

[1-2] in beginning, (there) **created**, God, the **heavens** and the **earth**

[3-4] and the earth **was chaos** and **emptiness**

[5] and darkness (**was**) over faces of the deep

[6-7]* and Spirit of God **was fluttering** over faces of the waters

Prelude of Creation: 7

Creation and Fall: 430

[8] and **said**, God

[1] **let** (there) **be** light

[2] and there **was** light

[9] and **saw**, God, the light,

[3] that good (it **was**)

[10] and **separated**, God

[4-5] between the **light** and between the **darkness**

[1] and **called**, God, to **light**,

[6] "**day**"

[2] and to **darkness**, He **called**,

[7] "**night**"

[8-9] and it **was** evening, and it **was** morning:

[10]* **day, one**

--- major paragraph break¹ ---

[3] and **said**, God

[1] **let** (there) **be** an expanse in midst of the waters

[2-3] and **let** it **be separating** between **waters** to **waters**

[4] and **made**, God, the expanse

[5] and (He) **separated**

[4] between the **waters** which (**were**) from under, to expanse

[5] and between the **waters** which (**were**) from above, to expanse

[6] and it **was** so

[6] and **called**, God, to **expanse**,

[7] "**heavens**"

[8-9] and it **was** evening, and it **was** morning:

[10] **day, second**

--- major paragraph break² ---

[7] and **said**, God

[1] **let** (there) **be gathered**, the waters, from under the heavens, to **place, one**

[2] and **let** (there) **appear**, the dry-land

[3] and it **was** so

[8] and **called**, God, to the **dry-land**,

[4] "**earth**"

[9] and to the **collection** of waters, He **called**,

[5] "**seas**"

[10] and **saw**, God

(Gen. 1:1)

215 Elements

This is a translation and a study of the Book of Genesis. This work presents the possible presence of a literary numbering system in the Book of Genesis. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout the book of Genesis, as it is in other books of Scripture.

This study and its accompanying video are freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to Pebble-Counting" video focuses on Genesis 1:1 to 2:3 and is a good place to begin.

English translation, font coloring, arrangement of subject columns and literary sets, literary element counts, notes and tables, and the PebbleCounting hypothesis: © Steve, 2024-2025. Update: Oct. 6, 2025.

"was fluttering" | Here, the Spirit of God (feminine noun *Spirit*) is pictured as if a bird fluttering. The image of a fluttering bird involves two wings: hence, the dual literary count. See the similar count and notes, John 1:32.

"day, one" | This measure, given in (unit | quantity) format, may indicate a literary device. Here, the inversion of time – "and it was evening, and it was morning" – stands in contrast with the natural sequence of morning and evening (e.g., their last instances in this book, Gen. 49:27). There are six such "days" occurring in this passage, ending with a different formulation having the definite article: "**day, the sixth.**" The seventh day does not include the "evening-morning" literary device. See further comments, Gen. 3:24.

As noted at the very end of this study of Genesis, Moses may have crafted the Book of Genesis with a thousandfold literary significance for the concept of **day**, including component terms *evening* and *morning*. In combination with the repeated measure "days of years of your life" (and similar), the thousandfold literary significance of "day" may create a literary equivalence:

(thousandfold → "day" → "year") = (1 day → thousandfold years)

Moses provides this literary equivalence more succinctly in Psalm 90. The sixfold days of creation, each having the evening/morning literary device, may parallel the six thousandfold literary years of Gen. 5 (see notes there). These thousandfold years lead to the "rest" of Noah's name meaning, his thousandfold literary stature, and his faith journey: the flood narrative.

- [6] that (it **was**) good
 [1] and **said**, God
 [7] **let sprout**, the earth, grass
 [8] plant **sowing** seed
 [9-10] tree of **fruit**, **making fruit**, according to its kind:
 [1] which, its seed (**is**) in it upon the earth
 [2] and it **was so**
 [3] and (there) **brought forth**, the earth: **grass**
 [4] **plant sowing** seed, according to its kind
 [5] and **trees making** fruit,
 [6] which, its seed (**was**) in it, according to its kind
 [2] and **saw**, God
 [7] that (it **was**) good
 [8-9] and it **was** evening, and it **was** morning:
 [10] **day, third**

--- major paragraph break³ ---

- [3] and **said**, God
 [1] **let** (there) **be** lights in expanse of the heavens
 [2-3] **to separate** between the **day** and between the **night**
 [4-7] and **let** them **be** for **signs** and for **appointed-times** and for **days** and **years**
 [8] and **let** them **be** for lights in expanse of the heavens
 [9] **to light** over the earth
 [10] and it **was so**
 [4] and **made**, God
 [1-2] the **two lights**,
 [3] the **great**:
 [4-5]* the **light**, the **great**,
 [6] for a **ruler** of the day
 [7-8] and the **light**, the **small**,
 [9] for a **ruler** of the night –
 [10] and the stars
 [1]* and (there) **placed** them, God, in expanse of the heavens
 [2] **to illuminate** over the earth
 [3-4] and **to rule** in **day** and in **night**
 [5-6] and **to separate** between the **light** and between the **darkness**
 [5] and **saw**, God
 [7] that (it **was**) good
 [8-9] and it **was** evening, and it **was** morning:
 [10] **day, fourth**

--- major paragraph break⁴ ---

215 Elements

“the light, the great, for a ruler of the day” | If literary counts are accurate, judging by the completeness and flow of the literary sets, this phrase may have the sense of *becoming*, which allows the noun *ruler* to serve in apposition to the noun “light” and thus increase the literary count as shown. The same applies to “the light, the small... a ruler of the night.”

“and (there) placed them, God” | If literary counts are accurate, judging by the completeness and flow of the literary sets, it appears Moses may have placed God’s action within the domain of the heavens and earth here, to emphasize God’s going to the reaches of the physical universe (“in expanse of the heavens”) to place these celestial bodies.

[6] and **said**, God

[1]* **let** (there) **swarm**, the waters, (with) swarming-things of **soul**,

[2] **alive**

[3-4] and birds, **flying** upon the **earth**, upon **faces** of expanse of the heavens

[7] and **created**, God

[5-6] the **sea monsters**, the **great**

[7-8] and every **creature**, the **alive**:

[9-10] the **creeping**, that **swarm** the waters, according to their kind

[1-2] and every **bird**, **winged**, according to its kind

[8] and **saw**, God

[3] that (it **was**) good

[9] and **blessed** them, God

[10] **saying**

[4] **bear fruit**

[5] and **be many**

[6] and **fill** the waters in the seas

[7] and **let** the birds **multiply** in the earth

[8-9] and it **was** evening, and it **was** morning:

[10] **day, fifth**

--- major paragraph break⁵ ---

[1] and **said**, God,

[1-2] **let** (there) **bring forth**, the earth, **creature**, **alive**, according to its kind:

[3-5] **beast** and **creeping thing** and **animal** of earth, according to its kind

[6] and (it **was**) so

[2] and **made**, God,

[7] **animal** of the earth, according its kind

[8] and the **beast**, according to its kind

[9] and every **creeping thing** of the ground, according to its kind

[3] and **saw**, God,

[10] that (it **was**) good

[4] and **said**, God

[5] let Us **make**:

[1-2] man in Our **image**, as Our **likeness**

[3] and **let** them **rule** over **fish** of the sea

[4] and over **bird** of the heavens

[5] and over **beast**

[6] and over all the **earth**

[7] and over every, the **creeping-thing**,

[8] the **creeping** upon the earth

11250-fold Measure to Gen. 7:24

215 Elements

“let (there) swarm, the waters, (with) swarming-things of soul, alive” | For the possibility of a literary measure reaching from the flood narrative to this line, see comments, Gen. 7:24.

