

Word Study H4138 *moledeth* kindred, nativ(ity)(e), born, begotten, issue

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Introduction

Gen 48:5-7 – Jacob Adopts his two grandsons Ephraim and Manasseh

⁵ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt (מִצְרַיִם *mitz· Ray· mah* unto thee into Egypt) before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. ⁶ And thy issue (וּמוֹלַדְתֶּיךָ *u· mo· lad· te· Cha*), which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. ⁷ And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

Commentary

I say this is about one's legal status i.e. law and it's applicability. What was the land that Ephraim and Manasseh were born onto? It was Egypt (*Mitzrayim*), and those born on this land, are they subjects to Pharaoh (i.e. they are not sovereign). A power symbolism of Egypt is **captivity**

Even though Joseph is the Viceroy of *Mitzrayim* he is, still a servant of Pharaoh and so are his children. You could argue that what Jacob is doing is effectively giving Joseph a double portion by and extra apportionment of the blessings to Joseph, but what it what Jacob is doing is pulling Ephraim and Manasseh out from under the law form of Egypt i.e. pulling them out of captivity?

By this action, Jacob compares them to Reuben and Simeon. Ironically all the other sons of Jacob where not born in Haaretz, the land Of Israel, but in Laban. (all except Benjamin whose birth is talked about indirectly in verse 7). When Jacob left Laban, there was a confrontation between Jacob and Laban, and they made a covenant. The consequences of that were that Laban was not going to make a claim against Jacob and his sons. So just like Jacob did with his sons, he is doing with his two grandsons.

FWIW. Just a thought, but for this to happen, maybe a sacrifice needed to be made for this a legitimate adoption. The *quid* of the sacrifice was Manasseh surrendering his legitimate claim to the first born. He probably wasn't of age to make this decision, but his Father Joseph ultimately acquiesced to what Jacob had done.

Irony

Joseph, born a sovereign, was sold as a slave to the land of *Mitzrayim* who are descendants of *Mitzrayim* the fourth born son of Ham. Ham committed this great sin...

Gen 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Here is all the verses that use this word prior to Gen 48:6.

Gen 11:28 KJV And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

Gen 12:1 KJV Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 24:4 KJV But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Gen 31:3 KJV And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

Gen 31:13 KJV I *am* the God of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

Gen 32:9 KJV And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

Gen 43:7 KJV And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

H4138 *moledeth* ^{KJC:22} kindred, nativ(ity)(e), born, begotten, issue

מולדת

BDB Definition:

- 1) kindred, birth, offspring, relatives
 - 1a) kindred
 - 1b) birth, circumstances of birth
 - 1c) one born, begotten, issue, offspring, female offspring

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H3205](#)

Same Word by TWOT Number: 867f

Total KJV Occurrences: 22

kindred, 11 [Gen 12:1](#), [Gen 24:4](#), [Gen 24:7](#), [Gen 31:3](#), [Gen 31:13](#), [Gen 32:9](#), [Gen 43:7](#), [Num 10:30](#), [Est 2:10](#), [Est 2:20](#), [Est 8:6](#)

nativity, 6 [Gen 11:28](#), [Rth 2:11](#), [Jer 46:16](#), [Eze 16:3-4](#) (2), [Eze 23:15](#)

born, 2 [Lev 18:9](#) (2)

begotten, 1 [Lev 18:11](#)

issue, 1 [Gen 48:6](#)

native, 1 [Jer 22:10](#)

WordStudy

A feminine noun indicating birth, family background, kindred. It has the basic sense of origin, common origin, relationship by birth. It refers then to offspring, descendants ([Gen 48:6](#)); relations ([Gen 12:1](#); [Gen 24:4](#)); birthed in the same household or family (*bayit*) ([Lev 18:9](#)). It is extended to refer to descent, parentage ([Eze 16:3](#)); in a figurative way of Israel, or even birth ([Eze 16:4](#)). Used in front of *'eres*, it indicates a land of birth, origin ([Gen 11:28](#); [Gen 24:7](#); [Jer 22:10](#)).

