

Genesis 23 – Death and Burial of Sarah

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Introduction ^a

My notes for Living Messiah Ministries Sabbath Study 2/20/2016 ^{b c}

Genesis Chapter 23 ^{verses 1-20}

¹ And Sarah was an hundred and seven and twenty years old: ^{d 127} *these were* the years of the life of Sarah. ²
 And Sarah died in Kirjatharba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep (*ve-liv-ko-Tah* וְלִבְכַתָּהּ) ^e for her.

Jot, small chaf in to weep - Gen 23:2 HSB5

hi he הוא ar· Ba' in Kirjatharba' אַרְבַּע be· kir· Yat בְּקִרְיַת sa· Rah, And Sarah שָׂרָה vat· Ta· mot died וַתָּמָת
 ke· Na· 'an; of Canaan כְּנַעַן be· 'E· retz in the land בְּאֶרֶץ chev· Ron the same [is] Hebron חֶבְרוֹן
 le· sa· Rah for Sarah לְשָׂרָה lis· Pod to mourn לְסַפֵּד av· ra· Ham, and Abraham' אַבְרָהָם vai· ya· Vo came וַיָּבֵא
 ve· liv· ko· Tah. and to weep : וְלִבְכַתָּהּ :

³ And Abraham stood up ^f from before his dead, and spake unto the sons (*be-nei* בְּנֵי) of Heth (*chet* חֵת) ^g, saying,

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

^b See <http://livingmessiah.com/bboard.html#sched> in addition there is also 1 Kings 1:1-31 & Acts 7:1-18. FYI, the one year parasha is *Chaye Sarah* / Life of Sarah, Gen 23:1-25:18, 1Ki 1:1-31, 1Co 15:50-57

^c “Scribal” Note: Mostly I’m using the KJV with some changes e.g. the LORD → YHVH

^d Sarah is the only woman whose age is mentioned in the Bible. CB Notes. Literally it says an 100^{H3967} and 7^{H7651} and 20^{H6242}. The sages say shee lived life to the fullest childhood⁷, adulthood²⁰, and full maturity¹⁰⁰.

^e Small *chaf* in the word *v'livkota*. Baal Haturim explains that he (Abraham) cried only a little because she was old (and thus it was the way of the world).

chaf is the letter which means the open hand. Abraham’s mourning for his wife is described as an open hand before God that can not be filled or satisfied. His petition to God for her return could not be fulfilled, therefore his hand remained open. Source: Yavoh July 2004

⁴ “I *am* a stranger (*ger* גֵּר) and a sojourner (*ve-to-Shav* וְתוֹשֵׁב) with you: give me a possession of a buryingplace (*ke-ver* ^{H6913} קֶבֶר) with you, that I may bury (*ve-'ek-be-Rah* ^{H6912} וְאֶקְבְּרָה) ^h my dead out of my sight.”

⁵ And the children of Heth answered Abraham, saying unto him, ⁱ

⁶ “Hear us, my lord (*a-do-Ni* אֲדֹנָי): thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, ^j but that thou mayest bury thy dead.”

⁷ And Abraham stood up, and bowed ^k himself to the people of the land, *even* to the children of Heth. ⁸ And he communed (*vay-dab-Ber* וַיְדַבֵּר) with them, saying,

“If it be your mind that I should bury my dead out of my sight; hear me, and intreat (*u-fig'u* וּפְגַעוּ) ^l for me to Ephron (*be-'ef-Ron* בְּעֶפְרוֹן) the son of Zohar (*Tzo-char* צַחַר), ^m ⁹ That he may give me the cave of Machpelah (*ham-mach-pe-Lah* הַמַּכְפֵּלָה), ⁿ which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.”

¹⁰ And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying, ^o

¹¹ “Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.” ^p

¹² And Abraham bowed down himself before the people of the land. ¹³ And he spake unto Ephron in the audience of the people of the land, saying,

^f See Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand, article #385.