[6] and **created**, God:

[9] the man in His image

[10] in image of God,

[7] He **created** him

[1-2] **male** and **female**,

[8] He **created** them

[9] and **blessed** them, God

[10] and **said** to them, God,

[3] **bear fruit**

[4] and **be many**

[5] and **fill** the earth

[6] and **subdue** her

[7] and **rule** over **fish** of the sea

[8] and over **bird** of the heavens

[9-10] and over every **animal**, the **creeping** upon the earth

[1] and **said**, God,

[2] behold, I **have given** to you:

[1-2] every **plant sowing** seed, which (is) upon faces of all the earth

[3-4] and every, the **tree**, which, in it, (is) fruit of the tree **sowing** seed

[5] to you it **will be** for food

[6] and to every **animal** of the earth,

[7] and to every **bird** of the heavens,

[8-9] and to every (thing) **creeping** upon the earth, which, in it (is) **soul, alive**:

[10] every **green plant** for food

[1] and it **was** so

[3] and **saw**, God,

[4] all which He **had made**

[2-3] and behold, (it **was**) **good, very**

[4-5] and it **was** evening, and it **was** morning:

[6-7] **day**, the **sixth**

--- major paragraph break⁶ ---

[8-10] and (there) **were finished**, the **heavens** and the **earth** and all their **host**

[5-6] and **finished**, God, in **day**, the **seventh**

[7] His work which He **had made**

[8-9] and He **rested** in **day**, the **seventh**

[10] from all His work which He **had made**

215 Elements

“day, the sixth” | The introduction of the definite article, “the,” bumps the literary count from one to two here. Moses did not write, “day, sixth,” like the format for days 2-5 of creation. The same applies for “day, the seventh.” This adjustment is confirmed by the completeness of the literary sets.

- [1] and blessed, God, day of the seventh
 [2] and He consecrated it
 [3] because in it He rested from all His work
 [4] which created, God
 [5]* to make

(...Gen. 2:3)

--- major paragraph break⁷ ---

215 Elements

“day of the seventh” | The use of the prepositional phrase “of the seventh” (in Hebrew, the construct form) keeps the literary count at one element. This is the rule for prepositional phrases.

“to make” | If the literary counting is accurate, God’s subject column ends with a fivefold half-set. In forthcoming sections of Genesis and other passages, half-sets will be used to indicate destruction or change to the subject. Here, it indicates the blessedness of divine rest, in contrast to divine work – a change for the divine Subject.

In this passage (Gen. 1:1 – 2:3), two words are used exactly ten times:

- The Hebrew noun “kind”
- The Hebrew verb “to make”

A literary title, using a conjugated form of the verb, may be: *He made kinds*.

Literary Counts (Gen. 1:1 – 2:3, to blue dashed line at left)

- (55x) God
- (140x) The heavens, the earth, and all their host
- (195x) Total

(Gen. 2:4...)

[1-2] these (are) generations of the heavens and the earth

[3] in their being created

[4-5] in day of, to make, YHWH, God, earth

[6] and heavens

[7-8] and every bush of the field, before it was in the earth

[9-10] and every plant of the field, before it sprouted

[1-2] because (there) had not caused to rain, YHWH, God, upon the earth

[3-4] and a man, there was not, to serve the ground

[5-6] and a mist went up from the earth and watered all face of the ground

[7-8] and (there) formed, YHWH, God:

[1-2] the man, dust from the ground

[9-10] and He breathed in his nostrils (two) a breath of life

[3-5] and (there) became, the man, to a soul, alive

[1-2] and (there) planted, YHWH, God, a garden in Eden, from east [ancient-times]

[3-4] and He put there the man which He had formed

[5-6] and (there) caused to sprout, YHWH, God, from the ground:

[1] every tree being desired to sight

[2] and good for food

[3] and tree of the lives, in midst of the garden

[4-5] and tree of the knowledge of good and evil

[1-2] and a river was going out from Eden, to water the garden

[3] and from there it was divided

[4-7] and became to four heads:

[8] name of the one (is) Pishon

[9] he (is) the going around all land of the Havilah

[10] which, there (is) the gold

[1-2] and gold of the land, the that, (is) good

[3-4] there (are) the bdellium and stone of the onyx

[5-6] and name of the river, the second, (is) Gihon

[7] it (is) the going around all land of Cush

[8-9] and name of the river, the third, (is) Tigris

[10] it (is) the going east of Assyria

[1-2] and the river, the fourth –

[3] it (is) Euphrates

[7-8] and (there) took, YHWH God, the man, and made him rest in garden of Eden

[4-5] to work it and to keep it

215 Elements

7 elements

7 elements

16 elements

16 elements

215 Elements

Generations #1: The Heavens and the Earth (Gen. 2:4 – 4:26)

The literary title for this section is given here in its opening verse: “The Generations of the Heavens and the Earth.” Moving forward in the narratives of Genesis, an analysis of word counts in the major sections and subsections has not found a consistent pattern in the use of tenfold word counts to provide relevant section titles. It appears Moses may have used tenfold word counts only for the opening section, which uniquely lacks a “these are the generations of” title. The use of tenfold word counts for relevant section titles appears to be a consistent pattern in Daniel and in Revelation (see notes there).

The opening tenfold literary set serves as an introduction to the major section that follows. As an introductory literary set, all of the subjects are grouped together in the set. See the similar introductory sets in John 1:1-5a and in Rev. 1:1-2.

[9-10] and (there) **commanded**, YHWH, God, upon the man, **saying**
 [1-2]* from every tree of the garden, **to eat**, you **shall eat**
 [3-4] and from tree of the knowledge of **good** and **evil**, you **may not eat** from it
 [5-7] because in day you **eat** from it – **to die**, you **shall die**!

[1-2] and **said**, YHWH, God
 [8-9] (it **is**) **not good**, **to be**, the man, alone
 [3] I **will make** for him a helper, like, in front of him
 [4-5] and (there) **formed**, YHWH, God, from the ground, every beast of the field
 [6] and every **bird** of the heavens
 [7-8] and He **brought** (them) to the man, **to see**

[10] what he **called** to it
 [1] and every – which (there) **called** to **it**, the man –
 [2-3] the **soul**, **alive** –
 [4] that (**was**) its name
 [5-7] and (there) **called**, the man, names to every, the **livestock** and to **bird** of
 the heavens and to every **beast** of the field
 [8] and to man, (there) **was not found** a helper, like, in front of him
 [9-10] and (there) **caused to fall**, YHWH, God, a deep-sleep, upon the man
 [9] and he **slept**

[1-2] and He **took one** from his ribs and **closed** flesh instead of it
 [3-4] and (there) **built**, YHWH, God, the rib –
 [5] which He **had taken** from the man –
 [6] to a **woman**
 [7] and He **brought** her to the man
 [10] and (there) **said**, the man
 [1-2] she, at last, (**is**) **bone** from my **bones**
 [3-4] and **flesh** from my **flesh**
 [5] to her, **be called**, “**woman**”
 [6] because from man, (there) **was taken**, she
 [7-8] upon thus, (there) **leaves** – a man – his **father** and his **mother**,
 and **clings** with his wife
 [9-10] and **they become**, to **flesh**, **one**
 [1-2]* and **were**, **two** of them, naked –
 [3-4] the **man** and his **wife** –
 [5] and they **were not ashamed**

(...Gen. 2:25)

215 Elements

“to eat, you shall eat” | This verb combination (including an infinitive absolute) is counted as two literary elements here. It is two verb forms working together for emphasis.

