

Genesis 38 Judah and Tamar

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Introduction

ToDo: Add and intro

Genesis 38 - Judah and Tamar ^{verses 1-30}

Judah begets Er, Onan, and Shelah.

¹ And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah. ² And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah;^a and he took her, and went in unto her. ³ And she conceived, and bare a son; and he called his name Er. ⁴ And she conceived again, and bare a son; and she called his name Onan. ⁵ And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

Er's marriage with Tamar, and death.

⁶ And Judah took a wife for Er his firstborn, whose name *was* Tamar. ⁷ And Er, Judah's firstborn, was wicked in the sight of YHVH; and YHVH slew him.

The trespass of Onan.

⁸ And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.^b ⁹ And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

¹⁰ And the thing which he did displeased YHVH: wherefore he slew him also.

Tamar is reserved for Shelah.

¹¹ Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

^a Shuah ^{H7770} is the father of the un-named daughter who became Judah's 'wife' and she bares the three sons Er, Onan and Shelah. The pattern is similar to Gen 34:1-2.

^b **Deu 25:5** a deceased man's brother shall raise up children for his deceased brother by the deceased's wife. Judah took a wife, Tamar, for his firstborn son

¹² And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

Tamar deceives Judah

¹³ And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. ¹⁴ And she put her widow's ^c garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. ¹⁵ When Judah saw her, he thought her *to be* an harlot; because she had covered her face. ¹⁶ And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; for he knew not that she *was* his daughter in law. And she said, What wilt thou give me, that thou mayest come in unto me? ¹⁷ And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*? ^d ¹⁸ And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand.^e And he gave *it* her, and came in unto her, and she conceived by him.

Gen 38:18 HSB5

a· Sher What' אֲשֶׁר ha· 'e· ra· Von pledge הָעֵרְבוֹן mah What' מָה vai· Yo· mer, And he said וַיֹּאמֶר
cho· ta· me· Cha Thy signet חֲתָמְךָ vat· To· mer, thee? And she said וַתֹּאמֶר loCh לְךָ et· ten· shall I give' אֶתְּךָ
a· Sher is in' אֲשֶׁר u· mat· te· Cha and thy staff וּמַטְּךָ u· fe· ti· Le· cha, and thy bracelets וּפְתִילֶיךָ
lah לָהּ vai· yit· ten· And he gave וַיִּתֵּן be· ya· De· cha; that [is] in thine hand בְּיָדְךָ
.lo לוֹ vat· Ta· har unto her and she conceived וַתֵּהָרֵא e· Lei· ha to' אֶלֶיהָ vai· ya· Vo [it] her and came in וַיָּבֵא

¹⁹ And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. ²⁰ And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. ²¹ Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot ^f in this *place*.

Gen 34:31 HSB5

ya· 'a· Seh Should he deal יַעֲשֶׂה hach· zo· Nah as with an harlot הַכֶּזֶּוֹנָה vai· yo· me· Ru; And they said וַיֹּאמְרוּ
Peh פְּ a· cho· Te· nu. with our sister :אֲחוֹתֵנוּ -et' אֶתְּ

²² And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. ²³ And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. ²⁴ And it came to pass about three ³ months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring

^c 'almânûth H491 אלמנות Feminine of H488; concretely a widow; abstractly widowhood: - widow, widowhood. KJC: widowhood, 3 Gen 38:19, 2Sa 20:3, Isa 54:4; widow's, 1 Gen 38:14

^d Y'huda is operating by credit and is driven by impulse buying.

^e Thy **signet**, ^{H2368} *chotaam*, and thy **bracelets**, ^{H6616} *paatiy*, and thy **staff** ^{H4294} *matteh*.

^f The Hebrew for harlot is *hachzanah*. It is also used in **Gen 34:31** but it has an enlarged ז (zain).

her forth, and let her be burnt. ²⁵ When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are, am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.^g ²⁶ And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.^h

She bears twins, Pharez and Zarah.

