as in the Mishnaic term *mavreek* meaning to intermingle or graft.

Nehemia Gordon agrees with this, it could legitimately be translated as grafted (instead of mixed). Abram is commanded to do for this to happen, it's more like you (Abram), to walk out the Torah & by being a good example, the nations will look and say "there is a God in Israel, there is a true God". He quotes Yeshua, "you will know him by his fruits". The imagery here is that they will see the fruit and want to be "grafted" into that tree.

^s **RSTNE**: Restored Scripture True Name Edition.

Luk 4:25 KJV But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

My Commentary

Gen 12:3 doesn't simply say that God is directly going to bless Abram just because he thinks his wonderful and that's all that needs to be said (see notes on **Gen 12:2** where it states "...and thou shalt be a blessing:"). To use computer speak there's a level of indirection, because to get the blessing we need to, if you will, "ricochet" them off of others.

If I am someone who is operating under the assumption of being Israel and therefore of Abra(h)am's seed, I will be blessed if I intermingle (mix) with the nations of the earth under righteousness and by helping others. Those who don't easily identify with being Israel (the "families *mishpachot* of the earth"), but have half a spiritual brain will recognize that my righteous actions will inevitably cause them to be blessed and so they will seek to nurture that relationship (including a business one) because they know it will be a win-win situation. This is where the "ricochet" kicks in because YHVH's promised via the contract/covenant to bless Abram.

What about the cursing? For those who don't even have half a spiritual brain and want to take advantage of your trusting nature will ones that Israel will stay clear of. These spiritual dimwits will receive a curse that is also ricochet because they will not have a business network to draw on (as no one will trust them).

in fact will want to control you so that you step out of righteousness and thereby out from under the covering of YHVH.

Gen 12:6 – is referenced in my Esau-and-Jacob document which is about Gen 35

²²⁻²³ 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.

Standalone Aleph Tav is with Jacob as he crosses over the Jabbok

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי
נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אֶחָד
עָשָׂר יְלָדָיו וַיַּעְבֵּר אֶת מַעְבַּר יַבְּק

²² And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over **את** the ford Jabbok

In Jacob's mindset, passing over of the Jabbok was a huge event and the act is very symbolic. It's indicative that his going for it and there is no turning back, I'm done worrying about it. Whatever happens happens, it's in Elohim's hand.

With this great symbolic act of him crossing over, I would like to explore my idea that he and all his family and all his stuff crossed over and never went back. If you say that the Aleph Tav is on one side and Jacob is on the other side, then it's hard to say that Jacob wrestled with God (more on this later). I may be bias describing the story this way, but I think it fits with what the scriptures actually say (or at least I say you can't disprove that my narrative is in accurate or unreasonable).

The first question I have is where exactly does the wrestling match occur and by implication where is Penuel (verses 30 & 31). I had remembered in times past that the wrestling with God occurred on one side of the bank and all his family and Esau's gift was on the other side. As I go back and read this though I just don't see where the bible says that Jacob crossed back over the river Jabbok. I'm guessing that those who would disagree with this would say that maybe he didn't cross over at all until the morning after the wrestling match. Verse 23 says that he "sent them" and "sent over" which could imply that he never left the bank but ordered that everyone and everything should go over. I would point out in that verse it also says that he "took" which implies that he did cross over that night. Critiques of my conclusion might also point out that verse 24 says he was "left alone". I would respond with the question "is it impossible for someone to be left alone and be on the same side of a river?" All you have to do is walk a little down the same side of the river a ways and you are left alone. If the river it is flowing well and it's "babbling" then the noise is such that you can't hear much past where you are so you don't have to go far to get a sense of being alone and separated from others.

The point I'm trying to make here by tying in the standalone Aleph Tav is that I can make a good [drosh](#) out the fact that no matter how much Jacob is muddling through the process of dealing with Esau the point is that he is doing it and he ultimately need not worry because the Aleph Tav is with him and his family. His "acts and actions" of "crossing over" the Jabbok are the acts of a righteous man[†]. My narrative bias is that Jacob crossed over the river and never looked back which is a good thing. If you say that he had to go back then this screws up the symbology that I think the scriptures is trying to portray. Anyway, it seems clear to me that this is exactly what YHVH wanted from him and indirectly wants from us and further this is what Y'shua is describing in [Matthew 5:22-26 "A gift for the altar and Agree with thine adversary quickly"](#).