“naked” | This Hebrew word is of the same root, and sounds very similar, to the word “crafty” used to describe the serpent. The similarity in meaning may be based upon smoothness: that of skin, that of the serpent’s persuasiveness.

[1] and the serpent **was** crafty, from every beast of the field (Gen. 3:1...)
 [8-9] which (there) **made**, YHWH, God
 [2] and he **said** to the woman
 [1] (**is** it) really?
 [10] that (there) **said**, God
 [2] “**do not eat** from every tree of the garden”?
 [3] and **said**, the woman to the serpent
 [4] from **fruit** of tree of the garden, we **eat**
 [5] but **from** fruit of the tree which (**is**) in midst of the garden
 [1] (there) **said**, God
 [6] **do not eat** from it
 [7] and **do not touch** at it
 [8] lest you **die**
 [3] and **said**, the serpent to the woman
 [9-10] not, **to die**, you **will die**!
 [2] because (there) **knows**, God
 [1] that in day you **eat** from it
 [2-3] and (there) **will be opened**, your **eyes** (**two**)
 [4-5] and you **will be** like God, **knowing good** and **evil**
 [1] and (there) **saw**, the woman
 [2] that good (**was**) the tree for food
 [3-4] and that, a delight, it (**was**) to **eyes** (**two**)
 [5-6] and **was being desired**, the tree, **to make wise**
 [7-8] and she **took** from its fruit and **ate**
 [9] and she **gave** also to her husband with her
 [10] and he **ate**
 [1-2]* and (there) **were opened**, **eyes** (**two**)
 [3-4] of **two** of them
 [5-6] and they **knew**, that naked (**were**) they
 [7] and they **sewed** leaf of fig
 [8] and **made** for themselves loincloths
 [9-10] and they **heard** the voice of YHWH, God
 [3] **walking** in garden, to spirit of the day
 [1-2] and (there) **hid** themselves – the **man** and his **wife** – from face of YHWH,
 [3] **God**, in midst of a tree of the garden
 [4-5] and (there) **called**, YHWH, God, to the man, and **said** to him
 [4] where (**are**) you?

215 Elements

100 Elements

“not, to die, you will die” | This is an infinitive absolute verb combination for emphasis. The combination of two verb forms is counted as two literary elements.

“and (there) were opened, eyes (two) of two of them” | In consequence of their disobedience, Adam and Eve immediately reach to another tree for covering – first to the leaves of a fig tree, and then to an unnamed tree, to hide “in midst” of it. The tree that has been previously identified with “in midst” is the tree of life: “tree of the lives, in midst of the garden” (Gen. 2:9).

Adam and Eve have already been introduced via tenfold literary sets. A literary stature involving their identities may be indicated by the phrase “of **two** of them.” The layout allows their two identities to rise with the literary force of (10) x (10) = 100-fold in the consequences of their disobedience here. The hundredfold stature reaches to the end of this passage: to “the flame of the sword, the, turning, to guard the way of tree of the lives” (Gen. 3:24, orange dashed line, 100 elements). At that location, this sword of the cherubim is “turning [*turning back*], to guard the way of tree of the lives, and to its fruit, which had been available within arm’s reach. While clearly setting the stage for the onward narrative, the literary design of Gen. 3:24 may also point back to the location here, where Adam and Eve sought refuge in a tree (the tree of life?) but did not partake of its fruit. See further comments at Gen. 3:24.

See also 2 Kings 20:1-11 for a similar context. Parallels include the fig tree, the turning back of time, and a 100-element backwards-reaching measure.

[5] and he said
 [6] Your voice, I heard in garden
 [7-9] and I feared, because naked (was) I, and I hid

[6] and He said
 [4] who told to you
 [10] that, naked, you (were)?

[7] from the tree which I commanded you
 [1] except to eat from it
 [2] have you eaten?
 [3] and (there) said, the man:
 [8] the woman whom You gave with me –
 [4] she gave to me from the tree
 [5] and I ate

[9-10] and said, YHWH, God, to (the) woman
 [6-7] what (is) this, you have done?
 [8] and (there) said, the woman
 [5] the serpent deceived me
 [9] and I ate

[1-2] and said, YHWH, God, to the serpent
 [6] because you have done this
 [7-8] being cursed (are) you from all the livestock and from all
 the beasts of the field
 [9] upon your belly you will go
 [10] and dust you will eat all days of your life

[3] and enmity I will put:
 [1] between you
 [10] and between the woman
 [2] and between your seed
 [4] and between her Seed
 [5] He will bruise you (on the) head!
 [3] and you will bruise Him (on the) heel!

--- minor paragraph break⁸ ---

[1] to the woman, He said
 [2-3] to be great, I will make great:
 [1-2] your pain and your pregnancy
 [3-4] in pain you will bear sons, and to your husband (will be) your desire
 [5] and he will rule over you

--- minor paragraph break⁹ ---

100 Elements

215 Elements

[4] and to the man, He **said**
 [1] because you **listened** to voice of your wife
 [2] and **ate** from the tree
 [5-6] which I **commanded** you, **saying**
 [3] **do not eat** from it
 [4] **being cursed** (is) the ground because of you
 [5] in pain you **will eat** it all days of your life
 [6-7] and **thorns** and **thistles** it **will grow** to you
 [8] and you **will eat** the plants of the field
 [9-10] in sweat of your **nostrils** (two) you **will eat** bread until, **to return**, you,
 to the ground
 [1] because from it you **were taken**
 [2-3] because dust (are) you, and to dust, you **return**
 [4] and (there) **called**, the man, **name** of his wife,
 [5] **Eve** – because (she) **was** mother of all alive
 [7-8] and (there) **made**, **YHWH**, **God**, for Adam
 [9] and for his **wife**, garments of skin
 [10] and He **clothed** them
 --- major paragraph break¹⁰ ---
 [1-2] and **said**, **YHWH**, **God**
 [1-2] behold, the man **has become** as **one** from Us, **to know** **good** and **evil**
 [3-4] and now, lest he **send out** his hand and **take**, also, from tree of the lives
 [5-6] and **eat** and **live** to forever –
 [3-]* and (there) **sent** him, **YHWH**,
 [-4] **God**, from garden of Eden
 [7] **to work** the ground
 [8] which, he **was taken** from there
 [5] and He **drove out** the man!
 [1] and He **caused to dwell**, from **east** [ancient-times] to garden of Eden, the **cherubim**
 [2] and the **flame** of the sword –
 [3-4] the, **turning**, **to guard** the way of tree of the lives
 --- minor paragraph break¹¹ ---

(...Gen. 3:24)

100 Elements

8 elements

215 Elements

Creation and Fall: 430 Elements

“and (there) sent him, YHWH... God” | If literary counts are accurate, the covenant-relational name *YHWH* is the end of a 430-literary-element segment that follows the initial, sevenfold prelude of Creation. This 430-literary-element section encompasses the creation account and the fall of humanity into sin. The number 430 may be prominently featured as a number of adversity in the Book of Genesis as well as in other books of Scripture. It may be significant that here its placement divides between the covenant-relational name *YHWH* and the divine title *God*. If so, this literary device may reflect a rending of God’s heart as He sends His humanity away from His presence. Of the twenty instances of this name and title being placed side-by-side (“YHWH God”) in the Book of Genesis, this is the last instance. Moving forward in Genesis, in the earthly realm, we see God’s covenant-relational name *YHWH* come together with His title *God* at moments of faith, for example, in Genesis 28, where Jacob states: “and will be, YHWH, to me, to [as] God.”

