

II, 1, 1
Gen. 1,1. Vowels supplied by Massorates, control the meaning.

Root meanings with vowels ignored, as in Egyptian, can be highly suggestive: P. Kahle
"Among (the) head ones, separated (by) the gods the two heavens and (from) the earth

1:2 and the land was tohu was bohu (B.D.175, the earth returned to the Huhu which was its condition before the creation)

with darkness upon the face(s) of the Tehom (tehennu, Eg. THM: big hole, deep interior)

and it was the spirit (breathe, wind) of gods brooded (rakhaf, Ar. be soft, gentle) over the face(s) of the water(s). *Sitting on eggs in preparation of great events to follow = a per. of long quiescent waiting*

1:3 And the gods shall say or command (amara, Eg. imy-r

Drama
Waf-conversive adopted here as a special form when the DRAMATIC composition was dropped for straight narrative.

Literally: And the gods shall say (next): as stage directions. (Shabako)

"And (then) there shall be light."

1:4. God SAW THAT THE LIGHT WAS GOOD

(he waited until the step was taken. This is the pattern set forth in the Book of Abraham--at each step ~~God saw that the light was good~~ the gods assure themselves that things are working well, leave them on their own, and go to the next... This formula is identical with that found in the Shabako inac., as noted by Sethe.

And the gods distinguished (singular verb PRECEDES plural subject as in Ar.) between the light and the darkness

[Lays the basis for the fundamental DUALISM which is to condition life on this planet

5. and the gods called (to) the light day, and the darkness they designated night. aware

(The vital importance of naming things: to designate, make/away, place, locate, fit into the pattern. The NAME is ~~the~~ to confirm and expand AWARENESS, to call attention of others to an object and to place that object in the scheme of things in which it remains both distinctive and connected, as all words do.

Ma. 1: 38

The dividing, dualism, and naming are indispensable steps to imposing meaning and order on chaos. The "brooding" suggests the concentration of THOUGHT which the Egyptians felt indispensable to preserving the order of the universe (Darchain

6. And shall say the gods, let there be a spreading out down the middle of the two waters." And there shall take place a separation between water and water.

(Here the separation plainly- takes place in response to the order)

7. And the gods shall accomplish the spreading and ~~separation~~ make separation between the waters which are on this side of the division and the waters which are upon the farther (upper) of the division.

And so it shall be (i.e. End of scene)

8. And the gods shall give to the spreading of the two heavens names, and it shall be "evening" (going down) ~~and~~ for the one, and it shall be morning (opening up) for the other.

Passage
The Second day (end of scene). [the DUALISM confirmed at every step]

9. And the gods shall command the waters on the nearer side of the heavens to be roll together into one place (qwah: "twist or bind--stirred in motion, so that a water-free part can be seen

It shall be done accordingly (end of scene)

10. And the gods shall call the dry part eretz, and the circulation (midway) of the waters they called seas.

And the gods passed it (declared it satisfactory)

Gen. 1:6. FIRMAMENTUM, stereoma, raqe'a
Lovejoy

1:16. the "two great lights"
subtend the same arc in the sky

1:14.--light FOR signs and FOR seasons...

1:31. And God saw EVERYTHING that he had made, and behold, VERY GOOD
**THE earth as we inherit it is the way it SHOULD be, with a minimum
of alterations
***B.Y.
S.W. Kimball
In remaking it into another ecosystem we are committing terrible folly

Gen. 2:4ff. these were the generations BEF. the rain...in another setting

2:9. The blessed nature of trees
a powerful working on our senses

trees give LIFE--the univ. tree of life: the wanderer's best friend (Lehi
trees give knowledge **R. Graves ***Ps. I. in Archaeol. OW & NW
Book, bukva, liber
srsr:the oracles of Dodona, Ammon, Delos, Yggdrasil, etc.

Gen. 2:11-14. The 4 rivers
OW vs NW. Duplication the rule in anc. Geog.: Jordan to Eridanus (Mand.
wherever they settle & baptize is a JORDAN
cf. Don, Dan, Dn-iepre, Don-au, Dn-lester, And-ube

Gen. 2:16f. Of every tree... permission, not a command--thou mayest freely act,
the forbidden fruit: a proposition and a warning--not a
absolute order, but an explanation "BEDAUSE in the day thou
eatest--you must NECESSARILY die, by your OWN action

Gen. ~~18~~ 2:18. Why is this verse not followed up?
In the Genesis story things are not necessarily told IN SEQUENCE
***C1. Levi-Strauss has shown how fundamental the NAMING OF THE ANIMALS
2:19-20 is to man's existence in a "state of nature"--he must "KNOW" his fellows
Here to beguile his loneliness are animal friends--but the help-meet has
already been mentioned.

e.g. Gen.2:16 and 3:20 are flash-backs

24
Gen.21. The "Sleep of Adam," has raised many questions regarding sequence:
***A. Altmann in REJ 35 (1944)

The theologians relate the sleep to the Fall--the FALL from what to what?
From heaven to earth? (RELATED TO THE Fall of Satan & the Fall of the
Angels) Also the fall of man from his high-preex-
sistent state.

Gen. 2:21

The Fall from grace in the garden.
The expulsion, when they find themselves cast down on
the earth & lying helpless (Mos. I
The Fall from the MOUNTAIN
Jared & the Sethians
Kor. Adam's literal FALL--the bleeding nose

A FALL is a coming down (Jared)

***The Roles of Adam, faces, masks (personae)
not "incarnations" because they were not all incarnations
incarnation is NOT metempsychosis or transmigration, of one spirit
into different bodies.

***"Bef. Adam," p.31

Gen. 2_24. Adam & Eve were 'arummim...
in the NEXT VERSE

Gen. 3:1 the serpent is 'rum more than any other wild animal..."

LXX gymnoi....phronimotatos (!) of all therion epi tes ges

Vg Erat autem uterque nudus, Adam scilicet et uxor eius; et non erubes-
cebant. Sed et serpens erat callidior cunctis animantibus terrae

Gen. 3:2...didn't God tell you not to eat of ANY tree in the garden?

(in Semit. "not...all" always means NONE: "all shall not" = None shall

Vlg. 3:1. CUR praecepit vobis deus ut non comederetis de omni logno
paradisi? Why did God tell you not to eat all this nice fruit?

"all men & jef" means "Nobody's jef"

3:2. Eve's answer: You are wrong--We MAY eat of the fruit...with just one
exception --He told us not to eat of ;it or ~~whatsoever~~ even to touch it-
to avoid catastrophe.

Both Adam and Eve were told WHY the fruit was not for them--it would be
the end of life on earth as they knew it. *see not "Because I say so."*

3:4-5. Satan does NOT countermand the order,
says she has not fully understood the situation
that the case has been misrepresented

3:6 So ^{she} ~~Eve~~ examines the tree very carefully from all sides
and entirely on her own takes (picks?) the fruit and as she eats
gives some to her husband also WHO WAS WITH HER."

Rabbin. tradn: I caught Eve alone, who was alone = she & not yet
Her complete independence of action is perfectly clear, she was
entirely responsible for what went on *subjected & law & trust and she took*
She acted & a i c

3:7. Since their eyes were opened together, they must have eaten together

Gen. 3:14. The mystery of the SERPENT

A univ. cult object--Eg., Bab., Ind., Edda, Or., NW

Hopi interviews

the MHN-serpent = *Apex*

Serpent as Satan: lies in ambush

guards the treasures of the earth

3:15 - the natural "enmity" *7 2 15. irrational - 4, 15 line v D.*
the Serpent alone refused obeissance to Adam, as
Satan had in the Conc.

3:14-15. Both were cursed and DISABLED (on thy belly...)

Gen.3:16. (The Trsl. committee can't understand this; want "sorrow IN thy conception..." etc.) *multiply = repeat: ea. labor = "sorrow" is followed (a - pregnant)*
The key is the word for sorrow
The IDENTICAL "curse" is pronounced on both Adam and Eve--so special treatment

Eves 'itsbonekh is Adam's; she will bear children b'e'tzev
"yearning"=shauq makes his rule not so bad

3:17. "And to Adam: ~~xx~~ tsawah primary meaning is to "set up" "put together"
present as a proposition, advise, etc.

Its 2ndy meaning only is "command".:

"The Curse upon the Land" (Canaan, Am., Eg.) means that man is on his
good behavior. Cursed lit. "in your passing over it" *Abn in Eg.*

You shall eat b'e'ts'avon all the days of your life. *as long as a living it*
responsibilities p. 6 out

Gen.4:3. "And it was at the conclusion of days (many)..." The normal way to
begin a sentence in an Eg. story or folk-tale. *(cf. 2 Bros, Hor, Seth, Truth & Error*
i.e. Cain and Abel were not children *Continuation, Sieg*

The BOOK OF MOSES version of the Cain and Abel story is confirmed by
early APocryphal writings and makes sense:

The role of Satan (~~xxx~~ in the Adam Lit.--an ongoing campaign

The Pact with the Devil

Cain's motivation

Not the FIRST crime: not the pristine, simplicity of art

Cain's method's, "by a conspiracy"

** "The Curse of Cain... *Abn - Eg. curse of G.*

→ "The Mark of Cain

4:10-12 The supreme insult to the earth, created as a place for living things
to fulfill the measure of their creation and have joy therein...

each free to multiply in its/respective sphere and element...

this wrecks the whole plan for the earth as the son of man

4:14...I shall be ^{Gods} nag wa-nad

LXX stenōn wa tremōn Vlg. ...yagus et profugus

Cain has nowhere: he & Seth are banished!

'...and ANYONE who finds me can kill me...' *He, out-law, fair game w. no fair game*
W. I. & S. & L. = due G. Law

4:15. God gave Cain the mark to protect him; *Abn in Eg. pp 239e-? **

4:17. The double genealogy begins: *Dualism*

Horus & Seth; the Twins (Picus);

every form of matter has its anti-form

Mos. 1 : "I am the Only Begotten, worship me..." *Anti-Xt.*

***Pres. Kimball, 1976, July Ensign--"Few men have ever knowingly
and deliberately chosen to reject God....Rather...relying on things
more immediately at hand, carnal man has tended to transfer his trust
in God to material things...the 'arm of flesh' and in 'gods of
silver, and gold, of....Whatever thing a man sets his heart and his
trust in most IS his God(e.g.) ...sufficient money, stocks, bond
investmentx portfolios, property, credit cards, furnishings, auto-
mobiles, and the like to GUARANTEE carnal security...

We are, on the whole, an idolatrous people--a condition most repug-
nant to the Lord. We are a warlike people...When enemies rise up,
we commit vast resources to the fabrication of;;;ships, planes, mis-
siles, fortifications--and depend on them for protection..we train a

4
Gen. 1: The 4 Creation versions must be taken together: Abr. (the oldest), Moses, Gen., Temple.

1:31. On completion God declares is all good (Shabako)

m#1
2:5. The PRE-TEMPORAL creation. Transferred to earth.

m#3
Gen. 2:9ff The picture of Eden is a DISTANT world.

Earth nomenclature is taken from it.

Santillana: a familiar phenomenon--transferring the map from one level to another

m#2
8. The garden the PLANTED

15. The man was PLANTED in the garden, as part of the scene. (Temporarily)

16. he could eat the whole thing: it was all part of him.

17. But EVIL was not in his nature--keep away from it!

Yet God PLANTED that tree, and then CALLED ADAM'S attention to it.

Why did he not simply omit it?

It was to provide an exercise in free agency on a new level.

19. Adam names the creatures and thus takes his place among them (Levi-Strauss)

20. Was he still unmarried, or is the order confused?

Gen.2:21-25. the pf. unity of man and woman.

3:5. You will become PIQOEAH--like gods, you will see what you do not see now.

When your eyes are opened: J.F. Smith = a new v. 8; a new 7, a diff. 1.

#3
18f. Adam's diet changes from fruit to grains in a drier climate.

Gen.4. Cultural conflict. Cain a nomad.

25. A new beginning with SETH

#4
Gen. 5 an INDEPENDENT SOURCE. 1: the Title: Bk of the Generations of Adam.

This is how THE LINE OF ADAM BEGINS: (Note that CAIN is omitted from the genealogy. The Book is introduced here in evidence (Cf. Enoch) that the line is that of the Sethites, NOT the Cainites.

"In the day the gods BARA (set apart) ^{Adam} in the likeness of the gods (bi-dmu elohim--the same expression used as EBLA) he made him."

[It was the setting apart that put him in that category]

a. 2. Male and female, he set them apart
b. and gave them a BLESSING
c. and he gave them their NAMES (as) Adam
In the day he set them apart.

d. 3. Next comes SETH in the proper line of Adam. All previous offspring omitted? the PATRIARCHAL line follows.

2g. 2
m#3
Gen.6 The Enoch and Watcher theme: Sons of God and daughters of men-- the defilement of marriage. Law of chastity

6:19. And of EVERY LIVING THING of all FLESH, TWO of every sort...they shall be male and female.

7:2. OF every clean beast thou shalt take to thee by SEVENS...not clean by TWO... (What is clean and unclean, long before the Law of Moses?)

7:19. all the high hills that were under the whole heavens: as far as you could see. People love superlatives.

This was not like any OTHER flood; only to be described in superlatives.

The Egs. LOVE r kht nb(t); r djr.f, etc.

Gen. 6: 6. vs. Mos. 8:25f..it repented NOAH--- sounds authentic
(This is not rationalizing: for Enoch God WEEPS

Gen.6:9. A New Book and new Dispensation; a new beginning: "These are the generations of Noah,

tzaddiq wa tamim in HIS generation (sphere, dimension)
theth hith-phalekh-NOah was eth-ha-Elohim. tamim the PF. CIRCLE
[according to the order of
Heb. eth is Cog. with Eng. WITH. (other langs. have a m- mit, mid-, meta

6:11 Root shakhat: crumble, break down, corrupt, disintegrate, lose coherence
and it was filled with VIOLENCE

12. And Elohim looked upon the earth & behold nishkheteh because
hishkhit all lfesh its (proper) way upon the earth
(the earth was being misused, misappropriated)

This situation is standard in the earliest records of the East: / *Agamemnon*
Salt 825A; B.D. 175; C.T. passim; P.T. Cannibal Hymn, etc. *of Flood*
A later phase, or dispensation is re;corded in the WISDOM LIT.

The theme is the combination of upheavlas of nature & the wickedness of
men intensifying each other in a vicious circle until a complete
sweeping away ends the comedy and sets the stage for a new act.

Desp. Gen. 6:13 this is a QETZ--and END.

"As it was in the days of Noah so it will be in OUR day...
"I am about to michkhitem eth ha-ardtz
BECAUSE it is filled with VIOLENCE because of THEM.

THE one point of no return as in the B.M. is when the scene is fille-d with
violence--a point of no return because violence begets more violence.
The B.M. is the classic ;illust. of this; but so is the Bible

In this chapter at the great moment of decision the words SHAKHAT and
MASEH occur repeatedly ;in regular interchange--violence--dissolution--
more violence--more dissolution.

ON a world-wide scale? Today this does not surprise us at all!

Gen. 7. The Point of View of Reporter, Not the point of view of God

Gen.6:18. ALL creatures in the Ark are joined in a COVENANT

The idea of the VARA ***Tenting

22

Gen. 7:23. Nothing said about amphibians perishing.

8:5 AND on the first day of the 10th month "were the tops of the Mts. SEEN"
(all from the observer's point of view)

8:6ff. Noah sends forth birds to find out what conditions are in OTHER regions

the heart of the Ark to
8:13. On NEW YEAR'S DAY of his own 7th Century, Noah enters his NEW WORLD.

Cf. Mos.7:48. The Earth: "When shall I rest (Noah means Rest)
and be cleansed from all the filthiness..." (the Flood did that
The 7Th Age was the Earth's and Noah's DAY OF REST.

Gen.7. Fish exempted from the flood.

7:24. the waters PREVAILED for 150 days--

i.e. from above, below, and every direction; *Expanse for a J.*

8:2. then the fountains and the rains were STOPPED

3. and the waters began to subside, i.e. after 150 days the FLOW of waters was abated [does not mean that the earth returned to normal--it was a long process: "the waters returned from off the earth CONTINUALLY...]

4. after 150 days the Ark grounded on a high Mt.

5. for three more months the waters subsided, when the TOPS of Mts. appeared.

6. after 40 days more Noah opened the windows

7-8 he sent forth the messenger birds because the waters were STILL not abated.

9. "the waters were (STILL) upon the face of the whole earth [strictly speaking, that would include the Mt. tops, which had been visible for months!]

13. Cooped in the Ark until everything was DRY--with the cover down?!

He looked out on the dry earth on NEW YEAR'S DAY:

This was the beginning of a NEW WORLD.

Noah had been through a RITE DE PASSAGE, a *Baptism*.

17. God gives the Eden command to the animals: "...be fruitful and multiply upon the earth."

20. Like Adam on leaving the Garden, Noah builds an altar:

22. The great YEAR RITE, to assure: WHILE THE EARTH REMAINETH, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

[The basic DUALISM of earth is again affirmed, after the Monism of the Flood]

Gen.9:1. God gives the same command to Noah as to Adam (*later Abn*)

2. he gives NOAH DOMINION over the animals

3. But now Noah can eat meat and the green herb

4. but no eating of blood

5. Man is held responsible for the lives of beast and fellow-man.

6. THE sin of taking human life: the insult to God's image,

"by man shall HIS blood be shed..." by whose hand? Is this a command to man to punish: No it is a forthright declaration that GOD will provide the initiative (Mormon 4:5)

The culprit is ALSO in the image of God, and the one who sheds HIS blood has committed the same offense to the image of God. *Cain's guilt*

fair game: a 7x sentence on any i presumes r of Cain

9. God renews his cov. with man AND beast

13. the rainbow as a token of it.

[No indication that this was the FIRST rainbow, any more than the thunder which confirms the voice of angels is the first thunder ever to be heard]

14. the bow in the cloud: AN IMPORTANT PRINCIPLE: EVERYTHING that is presented to our view in the Scriptures, or in any other writing, is presented from a CERTAIN POINT OF VIEW. It must be viewed from there to be understood. there are no absolutes in representation.

This is NOT unscientific. e.g. The Nautical Almanack give daily the SUNRISE and SUNSET, yet astronauts know of no sunrise and sunset: the sun neither rises nor sets except from a particular point of view; but from that point of view it is perfectly correct and scientific to say that the Sun DOES rise and set--even the Nautical Almanack says so!

All the things described so far in Genesis are correct descriptions of what would have appeared to a person in a particular situation. We are NOT in that situation; but we may not for that reason maintain that we have a more correct perspective on what happens in the cosmos.

rainbow shifts for perspective of viewer

Gen. 8:15ff. Noah repeats ADAM's assignments:

16. He finds himself in a new world: *he / 3 leave - Ark 9 1/2 to*
17. Living in communion with all other creatures
20. Noah builds an altar
sacrifices every clean beast and fowl
[If he only had 2 of each with him, all these species would become extinct. Don't oversimplify!]
21. God accepts it, and covenants to confirm and perpetuate the new order of life on the earth. *(made suffer) man, "I imagine man's heart, will"*
22. The earth on a new time-schedule? *heart, will*

Gen. 9:1. God gives the SAME commandment to Noah as to Adam

2. His dominion over the animal's is Adam's

3. Meat is added to the diet

4. But not BLOOD

5. NO creature shall shed any other creature's blood
without paying for it in blood
Eth.

LIFE HAS PRIORITY OVER ALL OTHER THINGS

(the reverse of this is the Cov. of Mahan=Satan to kill for gain)

9. God makes his COV. with Noah & his Posterity

10. "AND with EVERY LIVING CREATURE

11. The Cov. includes the promise that liquidation by Flood will not be repeated.

12. The TOKEN (oath) of the Cov. "between ME AND THE EARTH"

13. Is the rainbow (a sign in the heavens)

(Not the first rainbow, but the first Rainbow-TOKEN,
any more than e.g. a wedding-ring is the first & only ring either
of the couple possesses--it is only the first WEDDING-ring

9: 15. The Covenant "is between ME and YOU and EVERY LIVING CREATURE of ALL FLESH"

[If God respects the lives of all creatures as well as and along
with man,
why should man consider it his prerogative to exterminate God's
other creatures as a sign of his dominion?

This episode emphasizes the ONENESS of life.:

ALL creatures are given the same immunities and ~~xxx~~
the SAME right to life

The same with ADAM: "I have commanded every form of life to multiply..."

9: (Exactly the SAME commandment as given to ADAM and EVE

9:16. The Rainbow the most appropriate sign: It signifies the breaking up of
the storm; the sun coming through the clouds again while the last of
the rain is falling.

Recurrent Themes:

- ✓ 6 Hero as Wanderer
- ✓ 1 Hero as younger brother
- ✓ 5 Younger brother favored over older
- ✓ 3 Younger brother serves (Boots)
- ✓ 3 7-fold obstacle to the bride
- ✓ 4 The violent brother
 - Israel vs. Egypt
- ✓ 7 Going to Naharina for a wife
 - (Recurrent in both OT and Eg. Romances)
- × Procrustes Cycle.
- ✓ 2 Rivalry of the Twins *Twins*
- × 9 The boiling red pot & the exhausted hunter
- × 11. Recognition by the smell of the ^{royal} garment
- ✓ 3a Mirac. flourishing of flocks & herd under the younger bro.
- 10. The given & the stolen garment
- 6a Flight from Eg. over dangerous waters.
- ✓ 4a The red-haired hero
 - Sealing of the waters & the wombs
 - Healing of the King by the hero(ine)
 - Futile attempts of the Wise Men
 - Coronation imagery
 - The Childless (royal) pair.
- ✓ 8a The Tower separates lovers
- ✓ Hero snatched from mortal jeopardy
- ✓ 5a The Young bro. "good to lk. upon, & God was with him"

Genesis harps with firm insistence on the Egyptian identity of Hagar and her son.

Hagar is the substitute, the rival of Sarah throughout,

and Ishmael is the half-brother of Isaac,

It is Sarah who raises the issue and calls for a showdown, challenging both the authority of the Mother and the Son.

The Son turns out to be the tanist or substitute in sacrifice for her son, the mother is her own substitute.

ZGEN. 16: 1. We are introduced to "an Egyptian girl named Hagar

2. Sarah ;like a true matriarch orders Abr. to have a child by the girl, "That I may bear a child through her"° She is the complete substitute for Sarah.

~~And Abr. OBEYED~~

"And Abr. OBEYED the voice of Sarah."

"Hagar the Egyptian, HER girl" ^{and}

3. Sarah gave ~~her~~ as her personal possession "to Abraham her husband to wife"--no mere concubine.

4. Being with child Hagar claim legitimacy and superiority over the childless Sarah

5. This was not to be borne: Sarah blamed Abr. for her downgraded and called upon God to be the judge of her situation

6. Abr. said, "She is all yours...& Sarah threw her out.

7-10. Is a shortened epitome of the account in Gen. 21, but adds

11. a ritual detail (Cf. Lk. 1) "...and you shall call his name Ishmael because God has heard you

The situation recalls J.B., and so does the character of the son described:

12. "a Wild Man (like JB. and Enoch) AND SETH (Montet, v. de Velde)

13f/The place was named a place of THEOPHANY

Gen. 21 (the fuller version) 5. Abr. was 100 yrs. old when Isaac was born.

8. At Isaac's weaning-fest

9. Sara saw Ishmael the Son of the Egyptian woman, playing with HER son

10. To Abr.: "THrow out this girl and her son; the son of this girl shall not share the heritage of my son!

(the Rivals, Comb., so Shabako

- 11-12. This was hard for Abr. but God told him to go ahead "and listen to her voice.."

14. Early ;in the a.m. he supplied Hagar and put the child on her back (cf. Isaac) & they went in the desert to the Spring of the Oath 15. it was dry: she dumped the child under a PINE-tree

16. She sat facing him a bow-shot away weeping and calling upon him (Isis-Nephthys)

17. God heard the CHILD'S VOICE; and an ANGEL of God called to HAGAR from heaven ...fear not, God has heard the voice of the CHILD from the place where he is.

18. Ar-ise and take the child by the right hand: I shall make him a great nation.

19. And God . OPENED HER EYES, & she saw the water

21. They lived in the desert, & his mother got A DAUGHTER OF PHARAOH For his wife.

So, isolated combat of Abr. & Sar. - 17-18-19-20-21

Phar. / 17-18-19-20-21 - 22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

① Rivalry ② Subj. ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿

3. Gen. 21: 1-10 ② 11-12 ③ 13-14 ④ 15-16 ⑤ 17-18 ⑥ 19-20 ⑦ 21-22 ⑧ 23-24 ⑨ 25-26 ⑩ 27-28 ⑪ 29-30 ⑫ 31-32 ⑬ 33-34 ⑭ 35-36 ⑮ 37-38 ⑯ 39-40 ⑰ 41-42 ⑱ 43-44 ⑲ 45-46 ㉑ 47-48 ㉒ 49-50 ㉓ 51-52 ㉔ 53-54 ㉕ 55-56 ㉖ 57-58 ㉗ 59-60 ㉘ 61-62 ㉙ 63-64 ㉚ 65-66 ㉛ 67-68 ㉜ 69-70 ㉝ 71-72 ㉞ 73-74 ㉟ 75-76 ㊱ 77-78 ㊲ 79-80 ㊳ 81-82 ㊴ 83-84 ㊵ 85-86 ㊶ 87-88 ㊷ 89-90 ㊸ 91-92 ㊹ 93-94 ㊺ 95-96 ㊻ 97-98 ㊼ 99-100

Gen. 16:1ff. Hagar as a SUBSTITUTE for Sarah,
they combat.
Sara's authority is matriarchal

in the drama of Gen. 16:1-16
2, that

16:7. The drama: Hagar cries out in extremis, the angel to the rescue.

Gen. 17:15ff. Sarah establishes a royal line.

1^o. Isaac given the blessing of the unborn J.B.

Series of Sacrifices continues

A Series of Sacrifices
All arrested sacrifi

Gen. 20:1 Abr. moves out of the danger area into the Negev & to Gerar: - testing

2. Abr. to Sarah: You are my SISTER. So King Abimelech took Sarah. "Phar. routine all over again." - jeopardy
- the King "for instruction"
3. Elohim came to ~~Abr.~~ in a dream ... 4. He takes the hint & does not approach her, but protests again such jeopardy to innocent people "a similitude"
5. He said she was his sister, didn't he? She did too--I acted in pf. good faith "Solardm"
6. El in a dream: I know that, and I prevented you from touching her.
7. Now give her back and he, who is a prophet, will pray for you, but you and your whole house will be wiped out if you do not return her.
8. In the a.m. the King reported the whole thing to the entire court & they were much afraid.
 (The same thing happens in the Ps. Isaiah with Hezekiah)
9. Then Abimelech summone-d Abr. and remonstrates
11. Abr. explains: "I did it because I FEARED in this place, and he would kill me because of my wife (He MADE me do it, & he MADE Abimelech comply)

All these same things happened betw. Abr. and Pharaoh. It was part of his MISSIONARY ACTIVITY. Noen of it was his own contriving. The BK. of Abr. m makes this clear.