More Symbolology

Who else "crossed over" a river, got his named changed by God and was later accounted as righteous?

In **Gen 12:6** it says

“And Abram passed through ^{H5674}abar the land unto the place of Sichem, ^{H7927} unto the plain of Moreh. And the Canaanite was then in the land.”

After the confrontation with Esau, where does Jacob go but to Shalem a city of Shechem ^{H7927} (see Gen 33:18). Is it possible that Jacob is following the exact same path that his grandfather Abram (aka Abraham) did years before? ††

† Luk 9:62 says “And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” I want to believe that Jacob is fit for the Kingdom of Elohim and he would not be if he were to look back i.e. go back over the Jabbok river.

†† See Gen 8:11, 12:6, 14:13 & 15:17 for more examples of this Hebrew word *abar*. These verses also good examples of the idea of not turning back.

Gen 12:10 KJV (le)^{H1481}ger + ^{H8033}shom

“And there was a famine in the land: and Abram went down into Egypt
to ^{H1481}lagoor to sojourn ^{H8033}sham there; for the famine *was* grievous in the land.”

Source: Biblical-Word-Study-and-Commentary-on-ones-Legal-Status, “How the Order of Gershom got its name”

Gen 12:10 - Comparing Abram and Abrahams Descendants ^{From Glenn McWilliams}

The Story of Abram

There is a famine in the land of Canaan.

Abram and Sarai go down to Egypt.

Sarai is taken captive.

YHWH plagues Pharaoh and his household.

Pharaoh drives Abram and Sarai away.

Abram & Sarai leave with great wealth.

Abram & Sarai go up to the promised land.

The Story of Abraham's Descendants

There is a famine in the land of Canaan.

The Hebrews go down into Egypt.

The Hebrews are in captivity.

YHWH plagues Pharaoh and his household.

Pharaoh drives the Hebrews away.

The Hebrews leave with great wealth.

The Hebrews go up to the promised land.

Gen 13:15 ^{See Dust-of-the-Earth-and-Sands-of-the-Sea-and-Stars-in-Heaven-Who-can-number}

Article #[435](#)

Word Studies

Gen 12:5 H1980 *Halak* walk, also H3212 *Halakhah*

Word-Study-H1980-**Halak**-Walk-also-H3212-**Halakhah**-gezeirah-takkanah-and-minhag Article [#355](#)

H1980 halak went, go walked...going, 8 Gen_12:9,

H3212 yalak go, went, walk etc. KJC go, 349 Gen_3:14, Gen_11:31, Gen_12:5, Gen_12:19, ...

Gen 12:20 H6680 *tsavah* commanded

Word-Study-H4687-mitsvah-commnadments-comes-from-H6680-tsavah-commanded, Article #408

H6680 tsavah KJC494, command(ed)440, charge(d)39, appoint(ed)5 others10,...**Gen 12:20** (First Use)

Gen 12:14-15, H1984 *Halal* Praise

Word-Study-Hallelujah-G239-alleluia-Rev-19-H1984-Halal-Praise

H1984 halal. KJC commended, 2 **Gen_12:14-15** {First Use}

Gen 13:2 H4735 *miqneh*

cattle, 60 Gen_4:20, Gen_13:2,

Word-Study-H4735-H4736-miqnah-purchase-H7069-qanah-H7014-Cain.doc

Gen 13:9-12 (4) H3603 *kikar* plain, 13

See The Parable of the Unmerciful Servant and the Parable of the Talents

Gen 13:16 (numbere[d]) H4487 *manah*

See Parable-of-the-Talents-Mat-25-14-30-and-Parable-of-the-Minas-Luk-19-11-27

Gen 13:17 H6965 *koom* rise-up, establish, stand

arise, 104 Gen_13:17,

Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand.doc

Book of Jasher, Chapter 9

1 And Haran, the son of Terah, Abram's oldest brother, took a wife in those days.

2 Haran was thirty-nine years old when he took her; and the wife of Haran conceived and bare a son, and he called his name Lot.

3 And she conceived again and bare a daughter, and she called her name Milca; and she again conceived and bare a daughter, and she called her name Sarai.

4 Haran was forty-two years old when he begat Sarai, which was in the tenth year of the life of Abram; and in those days Abram and his mother and nurse went out from the cave, as the king and his subjects had forgotten the affair of Abram.

