

Genesis 17 From Abram to Abraham

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Gen 17:1-25 ^{HSB5}

¹ And when Abram was ninety years old and nine, ⁹⁹ YHVH appeared to Abram, and said unto him, I *am* the El ^{H410} *Shaddai* ^{H7706}; ^a walk (*halak* ^{H1980}) ^b before me, and be thou perfect (*tamiym* ^{H8549}). ^c

sha· Nah **שְׁנָה** tish· 'Im **תִּשְׁעִים** ben- old **בֶּן** av· Ram, **וַיֵּרָא** And when Abram' **אֲבָרָם** vay· Hi become **וַיְהִי** ¹
 Yah· weh **יְהוָה** YHVH vai· ye· Ra **וַיֵּרָא** appeared sha· Nim; years **שְׁנַיִם** ve· Te· sha' and nine **וַיְהִי** years
 a· ni- I am' **אֲנִי** e· Lav about' **אֵלַי** vai· Yo· mer and said **וַיֹּאמֶר** av· Ram, to Abram' **אֲבָרָם** el- to' אֵל
 le· fa· Nai before **לְפָנַי** hit· hal· Lech walk **וַיֵּלֶךְ** shad· Dai, unto him I [am] the Almighty **אֱלֹהֵי** el God' אֵל
 ta· Mim. and be thou perfect : **תָּמִים** veh· Yeh become **וַיְהִי** me

² And I will make my covenant (*brit* ^{H1285} ^d) between me and thee, and will multiply thee exceedingly.

וַיִּבְרַח bei· Ni between **בֵּינֵי** ve· ri· Ti my covenant **בְּרִיתִי** ve· 'et· te· Nah And I will make **וַאֲתֵנָּה** ²
בְּמֵאֲדָ ot· Cha' **אוֹתְךָ** ve· 'ar· Beh between me and thee and will multiply **וְאֲרַבְּהָ** u· vei· Ne· cha; between
 me· 'Od. exceedingly : **מְאֹד** bim· 'Od exceedingly

³ And Abram fell on his face: and God talked with him, saying,

^a First time *Shaddai* is used. See “Word-Study-of-Tikkun-as-in-Tikkun-olam-bmalkhut-Shaddai”, Article #277. Another verse...

Job 31:35 KJV ³⁵ Oh that one would hear me! behold, my **desire** ^{H8420 TaV} *is, that* the **Almighty** ^{H7706 Shaddai} would answer me, and *that* mine adversary ^{H376 ish H7379 rib} had written ^{H3789 Kathab} a book ^{H5612 Sepher}.

^b See “Word-Study-H1980-Halak-Walk-also-H3212-Halakhah-gezeirah-takkanah-and-minhag”, Article #355.

^c See my incomplete (i.e. imperfect) document “Word-Study-Search-on-Perfect-re-Law-its-about-Obligations.doc”. This implies that he wasn’t perfect, he was caught up in, what I like to call, **Abram’s Trouble**. (ToDo: create an article called Abram’s Trouble).

^d Go to <http://www.myhebrewbible.com/Article> and enter **H1285** in the Search Box to list articles about the Hebrew word *brit*

vay· dab· Ber וַיְדַבֵּר pa· Nav; on his face פָּנָיו al- on' על- av· Ram And Abram' אַבְרָם vai· yip· Pol fell וַיִּפֹּל³
le· Mor. with him saying : לֵאמֹר: E· lo· Him and God אֱלֹהִים it· To for אֲתָּו talked

⁴ As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. ^e

וְהִנֵּה אֲנִי וְהִנֵּה אֲתָּךְ ve· ri· Ti behold my covenant בְּרִיתִי hin· Neh behold הִנֵּה a· Ni As for me' אֲנִי⁴
: גוֹיִם ha· Mon of many הַמְנוֹן le· 'Av [is] with thee and thou shalt be a father לֵאבִי ve· ha· Yi· ta become
go· Yim. 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.

