

# Genesis 21 - Isaac Born, Hagar and Ishmael Sent Away, Treaty at Beersheba

Intellectual Property of [John Marsing](http://JohnMarsing.com) - [www.MyHebrewBible.Com](http://www.MyHebrewBible.Com)

## Table of Contents

Introduction .....	1
Genesis Chapter 21 <sup>verses 1-34</sup> .....	1
Comments .....	4
Chiastic Structure - Gen 21:33-22:19.....	4
Parallels between Sarah and the well at Beersheba. ....	4
Gen 21-1: <i>paqad</i> / Visit .....	5
Gen 21:4 - Cross-references of the <i>Brit Milah</i> <sup>Source - TSK</sup> .....	5
Gen 21:9 – Sarah to Abraham to “Cast out this bondwoman” .....	6
Gen 21:14 – Abraham took Hagar and Ishmael sent them away.....	6
Haftora and Brit.....	8
1 Samuel 2:21-28 .....	8
Matthew 1:18-25 .....	10

## Introduction <sup>a</sup>

My notes for Living Messiah Ministries Sabbath Study 2/6/2016 <sup>b</sup>

## Genesis Chapter 21 <sup>verses 1-34</sup> <sup>c</sup>

*YHVH makes a visit; miraculous birth of Isaac*

<sup>1</sup> And YHVH visited (*paqad* <sup>H6486</sup>) <sup>d</sup> Sarah as he had said, <sup>see Gen 17:19, Gen 18:10, Gen 18:14</sup> and YHVH did unto Sarah as he had spoken. <sup>2</sup> For Sarah conceived, <sup>a miraculous birth</sup> and bare Abraham a son in his old age, at the set time (lam·mo·'Ed <sup>H4150</sup> לַמּוֹ'ֵד) <sup>e</sup> of which God had spoken to him. <sup>3</sup> And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. <sup>4</sup> And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

<sup>a</sup> ToDo: give an outline and things you would want to bring up if you were doing a teaching on this chapter.

<sup>b</sup> See <http://livingmessiah.com/bboard.html#sched> in addition there is also 1 Samuel 2:21-28 Matthew 1:18-25

<sup>c</sup> “**Scribal**” Note: Mostly I’m using the KJV with some changes e.g. the LORD → YHVH, Inserted **red** Standalone Aleph Tav’s; In the Hebrew interlinear I’m using my e-Sword HSB5 with some words that the fonts changed to red and/or enlarged for emphasis.

<sup>d</sup> See “Word-Study-H6485-paqad-number-visit-punish-H6490-piqqud-precepts-commandments”, article #[405](#).

<sup>e</sup> Ahavta suggests strongly that this goes all the way back to Genesis 18.

<sup>5</sup> And Abraham was an hundred <sup>100</sup> years old, when his son אֵת Isaac was born unto him.

sha· Nah; years שָׁנָה me· 'At was an hundred מֵאֵת ben- old בֶּן- ve· 'av· ra· Ham And Abraham וְאַבְרָהָם  
be· No. when his son בְּנוֹ : yitz· Chak Isaac יִצְחָק et' אֵת ,lo לו be· hiv· Va· led was born בְּהוֹלֵד

<sup>6</sup> And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me. <sup>7</sup> And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age. <sup>8</sup> And the child grew, and was weaned: and Abraham made a great feast (*MiShTeh* <sup>H4960</sup>) the *same* day that Isaac (*yitz·Chak* <sup>H3327</sup> : יִצְחָק?) was weaned. <sup>f</sup>

*Sarah says to Abraham, "Cast out this bondwoman and her son"*

<sup>9</sup> And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking (*me·tza·Chek* <sup>H6711</sup> : מִצְחָק). <sup>g</sup> <sup>10</sup> Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

*God said to Abraham to listen to the voice of Sarah*

<sup>11</sup> And the thing was very grievous in Abraham's sight because of his son. <sup>12</sup> And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. <sup>13</sup> And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