5 And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the Lord and his ways, and no man knew where Abram was, and Abram served Noah and Shem his son for a long time.

6 And Abram was in Noah's house thirty-nine years, and Abram knew the Lord from three years old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his god; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.

7 And the king and all his servants, and Terah with all his household were then the first of those that served gods of wood and stone.

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8 And Terah had twelve gods of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terah would bring his meat offering and drink offering to his gods; thus did Terah all the days.

9 And all that generation were wicked in the sight of the Lord, and they thus made every man his god, but they forsook the Lord who had created them.

10 And there was not a man found in those days in the whole earth, who knew the Lord (for they served each man his own God) except Noah and his household, and all those who were under his counsel knew the Lord in those days.

11 And Abram the son of Terah was waxing great in those days in the house of Noah, and no man knew it, and the Lord was with him.

12 And the Lord gave Abram an understanding heart, and he knew all the works of that generation were vain, and that all their gods were vain and were of no avail.

13 And Abram saw the sun shining upon the earth, and Abram said unto himself Surely now this sun that shines upon the earth is God, and him will I serve.

14 And Abram served the sun in that day and he prayed to him, and when evening came the sun set as usual, and Abram said within himself, Surely this cannot be God?

15 And Abram still continued to speak within himself, Who is he who made the heavens and the earth? who created upon earth? where is he?

16 And night darkened over him, and he lifted up his eyes toward the west, north, south, and east, and he saw that the sun had vanished from the earth, and the day became dark.

17 And Abram saw the stars and moon before him, and he said, Surely this is the God who created the whole earth as well as man, and behold these his servants are gods around him: and Abram served the moon and prayed to it all that night.

18 And in the morning when it was light and the sun shone upon the earth as usual, Abram saw all the things that the Lord God had made upon earth.

19 And Abram said unto himself Surely these are not gods that made the earth and all mankind, but these are the servants of God, and Abram remained in the house of Noah and there knew the Lord and his ways' and he served the Lord all the days of his life, and all that generation forgot the Lord, and served other gods of wood and stone, and rebelled all their days.

20 And king Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union.

21 And all the princes of Nimrod and his great men took counsel together; Phut, Mitzraim, Cush and Canaan with their families, and they said to each other, Come let us build ourselves a city and in it a strong tower, and its top reaching heaven, and we will make ourselves famed, so that we may reign upon the whole world, in order that the evil of our enemies may cease from us, that we may reign mightily over them, and that we may not become scattered over the earth on account of their wars.

22 And they all went before the king, and they told the king these words, and the king agreed with them in this affair, and he did so.

23 And all the families assembled consisting of about six hundred thousand men, and they went to seek an extensive piece of ground to build the city and the tower, and they sought in the whole earth and they found none like one valley at the east of the land of Shinar, about two days' walk, and they journeyed there and they dwelt there.

24 And they began to make bricks and burn fires to build the city and the tower that they had imagined to complete.

25 And the building of the tower was unto them a transgression and a sin, and they began to build it, and whilst they were building against the Lord God of heaven, they imagined in their hearts to war against him and to ascend into heaven.

26 And all these people and all the families divided themselves in three parts; the first said We will ascend into heaven and fight against him; the second said, We will ascend to heaven and place our own gods there and serve them; and the third part said, We will ascend to heaven and smite him with bows and spears; and God knew all their works and all their evil thoughts, and he saw the city and the tower which they were building.

27 And when they were building they built themselves a great city and a very high and strong tower; and on account of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year, and after that, they reached to the builders and gave them the mortar and the bricks; thus was it done daily.

28 And behold these ascended and others descended the whole day; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.

29 And the Lord knew their thoughts, and it came to pass when they were building they cast the arrows toward the heavens, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, Surely we have slain all those that are in heaven.

30 For this was from the Lord in order to cause them to err, and in order; to destroy them from off the face of

the ground.

31 And they built the tower and the city, and they did this thing daily until many days and years were elapsed.

32 And God said to the seventy angels who stood foremost before him, to those who were near to him, saying, Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor, and they did so unto them.

33 And from that day following, they forgot each man his neighbor's tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbor lime or stone which he did not order, the builder would cast it away and throw it upon his neighbor, that he would die.