שִׁימ· צַח Neither shall אֶת- שְׁמֶךָ -et' אֶת- od longer עוֹד yik· ka· Re any more be called יִקְרָא ve· lo- No וְלֹא⁵
אֲבְרָהָם shim· Cha but thy name' שְׁמֶךָ ve· ha· Yah become וְהָיָה av· Ram; Abram' אַבְרָם thy name
go· Yim nations גוֹיִם ha· Mon of many הַמְנוֹן av- for a father' אֲבִי ki for כִּי av· ra· Ham, shall be Abraham'
ne· tat· Ti· cha. have I made thee : נִתְּתִיךָ:

⁶ And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

me· 'Od, exceedingly מְאֹד bim· 'Od exceedingly בְּמֹאד o· te· Cha' אֶתְּךָ ve· hif· re· Ti fruitful וְהִפְרִיתִי⁶
u· me· la· Chim of thee and וּמְלָכִים le· go· Yim; nations לְגוֹיִם u· ne· tat· Ti· cha and I will make וְנִתְּתִיךָ
ye· Tze· 'u. shall come out : יֵצְאוּ mime· Cha at מִמֶּךָ kings

⁷ And I will establish my covenant ^f 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.

Contracts vs. Covenants: This is a great verse to show the difference between a covenant and a contract. A covenant is a contract but has the added attribute of being not bound by time ergo timeless. This is more like a trust.

bei· Ni between בֵּינִי be· ri· Ti my covenant בְּרִיתִי -et' אֶת- va· ha· ki· mo· Ti And I will establish וְהִקְמַתִּי⁷
zar· 'a· Cha between me and thee and thy seed וְרֵעֶךָ u· Vein between וּבֵינֵךְ u· vei· Ne· cha, between וּבֵינֵךְ
עוֹלָם liv· Rit covenant לְבְרִית le· do· ro· Tam in their generations לְדוֹרָתָם a· cha· Rei· cha after thee' אַחֲרֵיךָ

^e Talmudic stories are given as ways to remember the meanings of the names. Avram means 'Exalted Father'; Avraham means 'Father of Many Nations'.

When Avram was 85, he was walking in the desert one day, where he met some Bedouin. They asked his name, and he replied "Exalted Father (Avram)". They asked how many children he had, and he replied, "Oh, I don't have any children." (Exalted Father?)

Now at 99, Avraham again was walking in the desert, and met the same Bedouin. He informed them that his name had been changed to "Father of Many Nations (Avraham)." They asked how many children he now had, and he replied, "Just one." (Father of Many Nations?) Source Ahavta.

^f See "Word-Study-H565-Imrah-Word-and-Aramaic-Memra", Article #473

וְלִזְרַעְךָ le· lo· Him, to be a God לְאֱלֹהִים le· Cha, לְךָ lih· Yot become לְהִיְתוֹת o· Lam; for an everlasting
 אַחֲרַיִךְ a· cha· Rei· cha. after thee' : אַחֲרַיִךְ u· le· zar· 'a· Cha unto thee and to thy seed

⁸ And I will give unto thee, and to thy seed after thee, אֶת the land wherein thou art a stranger, אֶת all the land of Canaan, for an everlasting possession; and I will be their God.

וְנָתַתִּי וְלִזְרַעְךָ Le· cha לְךָ ve· na· tat· Ti And I will give
 מִגְרִיךָ me· gu· Rei· cha, wherein thou art a stranger אֶרֶץ E· retz the land' אֶת | a· cha· Rei· cha after thee' אַחֲרַיִךְ
 לְאֶחְזֶתְךָ la· 'a· chuz· Zat possession לְאֶחְזֶתְךָ ke· Na· 'an, of Canaan אֶרֶץ E· retz all the land' אֶת et' אֶת
 וְהָיִיתִי la· Hem לְהֵם ve· ha· Yi· ti become וְהָיִיתִי o· Lam; for an everlasting עוֹלָם
 וְאֶתְּנֶנּוּ לְאֱלֹהֵיכֶם le· lo· Him. and I will be their God : לְאֱלֹהֵיכֶם

⁹ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations (*dor*^{H1755}). [see extended comments below]