*Hagar and Ishmael sent away*

<sup>14</sup> And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away (*vay·shal·le·Che·ha* <sup>H7971</sup> וַיִּשְׁלַחְהָ) <sup>h</sup> : and she departed, and wandered in the wilderness of Beersheba. <sup>15</sup> And the water was spent in the bottle, and she cast (*vat·tash·Lech* <sup>H7993</sup> [first use] וַתִּשְׁלַךְ) <sup>i</sup> the child under one of the shrubs. <sup>16</sup> And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

*Ishmael prophesized to be a great nation*

<sup>17</sup> And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her <sup>j</sup>, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. <sup>18</sup> Arise, lift up the lad,

<sup>f</sup> Ishmael is about 17 and Isaac is about 3 (Ahavta says 16 &2)

<sup>g</sup> See "Gal-4-30-to-31-Cast-out-the-bondwoman-and-be-free", article #465.

<sup>h</sup> See "Mat-19-3-9-Bill-of-divorce-adultery-put-away", article #111; see also Deu 24:1-5 of "Numbers-Chapter-5-Spirit-of-Jealousy", article #???

<sup>i</sup> For a deep dive into the biblical commercial redemption Bizarro world, see "Word-Study-G915-barbaros-Barbarous-and-its-connection-to-Cestui-Qui-Trust", article #503. In it, see definition for **operation of law**.

<sup>j</sup> Elohim hears the voice of the lad, but calls out to Hagar.

and hold him in thine hand; for I will make him a great nation.<sup>k 19</sup> And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.<sup>20</sup> And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. (*kash-Shat* <sup>H7199</sup> קָשֶׁת) <sup>1</sup> <sup>21</sup> And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

*Abimelech's covenant with Abraham at Beersheba*<sup>m</sup>

*Abimelech's / Phichol propose a covenant*

<sup>22</sup> And it came to pass at that time, that Abimelech and Phichol (*u-fi-Chol* וּפִיכֹל) <sup>n</sup> the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest: <sup>23</sup> Now therefore swear (*hish-Sha-ve-'ah* <sup>H7650</sup> הִשָּׁבַע) <sup>o</sup> unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. <sup>p</sup>

<sup>24</sup> And Abraham said, I will swear (*ish-sha-Ve-a'* <sup>H7650</sup> אִישׁ שָׁבַע) . <sup>25</sup> And Abraham reproved <sup>q</sup> Abimelech because of a well of water, which Abimelech's servants had violently taken away. <sup>26</sup> And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

*Abraham cuts a covenant*

<sup>27</sup> And Abraham took **sheep** and **oxen**, and gave them unto Abimelech; and both of them made a covenant.

u· va· Kar, and oxen וּבָקָר tzon sheep צֹאן av· ra· Ham And Abraham' אַבְרָהָם vai· yik· Kach took וַיִּקַּח  
vai· yich· re· Tu made וַיַּכְרֹתוּ la· 'a· vi· Me· lech; them unto Abimelech לְאַבְיִמֶלֶךְ vai· yit· Ten and gave וַיִּתֵּן  
be· Rit. a covenant בְּרִית : she· nei· Hem and both of them שְׁנֵיהֶם

*Seven Ewes of Lamb are a witness that Abraham dug the well*

<sup>28</sup> And Abraham set seven ewe lambs of the flock by themselves. <sup>29</sup> And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves? <sup>r</sup> <sup>30</sup> And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. <sup>31</sup> Wherefore he called that place Beersheba; because there they sware (*nish-be-'U* נִשְׁבָּעוּ ) both of them. <sup>32</sup> Thus they made a

<sup>k</sup> As Israelites, we should respect this, because this is Elohim will to bless Ishmael. Gen 16:10, Gen 17:20. How to respect this, I'm not entirely sure.

<sup>l</sup> This is the only place where this Strong's number is used. Intensive (as denominative) from H7198; a Bowman: *Qesheth* ...

<sup>m</sup> See I have an article on this that I wanted to pull out of this document. "The-Covenant-Between-Abraham-and-Abimelech-Gen-21-22-to-34", article #???

<sup>n</sup> Phichol <sup>H6369</sup> Strong's Apparently from H6310 and H3605; **mouth of all**; Picol, a Phillistine

I say he is **a big mouth**, a propagandist, making statements that aren't accurate like Isaac is the son of Abimelech.