²⁷ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.ⁱ ²⁸ And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread (שָׁנִי *shaniy* H8144), saying, This came out first. ²⁹ And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach^j *be* upon thee: therefore his name was called Pharez. ³⁰ And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Isa 37:31-38

³¹ And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: ³² For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of YHVH of hosts shall do this. ³³ Therefore thus saith YHVH concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. ³⁴ By the way that he came, by the same shall he return, and shall not come into this city, saith YHVH. ³⁵ For I will defend this city to save it for mine own sake, and for my servant David's sake. ³⁶ Then the angel of YHVH went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. ³⁷ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁸ And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Mat 1:1-17

¹ The Book of the genealogy of Jesus Christ the son of David, the son of Abraham: ² Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers. ³ And Judah fathered Pharez and Zarah out of Tamar, and Pharez fathered Hezron, and Hezron fathered Aram, ⁴ and Aram fathered Amminadab, and Amminadab fathered Nahshon, and Nahshon fathered Salmon, ⁵ and Salmon fathered Boaz out of Rahab, ^{G4477} and Boaz fathered Obed out of Ruth, and Obed fathered Jesse, RSTNE^k

^g This may have been similar words to what Y'huda had said to Jacob regarding the "death" of Joseph Gen 37:32.

^h **Lev 18:15** a man shall not have relations with his daughter-in-law.

ⁱ Similar to Rebekah with Esau and Jacob, Gen 25:24.

^j Was Pharez ^{H6557} in "breach" ^{H6556} of contract i.e. the contract of the first born which should have gone to Zarah?

See Word-Study-G5418-phragmos-hedge-partition-H1447-gader-wall-hedge-fence, Article #???

^k **RSTNE**: Restored Scripture True Name Edition;

5 And Salmon begat Boaz of Rachav; **4381** and Boaz begat Oved of Root; **4382** and Oved begat Yishai; **4381** A non-biological Yisraelite and a whore to boot is considered a Yisraelite because she willfully joined Yisrael and performed the command to hide the spies. She is honored as a Yisraelite by being placed in Messiah's lineage.

4382 Ruth became a mother in Yisrael as a Yisraelite in Messiah's lineage, yet was never considered Jewish. ⁶ and Jesse fathered David the king. And David the king fathered Solomon out of her who had been the wife of Uriah, ⁷ and Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asa, ⁸ and Asa fathered Jehoshaphat, and Jehoshaphat fathered Jehoram, and Jehoram fathered Uzziah, ⁹ and Uzziah fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah, ¹⁰ and Hezekiah fathered Manasseh, and Manasseh fathered Amon, and Amon fathered Josiah, ¹¹ and Josiah fathered Jehoiachin and his brothers, at the deportation of Babylon. ¹² And after the deportation of Babylon, Jehoiachin fathered Shealtiel, and Shealtiel fathered Zerubbabel, ¹³ and Zerubbabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor, ¹⁴ and Azor fathered Sadoc, and Sadoc fathered Achim, and Achim fathered Eliud, ¹⁵ and Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob, ¹⁶ and Jacob fathered Joseph, the husband to be of Mary, out of whom Jesus was born, the One called Christ. ¹⁷ So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon, fourteen generations, and from the deportation to Babylon until the Christ, fourteen generations.

Why is Mat 1:1-17 important? Deu 18:15 YHVH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

See Matthew-1-the-geneology-of-Yshua-with-RSTNE-footnotes.doc

MHH Makor Hebrew Foundation

MHH is Google Group setup by Nehemia Gordon (see Mat 1:1) for his introduction.

Shalom All,

I started this group to focus on Hebrew issues that might not be of general interest to the subscribers of the Karaite Korner Newsletter.

This post will be the first in a series looking at the accusations made against the version of Hebrew Matthew preserved by Shem Tov Ibn Shaprut. Recently someone brought my attention to a website with a long litany of complaints against Hebrew Matthew. There are so many accusations there it would take me weeks to sift through them all, so I'll take one or two at a time and check to see if he raises any good points. If you find this interesting then please tell your friends about this group. The group is setup as a newsletter so you can post your responses but only I will see them. If people write relevant questions or comments I may post them to the group (anonymously unless you specifically give me permission to use your name in the e-mail).

The accusations against Hebrew Matthew are posted here: <http://www.toolong.com/Shem%20Tob.htm>

Accusation #1: [Hebrew Matthew] Never identifies Yeshua / Jesus as Messiah.

Mat 1:1 "the generation of Jesus Christ"

Shem Tob "the generations of Jesus ()"

Response: Wow, we are off to a bad start. The first accusation proves the author has never actually read through Hebrew Matthew. Everyone who knows me knows I am not a Messianic or a Christian and do not believe in Yeshua as the Messiah. I have been very open about this. But regardless of what I believe, Hebrew Matthew very clearly states that Yeshua is the Messiah at least six times. To be more specific, Yeshua is called Mashiach (Messiah in Hebrew) in the following passages:

Hebrew Matthew 1:16 Hebrew Matthew 2:4 Hebrew Matthew 16:16 Hebrew Matthew 23:10 Hebrew Matthew 27:17 Hebrew Matthew 27:22.