וַיֹּאמֶר וְאֶתְּנֶנּוּ לְאֱלֹהֵיכֶם av· ra· Ham, unto Abraham' אֶתְּנֶנּוּ el- about' אֶל E· lo· Him And God וְאֱלֹהֵיכֶם vai· Yo· mer said
 וְאֶתְּנֶנּוּ tish· Mor; Thou shalt keep תִּשְׁמֹר be· ri· Ti my covenant בְּרִיתִי -et' אֶת ve· 'at· Tah you וְאֶתְּנֶנּוּ
 אַחֲרַיִךְ a· cha· Rei· cha after thee' אַחֲרַיִךְ ve· zar· 'a· Cha therefore thou and thy seed וְזָרַעְךָ at· Tah you' אֶתְּנֶנּוּ
 לְדֹרֹתָם le· do· ro· Tam. in their generations : לְדֹרֹתָם

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 (*mul*^{H4135})^g.

זֹאת וְאֶתְּנֶנּוּ לְאֱלֹהֵיכֶם a· Sher which' אֲשֶׁר be· ri· Ti This [is] my covenant בְּרִיתִי zot likewise זֹאת
 וְאֶתְּנֶנּוּ u· Vei· nei· Chem, between וּבֵינֵיכֶם be· Ni between בֵּינֵי tish· me· Ru, which ye shall keep תִּשְׁמֹרוּ
 אַחֲרַיִךְ a· cha· Rei· cha; after thee' אַחֲרַיִךְ zar· 'a· Cha between me and you and thy seed וְזָרַעְךָ u· Vein between וּבֵין
 הַמּוֹל za· Char. Every man child : זָכָר kol- every כָּל la· Chem לְכֶם him· Mol among you shall be circumcised הַמּוֹל

¹¹ And ye shall circumcise אֶת the flesh of your foreskin; ^h and it shall be a **token**ⁱ of the covenant betwixt me and you.

וְנִמְלַתֶם וְנִמְלַתֶם be· Sar the flesh בְּשָׂר et' אֶת u· ne· mal· Tem And ye shall circumcise וְנִמְלַתֶם
 וְנִמְלַתֶם le· 'ot and it shall be a token לְאוֹת ve· ha· Yah become וְהָיָה a· re· lat· Chem; of your foreskin' עַל־לְתֶכֶם
 וְנִמְלַתֶם u· vei· nei· Chem. between : וּבֵינֵיכֶם be· Ni between בֵּינֵי be· Rit, of the covenant בְּרִית

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** (*nekar*^{H5236} 1st occurrence), which *is* not of thy seed.

^g Go to <http://www.myhebrewbible.com/Article> and enter **H4135** in the Search Box to list articles about the Hebrew word *mol*

^h Foreskin (*orlah*^{H226}), see “H6190-Orlah-LXX-of-G203-Akrobustia”, Article #119. This word *orlah* represents “a barrier standing in the way of a beneficial result.”

ⁱ a **token** (*oth*^{H226}) spelled like an Aleph Tav with a vav in the middle (לְאוֹת). Edenics: *oth* → oath.

12 וְבֶן-יָמֵים שְׁמֹנֶת־עָרְבָה יִמּוֹל לְדֹרֹתֵיכֶם כָּל-זָכָר בְּיָמֵי לִידָתוֹ בְּבֵית־אֲשֶׁר יִלְדָהּ לָאִשָּׁה הַזֹּאת
 yim· Mol shall be ימול ya· Mim, days ימים she· mo· Nat And he that is eight שְׁמֹנֶת־עָרְבָה u· ven- old וְבֶן-
 לְדֹרֹתֵיכֶם za· Char among you every man child זָכָר kol- and every כָּל la· Chem לְכֶם circumcised
 Ba· yit, in the house בְּיָמֵי ye· Lid he that is born יִלְדָהּ le· do· ro· tei· Chem; in your generations
 ne· Char, alien אֲשֶׁר בְּיָמֵי ben- old בְּבֵית־ mik· Kol any מִכֶּסֶף ke· sef with money כֶּסֶף u· mik· nat- or bought
 Hu. he הוּא miz· zar· 'a· Cha which [is] not of thy seed מִזְרַעְךָ lo is not לֹא a· Sher who'

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.