<sup>o</sup> See "Word-Study-H7650-shabah-sware-charge-oath-adjure-H7651-sheba-seven", article #505. Compare to Beersheba H884.

<sup>p</sup> ToDo: don't know if I agree with this → This was binding to the third generation. It was contrary to God's promise that Abraham's seed would inherit the land, and it caused future problems. <sup>Source Ahavta</sup>. Is Gen 26:15-22 relevant?

<sup>q</sup> The first time that the word reproved <sup>H3198</sup> *yakach* is used is Gen 20:16, where Abraham is returning the reproof / rebuking that Abimelech did towards Sarah.

<sup>r</sup> Were one of the lambs (or maybe all) sacrificed as in "cutting" a covenant (Gen 21:27).

covenant (*ve·Rit בְּרִית*) at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. <sup>s</sup>

*Abraham plants a grove and called on the name be·Shem YHVH El o·Lam*

<sup>33</sup> And *Abraham* planted a grove in Beersheba, and called there on the name of YHVH, the everlasting God.

Sha· va'; in Beersheba שָׁבַע biv· 'Er בְּבֵאֵר E· shel a grove' אֶשֶׁל vai· yit· Ta' And [Abraham] planted וַיִּטֵּעַ  
 be· Shem there on the name בְּשֵׁם Sham, and there שָׁם vai· Yik· ra- and called וַיִּקְרָא  
 o· Lam. the everlasting : עוֹלָם el God' אֵל Yah· weh of the LORD יְהוָה

<sup>34</sup> And Abraham sojourned in the Philistines' land many days.

## Comments

### Chiastic Structure - Gen 21:33-22:19

- 1a <sup>Gen 21:33-34</sup> Abraham dwelt in Beersheba;
- 1b <sup>Gen 22:1-2</sup> God: Go to Moriah and offer your only son Isaac as a burnt offering;
- 1c <sup>Gen 22:3-9</sup> God will provide for Himself the lamb for a burnt offering (chiasm);
- X <sup>Gen 22:10</sup> Abraham stretched out his hand and took the knife to slay his son;
- 2c <sup>Gen 22:11-15</sup> Abraham called the name of the place, YHVH will provide (chiasm);
- 2b <sup>Gen 22:16-18</sup> God: Because you have not withheld your only son Isaac, blessing, because you have obeyed;
- 2a <sup>Gen 22:19</sup> Abraham returned to Beersheba and dwelt there.

Source: <https://christinesbiblestudy.wordpress.com/2013/10/19/genesis-181-2224-vayeira-and-he-appeared/>

### Parallels between Sarah and the well at Beersheba.

Source: Glenn McWilliams: Week\_18\_Y1\_P18\_6008\_The\_Expulsion\_of\_Ishmael.pdf

SARAH	THE WELL
Abraham is the rightful husband of Sarah	Abraham is the rightful owner of the well
Abimelech's men abduct Sarah	Abimelech's men take the well
Abimelech pleads ignorance	Abimelech pleads ignorance
Abimelech restores Sarah	Abimelech restores the well
A gift is given to demonstrate integrity	A gift is given to demonstrate integrity

<sup>s</sup> Could it be that a result of the covenant is that Phichol, the big mouth, with his propaganda leaves.

We may note elsewhere in the Scriptures that wells/cisterns and wives are connected. [Pro 5:15-20](#).

With this in mind, I am suggesting that this story of the well is really another affirmation that Isaac is the child of Abraham and not the son of Abimelech. In this regard we may consider Sarah as the well that Abraham "digged." That sexual relations are referred to in such agricultural terms is witnessed in the book of Deuteronomy as well (see [Deu 22:9-10](#))

By context, the above verses are a reference to marriage and family. So it is in our text as well. Abraham digged the well; that is, Abraham was intimate with Sarah. Thus, **that which came from Sarah belongs to Abraham, not to Abimelech or his men.** Therefore, by Abimelech accepting the gift of the ewe lambs, (see [The Treaty at Beersheba Gen 21:22-34](#)) he is acknowledging that what came from the well – what came from Sarah – surely belongs to Abraham and not to himself. We could understand that this story is Abimelech's way of affirming in the eyes of all his kingdom that Isaac is indeed the son of the old man Abraham and not, as some might suppose, of his own encounter with Sarah.