Cherubim are introduced in Gen. 3:24 without any reference to wings at this early moment of human history. Cherubim will be portrayed with two wings in the days of Moses, then with four wings in the days of Ezekiel, then with six wings in the Apocalypse. See discussion of the six thousandfolds of the age, Gen. 6 and Rev. 20. In Rev. 4, the cherubim (“living creatures”) may see through the reaches of time (see comments there). In Ezek. 1 and 10, the cherubim (“living creatures”) are associated with the “whirling wheels” and directionality of movement. Here in Gen. 3, they are associated with a sword that is “turning” (from the root, *to turn back*).

The creation account of Gen. 1:1-2:3 was structured around a sevenfold of creation days ordered from one to seven, but with inverse directionality. Time proceeded from “evening” to “morning.” See comments, Dan. 8:14, for the same directionality. In Gen. 49:27, the directionality of time is as we know it: “Benjamin (is) a wolf, ravenous; in **morning**, eating prey, and to **evening**, dividing spoil.” Between Gen. 1:1-2:3 and Gen. 49:27, the directionality of time has been turned back. It appears this is the function of the cherubim and their turning sword, here at Gen. 3:24. If so, the cherubim flame sword is not some kind of medieval menace to humanity at a localized garden. Rather, it is God’s power over time and space, to redirect humanity’s course along a different path. This finding may help explain the reality of great age about the universe (“from ancient-times”), in contrast with the concise chronology for humanity, moving forward from this point in Genesis.

The way to the tree of the lives will be reestablished in Scripture’s storyline and will be emphasized again in Rev. 22:3, at the close of a complementing 437-element passage. See comments there. Eight elements later, at...

[9-10] and the man **knew** Eve, his **wife** (Gen. 4:1...)

[1] and she **conceived**

[2] and she **bore** Cain

[3] and she **said**

[4] I **have acquired** a man, with YHWH

[5-6] and she **did again, to bear** his **brother, Abel**

[1]* and **was**, Abel, **shepherding** sheep

[1] and Cain **was working** ground

[2] and it **was**, from end of days

[3] and **brought**, Cain, from fruit of the ground, an offering to YHWH

[2-3] and Abel **brought** also it, from **firstborn** of his sheep and from their **fats**

[5-6] and **gazed**, YHWH, toward **Abel** and toward his **offering**

[7-8] and toward **Cain** and toward his **offering**, He **did not gaze**

[4] and it **burned**, to Cain, very

[5] and **fell**, his faces

[9] and **said**, YHWH, to Cain

[6] to what, it **burns** to you

[7] and to what, **have fallen**, your faces?

[8] (is it) not, if you **make joyful**

[9] **to lift?**

[10] and if not, you **make joyful**

[4]* to doorway, sin **is lying in wait**

[5] and toward you (**is**) its desire

[1] and you (**must**) **rule** over it

[2] and **spoke**, Cain, to Abel his brother

[3-4] and it **was**, in their, **to be** in field

[5] and **arose**, Cain, toward Abel his brother

[6] and **slew** him

[10] and **spoke**, YHWH, to Cain

[4] where (**is**) Abel your brother?

[7] and he **said**

[8] I **do not know**

[9-10] the, **keeping** my brother, (**am**) I?

[1] and He **said**

[1] what **have** you **done?**

[5]* voice of blood of your brother **is crying out** toward Me from the ground

Seventy Elements

... element 445, John places a literary pivot about the theme of light (see Rev. 22:5). Then John proceeds with the final 100 elements of the Apocalypse – the first two of which are the divine title “YHWH, God” (“Lord, God”). John’s design may reflect and restore the structuring here in Genesis 1-3. See also the comments at Rev. 1:12: John’s “turning” at element 100.

See also the conclusion of the flood narrative, Gen. 9:10-29, where a 437-element passage presents God’s onward, covenantal relationship with humanity and the land-based living creatures.

For a possible example of a passage structured with 445 + 100 = 545, see the book of Ruth. At the completion of element 445, Boaz proceeds with the imperative verb “buy.” He calls for the redemption of Ruth and the raising up of the name of her dead husband upon his inheritance. Boaz fulfills his desire by purchasing this redemption himself and taking Ruth as his wife. This redemption (beginning with the imperative “buy”) is the turning point in the story, its climax. The narrative proceeds 100 elements to the completion of the genealogy leading to King David – a person who will be honored in covenant relationship with YHWH.

“was... shepherding... was working” | These combinations of being verb + participle are counted as a single literary element.

“to doorway, sin is lying in wait” | These two lines appear to follow the three preceding literary elements for the serpent. Here, Cain is a seed of the woman. The serpent is rife with enmity. He is leveraging sin in Cain’s heart. If the counting is accurate, the conclusion of the serpent’s literary column with a fivefold half-set may point to his ultimate demise. The fifteen sinful literary elements for the serpent may also correspond literarily with fifteen faith heroes of the book of Genesis, identifiable by their thousandfold literary statutes:

- (6x) Antediluvian (pre-flood) forefathers (by literary group)
- Noah
- (3x) Postdiluvian (post-flood) forefathers (by literary group)
- Abraham
- Sarah
- Isaac
- Jacob
- Joseph

“voice of blood of your brother” | Abel’s fivefold literary half-set corresponds with his being murdered by his brother. The half-set is a literary device commonly used in context of the subject’s destruction.

- [2] and now, **being cursed**, you, from the ground
 [3] which **opened** its mouth
 [4] **to take** blood of your brother from your hand
 [5] when you **work** the ground
 [6-7] it **will not do again, to give** its strength to you
 [8-10] **trembling** and **wandering**, you **will be** in earth
 [1] and **said**, Cain to YHWH
 [2-3] **greater (is)** my punishment from, **to carry**
 [2] behold, You **have driven away**, me, this day, from upon **face** of the ground
 [3] and from Your **face**
 [4] I **will be hidden**
 [5-7] and I **will be, trembling** and **wandering** in earth
 [8] and **will be**
 [9-10] every, **finding** me, **will slay** me
 [4] and **said** to him, YHWH
 [1] to thus, everyone **slaying** Cain
 [2-8]* **seven** he **will be avenged**
 [5] and **put**, YHWH, to Cain, a **sign**
 [9] to, lest, **to smite** him
 [10] anyone **finding** him
 [1] and **went out**, Cain, from before the Lord
 [2] and he **settled** in land of Nod [wandering], east of Eden
 [3] and **knew**, Cain, his wife
 [4-5] and she **conceived** and **bore** Enoch
 [6] and he **was building** a city
 [7-8] and he **called name** of the city as name of his son: **Enoch**
 [9] and **was born**, to Enoch, Irad
 [10] and Irad **fathered** Mehujael
 [1] and Mehujael **fathered** Methushael
 [2] and Methushael **fathered** Lamech
 [1-2] and **took** to him, Lamech, **two wives**
 [3] name of the first (**was**) Adah
 [4] and name of the second (**was**) Zillah
 [5] and **bore**, Adah, Jabal
 [6-7]* he **was** father of those **dwelling** (in) tents and
 (**having**) livestock
 [8] and name of his brother (**was**) Jubal
 [9-10]* he **was** father of everyone **playing lyre** and **flute**

Seventy Elements

18 Elements

“seven he will be avenged” | The completion of this line is the seventieth element in the account of Cain (follow the dashed measurement line). The pivot from seventy-fold to sevenfold may be reflected on the next page in Lamech’s claim to being avenged “sevens [*seventy*] and seven.” Note the adjacency to Moses’ placement of the word *sign*. John uses the word *sign* extensively in the Gospel of John, including instances of immediate adjacency to local literary structuring designs (see, e.g., John 2 – 3).