...of the generation ^{G1078} Genesis ..

Mat 1:8 RSTNE Footnotes.

4384 Actually Matthew leaves out three descendants of Jehosophat here (Ahaziah, Joash, and Amaziah), because Jehosophat's son Jehoram married cursed King Ahab's (husband of Jezebel of the House of Yisrael) daughter ([2Ch 18:1](#), [2Ch 21:1](#), [2Ch 4:1-7](#)). So while YHWH did not curse the entire House of Judah, He did curse the House of Ahab, and by marrying into the House of Ahab Jehoram brought cursed bloodlines into the House of Judah, or Solomon's downline. As such, YHWH cursed three generations of Jehoram's offspring without cursing the entire lineage forever as seen in [Exo 20:4-5](#), where YHWH allows that kind of curse for only three generations before it is lifted. So while they are counted, or listed physically elsewhere, they cannot be considered ancestors of Messiah. Were Matthew to include the three missing kings as most anti-missionaries want him to (Ahaziah, Joash, and Amaziah), his genealogy would be invalid and most Jews would have laughed him to scorn. So the three so-called missing kings are not missing at all. YHWH through Matthew intentionally leaves them out.

Mat 1:11 RSTNE Footnotes.

4385 YHWH cursed Jechoniah in [Jer 22:24-30](#). That curse was lifted clearly in Zerubbabel his grandson, as confirmed by YHWH through Haggai in chapter 2 verses 20-23 ([Hag 2:20-23](#)). In those verses the royal signet seal of kingly favor taken from Jechoniah is returned to Zerubbabel. Moreover, the curse was for Jechoniah to be childless, which we see was reversed as he certainly had children. This obstacle to Yahshua being Messiah no longer exists and was removed some 500 years before His birth.

Mat 1:17 RSTNE Footnotes.

4386 The Aramaic term *gowra* is mistranslated as “**husband**” in all Greek manuscripts. Gowra in proper context is a guardian, or legal guardian, or legal caretaker, as seen in the Torah in Deu 25:5-6 where Yisraelites are given the command to establish a gowra, or a legal guardian. Most likely this Joseph took Mary's deceased father's place and became her gawra as Boaz did in Rth 2:20, where he is called the gowra for Ruth in the Aramaic Targum. (Boaz was Ruth's gowra before he ever became her husband.) This Joseph (in verse 16) was Mary's legal guardian. In Mat 1:19, however, the Aramaic/Hebrew word is **baalah** that can only mean “husband.” The Aramaic Peshitta clearly uses the two different words (gowra and baalah) to show that one Joseph (in verse 16) was Mary's guardian, whereas the other Joseph (Mat 1:19) was Mary's

husband. With this clarification, we see that there are indeed 14 generations from Babylonian captivity to Yahshua's birth (in accordance with Matthew's bold insistence in Mat 1:17 that there are three sets of 14 generations), versus only Mat 1:13 if the two Josephs were to be accounted as one and the same. If we count Joseph the gowra/legal guardian as #12, Mary as #13 and Yahshua as #14, we have a perfect set of 14. Therefore this genealogy is clearly Mary's genealogy and not Joseph's. In order to be the Messiah, Yahshua had to inherit the throne from Solomon – not Nathan as Christianity teaches. Nathan never sat on the throne, and Dawid's many prophecies indicate that the lineage of the Messiah would be through Solomon alone and never through another one of his sons. Therefore Luke's account does not give Mary's genealogy, whereas Matthew's account does give Mary's genealogy, as he counts Mary as number 13 in the final set of 14, thereby allowing verse 17 to make perfect sense. One can pick up on this only in the Aramaic Peshitta text, which not only is the primacy text from which all Greek translations have come, but also is the only one that differentiates between gowra and baalah.