JKM: See also [Gen 21:22](#) where the Pilchol means speaks for all which sounds like a big mouth spreading rumors about who was the father of Isaac... was it Abraham, or maybe Abimelech?

### Gen 21-1: *paqad* / Visit

- Eddie Chumney says that visited in Gen 21:1 is a word meaning redemption. ToDo: like the concept, but need a reference. As for me, I like the idea of trusts, estates, accountability, audits etc.
- Exo 20:5-6, describes the anti-pattern of what's going on here in Gen 21:1. Near the top of the giving of the ten commandments (Exo 20:5-6) YHVH gives full disclosure by saying he will visit / PaQaD the iniquity of the fathers who hate YHVH on to their children.
- In the punishment of Exo 20:5-6 for failure to keep his commandments is His redemption. It's not just punishment for the sake of punishment but it mercifully has the redemption embedded in it. In the era we live in, I'm operating under the assumption that this redemption is commercial (i.e. commercial redemption).

### Gen 21:4 - Cross-references of the *Brit Milah* Source - TSK

Gen 17:10-12	Describes the Brit (covenant) <i>Milah</i> (circumcision)
Exo 12:48	Only circumcised males may partake of the Passover meal
Lev 12:3	Second witness to this verse
Luk 1:59	Yochanan's (the baptist) <i>Brit Milah</i>
Luk 2:21	Yeshua's <i>Brit Milah</i>
Joh 7:22	Y'shua commenting about circumcision on the Shabbat
Act 7:8	Retelling of the Brit <i>Milah</i>

In law the k is the symbol for a contract <sup>ToDo get a reference</sup> and vitamin K is the highest in a child when he is eight days old.

## Ahavta

Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him (Gen 17:12). Abraham had circumcised himself before Yitzchak's conception. So Abraham, the Hebrew – from the other side of the dispersion, was symbolically made like Adam before the fall, and his promised son carried the same symbol.

### Gen 21:9 – Sarah to Abraham to “Cast out this bondwoman”

Ishmael was following in his mother's footsteps: Hagar had previously mocked Sarah, and she still had Egypt (symbolizing sin) in her heart. Her son Ishmael was not inclining to YHVH's ways, though Abraham did not want to give up on him yet (JKM: Similar problem with Lot). But Sarah said to Abraham, “Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac.” <sup>Gen 21:10</sup> Though it was Sarai's idea for an uncircumcised Avram to have a son by Hagar, she now saw that Yitzchak alone was to inherit the (Malchi-Tzedik) priesthood of the firstborn. The matter distressed Abraham greatly, so Elohim said to him, “Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Yitzchak your descendants shall be named. But of the son of the maid I will make a nation also, because he is your descendant.” <sup>Gen 21:11-12</sup> Yitzchak was the son of God's promise, destined to the priesthood. This was not just about sibling rivalry; Sarah was a prophetess, and though previously she had the right motive – to build the Kingdom of YHVH, in giving Hagar to Abraham – she had the wrong perspective – lacking faith in YHVH's ways. So, “Elohim,” the Judge, corrected Abraham. Paul affirms this in <sup>Gal 4:30</sup>. Source Ahavta

JKM: “**hearken unto her voice;**” <sup>Gen 21:12</sup> It would interesting to do a study and comparison with Gen 3:17

**Gen 3:17 KJV** And unto Adam he said, Because **thou hast hearkened unto the voice of thy wife**, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

Adam gets punished by God because he listened to his wife, but with Abraham, God tells him to listen to his wife.

### Gen 21:14 – Abraham took Hagar and Ishmael sent them away

Abraham is doing by his faith in YHVH's words, so he knows they will not be sent out harm's way.

We all know the great story in the next chapter <sup>Gen 22:1-14</sup> where the faith of Abraham is tested to sacrifice Isaac, but this really isn't the first time this type of test is made. The first time Abraham is tested with this kind of sacrifice is right here with Ishmael.

I interpret the departure of Ishmael <sup>Gen 21:9-14</sup> as a final goodbye i.e. it isn't like Ishmael is going away to bible summer camp and will certainly be back in the near future. If it's a final goodbye, then it's like he is dead to Abraham i.e. like a sacrifice.