“he was father of those dwelling... and (having)...” | The combination of being verb + participle is typically counted as a single literary element. In this case, the being verb is separated from the participle by an identity: “father of those.” This fatherhood is an expansion of what Jabal himself was doing: dwelling in tents and (having) livestock. Each participle, in connection with the being verb, is counted as a single literary element: 1 + 1 = 2. The same approach is taken for Jubal: being verb + participle = single literary element, made twofold by the dual instruments.

[1] and Zillah, also she, bore Tubal-Cain
 [2-3] hammering every engraving of bronze and iron
 [4] and sister of Tubal-Cain (was) Naamah
 [5-6] and said, Lamech to his wives, Adah and Zillah
 [7-8]* hear my voice, wives of Lamech
 [9] give ear (to) my word
 [10] because a man I have slain for my wound

[1] and a youth for my blow

[3-9] if seven, (there) will be avenged, Cain

[2-3]* and Lamech, sevens [seventy]

[4-10] and seven

[7] and knew, Adam, again his wife

[8] and she bore a son

[9-10] and she called his name, Seth

[1] because (there) put, to me, God, a seed, another, instead of Abel

[10] because (there) slew him, Cain

[1] and to Seth, also him, was born a son

[2-3] and was called, his name, Enoch

[4] then they began

[5] to call upon name of YHWH

(...Gen. 4:26)

--- major paragraph break¹² ---

18 Elements

70

“wives of Lamech” | These are known from context to be two wives.

“and Lamech, sevens [seventy]” | The number seventy is carried as a special number in the tabulation below. It is counted as two literary elements within its literary set, as is the typical practice for plural cardinal numbers. See discussion, above, about the reflection of this number in the layout of the section from 4:1.

Literary Counts (Gen. 2:4 – 4:26)

- (96x) God
- (170x) Heavens & Earth
- (15x) Serpent
- (70x) Cain
- (5x) Abel
- (30x) Lamech
- (386x) (Subtotal)
- (70x) “and Lamech, sevens [seventy]”
- (456x) Total

[2] this (is) book of generations of Adam
 [3] in day, to create – God – Adam
 [4] in likeness of God, He made him
 [5-6] male and female, He created them
 [7] and He blessed them
 [8-9] and He called their name, Adam
 [10] in day they were created

--- minor paragraph break¹³ ---

[1-3]* and lived, Adam, threes [thirty]
 [4] and hundred of year
 [5-6] and he fathered in his likeness, according to his image
 [7-8]* and he called his name: Seth
 [9-10] and were, days of Adam, after his, to father Seth
 [1-8]* eight hundreds year
 [9-10] and he fathered sons and daughters
 [1]* and were, all days of Adam
 [2] which he lived, nine of hundreds year
 [3] and threes [thirty] year
 [4] and he died

--- minor paragraph break¹⁴ ---

[5-9] and lived, Seth, five years
 [10] and hundred of year
 [1] and he fathered Enosh
 [2] and lived, Seth
 [3] after his, to father Enosh
 [4-10] seven years
 [1-8] and eight hundreds year
 [9-10] and he fathered sons and daughters
 [1-2]* and were, all days of Seth, two-ten [twelve] years
 [3] and nine of hundreds years
 [4] and he died

--- minor paragraph break¹⁵ ---

[5-6] and lived, Enosh, nines [ninety] year
 [7] and he fathered Kenan
 [8] and lived, Enosh
 [9] after his, to father Kenan
 [10]* five-of-ten [fifteen] year
 [1-8] and eight hundreds year
 [9-10] and he fathered sons and daughters

(Gen. 5:1)

Adam Rest

30
100

800

100

800

90

15

800

Generations #2: Adam (Genesis 5:1 – 6:8)

Like Gen. 2:4, here the opening literary set serves as an introduction to the major section that follows. As an introductory literary set, all of the subjects are grouped together in the set. This set interlocks with the birth of Seth on the previous page. Seth features prominently here.

“threes [thirty]” | The Hebrew plural noun “threes” means thirty. In a pattern that appears consistent across the books being studied, “threes” is uniquely counted as three literary elements, and the full value is also added to the literary count. Other plural cardinals (e.g., “fours” [forty] and “eights” [eighty]) are counted as two literary elements, below.

“eight hundreds year, and he fathered sons and daughters” | As a literary device, it appears Moses crafts the passage with this programmatic statement occurring for each forefather, structured consistently as a complete tenfold literary set, until Jared. See comments, below.

“and were, all days of Adam” | For each of these men, the concluding statement “all days of” is an equative statement. The total number of years has already been given and added into the literary count. For Adam, the statement is essentially: 130 years plus 800 years equals 930 years. In equative statements such as this, the literary count is only increased full value for one side of the equation. The other side is counted, not as cardinal numbers and special values (tens, hundreds, etc.), but as nouns. This practice will be seen elsewhere (e.g., Gen. 41). Thus, Adam’s “nine of hundreds year” is counted as a single literary element for a single noun, *nine*.

“two-ten [twelve] years” | This number *twelve* is composed of two absolute cardinals: two and ten. Each noun is counted as a single element in this recapitulation of Seth’s years.

“five-of-ten [fifteen] year” | This number fifteen is composed of a construct noun “five of” with an absolute noun “ten.” This construction is counted as a single literary element, and the value of fifteen is carried as a special number.

“he called his name: Seth” | This naming of Seth may be a literary bookend for the generations that follow. Noah’s naming may be the other bookend. The literary sets in Adam’s (Seth’s) subject column point in the direction of “sons of God” marrying “daughters of man” and propagating the earth with “evil” humanity, bottom of this section.

[1] and were , all days of Enosh, five years	<u>Adam</u>	<u>Rest</u>
[2] and nine of hundreds year		
[3] and he died		
--- minor paragraph break ¹⁶ ---		
[4-5] and lived , Kenan, sevens [seventy] year	70	
[6] and he fathered Mahalalel		
[7] and lived , Kenan		
[8] after his, to father Mahalalel		
[9-10] fours [forty] year	40	
[1-8] and eight hundreds year		800
[9-10] and he fathered sons and daughters		
[1] and were , all days of Kenan, ten years		
[2] and nine of hundreds year		
[3] and he died		
--- minor paragraph break ¹⁷ ---		
[4-8] and lived , Mahalalel, five years		
[9-10] and sixes [sixty] year	60	
[1] and he fathered Jared		
[2] and lived , Mahalalel		
[3-5]* after his, to father Jared, threes [thirty] year	30	
[1-8] and eight hundred year		800
[9-10] and he fathered sons and daughters		
[1] and were , all days of Mahalalel, five		
[2] and nines [ninety] year		
[3] and eight hundreds year		
[4] and he died		
--- minor paragraph break ¹⁸ ---		
[5-6] and lived , Jared, two		
[7-8] and sixes [sixty] year	60	
[9] and hundred of year	100	
[10] and he fathered Enoch		
[1] and lived , Jared		
[2-9] after his, to father Enoch, eight hundreds year		800
[10] and he fathered sons		
[1] and daughters		
[2] and were , all days of Jared, two		
[3] and sixes [sixty] year		

The typical declarations of hundredfold time periods with “sons and daughters,” of Adam through Lamech (but not including Enoch, see below) may find their fulfillment in Noah: $(6 \times 800) + (700) + (500) = 6,000$ -fold literary years resolving into the “rest” of Noah’s name and life purpose. “Noah” means “rest.” What will be this rest? It will be destruction of the extended-edition image of fallen humanity, of these “sons and daughters” and/or their posterities, in the flood.