12. SHE IS my sister--my half-sister--and also my wife.
 (Such an explanation would not have been necessary in Eg.)
13. From the time we left home I asked her as a favor to say she was my sister WHEREVER WE WENT.
14. Abimelech gives Abr. a royal gift when he returns Sarah to him.
15. allows him his choice of land
16. Sto Sarah he gives 1,000 pieces of silver FOR Abr. her Bro., "He is yours for all I give you..."
 [Awkward meddling with the text, to make ABR. the lead, not Sarah]
17. "Then A br. prayed to God and HE HEALED A BIMELECH AND HIS WIFE AND HIM AND HIS MAID SERVANTS, AND THEY BORE CHILDREN.
18. For God had shut up every womg in the house of Abimelech for the sake of Sarah (the wife of Abraham)

Cf. the Gen. Apocr. & other sources.

The trials of Abr. are always accompanied by a BLIGHT upon the land.
 theme is barrenness

ISAAC

- Gen. 21. Here the TRIALS OF SARAH AND ~~ISHMAEL~~ ISHMAEL are DUPLICATED BY HAGAR AND ISHMAEL
- i.e. A sacrif. (scapel-goat) death by drought with the last-minute rescue by the Angel)
 - 1-2. God gives Sarah a child IN HER OLD AGE
 3. named Isaac, and 4. circumcised on the 8th day.
 5. Abr. was 100 YEARS OLD when Isaac was born
 thus fulfilling the SAECULUM, the life-cycle
 the life of man geared to the Cosmos
 6. "Sarah said: Laughter has made for me Elohim, everyone who is hearing shall laugh for me." As a rebuke for laughing at the message
 (Cf. Zechariah, Elizabeth, Mary--the IMPOSSIBLE offspring.)

Gen. 21:7 cf. Elizabeth

21:8-9. At the party

Sarah saw that the son of "Hagar the EGYPTIAN woman" was laughing
(metsheq) servant's

10. Put that woman out! AND her son! That/woman's son will never inherit
with my son Isaac.

[Already the Israeli & Arabs are fighting: the Moslems take this to
heart--Isaac robbed Ishmael of his birthright]

THE Rival Queens: Sarah ; Hagar ;; Abr. is to Pharaoh (Hagar's father/)

11. Another trial of Abraham: This hit him hard

12. But again God puts him in the clear: "Don't worry about it, about
the boy & his mother: Do everything just as SARAH tells you

[In the bro.-sister affair Sarah was asked to do just what ABRAHAM
asked her to--as a direct order from God

because I intend that Isaac shall be your official seed.

L3. The others will not be cheated: ~~THE~~ "The servant-maid's son as well
I intend to be a nation, for he is your seed also."

14. Early in the a.m. s gives them food and water, a bundle for Hagar's shoulder
and off they went.

So she toiled along (teta') in the desert of the Seven Wells.

15. And the WATER in the bottle was all used up
she put the child under a bush

16. and went to sit down out of sight, about a bow-shot away, saying
"I will not look upon the death of the child."

[Cf. Abr. sacrificing Isaac

And ~~RAISED~~ HER VOICE and wept (the appeal to heaven).

17. "And God heard the voice of the LAD

(i.e. HE prayed

and an ANGEL of God called out to Hagar from heaven

(it is always an angel who comes to deliver,

though it is the voice of God that speaks:

"What is it Hager? Do not fear, for God has hearkened ^{to} ~~to~~ the
voic e of the lad [i.e. Ishamel had prayed FOR something

ba asher hu sham

18. Rise up and raise up the boy, make an effort

(The formula for the stirring of Osir. by Isis)

For I am going to make him a great nation

(Always this promise is given at the moment of deliverance or just
before, while the hero is still in straits--

So also with Isaac, Abraham, Sarah, ~~Mod~~ I

19. And God OPENEED HER EYES

[she became a PIQQEAH!] and she saw a spring of water

This is the Tammuz theme. Not = both death and drought, it is death
by drought; the attempt to sacrifice Abr. was to relieve the drought
by human sacrifice, as was the general custom in Abrahama day.

Drought and ehat--famine--are the driving mechanism of the Abraham
trials and sorrows, barrenness, desolation.

and the theme of his miraculous survivals.

@0 And God was with the lad (exactly as with Isaac) ^{later}

Sacrific
Ishmael

* Hagar * Read Gen 16

2 Jan 4, '81
Gen. 22:1 After these things (as if they were preliminary steps) God TESTED = weigh
Abraham. "Are you there?"

MT.
Take your MUCH BELOVED SON

to the land of Moriah, to the TOP OF A MT. that I will show you.

(Abr. had already sacrificed on a Mt. --Test.Abr. etc.

He had already BEEN sacrificed on a Mt.

3. As with Ishmael, Abr. rises early and prepares for the journey
taking two of his young men, (78, 79) Rebecca
cut wood of sacrifice

(preparing the WOOD an important part of the sacrif. of Abr. in the
Midr. Rab.)

4. ON the 3rd day he saw the place from afar

5. Sto the young men: turn aside here with the ass, and I and the young man
will go yonder and bow down, AND RETURN TO YOU

(Was it Isaaa who was being tested?)

6. He took the sacrificla WOOD and PLACED IT UPON ISAAC (It was Isaac's cross)
and he took the FIRE in his hand and THE KNIFE," & the 2 went on... wood

7. Isaac: "Where is the sheep for the sacrifice?" you have the fire & the/knife.

8. Abr.: "God will see to it that there is a lamb for burnt offering, my son."
(The similitude)

9. Reaching the place, Abraham built the ALTAR, and laid the wood on in order.
THE AQEDAH--Isaac submitted.

10. Abr. takes the knife

11.

AND AN ANGEL OF GOD CALLED OUT TO HIM FROM HEAVEN

(As in the case of Abr. himself, Sarah, and Ishmael before)

"Abraham, Abraham," Ans. "Here I am"

12. Stretch not out your hand to the lad and do nothing to him,
for NOW I KNOW the you fear God, and have not shared (held back)
your beloved son away from him.

13. The RAM in the thicket (substitute motif)
which he "sacrificed IN PLACE OF HIS SON" similitude
[So the Akedah is NOT the supreme last sacrifice; Isaac was NOT
offered up, but he was redeemed like the rest of us.]

- 1 14. Abr. called the place Jehovah-yireh, Our acts / are unrecog,
as it is still called & the Mt. is still to be seen as the
Mountain of the Lord.

15. The Angel again called to Abr. from heaven

(exactly what one would expect, since it happend exactly at this point
of the other 3 drama: at the very moment of delivery God makes his

16. COVENANT with the one who has been tested): BECAUSE ABR. has passed
the test

17. With blessing and increased of progeny...like the stars and the sand

(At this point there is a sweeping--cosmic--glimpse of what lies ahead)

18. He and his seed shall be a BLESSING to all the nations of the earth:

(Not talk of rule or dominion, power or gain,
the supreme blessing and joy to Abr. is that he might bless OTHERS.
That is what he had been doing all his life--"THIS is my work and my
glory!"

19. Abr. returned to the you-ng men as he had promised.

Gen. 22:20. Geneal. of Nahor, Abr's Bro.

- Gen. 23:1-2 Sarah dies at 127. *Isaac, Jac, Jos. all seem sharp operators; yet re*
3. Abr. appears before the assembly of the Hittites *re Abr. in opp*
4. And humbly solicits them--he is never proud.
6. God has magnified him in their eyes--he doesn't need to ask: Choose any ~~grave~~ tomb you please
7. Abr. humbles himself before them. (the soul of courtesy)
[Isaac and Jac. did some disturbing things, but Abr. always had class]
We MUST do the WORKS OF ABRAHAM: HZE is our prime example,
Yet, said B.Ykx there is many an LDS who will buy a poor widows only cow for \$5 and then go down on his knees, etc.
What would ABRHAM have done? Sell lots in swamps? Foreclose mortgages? on the creed that "There is no such thing as a ripoff?"
IT is as important to do the charitable works of Abraham as it is to perform the ordinances--as Moroni said
8. He asks them to be his agents in approaching EPHRON
9. Abr. deals in money, being in the World, among strangers, that being the accepted medium of exchange.
10. The transaction took place in the Town Assembly of the Hittites, in open court.
[Abr. a stickler for being legal and above-board
11. Ephron meets magnanimity with magnanimity: I will not sell you the ground & the Cave, but ^{gave} it to you freely in the presence of all these assembled.
12. Abraham accepts with a graceful gesture, and addresses all the local people
13. PLEASE accept the money!
14. Ephron: ~~declines the money~~ : The land is worth 400 silver sheckles--but what is that between us? (That is not the important thing)
16. Abr. went aheadx and weighted out the full amount at the going rate.
17. (This is taken from a legal document): A description of the real estate
[Hundreds of such texts have been found
20. Abr. remains in possession. *not sharp*

Gen. 24:1 Abrf. growing old commissions his senior servant to find a wife for his Son.

This puts Isaac in the same dependent position as Abr. was on Sarah--not very heroic, but routine

3. Isaac is NOT to marry a Cnaanite among whom he is living. *re 2 angels to her*
4. but one of his own people
5. Svt. "What if she does not want to come?
6. That is up to you: My son is NOT going back there
[The place would be very dangerous for him, as the event proved with Eleazer
This explains why Isaac did not go himself.
7. God took me OUT of that land, and gave me THIS land, a protecting angel will go with you (a dangerous journey)
8. If she won't come you are free of your oath; *up to her*
but under no circumstances is Isaac to go back there.
9. The svt. swears.
10. Takes 20 CAMELS , off to Aram-Naharaim, to the city of Nahor.
11. The spring outside the city at evening
[12 words in the KJV for 3 words in Heb.: so much for LIT. Transl.!!]
12. The svt. prays for help at this crucial time.

The test is to be the same as for Abr. at Mamre: HOSPITALITY to the stranger.

THAT is the mark of the seed of Abr. *Let + angels*

a bright spot - again Patr. marrs.
Gen. 24: 15. Bef. hs is finished Rebecca arrives, the daughter of Abr's nephew Bethuel.
16. She is called a na'ar (Youth, lad, boy, the same word for Isaac and the young men in Gen. 22! "Good to look upon" (the same expr. ~~xxx~~ used for David) & Bata, Jr.
17-21. In high good spirits she draws water for him and all his camels--real work but an act of kindness. What a girl!

21. The man was really impressed, didn't say a word (probably just stare-d; had never seen anything so beautiful & so sweet) and waited to see what would happen next.

When the camels were all watered he took out a NEZEM (Gen. 35:4) They gave to Jacob...the nezem which were in their NEARS), a half-shekel wt. (Nose-rings are never heavy) & 2 gold bracelets. *vs. v. 47*

24. She introduces herself.

Caragant
(Note that these women are NOT Beduin or Moslem women: they speak freely to strangers. Lebanese & Phoenician unmarried girls speak to NO man
SHe (invites him to stay the night at her father's place: plenty to eat and
(She is as free and easy as Nausicaa lots of room!

26. And the man [Why is he never named?] was overcome, & praised the Lord.

27. His joyful outbreak: THIS IS THE LESSON OF THE HARDEST TIMES--all is well THEN--much better than when we think, all is well!

27. Her brother LABAN Runs out to meet the sv't.

30. Rebecca showed him the jewelery and told him all about it as he hurried to meet the man waiting at the well.

31. Don't stay here, everything is ready!

32. Everybody is taken care of; spec. mention of the camels.

34. this part is HOMERIC

35. Is THIS a "simple shepherd"?

36-50 He goes through the whole story again (Epic technique) Nilsson)

47. "And I put the nezem in her nose..."

50. Laban and Bethuel both answer: The whole thing depends on God

51. He is welcome to take REBECCA as JEHOVAH has commanded.

52. The Sv't also bows down in compliance to JEHOVAH.

53. HE rolls out the gifts (Homeric)

55. Give us 10 days or so.

56. Sv't: I had better go right now.

58. Let's ask the girl how SHE feels about it. (She IS consulted; not the Ar. way)

60. They give Rebecca a blessing [The Cov. and the Promise to the one who has been TESTED and proven--the Woman receives the same promise as the Abr., Is., and Jac. or Jos.

61. SO she and her girls get on the camels & away they go.

63. Isaac goes to Beer Lahai Roi in the Negeb to meet her
LXX: He went into the desert to be alone, to meditate
He saw camels approaching (dramatic meeting)

He yells - ep. brokeage
67. After the exchange, Isaac goes to Sarah's house
HEB. : She filled the place of Sarah. MATR.

Abr. was still alive, but his dependence was on Sarah, mother

Ge. 25:1. After the loss of Sarah, Abr. marries QETURAH.

2. Qeturah's children--tribal names.

3. Much speculation about the grandchildren (How much time would it take) for them to form important tribes and nations? *Ar. Ch. Doughty: Tribal names. Rabelides comic. Beni-Helal. Cf. Manu.*

4. The Sons of Midian and others--all the sons of Qeturah (SHE gets the cr.)

Gen.25:19. And these are the generations of Isaac son of Abr..

20. He was 40 when he married Rebecca, daughter of the Aramaean

B. 21. The childless couple are given a child

22. The twins fight in the womb.

23. The oracle speaks: the BICAMERAL situation--two totally different types of humanity coexisting in one matrix
The larger serves the smaller.

25. First was Esau, red like a sheathe of hair (dora, the same word in the LXX!) Cf. SETH

26. Jac. had hold of his heel *1 held on*

27. The 2 boys grew up (Eg. story-style) Esau was a hunter
Jac. "s real man*living in tents" (nomad herdsman), VS. LXX:
was aplastos, guileless living in a house **STN, +N ST*
harmless. Shows that the author is aware of the ethical implications of these stories

28. Isaac favored Esau because he liked game-food (LXX
Rebecca favored Jac.

29. *zud (cog. seethe, stew, stchi, sodden, etc.), LXX hepsēma *Eg 237*
specif. boiled beef) Enter Esau exhausted: Give me a lick, *2 B101*
please of the red, that red stuff, for I am tired. So his
name is called Edom (Eg. Deseret
LXX "Give me a taste of that red cooked meat, because I am
exhausted."

31. Jac.: Sell (mikrah--makar, univ. Semit.: break the seal on
goods, make a deal, accept a bargain, sell, exchange)
here and now to me your right of first-born.

32. Esau: Well, I am going to die any way, what good is it to me?

33. Jac.: Swear it, then! and he did. "And SOLD his birthright
to Jacob."

(The story began by stating that Jac. was a straightforward
simple, honest man--TAM.

The message of the paly depends on how it is acted. How
should Esau be played? How Jacob? *Deps. 9 as Director*
Our age has come to
think in those unhealthy terms--always looking for the
gsme, the gimmick, *Semario*

Did Jac. withhold the pottage?

Was Esau quick to agree?

He was "dying of hunger"--really? A huge and
gross appetite. Little impatience or self con-
trol, as the next chap. shows.

Did Jac. make him swear to tighten the screws? Or be-
cause he knew Esau could not be trusted?

Was the birthright in good hands? Was it Jac. who
bought it cheaply or Esau who got rid of it cheaply,
--his remark is important--"What the hell--take it!"

34. Then Jac. fed Esau well--all the good bread and linels h
he wanted, got up and left without another thought--
he held his birthright in contempt.

1. And there was famine in the land.

[**Story of the Two Brothers]

hiding pot; goat-skin; swelling

Gen.25. What WAS the birthright?

A. Theright to the succession.

How was it transferred?

By some overt act of recognition

How could Esau bestow it ?

He could not. He could only approve the transfer.

Who could bestow it?

Only Isaac, who held it from his father.

Then why did Jac. work on Esau?

Because Esau was next in line for succession, and Isaac intended to give the birthright to him.

Esau could only approve the transfer.

Was his approval necessary?

If Jac. was to prevail with Isaac. If Esau protested Isaac would not go along

But Esau did protest, and Isaac was suspicious.

That is why it was necessary to get Esau's oath in advance. But once he swore the oath, the birthright was legally Jacob's.

But Esau after he was fed would never admit it

From that point on he was ignored; his protests were vain.

How could Jac. proceed against his father?

He did not. His mother took perfectly legal responsibility.

Transfer of birthright required matriarchal approval,

since only the mother could vouch for the legitimate father

Jac. was in the clear in following his mother's instructions.

But he repeated the pottage trick.

No trick. Both Esau and Isaac gave pottage top priority Isaac bestowed the blessing on an unworthy son because he was very fond of venison--he liked to be pampered. Esau sold his chances on the blessing because he was hungry and the soup smelled good.

Who received the blessing, or the blessing in itself, was of secondary concern to them--it was the reatest of all blessing s, the blessing of Abraham, who never yielded an inch for his own comfort or convenience which they were bandying about.

What WAS the birthright?

A form of recognition ?

WHAT form? A doceument, as in Egy pt? A seal? A badge?

There is a Jewish tradition what it was the Garment of the P.H. which was stolen by Ham ~~waxw~~ when Noah was drunk, and passed down thru Canaan, Cush and Nimrod the Hunter to Esau the Hunter. It was that garment which he gave to Jac. for the meal.

Isaac didn't give it to him?

What Isaac did was to recognize the garment. A stock theme. Isaac was blind and Rebecca dressed Jac. in a goat skin to deceive him though he recognized the smell. It was necessary also to get him drunk on wine. And that ties the goat-skin to the leather garment of Noah and the coat of "many colors" which Jacob passed on to his son Joseph.

How?

When Noah was drunk Ham took his garment from him. For that he was denied the P.H. which was given to Shem and Japheth

Japheth. What was the connection, the scandal of nakedness? There is a rich store of legends about the garment by which Ham and his successors were able to pose as the rightful holders of the office of priest-king by which they ruled all of God's creatures including the human race, by a deception. It was Nimrod who abused the power attributed to the garment; the story is the Esau, the rival hunter, laid in ambush, slew Nimrod and took the garment from him. Jacob then got it from ~~Nimrod~~, and it was again in the rightful line. *Esau,*

Is there anything to support all this?

For one thing, there is Jacob's behavior. He passed the "coat of many colors" on to his son Joseph-- his youngest at the time, over the heads of all his ~~younger sons~~ older sons. who were offended. When the garment was brought to him in his old age, he like Esau was blind, but he recognized the garment from the mark on it (wrongly rendered colors in the KJV) and from the smell. The garment is described in an old source gathered by Thallabi, who tells a remarkable story which is found to my knowledge only in one other source, the Book of Mormon. ***Approach to the B.M.

pp.

Cain & Abel
The SIBLING RIVALRY in the Patriarchal Narratives (Abr. vs. Nahor; Isaac vs. Ishmael; Jac. vs. Esau; Jos. vs. his Brethren...) Is an important theme in Egyptian romances and in the Egyptian Succession-drama, which goes back to Predynastic times.

This is significant, because the Biblical accounts are all specifically tied to Egypt in some way.

Of the Patriarchs only Isaac did not go to Egypt, and that only because he is explicitly instructed NOT to go to Egypt as he is about to enter the same contentings for PLH. kingship and queen with King Abimelech as his father Abrahama did (Gen.26:2).

It has long been known that the Egyptian romances match the Patriarchal romances of Genesis at many points and in many odd particulars.

The romance that most readily suggests itself is the Story of the Two Brothers. ***

B. Hild

10/10/2018 10:00 AM

Gen. 26:1. The bad times of Abraham continue. A- other famine. Isaac goes back to the Philistine state of Gerar. 2. God tells him to stay out of Egypt this time: Stay and occupy THIS land, because you are going to inherit ALL these lands!

4. Isaac promised the stars, etc. "And in thy seed shall all the goim of the earth be blessed. 5. God will keep all the promises to ABR. thru Isaac. All because of Abraham's obedience in all things.

6. He says Rebecca is his sister to "the men of the place".

8. Looking from the window, the King of the Phils., Abimelek, sees Isaac & Reb. playing mtsakheq (David & Bethsheba, Eg. Romance)

9...why did you tell me she was your sister? Ans. For fear of death. (By now it is clear that this is a routine

10. How can you do a thing like that to us?

11. The King assembles the people and tells them Reb. is off bounds

12. As a result Isaac has phenomenal CROPS (it is all a fert.rite)*

14. Increase of floc; the Phils. enrich him. (As Abr. in Eg.)

15. Abr's wells filled up.

16. Abimelekh orders Is. & his people to leave because they are overbidding us (Exactly as Phar. to Abr. and Jos. (The rival kings of the harvest

17. He goes to Nahal Gerer and reopens Abr's well wh. Abimelech's people had stopped up. (Duel of the Water-kings)

19. Isaac's people find a well of living water

20. Choral combat: The well of Eseq goes to the winner. 21. The same with another well: Sitna--Opposition. 22. The final well--no comb. called Reconciliation (Rekhovoth) (Isaac & Gerar vs. Is. & Isaac

23. At the Well Beer Sheba God says: I am the God of Abr.; do not fear, I will multip. and magnif. thy seed..all for Abrham.

(Isaac the victor of a series of showdons with the kings of the world. - Abr.)

25. Isaac builds an altar on the spot, set up his tent & dug a well

26. At once Abimelekh arrives on the spot with his hosts: - Show-? -?

28. offering to make a Cov. with Isaac, 29 not to harm each other

30. So they feast together (End of a Gk. comedy)

31. They exchange oaths in the morning, and 32. Immediately Isaac's servants discover water--33. Beer Sheba

34f. Isaac and Rebecca sorrow when Esau marries a Hittite.

Gen. 27: 1. Isaac grows old: Succession, Ugart etc. Queen intrigues - & younger candidate
age. summons Esau, the hunter = Min. & Champion

4. Food for a blessing

5. Rebecca is listening, 6. reports the situation to Jacob, &

8. advises a course of action 9. cook two kids instead

11. Jac. He will know the diff.: Esau is hairy

(Conflict betw. two economies: action, food, appearance, smell v. 27) Isaac will resent the trick--no blessing he smelled it

13. Rebecca: I will take responsibility for that.

14. Rebecca does the cooking to taste

(Jane Harrison: the cooking motif--harping on Isaac's extreme old age--"Before he dies..." - rejuvenate old)

15. She disguises Jac. (Mumming and masking: Tragedy)

16. Dresses him as a goat, hands and neck (not wool but goat's hair)

(Should Isaac complain? A RAM took his place! E. goat

Esau was about to receive a patrimony for which he had no use, thus losing his Father's and grandfather's pains and making Jacob the victim.

Gen. 27: 19. Jac. to Isaac: "I am Esau..." Eat & give me your blessing
(Isaac to Abimelech: She is my sister...)

Both on advice of counsel

21. Isaac is taking no chances: *— feel you!*

22. because he recognized the voice of Jacob

23. So Jac. gets the blessing 24. by a dir. lie

25. Jac. also serves him WINE

(Noah got drunk and was fooled with a skin garment

by a trick of Ham, who wanted the inheritance: This tends
to confirm the interp. of the Aggadah

27. ^{29th Verse} The smelling of the garment--the smell of the field--of his son
(Jac. repeats it with Joseph: B.M)

He gives him an agric., not a hunter's, blessing,
(this is the blessing & the life that Esau rejects)

29. Jac. promised the Kingship:

The blessing and the cursing (Antigone)

30. Stage directions: Exit Jac., enter Esau from hunting

31. Esau prepares the meal himself, hunter fashion

33. (khered cog. with cradle). (more directions

34. (Pun?) Esau gets rough: Bless me, too, father !

(Nothing against blessing him, cf. Cain, Ishmael--less
blessings are still blessings. There is no invidious com-
parison in heaven)

35. Is.: Jac. dissembled & got the blessing — *He beat you to it*

36 (Another pun) First the BIRTHRIGHT and now this.

But am I not still good for a blessing?

37. I already gave him precedence over ALL his brethren.

What do you have in mind for yourself? *— plenty of C. in 27!*

38. Esau: Can't you give me any blessing? A tantrum.

(Impetuous and wild. He, not Jac., was spoiled. He had
the old man where he wanted him; Jac. was to be left in
the cold without matriarchal intervention.

Isaac, a mama's boy () could not complain.

39. (More stage directions & another poem by Isaac, who speaks
in verse throughout). So Isaac gets his blessing

40. Cf. Ishmael ~~vs. Esau~~ *vs. Esau* Back and forth

41. Legacy of hatred. Another grim pun Abel - Mourning.

42 Comfort in revenge.

43. Rebecca sends Jac. to Haran

44-46 Until Esau cools off and forgets. To give into Esau is
to lose everything.

46. Reb. is fed up with these Hitt. women (Esau's wife was one).

I can't stand the idea of Jacob marrying one of them also.
be

Heb. 12: 17ff Warning against Apostasy : 16. Lest any/unchaste
or immoral (bebelos) such as Esau who was willing to give up
his right as first-born for one meal. Remember how after
that he wanted to inherit the blessing and was disqualified;
he had lost (did not find) his chance to repent, even though
he tried to get it back with a show of tears."

Moroni: Despise not the gifts--the blessed light of day, the
warming and cooling breezes, the bounties of the earth
in their seasons (the Blackout

Gen.29: 1 Jac. goes to the East (LXXtells more:

2. Three flocks at the well in the field to drink; the great stone over the well
3. they watered the flocks & replaced the stone (so what?) *freedom*
4. Told Jac. they were from Haran 5. Yes, they know Laban *of Rebecca's*
6. and here comes his daughter Rachel now, with the sheep. *maid*
7. Jac.: It is still too early to water and pasture them
8. But we can't move the stone unless all the shepherds are here.
10. Reads like a chant: Having a fair audience, Jac. moves the stone.. *refrain--* "... of Laban his mother's brother."
- (The way this is written it sounds like a skit put on by a group of travelling players).
11. Jac. yshq (watered or kissed) *run* for Rachel, lifted his voice and wept. *Why? Can I imagine? Or not? (could r. say)? Then he*
12. Told R. he was her father's brother, son of Rebecca. Rachel ran and told her father.
13. Laban runs out; embraces, going to the house; Jac. full of News.
14. He stayed a month. *same (as) Jos. David, Bala*
17. Of the 2 daughters Rachel was good to look upon 18. Jac. offers to work 7 years for her. (bi of redemption) *7-fold benefit & danger*
20. The 7 years passed like a few days (why not vice versa?) *True Thos.*
22. Laban gives a public feast to celebrate *Memorial Feast of 2 children*
23. And brought Leah to Jac. in the evening.
24. & gave Leah the maid Zilpah (Cf. Hagar for Sarah). *Jacob*
25. in the A.M. he recog. Leah, and complains to Laban with the same words that Phar., and Abimelech do to Abr. and Jac.: Why have you tricked me with the woman?
26. Laban: I just followed the local custom (NOW he tells me!)
28. After 7 more years he gets Rachel, with Bilhah as her maid.
30. ANOTHER 7 years to fill his contract? *Q. & Rachel*
31. God, seeing Leah brushed off, made her fruitful (*Settlement*) (HE loves all his children alike)
32. She has Reuben: Her magnificat
33. Simeon, because God heard her distress & neglect
34. Levi (meanign binding or garland) by her husband. *Ken's Servant*
35. Jehuda--because I o-deh eth Jehovah. (be strong, surround)

Gen. 30:1 Rachel complains of Leah as Sarah does of Hagar

2. Jac. (angry) I am I blame if God makes you barren? (Unthinkable coming from Abr.) *very upset*
3. Rachel suggs. a sort of couvade with Balla-BilhaH
6. Rachel calls Bilha's child Dan, because God has JUDGED (whispered) her
8. She calls Bilha's next child Naphthali (my wrestling) *cf. Balla m.*
Rachel gets credit for begetting the children; Jacob is considered even *more* to his wife. *Proxy, p. 100.*
9. Leah being dried up, gives Zilpah to Jac. *Zilpah*
11. she bears Gad (Luck) 13. & Asher (blessed)
14. Reuben went out in the wheat harvest & found dudaim (mela mandragorou) which he gave to Leah; Rachel asked her for them, *that's not!*
15. Leah: Isn't it enough to take my husband...? Rachael: For your son's mandrakes he will lie with you = *(Apple tree / Leah's compliance)*
16. Leah to Jac.: I have hired you with my son's mandrakes
18. So she had Issachar (s^echar, pay or hire, Yissa-s^echar

[illegible]

Gen.30:18. & she said: God has rewarded me for giving my maid to my husband.