See related comments on Gen 22:2.

## Verse 17

Don't know if I agree with this, but it's interesting.

Note that God called himself “Elohim” here rather than “Yahweh”. God was acting in justice toward Ishmael, rather than grace. According to the Midrash (Rosh HaShannah 16b), the angels pleaded with God to not perform a miracle for Ishmael, because in the future his offspring would persecute and murder Isaac’s descendants; but God would judge Ishmael only according to his present deeds, not his future. <sup>Source Ahavta:</sup>

### Verse 27

So a brit can occur between two men, not just between YHVH and man. Is he acting like a creditor and not arguing with the facts?

Made <sup>H3772</sup> *KaRaTh* a covenant. <sup>H1285</sup>

### Verse 31

The setting apart of the seven ewe lambs may have served as a reminder to Abimelech and others that this well had been purchased by Abraham from Abimelech. The Hebrew word for **seven** is *sheva* (*shin, vet, ayin*). The Hebrew word for oath is *shava* (*shin, vet, ayin*). The name Abraham gives to the well is *Be'er-Sheva* (*be'er* meaning “well”), which may be translated as either the “**Well of Seven**” or the “**Well of Oaths.**” Clearly the name was to be a reminder and a testimony of this covenant between Abimelech and Abraham.

Source: Glenn McWilliams "Y1\_P18\_6008\_The\_Expulsion\_of\_Ishmael\_EDITED.pdf"

JKM: Seven times seventy Mat 18:22.

### Verse 34

Ahavta

Note that he did not settle, but rather he sojourned <sup>H1481</sup> *GuR*. This time is reckoned as part of the four-hundred years which referred to Israel as ‘aliens in a land not their own’.



## Haftora and Brit

### 1 Samuel 2:21-28

<sup>1</sup> And Hannah prayed, and said, My heart rejoiceth in YHVH, mine horn is exalted in YHVH: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. <sup>2</sup> *There is* none holy as YHVH: for *there is* none beside thee: neither *is there* any rock like our God. <sup>3</sup> Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for YHVH *is* a God of knowledge, and by him actions are weighed. <sup>4</sup> The bows of the mighty men *are* broken, and they that stumbled are girded with strength. <sup>5</sup> *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. <sup>6</sup> YHVH killeth, and maketh alive: he bringeth down to the grave, and bringeth up. <sup>7</sup> YHVH maketh poor, and maketh rich: he bringeth low, and lifteth up. <sup>8</sup> He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* YHVH'S, and he hath set the world upon them. <sup>9</sup> He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. <sup>10</sup> The adversaries of YHVH shall be broken to pieces; out of heaven shall he thunder upon them: YHVH shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. <sup>11</sup> And Elkanah went to Ramah to his house. And the child did minister unto YHVH before Eli the priest. <sup>12</sup> Now the sons of Eli *were* sons of Belial; (<sup>H1100</sup> See 2Co 6:14-15); they knew not YHVH. <sup>13</sup> And the priests' custom with the people *was, that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; <sup>14</sup> And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. <sup>15</sup> Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. <sup>16</sup> And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

<sup>17</sup> Wherefore the sin of the young men was very great before YHVH: for men abhorred the אֶת offering of YHVH.

1Sam 2:17 HSB5<sup>t</sup>

han· ne· 'a· Rim of the young men הַנְּעָרִים chat· Tat Wherefore the sin חֲטָאָת vat· te· Hi Thus וַתְּהִי  
Yah· weh; the LORD יְהוָה pe· Nei before פְּנֵי -et' אֶת- me· 'Od was very מְאֹד ge· do· Lah great גְּדוֹלָה  
et' אֶת ha· 'a· na· Shim, for men הַנְּעָרִים ni· 'a· Tzu abhorred נֶאֱצַו ki for כִּי  
Yah· weh. of the LORD יְהוָה : min· Chat the offering מִנְחַת

<sup>18</sup> But Samuel ministered before YHVH, *being* a child, girded with a linen ephod. <sup>19</sup> Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly

<sup>t</sup> Standalone Aleph Tav: "...abhorred, for men אֶת the offering of YHVH" (literal word order in Hebrew). Note, I added the red font and enlarged it.



sacrifice. <sup>u</sup> <sup>20</sup> And Eli blessed Elkanah and his wife, and said, YHVH give thee seed of this woman for the loan which is lent to YHVH. And they went unto their own home. <sup>21</sup> And YHVH visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before YHVH.