The literary value *6,000 years* may also be a composite value indicating three tenfold identities aligned together, doing six things. God has been presented in a tenfold literary set at the opening of the chapter. God’s creative work is aligned through Adam, “in day, to create – God – Adam.” Adam is presented in the next tenfold literary set as the progenitor of the antediluvian (pre-flood) lineup that follows, via Seth. Seth is distinguished by his being named in this passage: “and he called his name: Seth.” Thus, in composite stature:

$$\begin{aligned}
 &(\text{Creator God}) \times (6^{\text{th}} \text{ creation day} \rightarrow 6\text{-fold}) \times (\text{Adam}) \times (\text{Seth} \rightarrow \text{generations}) \\
 &= (10) \times (6) \times (10) \times (10) \\
 &= 6 \text{ thousandfold literary years}
 \end{aligned}$$

Noah, though presented with a tenfold literary set at the end of this section’s ten forefathers, may be aligned with them all via the literary device discussed in the paragraph above: by a 6000-fold literary stature arising from his ancestors. Is there a literary 1,000-fold for Noah, to correspond with the seventh day of rest, and the meaning of Noah’s name? See below.

“after his, to father Jared, threes [thirty] year” | Judging by the constraints of the literary sets, the number *threes [thirty]* is grouped with the verb form on this line. While being well within the normal rules for literary counting, this line is more condensed than the similar statements for Mahalalel’s forefathers, and is highlighted by the use of a fivefold half-set indicating a change here. The change occurs with the birth of Jared. This birth ushers in the second half of the ten antediluvian forefathers: first Adam to Mahalalel, now Jared to Noah. A change may also be reflected in three features of Jared’s life: (1) his fathering Enoch, the seventh from Adam, who will uniquely depart the storyline to be with God; (2) the splitting of Jared’s other “sons and daughters” across a break in literary sets, perhaps indicating within this lineage a departure from a trajectory of godliness, and (3) Jared’s death being emphasized by another literary half-set (top of page below).

[4] and nine of hundreds year	<u>Adam</u>	<u>Rest</u>
[5] and he died		
--- major paragraph break ¹⁹ ---		
[1-5] and lived , Enoch, five		
[6-7] and sixes [sixty] year	60	
[8] and he fathered Methuselah		
[9]* and (there) walked , Enoch, with God		
[10] after his, to father Methuselah		
[1-3] three of hundreds year	300	
[4-5] and he fathered sons and daughters		
[6] and were , all days of Enoch, five		
[7] and sixes [sixty] year		
[8] and three of hundreds year		
[9] and walked , Enoch, with God		
[10] and he (was) not		
[1] because (there) took Him, God		
--- major paragraph break ²⁰ ---		
[1-7] and lived , Methuselah, seven		
[8-9] and eights [eighty] year	80	
[10] and hundred of year	100	
[1] and he fathered Lamech		
[2] and lived , Methuselah		
[3] after his, to father Lamech		
[4-5] two		
[1-2] and eights [eighty] year	80	
[3-9] and seven of hundreds year		700
[10] and he fathered sons		
[1] and daughters		
[2] and were , all days of Methuselah, nine		
[3] and sixes [sixty] year		
[4] and nine of hundreds year		
[5]* and he died		
--- major paragraph break ²¹ ---		
[1-2] and lived , Lamech, two		
[3-4] and eights [eighty] year	80	
[5] and hundred of year	100	

1895 Elements

“and walked, Enoch, with God” | The framing of Enoch’s lifespan differs from all the other antediluvian forefathers. Moses does not introduce the period of Enoch’s life following Methuselah’s birth as: “and lived, Enoch, three of hundreds year....” Rather, Moses introduces this period as: “and (there) walked, Enoch, with God...” The three hundred years is reserved from the 6000-fold stature of sinful humanity, discussed above.

The three hundred and sixty-five years of Enoch’s lifespan may have a different literary significance. These were “all days of Enoch,” and the total of 365 resembles the number of days in a typical solar year. (See translation and comments on Psalm 119 for the possibility of both lunar and solar year calendars being known in Ancient Hebrew.) Moses may intend to convey a literary conversion: 365 years of Enoch’s lifespan to 365 days in a single year. If so, this literary device may convey the meaning “days to years,” like Numbers 14:24 and Psalm 90 (see notes there). The placement of such a device amid a series of 6000-fold literary years may indicate a conversion: 6000-fold literary years to 6 literary days. The same conversion would apply for the seventh of thousandfold literary years: a literary day of rest.

Through Enoch’s proximity with God, the period of antediluvian forefathers may be viewed as six literary days, each having thousandfold significance. Noah, whose name and prophetic purpose are “rest,” brings rest for the seventh literary day. Noah brings rest through death and resurrection: death for almost every “son and daughter” through the flood, and resurrection prefigured by his faith-filled ark adventure.

These six literary days = six thousandfold literary years may also be a literary precedent for the six instances of “thousand years” in Revelation 20. In Revelation 20, like this section of Genesis, the image of God will be restored in humanity by the destruction of the image of fallen humanity and by the resurrection, as it were, for the seventh day.

The account of Enoch’s life is set off by a major paragraph breaks, in contrast to the minor paragraph breaks that separate the accounts of the prior forefathers. So also is his son Methuselah’s. Interestingly, Methuselah’s literary sets plus life span are: 29 + 969 = 998 literary elements. If the two mentions of “Methuselah” in his father Enoch’s sets are included, Methuselah’s total literary stature becomes exactly thousandfold, but only by association with his father. For Methuselah’s death occurring the same year as the flood, see the chart and the discussion, below.

<p>[6] and he fathered – [1] a son [7] and he called his name, [2] “Noah” [“Rest”] [8] saying [3] he will comfort us from our work [4-5] and from toil of our hands (two) from the ground</p> <p>[2] which, (there) cursed it, YHWH [9] and lived, Lamech [10] after his, to father Noah [1-5] five [1-2] and nines [<i>ninety</i>] year [3-7] and five of hundreds year [8-9] and he fathered sons and daughters [10] and were, all days of Lamech: [1] seven [2] and sevens [<i>seventy</i>] year [3] and seven of hundreds year [4]* and he died</p> <p>--- minor paragraph break²² ---</p> <p>[1-5] and was, Noah, a son of five of hundreds year [6-8] and (there) fathered, Noah: Shem, Ham, and Japheth [5] and it was – [6-7] when (there) began, the man, to be many upon faces of the land [8] and daughters were born to them [9] and (there) saw, the sons of God, the daughters of man [10] that (were) pleasant, they [1-2] and they took to themselves wives from all which they chose [3] and said, YHWH [3] (there) will not remain, My Spirit, with man, to forever [4] in which also, he (is) flesh [5] and (there) will be, his days, hundred [6-7]* and tens [<i>twenty</i>] year [8-9] the Nephilim were in earth in days, the those [10] and also after this – [1] which, (there) came in, the sons of God, to the daughters of man [2] and they bore to them [3-4] these (were) the mighty-men which (were) of old – the men of name</p> <p>--- major paragraph break²³ ---</p>	<p><u>Adam</u> <u>Rest</u></p>
	<p>90</p> <p>500</p>
	<p>500</p> <p>(...Gen. 5:32)</p> <p>(Gen. 6:1...)</p> <p>100</p> <p>20</p> <p>1895 Elements</p>

“from toil of our hands (two) from the ground” | As this prophetic name-giving was spoken at the time of Noah’s birth, his forefathers Methuselah, Jared, Mahalalel, Kenan, and Enosh were all still living. What comfort would arise for these generations, via Noah? It will be the destruction of fallen, “evil” humanity having extensive lifespans. The “toil of our hands (two)” may correspond with the twofold “sons and daughters” being given over to this “rest.” If so, this may be a literary parallel with Moses’ lament over the fallenness of his generation, doomed to death, using a similar illustration (“work of our hands”) in Psalm 90.