20. Zebulon—because God has given me a good ZEBED (dowery) this time my husband will move in with me (zabala) because I have borne him six sons.

21. Next Dinah. 22. The Ld. hears Rebecca's prayers also: God has taken away (asaph, gather, increase) my kherpah (repreach,

23. "carping", plucking, hence harvest;

24. Called him Joseph: God has added to me another son.

25. After the birth of Joseph Jac. asked Laban to let him GO.

26. I dereve it!

27. Laban: I have been silenced (impressed, whispered, sensed) that God has blessed me because of your.

(Because these things are alien to conv. theol. they are overlook: Laban has a prompting of the Spirit...)

28. Figure up what I own you & I will pay it. (naqab--check)

30. Jac.: I have made you rich; now I will take care of my own.

31 Tim.5:8 & 2 Tim. 5:4ff WHAT does one provide for one's own? Ans. food and raiment--NOT luxuries: to want them is dangerous

31. What shall I give you? Just one little thing. Let me keep my flocks as they are now, and pick out of your flocks just the ones that have a mark (naqod) & are flourishing (tal

LXX: Jac.: let all your sheep be brought today, and cut out from among them every phaiion (white) sheep of the ewes (arnasin) and all the dialeukon and phanton (besprinkled) of the goats. (Heb. every dark-brown she-lamb and marked goat

33. So Laban could not cheat him again: any colored sheep would be STOLEN. Tomorrow when you make payment again my honesty will be vindicated--no more fast ones. or black

35. So LAB. took all the sheep that were not white/for himself, & sons. Moved to a distant pasture & left Jac. with the rest.

37. Tree magic? Cf. the Mandrake.

41-42 selective breeding. Technical or magic? or a man's? See p. 10? A

Gen.31:1. Laban's sons envy ^{Jac's} his prosperity: we was robbed.

2. Laban also peevd 3. Jac. like Abr. is ordered to seek another place of residence, i.e. his place of origin.

3ff Jac. consults with his wives & explsd the situation to them 7....your father has changed my wages ten times! & Laban a good man?

(Many stories of Provo employers doing this; ELW

8. He tried to stick me with the rare colored animals: and every time that type increased & I was the winner. 9. God took from him and gave to me.

10-12 It is explained in a dream how God has arranged this.

13. I am the God of Beth-El where you anointed the pillar where you vowed (nadhar) to me a vow (LXX Prayed a prayer)

Get out of here & go back to the land of your birth.

14. Rachel & Leah: What are you expecting back there? at Laban's? --!

15. For the old man we are nothing but merchandise: he's already sold us and grabbed every bit of our cash.

16. everything God took from him belongs to us & our children--so you listen to God & do what HE tells you!

17. So they all got on their camels, & back to Cnaan with all their gains.

19. Laban shears sheep and Rachel STEALS the Teraphim: ^{idols}

(Lares, Cachinas ^{if Naman = God} any instance of WORSHIPPING a lares?

Eloq. Peas.: The idol is not holy but MNKH, ^{terrible}

- Gen.30:1 Rachel sends Bilhah to Jacob, who had D:an & Naphthali
8. Then Leah gave Zilpah to Jac., & she had Gad and Asher
16. Leah hires Jacob with REUBEN'S MANDRAKES. & she has Isachar & Zebulun
& Dinah.
24. Rachel has Joseph
34. Laban's crooked cattle deal turned against him.

- Math*
31. Jac. must find another place of residence
He is cpl. subject to the father of Rachel & Leah (cf. Lamch)
7. Thy father hath changed my wages TEN TIMES.
19. Rachel steals the teraphim
the contract at the Cairn.

- Acute*
32. Confrontation with Esau.
24. Jacob wrestles; his thigh out of joint
27. given a new name: acclaimed as a PRINCE AS Victor *Nov. 1*
sees God face to face & is blessed
as the sun rises. He limps (khpsh)

33. Magnan. Esau, 10. very Eg. exlprs.

34. Shechem and Dinah deceived: dirty tricks; loot

- Passage*
35. Jac. moves to Bethel and reforms.
10. Another passage and change of name, and Gov.: Beth-el.
Rachel dies bearing Benjamin.

- 36/ Genealogy.

- 37:23 Joseph's ktoneth ha-pasim.(passim) Jos. into Eg.

- Acute*
38. Judah begets ER by the Canaanite Shuah & Onoan. Er marries Tamar
Er & Onon killed; Tamar play hideout with Jacob
Her twins Pharez and Zarah repeat the Jac.-Esau birth episode.

39. Potiphar's wife (another scandal)

40. Jos. in Prison

41. Pharaoh's dream; Jos. as Vizier
45. Jos. marries Asenath, daughter of Potiphar, priest of ON

42. Jos. interviews his brethren.

43. Joseph feasts them with Benjamin

44. The affair of the Cup.

45. Recognitio

46. Jacob migrates to Eg. in the famine.

47. Pharaoh gives them a ranch in Goshen... Corn monopoly. 20% to Pharaoh

- Acute*
48. Jac. crosses hands on Ephraim & Manasseh: many nations...

49. Jac's Patr. blessings on his XII sons.

50. Jac. embalmed and mourned Egyptian manner. A vast ZEgyptian Entourage accomps.
Jos. into Canaan on the funeral

Gen.31:20 What is more, Jac. left Laban without notifying him.

// Here GANAV means not to steal, but to do something unnoticed.
he stole his heart inasmuch as he did not let him know

LXX "Jac. hid Laban the Syrian from announcing to him that he was taking off."

21. crossing the river with faces set to the West.

23. After 7 days Laban & his men caught up with them in Gilead.

24. God "came" to Laban in a dream: Don't fool with (t^edabber 'im)

35. Laban arrested Jac., caught up with

Jac. having pitched his tent on the Mt.; Laban dug in there.

26. Laban: What do you think you're doing, going off like that, kidnapping my daughters by force?

27. Why did you sneak off that way? I could have sent you off with style.

28. You would not even let me kiss my children goodbye. and you are still acting like a fool!

29. LXX says only not to speak bonera to Jac.

(God delivers Jac. at the last moment)

30. You are anxious to get on your way--but first, Why did you steady my gods?

31. Ans. I thought t you would take your daughters back.

32. Whoever you find them with may not live; make a public search

and take back whatever belongs to you. Not knowing R. had done it.

33. They search the tents.

34. Only Laban calls them "gods". He sacks the tent in vain

35. Rachel took them to stymie Laban--HE believed in them.

The Lares bind the children & servants to the house & dominus,

Without their authority he could not hold his daughters back.

36. Jac's turn for the indignation act.

37. Resents the indignity of a public search.

38. 20 yrs. and you still don't trust me?

(Note the typ. Jewish style of discourse,

was it acquired from reading the O.T.? Yes.

PUNS on Rachel: "your ewes have not failed to deliver..."

The sheep you lost (trepha--snatched away) I have not delivered to you; I have taken responsibility, whether stolen by day or night.

40. Moreb, the Land Desolation in every sense.

41. Jac 's service record & Laban's labor policy. Maximizing Pr.

42. All that controlled Laban's greed was 1) the God of Abr. who happens to be my God; 2) fear of Isaac being with me; 3) but God has seen my poverty and how I have worked, and yesterday "passed judgment on you" (LXX)

43. Laban: The daughters are MINE, the sons are MINE, the flocks are MINE, everything you see is MINE and my daughters'. What shall I do with them all today, or with THEIR children?

44. Let's make an agreement between us, properly recorded and notarized. (LXX adds: So God will be a witness between me & you).

45. So Jac. took a stone & set it up as a pillar. (a dolmen)

46. ~~all~~ his brethren also looked for suitable stones and made a GAL (LXX bounon), and there they had a meal.

47. And Laban cried out to him: "Remain as a Witness (Ar. shahidah)

(LXX: "This bounon witnesses in the middle between me and you today

The idea of contract & Cov. The constraining circle, v.46)

48. Therefore it is called Gilead (Gal-edh, circles of the sign) (LXX is longer with more repetition).

49. It was a MITZPAH (A hiercentric point of observation of the heavens) because "God is observing between me and thee, because

one man is concealed from another. Each may give his own interpretation

Gen. 31:49. (LXX "whenever we disagree) A tally-stick is better.

50. If you humiliate my daughters by taking other wives above them there is no man with us seeing

(LXX there is not hora, seeing with us

Es gibt ein Ang.

then God will be the witness betw. me and thee

51: Laban: Here is this GAL & here is the mtaebah (standing stone) which I have set up (cast) between us

52. ...the agreement is (as witnessed by the Gal): If I don't go over to your side of the circle, and if you don't go over to my standing stone on my side with intent to ~~harm~~ harm

53. The God of Abrahm (Jacob's God) and the God of Nahor (Laban's) of Haran) shall judge between us.

Jac. swore by the fear of his father Isaac

(These men are brokers under controlling powers. The alternative is to put trust in the arm of flesh-- & to do that is to be cursed. It is to renounce all control over one's actions except one's own will and pleasure;

to look to ourselves alone for whatever rewards life has to offer--the gospel of J. Gault

A. Rand is a militant atheist for whom the two greatest evils on earth are ~~new~~ belief in reveln. & altruism.

Critias wrote the play Sysyphus on the subject: Korihor.

54. Jac. made a sacrif. and held a feast on the MT. where his brethren ate bread and spent the night.

(the Stone circles:

Gen. 32:1. Laban arose, kissed & bless his children, & went home.

2. On the way home Jac. had a strange experience: angels were in the vicinity. 3. and when he saw them (a piqqeadh) he said, ~~Wawwix~~ "God's camp must be here, " and called the place the Camp-grounds" *Test. Abr.*

(Act 1:3-4. For a period of days he camped with us synalizomenos...

Cf. the Shekhinah

the universals rite of the BOOTHs

4. And Jac. sent ANGELS (LXX angelous!) before him to Esau in Edom

5f. I have been away, I have done well, what can I do for you? to make things right between us?

6. Their report : He's coming to meet you with 400 men.

8. Jac. divides his people into two camps.

9-13. Jac. prays for deliverance

(This is the sacrif. motif, also of the sibling stories Reminding God of his promises

14. Sends gifts ahead to Esau: sheep, goats, rams, etc.

16. nursing camels & their young, oxen, asses & their colts.

17. Sent a special ~~herdsman~~ herdsman with each category, telling them to keep the flocks separated.

18...if you meet Esau & he asks (Puss in Boots

19. He ~~wants~~ your lordship to have these, and he will be here any minute now. 20. Ever herdsman had the same instructions

21. tell him how I am hoping for his favor, and after that I will come along.

Gen. 33:1. Another test for Jac. (the ^{as} same situation, Isaac and Abimelech)
He forms a Leah-chorus & a Rachel-chorus (Ada & Zilah
on either side. *Sam: Saul vs. David*)

2. In order of value: the slaves first, then Leah & then Rachel,
& last (& safest) of all, Joseph
3. Then he approaches his brother with 7-fold bowings to the ground
4. A moving meeting : all hard feelings forgotten.
This says a lot.

5. Esau sees all the children and asks who they are. Ans.: Mine.

6. THEY ALL STEP FORWARD TO MEET THE NICE GENTLEMAN.

7. Leah and her children pay their respects

8. And then ~~URKEWM~~ JOSEPH and Rachel.

8. Esau: what is all this camp personel I have been coming across?

Ans. All yours if you will accept them.

9. Esau: I have plenty; you keep what you've got.

10. Jac. : No, please; if I have your approval, take my gift, and then I
will think your face looks upon me like the face of God--as a sign of accep-
tance.

(Not because you NEED it any more than God needs favors--he accepts offerings
as an act of kindness to us) It is offered in the same spirit:
the

11. Jac.: Please accept/my blessing which God gave me--I am passing it on to
you (Abraham fashion). I have more than enough.

SO he kept urging him until he took it.

13. Jac.: Let's go along together, now. I'll lead out.

He explains: The weakest should set the pace, and they are with him.

(Jac. is still the champion of the herds & flocks

14. Let Esau go ahead--I'll come along with the children and catch up with him
at Seir.

15. Esau: And some of my people will stay and go with your group.

Jac. finds this as a sign of favor, a mark of trust

17. At the next stop Jac. made booths for his miqneh= (possessions, company,
cattle), calling the place Sukkoth

Israel always lived in succoth in the wilderness, and celebrated their
feasts in succoth, as the Nes. did (Mosiah

18. Now he follows Abraham's itinerary--he is still in the north

He camps bef. the city Shalem.

19. Like Abr., he buys the land he camps on.

20. And like Abr. he built an altar of sacrifice on the spot and called it
"the God of the Gods of Israel."

LXX: And called upon the God Israel.

CH. 34:1. THE FAMILY WAS LVING ON A HALF TRACT OF LAND AT THE CITY GATE. Naturally
Dina wanted to see something of town-life and make some firends among the girls.

2. The King's son saw her (they were Hivites). *cf. 12 of Reb. & Rachel*
He made no bones about it--"he took her, lay with her, and forced her"

y^e'anneh--hold down, humiliate. He was brutal and forthright about it.

3. but he really fell for her, got very serious, and tried to win her over,
"saying things that would be to her heart...."

4. S^echem went to his father the King and said he simply had to have the girl.

5. When Jac. heard what had happened to Dina, he waited until his sons returned
from the cattle in the fields.

Gen. 34:6. Hamor went at once to make arrangements with Jacob for his son.

7. When the young men heard what had happened they were unspeakably upset and outraged.

From the Hivite point of view, as in a mod. town or college, Sechem's behavior was perfectly normal. It was the custom.

But Dina's brothers had never dreamed of the possibility of such a thing. In their country a woman was perfectly safe wherever she went, e.g. Rebecca and Rachel. It was so unthinkable that a girl should consort without her father's consent that Laban and Bethuel could keep their daughters unmarried for years.

This verse makes it clear that there is a clash between mores of different people. "...when the sons of Jac. heard, they were thunderstruck, aggrieved, crushed--they never thought such a thing could happen; it was unthinkable their next reaction was wild, explosive rage--a thing to which they had been born and bred was being made an object of mockery and contempt--the fellow had brought shame and scandal (nbalah) on all of them in full view of their hosts... such things were JUST NOT DONE!

8. The King explained to them; he could not see what all the fuss was about. She had been honored by the prince's favor, and now was being given the greatest honor of all: "Shechem my son has fallen desperately in love ('his soul yearns) with your daughter. Now please give her to him for a wife."
9. "Why can't we get together on this thing, and let our sons and daughters marry among themselves?"
10. You can live here in our land, settle wherever you please, and set up business here."
(A sensible proposal, for a happy ending. The Amarna and Ras Shamra, Mari, Nuzi and Ebla records show that that is how it was done in northern Canaan, a great melting-pot of commercial and ethnic exchanges.)
11. The prince Sechem appeals to Jacob and his sons: I want to do what will satisfy you; in fact I am willing to do anything you want!"
12. LXX Raise the dowry as high as you please--I will pay it! only give me the girl for my wife.
13. The brothers give a sly answer, first clearing themselves: "Since you have raped Dina, our sister..." everything follows from that..
14. We couldn't think of letting our sister marry one without the proper religious requirements. Now, since that King has suggested your joining in with his people, intermarrying and so-to-speak becoming Hivites, we think that's a good idea. Only there are some things that we just can't give up: Why don't you join in with us, & get circumcised
16. Then we can all happily intermarry.
17. If not the deal is off--We take our daughter & go home.
19. Shechem gladly agreed, because he was completely in love, and had a trusting and honest nature. He was about the only one of his family.
20. Hamor and Shechem sell the idea to the city elders.
21. Trade, peace, and intermarriage go together.
22. That includes adopting THEIR mark of initiation.
23. We stand to gain considerably by it--economically
(Does this mean share their flocks & herds, or take them over?)
24. The deal goes through--they all receive the mark of circumcision.
25. Then Simeon & Levi struck.
(Was it treachery? Cf. Clark Saunders & May Margaret = 2 v 12 sons. They had not yet accepted the terms; the Hivite gesture was only the preliminary; but it did show their good faith.
26. Dinah was at Sechem's house. A captive?

Gen. 36: 1 The generations of Esau= Edom, who married Canaanite= Hitt., Hivite, Ishmaelite (Arab),

6. Esau makes a major move after his meet with Jacob.

7. BEcause of overpopulation--a grazing economy on marginal lands. *pop. 2.1*

8. ~~ix~~ His was the Mt. Seir country; his people the EDOMITES.

11. Ar. names of his sons & grandsons: Teman, OMAR, Tsefau, Ja'tham, 7 KENAZ

(This is the same as ~~STON~~ ZENOS in the Ps. Philo,

the prophet Zenos was one likely to be familiar to Lehi's people, he being of Manasseh

12. A grandson Amalek (another BM name) to Elephaz (on^e of the 'men of the East' in Job), by his concubine T

15. The great SHEIKHS:alloofim (KJ "dukes") LXX hegemones

an ALLUF: **Dict. elef= thousands, clan, cattle, Aleph

vb. train (animals), tame, teach a *shepherd* ✓

16ff. typ. Ar. genealogies: very essential knowlege to very mobile people-- who is this coming? Whose tents are these?

The Epic touch--all related; a^l know about each other,

e.g. 24. reads just like a poem from the Jahallieh: the Mu"allaqat--

"~~Anah~~--that was the Anah who found the mules in the desert when he was grazing the asses of his father Zibeon"--Oh yes, that one

Typical cowboy or sheepherder talk.

36:31. Edom had king^s before Israel did.

40. The SHEikhs are mentioned first, everyone being identified by his family (Ar. ~~ah~~ ahal=tent) ②his locale or territory, and by ③their own names.

43. "...the chiefs of Edom by their families and the lands they held.

Gen.37.:1. (Here beginneth the STORY OF Jsoeph and his Brethren)

Jac. was living in the land of Canaan, where his fathers soujourned (transient)

2. "These are the generations of Jacob...[the list does NOT follow!] Edited out.

BEGins exactly like the Two Brothers. *Ch. 38 introduced*

Jos. dibba about the sons of the other wives (tattle, gossip) to Abr.

Ar. dha-a-ba. Is this an ex. of the frankness of Gen., or a custom we do not understand? Jacob did not slap him down--but Jacob had played some sly tricks in his day. Both Jac. and Jos. were magan. and great-hearted after the manner of Abraham, or of the great Ar. sheikhs, the very essence of nobility.

What were the herdsmen doing that was bad? It is none of our business, but it WAS Jacob's business--it was important for him to know. He had learned the hard way, working for Laban, the importance of keeping close check and control on things. Was Joseph just a trouble-maker or a fink or stool pigeon?

His whole career shows that he was anything but that. What revenge he could have taken on his brethren! How he could have gloated! He got no satisfaction from putting others down or himself up. *Later, 2. send - 1 C 37:14*

3. kutoneth = Gk. chiton LXX, Syr. katuna, Ar. kattan (flax, linen= qutun, cotton)

~~XX~~ Eng. gown, Ir. guna, WELSH GWN. ALONG garment of vegetable fibre--qumbaz.

The stripes are family markings: the Crest becomes the Plaid, an arrow marking. Sometimes notches or cuts in the wood.

***Approach, p. 187

Tha'labi: Jac. recognizes the 5 marks

k^ethoneth passim: KJ "a coat of colors" ("many" has been added).

LXX chitona poikilon: Gk. "to embroider", distinguish, mark, be subtle, *riddle*

A k^ethoneth of passim (only in pl.) Sea Pas= end or extremity, reaching to the ends of the hand or to the feet: "A long undergarment reaching to the hands and feet, worn by the better classes"

Gen.37:4. THEY were the envious ones! They cut him off. He was understandably hurt; could this be the evil behavior of his brothers that he reported at home?

He was under pressure from both sides.

As in all the Patr. Narratives, the interpretation depends on how the DIRECTOR chooses to handle the material. Once he has made up his mind, then his interp. is self-confirming. So it is with the scholars. Who appointed them as official censors and mind-readers?

They wouldn't even speak to him, not because of HIS behavior, but because of the way the old man favored him. Blame Jacob--he is always where the trouble is.

5. After a short while this snubbing got Joseph down--at the age when adolescent claim recognition, admire the men and want to be with them, day-dreams in the range.

[This is the classic BOOTS situation: stories engendered in the day-dreams of frustrated youth and despised love, etc.

Day-dreams to night-dreams: he tactlessly told it, and the "josephed" him (pun) all the more.

7. My sheaf stood up (the same word for Jac's standing stones), and your sheaves stood around in a RING (the 12 standing stones of Jabbok) and bowed down to my sheaf. (We are still in the MEGAL setting, which was agrarian and closely bound to the HARVEST motifs

8. So now he's the king! they can't stand it. *Na.*

9. Now it is the COSMIC megal circle: Sun, moon & 11 stars bow down.

10. His father was also offended by the presumption of it--but was that HIS fault? He was merely reporting it--not making it up! He may have been much embarrassed by it--he certainly knew. from the first dream, that it would NOT make him popular.

11. The brethren were envious, the father thoughtful.

He knew Jos. was a boy of pf. integrity--as he later showed in Eg.

12. They were still in the Shechem country

14. Jos. sent from Hebr-on to Shechem to check up on his brothers and report (i.e. it was customary for his father to EXPECT a report from the field.

Hebron to Shechem was a long way

14. Since sheep must keep moving to spare the ecology, they were hard to find, and Jos. wandered around looking for them. A local native told him where they were. 15. He had visited their camps and heard them say they were going to Dothan. (highly veristic).

18. Very high hills, clear air, and no underbrush gave them an advantage.

They saw their chance ("decided to follow a policy of deception"--decided on a stragegem, to kill him.

19. Saying to each other, "Here comes the great super-dreamer himself!"

20. Come on, let's waste him and stick him into a hole (the limestone ribs are peppered with them), and say that a big bad beast ate him--and then we will see what his dreams are worth!"

21. Reuben refuses to go along: Let us shed no blod, lit. "take life."

22. suggests putting him in a pit--with the intention of getting him out later.

23. All this as Jos. was approaching. They at once tore off the offending qumbaz

24. They put him in a dry hole.

25. While they were having lunch an Arab caravan (if these were literal Ishmaelites they were their close cousins) approached--"spices, balm and myrrh" for Egypt?

Ismael = son of Isho, actio?
nekoah--powdered pitch, but one family: Ishmaelites by 1 time? Tent (x)
tz'ri = LXX rhetine = resina, they came from Gilead--it was balm of Gilead.
lot, LXX ledon, Vulg. lad-anum. Drugs, a tranquilizer, knock drops? churup!

26. Judah: What will we get out of a murder and concealment? A better plan:

27. sell him to the Ishmaelites; no fratricide.

28. By that time the caravan was passing--they were Midanites--merchants

(Mitanni, prob. Indo-Eurs. *Commercial Empe. of Mari, Myri, Ebla, Ur, Akkad*

29. So for 20 pieces of silver Joseph went on to Egypt with the Ishmaelites.

> Judah's deal

Gen. 37:30 Reuben went to the pit--NO JOSEPH! 30. He's not there--what now?

37:31. Again the goat's-hair ruse & the red garment; a *Judah pulled* *Isaac so his sons*

32. They ask Jac. whether he recognizes the coat.

34. Jac. goes into mourning. *Al.*

36. The Midianites sell Jos. to Potiphar, Capt. of Pharaoh's guard. *KJ*

An Interpolation

Gen. 38:1 *Judah* takes a trip, 2. sees a Canaanite girl, 3. and she bears ER.

[Er is an important figure in the Tomyris legends] 4. and Onan, 5. Shelah.

6. Er marries *TAMAR.*

7. But he was immoral and God slew him.

8. BY the law of the LEvirate (Moses not born yet) his brother should continue his line

Just as the maids of Leah and Rachel bore children which were THEIRS.

9. Selfish Onan begrudged his brother the continuation of his line. *mind how*

10. FOR that God slew him. HE counted it for wrongdoing: an act of jealousy & meanness.

11. Jacob will still continue Er's issue through his youngest brother--

Tamar must go home to her father and wait until he grows up. *Shelam.*

12. The boys' mother, *Jac.*'s wife, died; and Judah after mourning [The SAME expression, yinnakhem--for Isaac being "comforted" for Sarah] went up to a sheep-shearing festival with a friend. (Goes to a convention

13. Tamar heard about it--she was STILL without a child.

14. AND had been cheated out of *Shelah*--O that JACOB! *LXX Shelam, & G, name!*
SO she shed her widows weed; put on a veil & sat down, and sat down
"at the opening of the eyes" *She* *son of / - Jac's line.*

LXX...she put on a summer-garment and cosmetics and sat down at the gates of
Ainan, which is on the way to Thamna

15. Since she wore the festival veil Jac. took her to be a *hierodule.*

16. What will you give me? 17. A kid--it was the SHEEP festival.

18. A pledge until it can be delivered: ring, bracelet and staff. (marriage symbols). 19. She conceives & returns to her widow's weed.

20. Judah sent the promised kid, but the servant returned without the pledges.

21. He asked; WHERE is the *HIERODULE* (*q^edebbah*) who was by the road

They said: there was no *q^edeshah* here!

23. Judah: You MUST find her; if she does not accept the kid the bargain will not be sealed and we will be left losing face. (Non rite, non recte...)

24. 3 mos. later--Tamar is pregnant. Judah: Burn her! (That too was the law)
She had broken the custom.