H4714 *Mitzrayim* Egypt

מִצְרַיִם

WordStudy: *mišrayim*: A proper noun designating Mizraim:

A. The son of Ham, Noah's son, and the ancestor of Egypt and its people. The name is the name of Egypt in Hebrew. Mizraim fathered several sons from whom other peoples came ([1Ch 1:8](#)).

B. An ancient land and nation that has a history going back beyond 3000 B.C. The word Egypt comes from the Greek term *Aiguptos*. The Hebrew name in the Old Testament is *mišrayim*. The meaning of this word is uncertain. It is in a dual form and may hint at the Upper and Lower geographical aspects of this ancient nation. It occupied the northeastern corner of the African continent. It has been called the "gift of the Nile," referring to its central river which is the lifeblood of the nation. The Nile (or river of Egypt; [Gen 15:18](#)) flows from the south to the northern delta where it empties into the Mediterranean. The Nile's seasonal flooding provided the land and people yearly with rich soil and abundant crops for food. To the south, past the cataracts of the Nile, lay Nubia, Cush, and Ethiopia, as well as the White Nile and Blue Nile, the highland tributaries of the Nile itself. The nation Israel and her ancestors had both friendly and hostile encounters with Egypt ([Gen 12:40-41](#); Ex. 1-15).

Egypt was famed for its reception and nurture of the patriarchs (Gen. 41, 42, 43-50) but was infamous for its enslavement and oppression of the Israelites until the Lord delivered His people at the Exodus (ca. 1446 B.C. or ca. 1220 B.C.). Throughout the Old Testament after the Exodus, Egypt was a thorn in the flesh of Israel.

The patriarchs encountered Egypt during the years ca. 2134-1786 B.C., the Middle Kingdom of Egypt. The Second Intermediate Period (1786-1540 B.C.) probably saw the appearance of Joseph and the Hebrews in the land of Goshen, a northeastern area of the Nile Delta region. During the New Kingdom Era (ca. 1552-1069 B.C.), Israel was enslaved and freed (Ex. 1-15).

It is not the purpose of this article to trace the contacts of Egypt and Israel throughout the Old Testament, but in general, Egyptian power and influence on Israel declined greatly after the Exodus event. The last king of northern Israel (Hoshea) hoped futilely that Egypt would help him against Assyria ([2Ki 17:1-4](#)). Assyria became dominant in the affairs of Israel until ca. 612-605 B.C. Then Babylon became the dominant superpower of the Middle East (650-538 B.C.), then Persia (538-332 B.C.). All three of these secular powers exerted their influence in Egypt as well as Canaan.

C. The designation of the inhabitants of Egypt (see A and B above) simply took on the name of the nation itself.

BDB

Egyptians = “double straits”

- 1) a country at the northeastern section of Africa, adjacent to Palestine, and through which the Nile flows (noun proper locative)
- 2) the inhabitants or natives of Egypt (adjective)

H2526 Cham Ham

חַמֵּץ

ḥām: A proper noun designating **Ham**:

A. The second son of Noah ([Gen 6:10](#)). He entered the ark along with his brothers and all their wives ([Gen 7:13](#)). He became the father of Canaan ([Gen 9:18](#)). **Ham** committed some grave sin with respect to his father after the flood, euphemistically described as "seeing his father's nakedness" ([Gen 9:24](#)). God cursed **Ham**'s son Canaan because of his father's behavior, illustrating God's cursing of a first through a fourth generation ([Exo 34:6-7](#)). **Ham** fathered many sons, including Canaan and Cush, who was the father of Nimrod ([Gen 10:8-10](#)). Nimrod founded Babylon, Calneh, Assyria, and Nineveh ([Gen 10:11-20](#)). One of his sons, Mizraim, is the name for Egypt ([Gen 10:6](#)).

B. **Ham** also is closely allied with the Egyptians. In poetic lines, the word **Ham** parallels the words Egypt or Egyptians ([Psa 78:51](#); [Psa 105:23](#), [Psa 105:27](#); [Psa 106:22](#)).