“and he died” | Lamech, for his part, died approximately five years before the flood. For Methuselah and for Lamech, the other sons and daughters being born, and/or their posterity, would experience the flood and would not survive it.

“and tens [twenty] year” | The number “tens” is consistently counted as dual literary elements. The full value of twenty is carried as a special number for the literary count.

[4] and saw, YHWH

[5] that great (was) the evil of man in the earth

[6] and all intent of thoughts of his heart (was) only evil all the day

[5] and (there) **was sorry**, YHWH

[6] that He **had made** the man in earth

[7] and (there) **was** **grieved**, His heart

[8] and said, YHWH

[9-10] I will wipe out the man which I created, from upon faces of the ground:

[7-10] from man unto beast unto creeping-thing and unto bird of the heavens

[1] because I am sorry

[2] that I made them

[9-10] and Noah found favor in eyes (two) of YHWH (...Gen. 6:8)

--- major paragraph break²⁴ ---

1895 Elements

Noah, as “a son of five of hundreds year,” “found favor in eyes (two) of YHWH.” A thousandfold literary stature may be implied:

(500 years) x (2 eyes of God) = 1,000-fold

But is there a second 500-fold stature to complement Noah's 500-fold age stature and to fill out this literary thousandfold? There may be. The near context contains the 120-year stature for the future of the human lifespan. The near context also contains God's express intent to "wipe out the man which I created." Clearly, a means of shelter is necessary if humanity will have any future at all. The means of shelter is described in the next section: the construction of an ark whose literary stature is 380 in total of dimensions. The favor Noah finds at age 500 will result in Noah building the means of humanity's preservation, for all the future human lifespans. The second 500-fold literary stature for Noah may be $120 + 380 = 500$. Thus, the literary stature for Noah is:

(500 years' age stature) + (120 + 380 humanity stature) = 1,000-fold

Literary Counts (Gen. 5:1 – 6:8)

- (22x) God
- (245x) Adam
- (15x) Noah
- (282x) *(Subtotal)*
- (1,585x) lifespans, “Adam” column
- (6,000x) lifespans, “rest” column, Adam to Lamech
- (500x) Noah’s age stature
- (120x) judgment against human lifespan
- (8,487x) *Total*

[illegible]

--- major paragraph break²⁴ ---

- [1] these (are) generations of Noah
- [2] Noah (was) a man, righteous
- [3] blameless was he in his generations
- [4] with God, walked Noah
- [5-7] and (there) fathered, Noah, three sons:
- [8-10] Shem, Ham, and Japheth

(Gen. 6:9...)

- [1] and (there) was corrupt, the earth, before God
- [2] and (there) was filled, the earth, (with) violence
- [3] and saw, God, the earth
- [3] and behold, it had been corrupted
- [4] because, (there) had corrupted, all flesh, its way upon the earth

(Gen. 6:11...)

--- minor paragraph break²⁵ ---

- [4] and said, God, to Noah
- [5] end of all flesh is coming before Me
- [6] because (there) is filled, the earth, (with) violence from before them
- [5] and behold, I will destroy them with the earth
- [7] make to you an ark of tree of gopher
- [8] nests [rooms] you shall make the ark
- [9-10] and you shall cover it from inside and outside with pitch
- [1-2] and this (is) how you shall make it:
- [3-5]* three of hundreds of cubits (shall be) length of the ark
- [6-7] fives [fifty] cubit (shall be) its width
- [8-10] and threes [thirty] cubit (shall be) its height
- [1] a roof, you shall make for ark
- [2] and to a cubit you shall complete it from, to above
- [3] and the door of the ark, in its side, you shall set
- [4-6] lowers, seconds, and thirds, you shall make it
- [6] and I,
- [7] behold, I will bring the flood waters upon the earth
- [7-8] to destroy all flesh which, in it (is) breath of lives, from under the heavens

300
50
30

1895 Elements

- [9-10] everything, which (is) in earth, shall die
- [8] and I will make stand my covenant with you
- [1] and you shall come into the ark –
- [2-5] you and your sons and your wife and wives of your sons with you
- [1-2] and from all the alive, from all flesh:
- [3-4] two from all, you shall bring into the ark
- [5] to live with you

Generations #3: Noah (Gen. 6:9 – 9:29)

“three of hundreds of cubit... and to a cubit you shall complete it from, to above” | The literary stature of this ark may be reckoned as follows, considering a fivefold significance to the measure “cubit.” (See similar examples in Dan. 3, Zech. 5, John 21, and Rev. 22.)

(300 cubits) x (five-fold) = 1500-fold
 (50 cubits) x (five-fold) = 250-fold
 (30 cubits) x (five-fold) = 150-fold
 (-1 cubit) x (five-fold) = -5-fold
 Total literary stature: 1895-fold

This stature may be reflected in the measurement of 1895 elements (total count) from between the parallel statements of destruction/death (orange dashed line, this page) back to the introduction of Noah via his father Lamech and grandfather Methuselah, above. More precisely, it appears the stature reaches to the line of Methuselah’s death, age 969, which occurred the same year as the flood (see table, above). The fivefold literary differential, “to a cubit you shall complete it from, to above” may also be reflected in Noah’s father Lamech’s death occurring five years prior to the flood.

[6-7] male and female, they shall be
 [8-9] from the bird, according to its kind, and from the beast, according to its kind
 [10] from every creeping-thing of the ground, according to its kind:

[1-2] two from all will come to you to keep alive

[3] and you –

[4-6] take to you from all food which will be eaten, and gather to you

[7-8] and it will be for you and for them, for food

[9] and did, Noah, according to all

[9] which commanded him, God

[10] thus he did (...Gen. 6:22)

--- minor paragraph break²⁶ ---

[10] and said, YHWH, to Noah (Gen. 7:1...)

[1-2] come, you and all your house, into the ark

[1-2] because you, I have seen, righteous before me in generation,

[3] the this

[3-10] from all the beasts, the clean, you shall take to you seven,

[1-7] seven: a male

[8] and his mate

[9] and from the beast

[10] which, not clean, it (is)

[1-2] two: a male

[3] and his mate

[4-10] also from bird of the heavens, seven,

[1-7] seven: a male

[8] and female

[9] to keep alive seed upon face of all the earth

[3-10] because to days, still, seven, I will cause rain upon the earth:

[1-2] fours [forty] day 40

[3-4] and fours [forty] night 40

[5-6] and I will wipe out every, the existence which I made, from upon faces of the ground

[10] and did, Noah, according to all

[7] which commanded him, YHWH

[1-6] and Noah (was) a son of six of hundreds year, and the flood was waters upon the earth 600

[7-10] and (there) came, Noah and his sons and his wife and wives of his sons with him, into the ark from before waters of the flood

[1-2] from the **beast**, the **clean**
 [3] and from the **beast**
 [4] which, it **is not** clean
 [5] and from the **bird**
 [6] and everything which **is creeping** upon the ground
 [7-10] **two, two, came** to Noah to the ark:

[1-2] **male** and **female**
 [8] as which, (there) **had commanded** – God – Noah
 [3-9] and it **was**, to **seven**, the days
 [10] and waters of the flood **were** upon the earth (...Gen. 7:10)

[1-6] * in **year** of **six** of hundreds: (Gen. 7:11...) 600
 [7] **year** to life of Noah
 [8-9] in **month**, the **second**
 [10] [1-7] in **seven-ten** [*seventeen*] day to month 10
 [8-10] in **day**, the **that**, (there) **were split**, all the springs of the deep, **great**