34 And they did so many days, and they killed many of them in this manner.

35 And the Lord smote the three divisions that were there, and he punished them according to their works and designs; those who said, We will ascend to heaven and serve our gods, became like apes and elephants; and those who said, We will smite the heaven with arrows, the Lord killed them, one man through the hand of his neighbor; and the third division of those who said, We will ascend to heaven and fight against him, the Lord scattered them throughout the earth.

36 And those who were left amongst them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth.

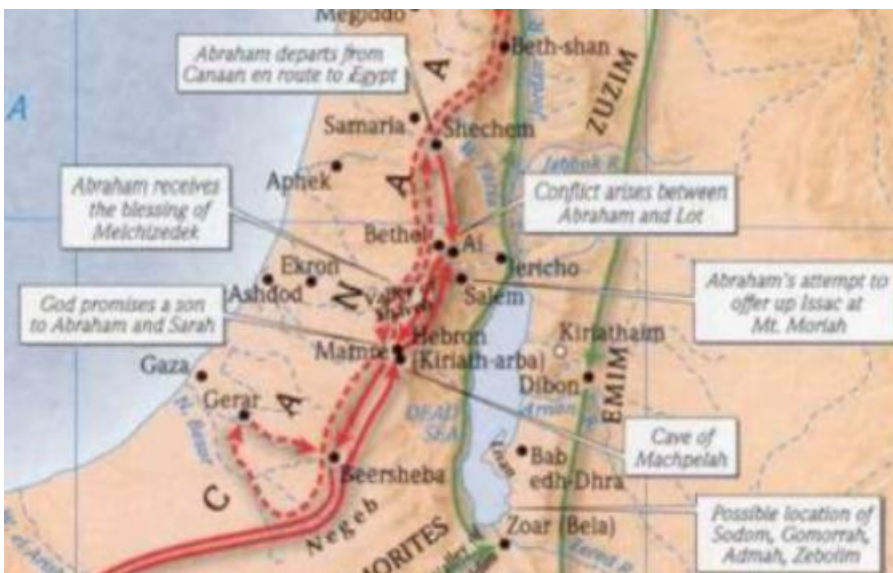
37 And they ceased building the city and the tower; therefore he called that place Babel, for there the Lord confounded the Language of the whole earth; behold it was at the east of the land of Shinar.

38 And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part thereof, and a fire also descended from heaven and burned another third, and the other third is left to this day, and it is of that part which was aloft, and its circumference is three days' walk.

39 And many of the sons of men died in that tower, a people without number.

Source: <http://www.sacred-texts.com/chr/apo/jasher/9.htm>

Map



Feud for Thought by Rabbi Daniel Lapin

Source: Rabbi Daniel Lapin; Feud for Thought, July 21, 2010, 10th day of Av, 5770, Volume III Issue #29

And there was a quarrel ^{H7379} between the shepherds of Abraham's flocks and the shepherds of Lot's flocks... ^{Gen 13:7} And Abraham said to Lot, 'Please now, let there not be a quarrel ^{H4808} between me and you and between my shepherds and yours...' ^{Gen 13:8}

Why in the following verse did Abraham suggest that Lot move to another city? Isn't this a needlessly dramatic solution to a small squabble among a few shepherds?

Wrong! There is much more to the story. The Hebrew word used for quarrel in verse 7 is different from the slightly longer Hebrew word used for quarrel in verse 8.

Take a look at them here:

The shorter word *ReeV* is the simplest word for quarrel. It means just that - a quarrel. However, the longer word, *MeReeVaH* has 2 extra letters. A letter 'Mem' in front (read right to left) and a letter 'Hay' at the back.

Hay' changes the gender of a noun to feminine. This means that the thing or idea described by the noun has the feminine capacity to give birth. The 'Mem', shaped like a uterus also conveys the idea of transforming a concept (conception) into a reality (baby). *JKM: This reminds me of the close mem in Isaiah 9:7.*

A masculine argument *ReeV* cannot give birth. A female argument *MeReeVaH* has the capacity to give birth to future generations of argument and feud.

Ancient Jewish wisdom teaches us that this wasn't an unimportant quarrel. Each man's shepherds acted in ways that reflected their boss's core values. Abraham understood that he and Lot disagreed on basic business principles. This isn't merely a child's Bible story. It is mature guidance for busy adults. Abraham is teaching us to spot small arguments with the potential to become major feuds and to take whatever action is necessary to preserve relationships and protect harmony among people.

People hang out with, and do business with people they like and trust. Don't allow fights to fester.