^g Heth, ^{H2845} means terror, from ^{H2865} see Gen 10:15, Gen 25:10, Gen 27:46 (2), Gen 49:32 & 1Ch 1:13. See “Uriyah (Uriah) the Hittite.doc”

^h The root for bury (*cavar* ^{H6913} & ^{H6912}) is mentioned 13 times in this chapter: 4², 6⁴, 8¹, 9¹, 11¹, 13¹, 15¹, 19¹, 20¹.

ⁱ See Let-the-dead-bury-their-dead-Gen-23-life-and-death-of-Sarah, article #???

^j The children of Heth are offering a public privilege of getting a burial site that the city provides.

^k With Abraham bowing to them, he is respecting who and what they are. They are in charge of the physical world (or at least this little piece), a realm Abraham is not from (as he is from the spiritual realm pursuant to his sacred contract with YHWH).

^l intreat ^{H6293}. First occurrence of this word. Strong's: this means importunate i.e. persistent see “Parable-of-the-importunate-widow-and-the-unjust-Judge Luke-18 1-8”, article #775).

^m Strong's #H6714, From the same as H6713 (white Eze 27:18); whiteness; *Tsochar*, KJC:3 Gen 23:8, Gen 46:8-10 (3), Exo 6:15

ⁿ Machpelah ^{H4375} Strong's: From ^{H3717}; a fold; ...LXX G1362 *diploos*. BDB: double or portion. KJC: Gen 23:9, Gen 23:17, Gen 23:19, Gen 25:9, Gen 49:30, Gen 50:13. ISBE: Here were buried Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. (Compare however the curious variant tradition in Act 7:16, “Shechem” instead of “Hebron.”)

^o **Private vs. Public:** It doesn't say in scripture they spoke in private, but it appears to me that maybe a private discussion occurred in the background before this public event at the gate. If it was articulated in the Scriptures wouldn't it be public? (reading between the lines). In commercial redemption, you work out your remedies first in private, then you seek recognition of the matter in public.

^p Ephron wants to make it a gift, and therefore less binding.

“But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.” ^q

¹⁴ And Ephron answered Abraham, saying unto him,

¹⁵ “My lord, hearken unto me: the land *is worth* four hundred ⁴⁰⁰ shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.”

¹⁶ And Abraham hearkened unto Ephron (*ef·rOn* עֶפְרוֹן);

..... and Abraham weighed to Ephron (*le·'ef·Ron* לְעֶפְרוֹן) ^r

the silver, which he had named in the audience of the sons of Heth, four hundred ⁴⁰⁰ shekels (*She·kel* שֶׁקֶל) of silver (*Ke·sef* כֶּסֶף), current (*o·Ver* עֵבֶר) *money* with the merchant. (*las·so·Cher* : לַסְּחָר) ^s ¹⁷ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure (*vai·Ya·kom* וַיַּקֵּם) ^t ¹⁸ Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. ¹⁹ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan. ²⁰ And the field, and the cave that *is* therein, were made sure ^u unto Abraham for a possession of a buryingplace by the sons of Heth.

^q Abraham is insisting that this be a binding contract and not a gift. Q. Is a gift a contract? A. No. YHVH giveth, YHVH taketh away.

^r At this point, the Torah spells Ephron with a *vav* omitted, indicating that he was diminished by the act. ^{Source Ahavta}.

^s See “Word-Study-G1710-emporeumai-merchandise-H7404-rekullah”, article #[533](#).

^t See “Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand”, article #[385](#).

^u See “Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand”, article #[385](#).

End Notes

0 - Overview

- The root of to bury (*cavar*^{H6913 H6912}) is mentioned 13 times: 4², 6⁴, 8¹, 9¹, 11¹, 13¹, 15¹, 19¹, 20¹.
- the children of Hech is mentioned 8 times: 3¹, 4¹, 7¹, 10², 16¹, 18¹, 20¹
- The name or title of YHVH is not mentioned in this chapter / parasha
- See Let-the-dead-bury-their-dead-Gen-23-life-and-death-of-Sarah, article #[531](#).