<sup>22</sup> Now Eli was very old, and heard **את** all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation.

1Sam 2:22 HSB5<sup>v</sup>

et' **את** ve·sha·Ma', and heard וְשָׁמַעַ me·'Od; was very מְאֹד za·Ken old זָקֵן ve·'e·Li Now Eli וְעֵלִי  
 le·chol to all לְכֹל ba·Nav all that his sons בְּנֵי יָאֵשׁוּן a·Sher after' אַשֶׁר kol- all כָּל  
 yish·ke·Vun and how they lay וַיִּשְׁכְּבוּן a·Sher- they' אַשֶׁר ve·'Et וְאֵת Yis·ra·'El, unto all Israel יִשְׂרָאֵל  
 hatz·Tzoe·'ot, that assembled הַצְּבָאוֹת han·na·Shim, with the women הַנְּשִׂים et- with' אֶת-  
 mo·'Ed. of the congregation מוֹעֵד O·hel of the tabernacle' אֶהֱל Pe·tach [at] the door פֶּתַח

<sup>23</sup> And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. <sup>24</sup> Nay, my sons; for *it is* no good report that I hear: ye make YHVH'S people to transgress. <sup>25</sup> If one man sin against another, the judge shall judge him: but if a man sin against YHVH, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because YHVH would slay them. <sup>26</sup> And the child Samuel grew on, and was in favour both with YHVH, and also with men. <sup>Luk 2:52</sup> <sup>27</sup> And there came a man of God unto Eli, <sup>w</sup> and said unto him, Thus saith YHVH, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? <sup>28</sup> And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

<sup>u</sup> Her devotion in sending Samuel a little robe every year is one of the tenderest recorded instances of maternal love <sup>1Sa 2:19</sup>. She was a prophetess of no ordinary talent, as is evident from her elevated poetic deliverance elicited by God's answer to her prayer <sup>1Sa 2:1-10</sup>.

<sup>v</sup> Standalone Aleph Tav. Note, I added the red font and enlarged it.

<sup>w</sup> Eli (עֵלִי): A descendant of Ithamar, the fourth son of Aaron, who exercised the office of high priest in Shiloh at the time of the birth of Samuel. For the first time in Israel, Eli combined in his own person the functions of high priest and judge, judging Israel for 40 years <sup>1Sa 4:18</sup>.

## Matthew 1:18-25

<sup>18</sup> <sup>x</sup> Now the birth of Yeshua Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. <sup>19</sup> Then Joseph her husband, being a just *man*, and not willing to make her a publick example <sup>G3856 G846</sup>, was minded to put her away privily <sup>G2977</sup>. <sup>y</sup> <sup>20</sup> But while he thought on these things, behold, the angel of YHVH appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name Yeshua: <sup>z</sup> for he shall save his people from their sins. <sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of YHVH by the prophet <sup>aa</sup> <sup>Isa 7:13-16</sup>, saying, <sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. <sup>bb</sup> <sup>24</sup> Then Joseph being raised from sleep did as the angel of YHVH had bidden him, and took unto him his wife: <sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name Yeshua.

---

<sup>x</sup> RSTNE Footnote # 4388 Matthew is now finished with the genealogies of the past having made his point, and now switches to the future, further separating the two Josephs after making a net summation of the past in verse Mat 1:17. See “Matthew-1-the-geneology-of-Yshua-with-RSTNE-footnoes.doc”. RSTNE: Restored Scripture True Name Edition

<sup>y</sup> In commercial redemption it's important to understand the differences between public and private.

<sup>z</sup> “Jesus” doesn’t mean anything, but Yeshua means Yah’s salvation.

<sup>aa</sup> **Isa 7:13-16** <sup>13</sup> And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? <sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. <sup>15</sup> Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. <sup>16</sup> For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

<sup>bb</sup> See “Isaiah-7-RSTNE.pdf”