13 הַמּוֹלֵל בְּבֵית־אֲשֶׁר יִלְדָהּ יִמּוֹל וְהַמּוֹלֵל בְּבֵית־אֲשֶׁר יִלְדָהּ יִמּוֹל וְהַמּוֹלֵל בְּבֵית־אֲשֶׁר יִלְדָהּ יִמּוֹל
 bei· te· Cha in בְּיָמֵי ye· Lid He that is born יִלְדָהּ yim· Mol be circumcised ימול him· Mol must needs הַמּוֹלֵל |
 ve· ha· ye· Tah וְהַמּוֹלֵל kas· Pe· cha; with thy money בְּכֶסֶף u· mik· Nat and he that is bought וְהַמּוֹלֵל בְּבֵית־אֲשֶׁר יִלְדָהּ
 liv· Rit לְבֵית־אֲשֶׁר יִלְדָהּ biv· sar· Chem shall be in your flesh בְּבֵית־אֲשֶׁר יִלְדָהּ ve· ri· Ti and my covenant וְהַמּוֹלֵל בְּבֵית־אֲשֶׁר יִלְדָהּ
 o· Lam. for an everlasting עוֹלָם : covenant

14 And the uncircumcised (arel^{H6189}) man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. ^j [see extended comments below]

14 וְעֵרְלָהּ אֲשֶׁר לֹא יִמּוֹל וְעֵרְלָהּ אֲשֶׁר לֹא יִמּוֹל וְעֵרְלָהּ אֲשֶׁר לֹא יִמּוֹל
 lo- is not לֹא a· Sher whose' אֲשֶׁר za· Char, man child זָכָר ve· 'a· Rel And the uncircumcised וְעֵרְלָהּ |
 a· re· la· To, of his foreskin עֵרְלָתוֹ be· Sar flesh בְּשָׂרָה -et' אֶת- yim· mOl is not circumcised
 me· 'am· Mei· ha; מֵעַמִּיהָ ha· Hiv he הוּא han· Ne· fesh that soul הַנֶּפֶשׁ ve· nich· re· Tah shall be cut off
 sa· Mek ס he· Far. he hath broken הִפְרָה : be· ri· Ti my covenant בְּרִיתִי -et' אֶת- from his people

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

15 וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם
 av· ra· Ham, unto Abraham אֶל-אַבְרָהָם el- to' אֶל E· lo· Him And God אֱלֹהִים vai· Yo· mer said וַיֹּאמֶר |
 -et' אֶת- tik· Ra thou shalt not call תִּקְרָא lo- shall not לֹא ish· te· Cha, thy wife' אֲשֶׁר יִקְרָא sa· Rai As for Sarai
 she· Mah. [shall] her name שָׂרָה : sa· Rah Sarah שָׂרָה ki but כִּי sa· Rai; Sarai שָׂרָי she· Mah her name שָׂמָה

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.

^j Torah maxim's: If you don't cut the tip of your manliness, you will be cut off. If you don't cut a contract with YHVH, you will not have His covering. A bit of wisdom, seek peace with YHVH that is enforced by contract, seek a Brith Shalom with YHVH.

^k Sarai is possessive, meaning 'My Princess; Sarah means 'Princess', as to the nations. God changed the name of Sarai to Sarah, by removing the last letter.

The letter 'Yod' went complaining to the Eternal: "You have taken me from the name of that holy woman, Saray." The Eternal replied, "I have taken you from the end of the name of a holy woman, but I will place you at the beginning of the name of a holy man", and He changed the name of Hoshea to Yehoshua. (Hoshea means 'Salvation'; Yehoshua, or its contraction Yeshua, means 'Yahweh is Salvation'.) See Num 13:16. Source: Ahavta

na·Tat·ti her and וְנָתַתִּי ve·Gam her and indeed וְגַם ,o·Tah' אֲתָהּ u·ve·rach·Ti And I will bless וּבְרַכְתִּי 16
u·ve·rach·Ti ha also of her yea I will וּבְרַכְתִּיָּהּ Ben; thee a son בֶּן le·Cha לְךָ mi·Men·nah at מִמֶּנָּה give
מַלְכֵי le·go·Yim, her and she shall be [a mother] of nations לְגוֹיִם ve·ha·ye·Tah will come וְהֵיְתָה bless
yih·Yu. will come יְהִיוּ: mi·Men·nah at מִמֶּנָּה am·Mim of people' עַמִּים mal·Chei kings

17 Then Abraham fell upon his face, and laughed (tsachaq^{H6711}), 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?