1

Ahavta:

The Sages teach that the narrative of Sarah's death immediately follows the Akeidah (binding of Isaac), because she died upon hearing of the event. This also explains why Avraham and Isaac were not present at her death. Avraham came to eulogize his beloved wife, who was named as Princess of all mankind (Sarah).

Gen 22 20-24 The generations of Nahor unto Rebekah.

GM: suggests that this seemingly sidebar story was put there so that there is a ray of hope or light. This is here because after this story is the story of the life and death of Sarah. GM states that this is a pattern of Torah to make separations between stories i.e. to disassociate the binding of Isaac story from the death of Sarah. GM says that Sarah died because she was 127 years old and lived a full life.

3

NG (Nehemiah Gordon) said this is *shevah*, i.e. Abraham was sitting down for seven days.

11:00

There are four things in scripture the Israelites bought the 1) cave at Machpelah, 2) the field in Shechem where Yoseph was buried 3) The threshing floor of Arabna the Jebusite which became the temple mount 4) the city of Samaria. It is all of these things that are in controversy, all the rest were given by YHVH.

Canaanites see Deu 7:1 lists the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites

GM (Glenn McWilliams)pg 10

The Canaanites are an idolatrous and perverse people from a cursed line, yet Abraham bows himself before them to ask their permission to bury his dead in their midst. This humiliating circumstance has caused many to question the true intent of this chapter.

GM pg 11

Again, let us recognize that Abraham is in the position of having to ask this perverse and idolatrous people permission to bury his dead in their midst. This in and of itself seems contradictory to the very promises of YHWH to make Abraham great, to give him the gates of his enemies, and to give him possession of the land.

Gen 22:17

...

So too Abraham would rather remain separated unto YHWH and beg in the world rather than be entitled in the world and be forced to beg before YHWH. Nonetheless, we still see in this situation a sense of humiliation in that Abraham is forced to bow down to these heathen and beg their permission for what was already divinely promised to be his.

My thoughts

why was it humiliating for Abraham to deal with the Hittites?

I need to discuss what it means to be the enemies of Yisrael e.g. and strong consider what Yeshua says Mat 5:43. Are they enemies because for example we don't like their theology? They are enemies because of what they do to us e.g. Abimelech in Gen 20:2, I believe kidnaps Sarah, which are the actions of an enemy. Yet in the end Abraham remains cool and confident in his faith and wins him over, by not going to war, but to go to peace...righteous peace.

Gates of his enemies is in Gen 22:17 where it says "...and thy seed shall possess the gate of his enemies;" It doesn't say Abraham will possess these gates but rather his seed a whopping 400+ years latter (or however you do this biblical math) will do so. My point is that in the mean time he has to deal with the reality of where he lives. Part of that reality that does affect him directly is the ricochet blessings of Gen 12:2-3.

I'm suggesting that the Hittites in the time of Abraham were less evil than 400 years later. Is it possible because Israel doesn't do her job, and she gets stuck down in Egypt, that this greatly enables the Hittites et. al. to corrupt themselves?

4

This almost sounds like Gershom, the Son of Moshe which means stranger in a strange land. Gershom^{H1648} From *garish*^{H1644}; a refugee; Gereshon or Gereshom, an Israelite: - Gershon, Gershom. *garish* means

Rabbinical Judaism should take note that Abraham described himself as stranger and sojourner.

H1644 garash KJC:46 drive dr(i)(o)(a)ve(n)(ing), cast, thrust, put, expel, troubled

See Biblical-Word-Study-and-Commentary-on-ones-Legal-Status, article #210.