Mat 1:17 RSTNE Footnotes

4387: The gematria, or numerical value of Dawid in Hebrew is 14. The three sets of 14 indicate that Yahshua is from the royal House of Dawid. As seen in study note # 5, when using the Aramaic Peshitta, one can see that there were three perfect sets of 14, dropping the three cursed kings along with differentiating between the guardian Joseph and the later husband Joseph.

| Matthew 1:1-17 | | |
|---|---|--|
| 1. Abraham | 1. Solomon | 1. Jechonias |
| 2. Isaac | 2. Roboam | 2. Salathiel |
| 3. Jacob | 3. Abia | 3. Zorobabel |
| 4. Judas | 4. Asa | 4. Abiud |
| 5. Phares | 5. Josaphat | 5. Eliakim |
| 6. Esrom | 6. Joram | 6. Azor |
| 7. Aram | 7. Ozias | 7. Sadoc |
| 8. Aminadab | 8. Joatham | 8. Achim |
| 9. Naason | 9. Achaz | 9. Eliud |
| 10. Salmon | 10. Ezekias | 10. Eleazar |
| 11. Booz | 11. Manasses | 11. Matthan |
| 12. Obed | 12. Amon | 12. Jacob |
| 13. Jesse | 13. Josias | 13. Joseph |
| 14. David | 14. Jechonias | 14. Jesus |
| So all the generations from Abraham to David are fourteen generations | and from David until the carrying away into Babylon are fourteen generations | and from the carrying away into Babylon unto Christ are fourteen generations |

e-Sword Notes

Gen 38:21

Qedasha^{H6948} vs. *Zona*^{H2181}

Judah refers to Tamar (who is in disguise) as merely a prostitute (*zona*) (see verse 15 and 24), but it's the Adullamite (Hirah) who refers to her as a temple prostitute *qedasha* (see verses 21 & 22).

H6948 *qadesha* harlot, 3 [Gen 38:21-22](#), harlots, 1: [Hos 4:14](#), whore, 1 [Deu 23:17](#)

Feminine of [H6945](#); a female *devotee* (that is, *prostitute*): - harlot, whore.

Look how close the Hebrew words for sodomite/harlot are to Holy. qadesh Koof + Dalet + Sheen uses the same letters as Kodesh H6944 or Kadash H6942

H6945 *qadesh*. sodomites [1Ki 14:24](#), [1Ki 15:12](#), [1Ki 22:46](#), [2Ki 23:7](#), sodomite [Deu 23:17](#), unclean [Job 36:14](#)
harlot; [H2181 zona](#) , [Gen 34:31](#), [Gen 38:15](#), [Gen 38:24](#),

Gen 38:24

I don't know, but is this being Torah compliant?

Another example of threes, three shows revelation.

Later, Judah sent his friend Hirah to find the harlot to retrieve his items of identity for him. Hirah asked at the temple for the prostitute but she was not to be found, as the House of Israel is not a harlot! Three months later (three representing divine intervention) Tamar was declared to be pregnant by harlotry. Judah judged her by saying, "Bring her out and let her be burned!" (Genesis 38:24). Scripture states that if a prostitute of a non-priestly line was convicted of this transgression she was to be stoned to death but a daughter from a priestly line caught in prostitution was to be burned. Thus scripture reveals that Tamar was from a priestly line (Lev 21:9; Joh 8:3-5). Source: <http://www.messianicisrael.com/Newsroom/TorahComs/archive/C-121406Parker.html>

Lev 21:19 talks about being burned, but Joh 8:3-5 talks about getting stoned?

This reminds me of the famous chapter in Hosea...

Hos 1:2 KJV The beginning of the word of YHVH by Hosea. And YHVH said to Hosea, Go, take unto thee a wife of whoredoms (זָנָה זָנָה זָנָה^{zanum H2183})¹ and children of whoredoms: for the land hath committed great whoredom, *departing* from YHVH.

ToDo: expand on this. E.g. a question of identity is at play

¹H2183 is from H2181; adultery; figuratively idolatry: - whoredom. LXX G4202 *porneia* See Word-Study-H4464-Mamzir-Bastard, article #[337](#), Deu-23-e-Sword-Study-Notes.doc (article ???).

- Tamar, the accused, brings forth her exhibits that she is in possession of, and brings them forth to “Judge Judy” as her exhibits for her defense. These items are for the purpose of identity, that which is a most important topic regarding the House of Israel. These items also represent power and authority.
- My theory is that Tamar is the House of Israel in disguise. It is also in conflict with commentary by Parker this is given above.
- What’s the role of Hirah?

Gen 38:25

She is the trustee and must give this up, She cannot claim innocent until proven guilty.

Gen 38:29

Edenic, does priest come from *pharets*?