וַיִּפֹּל וַיִּצְחַק pa·Nav upon his face פָּנָיו al·on' על- av·ra·Ham Then Abraham' אַבְרָהָם vai·yip·Pol fell וַיִּפֹּל 17
hal·le·Ven to a הַלְבֹן be·lib·Bo, in his heart בְּלִבּוֹ vai·Yo·mer and said וַיֹּאמֶר vai·yitz·Chak; and laughed
yiv·va·Led, Shall [a child] be born יוֹלֵד sha·Nah years' שָׁנָה me·'ah- unto him that is an hundred מֵאָה man
sha·Nah years שָׁנָה tish·'Im that is ninety תִּשְׁעִים ha·vat- old הַבַּת- sa·Rah, Sarah שָׂרָה ve·'Im- lo וְאִם-
te·Led. bear תֵּלַד:

18 And Abraham said unto God, O that Ishmael might live before thee! ¹

ha·'E·lo·Him; unto God הָאֱלֹהִים el·to' אֶל- av·ra·Ham And Abraham' אַבְרָהָם vai·Yo·mer said וַיֹּאמֶר 18
le·fa·Nei·cha. before thee לְפָנֶיךָ: yich·Yeh might live יַחֲיֶה yish·ma·'El Ishmael יִשְׁמַעֵאל lu O that לוֹ

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. [see extended comments below]

וַיֹּאמֶר וַיִּצְחַק sa·Rah Sarah שָׂרָה a·Val indeed' אֲבָל E·lo·Him, And God אֱלֹהִים vai·Yo·mer said וַיֹּאמֶר 19
ve·ka·Ra·ta and וְקָרָאתָ Ben, thee a son בֶּן le·Cha לְךָ yo·Le·det shall bear יֵלֵד ish·te·Cha, thy wife'
va·ha·ki·mo·Ti and I will וְהִקְמַתִּי yitz·Chak; Isaac יִצְחָק she·Mo his name שְׁמוֹ -et' אֶת- thou shalt call
o·Lam עוֹלָם liv·Rit covenant לְבְרִית it·To for אֲתָנוּ be·ri·Ti my covenant בְּרִיתִי -et' אֶת- establish
a·cha·Rav. after him' אַחֲרָיו: le·zar·'O [and] with his seed לְזָרְעוֹ with him for an everlasting

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. [See Gen 16:15-16]

הִנֵּה הִנֵּה | she·ma·ti·Cha I have heard thee וְשָׁמַעְתִּיךָ u·le·yish·ma·'eL And as for Ishmael' וְלִישְׁמַעֵאל 20
ve·hif·rei·Ti him and will make him וְהִפְרִיתִי ,o·To אֲתָנוּ be·Rach·ti Behold I have blessed בְּרַכְתִּי behold
bim·'Od exceedingly בְּמֵאֵד o·To אֲתָנוּ ve·hir·bei·Ti and will multiply וְהִרְבִּיתִי o·To אֲתָנוּ fruitful
יּוֹלֵד ne·si·'Im princes' נְשִׂאִים a·Sar ten' עֶשֶׂר she·neim- both שְׁנַיִם me·'Od; exceedingly מְאֹד
ga·Dol. a great גָּדוֹל: le·Goy nation לְגוֹי u·ne·tat·Tiv and I will make him וְנָתַתִּיו yo·Lid, shall he beget

¹ Abraham character is to be concerned for others and that his son Ishmael with be a YHVH fearer.

²¹ But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set **time** (*moed*^{H4150}) in the next year.