8

Step 3: Abraham sticks to what he wants and formally shows his offer. i.e. he makes a counter offer to their counter offer. It looks like his already picked out a place and calls out from the crowd a specific Hittite namely Ephron.

Ahavta: Dealing with Ephron Gen23:8-17.

Four-hundred shekels was an inflated price for the burial plot, but Avraham insisted and paid it, and there should be no dispute of ownership. The Sages say, "**The righteous say little and do much, but the wicked promise much and do not perform even a little.**" Ephron publicly stated that he had given (free) the whole field, then suggested an exorbitant price for just the cave.

At this point, the Torah (Gen 23:16) spells Ephron with a vav omitted, indicating that he was diminished by the act.

16

GM

This is one of the three places about which the nations of the world cannot taunt Israel, saying, these are stolen lands, and these are they, the cave of Machpelah, the Temple, and the burial place of Joseph (Shechem). The Cave of Machpelah as it is written: Gen 23:16 “And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver”; the Temple as it is written: (1Ch 21:25) “So David gave to Ornan for the place six hundred shekels of gold by weight”; and the burial ground of Joseph as it is written: (Gen 33:19) “And he bought the ground where he had spread his tent, at the hand of Hamor, Shechem’s father, for a hundred pieces of money.”

Haftora and Brit

1Ki 1:1-31 - David in Old Age Anoints Solomon as King

Abishag cherishes David in his extreme age

¹ Now king David was old *and* stricken in years; and they covered him with clothes, but he gat no heat. ² Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. ³ So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. ⁴ And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

Adonijah, David's darling, usurps the kingdom

⁵ Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. ⁶ And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was a* very goodly *man*; and *his mother* bare him after Absalom. ⁷ And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped *him*. ⁸ But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah. ⁹ And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: ¹⁰ But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

By the council of Nathan

¹¹ Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not? ¹² Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. ¹³ Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? ¹⁴ Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

Bathsheba moves the king

¹⁵ And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. ¹⁶ And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? ¹⁷ And she said unto him, My lord, thou swarest by YHVH thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. ¹⁸ And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not: ¹⁹ And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. ²⁰ And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. ²¹ Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

And Nathan seconds her

²² And, lo, while she yet talked with the king, Nathan the prophet also came in. ²³ And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the

king with his face to the ground. ²⁴ And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

²⁵ For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, **God save live** king Adonijah. ^v

a· do· ni· Ya· hu. Adonijah' : אֲדֹנֵיָהוּ ham· Me· lech king הַמֶּלֶךְ H2421 ye· Chi God save יְחִי ...

²⁶ But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. ²⁷ Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

David renews his oath to Bathsheba

²⁸ Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king. ²⁹ And the king sware, and said, *As* YHVH liveth, that hath redeemed my soul out of all distress, ³⁰ Even as I sware unto thee by YHVH God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. ³¹ Then Bathsheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

^v **Bad Translation.** This does not say "...God save the King!", the Hebrew word Elohim, Adonai, Hashem etc. is not in this verse, the translator is translating the Hebrew word *yechi* (Strong's #H2421) as save instead of the more common translation live, but regardless the word "God", does not exist in the text. Willy-nilly injecting God's name or title (whether it's translated or transliterated) wherever you want to is unacceptable. If it said e.g. Yeshua or Hoshea which means God saves then that would be a different matter.

See Word-Study-H2421-chayah-live, article #[535](#).

Act 7:1-18 - Stephen's Speech, Stoning and Death

¹Then said the high priest, Are these things so? ² And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³ And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. ⁴ Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

⁵ And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. ⁶ And God spake on this wise, That his seed should sojourn in a strange ^{Gen 23:4} land; and that they should bring them into bondage, and entreat *them* evil four hundred years. ⁴⁰⁰ ⁷ And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. ⁸ And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth ^{8th} day; and Isaac *begat Jacob*; and Jacob *begat* the twelve patriarchs. ⁹ And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, ¹⁰ And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

¹¹ Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. ¹² But when Jacob heard that there was corn in Egypt, he sent out our fathers first. ¹³ And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. ¹⁴ Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. ⁷⁵ ¹⁵ So Jacob went down into Egypt, and died, he, and our fathers, ¹⁶ And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem. ¹⁷ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, ¹⁸ Till another king arose, which knew not Joseph.