25. Tamar plays Portia: the father of the child gave me these

26. Judah acknowledges them. Acknowledges his wrong-doing, NOT in lying with her (which he did no more) but in withholding his son--an ungenerous act, as was the grudging behavior of Onan. *on not. act & moral turpitude*

27-30. Another TWIN episode *& it's rules*

28. The nurse binds a red thread on the wrist of the first; BUT the first goes back and the OTHER comes first. Pharez & Zarah, the usual Twin complication (will lead to more ritual) *> cf. Eve was not cpl. born bef. Jac's hand C/!*

Gen. 39:1 In Eg. Joseph was bought by Potiphar a *serist+eunuch* of Pharaoh, chief of the *Kitchens* (so MT and LXX, vs. KJ says "Captain of the Guard"). *More heroic? in Eng yes*

2-3. Jos. flourished & was blessed.

4-6. Jos. put in cpl. control of everything, since the *Ld.* blessed everything he does. *in Eg. Not*

7. Cf. the Eg. Story of the Two Brothers. She propositions.

8. Bata's reply: he is as a father to me, and you as a mother; he trusts me.

9. how could I betray one who trusts me all the way?

10. This went on--she kept after him.

11. Joseph, like Bata, goes to the house when the woman is alone (combing her hair in the Eg. story).

12. The evidence of the GARMENT again. Torn off fro the second time, it leaves him exposed & helpless.

Gen. 19 the destr. of Sodom and Gomorrah**

Gen.20: Abr. repeats with Abimelech his confrontation with Pharaoh

Gen.21 → *Now Sarah's* Showdown between Sarah and "Hagar the Egyptian" (v.9)

Hagar & Ishmael both "sacrificed"--drought is the motif.

Affair of Abimelech and the WELLS

Gen. 22. The Sacrifice of ISAAC. The arrested sacrif.

Gen. 23. Abr. beholden to the Hittites

Gen. 24. Abr's serzant sent to Mesop., to the city of Nahor

Rebekah the hospitable

The deal has Laban's blessing

v. 62. Isaac meets the party in the far So. at Lahai-roi

v.67. "and Isaac was comforted after his mother's death."

gen.25. Abr's other wives and descendats

9. Isaac and Ishmael bury Abr. in the field ;of Ephron son of Zohar the Hittite.

12. "the generations of Ishamel, Abr.'s son, whom Hagar the Eg., Sarah's handmaid, bare...16. the sons of Ishamel by their names, their towns, their castles; 12 princes according to their nations."

22. Jacob and Esau struggle together bef. birth *Jacob. Seth*

23..."~~two~~ nations are in thy womb, and 2 manner of people...and the elder shall serve the younger."

27. They were both nomads, the one a predator

30. His name Edom, because of the RED pottage

34. "Thus Esau despised his birthright" by selling it to Jacob.

Gen.26. ANother FAMINE in the land--Isaac goes to Gerar and

7ff. the same showdown with Abimelech as Abr. had--about his wife & the wells.

16. Abr's God wins again: "Go from us; for thou art much mightier than we." *49 Engr*

20. Sthe herdsmen strive again: Isaac moved out to Beer-sheba

23ff. THE theophany, the altar,

Abimelech makes a cov. about the wells.

34. Esau marries 2 Hittites

Gen. 27. The blessing of Jac. and Esau--the crossed hands.

Esau "sought it carefully and with tears" b ut in vain

Gen. 28. Jacob sent back to the house of Bethuel for the blessing of Abr.

10. Jac. goes from Beersheba to Haran (the usu. route of *Calif. to 66 & Byru*)

9. Ishmael and ESAU GET TOGETHER.

Gen. 32: 22. So he stayed in his camp & sent the present ahead (very Homeic).

23. But during the night he sent all of his family over the Jabbok.

24. That left him alone and he wrestled (ye-abeg: pun on Jabbok and Jacob) Dict. only in Ni. ne-eveq, "to ~~wine~~ around one another," to embrace, "hence to wrestle," etc.

with a person (ish)

until the rising of the daybreak
(the new day, the new age)

26. And he saw that he cannot for him^{el}
LXX...he saw that he cannot pros amuton (face him
and he touched the flat part of his thigh (Hom.)
MT: And he touched on the palm of his thigh

LXX And the flat part of Jacob's thigh en arkese while he wrestled with him (or during the match) lit. "while they embraced")

MT: And tega' the palm of the thigh of Jacob...
(Taga' -- "to clap hands, to strike hands, to drive in a nail, to nail, to thrust in."
or Futqal. of yaqa8 I. to be dislocated
II. to transfix or pierce, Hi. "to impale or crucify")

27. And he said: Dismiss me, for the dawn is rising.

And he said: But I can't let you go without giving me a blessing.
i.e. that was the purpose of the Ordinance.

28. And he said to him: Give me your name.
And he said: "Jacob".

29. And he said (lit. "and he shall say..." these are directions)
LXX. You name shall no longer be called Jacob, but your name will be Israel, because having endured with God you shall have power among men also. Mos. 1

MT. Not Jacob shall your name be spoken more, but Israel, for sarita (been a prince) in the presence of Elohim and before men and has been endowed with power (Isr is Eg. wsr!

30. Then Jacob asked a question, saying: Tell me please your name.

And he said: Why is it that you inquire after my name?
Reactive Co. and he blessed him on the spot "Jacob's name is yet to be" No

31. And Jacob called the name of the place Peniel, "Because I have seen Elohim face to face, and my spirit ~~xxx~~ (fesh, soul) has been saved (tinnatsel)

This compares with the sacrificial trials and escapes of Abraham and Isaac. The hero is subjected to the blows of death and lives through it, emerging victorious.
Also the experience of Moses, Mos. 1: 25-26.

32. AT THAT MOMENT the Sun rose, as he crossed Peniel limping on his thigh. (The arrested sacrif.) He escaped to do

- Gen.34: 27. Spoiling the Hivites. a) they would never miss it (we can use it)
b) their prince had misbehaved (teach him a lesson)
c) Dinah's honor had to be avenged. (and what has a pledged word to do with honor?)

J. Helms: OF course we should not honor our signed agreement with the Iranians!
Why not? Ans.: "They are a bunch of bums."

Are we under any obligation to grant rights to bad guys?

To whom do the TEN COMMANDMENTS APPLY? (Exod. 20:7)

WHOM shall you not kill?

Not commit adultery with WHOME

Not steal--from WHOM?

Bear false witness against WHOM? Your neighbor

WHOSE property shall you not covet? Your neighbor's

WHO is my neighbor? Dt 10:

28-29. They not only sacked everything,--they took it all as LOOT.

31. Their excuse for the whole thing--he had sex with our sister.

(Art.2. "We beleive that men shallb be punished for their OWN sins, and not" for ~~somebody~~ somebody else's--even if that other own is Adam from whom each inherits his capacities and tendencies.

All this is in the tradition of the 'azza. Fou; Jer. Johnson

Was it according to the custom of the time?

Jacob did NOT condone it. He was horrified:

30. Jac. "What a mess you've made! 'akarthem, Ar. 'kara **to pollute water with sewage, hence "You have covered me with filth

to make me stink among (b- not 1- : he is not merely foul in their estimation, he actually IS foul--a miasma in ~~the land~~ their land.

the population of the country, i.e. IN ^a Cnaan and IN the Perrizite countryh.

This is going to get us wiped out--what else could they expect?

Talleyrand: "It was worse than a crime--it was a mistake!"

To which our mod. leaders would answer, Well, we all make mistakes.

31. Their answer to every objection: Shall HE (sing.) treat our sister like a harlot?

[What do you do when you are dealing with human absolutes?

Make sure that WE are absolutely virtuous.

e.g. We do NOT approve of deals made with the wicked Iranians

WE would have gone in there and PUNISHED them--a dangerous word.

When anyone asks, How? There is not a reply.

Gen. 35:1. Jac. ;is instructed to resume operations on the site of the Temple, settling there and making an altar to the God who appeared to him there and DELIVERED him from the hand of Esau.

2. HE was to establish a holy society, a little Zion, instructing all his people to renounce the alien gods [first step in initiation at Qumran] purify (wash) themselves and change their garments

[These are the first steps in initiation in every endowment

3. (THEN) let us arise and go up to the House of the Lord, and there I will make a sacrifice to the God who answered me in the day

Gen.35:3 condit. of my distress (de profundis)

and who has been with me on the road which I have travelled
35:4. So they handed over to Jacob all the gods they had with them on hand and their ear-rings; and Jac. put them out of sight under the oak of Sekhem.

5. As they journeyed to Beth-el all the towns on the way were subdued with fear (cf. Zion's Camp)

6. Until they reached Luz in Canaan (Lod..Lawrence RR center and that was Beth-El.

7. He built the altar & called the place Beth-el, because there had been revealed to him the Gods when he was fleeing from his brother.

[Why is the Esau motif the center of the plot?

8. Again the fem. element surfaces: Rebecca's nurse DEBORAH (the BEE) is buried at the shrine under the OAK, called the Oak of Weeping.
[DODona the oldest shrine in Gr.: the Oak & the Bees: Melissa
The name ESSENE first applies to colonies of relig. devoted in As. Min. " Essene means Queen-bee; Desert

9. God (had) appeared to Jacob on his way from Padan-aram & blessed him; giving him a NEW NAME: Yisra-el= Wsr-El

10. Then he gave him the same commandment as was given to Adam (Abr., etc.)
I am the Mighty God:

11. Be fruitful and multiply
peoples (ethna), and congregations of peoples will come out of you and KINGS will come forth from you loins

12. [I am giving to you this earth and this garden] This land which I gave to Abraham and Isaac I now give to you ~~and your posterity~~ and to your posterity I give the Earth

13. And after speaking with him, God mounted up to heaven from that spot.

14. Jacob marked the spot by setting up a stone, made a libation, and an anointing.

15. And AGAIN named the (a?) place BETH-EL. = Beth

16. But their journey continues, a short way to Ephrath

17-18. Rebecca's spirit goes forth in giving birth to Benjamin. (aetological name). Rachel's

20. Again ~~www~~ Jacob raises a stone--and here OUR custom betrays its Megal. origins: We still place upright stones over the places where people are buried. [Lest we think we are dealing with ancient superstitions].

21. As he was camping near the Tower of Gedher,
his oldest son Reuben had an affair with Bilhah, which he heard about.

22f. The sons of (still called) Jacob, because it was as Jacob that he begot them.

23. To Leah: Reuben, Shimeon, Levi, Judah, Yissachar, Zebulon

24. To Rachel: Joseph and Benjamin

25. Bilhah: Dan, Naphthali

26. Zilpah: Gad, Asher

~~www~~

27. Jacob went to visit his father Isaac at Mamre= Hebron, where both he and Abraham made their home.

28. Isaac died at 180 Years of age

29. And was buried by Jacob AND Esau

[As Isaac AND Ishamel had buried Abraham].

Gen. 28:1 After all that Isaac summons Jac., blesses him, & commands him not to marry a Canaanite (the geog. term), but to go to his 'ammu in Padenah-Aram and marry a daughter of Laban.

3. Another royal blessing 4. all the blessings & promises of ABRAHAM.

6. Esau was aware of all this 7. "And Jacob obeyed his father AND his mother." *A man transmits blessing handed on: Abr's call mtn*

8. Esau saw that Isaac disapproved of Canaanite brides (he had gone against the wishes of Abr. & Isaac in his own marriage) So

9. He married a daughter of Ishamel, son of Abr. & ("Eg. woman" in) preference

11. Jac. set up m^{era}shotau "his headstones"

How many stones do you need off a pillow? *pillows! "need"*

LXX says nothing about pillows: he took stones & placed them pros kephales autou--he arranged them like a templum ⊕ *Amphipraxis*

12. Jacob's dream: the head of the ladder

J.S. the Ladder is the degrees (steps) of endowment

"And behold Jehovah standing on it (the ladder): I am Jehovah the God of Abr. & Isaac...to you & your seed I give the land on which you are lying (1st day out from Beer Sheba)"

⊕ 14. Thy seed shall be as the dust of the earth, & you shall divide the sea (spread out) to the E, N. & So. & all the families of the earth shall be blessed in thy seed

15. I am with thee...until the work is fulfilled.

16. God was in this place & I did not know it.

17...how fearsome is this place! *cf. Horror of* It is nothing less than the Temple of Elohim, and this is the Gate of Heaven.

18...he took the head-stone *cf. "pillow"?* *Amphalux, Betyl 2; codex* LXX and set it up as a STELE, and poured olive oil on the top of it

19. And he called that place the House of God (normal Heb. for Temple) And Ulam-luz was the name of the settlement first begun there (*Pillared hall, Luz: Ar. bowing down Eg. h3, d3 dw*)

20. And Jac. made a vow (LXX prayed a prayer)...if God is with me and preserves me on the way...& gives me bread & clothing

21. and brings me again to my fathers house

(returning to the presence of God) he shall be my God.

22. And this stone which I have set up shall be the House of God, & I shall pay of all THOU hast given me a tithes to THEE (thanks!) (A mere token, but an important one: it recognized the true owner. The signif. of Tenting, Toll & Taxing is no the econ. but the recognition of ownership). *T.T. & Taxing p.620.

P. Kargel, Rephaim
Lud. Karst

A free-will 2. + 3; 1 — exactly ✓
bd. requires: 100% or 10%

He observds the Law of Tithing, returning to the Lord a TITHE OF ALL THAT THE LORD HAS GIVEN HIM"

Keeping 90% for himself, paying the 10% as a token of recognition to the giver.

vs. by the Law of Consecration he would consecrate ALL THAT THE LORD HAD GIVEN HIM OR WOULD EVER GIVE HIM

He pays back not 10% but ALL

Which shows that the Laws of Consecration is NOT the Law of Tithing

And it is the Law of Consecration, NOT the Law of Tithing that we covenant to observe and keep--here and now.

→ LDS

2- (7) slowly
Gen. 10 and 11. BY now it is perfectly clear that there is no SIMPLE, STRAIGHT-
FORWARD Story of the Bible. *Full circle, our own day*

Scientists long suspected that the usual account of the Creation was altogether too simple, so they countered it with an account in which God was left out-- it was even simpler!

***SPencer's First Principles

The simple, moving, Bible Story:

The Creation--in Six Days (Irenaeus: why complicate things?)

Eden: We know just how it was

The Ark: ***Theodicy

The Tower of Babel: With Illustrations

Abraham the simple Pastoral Nomad

Moses and the Savage Tribal God

The Prophets discover the Moral Law

Jesus preaches love and saves all sinners

The victorious, irresistible forward march of the Church Triumphant

J.S. gives us the exact opposite of every one of these.
So does the recent lit.

The Simple Moving Story of Evolution

Everything from simple to complex

From crude to refined

From savage to civilization

F. Lot, "Des Clans aux Empires"

From primitive to sophisticated

From cruel and bloody to humane and rational

All by an inexorable, irreversible, steady, infinitely slow, gradual, irresistible upward progress

The S.M.P. is inevitable prod. & properties (as yet unknown) of some ult. sub-atomic particle (as yet undiscovered).

The J.S. picture reverses this

So does the new evidence: Levi-Strauss, G. Santillana

Gen. 11:1 ff. Noah's grandsons named in ~~Chap. 10~~^{10:10} had already in his lifetime gone forth to settle in various parts of the world assigned to them.

10:4. His great-grandsons through Yavan (the Ionian) settled the Western Mediterranean and the islands 10:5
[Mos. 8:12. Shem and Japheth were BROTHERS--same father & mother]
10:9ff. Ham's line - Cush - Nimrod: cities of Mesop.

Chap. 10 gets the world settle: Japheth in the West, Ham in the South Shem in the Center. ALL OVERLAPPING.

10:5. all are SCATTERED, in their various LANDS, each one according to his LANGUAGE, family (blood), and nation (goye-hem).
so with Ham, 10:20, and SHEM 10:32

All are settled down where they belong, and then comes Chap. 11.

11:2. Shinar due East of Ararat. This must be a flashback--right after the Flood. Why THE WHOLE EARTH? kol ha-arets = simply "EVERYBODY".

Who are THEY? 11:5 bne-ha-Adam

Mos. 8:13. SUCH of Noah's sons as "hearkened unto the Lord, and gave heed" i.e. entered the covenant, "were called the sons of God."

14. Those outside the Cov. were called "the sons of Men"

This had also been the practice before the Flood, esp. in the days of Enoch, as is amply attested. Marriage between the two categories produced Giants, both before and after the Flood.

The people who built the Tower were NOT the Sons of God, but a group going off by themselves as Cain's people did.

11:3. The making of the BRICKS as an important ritual

11:4. City and Tower go together

The Jewish tradition is that this was NIMROD'S City and Tower.

The BURG-people (burg, Berg, borough, Pyrgamus

the TOWER-people (Tyrrhenians, Tyre, Dor, the Ring-wall

LL:6. Cf. this speech with Gen. 3:22-23: Men have become to know again: they will have to be driven out & sent packing

This has happened also in the Enoch story, Mos. 7:32ff.

In both the Enoch and Babylon ("Separation" Literature the people reach a high stage of TECHNOLOGICAL development.

They desert the pastoral and agrarian life to which they were adapted and assigned, and take to building cities, trafficking in all sorts of business, manipulating and taking advantage of each other, organizing corporations, and combinations, esp. military.

***Enoch as THEODICY, the NIMROD Cycle

***Tenting

***The Prometheus Tradition

***Jaredites (The Books of the Ancestors)

Gen. 11:6. What was the THREAT?

6:4...faciamus nobis civitatem...et celebremus nomen nostrum antequam dividamur in universas terras...6 ...coeperuntque hoc facere, nec desistent a cogitationibus suis, donec eas (;i.e. their cogitationes) OPERE compleant.

They have embarked on a way of civilization and of plans and schemes which will become all-absorbing--they will build another world. They have the plan (model) & they will implement it.

LXX Gen.6:4. let us make a name for ourselves PRO tou diasparenai hemas.

The sin of the Watchers in the days of Enoch was that they aspired to be "men of name"--Great ones in the earth. They were the offspring of the Sons of God and Daughters of men.

Here the Sons of Man be reaching to heaven are on the way to doing everything they put their minds to.

M.T. They have put their heads together
they have a common idiom

6:6. And Jehovah said, Behold a single people and a single lip to all of [TO whom is he speaking?] ^{them} and this ha-hill-am (can mean apostasy, abomination, independence, enter upon or begin, revolution, defile, slay, and now not batsar: to cut off, restrain, deny--"there will be no stopping them! in what the zamma = scheme, devise--a sinister, underhanded thing.

This strange and distant history has now come home to us again--full circle. We are in exactly the same situation.

Men have found their own solutions and are united in only one thing: denying God and his plan for the world.

Gen. 11:7. How to stop them?

Scatter them.

Frustrate their cooperation by fouling up communications.

Languages and dialects are formed whenever people are

- a) Brought together--a new common tongue results
- b) Scattered--in isolation every group develops its own

8. This effectively put an end to the city-building for the time.

The traditional account of the scattering is that the mechanism was WIND ***TENTING. The Jaredites.

11:9. How BABEL is found throughout the world

Cf. the Mahan dispersion, & Mos.5:54-56.

Which was the "SEPARATION"? Ch. 10 or Ch. 11? Ans. Ether 1:33ff.

Gen. 11: 10-25. The CHRONOLOGY and generations from Noah to Abraham.

Only 7 generations: WHERE ARE THE PROVERBIAL "10 generations from Noah to Abraham??

The LXX does NOT give the same counting of years

Jan. 4, '81
Gen. 22:1 After these things (as if they were preliminary steps) God TESTED = weigh
Abraham. "Are you there?"

mt.
Take your MUCH BELOVED SON

to the land of Moriah, to the TOP OF A MT. that I will show you.

(Abr. had already sacrificed on a Mt. --Test.Abr. etc.

He had already BEEN sacrificed on a Mt.

3. As with Ishmael, Abr. rises early and prepares for the journey
taking two of his young men, (78, 79, 80) Rebecca
cut wood of sacrifice

(preparing the WOOD an important part of the sacrif. of Abr. in the
Midr. Rab.)

4. ON the 3rd day he saw the place from afar

5. Sto the young men: turn aside here with the ass, and I and the young man
will go yonder and bow down, AND RETURN TO YOU

(Was it Isaaa who was being tested?)

6. He took the sacrificia WOOD and PLACED IT UPON ISAAC (It was Isaac's cross)
and he took the FIRE in his hand and THE KNIFE," & the 2 went on... wood

7. Isaac: "Where is the sheep for the sacrifice?" you have the fire & the/knife.

8. Abr.: "God will see to it that there is a lamb for burnt offering, my son."
(The similitude)

9. Reaching the place, Abraham built the ALTAR, and laid the wood on in order.
THE AQEDAH--Isaac submitted.

10. Abr. takes the knife

11.

AND AN ANGEL OF GOD CALLED OUT TO HIM FROM HEAVEN

(As in the case of Abr. himself, Sarah, and Ishmael before)

"Abraham, Abraham," Ans. "Here I am"

12. Stretch not out your hand to the lad and do nothing to him,
for NOW I KNOW the you fear God, and have not slared (held back)
your beloved son away from him.

13. The RAM in the thicket (substitute motif)
which he "sacrificed IN PLACE OF HIS SON" similitude
[So the Akedah is NOT the supreme last sacrifice; Isaac was NOT
offered up, but he was redeemed like the rest of us.]

14. Abr. called the place Jehovah-yireh, Our acts are unrecognized,
as it is still called & the Mt. is still to be seen as the
Mountain of the Lord.

15. The Agnel again called to Abr. from heaven

(exactly what one would expect, since it happend exactly at this point
of the other 3 drama: at the very moment of delivery God makes his

16. COVENANT with the one who has been tested): BECAUSE ABR. has passed
the test

17. With blessing and increased of progeny...like the stars and the sand

(At this point there is a sweeping--cosmic--glimpse of what lies ahead)

18. He and his seed shall be a BLESSING to all the nations of the earth:

(Not talk of rule or dominion, power or gain,
the supreme blessing and joy to Abr. is that he might bless OTHERS.
That is what he had been doing all his life--"THIS is my work and my
glory!"

19. Abr. returned to the you-ng men as he had promised.

Gen. 22:20. Geneal. of Nahor, Abr's Bro.

- Gen. 23:1-2 Sarah dies at 127. *Isaac, Jac. for all seem sharp operators, yet v*
3. Abr. appears before the assembly of the Hittites *no 12 exp. v Abr. in opp*
4. And humbly solicits them--he is never proud.
6. God has magnified him in their eyes--he doesn't need to ask: Choose any ~~xxxx~~ tomb you please
7. Abr. humbles himself before them. (the soul of courtesy)
[Isaac and Jac. did some disturbing things, but Abr. always had class]
We MUST do the WORKS OF ABRAHAM: HZE is our prime example,
Yet, said B.Ykx there is many an LDS who will buy a poor widows only cow for \$5 and then go down on his knees, etc.
What would ABRHAM have done? Sell lots in swamps? Foreclose mortgages? on the creed that "There is no such thing as a ripoff?"
IT is as important to do the charitable works of Abraham as it is to perform the ordinances--as Moroni said
8. He asks them to be his agents in approaching EPHRON
9. Abr. deals in money, being in the World, among strangers, that being the accepted medium of exchange.
10. The transaction took place in the Town Assembly of the Hittites, in open court.
[Abr. a stickler for being legal and above-board
11. Ephron meets magnanimity with magnanimity: I will not sell you the ground & the Cave, but ^{dead} give it to you freely in the presence of all these assembled.
12. Abraham accepts with a graceful gesture, and addresses all the local people
13. PLEASE accept the money!
14. Ephron: ~~xxxxxx the money~~ : The land is worth 400 silver sheckles--but what is that between us? (That is not the important thing)
16. Abr. went aheadx and weighted out the full amount at the going rate.
17. (This is taken from a legal document): A description of the real estate
[Hundreds of such texts have been found
20. Abr. remains in possession. *not sharp*

Gen. 24:1 Abrf. growing old commissions his senior servant to find a wife for his Son.

This puts Isaac in the same dependent position as Abr. was on Sarah--not very heroic, but routine

3. Isaac is NOT to marry a Cnaanite among whom he is living. *not accepted by*
4. but one of his own people
5. Svt." What if she does not want to come?
6. That is up to you: My son is NOT going back there
[THE place would be very dangerous for him, as the event proved with Eleazer
This explains why Isaac did not go himself.
7. God took me OUT of that land, and gave me THIS land, a protecting angel will go with you (a dangerous journey)
8. If she won't come you are free of your oath; *up to her*
but under no circumstances is Isaac to go back there.
9. The svt. swears.
10. Takes 20 CAMELS , off to Aram-Naharaim, to the city of Nahor.
11. The spring outside the city at evening
[12 words in the KJV for 3 words in Heb.: so much for LIT. Transl.!]
12. The svt. prays for help at this crucial time.

The test is to be the same as for Abr. at Mamre: HOSPITALITY to the stranger.

THAT is the mark of the seed of Abr. *lots of angels*
as a mission test the best is to reject

a bright spot again Patr. marries

Gen. 24: 15. Bef. he is finished Rebecca arrives, the daughter of Abr's nephew Bethuel.

16. She is called a na'ar (Youth, lad, boy, the same word for Isaac and the young men in Gen. 22! "Good to look upon" (the same expr. ~~xxx~~ used for David) & Bata, Jos.

17-21. In high good spirits she draws water for him and all his camels--real work but an act of kindness. What a girl!

21. The man was really impressed, didn't say a word (probably just stare-d; had never seen anything so beautiful & so sweet) and waited to see what would happen next.

When the camels were all watered he took out a NEZEM (Gen. 35:4) They gave to Jacob...the nezem which were in their ~~NEARS~~ ^{NEARS}, a half-shekel wt. (Nose-rings are never heavy) & 2 gold bracelets. *W. v. 147*

24. She introduces herself.

(Note that these women are NOT Beduin or Moslem women: they speak freely to strangers. Lebanese & Phoenician unmarried girls speak to NO man SHE (invites him to stay the night at her father's place: plenty to eat and (She is as free and easy as Nausicaa lots of room!

26. And the man [Why is he never named?] was overcome, & praised the Lord.

27. His joyful outbreak: THIS IS THE LESSON OF THE HARDEST TIMES--all is well THEN--much better than when we think, all is well!

27. Her brother LABAN Runs out to meet the sv't.

30. Rebecca showed him the jewelery and told him all about it as he hurried to meet the man waiting at the well.

31. Don't stay here, everything is ready!

32. Everybody is taken care of; spec. mention of the camels.

34. this part is HOMERIC

35. Is THIS a "simple shepherd"?

36-50 He goes through the whole story again (Epic technique) Nilsson

47. "And I put the nezem in her nose..."

50. Laban and Bethuel both answer: The whole thing depends on God

51. He is welcome to take REBECCA as JEHOVAH has commanded.

52. The Sv't also bows down in compliance to JEHOVAH.

53. HE rolls out the gifts (Homeric)

55. Give us 10 days or so.

56. Sv't: I had better go right now.

58. Let's ask the girl how SHE feels about it. (She IS consulted; not the Ar. way)

60. They give Rebecca a blessing [The Cov. and the Promise to the one who has been TESTED and proven--the Woman receives the same promise as the Abr., Is., and Jac. or Jos.