21 וְאֶת־בְּרִיתִי אֶקְיָם אֶת־יִצְחָק
 et- with' a Kim will I establish' be- ri- Ti But my covenant ve- 'Et
 sa- Rah which Sarah' שָׂרָה le- Cha לְךָ te- Led shall bear תֵּלֵד a- Sher whom' אֲשֶׁר yitz- Chak; with Isaac
 :הַאֲחֵרֶת־בַּשָּׁנָה הַזֹּאת לְמוֹעֵד
 bash- sha- Nah year haz- Zeh, this הַזֹּאת lam- mo- 'Ed unto thee at this set time
 ha- 'a- Che- ret. in the next

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

22 וַיִּכַּל וַיֵּצֵא אֱלֹהִים
 vai- Ya- 'al went up וַיֵּצֵא it- To; for אֶתְּךָ le- dab- Ber talking לְדַבֵּר vay- Chal And he left off
 av- ra- Ham. from Abraham' : אֲבְרָהָם me- 'Al from מֵעַל E- lo- Him, with him and God

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. [Abraham is diligently performs the T's & C's of this covenant with YHVH]

23 וַיִּקַּח וַיֵּשְׁמַעְאֵל אֶת־אֲבְרָהָם
 yish- ma- 'El Ishmael וַיֵּשְׁמַעְאֵל -et' אֶת־ av- ra- Ham And Abraham' vai- yik- Kach took וַיִּקַּח
 vei- To in his house' בֵּיתוֹ ye- li- Dei and all that were born יְלִידָיו kol- and all כָּל־ ve- 'Et וְאֵת be- No, his son
 kol- כָּל־ kas- Po, with his money כֶּסֶפוֹ mik- Nat and all that were bought מִקְנָתָם kol- and all כָּל־ ve- 'Et וְאֵת
 av- ra- Ham; of' אֲבְרָהָם beit house בֵּית be- 'an- Shei the men בְּאֲנָשָׁיו za- Char every male זָכָר every
 a- re- la- Tam, of their' עַרְלָתָם be- Sar the flesh בָּשָׂר -et' אֶת־ vai- Ya- mol and circumcised וַיִּמַּל Abraham's
 ka- 'a- Sher after אֲשֶׁר haz- Zeh, he הַזֹּאת hai- Yom day הַיּוֹם be- 'E- tzem in the selfsame' בְּעֵצָם foreskin
 E- lo- Him. as God : אֱלֹהִים it- To as אֶתְּךָ dib- Ber had said דִּבֶּר

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

24 וְאֲבְרָהָם וַיְהִי בְּבָרְךָ תִּשְׁעִים וְתִשְׁעָה
 va- Te- sha' and וְתִשְׁעָה tish- 'Im [was] ninety ben- old בָּרְךָ ve- 'Av- ra- Ham, And Abraham וְאֲבְרָהָם
 be- Sar in the flesh בָּשָׂר be- him- mo- Lo when he was circumcised בְּהַמְלוֹ שָׁנָה sha- Nah; years nine
 a- re- la- To. of his foreskin : עַרְלָתוֹ

²⁵ And Ishmael his son was thirteen years old, ^m when he was circumcised **אֶת** in the flesh of his foreskin. [see extended comments below]

25 וַיֵּשְׁמַעְאֵל וַיְהִי בְּבָרְךָ שְׁלֹשָׁה בְּנֵי יִשְׁמָעֵאל
 she- Losh three וַיְהִי בְּבָרְךָ שְׁלֹשָׁה ben- old בְּנֵי be- No, his son וַיֵּשְׁמַעְאֵל
 be- Sar in בָּשָׂר et' אֶת־ be- Him- mo- Lo, when he was circumcised בְּהַמְלוֹ sha- Nah; years שְׁנָה es- Reh ten'
 a- re- la- To. of his foreskin : עַרְלָתוֹ the flesh

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

^m Interesting that 13 is the age of a bar mitzvah.

nim· Mol **circumcised** נִמְלָא haz· Zeh, **he** הִזָּה hai· Yom **day** הַיּוֹם be· 'E· tzem **In the selfsame** בְּעֵצָם²⁶
 be· No. **his son** בְּנוֹ: ve· yish· ma· 'El **and Ishmael** וַיִּשְׁמַעֲאֵל av· ra· Ham; **was Abraham** אַבְרָהָם