CB Notes Act 7:14 threescore..., see notes on Genesis 46:26

CB Notes Gen 46:26

Gen 46:26 KJV All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

out of his loins. This is said in order to distinguish the numbers sixty-six and seventy from Stephen's seventy-five, in [Act 7:14](#), which includes Jacob as well as "all his *kindred*" (which are not included in the direct descendants of this verse). These extra nine are made up in part by the five in [1Ch 7:14-20](#) (Machir, Gilead, Shuthelah, Tahath, Eden, as in Septuagint: also here).

threescore and six. See note on [Gen 46:8](#).

the names. Compare the above order with that of [Gen 49:3-27](#), and see [App-45](#).

My Notes Act 7:14

75 persons in all, Gen says it's 70.

Jews for Judaism states, that this is evidence of error in what Christians...

http://www.jewsforjudaism.org/web/handbook/s/hebrew_christian.html, <http://www.jewsforjudaism.org/web/faq/faq063.html>, <http://www.jewsforjudaism.org/web/personalstories/julius.html>

The New Testament frequently alluded to passages in the Tanach, and blatantly erred in transcribing the information. For instance, the New Testament states, in [Act 7:14](#), that seventy-five persons came with Jacob to Egypt; whereas [Gen 46:27](#), [Exo 1:5](#), and [Deu 10:22](#) all clearly state that there were seventy persons in total. In addition, the Book of [Gen 49:28-30](#); [Gen 50:13](#)) says that Ya'akov (Jacob) was buried in Mamre (which is Hebron, according to [Gen 23:19](#)), in land that had been purchased from Ephron the Hittite. Yet the New Testament book of [Act 7:16-17](#) misquotes Genesis and claims that Ya'akov was buried not in Hebron but in Shechem, in land bought from the sons of Hamor. Furthermore, I observed time and again that the New Testament itself was markedly inconsistent from one chapter to another. The various accounts of the Resurrection in the gospels of Matthew, Mark, Luke and John were mutually exclusive. The very Resurrection of the son of G-d was not consistently described by this allegedly Divinely inspired book!

My Notes continued

His relatives were 75 in total.

Jacob, Leah, (Rachel no), Zelpha Bilah = 4 + 70 = 74 ne 75. The answer is in the Torah, the first one that is listed see [Gen 46:4](#). I will go down with you.

The sages of Israel say that the Greek word Ecclesia (first time it is used) = the called out assembly This is the first time seed of the Messiah. When they first come out of Egypt, Moshe says stand still and see the Yeshua of Elohim.

TSK Acts 7:16

were: Of the two burying-places of the patriarchs, one was at Hebron, the cave and field which Abraham purchased of Ephron the Hittite ([Gen 23:16](#), etc.); the other in Sychem, which Jacob (not Abraham) bought of the sons of Emmor ([Gen 33:19](#)). To remove this glaring discrepancy, Markland interprets [παρὰ](#) [Strong's G3844], from, as it frequently signifies with a genitive, and renders, "And were carried over to Sychem; and afterwards from among the descendants of Emmor, the father, or son, of Sychem, they were laid in the sepulchre which Abraham bought for a sum of money." This agrees with the account which Josephus gives of the patriarchs; that they were carried out of Egypt, first to Sychem, and then to Hebron, where they were buried. [Exo 13:19](#); [Jos 24:32](#)

the sepulchre: [Gen 33:9-20](#), [Gen 35:19](#), [Gen 49:29-32](#)

Emmor: [Gen 34:2-31](#), Hamor, Shechem