61. SO she and her girls get on the camels & away they go.

63. Isaac goes to Beer Lahai Roi in the Negeb to meet her
LXX: He went into the desert to be alone, to meditate
He saw camels approaching (dramatic meeting)

He is a broker of exchange
67. After the exchange, Isaac goes to Sarah's house
HEB. : She filled the place of Sarah. MATR.

Abr. was still alive, but his dependence was on Sarah, mother

Ge. 25:1. After the loss of Sarah, Abr. marries QETURAH.

2. Qeturah's children--tribal names.

3. Much speculation about the grandchildren (How much time would it take) *shifting of tribal relng + terrs. Rthls Beni-Hilal*
for them to form important tribes and nations? *cp = names*

4. The Sons of Midian and others--all the sons of Qeturah (SHE gets the cr.)

Es

Gen. 25:19. And these are the generations of Isaac son of Abr.

20. He was 40 when he married Rebecca, daughter of the Aramaean

B. 21. The childless couple are given a child

22. The twins fight in the womb.

23. The oracle speaks: the BICAMERAL situation--two totally different types of humanity coexisting in one matrix
The larger serves the smaller.

25. First was Esau, red like a sheathe of hair (dora, the same word in the LXX!) Cf. SETH

26. Jac. had hold of his heel 1 delia en

27. The 2 boys grew up (Eg. story-style) Esau was a hunter
Jac. "s real man* living in tents" (nomad herdsman), VS. LXX:
was aplastos, guileless living in a house * 57N, 4N 57
harmless. Shows that the author is aware of the ethical implications of these stories

28. Isaac favored Esau because he liked game-food (LXX
Rebecca favored Jac.

29. *zud (cog. seethe, stew, stchi, sodden, etc.), LXX hepsēma (Eg 23T
specif. boiled beef) Enter Esau exhausted: Give me a lick, 2 Bior
please of the red, that red stuff, for I am tired. So his
name is called Edom (Eg. Deseret
LXX "Give me a taste of that red cooked meat, because I am
exhausted."

31. Jac.: Sell (mikrah--makar, uñiv. Semit.: break the seal on
goods, make a deal, accept a bargain, sell, exchange)
here and now to me your right of first-born.

32. Esau: Well, I am going to die any way, what good is it to me?

33. Jac.: Swear it, then! and he did. "And SOLD his birthright
to Jacob."

(The story began by stating that Jac. was a straightforward
simple, honest man--TAM.

The message of the paly depends on how it is acted. How
should Esau be played? How Jacob? Our age has come to
think in those unhealthy terms--always looking for the
gsme, the gimmick, (Scenario

Did Jac. withhold the pottage?

Was Esau quick to agree?

He was "dying of hunger"--really? A huge and
gross appetite. Little impatience or self control,
as the next chap. shows.

Did Jac. make him swear to tighten the screws? Or because
he knew Esau could not be trusted?

Was the Brthright in good hands? Was it Jac. who
bought it cheaply or Esau who got rid of it cheaply
--his remark is important--"What the hell--take it!"

34. Then Jac. fed Esau well--all the good bread and linels h
he wanted, got up and left without another thought--
he held his birthright in contempt.

1. And here was famine in the land.

[Story of the Two Brothers]**

(boiling pot; goat-skin; smelling)

Gen.25. What WAS the birthright?

A. Theright to the succession.

How was it transferred?

By some overt act of recognition

How could Esau bestow it ?

He could not. He could only approve the transfer.

Who could bestow it?

Only Isaac, who held it from his father.

Then why did Jac. work on Esau?

Because Esau was next in line for succession, and Isaac intended to give the birthright to him.

Esau could only approve the transfer.

Was his approval necessary?

If Jac. was to prevail with Isaac. If Esau protested Isaac would not go along

But Esau did protest, and Isaac was suspicious.

That is why it was necessary to get Esau's oath in advance. But once he swore the oath, the birthright was legally Jacob's.

But Esau after he was fed would never admit it

From that point on he was ignored; his protests were vain.

How could Jac. proceed against his father?

He did not. His mother took perfectly legal responsibility.

Transfer of birthright required matriarchal approval,

since only the mother could vouch for the legitimate father Jac. was in the clear in following his mother's instructions.

But he repeated the pottage trick.

No trick. Both Esau and Isaac gave pottage top priority Isaac bestowed the blessing on an unworthy son because he was very fond of venison--he liked to be pampered. Esau sold his chances on the blessing because he was hungry and the soup smelled good.

Who received the blessing, or the blessing in itself, was of secondary concern to them--it was the reatest of all blessings, the blessing of Abraham, who never yielded an inch for his own comfort or convenience which they were bandying about.

What WAS the birthright?

A form of recognition ?

WHAT form? A document, as in Egypt? A seal? A badge?

There is a Jewish tradition what it was the Garment of the P.H. which was stolen by Ham ~~when~~ when Noah was drunk, and passed down thru Canaan, Cush and Nimrod the Hunter to Esau the Hunter. It was that garment which he gave to Jac. for the meal.

Isaac didn't give it to him?

What Isaac did was to recognize the garment. A stock theme. Isaac was blind and Rebecca dressed Jac. in a goat skin to deceive him though he recognized the smell. It was necessary also to get him drunk on wine. And that ties the goat-skin to the leather garment of Noah and the coat of "many colors" which Jacob passed on to his son Joseph.

How?

When Noah was drunk Ham took his garment from him. For that he was denied the P.H. which was given to Shem and Japheth

Japheth. What was the connection, the scandal of nakedness? There is a rich store of legends about the garment by which Ham and his successors were able to pose as the rightful holders of the office of priest-king by which they ruled all of God's creatures including the human race, by a deception. It was Nimrod who abused the power attributed to the garment; the story is the Esau, the rival hunter, laid in ambush, slew Nimrod and took the garment from him. Jacob then got it from ~~Nimrod~~, and it was again in the rightful line. *Esau,*

Is there anything to support all this?

For one thing, there is Jacob's behavior. He passed the "coat of many colors" on to his son Joseph-- his youngest at the time, over the heads of all his ~~younger sons~~ older sons. who were offended. When the garment was brought to him in his old age, he like Esau was blind, but he recognized the garment from the mark^s on it (wrongly rendered colors in the KJV) and from the smell. The garment is described in an old source gathered by Thallabi, who tells a remarkable story which is found to my knowledge only in one other source, the Book of Mormon. ***Approach to the B.M.

pp.

Cain & Abel
The SIBLING RIVALRY in the Patriarchal Narratives (Abr. vs. Nahor; Isaac vs. Ishmael; Jac. vs. Esau; Jos. vs. his Brethren...) Is an important theme in Egyptian romances and in the Egyptian Succession-drama, which goes back to Predynastic times.

This is significant, because the Biblical accounts are all specifically tied to Egypt in some way. Of the Patriarchs only Isaac did not go to Egypt, and that only because he is explicitly instructed NOT to go to Egypt as he is about to enter the same contentings for PLH. kingship and queen with King Abimelech as his father Abrahama did (Gen.26:2).

It has long been known that the Egyptian romances match the Patriarchal romances of Genesis at many points and in many odd particulars.

The romance that most readily suggests itself is the Story of the Two Brothers. ★

B. Hild

10. Re-shifting: 2. Miss. & trouble

- Gen. 26:1. The bad times of Abraham continue. A- other famine. Isaac goes back to the Philistine state of Gerar. 2. God tells him to stay out of Egypt this time: Stay and occupy THIS land, because you are going to inherit ALL these lands! 2200 600
Promised Land motif * Eg. = Gerar. Heroic Age * Epic Motif → Saga-time 1700 1200 Br-Af 50
4. Isaac promised the stars, etc. "And in thy seed shall all the goim of the earth be blessed. 5. God will keep all the promises to ABR. thru Isaac. All because of Abraham's obedience in all things.
6. He says Rebecca is his sister to "the men of the place".
8. Looking from the window, the King of the Phils., Abimelek, sees Isaac & Reb. playing mtsakheg (David & Bethsheba, Eg. Romancl)
- 9...why did you tell me she was your sister? Ans. For fear of death. (By now it is clear that this is a routine
10. How can you do a thing like that to us?
11. The King assembles the people and tells them Reb. is off bounds
12. As a result Isaac has phenomenal CROPS (it is all a fert.rite)*
14. Increase of floc; the Phils. enrich him. (As Abr. in Eg.)
15. Abr's wells filled up.
16. Abimelekh orders Is. & his people to leave because they are overbidding us (Exactly as Phar. to Abr. and Jos. (The rival kings of the harvest
17. He goes to Nahal Gerar and reopens Abr's well wh. Abimelech's people had stopped up. (Duel of the Water-kings)
19. Isaac's people find a well of living water → Pō? = s, satfn
20. Choral combat: The well of Eseq goes to the winner. 21. The same with another well: Sitna--Opposition. 22. The final well--no comb. called Reconciliation (E'khovoth) hands men v. Gerar vs. ch. v. Isaac
23. At the Well Beer Sheba God says: I am the God of Abr.; do not fear, I will multip. and magnif. thy seed..all for Abrham. (Issaac the victor of a series of showdons with the kings of the world. → Abr
25. Isaac builds an altar on the spot, set up his tent & dug a well
26. At once Abimelekh arrives on the spot with his hosts: → Show-? etc.
28. offering to make a Cov. with Isaac, 29 not to harm each other
30. So they feast together (End of a Gk. comedy)
31. They exchange oaths in the morning, and 32. Immediately Isaac's servants discover water--33. Beer Sheba
- 34f. Isaac and Rebecca sorrow when Esau marries a Hittite.

- Isaac grown old: Succession, Ugant. etc. Queen intrigues - 2 younger candi- date
- Gen. 27: 1. Isaac summons Esau, the hunter = Min. 2, 1. Champion
4. Food for a blessing
5. Rebecca is listening, 6. reports the situation to Jacob, &
8. advises a course of action 9. cook two kids instead
11. Jac. He will know the diff.: Esau is hairy (Conflict betw. two economies: action, food, appearance, smell v. 27) Isaac will resent the trick--no blessing he smelled
13. Rebecca: I will take responsibility for that.
14. Rebecca does the cooking to taste (Jane Harrison: the cooking motif--harping on Isaac's extreme old age--"Before he dies..." → rejuvenate old → Cornford
15. She disguises Jac. (Mumming and masking: Tragedia
16. Dresses him as a goat, hands and neck (not wool but goat's hair) (Should Isaac complain? A RAM took his place! E. goat Esau was about to receive a patrimony for which he had no use, thus losing his Father's and grandfather's pains and making Jacob the victim.
- Esau cheated?

Gen. 27: 19. Jac. to Isaac: "I am Esau..." Eat & give me your blessing
(Isaac to Abimelech: She is my sister...

Both on advice of counsel

21. Isaac is taking no chances: *— feel you!*

22. because he recognized the voice of Jacob

23. So Jac. gets the blessing 24. by a dir. lie

25. Jac. also serves him WINE

(Noah got drunk and was fooled with a skin garment

by a trick of Ham, who wanted the inheritance: This tends
to confirm the interp. of the Aggadah

27. ^{29 in verse} The smelling of the garment--the smell of the field--of his son

(Jac. repeats it with Joseph: B.M

He gives him an agric., not a hunter's, blessing,

(this is the blessing & the life that Esau rejects)

29. Jac. promised the Kingship:

The blessing and the cursing (Antigone)

30. Stage directions: Exit Jac., enter Esau from hunting

31. Esau prepares the meal himself, hunter fashion

33. (khered cog. with cradle). (more directions

34. (Pun?) Esau gets rough: Bless me, too, father !

(Nothing against blessing him, cf. Cain, Ishmael--less
blessings are still blessings. There is no invidious com-
parison in heaven)

35. Is.: Jac. dissembled & got the blessing *— He beat you to it*

36 (Another pun) First the BIRTHRIGHT and now this.

But am I not still good for a blessing?

37. I already gave him precedence over ALL his brethren.

What do you have in mind for yourself? *— plenty of C. in v!*

38. Esau: Can't you give me any blessing? A tantrum.

(Impetuous and wild. He, not Jac., was spoiled. He had
the old man where he wanted him; Jac. was to be left in
the cold without matriarchal intervention.

Isaac, a mama's boy () could not complain.

39. (More stage directions & another poem by Isaac, who speaks
in verse throughout). So ~~Isaac~~ ^{Esau} gets his blessing

40. Cf. Ishmael ~~to Esau~~ ^{to Esau} Back and forth

41. Legacy of hatred. Another grim pun Abel - Mourning.

42 Comfort in revenge.

43. Rebecca sends Jac. to Haran

44-46 Until Esau cools off and forgets. To give into Esau is
to lose everything.

46. Reb. is fed up with these Hitt. women (Esau's wife was one).

I can't stand the idea of Jacob marrying one of them also.
be

Heb. 12:17ff Warning against Apostasy : 16. Lest any/unchaste
or immoral (bebelos) such as Esau who was willing to give up
his right as first-born for one meal. Remember how after
that he wanted to inherit the blessing and was disqualified;
he had lost (did not find) his chance to repent, even though
he tried to get it back with a show of tears."

Moroni: Despise not the gifts--the blessed light of day, the
warming and cooling breezes, the bounties of the earth
in their seasons (the Blackout

Gen.30:18. & she said: God has rewarded me for giving my maid to my husband.

20. Zebulon—because God has given me a good ZEBED (dowry) this time my husband will move in with me (zabala) because I have borne him six sons.

21. Next Dinah. 22. The Ld. hears Rebecca's prayers also: God

has taken away (asaph, gather, increase) my kherpah (repreach, "carping", plucking, hence harvest);

24. Called him Joseph: God has added to me another son.

25. After the birth of Joseph Jac. asked Laban to let him GO.

26. I deserve it!

27. Laban: I have been silenced (impressed, whispered, sensed) that God has blessed me because of your.

(Because these things are alien to conv. theol. they are overlooked: Laban has a prompting of the Spirit...)

28. Figure up what I own you & I will pay it. (naqab--check)

30. Jac.: I have made you rich; now I will take care of my own.

*1 Tim.5:8 & 2 Tim. 5:4ff WHAT does one provide for one's own? Ans. food and raiment--NOT luxuries: to want them is dangerous

31. What shall I give you? Just one little thing. Let me keep my flocks as they are now, and pick out of your flocks just the ones that have a mark (naqod) & are flourishing (talv

LXX: Jac.: let all your sheep be brought today, and cut out from among them every phaiou (white) sheep of the ewes (arnasin) and all the dialeukon and phanton (besprinkled) of the goats. (Heb. every dark-brown she-lamb and marked goat

33. So Laban could not cheat him again: any colored sheep would be STOLEN. Tomorrow when you make payment again my honesty will be vindicated--no more fast ones. or black

35. So LAB. took all the sheep that were not white/for himself, & sons. Moved to a distant pasture & left Jac. with the rest.

37. Tree magic? Cf. the Mandrake

41-42 selective breeding. Technical or magic? or rods? Scorpions? Handsman?

Gen.31:1. Laban's sons envy ^{Jac's} his prosperity: we was robbed.

2. Laban also peevd 3. Jac. like Abr. is ordered to seek another place of residence, i.e. his place of origin.

3ff Jac. consults with his wives & explsd the situation to them 7....your father has changed my wages ten times! & Laban a good man? (Many stories of Provo employers doing this; ELW

8. He tried to stick me with the rare colored animals: and every time that type increased & I was the winner. 9. God took from him and gave to me.

10-12 It is explained in a dream how God has arranged this.

13. I am the God of Beth-El where you anointed the pillar where you vowed (nadhar) to me a vow (LXX Prayed a prayer) Get out of here & go back to the land of your birth.

14. Rachel & Leah: What are you expecting back there? at Laban's? -!

15. For the old man we are nothing but merchandise: he's already sold us and grabbed every bit of our cash.

16. everything God took from him belongs to us & our children--so you listen to God & do what HE tells you!

17. So they all got on their camels, & back to Cnaan with all their gains.

19. Laban shears sheep and Rachel STEALS the Teraphim: ^{idols} (Lares, Cachinas ^{if Noman = Gods} any instance of WORSHIPPING a lares? Elog. Peas.: The idol is not holy but MNKH, ^{terrible}

- Gen.30:1 Rachel sends Bilhah to Jacob, who had Dian & Naphthali
8. Then Leah gave Zilpah to Jac., & she had Gad and Asher
16. Leah hires Jacob with REUBEN'S MANDRAKES. & she has Isachar & Zebulun
& Dinah.
24. Rachel has Joseph
34. Laban's crooked cattle deal turned against him.

- Math.* 31. Jac. must find another place of residence
He is cpl. subject to the father of Rachel & Leah (cf. Lamah)
7. Thy father hath changed my wages TEN TIMES.
19. Rachel steals the teraphim
the contract at the Cairn.

- qute = 77* 32. Confrontation with Esau.
24. Jacob wrestles; his thigh out of joint
27. given a new name; acclaimed as a PRINCE AS Victor *Mod. I*
sees God face to face & is blessed
as the sun rises. He limps (knpsh)

33. Magnan. Esau, 10. very Eg. exlprs.

34. Shechem and Dinah deceived: dirty tricks; loot

- Passage* 35. Jac. moves to Bethel and reforms.
10. Another passage and change of name, and Cov.: Beth-el.
Rachel dies bearing Benjamin.

- 36/ Genealogy.

- 37:23 Joseph's ktoneth ha-pasim.(passim) Jos. into Eg.

- Cycle* 38. Judah begets ER by the Canaanite Shuah & Onoan. Er marries Tamar
Er & Onon killed; Tamar play hierodule with Jacob
Her twins Pharez and Zarah repeat the Jac.-Esau birth episode.

39. Potiphar's wife (another scandal)

40. Jos. in Prison

41. Pharaoh's dream; Jos. as Vizier
45. Jos. marries Asenath, daughter of Potiphar, priest of ON

42. Jos. interviews his brethren.

43. Joseph feasts them with Benjamin

44. The affair of the Cup.

45. Recognitio

46. Jacob migrates to Eg. in the famine.

47. Pharaoh gives them a ranch in Goshen.. Corn monopoly. 20% to Pharaoh

- Cycle* 48. Jac. crosses hands on Ephraim & Manasseh: many nations...

49. Jac's Patr. blessings on his XII sons.

50. Jac. embalmed and mourned Egyptian manner. A vast ZEgyptian Entourage accomps.
Jos. into Canaan on the funeral

Gen. 31:20 What is more, Jac. left Laban without notifying him.

// Here GANAV means not to steal, but to do something unnoticed.
"he stole his heart" inasmuch as he did not let him know

LXX "Jac. hid Laban the Syrian from announcing to him that he was taking off."

21. crossing the river with faces set to the West.

23. After 7 days Laban & his men caught up with them in Gilead.

24. God "came" to Laban in a dream: Don't fool with (t'edabber 'im)

35. Laban arrested Jac., caught up with

Jac. having pitched his tent on the Mt.; Laban dug in there.

26. Laban: What do you think you're doing, going off like that, kidnapping my daughters by force?

27. Why did you sneak off that way? I could have sent you off with style. 28. You would not even let me kiss my children goodbye.

and you are still acting like a fool!

29. LXX says only not to speak bonera to Jac.

(God delivers Jac. at the last moment)

30. You are anxious to get on your way--but first, why did you steady my gods?

31. Ans. I thought t you would take your daughters back.

32. Whoever you find them with may not live; make a public search and take back whatever belongs to you. Not knowing R. had done it.

33. They search the tents.

34. Only Laban calls them "gods". He sacks the tent in vain

35. Rachel took them to stymie Laban--HE believed in them.

The Lares bind the children & servants to the house & dominus, without their authority he could not hold his daughters back.

36. Jac's turn for the indignation act.

37. Resents the indignity of a public search.

38. 20 yrs. and you still don't trust me?

(Note the typ. Jewish style of discourse,

was it acquired from reading the O.T.? Yes.

PUNS on Rachel: "your ewes have not failed to deliver..."

The sheep you lost (trepha--snatched away) I have not delivered to you; I have taken responsibility, whether stolen by day or night.

40. Moreb, the Land Desolation in every sense.

41. Jac's service record & Laban's labor policy. Maximizing Pr.

42. All that controlled Laban's greed was 1) the God of Abr. who happens to be my God; 2) fear of Isaac being with me; 3) but God has seen my poverty and how I have worked, and yesterday "passed judgment on you" (LXX) Self-V-3

43. Laban: The daughters are MINE, the sons are MINE, the flocks are MINE, everything you see is MINE and my daughters'. What shall I do with them all today, or with THEIR children?

44. Let's make an agreement between us, properly recorded and notarized. (LXX adds: So God will be a witness between me & you).

45. So Jac. took a stone & set it up as a pillar. (a dolmen)

46. ~~all~~ his brethren also looked for suitable stones and made a GAL (LXX bounon), and there they had a meal.

47. And Laban cried out to him: "Remain as a Witness (Ar. shahidah)

(LXX: "This bounon witnesses in the middle between me and you today

The idea of contract & Cov. The constraining circle, v.46) 25 Jan 2

48. Therefore it is called Gilead (Gal-edh, circles of the sign) (LXX is longer with more repetition).

49. It was a MITZPAH (A hiercentric point of observation of the heavens) because "God is observing between me and thee, because one man is concealed from another. Each may give his own interpretation - impartial umpire

Prob: 1-2
finding contract
2 men in
10-11
you

Gr.

1

Hypoc. 1

Gen. 31:49. (LXX "whenever we disagree) A tally-stick is better.

50. If you humiliate my daughters by taking other wives above them there is no man with us seeing

(LXX there is not hora, seeing with us *"Es gibt ein Aug."*)
then God will be the witness betw. me and thee

51: Laban: Here is this GAL & here is the mtaebah (standing stone) which I have set up (cast) between us

52. ...the agreement is (as witnessed by the Gal): If I don't go over to your side of the circle, and if you don't go over to my standing stone on my side with intent to ~~harm~~ harm

53. The God of Abrham (Jacob's God) and the God of Nahor (Laban's) of Haran) shall judge between us.

Jac. swore by the fear of his father Isaac

(These men are brokers under controlling powers. The alternative is to put trust in the arm of flesh-- & to do that is to be cursed. It is to renounce all control over one's actions except one's own will and pleasure;

to look to ourselves alone for whatever rewards life has to offer--the gospel of J. Gault

A. Rand is a militant atheist for whom the two greatest evils on earth are ~~xxxx~~ belief in reveln. & altruism.

Critias wrote the play Sysyphus on the subject: Korihor.

Then
54. Jac. made a sacrif. and held a feast on the MT. where his brethren ate bread and spent the night.
(the Stone circles:

Gen. 32:1. Laban arose, kissed & bless his children, & went home.

2. On the my home Jac. had a strange experience: angels were in the vicinity. 3. and when he saw them (a piqqeadh) he said, ~~xxxx~~ "God's camp must be here, " and called the place the Camp-grounds" *Test. Abr.*

(Act 1:3-4. For a period of days he camped with us synalizomenos...

Cf. the Shekhinah

the universals rite of the BOOTHs

4. And Jac. sent ANGELS (LXX angelous!) before him to Esau in Edom

5f. I have been away, I have done well, what can I do for you? to make things right between us?

6. Their report : He's coming to meet you with 400 men.

8. Jac. divides his people into two camps.

9-13. Jac. prays for deliverance

(This is the sacrif. motif, also of the sibling stories Reminding God of his promises

14. Sends gifts ahead to Esau: sheep, goats, rams, etc.

16. nursing camels & their young, oxen, asses & their colts.

17. Sent a special ~~herdsman~~ herdsman with each category, telling them to keep the flocks separated.

18...if you meet Esau & he asks (Puss in Boots

19. He wants your lordship to have these, and he will be here any minute now. 20. Ever herdsman had the same instructions

21. tell him how I am hoping for his favor, and after that I will come along.

Gen. 33:1. Another test for Jac. (the ^{as} same situation, Isaac and Abimelech)
He forms a Leah-chorus & a Rachel-chorus (Ada & Zilah
on either side. *Sam: Saul vs. David*

2. In order of value: the slaves first, then Leah & then Rachel,
& last (& safest) of all, Joseph.
3. Then he approaches his brother with 7-fold bowings to the ground
4. A moving meeting : all hard feelings forgotten.
This says a lot.
5. Esau sees all the children and asks who they are. Ans.: Mine.
6. THEY ALL STEP FORWARD TO MEET THE NICE GENTLEMAN.
7. Leah and her children pay their respects
8. And then ~~WKEWKE~~ JOSEPH and Rachel.
8. Esau: what is all this camp personel I have been coming across?
Ans. All yours if you will accept them.
9. Esau: I have plenty; you keep what you've got.
10. Jac. : No, please; if I have your approval, take my gift, and then I
will think your face looks upon me like the face of God--as a sign of accep-
tance.
(Not because you NEED it any more than God needs favors--he accepts offerings
as an act of kindness to us) It is offered in the same spirit:
the
11. Jac.: Please accept/my blessing which God gave me--I am passing it on to
you (Abraham fashion). I have more than enough.
SO he kept urging him until he took it.
13. Jac.: Let's go along together, now. I'll lead out.
He explains: The weakest should set the pace, and they are with him.
(Jac. is still the champion of the herds & flocks
14. Let Esau go ahead--I'll come along with the children and catch up with him
at Seir.
15. Esau: And some of my people will stay and go with your group.
Jac. finds this as a sign of favor, a mark of trust
17. At the next stop Jac. made booths for his miqneh= (possessions, company,
cattle), calling the place Sukkoth
Israel always lived in succoth in the wilderness, and celebrated their
feasts in succoth, as the Nes. did (Mosiah
18. Now he follows Abraham's itinerary--he is still in the north
He camps bef. the city Shalem.
19. Like Abr., he buys the land he camps on.
20. And like Abr. he built an altar of sacrifice on the spot and called it
"the God of the Gods of Israel."
LXX: And called upon the God Israel.

CH. 34:1. THE FAMILY WAS LVING ON A HALF TRACT OF LAND AT THE CITY GATE. Naturally
Dina wanted to see something of town-life and make some firends among the girls.
2. The King's son saw her (they were Hivites). *cf. 12 of Reb. & Rachel*
He made no bones about it--"he took her, lay with her, and forced her"
ye'anneh--hold down, humiliate. He was brutal and forthright about it.
3. but he really fell for her, got very serious, and tried to win her over,
"saying things that would be to her heart...."
4. Sechem went to his father the King and said he simply had to have the girl.
5. When Jac. heard what had happened to Dina, he waited until his sons returned
from the cattle in the fields.

Gen. 34:6. Hamor went at once to make arrangements with Jacob for his son.

7. When the young men heard what had happened they were unspeakably upset and outraged.

From the Hivite point of view, as in a mod. town or college, Sechem's behavior was perfectly normal. It was the custom.

But Dina's brothers had never dreamed of the possibility of such a thing. In their country a woman was perfectly safe wherever she went, e.g. Rebecca and Rachel. It was so unthinkable that a girl should consort without her father's consent that Laban and Bethuel could keep their daughters unmarried for years.