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

Ba· yit, **in the** בַּיִת ye· Lid **born** יָלִיד vei· To **of his house** בֵּיתוֹ an· Shei **the men** אַנְשֵׁי ve· chol **All** וְכָל²⁷
 ben- **afflicted** בָּרְ me· 'Et מֵאֵת Ke· sef **with money** כֶּסֶף u· mik· nat- **and bought** וּמְקִנֵּת **house** הַבַּיִת
 Peh· it· To. **for** אֲתוֹ: nim· Mo· lu **were circumcised** נִמְלָאוּ ne· Char; **alien**

Extended Notes

Verse 9-10 – fun with words *dor* and door and an allusion of a baton

So the question for each generation (*dor*^{H1755}) is will they keep this most awesome covenant. Like a relay race, will the prior generation do an effective job of passing the baton (covenant) to the generation that follows. As each generation of Israel passes through their door (pun) will Israel honor the covenant.

A variation of the *dor/generation/* ==> door pun could be thought of with a plural aspect. Maybe there's two doors (like Jim Morrison and The Doors) the entrance door and the exit door. A generation comes in from the entrance door, does the stuff, hopefully righteously, and then leaves by going out their exit door.

In verse Gen 17:10 there's a connection between the two generations and it is manifested by the act of circumcision. But just like there are two generations (who metaphorically should pass the baton) there are two types of circumcision, one of the flesh and one of the heart.

Verse 13-15

Jer 9:25-26 – Two types of circumcision. Two house recognition & the nations

²⁵ Behold, the days come, saith YHVH, that I will punish all *them which are circumcised with the uncircumcised*; ²⁶ Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these nations are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

NG (Nehemia Gordon) says “this literally means ‘Behold days are coming says YHVH I will punish (*PaQaD*^{H6485}) every circumcised with foreskin’. The problem is that this doesn't make sense, so he explains in the next verse by saying there is two types of circumcision physical and spiritual (heart). either way if you don't have both you're going to be punished” NG also says to see this in Eze 44:7-9.

JKM: Therefore remnants for the House of Judah and the House of Israel need both. Everybody is getting their comeuppance. **Comeuppance** etymology: **come up**, as in, come up to the House of YHVH for your judgment; the suffix -ance turns a verb into a noun or state.

Eze 44:7-9 Israel delegating authority to “No stranger, uncircumcised in heart, nor uncircumcised in flesh”

⁷ In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. ⁸ And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. ⁹ Thus saith the Adonai YHVH; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

Israel has delegated their authority (charge) on to others, which is a sin in and of itself. They are not zealots for their birthright.

Verse 17-19 Abraham “laughs” in jubilation, contrast with Sarah’s laugh.

Abraham wasn’t chastised for “laughing” but Sarah was. I argue that Abraham’s type of laughter was like a “wow moment” and his heart believed what YHVH said he will do. In contrast to Sarah’s laughter, which occurs later, ([Gen 18:12](#)) which was an unbelieving type of laugh (yeah right, when pigs fly).

Kitty Moore points out that at this point in the story about who laughed and when did they laugh, Elohim only tells Abraham his future son. In the next chapter, [Gen 18:12-13](#), it describes Sarah of having laughed when hearing this news and it's the first time she hears of this. See [Gen 21:2, 12](#).

Is laughter a good thing or a bad thing? Like so many things in scripture the answer is it depends (like it depends on context).

Yeah, but I want to talk about the law!

In verse 17, after Abraham hears YHVH’s promise of a son through Sarah, Abraham “laughs”. In verse 19, it is YHVH who names this promised son by calling him Isaac. So employing some sound hermeneutics... the 1st is “context is king”, the 2nd is “there is no idle word in the Torah” and 3rd “look for contrasts” how do we go about understanding this ⁿ. The context ^{rule 1} of verse 17 & 19 is verse 18, yet verse 18 is kind of an idle verse ^{rule 2} because the real focus is the future promised son. Finally we have a contrast ^{rule 3} between the two sons Ishmael and Isaac ^o.

The power bestowed on the one who names

My conclusion is that one who names things (like the animals with Adam and people who name their) posses great power of the named. It’s all about *quo warranto* which is a key concern for my studies of scripture. With that said, I’m less interested in what the name is and more interested in who did the naming and by what right, i.e., what is their claimed authority (*quo warranto*), to do so.

How was Ishmael named?