Meaning of Egypt

Excerpts from http://goodnewspirit.com/footnote_egypt.htm

The symbolisms for Egypt in scripture are numerous. One is war and armaments. A symbolic "Egypt" is the subject of a forbidden treaty with Israel that incurs the wrath of God. Israel's embrace of militancy plays a prominent role in the processes that bring the world to its end.

The most important symbolism, of course, is **captivity**

God not only drew His people out of Egypt, but His Son, too. "I called my son out of Egypt" (Mat.2:15).

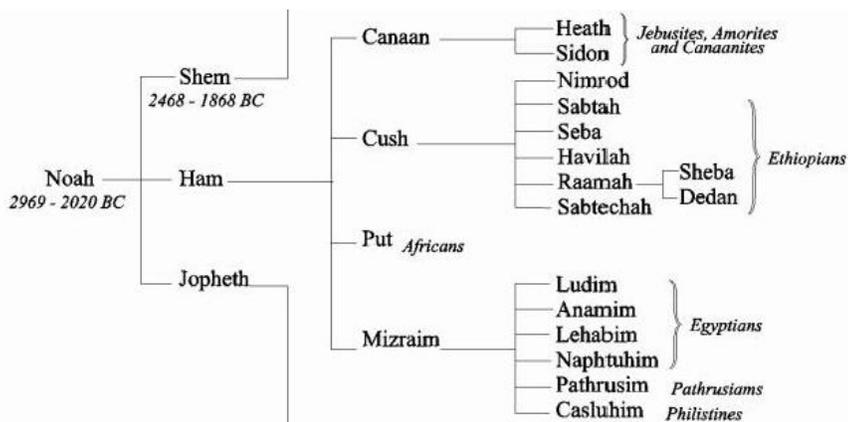
"So Joseph got up and, taking the child and his mother with him, left that night for Egypt, where he stayed until Herod was dead. This was to fulfil what the Lord had spoken through the prophet" (Mat.2:14-15).

"When Israel was a child I loved him, and I called my son out of Egypt" (Hos.11:1).

"The Lord his God is with him; in him sounds the royal acclaim. God brings him out of Egypt, he is like the wild ox's horns to him." (Nb.23:21-22)

"A hero arises from their stock, he reigns over countless peoples. His king is greater than Agag, his majesty is exalted. God brings him out of Egypt, he is like the wild ox's horns to him." (Nb.24:7-8).

In relation to the House of Israel's captivity, Egypt also stands for the wild 'Sea' that the Lord tamed and out of which God drew His people. Both the 'sea' and Egypt are also known by the name 'Rahab', a term used often by the prophets.



Hos 11:1-12 – Called My Son Out of Egypt

¹ When Israel *was* a child, then I loved him, and called my son out of Egypt.^A ² As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. ³ I taught **Ephraim** also to go, taking them by their arms; but they knew not that I healed them.^[Exo 15:26] ⁴ I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. ⁵ He shall not return into the land of **Egypt**, but the Assyrian shall be his king, because they refused to return. ⁶ And the sword shall abide on his cities, and shall consume his branches (**יִדְבַּק**^{vad·Dav}), and devour *them*, because of their own counsels. ⁷ And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*. ⁸ How shall I give thee up, **Ephraim**? *how* shall I deliver 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. ⁹ I will not execute the fierceness of mine anger, I will not return to destroy **Ephraim**: for I *am* God, and not man;^B the Holy One in the midst of thee: and I will not enter into the city. ¹⁰ They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. ¹¹ They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD. ¹² **Ephraim** compasseth me about with lies, and **the house of Israel** with deceit: but **Judah** yet ruleth with God, and is faithful with the saints.

^A called My son, &c. = called to My son. Reference to Pentateuch (Exo 4:22, Exo 4:23). App-92. Quoted in Mat 2:15.

^B I am GOD, and not man. Figure of speech Pleonasm (App-6): put both ways for emphasis. Reference to Pentateuch (Num 23:19). Compare Isa 55:8, Isa 55:9. Mal 3:6.