This verse makes it clear that there is a clash between mores of different people. "...when the sons of Jac. heard, they were thunderstruck, aggrieved, crushed--they never thought such a thing could happen; it was unthinkable their next reaction was wild, explosive rage--a thing to which they had been born and bred was being made an object of mockery and contempt--the fellow had brought shame and scandal (nbalah) on all of them in full view of their hosts... such things were JUST NOT DONE!

8. The King explained to them; he could not see what all the fuss was about. She had been honored by the prince's favor, and now was being given the greatest honor of all: "Shechem my son has fallen desperately in love ("his soul yearns) with your daughter. Now please give her to him for a wife."
9. "Why can't we get together on this thing, and let our sons and daughters marry among themselves?"
10. You can live here in our land, settle wherever you please, and set up business here."
(A sensible proposal, for a happy ending. The Amarna and Ras Shamra, Mari, Nuzi and Ebla records show that that is how it was done in northern Canaan, a great melting-pot of commercial and ethnic exchanges.)
11. The prince Sechem appeals to Jacob and his sons: I want to do what will satisfy you; in fact I am willing to do anything you want!"
12. LXX Raise the dowry as high as you please--I will pay it! only give me the girl for my wife.
13. The brothers give a sly answer, first clearing themselves: "Since you have raped Dina, our sister..." everything follows from that..
14. "We couldn't think of letting our sister marry one without the proper religious requirements. Now, since that King has suggested your joining in with his people, intermarrying and so-to-speak becoming Hivites, we think that's a good idea. Only there are some things that we just can't give up: Why don't you join in with us, & get circumcised
16. Then we can all happily intermarry.
17. If not the deal is off--We take our daughter & go home.
19. Shechem gladly agreed, because he was completely in love, and had a trusting and honest nature. He was about the only one of his family.
20. Hamor and Shechem sell the idea to the city elders.
21. Trade, peace, and intermarriage go together.
22. That includes adopting THEIR mark of initiation.
23. We stand to gain considerably by it--economically
(Does this mean share their flocks & herds, or take them over?)
24. The deal goes through--they all receive the mark of circumcision.
25. Then Simeon & Levi struck.
(Was it treachery? Cf. Clark Saunders & May Margaret = 2 v 12 Sons.
They had not yet accepted the terms; the Hivite gesture was only the preliminary; but it did show their good faith.
26. Dinah was at Sechem's house. A captive?

Gen. 36: 1 The generations of Esau= Edom, who married Canaanite= Hitt., Hivite, Ishmaelite (Arab),

6. Esau makes a major move after his meet with Jacob.

7. BEcause of overpopulation--a grazing economy on marginal lands. *pop. 2.1*

8. ~~ix~~ His was the Mt. Seir country; his people the EDOMITES.

11. Ar. names of his sons & grandsons: Teman, OMAR, Tsefau, Ja'tham, 7 KENAZ
(This is the same as ~~ZENOS~~ ZENOS in the Ps. Philo,
the prophet Zenos was one likely to be familiar to Lehi's people, he being of Manasseh

12. A grandson Amalek (another BM name) to Elephaz (on^e of the 'men of the East' in Job), by his concubine T

15. The great SHEIKHS:alloofim (KJ "dukes") LXX hegemones
an ALLUF: **Dict. elef= thousands, clan, cattle, Aleph
vb. train (animals), tame, teach a *shepherd* ✓

16ff. typ. Ar. genealogies: very essential knowlege to very mobile people--
who is this coming? Whose tents are these?

The Epic touch--all related; all know about each other,

e.g. 24. reads just like a poem from the Jahallieh: the Mu"allaqat--

"~~Anah~~--that was the Anah who found the mules in the desert when he was
grazing the asses of his father Zibeon"--Oh yes, that one

Typical cowboy or shepherd talk.

36:31. Edom had king^s before Israel did. ①

40. The SHEikhs are mentioned first, everyone being identified by his family
(Ar. ~~mk~~ ahal=tent) ② his locale or territory, and by ③ their own names.

43. "...the chiefs of Edom by their families and the lands they held.

Gen.37.:1. (Here beginneth the STORY OF Jsoeph and his Brethren)

Jac. was living in the land of Canaan, where his fathers soujourned (transient)

2. "These are the generations of Jacob... [the list does NOT follow!] Edited out.
BEGins exactly like the Two Brothers. *→ Ch. 38 introduces ✓*

Jos. dibba about the sons of the other wives (tattle, gossip) to Abr.

Ar. dha-a-ba. Is this an ex. of the frankness of Gen., or a custom we do not understand? Jacob did not slap him down--but Jacob had played some sly tricks in his day. Both Jac. and Jos. were magan. and great-hearted after the manner of Abraham, or of the great Ar. sheikhs, the very essence of nobility.

WHAT were the herdsmen doing that was bad? It is none of our business, but it WAS Jacob's business--it was important for him to know. He had learned the hard way, working for Laban, the importance of keeping close check and control on things. Was Joseph just a trouble-maker or a fink or stool pigeon?

His whole career shows that he was anything but that. What revenge he could have taken on his brethren! How he could have gloated! He got no satisfaction from putting others down or himself up. *Later, 8. Sends - 1 C 37:14*

3. kutoneth = Gk. chiton LXX, Syr. katuna, Ar. kattan (flax, linen= qutun, cotton)
~~XX~~ Eng. gown, Ir. guna, WELSH GWN. A LONG garment of vegetable fibre--qumbaz.

The stripes are family markings: the Crest becomes the Plaid, an arrow marking. Sometimes notches or cuts in the wool.

***Approach, p. 187

Tha'labi: Jac. recognizes the 5 marks

k^ethoneth passim: KJ "a coat of colors" ("many" has been added).

LXX chitona poikilon: Gk. "to embroider", distinguish,
mark, be subtle, *middle*

A k^ethoneth of passim (only in pl.) See Pas= end or extremity, reaching to the ends of the hand or to the feet: "A long undergarment reaching to the hands and feet, worn by the better classes"

Gen. 37:4. THEY were the envious ones! They cut him off. He was understandably hurt; could this be the evil behavior of his brothers that he reported at home?

He was under pressure from both sides.

As in all the Patr. Narratives, the interpretation depends on how the DIRECTOR chooses to handle the material. Once he has made up his mind, then his interp. is self-confirming. So it is with the scholars. Who appointed them as official censors and mind-readers?

They wouldn't even speak to him, not because of HIS behavior, but because of the way the old man favored him. Blame Jacob--he is always where the trouble is.

5. After a short while this snubbing got Joseph down--at the age when adolescent claim recognition, admire the men and want to be with them, day-dreams in the range.

[This is the classic BOOTS situation: stories engendered in the day-dreams of frustrated youth and despised love, etc.

Day-dreams to night-dreams: he tactlessly told it, and the "josephed" him (pun) all the more.

7. My sheaf stood up (the same word for Jac's standing stones), and your sheaves stood around in a RING (the 12 standing stones of Jabbok) and bowed down to my sheaf. (We are still in the MEGAL. setting, which was agrarian and closely bound to the HARVEST motifs

8. So now he's the king! they can't stand it. *He.*

9. Now it is the COSMIC megal circle: Sun, moon & 11 stars bow down.

10. His father was also offended by the presumption of it--but was that HIS fault? He was merely reporting it--not making it up! He may have been much embarrassed by it--he certainly knew. from the first dream, that it would NOT make him popular.

11. The brethren were envious, the father thoughtful.

He knew Jos. was a boy of pf. integrity--as he later showed in Eg.

12. They were still in the Shechem country

14. Jos. sent from Hebr-on to Shechem to check up on his brothers and report (i.e. it was customary for his father to EXPECT a report from the field.

Hebron to Shechem was a long way

14. Since sheep must keep moving to spare the ecology, they were hard to find, and Jos. wandered around looking for them. A local native told him where they were. 15. He had visited their camps and heard them say they were going to Dothan. (highly veristic).

18. Very high hills, clear air, and no underbrush gave them an advantage.

They saw their chance ("decided to follow a policy of deception"--decided on a stragegem, to kill him.

19. Saying to each other, "Here comes the great super-dreamer himself!"

20. Come on, let's waste him and stick him into a hole (the limestone ribs are peppered with them), and say that a big bad beast ate him--and then we will see what his dreams are worth!"

21. Reuben refuses to go along: Let us shed no blod, lit. "take life."

22. suggests putting him in a pit--with the intention of getting him out later.

23. All this as Jos. was approaching. They at once tore off the offending qumbaz

24. They put him in a dry hole.

25. While they were having lunch an Arab caravan (if these were literal Ishmaelites they were their close cousins) approached--"spices, balm and myrrh" for Egypt?

Ismael = own & his ho. action?
but one family: Ismaelites & by 1 time? Don't ex-
clude!
n^okoah--powdered pitch, tz^ari= LXX rhetine= resina, they came from Gilead--it was balm of Gilead.

lot, LXX ledon, Vulg. lad-anum. Drugs, a tranquilizer; knock & drops?

26. Judah: What will we get out of a murder and concealment? A better plan:

27. sell him to the Ishmaelites; no fratricide.

28. By that time the caravan was passing--they were Midanites--merchants

(Mitanni, prob. Indo-Eurs. *Commercial Empire of Mari, Myri, Ebla, Ur, Akkad*

29. So for 20 pieces of silver Joseph went on to Egypt with the Ishmaelites.

> Judah's deal

Gen. 37:22 Reuben went to the pit--NO JOSEPH? 30. He's not there--what now?

37:31. Again the goat's-hair ruse & the red garment; a *Judah pulled* *Isaac so his sons*

32. They ask Jac. whether he recognizes the coat.

34. Jac. goes into mourning. *Al*

36. The Midianites sell Jos. to Potiphar, Capt. of Pharaoh's guard. *KJ*

An Interpolation

Gen. 38:1 Judah takes a trip, 2. sees a Canaanite girl, 3. and she bears ER.

[Er is an important figure in the Tomyris legends] 4. and Onan, 5. Shelah.

6. Er marries TAMAR. *LXX Selon G*

7. But he was immoral and God slew him. *Shalem*

8. BY the law of the LEvirate (Moses not born yet) his brother should continue his line. *Onan's oblign*

Just as the maids of Leah and Rachel bore children which were THEIRS

9. Selfish Onan begrudged his brother the continuation of his line. *mind how*

10. FOR that God slew him, HE counted it for wrongdoing: an act of jealousy & meanness

11. Jacob will still continue Er's issue through his youngest brother--

Tamar must go home to her father and wait until he grows up. *Shalem*

12. The boys' mother, Jac.'s wife, died; and Judah after mourning [The SAME expression, yinnakhem--for Isaac being "comforted" for Sarah] went up to a sheep-shearing festival with a friend. (Goes to a convention

13. Tamar heard about it--she was STILL without a child.

14. AND had been cheated out of, Shelah--O that JACOB! *LXX Shalem, - G name*
SO she shed her widows weed; put on a veil & sat down, and sat down
"at the opening of the eyes" *Shalem*. *So - / - Jac's line*

LXX...she put on a summer garment and cosmetics and sat down at the gates of
Ainan, which is on the way to Thamna

15. Since she wore the festival veil Jac. took her to be a hierodule.

16. What will you give me? 17. A kid--it was the SHEEP festival.

18. A pledge until it can be delivered: ring, bracelet and staff. (marriage symbols). 19. She conceives & returns to her widow's weed.

20. Judah sent the promised kid, but the servant returned without the pledges.

21. He asked; WHERE is the HIERODULE (*q^edehah*) who was by the road

They said: there was no *q^edehah* here!

23. Judah: You MUST find her; if she does not accept the kid the bargain will not be sealed and we will be left losing face. (Non rite, non recte...)

24. 3 mos. later--Tamar is pregnant. Judah: Burn her! (That too was the law)
She had broken the custom.

25. Tamar plays Portia: the father of the child gave me these

26. Judah acknowledges them. Acknowledges his wrong-doing, NOT in lying with her (which he did no more) but in withholding his son--an ungenerous act, as was the grudging behavior of Onan. *not act, moral turpitude*

27-30. Another TWIN episode *not rules*

28. The nurse binds a red thread on the wrist of the first; BUT the first goes back and the OTHER comes first. Pharez & Zarah, the usual twin complication (will lead to more ritual) *cf. Esau was not epl born bef. Jac's hand G!*

Gen. 39:1 In Eg. Joseph was bought by Potiphar a serist-eunuch of Pharaoh, chief of the Kitchens (so MT and LXX, vs. KJ says "Captain of the Guard"). *More heroic? in Eng yes*

2-3. Jos. flourished & was blessed. *in Eg. no!*

4-6. Jos. put in cpl. control of everything, since the Ld. blesses everything he does.

7. Cf. the Eg. Story of the Two Brothers. She propositions.

8. Bata's reply: he is as a father to me, and you as a mother; he trusts me.

9. how could I betray one who trusts me all the way?

10. This went on--she kept after him.

11. Joseph, like Bata, goes to the house when the woman is alone (combing her hair in the Eg. story).

12. The evidence of the GARMENT again. Torn off fro the second time, it leaves him exposed & helpless.

Gen. 39:14. The lady yells for witnesses; turning the servantas against the foreigner who had risen above them & was their boss.

***Cf. Ahnkh-Sheshonq.

19. Her husband was furious. 19. Jos. goes to the royal prison.
21. But the Lord was still with Jos.--the jailer was impressed.
22. Exactly like his previous boss, the prison chief turns over everything to Jos.
23. The chap. ends with the words that end Ps.I.

40:1. Still in the food business: Jos. goes from CHef cook of PHar. to chum with chief Wine-pourer and CHief Baker [His own office later will be to provide Eg. with food

- he came to his Bros. who plotted while ~~he~~ eating lunch, and was sold by Judah during another meal
2. Pharaoh was angry with both eunuchs (Dan. another eunuch who served a for. king) and committed them to the care of the Keeper of the house of the Chief COOK, the very prison ~~where Joseph was in~~ that Joseph was in.
(A special prison for palace staff? No mention of the "House of the cooks, or butchers, in LXX!)
4. They were all together in the same place of detention: a sort of camp (?)
5. Bored stiff, they tell each other their dreams (How do you spend the long hot days in a prison yard?)
7. Jos. as usual joins the boys in the morning and finds them upset.
Jos. "You're looking bad this morning. What's wrong?"
8. We don't know the meaning of our dreams.
Jos. "Doesn't God interpret dreams? Tell me about it!"
[Here we have the character of Jos. that explains the immediate popularity and complete trust he enjoys in every vicious situation in which he finds himself. He was always eager to help and always concerned for others--else why is he ;always given the job on the spot?
This is NOT the tale-bearing sneak who tries to get his borthers into trouble. He is the most SIMPATICO of persons. Every episode in his story bring that oñf a cook and a jailer were ready to trust him all the way, so was Pharaoh himself

9. For the first time he is called the CHIEF wine-poueer
10. The wine-bearer saw grapes in every stage of development--branch, bud, blossom, grape & ripe bunch. 11 [sakhat = s-q-(uee)z
12. "Three branshes are three days (Mos.6:63, "All thing have their likeness..."
In three day you will be back on the job.
14. And when you get your job back, drop a good word for me with Pharaoh, to get me out of this place 15. I have no business being here in the first place: I was actually kidnapped from the Ehb. country, and even here I didn't do anything to deserve getting stuck in a hole
[n.b. Jos. refers to his prison as a tomb--i.e. the PRISON of Joseph as the TOMB of ImHOTEP
16. O good, thinks the Butler: Now my dream! Three baskets of khori ("baked"= bread or meat, gourmet food) ~~on~~ on my head. 17. The top basket had all of Pharaoh's favorite pasteries in it, and the birds came and ate it up.
19. Interp. the 3 baskets are 3 days. In 3 days Phar. will take your head off and hang you from a tree for the birds to eat.

Notethe motifs: Barabas is set free; the festival king is crucified after 3 days. What was the occasion: the Year Rite which took place on Pharaoh's birthday.

In Eg. the RULE of the world was dated from Phar's coronation, and his birthday was everyone's birthday.

Gen. 40:19. Eg. Dream-books. There is one important one. Always balancing good days against bad--there HAD to be two dreams.

The principle of interpretation? In Freud it is subjective and so can be quite revealing.

In an ancient sacral society it was conditioned by a person's relationship to ritual events that involved him. He sees himself as part of the picture.

A very authentic touch is the cast of characters here. Among the hundreds of funerary stelas the high point of each autobiography is the owner's closest approach to the divine presence of Pharaoh. Not surprisingly the MAJORITY of these, collected by H.R. Hall, belong to palace servants who were mostly slaves but necessarily close to Pharaoh and had what might be called intimate contact with him. *Fac. 3.

Such intimate contact with royalty is coveted even by the greatest nobles, hence lords of the bedchamber, knights of the Bath, of the Garter, seneschal, cup-bearer, sandal-bearer, were the most coveted offices in the state.

20. Sure enough, the third day WAS Pharaoh's birthday, the day when all outstanding accounts must be settled (in England the Birthday Donatives are more important than Maundy Thursday or Christmas.

Pharaoh gave a party for all the servants

(R. Hari, etc. have shown that PARTYING was routine at the palace, happy informal affairs full of fun and games.

He singles out the Butler and the Baker and raised both their heads

[This is a joke--Classic story of the astrologer of H. al-Rashid: I foretold my tali'--but I did not know that it would be on a cross!]

So the Butler and the Baker both had their heads lifted up--but not quite in the same way--ha, ha, ha!

23. The Butler forgot all about Joseph.

41.:1 Two years later to the DAY (always timed) it was Pharaoh's turn to DREAM

(Joseph's life conditioned by dreams--his and other people's)

The King was standing on the banks of the Nile (year) and (LXX says: "it was AS IF" there came up out of the stream 7 fat cows of beautiful appearance and fed in the AKHW

[Here both the MT and the LXX use the pure Egyptian word for meadows, akh.t]

It is related to the word for field in western langs. ak, acre, ager, ag-- relating to both cattle and farming, etc. agora,

3. Next came the seven lean kine from the river, and stood beside the others.

4. and ate them up.

5. Another dream: 7 ears of corn on one very healthy stock, 6. & 7 ears withered (in appearance (Eg. qd?) or by the East Wind 7. which swallowed up the good ears.

8. In the morning the dream haunted him--it kept coming back= tippa'em

And he called all his wise men, but they could not interpret it.

(This is a standard theme: Nimrod, Si-Oriris, Moses, Phar, in Gen. Apocr., Westcott, the Battle of the Magicians...

9. Butler (wdpw) standing by, excuses himself & in considerable embarrassment remembers something he should have told the Phar. long before

10. ~~Does Pharaoh remember when Pharaoh was angry with his servants~~ (LXX with his CHILDREN--there was a typical family intrigue that involved the servants) such a thing is recorded vividly in the Eg. records--Sinuhe, Anchshesnonq, the Grave Robbers, etc., when the help take sides or are suspected of it)

and sent me and the baker to the Chef's guard-house?

11. We both dreamed on the same night 12. there was a young HEB. SERVANT of the Chef there--We told him our dreams & he interpreted them.

Gen. 41:13. and just as he said, I got my job back and he was strung up.

14. Phar. at once sends for Jos., who was hauled out of the pit, cleaned up, shaved, dressed properly and hurried off to Pharaoh.

15. Phar. puts Jos. on the spot: Are you as good as they say you are?

16. It has nothing to do with me (lit. bi-l^e-dh-ay--without anything on my part

(it is) God who will give Pharaoh a wholesome answer. (eth-shalom)

17ff Phar. tells his dreams.

21. Adds things not reported above (like Lehi, he is remembering more): "They entered into their bellies but there was nothing to show it, because they looked as skinny as ever."

22ff. Dream of the ears of wheat.

25. God makes the meaning known. 26. The Good Cows and the Good ears are Seven years. "That is the First Dream"

(n.b. the good dreams and the bad dreams are kept separate--they are separate dreams. *low + ear - ay / bad ones - r.*)

27. The 7 lean cattle and withered ears are "seven years of famine."

[The Seven-year cycle is very important in Egypt. Wainwright has written a book about it--the Sky-religion of Egypt. *By Gadianon or "Lachman" (6) 7 yrs*

29. "Seven great years are coming to the land of Egypt"

30. After them 7 years of famine that will wipe everything out

31. The dream was given twice for emphasis: God will surely bring it to pass, and it is already on the way.

* [Imo=hotep, born in the 2nd Dyn. saved Eg. from seven years of famine.

Is it an accident that his grave, a holy center of healing and promised progeny for thousands of years, was known after the Christians and Moslems took over at the Prison of Joseph, and was visited by the same pilgrims for the same reasons? *William, puzzled; B. & D. on "Transposition" i.e. Jos. 2 - original*

33. Joseph makes a modest proposal: Let Pharaoh look for a man who is discerning and wise and put him in charge of (ye-shitah--EG.) of the Land of Egypt.

34. Pharaoh shall authorize authorities (yifqadh p^eqadhim) upon the land and a fifth of the land of Eg. in the full years. *Debate*

(khimmesh, "to fifth" cf. the vb. to tithe.

This is the NORMAL tax on the land due the kind in anc. societies, both in Eg., Mesop. and Palest. and in the B.M. *not tax but dues of Noah*

Is the story-teller giving Joseph credit for too much? *all Eg. & 6*

The LDS often take credit for what others do better, e.g. W. of W.

& tithing. *We are original as we think.*

35. The corn of the good years is to be stored "under the hand of Pharaoh...in the cities" (as the Egyptians had always done).

36. To be distributed in the lean years

37. Pharaoh and everybody else approve the idea

(they already had several thousand years of experience behind them)

38. Pharaoh consults: Where can we find such a man--one with the Spirit of God in him? *William: - all or lit except Bible no man sees or talks to - 60. angel*

(the repat should first of all be an Egyptian **Bevan*

39. Phar. to Jos.: After all you have told us, or rather all that God has told you, it would seem that nobody is as discerning and as wise as YOU are!

40. YOU shall be in charge of my house, and by your mouth will all my people be directed. I will only put the throne above you."

(Joseph screws again--on the spot as in the House of the Chef and in the jail, he is entrusted with complete charge of everything.

This would sound like an exaggeration were it not that the tati the Vizir of Pharaoh actually WAS in charge of everything under many kings. This led to much jealousy, intrigue, and even revolution, for some of the vizirs were foreigners, from Palestine & Syria.

Gen. 41:41. Phar. to Jos. "I have put thee in charge of all the LAND OF Egypt.

42. & Phar. twisted the SEAL from upon his hand & placed it upon the hand of Joseph, & dressed him in linen and placed a rabid+ chain (cf. Gk. rhabdos?) around his neck. *→ scepter*

43. The second chariot with the criers

(Why Phar. dismissed Abr. and Joseph: Rivalry of Kingship and P.H. *Asptourzen*)

44. No man shall move hand or foot in Eg. without you.

(The ex pr. is found in the Shabako Stone

***Installation of Rekhmire *Amen II: On a Govt. + minute particulars of admin.*

45. Joseph ;is given the name of Zaphnath-Pa'neakh

Pa-ankh?

LXX Psonthomphanech, COpt. P-sont-m-ph-anch (The Plan of Life= Eg. sn.t-n-ankh)
pa-sn.t(y)-nāpa-anch

Brugsch: p-so-nto-p-ench (Prince of the Life of the World)

Rabb.: "The revealer of Secrets...

"And gave to him Asnath the Daughtef of Po-ti-pha-r(e) the Priest of ON.
for a wife,

→ of Assy. asinath, Essene Bee Cey, Queen v. Herod
***Joseph & Asenath. We are of Ephraim, the Son of Asenath.

→ In which BEES play a role.
and Joseph went forth upon the Land of Egypt (on his rounds)

46. And Joseph was 30 years old when he stood bef. Pahraoh (like Rekhmire),
and then went out and passed through the whole land (his PR.t, cf. Min)

47. in sheba^f years the land saba^f by handful (to bursting--up for grabs.

48. The food of each region stored in the central city of the nome.

49. Grain like sand; they gave up trying to keep track

50. At this happy time Asenath the Daughter of Potiphar the priest of On bore
two sons,

51. the first-born was called Manasseh, "For God hath made me forget (nassah)
all my labors AND ALL THE HOUSE OF MY FATHER

(No longer an Israelite? son of Jacob? An Eg. commonplace

52. The second was called Ephraim, "For God had made me fruitful in the land of my
affliction" (humiliation).

54. Then came the WORLD FAMINE, "in ALL THE LANDS", but Egypt had corn.

[As in Abraham's day--Joseph is NOT 100% original

55. When the Egs. were hungry: Phar. said: "Go to Jos. and do what he tells you!"

56. When the famine was everywhere in EG. Jos. opened everything that was in them
and yishbor= to Break the Seal on a grain-jar, so "sell" is derivative.

[Why, in this of all places, cannot the word have its original meaning?

Did it EVER have its original meaning?

and he broke the seal for Egypt (not "the Egyptians") of Eng. Shiver a pot row. r. v.

("Lit. when the people were hungry he let out the reserve grain for Egypt).

57. And all the world (everybody) came to Egypt to buy (lichbor), to Joseph,
because the hunger was severe everywhere.

42:1. Jacob saw that there was shever= grain-distribution in Eg., & said to
his sons: Why do you look at each other? I've heard that there is shever in Eg.
Go down and get some for us, if we are to survive.

Gen. 42:3. So the Bros. of Jos. , ten of them, went down to Eg. to get bar (Lt. far, Gk. bora)

4. But Joseph's bro. Benjamin did not go with them, because Jacob did not want anything to happen to him (ason from asah, Ar. adha-ya, s-cathe, caedo, Gk. kedo)

5. BEcause of the famine a lot of people were going down from Canaan for Eg. grain.

6. Jos. was in charge of world grain distribution

(shallit=in complete charge, abs. master of the situation, over the land distrib uting (mashbir= scattering in all dirs. lit. "smashing: ENG. SHIVER a pot & scatter its contents)

to all the people of the aretz= land OR earth, reg. for "the world's population"

[in THAT capacity, not as Gov. of Eg., his brethren "came and bowed to the earth before him"---they were suppliants asking a favor, not subjects recognizing authority

"tough"

7. AND Jos. recognized them as soon as he saw them, and spoke/to them in a hard manner: "Where are you from?" We come from Canaan to buy food.

8. He recognized them but they did not recognize him.

[The classic RECOGNITIO, e.g. Clementine RECOGNITIONS, the usu. theme being the child sold into slavery...

Stock theme of the New Comedy, Late ROMANCES, & Shakespeare

9. Joseph remembered his dreams.

Don't lie to me: You are really me'raglim (creeping about on foot, hiding in the bushes) to see the nakedness (exposure) of the land

[Can also mean: tramps, footpads looking out for any defenseless people,

***The ADMONITIONS describe the situation *Documentation L7. See next p.*

10. They protest forcibly--we have just come to buy food.

11. We are all the sons of one man. We are kenim [men of standing, from root ken= erect, firm, stand, base, pedestal, firm in place, established upright, solid, dependable, vb. kanah to give a title of respect, Ar. kanaya

You servants are NOT marglim

[In dir. contrast to kenim this does not mean spies but the opp. of kenim: vagrants, gypsies = *our "raggle-taggle"*?