Ishmael is named out of a reaction to Abram’s *de-facto* marriage “contract” with Hagar while not fully being in contract with YHVH. As a result of Abram “jumping the gun”, by going down to Egypt (seeming showing lack

ⁿ **ToDo:** I need my own hermeneutics reference document that I can site.

^o Sidebar: is this a “last will be first and the first will be last” understanding?

of faith) and quasi “dissing” Sarai, could it be that YHVH is forced to intervene in Pharaoh’s affair and cause him to give up Sarai? ^P I conclude that the end result of these chain of events is that the angel of YHVH is forced to fix this problem created by Abram and it is this angel of YHVH that names (and blesses and prophesizes) Hagar’s child as Ishmael ^{Gen 16:11}. When the child is born, Abram concurs with this name and so names him Ishmael ^{Gen 16:15-16}.

Legal Status

Both of Abram’s / Abraham’s children are named by YHVH / Angel of YHVH but under what circumstances? Ishmael has, if you will, legal entanglements that go back to Egypt (via Hagar). The marriage was “imperfect” where as the fruit of the perfect marriage with Sarah is Isaac.

Abraham and Sarah were married “by the power and authority vested in me i.e. YHVH from on high” which produced perfect fruit.

Abram and Sarai/Hagar were married “by the power and authority vested in ???”. You can say that they were, in part, married by YHVH from on high, but claims could be made by “powers and authorities from on low” i.e. the earthly jurisdiction. The fruit of that marriage, through Hagar, the agent of Sarai, was imperfect.

My point is that the marriage between Abraham and Sarah was perfected by YHVH and YHVH alone. The first verse of this chapter is about El Shaddai telling Abram (soon to be Abraham) to “walk before me, and be though perfect”.

When Abraham was Abram, he had more leeway to do what he wanted to do (think contract). Abram was named (presumably) by his physical father Terah ^{see Gen 11:26-31}, but then was named by his spiritual father YHVH as Abraham.

Points of Interest – ToDo: figure out what to do with these thoughts.

- One could argue that the second verse after this contradicts this understanding because in that verse YHVH is naming Isaac.
- YHVH names the promised son to be Isaac because of the reaction of Abraham i.e. he laughs. Therefore Abraham plays a part in the naming process.
- Abram to Abraham occurs in Gen 17:5
- Name changes Abram to Abraham, and Sarai to Sarah.
- The brit of Gen 15:18 was with Abram, and the Gen 17 brit is with Abraham is that significant? Is there a further distinction and significance between the brit mentioned in Gen 21:27, 32.

^P This is what I’m calling “Abram’s Trouble”, ToDo future article in the works.

Verse 25 Ishmael was circumcised *Aleph Tav* in the flesh of his foreskin.

“...when he was circumcised **Aleph Tav** in the flesh of his foreskin.”

Torah Equity: I've already thought a lot about the relationship between Jacob/Israel and Esau/Edom, but what about between Israel and Ishmael, I need to learn more about this relationship.

As part of my twice daily prayers, I pray for the “enemies” (maybe adversaries would be a better word) of Yisrael like Ishmael and Esau and the specific prayer is that they would be YHVH fearers and that Yisrael would be comforted by that.

Circa Jul 2013, my mindset is that Esau and Ishmael are far more connected to the fleshy/earthy things than the spiritual things which in legal parlance they would be in control of earthly jurisdiction vs. heavenly jurisdiction. The authority of Israel's jurisdiction is from heaven but we are located on earth therefore we are diplomats of YHVH.

So what does all of that got to do with this Standalone Aleph Tav, well as with all there's a lot of “midrashing” going on. So here's a possible Standalone Aleph Tav midrash. The Aleph Tav is recognizing and endorsing the role of Ishmael to be in control of the earthly jurisdiction,^q and therefore we who are Israel have to respect that.

^q What I mean by earthly jurisdiction is that they are the police who enforce public policy, they are the military that reside of the democracy. When I saw “the law is for the lawless” I mean the law of public policy is for the torah-less. If I'm “torah-full” then public policy jurisdiction shouldn't include me and my priestly duties. These Ishmaelites / Edomites are a useful lot else we would have chaos in this world and we Israelites would have time to do our priestly duties.