

Word Study ^{H4042} *migen* deliver and ^{H4043} *mogen* shield

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Table of Contents

Introduction.....	1
GM: Magen ^{H4042} vs Mogen ^{H4043}	1
Gen 14:20 after being delivered <i>migen</i> ; “he” gave him tithes of all.	1
H34042 <i>Magen</i> ^{KJC:3} deliver ^{Pro 4:9, Hos 11:8} , delivered ^{Gen 14:20}	1
e-Sword Notes on Gen 15:1	3

Introduction

GM: Migen^{H4042} vs Mogen^{H4043}.

Gen 14:20 | after being delivered *migen*; “he” gave him tithes of all.

And blessed be the most high God, which hath delivered ^{מגן} *mig-Gen* ^{H4042} thine enemies into thy hand. And he gave him tithes of all.

“...I am about to deliver you a very great reward. ”

vs

"...I *am* thy shield, *and* thy exceeding great reward."

H34042 *Magen* ^{KJC:3} deliver ^{Pro 4:9, Hos 11:8} , delivered ^{Gen 14:20}

Pro 4:9 ^{KJV} She shall give to thine head an ornament of grace: a crown of glory shall she deliver

^{תַּמְנִינִי} *te-mag-ge-Ne-ka* to thee.

Hos 11:8 ^{KJV} How shall I give thee up, Ephraim? *how* shall I deliver ^{אֶמְגֵן} *'a-mag-gen-Cha* thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

ToDo: not finished

Blessings from YHVH defined are, 1) I will protect you i.e. I am thy shield ^{H4043} *magen* ; and 2) an exceeding

great reward **H7939** sawkar .

"...great **H7235** reward. **H7939** seharecha " Fruit of the womb [Psa 127:3](#).

e-Sword Notes on Gen 15:1

duplication found in Gen-15-Covenant-of-the-Pieces, article #[918](#)

"After these things..."

He also suggest (audio ref 38:40) that his fear was like "What if I die and have not yet had an heir?" I.e. I'm messing around risking my life to save the spiritual knuckle-head that is Lot...what if I would have died in the process? The story of the rescue of Lot is found just before these things in Gen 14.

"He recognized the danger to his life in the rescue of Lot and then he says 'what if I die and I have not yet had an heir ' ... this would seem then to negate the earlier promises of a seed and a land" (see [Gen 12:1-3](#) and [Gen 13:14-16](#)). This leads into / setup the rest of chapter Gen 15, specifically [Gen 15:2-4](#)).

"After these things the word of YHVH..."

Hebrew transliteration...

"After (*AChR*) things (*HaDDeVaRiM*) these (*HaELeH*) came (HaYaH) word (*DeBaR-*) YHVH..."

Debar is used twice in this sentence translated as **things** and **word**.

Search for "fear" and "word(s)" Gen 15:1, Deu 4:10, Deu 17:19, Deu 28:58, Deu 31:12, Neh 6:19, Ecc 5:7, Dan 10:12, Psa 56:4, Psa 119:38, 74, Hag 1:12, Hag 2:5, Mat 28:8, Act 5:5

JKM

If I had to pick my heroes of the Torah from this list ... Adom, Noach, Avraham, Isaac, Yacov, Yoseph & Moshe, it would have to narrow it down to Avraham and Yoseph and if forced to pick from that list I would take Yoseph. Avraham was the first of the three patriarchs, "the father" if you will so that has great merit, but, in the end Yoseph is the man, the one closest to Meshiach. Why do I bring this up for my commentary for [Gen 15:1](#)? It's because my explanation of the meaning of this verse is why I wouldn't pick Abraham over Yoseph i.e. his lapse of faith set in motion a lot of heartache.

This verse is screaming for context, because it starts off with After (^{H310} *AChR*) as in "After these things...". In his commentary GM spends a lot of time discussing this and for the most part concludes that the reason is as I stated above i.e. the context in question is Gen 14 which is about Abraham rescuing Lot and the risk's he took. To me the rescue of Lot doesn't reflect badly on Abram just the opposite and it's ironic but part of my reason is the revelation that I got from GM for his commentary on Gen 14. The specific commentary was his observation that the text referred to Lot as his brother even though Lot is his nephew. GM's commentary is that Abram was acting in honor because the name of his actual brother Haran would die if Lot were to die see ([Gen 14:12](#) for my commentary on this).

So if it's not about Gen 14, then what is it about? We've all heard of "**Jacob's Trouble**" (for which I have a strong opinion that's contrary to the typical understanding) but I'm suggesting that there is a notion of "**Abrams' Trouble**"....let me explain.

If it's not the events in Gen 14, and it has to be something before Gen 15, then what's the problem? I say it's [Gen 12:10-20](#). and the context of those verse is the **word** of YHVH found in [Gen 12:1-3](#). The word of YHVH is that he will bless Abram and protect him ([Gen 12:3](#)). This is his contract/covenant with Abram (John talking about covenants imagine that) and with a contract/covenant a necessary element is *quid pro quo* (something for something). We learn latter in [Exo 20:5-6](#) that our part of the requirements (our *quid*) is that we give him and only him the glory of being our Elohim. YHVH's role as our Elohim (the *quo* side of the equation) is to bless us and protect us.

I would argue that Abram came to realize the trouble he caused by the actions he took in [Gen 12:10-20](#), causing what I'm calling "Abram's Trouble".

What were the mistakes that Abram made. First off, when there was famine in the land Abram decided to go down to Egypt ([Gen 12:10](#)). Did he consult with YHVH on this? Did he as YHVH, with all do respect you told me to leave the land of my father and go to Canaan and you said you were going to bless me here yet there's a famine in the land? What's up with that (respectfully of course)? His second mistake was to put his bride Sara in a precarious position because his fear of the people in Egypt apparently out ranked his fear of YHVH ([Gen 12:11-13](#)). The two things that were supposed to let YHVH do exclusively (bless us and protect us) Abram did not do. And further, the trouble that Abram created got projected onto Pharaoh and his house ([Gen 12:17-20](#)). This is compounded even further because YHVH was forced to protect Abram pursuant to second half of [Gen 12:3](#) but , a synich could easily argue, that he was blessed by Pharaoh (the first half of [Gen 12:3](#)).

Do you see the problem here? Abram, not operating out of righteousness, as a result of lack of faith in the word of YHVH i.e. the covenant nevertheless is protected by YHVH and his actions leaves the clear impression that another "elohim" (Pharaoh) blesses him ([Gen 12:20](#)).

I would even go so far as to say that as a result of Abram's actions, a curse if you will, is set in motion that is described latter in this chapter [Gen 15:12-14](#) see my commentary on these verses.

Sidebar on Fear.