12. Jos.: No, there is no doubt that you have come snooping--to see the nakedness of the land.

13. Your servants are 12 brothers, the sons of one man.

14. Jos.: I said you were ~~spies~~ miraglim, &

15. Now ;I'll prove it+ by the life of Pharaoh! I'll believe that youngest brother story when I see him. Meanwhile I am keeping you all here

16. One of you can go get him--the rest of you stay here. I am going to get to the bottom of this thing--you may be telling the truth;, but by the god Pharaoh if you are not, then I'm right and you are spies.

17. And he put them all together in the jail for three days.

("Kept working on them..." the old pun on "Joseph"?)

18. ON the third day he said: Do it! (get on with it!) ~~and~~ if you value your lives. I am a God-fearing (participle) man (I play fair)

19. If you really are respectable citizens (kenim); I will; keep just one of you in retention here in the guard-house, and the rest of you can get your provender and go.

20. But bring your youngest brother back here to me, and that will show that you are telling the truth and you will not have to die. They agreed.

21. The Bros.: This is paying us back for what we did to Joseph (Dramatic irony) We brought it on ourselves when we turned a deaf ear to his pleadings, and now we are in the same situation--we deserve it.

[Who admits guilt today? How easily we give a sensible, rational, humane explanation for the sufferings we cause others. No one ~~ever~~ does wrong any more]

Things e bad - Eg. too = ? - d/r
Gen. 42:9. You are really m^eraglim to see the nakedness of the land
Vagamobdonds going around looking for undefended pickings
(That was the custom ***ADMONITION8
Perennial - in bad
HE cross examined them and shouted at them. "Spy r wrong!!!"
but he never asks them WHO they are spying for!

Their dress and sppech was Canaanite: that was not a suspicious circumstance, for they used that as their DEFENSE

The REKHABITES= Lehi-

**Abish and his family

Celsus' charge against the Apostles

Peritz'i ha-'am

Bagaudi

Quercus

(Forest of Arden, Sherwood Forest & others

The Sech (Taras Bulba

Claudius Namatianus: De reditu suo

The Dispossessed ***Tenting pp. 625

Strangers & Pilgrims

Wandering Jews

Gypsies

Rabbi Akiba and the gyasoth= jaish, pl. juyush

Everything for the best: lion eats ass, a cat his rooster, the wind his candle.

The Free Companies of the M.A.

Mod.: Hitler--all vagrants exterminated

Depression: anyone not making or spending money was locked up

"No visible means of support" was a crime

The Brothers insist they are kēnim: gens, genos, KIN
people with roots and attachments

When the world is swarming with the dispossessed, the possessors
band together, orgnaize defenses, build wall and dungeons
become quite p~~z~~anoid in their guilt. obsessed with security
Pass ever serverer laws to defend thselves

They lose out in the end, depend on the Bagaudi to defend them
against the Bagaudi

They take over as condottieri, the founders of the new
ducal houses, like the Gk. tyrants.

The Romans put the unattached elements into the army--and the army took
over, murdering one Emperor and electing his successor in rapid
succession.

There is no security under MASTER MAHAN, who is "Master of this
great secret, that I can murder and get gain."

The wisdom of outgoing Antiquity summed up in the saying (Polybius?)
"THE WEAKEST OF CREATURES CAN FIND A WAY TO DAMAGE THE STRONGEST."

Gen. 42:21. Shows the basic humanity of the Jews--their most saving quality. *Throni = Charity*

Rebhen:

- LXX*
22. Didn't I tell you to lay off the kid (paidarion), but O no, you wouldn't listen to me! And now we are going to have to pay for it.
23. They spoke freely in the presence of Joseph because he shrewdly communicated with them thru and interpreter--they didn't think he understood a word.
24. This expression of compassion was too much for Joseph--he had to leave the room and weep...
dried his eyes and came back
25. ordered Simeon seized and bound before them.
26. Then Joseph commanded them to fill their grain-vessels, put money in their purses, and supplies for the road.
27. So they loaded their donkeys and were on their way (narr. style (LXX 27_

27. (Later) one of them opened his bag to give some fodder to his ass at a stopping place (malon= inn?) and saw his money--there it was still in the mouth of his bag. He said to his brothers: Somebody put my money back--Here it is, right here in my (leather) bag! They were petrified, their hearts did a flip; they looked at each other in terror, saying, "Now what has God done to us?"

29. When they got home they told Jacob everything that had happened.

30. He accused us of coming to spy out the land

31. We said we weren't--we were respectable citizens, NOT suspicious characters.

32. we were 12 brothers, and the youngest of us is behind with our Father in Canaan.

33. And the Ruler his majesty said to us: I will believe you are solid citizens; that one brother of yours, the youngest, bring him here and then I will know that you are not vagrants

35. When they emptied their sacks= saddlebags. and in every sack--there was the money! This looks BAD.

36. Jacob: First Joseph, and then Simeon, and now Benjamin--all of them WERE mine!

37. Reuben offers his two sons for Benjamin's safe return (Since that would cost Jacob 2 sons. What satisfaction of Jacob?

38. Jac. refuses the offer: "My son is NOT going with you. His brother was killed and he is all I have left. And accident on the road and I would go down to Sh'ol in yagon (sorrow)

★ Admonitions!

43. Formula: "And the famine ~~was~~ INCREASED in the land." (lit. got heavier)

2. Nothing for it but to go back to Eg. for more food. *by Simeon indef.?*
3. But the man ~~was~~ absolutely insisted, said, "You will never see me again without that youngest brother. 4. If you'll just let us take him with us, we will get the food. 5. If you don't let us take him--it is all over. 6. Jac. "Why did you have to go and tell him you had a brother, and get me into this?"

The long story here is really a very lively dialogue: it is lit. The dialogue is very human.

7. The brothers go over the whole story again for the old man.

8. Reahc Judah: Let me be responsible. Either that or we will ALL die of hunger!

10. We are waasting time talking: We could have been there and back by now!

11. Jac. gives in: All right, but take something with you

(No one enters into the King's presence empty-handed [the lotus-gift])

They are to get together what they can still find of luxury items, that do not grow in Egypt: a little ts^ari, a bit of honey *(MT. Honey)*

nkoth= tragacanth gum *→ Balsam*

lot= laudanum boten, pl. batnim= pistachio nuts shqedim = almonds

Gen. 43:12. And take double silver in your hands, and the returned silver in the mouth of ~~the~~ your bags; return in your hand, perhaps it is astray.

q. mistake

13. So take your brother and get back to the man! 14. And may almighty God have merc y on you when you meet the man, and send your brother back with you after, and Benjamin and I, as I sent what I sent.

→ (Simeon)

/ 15. So they took Benjamin and all the stuff and went back to Egypt and Joseph. 16. JOseph spotted Benja min at once, told his major-domo to get lunch ready and bring the entire party to his house at noon.

18. They were frightened when they found themselves conducted to the palace; they knew what had happened the other time when the silver was found in their sacks. They thought Joseph might detain them even as slaves.

19. they asked for a word with the majordomo at the door before they went in

20f. explained to him how when they had come before to buy food they found the money in their sacks, and were now bringing it back.--we don't know how it got there, but we have brought more money to buy food with;

21. Repeat: When we opened our backs at the hotel there was all the money, and we've got it all with us, AND the extra money to buy food. But we absolutely do not know how that money got into our bags!

23. The *Steward*: welcomed them and told them not to worry: He has a surprise for them: Your ~~god~~ has put a treasure in your sacks
(LXX And I have already taken over MT the Money is now in my hands)
SThen he brought Simeon out to them

24. THEN THE Majordomo brought the brothers into Joseph's house, washed their feet, and took care of their animals (very Homeric)

25. Told they were to have lunch with Joseph; got their presents ready, Or.fashion

26. When Joseph came in for lunch they laid out their presents and bowed low.

27. He asked about them and their ~~father~~ aged father: was he still alive?
(LXX He asked them "Pos exete; is your venerable father well, I believe you said he is still alive?)

28. OUR father your servant is well, we left him well

29. Then Joseph looked at his full brother Benjamin.

SO this is the younger brother you were telling me about. God bless you my son.

30. Then he was quite overcome and hurried from the room to his private quarters to let off his emotions.

31. Then he washed his face and came back ~~with his~~ holding himself under control and said, You can serve lunch now.

32. He was served at a special table. Egyptians do not eat Hebrew food; *Is. 4. 4. 4. Eg. This was a sacral society: everything was ritual, no cook-h-Eg.*

33. ~~The Egyptians were~~ They sat in order of seniority, and the people (of the house) were looked ^{at} at each other with raised eyebrows, *curious, amused.*

34. He had some dishes taken over to them from his own table (a royal honor: Hadji Baba); he piled up Benjamin's plate more than the rest
(Did he have to eat it all?)

They began to relax and enjoy themselves.

Gen.44: 1. Joseph commanded the steward to fill the bags with food to capacity AND put all the purchase money back in the sacks with it.

2. But into ~~Joseph's~~ Benj's sack with the rest, his own silver cup.
(Will these tricks ever cease?)

Gen. 44:3 Early next morning, 4. before they had gone very far from the city he instructed his steward to run after them and ask them why they were trying to return evil for good. 5. This is the very cup my master drinks from, and uses for divination. Now see what you have done.

[An Egyptian cottabus? *Poslewer, Pharaoh not Suphrat. (Vizier G., Imhotep, stela)*

7. The Brothers: What on earth are you talking about? God forbid (blast) that thy servants should do anything like that!

We brought back from Canaan the money we found in our sacks, why would we go on lifting silverware? 9. If you find it on any of us, let him die, and we will be your slaves.

10. The servant: Agreed: only the guilty one will be my slave, the rest can go free. 12. Of course in Benjamin's sack after due suspense.

13. All back to town in anguish

14. They found Joseph home & immediately supplicated

15. Jos.: Couldn't you guess that I would have known--I have that gift

16. Judah: IN that case we are helpless. ~~Wouxmin~~

Conscience catches up: God has caught up with us

We are your slaves, along with the one who has the cup.

17. Absolutely not: The one with the cup in his hand shall be my slave; the rest go home in peace.

18. Judah becomes fervid: Can a speak to you aside without offending? To us ~~Th~~ you are just like Pharaoh.

19-34. Judah reviews the whole situation: if Benjamin does not return it will kill his father. I must stay in his place.

Gen. 45:1. Jos. can't hold out; orders the room cleared

(Can this be the nasty little snitch they talk about?)

2. The Household is all ears (SInuhe, Alimose

5. Jos. :Don't blame yourselves for this--God did it.

6. He knew about the famine

7. I was sent to prepare the way to save your lives and assure your posterity.

[God moves in a mysterious w-y. What is he preparing for us at this time?

B.Y.: Everything that happened to eh Saints was necessary.

It all means something

vs. Existensialism & theater of the absurd

*. So you see after all, it was not your fault.

8. Joseph's position: "A father to Pharaoh, Lord of all his house, a ruler throughout Egypt."

Imhotep and Amenemet Son of Hapi were rated ABOVE Pharaoh.

They became the objects of cultic veneration

Imhotep's tomb was a shrine for thousands of years,

when in Ktn. and Moslem times, it became the Prison of Joseph

9. Take the good news to father! 10. Hurry! Tell him JOs. is the top man in Egypt, and to get here just as fast as he can!

10. Everything is being arranged: the happiest of happy endings
You won't have a worry in the world--come to California!

11. Escape your poverty. I am in a position to take care of everything.

12. You can witness to him that it ;is all true--you heard it from me in person.

(ex. almost a nonsense verse in the KJ Version)

Gen. 45:13. Jos. all excited: Tell him EVERYTHING and bring him here--fast!

14f. Fond embraces and a long talk.

16. Pharaoh is delighted with it all--approves everything.

18. Promises them a home in Egypt

19. Much talk of WAGONS follows, (Galath) *~ a novelty*

[The first mention of the, cf. the B.M.

would the archaeol. record confirm wagons in such a situation?

The written record does ***Anastasi I

They were Egyptian wagons to carry the children.

22. All receive a garment of honor

But to Benj. silver and 5 changes (300 Ag. pieces)

[Cf. Sarah and Abraham's departure from Eg.

Cf. the 30? pieces of silver ~~payed~~ paid for Joseph.

23. Lavish supplies for Jacob--NOT on wagons

(They were family wagons, reserved for royalty)

24. Joseph's parting shot (he had not completely forgotten?)

"Don't get into trouble (turgzu=LXX me orgizesthe en te hodo)

(He had heard them quarreling before him

26. Jacob's misgivings: "Are they lying to me about Joseph again?"

27. IT took the sight of the wagons to convince him.

Gen. 46:1ff [A migration? No. They insist that their business is sheep and cattle--they have to keep moving any way; looking for pasture & water

46:2 God speaks to Jacob before entering Egypt as he spoke to Abraham

"Before you go down into Egypt..."

(And as he spoke to Levi in the desert in dreams and visions of the night)

3. IT is reassurance: Fear not to go down into Egypt...

4-5 hted Lord has his purpose in all this

"Jacob...the little ones, and their wives, in the WAGONS which Pharaoh had sent..." (Not part of THEIR culture. A luxury of Pharaoh, introduced by the Kings of Naharina.

6. They pull up stakes: leave nothing behind in Palestine..."their cattle, their goods..." all members of the family & all living descendants go to EGYPT.

[Is THAT to be Zion? What about the promises?

26. "All the souls that came with Jacob into Egypt, which came of HIS LOINS, besides Jacob's sons" wives..." were 66.

(Why not the son's WIVES? Because they did not come of Jacob's loins, but THEIR children WERE Jacob's dir. descendants, being of his sons.

Is 66 too small a number--unrealistic?

Cf. Noah and his eight.

Is it customary to count only the leading family, as in the Book of Ether? (Others went along, but only ONE genealogy is given).

Cf. The roster of the original company that entered the Valley, in 1847.

Israel's journey to Egypt was definitely part of a larger movement: Joseph had been taken there by "ISHA' AELITES" i.e. the children of Jacob's uncle Ishamel--his cousins.

Gen. 468-27. Only the SONS and DAUGHTERS: of the "12 Patriarchs" are listed.

These make up the 66: NOTHING IS SAID OF THEIR GRANDCHIDDREN of which there were many:

Jos. went into Egypt at 17; married Asenath at 30; enjoyed 7 fat years, and had just finished 2 lean years when the family arrived, i.e. Joseph, the next-to-youngest of the brothers was by now at least 30; his brothers much older. ALL those named in the list are ADULTS; they do NOT include the "little ones" who rode in the wagons with their mothers (verse 5).

i.e. married

i

[Fundamentalists suffer more from an 'evolutionist' mentality than scientists. They reduce every scenario in the O.T. to a skeleton cast: in those old days things were simple, there were hardly any people--Adam and Eve and their two boys; Noah and his eight people--everything simple, small-scale, homely; intimate the is Ishmael and his family--within ONE generation they are a great nation

28. As usual in the Joseph story JUDAH is the contact man, trusted with the initiative.

(He brought the garment of Joseph; interceded with Pharaoh; sold Joseph to save him; reported to Jacob; prepares a proper reception in Egypt...

29. Joseph meets them at Goshen in the eastern Delta--more tearful greetings.

31. Jos. is careful in spite of his unlimited power, not to do anything without notifying Pharaoh fully ahead of time--that is why he is trusted with power.

32. A very sensitive point which Jos. must handle very diplomatically.

(The Egyptians were disturbed by the influx of illegal aliens. Times were bad for everyone. Since prehistoric times the Delta had been reserved by the nobility as hunting and cattle country (E. Baumgartel)

They resented whole tribes moving in from Asia and taking over.

Jos.: "I will explain to Pharaoh how it is: 'These people live by grazing (ro'eh zon); their flocks and herd are their livelihood--sheep and cattle... they depend on them for everything..."

33. "Then YOU will have to explain to Pharaoh how it is...

(there must be a clear understanding here) "for people who herd animals are a to'avat= abomination to the Egyptians a stable sedentary soc.

[Not necessarily a ritual or cultural thing but a nuisance, and annoyance: ta'av= Ar. ta'ban, to be tired, weary of, worn out, disgusted i.e. the Egyptians have had about all they can take of these Asiatics; sneaking across the border with their hungry herds!

There is a good deal of Eg. lit. on this subject: **P. Montet

Was Jos. really so favored & powerful? Did he really run the gov?
H. E. Brierton & J. Vandier, pp 458/5

Gen. 47:1 Joseph explains to Pharaoh.

2. Introduces 5 of his brothers to the King (tactfully, not 11)

3. Following Joseph's instructions they answered all questions promptly and truthfully. 4. We would like to stay in Goshen

6/ Pharaoh (favorably impressed) Why just Goshen, "The Land of Egypt is before thee--if it's Goshen you want, Goshen you shall have.

"And Joseph, while you are at it, if you know of any really competent men (anshe-khayil) of your people, put them in charge as controllers (sarim) of my own cattle there."

(Phar. does not want it to look like charity...this was the very cause of the tension: Goshen was the place for royal cattle

An overseer of Pharaoh's cattle was indeed a "prince" (Sar) e.g. the famous ANI.

Gen.47:7. Then it was safe to bring the rest of the family
 Jacob blesses Pharaoh, who is NOT being condescending. This is explained in
 verses 8 and 10: Pharaoh asks Jacob: How old are you?
 9. Jacob philosophizes with the wisdom of great age: "The days of my sojourn
 (m^egorai, temporary dwelling, KJ "pilgrimage") a mere 130--short and evil..."

**Westcar Papyrus (Sethe, Lesestuecke *X*)

11. Joseph settles his people in the Land of Rameses. *Ram.I, 1308*
 was it so called THEN? If so this is in the XIX-XX Dyn., the time when
 the Admonitions" was written, and the sojourn in Egypt was NOT THE CONVENTIONAL
 400 YEARS.
13. A terrible WORLD FAMINE. It forces up the price of grain. Does Joseph take
 advantage? NO!
14. Jos. sold corn until the people of Egypt had exhausted all their money:
 which was now in the national treasury.
15. People from all over said: We are out of money, but we are still starving.
16. Jos.: You can pay me in cattle
17. including horses, asses, sheep--all exchanged for bread
→ Pharaoh's barn: 1/2 for use ✓
 (This was normal Egyptian practice ***)
18. No more cattle left, what now? "...only our persons and our lands."
19. Buy us for bread and ~~we will~~...give us seed..."
20. So Joseph bought all the land of Egypt for Pharaoh,
 and the people became his share-croppers: *changed = 1/2, 1/3 subjects = 1/2*
→ 1/2 for Pharaoh, 1/2 for people. 1/2 for Pharaoh, 1/2 for people. 1/2 for Pharaoh, 1/2 for people.
21. But most of the people he moved to the cities. *But Pharaoh's 1/2? 1/2 for Pharaoh, 1/2 for people.*
 Why? Who would take care of them there?
22. But the priests kept their lands, granted them by Pharaoh:
 "FOR THAT REASON their lands were not sold." *Endowment? vs. 19c Scotland*
23. Jos. says: -You (his OWN people??) and your lands now belong to Pharaoh:
 here is seed--get to work!
24. Share-croppers? On what happy terms--the reverse of the perennial arrangement
 in our own Delta lands: "When you have INCREASE, one-fifth of it goes to
 Pharaoh, and the other four fifths you keep."
25. The people are not furious, they are grateful.
26. And JOSEPH made this the law of the land of Egypt to this day. A 20% tax.
27. Joseph's family were happy in Goshen, where they flourished in their own
 possessions.

"Unto this day" explains it. This is an AETIOLOGICAL ACCOUNT.
 The author is describing the NORMAL, PERENNIAL economy of Egypt (H. Kees),
 as it was for many centuries before Joseph's time and for many centuries
 after. He is attributing the whole invention to Joseph. *He revived it.*
 But we have the account of how Imhotep, in the 3rd Dyn., by his wisdom
 and foresight saved Egypt from 7 years of famine. It is HIS tomb that
 later was changed to Joseph's prison.

Joseph is NOT the ruthless buyer of futures, stockmarket manipulator, ex-
 plained of hard times (H. Ruff, How to Get Rich while others Starve" etc.)
 The Egyptian system was thousands of years old, equitable and satisfactory
 to all. It originated in hard times in a harsh environment. Joseph lived in
 another of those times.

Gen.47:25. The people to Jos. " "Thou hast saved our lives..."

How? Byt a system of public works.

All the money in Pharaoh's treasury would be useless if not put to work.

IT is probably correct to say that ~~USEFUL~~ JOSEPH established the system; for at the time, as at other times, world conditions were catastrophis, and the old system ~~xxxx~~ simply broke down (Admonitions, XIX-XX Dyn.: *cf. Δ-ο-ν: P-μ-α-μ*)

The Ramessid themselves were new in government,

The problem was to restore the Egyptian system to working order, and that is what Joseph did.

As H. Kees whows, the key to the economy was that Pharaoh owned EVERYTHING, but as a result was also reponsible ;for everything. What satisfaction could he take in his power and dominion if he saw only misery around him? When things went wrong, he felt himself to blame (the SED idea

As the coronation rites show, the office and calling of the KING was to DELIVER the people from the oppressor, i.e. individuals and combinations of men seeking power and gain for themselves.

*Hyksos 1730, Separate No. → Barons → Drought → epl. collapse → Jos. revives & centralizes (to wh. & The Lesson of the Joseph story: *cf. 1st Cf. → Restores (cf. "P-δ-Eg. v. Eg. → renewal epl.**

THE LORD WAS WITH HIM--from first to last all was well,

as he told his (45:5ff) what happened was what God meant to happen

He was always being put in the worst of circumstances: living in the worst of times

It is the "Epic milieu" of the Volkerwanderung, the People of the Sea, etc.

His father gave him an unpleasant assignment--to report on his brothers.

He did not deserve their sneering and spite, and did not return their jibes.

Why was the Lord with him?

Because He ~~could~~ work through him.

A true child of Abraham, JOs. was always impulsively doing the generous, the magnanimous thing.

Always helping people out.

Everywhere he was trusted implicitly--there was only one way to account for that; he was trusted by those who had experience in dealing with people--Potiphar, the Jailer, the Pharaoh, his father Jacob

He himself was very careful and shrewd in dealing with people.

His main problem was to hold his overpoweringly generous impulses in check, to control his eomitional outbreaks.

How wisely he dealt with his brothers!

Why did he accuse them of being unde^sira;ble aliens, vagran^e? To throw a scare into them? No--it was to learn their real feelings for each other, as they argued and planned before him (and he understood everything they said!)

In taking it upon himself to plead for them with Pharaoh, he was risking his job and his head. He should have said: "I am sorry, boys, but there is nothing I can do about it--you know how Pharaoh feels about these things." *cf. Abs. pleading) Sodor*

Or he could have exploited his power and made deals with them that Pharaoh would never know about, since he was implicitly trusted.: "Leave Pharaoh to me; I have him where I want him...etc."

No, he was a considerate of Pharaoh's feelings and interests as he was of his own father, and as respectful of his father as he was of Pharaoh.

He does not seek special priveleges for his family. It was Pharaoh who suggested letting them share grazing lands and offered them high employment with his herds.

Gen. 47. As to business methods; Jos. seems to have restored the established order of things. Under it that 20% was the absolute limit of Pharaoh's claim on any ~~xxxx~~ subject.

Where can you match such generous terms in the modern business world, since Phar. guaranteed possession and security with ~~xxx~~ 4/5 of the profits?

Joseph becomes a citizen of Egypt, a subject of PHaraoh. *At by:--*
HE marries Asenath, of another religion, one of the children of Ham.

(THERE IS NO INDICATION OF HER BEING DISOWNED BY THE PRIESTLY FAMILY OF On--
Joseph still stayed in Egypt and kept his high offices)

Later Joseph's own family becomes subjects of Pharaoh, paying the official citizens' tax.

Jacob blessed the King twice on their first meeting, when arrangements were made.

We have depicted Jos. as an unscrupulous business *operator* promoter, even a con man, to palliate our own behavior

Gen. 47:27. Israel not only lived in Goshen, but OWNED THE LAND.

@*. 28. Jacob lived on there for 17 years, aged 147.

29. Called JOs. to covenant in the same manner in which he "wrestled" with the Lord, "avaq" means to "embrace" in a special way.
y-r-kh means, side, flank, rib, thigh

Again, it is left to the translators to decide

Promise not to bury him in Egypt.

Gen. 48: 1. Later Joseph is summoned to his father's sick-bed.

For the visit he took his two sons: Manasseh and Ephraim. Egyptian boys by birth and culture.

3-4. Jac.: Indeed God promised him land in Canaan, but these boys are native EGYPTIANS, and they are my descendants too! just like my own first two, Reuben and Simeon.

7. I have ever been on the move: leaving my ~~native~~ ancestral Padan-Aram where he had gone for Rachael; but she died before they settled and was buried in Bethlehem. (verse 10)

8-9. Jacob, dim of sight, / asks who the two boys are.

Jos.? My sons, that I had here.

9. Jac.: Bring them here and let me bless them

10-11. A touching scene: Jacob hugs the children--"Here I never thought I would see you again, and here I am looking at your sons!"

12. Joseph overcome again--he IS a softy!

13. Jos. puts the boys in the proper position of seniority.

14. But Jac. deliberately crosses his hands

15. IN this position he blessed JOSEPH, and BOTH the boys, that the names of Abraham, Isaac and Jacob be upon them, "and they increase into a multitude in the midst of the earth." (The blessing on ADAM)

Then
17. Joseph uncrosses his hands and corrects him: the right hand is for the elder

19. Jac.: I know what I am doing: Manasseh will not lack his blessing and his greatness--but Ephraim is something else: a mult. of nations.

8
achievements of one are not diminished by those of another.

This needs a key. So I do. One's fitted to a key, comparison: Tessie, Tally, Codes, DNA, patterns, parable

Gen. 48:20-22 A strangely garbled blessing.

22. When did Jacob perform mil. exploits against the Amorites? *Inference - key,*
Is it an old man's boasting?

Gen. 49:1ff The TESTAMENT OF JACOB: "Gahter round and I will tell you whay will happen to you IN THE LAST DAYS."

Adam did the same (D.C. 107)

3-4. Reuben though first-born will not excell because he is as unstable as water, and committed incest. *(very Freudian) Agam, Menelaus, Agisthus, King, rarely hero & Oed. Rex*

5. Simeon and Levi, the violent and self-righteous ones. Jacob had never forgotten what they did to SHEchem: they are still the same INSTRUMENTS OF CRUELTY.

6. He does not take them into his confidence and high covenants: *it's bloody*
"For in their anger they slew a man,
and in their SELF WILL they tore todwn a wall..."
Violent bloody and destructive.

God will not that man should shed blood but in all things hath forbidden it since the beginning of man (Ether

Violence and bloodshed are the two things that have NO PLACE in the kingdom of God. *innocent blood?*

Even by the good guys? Good guys to not engage.

Satan was cast out of heaven in a twinkling not because he disagreed, but because he resorted to violence.

The earth had to be destroyed in the days of Noah, we are told repeatedly; for one reason--"because the world was full of VIOLENCE"

Only ONE thing can save teh gentiles adn Moroni prays for it:

"O Lord wilt thou not cause that the Gentiles have CHARITY....

Simeon and Levi are NOT forgiven because they were defending their sister's honor against alien licentious customs

To whom do the 10 Commandment apply--Wait a few chapters!

49:8-12 the long blessing on JUDAH,

who had sinned with the rest of them, but always tried to make up for it, fully acknowledged his guilt with genuine feelings of shame and remorse. He did not, like the others, rationalize what he had done.

He offered to do anything at all that would save Benjamin from the fate of Joseph.

He it was who brought the bloody garment to Jacob, but he it was who brought the good news, and offered to do whatever had to be done to atone.

8. The ~~neck~~ hand on the neck of the enemies, and the bowing down of his own family to him--

(A standard Egyptian expression for the enemy, signifying his submission, putting himself in a position during interrogation in which he could not be a threat--it was NOT and execution or torture: m KSW, h3mj,

As to "his father's children bowing down" in a like manner--that shows us that Joseph was not being arrogant or presumptuous--it was acknowledgment of superior genius.

9. Judah is a) the lion's whelp, B) the lion c) the old lion
In what sense are the sons of Jacob compared with ANIMALS? *Eiffeld; Allegory*
Totems? Mascots? Qualities, as with school teams

10. What is S:HILON?

Gen.49: 10. SHILOH= Jacob speaking in conundrums

IN Targum, Syr., and VULgate; it is NOT a proper name but sh^e lo

LEX "The leader (archon) shall not leave Jud~~ah~~^{ah}, and the prince (hegoumenos) from his sides, until there comes to him ~~the~~ TA APOKEIMENA, i.e. "the things kept in reserve" C.f D.C. 121:28

(cf. 49:1 Jacob's prophecies extend to the Last Days)

kai autos prosdokia ethnon = "and he is the expectation of the nations."

MT: w^e lo yiqqahath 'amim: "and his is the obedience of peoples."

Vulg.: "Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est; et ~~ipse~~ ipse ~~erit~~ erit expectatio gentium."

JKV: "and unto him shall the gathering of the people be."

For LDS this is a very important passage, clearly referring to the last days.

11. LEX "Binding his colt to a vine, and to the twining vine the colt of his
ass;

he washes his robe in wine, and in the blood of the grape his cloak (peribolen)"

(What in the world is it talking about?

12. "Dark rings under his two eyes from wine,
but his teeth are white from milk"

13. Zebulon is simply sea commerce

14. Issachar: a tough (?) ass, lying down between the two mishpathaim= stalls or pens for animals."

LEU: No mention of an ass! "Issachar wanted the load of wood (but) is hesitating in the middle of two choices."

(The Aesop fable?)

15. He was willing to settle for things as they were, because he has a good deal even though he has to pay a high price for it.

16. DAN is the Judge (his name means that)

17. But why a serpent bruising the heel?

18. And who is waiting for Jehovah's salvation? (from the serpent?)

19. Gad shall win in the end.

20. Asher enjoys luxuries.

21. Naphathali a doe ~~am~~ running free, who gives out words of shefer= brightness, charm.

A free soul and a true poet.

LXX: "Naphthali is a stelechos= tree-trunk where it branches into roots
or branches, log, blockhead, simpleton

~~castus~~ aneimenos= unrestrained, uninhibited

freely distributing beauty in his originality (genemati--not found in Liddell &-Scott)

Gen. 49: 22-26. The great blessing on JOSEPH.

22. "A son of fruitfulness (is) Joseph; a son of fruitfulness over a spring
banoth tsa'adah 'alei shur = the daughters of going up upon the wall (boundary-
mark)

LXX: A son prayed for (edēmenos) (is) Joseph
A prayed-for son to be envied ;(zeo,otos)
My youngest son (he was NOT the youngest!)
Turn to me again!

23. QAgainst whom the accusers have brought slander
[Cf. MT "And have embittered him and shot and lain in ambush the masters
of the arrows"

Vulg. 23: Sed exasperaverunt eum,et jurgati sunt, invideruntque illi habentes
jacula.

24. But his bow remains holding its own = tesheb baethan
and remained supple (Ar. fasza) the arms of his hands
in the hands of the Mighty One of Jacob.

25. Joseph is blessed with EFVERYTHING by everhtyng: "From GOD thy Father
~~(NOT) xEliwAbikayxWtheGodxthyFatherxw~~ (OR OF thy father)
AND the Mighty one and he shall bless thee the blessings of the heavens
from upon the blessings of the TEHOM which lies under the blessings
(of the mighty ones and the merciful onesx) of the breasts and the womb.

LXX: has blessed thee a blessing of heaven from above
and a blessing of the earth containing all things
(no mention of Tehom!)
for the sake of a blessing of breasts and a womb.

26. LXX: "The blessings of thy father AND THY MOTHER
have been stronger than (;orlprevailed over) mountians remaining
and over the blessings of permanent shorelines (dunes).
They shall be upon the head of JOseph
and upon the head of those whom he ruled."

MT: The blessings of thy father were mighty
upon the blessings of HORAI (holes, white linen, ~~white linen~~
until the mark (charm, dleight) of the highlands of eternity
They shalal be for the head of JOseph and for the qadqod= topknot
of one set apart (consecrated= ~~n~~ n^ezir) of his brethren."

27. Benjamin's blessing--who wants it? A predatory wolf.

28. Each of the 12 has his own particular blessing.

29-30. Jacob must be buried where Abraham was buried, and the rest.

Gen.50:1 Another demonstration of emotion by Joseph--his father being only 147.

2-3. Jacob given an EGYPTIAN burial

4. Joseph explains to PHaraoh.

5. And get permission

7. The clan migrates back to Canaan

8. But leaves all their children and property behind in EGYPT

10. A great mourning in Canaan--WHY?

Why just 7 days? IT IS RETual of a partticular kind; the Megal.
sense--the mood is one of OTHERWORLDLINESS

We cannot ronounce the things of this world without a painful wrenching
They put themselves in the right state of mind by special disciplines.

Gen. 50:11. The local people found the rites strange--they were EGYPTIAN, THEY LOOKED FUNERARY: "Abel" means mourning, wet, drooping, meadow at the goren (threshingfloor) of Atad (rhamnus paliurus) they said, "This is a heavy Ebel, this ~~ix~~ belongs to Egypt for which reason he called her name "THE Meadow of Egypt"
10. This was BEYOND JORDAN.

14. Joseph goes back to Egypt with the whole crowd.
15. the brethren worrying about Jos., who has the power....
- 16-18. They supplicate legitimately as Pharaoh's subjects
19. and he is gracious: "Am I in the place of God?"
- 20....you had evil thoughts against me; Elohim reckoned for good, with a view to what is being done right now, for the existence of a great people.
21. So don't worry.
22. Joseph lives the standard Egyptian age of 110
- 24-25. Makes the same demand as Jacob about his burial.
26. But hw is embalmed and ~~enken~~ boxed according to the EGYPTIAN fashion.

EXODUS 1:1ff. Opens in EGYPT, where Gen. leaves off.

- 2-5. Roll-call of Jacob's 70 lit. descendants--all living in Eg.
6. That whole generation passes away--it is a new act.
7. a large cast of Israelites,
8. But a NEW PHARAOH.
A great deal of tension and insecurity in Egypt.***Abr. in Eg. galley, pp.
9. How could the Israelites have become so mighty in Egypt?
The Hyksos were not the only ones. ***Asiatics. in the ADMONITIONS: they held their own in the Delta; invited more Asiatics in; kept their language, etc.
In more remote nomes things were not so bad.
10. Pharaoh was worried that they might gain up on him with Canaanite relatives.
11. Buts them to work in work-camps where they could be watched and made useful
The system used in great public works since the Pyramids and before.
***El-Bersheh.
- 12-14. They serve the king--but in no happy manner
15. The King orders the Midwives to liquidate the male babies

(Nimrod gave the same order when Abraham was born
Herod when Christ was born

Nim. showed elaborate favor to the baby girls, given each one royal honors--i.s. it was the old order of the Matriarchy fighting back. m Nimrod was the King of Babylon.

The Midwives disobey & outsmart the king
(As Amit-la and Amalthea, and the Mother of Moses did)

20. God blesses the TWO midwives (Isis & Nephthys, cf. the Bremner-Rind

"Nur ein Schlemm gibt mehr als er hat," said S. Morenz, and that has been the onus of Egyptology, which has remained dead center to these many years. As K. Popper reminds us, science progresses by setting up hypotheses and then trying to fault them: to find out whether a thing is so or not, one must take a stand and pursue the adversary method. The investigator always starts out assuming more than he knows if he would seek more than he knows. Si nunquam plus dedit quam tenet, he will never budge an inch. The true scholar is always SEEKING more than he knows; but he cannot do that without throwing out assumptions, suggestions, and then defending them passionately.

John Thurman, "Dr. Donovon, esp. in Will-
shire" *Ancheetoga* 43 f(1871) 285-544!
esp. - fringed sword & dagger. blades pure
Alim. = Hagen.!

Dr. Henry Schliekmann, "On the Site of the Homeric Troy." *Archaeologia* 45 (1877) 29-52.
 62 Map. 1 1/2 mi. S Steamworks (= Mandolor)
 3 1/2 mi. N Aegion.

188m "Goodland," Detritus & Dental Mounds
in "Jopam," Anchostragia 55 (1897) 439-
p 441. No mention, otherwise, on circles!
Detritus & passage graves 270 West
Detritus atop on S side of Mound 6
Faintly a Thori under mound, it seems
it is under the same. Map: Mounds & detritus
found n 6, rock-cut n 7, double & single mounds
near by. all 15 Fe Age: SE BC e.g.

5000
Content: It is the archaic scenario in all its splendor. Two things should dominate, says Santillana: 1) cosmology, and 2) creation. Ch.3 of the Bk. of Abr. deals with cosmology, Chap. 4 with Creation. But HOW do they deal with them? How did the ancients? As a structure of 1) time, and 2) number, organized on 3) a hierarchical principle.

The Wider Scene in the N.E.

Anzeiger f. die Altwiss. 29, Jan-Apr. 1976, pp.59ff. "Homer und der Nahe Osten," Ugarit & Gk. Classical Lit compared
Gilgamesh and Homer
Nekyuis and Hittite Texts,
Young Nestor = Young David
Amenophis II = Odysseus in the Boegnpote
(Ship. Sailor & the Odys., Gordon)

Sp. Marinator, "The Giant Warrior in the Early Iron Age," AAA 1, 1968, 276f. Arch evidence for a hist. Kern der Berichte.

G. Vittmann, "Die Familie der saitischen Koenige," Or. 44,3, 1975, pp.375-387. Geneals. and family histories.

B. Letellier, Rev. d'Egyptol. 27, 1975, 162 une documentation enorme from families of Deir el-Medineh, 163. incl. geneals. d'ouvriers enabling us to date things exactly.

His "Examinations" of Aug. 1975. Every King of the 18 Dyn. was under the sacred obligation to ENLARGE his tomb beyond the size of his predecessors, though the design was not rigidly prescribed, E. Hornung, Rev. d'Egyptol. 27, 1975, 125-131.

The Temples and Pyrs. of the O.K. designed according to rigorous cosmological dimensions, very exact and precise; the rooms designed on the Sacred Triangle (345), the rooms related in an 8:5 isosceles. (His "Examinations" of Aug. 1975, 125-131.)

The Window of Appearance became a practical family arrangement for rewarding retainers after Akhenaten; orig. it was a purely relig. Temple ord. B.J. Kemp, JEA 62, 1976, 92.

A new study of Shw corrects ideas about him which have been the Approved School Solution for generations (P. Derchain, Rev. d'Egyptol. 27:110-116), cf. Abr. 4:4 etc/

As to Abr's obsession with heavenly bodies, and with times thereof and the structure into which they are organized--Abr. Ch.3 is entirely taken up with it--this too is entirely in keeping with the ancient thought forms, as Santillana now brings them forth, Ham. Mill, pp.3f, 5, 6, 8, etc.***

Studies on ancient NE Kingship continue to pour forth. H. Cazelles, Jnl. Anc. NE Soc of Col. U. 5, 1973, 59-73. In Bab. the King was the one who organized his kingdom for the benefit of his subjects (p.72) exactly as God does the world in the P.G. P. To the west, in the Canaanite-Phoenician system kingship was founded on sqqbest defined as "Glory" (don royal et magnifique), and m(y)shr, happiness and comfort (Abr. 1:2). 73: O.T. kingship is Canaanite which emphasis on the mishpat given by God: Mos. the first shophet whose business is to transmit these mishpatim.

M. D. Fowler, "Israelite tombs: A question
of Interpretation" ZATW 94 (1982) 203-213
203. "... (n), used v. widely, differing ob-
jects." 204. hill-side, grave-mound
w. Albright: Tomb shrines
(High Place grad. denuded L.).

12

GENESIS

*Gen

1:11 Vowels supplied by Massoretes, control the meaning.

Root meanings with vowels ignored, as in Egyptian, can be highly suggestive: *

"Among (the) head ones, separated (by) the gods the two heavens and (from) the earth

1:2 and the land was tohu was bohu (B.D.175, the earth returned to the HUHU which was its condition before the creation)

with darkness upon the face(s) of the Tehom (tehennu, Eg. THM: big hole, deep interior)

and it was the spirit (breathe, wind) of gods brooded (rakhaf, Ar. be soft, gentle) over the face (s of the water)s. Setting on eggs in preparation of great event to follow + a per. of long * waiting

*

Drama

1:3 And the gods shall say or command (amara, EG. imy-r

Waf-conversive adopted here as a special form when the DRAMATIC composition was dropped for straight narrative.

literally: And the gods shall say (next): as stage directions. (Shabako) "and (then) there shall be light."

1:4 God SAW THAT THE LIGHT IS WAS GOOD

(he waited until the step was taken. This is the pattern set forth in the Book of Abraham--at each step the gods assure themselves that things are working well, leave them on their own, and go to the next...

This formula is identical with that found in the Shabako inac., as noted by Sethe.

And the gods distinguished (singular verb PRECEDES plural subject as in Ar.) between the light and the darkness

[Lays the basis for the fundamental DUALISM which is to condition life on this planet

1.5 and the gods CALLED (to) the light day, and the darkness they designated night.

(The vital importance of naming things: to designate, make/away (aware), place, locate, fit into the pattern. The NAME is to confirm and expand AWARENESS, to call attention of others to an object and to place that object in the scheme of things in which it remains both distinctive and connected, as all words do.

Mos. 1:38

The dividing, dualism, and naming are indispensable steps to imposing meaning and order on chaos. The "brooding" suggests the concentration of THOUGHT which the Egyptians felt ;indispensable to preserving the order of the universe (Derchi)

1.6 And shall say the gods, let there be a spreading out down the middle of the two waters." And there

shall take place a separation between water and water.
(Here the separation plainly- takes place in response to the order)

1:7 And the gods shall accomplish the spreading and make separation between the waters which are on this side of the division and the waters which are upon the farther (upper) of the division.
And so it shall be [i.e. End of scene]

1:8 And the gods shall give to the spreading of the two heavens names, and it shall be "evening" (going down) for the one, and it shall be morning (opening up) for the other.

The Second day (end of scene). [DUALISM confirmed at every step

Passage

1:9 And the gods shall command the waters on the nearer side of the heavens to be roll together into one place (qwah: "twist or bind--stirred in motion, so that a water-free part can be seen.
It shall be done accordingly (end of scene)

1:10 And the gods shall call the dry part eretz, and the circulation (miqweny?) of the waters they called seas.

And the gods passed it (declared it satisfactory)

Gen 1:6 FIRMAMENTUM, stereoma, rae'a
Lovejoy

1:16 the "two great lights" subtend the same arc in the sky
and from our point of view the same size.

1:14 light FOR signs and FOR seasons...

1:31 And God saw EVERYTHING that he had made, and behold, VERY GOOD
••The earth as we inherit it is the way it SHOULD be, with a minimum of alterations
••B.Y.
S.W. Kimball
In remaking it into another ecosystem we are committing terrible folly

Genesis 2

2:4ff these were the generations BEF. the rain...in another setting

2:9 The blessed nature of trees
a powerful working on our senses
trees give LIFE--the univ. tree of life: the wanderer's best friend (Lehi trees give

knowledge ••R. Graves •••Ps I in Archaeol. OW & NW

Book, bukva, liber srsr: the oracles of Dodona, Ammon, Delos,
Yggdrasel, etc.

2:11-14 The 4 rivers

OW vs NW Duplication the rule in anc. Geog.: Jordam to Eridanus (Mand.
wherever they settle and baptize is a JORDAN
cf. Don, Dan, Dn-iepre, Don-au, Dn-iesther, And-ube

2:16f Of every tree... permission, not a command--thou mayest freely act, the forbidden fruit: a proposition
and a warning--not a absolute order, but an explanation "BECAUSE in the day thou eatest-- you
must necessarily die, by your OWN action

2:18 Why is this verse not followed up?

In the Genesis story things are not necessarily told IN SEQUENCE

••C1. Levi-Strauss has shown how fundamental the NAMING OF THE ANIMALS

?:19-20 is to man's existence in a "state of nature"--he must "KNOW" his fellows

Here to beguile his loneliness are animal friends--but the help-meet has already been mentioned
e.g. Gen 2:16 and 3:20 are flash-backs

2:21 The "sleep of Adam," has raised many questions regarding sequence:

••A. Altmann in REJ 35 (1944)

The theologians relate the sleep to the Fall--the FALL from what to what? From heaven to earth?
(RELATED TO THE Fall of Satan and the Fall of the Angels) Also the fall of man
from his high-preexistent state.

The Fall from grace in the garden.

The expulsion, when they find themselves cast down on
the earth and lying helpless (Mos I)

The Fall from the MOUNTAIN Jared
and the Sethians Kor. Adam's literall
Fall--the bleeding nose

A Fall is a coming down (Jared)

••The Roles of Adam, faces, masks (personae) not "incarnations" because they were
not all incarnations incarnation is NOT metempsychosis or transmigration, of one spirit into
different bodies.

•• "Bef. Adam", p.31

2:24 Adam and Eve were *arummim... in the NEXT VERSE

3:1 The serpent is *rum more than any other wild animal ..."

LXX gymnoi...phronimotatos (!) of all therion epi tess ges Vg Erat autem uterque nudus, Adam scilicet et uxor eius; et non erubescabant. Sed et serpens erat callidior cunctis animantibus terrae

3:3 ... didn't God tell you not to eat of ANY tree in the garden?

In Semit. "not...all" always means NONE: "All shall not" = None shall Vlg. 3:1 CUR praecepit vobis deus ut non comederetis de omni logno paradisi? Why did God tell you not to eat (any of) all this nice fruit?

"all men * pl" means "nobody's pl"

3:2 Eve's answer: You are wrong--We MAY eat of the fruit...with just one exception--He told us not to eat of : it or even to touch it- to avoid catastrophe.

Both Adam and Eve were told WHY the fruit (reason not because I say so...) was not for them--it would be the end of life on earth as they knew it.

3:4-5 Satan does NOT countermand the order,
says she has not fully understood the situation
that the ease has been misrepresented

3:6 So she examines the tree very carefully from all sides
and entirely on her own takes (picks?) the fruit and as she eats
gives some to her husband also WHO WAS WITH HER."

Rabbin Tradn : * caught Eve alone, * * she a not yet

Her complete independence of action is perfectly clear, she was entirely responsible for what went on subject * law's husband: he * she acted *

3:7 Since their eyes were opened together, they must have eaten together

3:14 The mystery of the SERPENT

A univ. cult object--Eg., Bab., Ind., Edda, Or., NW

Hopi interviews

the MHN-serpent=*

Serpent as Satan: lies in ambush

guards the treasures of earth

3:15 the natural "enmity" * *

the serpent alone refused obeissance to Adam, as

Satan had in the Conc.

3:14-15 Both were cursed and DISABLED (on the belly...)

3:16 (The Trsl. committee can't understand this; want "sorrow in thy conception..." etc.) * multiply =

3:16 (The Trsl. committee can't understand this; want "sorrow in thy conception..." etc.)
* multiply = * repeat = ea labor = "sorrow" is * *

The key is the word for sorrow

The IDENTICAL "curse" is pronounced on both Adam and Eve--so special treatment (*should it be so no special treatment?*)

Eves 'itsbonekh is Adam's; she will bear children be'etzev
"yearning"=shauq makes his rule not so bad

3:17 "And to Adam: tsawah primary meaning is to "set up" "put together"
present as a proposition, advise, etc.

Its 2ndy meaning only is "command".:

"The Curse upon the Land" (Cannan, Am., Eg.) means that man is on his good behavior. Cursed lit. "in your passing over it" Abraham in Egypt as long as * *
it responsibilities * * it

You shall eat be'ttsavon all the days of your life.

4:3 "And it was at the conclusion of days (many)..." The normal way to begin a sentence in an Eg. story or folk-tale. * *
i.e. Cain and Abel were not children

The BOOK OF MOSES version of the Cain and Abel story is confirmed by early Apocryphal writings and makes sense:

The role of Satan (in the Adam Lit.--an ongoing campaign

The Pact with the Devil

Cain's motivation

Not the FIRST crime: not the pristine, simplicity of art
Cain's method's, "by a conspiracy"

••"The Curse of Cain... * *

* *

4:10-12 The supreme insult to the earth, created as a place for

living things
to fulfill the
measure of
their creation
and have joy
therein...

each free to multiply in its respective sphere and element...

*This wrecks the whole plan for the Earth as *

4:14 ...I shall be nag wa-nad

LXX stenòn wa tremòn Vlg. ...vagus et profugus

*Cain *

"...and ANYONE who finds me can kill me..." *He, out-law, fair game *

kills = Law

4:15 God gave Cain the mark to protect him: Abr. in Eg. pp 239 *

*

4:17 The double genealogy begins: Dualism

Horus & Seth; The twins (Picus);

every form of matter has its anti-form

Mos. 1: "I am the Only Begotten, worship me..." Anti= *

***Pres. Kimball, 1976, July Ensign-- "Few men have ever knowingly and deliberately chosen to reject God... Rather...relying on things more immediately at hand, carnal man has tended to transfer his trust in God to material things...the 'arm of flesh' and in 'gods of silver, and gold, of...Whatever thing a man sets his heart and his trust in most IS his God ...(e.g.) ...sufficient money, stocks, bond investment portfolios, property, credit cards, furnishings, automobiles, and the like to GUARANTEE carnal security...

We are, on the whole, an idolatrous people--When enemies rise up, we commit vast resources to the fabrication of: ships, planes, missiles, fortifications--and depend on them for protection..we train a

*

Gen 1: The 4 Creation versions must be taken together: Abr. (the oldest), Moses, Gen., Temple.

1:31 On completion God declares is all good (Shabako)

* 2:5 The PRE-TEMPORAL creation. Transferred to earth.

* 2:9ff The picture of Eden is a DISTANT world.

Earth nomenclature is taken from it.

Santillana: a familiar phenomenon--transferring the map from one level to another

* 8. The garden the PLANTED

15. The man was PLANTED in the garden, as part of the scene. **

16. he could eat the whole thing: it was all part of him.

17. But EVIL was not in his nature--keep away from it!

Yet God PLANTED that tree, and then CALLED ADAM'S attention to it.

Why did he not simply omit it?

7:2 OF every clean beast thou shalt take to thee by SEVEN... not clean by TWO...
(What is clean and unclean, long before the Law of Moses?)

7:19 all the high hills that were under the whole heavens: as far as you could see. People love superlatives.

This was not like any OTHER flood; only to be described in superlatives.
The Egs. LOVE r kht nb(t); r djr.f, etc.

Gen 6:6 vs. Mos. 8:25...it repented NOAH -- sounds authentic
(This is not rationalizing: for Enoch God WEEPS

Gen 6:9 A New Book and new Dispensation; a new beginning: :These a r e t h e
generations of
Noah,

tzaddiq wa tamim in HIS generation (sphere, dimension)
thed hith-phalekh-Noah was eth-ha-Elohim. tamim the PE. CIRCLE
[according to the order of
Heb. eth is Cog. with Eng. WITH. (other langs. have a m- mit, mid-, net:

6:11 Root shakhat: crumble, break down, corrupt, disintegrate, lose coherence and it was filled with VIOLENCE

12. And Elohim looked upon the earth & behold nishkheteh because
hishkhit all flesh its (proper) way upon the earth
(the earth was being misused, misappropriated)

This situation is standard in the earliest records of the East; *
Salt 825A; B.D. 175; C.T. passim; P.T. Cannibal Hymn, etc.
A later phase, or dispensation is recorded in the WISDOM LIT.

The theme is the combination of upheavlas of nature & the wickedness of men intensifying each other in a vicious circle until a complete sweeping away ends the comedy and sets the stage for a new act.

* Gen 6:13 this is a QETZ--and END.

"As it was in the days of Noah so it will be in OUR day... "I am about to
michkhitem eth ha-ardtz
BECAUSE it is filled with VIOLENCE because of THEM

The one point of no return as in the B.M. is when the scene is filled with violence--a point of no return because violence begets more violence. The B.M. is the classic illust. of this; but so is the Bible

In this chapter at the great moment of decision the words SHAKHAT and MASEH

occur repeatedly; in regular interchange--violence--dissolution--more violence--more dissolution

ON a world-wide scale? Today this does not surprise us at all!

Gen 7 * Point of view * Reporter, not * point of view of God

Gen 6:18 ALL creatures in the Ark are joined in a COVENANT

22 The idea of the VARA ***Tenting

Gen 7:23 Nothing said about amphibians perishing

8:8 And on the first day of the 10th month "were the tops of the Mts. SEEN" *
(all from the observer's point of view)

8:6ff Noah sends forth birds to find out what conditions are in OTHER regions

* * *

8:13 On NEW YEAR'S DAY of his own 7th Century, Noah enter his NEW WORLD.

Cf. Mos 7:48 The Earth: "When shall I rest (Noah means Rest)

and be cleansed from all the filthiness..." (the flood did that

The 7th Age was the Earth's and Noah's DAY OF REST.

Gen 7 Fish exempted from the flood.

7:24 the waters PREVAILED for 150 days--

i.e. from above, below, and every direction: * * *

8:2 then the fountains and the rains were STOPPED

3. and the waters began to subside, i.e. after 150 days the FLOW of waters was abated
[does not mean that
the earth returned to
normal--it was a long
process: "the waters
returned from off the
e a r t h
CONTINUALLY..

4. after 150 days the ark grounded on a high Mt.

5. for three more months the waters subsided, when the TOPS of Mts. appeared.

6. after 40 days more Noah opened the windows

7-8 he sent forth the messenger birds because the waters were STILL not abated.

* 9."waters were (STILL) upon the face of the whole earth [strictly speaking, that would