[1] and windows of the heavens **were opened**
 [2-3] and (there) **was**, the rain, upon the earth **fours** [*forty*] **day** 40
 [4-5] and **fours** [*forty*] **night** 40
 [6-7] in same, the **day**, the **that**, **came** Noah
 [8-10] and **Shem** and **Ham** and **Japheth** –

[1] **sons** of Noah
 [2-5] and **wife** of Noah and **three wives** of his sons, with him, to the ark –
 [6-7] **they** and every **animal**, according to its kind
 [8] and every, the **beast**, according to its kind
 [9] and every, the **creeping-thing**, the **creeping** upon the earth, according to its kind
 [10] and every, the **bird**, according to its kind –

[1-2] every **songbird**, every **wing**
 [3] and **they came** to Noah to the ark:
 [4-7] **two, two**, from all the flesh
 [8] which, in it (**was**) breath of the lives
 [9-10] and the, **entering**, **male** and **female** from all flesh, **came**

[9] as which, **commanded** them, **God**
 [10] and **shut**, **YHWH**, behind him (...Gen. 7:16)

[1-2] and **was**, the flood, **fours** [*forty*] **day** upon the earth (Gen. 7:17...) 40
 [3] and **became great**, the waters
 [4] and they **lifted** the ark
 [5] and it **was high** from upon the earth

[1] and (there) **prevailed**, the waters
 [2-3] and they **were great**, **very**, upon the earth

Flood: 1000 elements

“in year of six of hundreds” | Noah’s age was just stated above. It appears Moses structures the flood account around thousandfold intervals of total literary count. These are indicated with dashed green lines and feature literary reflections at each thousandfold. The two thousandfolds of the flood narrative appear to be followed by a 437-fold conclusion in which God establishes His covenant with Noah and the humanity that will follow. The establishing of a covenant is a means towards reversing the curse and restoring relationship between God and His people: the turning back of the 437-fold conclusion at Gen. 3:24.

The literary structure of the Revelation may be modeled on this flood narrative. Revelation may have literary statures with mirrored demarcations: $1000 + 1000 + 1000 + 437 + 108 = 3545$.

- [4] and **went**, the ark, upon faces of the waters
 [5-7] and the waters **prevailed**, **very, very**, upon the earth
 [8-9] and (there) **were covered**, all the **mountains**, the **high**, which (**were**)
 under all the heavens:
 [10] **five-of-ten** [fifteen] cubit
- [1]* from, to above, **prevailed** the waters:
 [2] and (there) **were covered**, the mountains
 [3] and (there) **died**, all flesh:
 [4] the, **creeping** upon the earth
 [5-7] with **bird** and with **beast** and with **animal**
 [8-9] and with every, the **swarming-thing**, the **swarming** upon the earth
 [10] and all the **humans**:
 [1] everything which, breath of spirit,
 [2-3] alive, (**was**) in its **nostrils** (**two**)
 [4-5] from all which (**was**) in dry-land, **died**
- [1] and He **wiped out**:
 [1] every, the **existence** which (**was**) upon faces of the ground:
 [2-5] from **man** to **beast** to **creeping-thing** and to **bird** of the heavens
- [2] and He **wiped out** from the earth:
 [1-2] and there **remained** only **Noah** and (**those**) who (**were**) with him in ark
 [3-4] and (there) **prevailed**, the waters upon the earth, **fives** [fifty]
 [5] and **hundred** of day
- [3] and **remembered**, God: (Gen. 8:1...)
 [6-8] **Noah**; and every, the **animal**; and every, the **beast**
 [9] which (**were**) with him in ark
- [4] and **made pass over**, God:
 [10] a **wind** upon the earth
 [1] and (there) **abated**, the flood
 [2-3] and (there) **were closed**, **springs** of the deep and **windows** of the heavens
 [4] and (there) **was restrained**, the rain, from the heavens
- (Gen. 8:2...)
 [5] and (there) **returned**, the waters, from upon the earth
 [6-7] **to go** and **to return**
 [8-9] and (there) **decreased**, the water, from end of **fives** [fifty]
 [10] and **hundred** of day
- [1] and (there) **rested**, the ark, in month, **seventh** –
 [2-8] in **seven**-
 [9] **ten** [seventeen] day to month –
 [10] upon mountain of **Ararat**

15

15 x 5-fold = 75 Elements

50

100

Flood: 1000 el.

50

100

10

Post-Flood: 1000 el.

11250-fold Measure to Gen. 1:20

“from, to above, prevailed the waters” | Moses may reflect the literal measure of fifteen cubits with a literary measure of 75 elements (a “cubit” having fivefold literary significance, $15 \times 5 = 75$, as discussed above). This literary measure may be indicated by the phrase “from, to above.” The measure begins at the repeated statement that follows: “and (there) were covered, the mountains” (see the dashed blue line). The measure reaches to the duration the waters prevailed, and precisely to the center point of the duration measure: between “fives [fifty]” and “hundred of day.”

This literary device may also have macrostructural significance. The intersection of the 75-fold depth measurement with the center of the 150-fold duration measurement may indicate a multiplicative stature for these floodwaters: (depth) x (duration) = (75-fold) x (150-fold) = 11250-fold stature. Measuring “from” the 150-fold duration (red dashed line), “to above” – that is, toward the beginning of Genesis – the 11250-fold stature reaches back to a similar theme at the opening of the fifth day of creation at Gen. 1:20. If literary counts are accurate, the measure reaches to the midpoint of: “let (there) swarm, the waters, (with) swarming-things of **soul**, **alive**.” In the creation account, these waters **swarmed** with living creatures: great sea monsters and creeping, swarming things. In this flood account, 11250 elements later, these same waters **prevail** over the earth and wipe out the land-based living creatures. It is the same swarming creatures of the sea who devour the dead bodies of the land-based creatures, of all who are not on the ark. On this regard, see, for example, 2 Pet. 3:5-6.

Interestingly, in modeling the creation week at the opening of his gospel, John skips the fifth day of creation. See layout and comments, John 1. Perhaps John’s design reflects the covenant purpose that follows in the context here at Gen. 8: to never again send a flood to destroy the earth.

In addition, this macrostructural measure may reach 11250 elements (total count) in the forward direction, to the account of Jacob in Gen. 31:3: “Return to the land...” See comments there for the possibility of a literary echo of the flood narrative.

[1] and the waters were:

[2-3] to go and to decrease until the month, the tenth

[4-5] in tenth, in one to month, (there) were seen, heads of the mountains

[6-7] and it was, from end of fours [forty] day

[8-9] and opened, Noah, the window of the ark which he had made

[10] and he sent the raven

40

[1] and it went out:

[2-3] to go out and to return

[4] until, to dry, the waters from upon the earth

[5] and he sent the dove from with him

[6-7] to see, if (there) had abated the waters from upon faces of the ground

[8] and (there) did not find, the dove, rest for sole of her foot

[9] and she returned to him, to the ark

[10] because waters (were) upon faces of all the earth

[1-3] and he sent his hand and took her and brought her to himself, into the ark

[4-10] and he waited longer, seven of days, other

[1-2] and did again, to send the dove from the ark

[3] and came to him, the dove, to time of evening

[4-5] and behold, a leaf of olive, picked, (was) in her mouth

[1-2] and knew, Noah, that (there) had abated, the waters, from upon the earth

[3-9] and he waited longer, seven of days, other

[10] and he sent the dove

[1] and she did not do again

[2] to return to him again

[3] and it was:

[4] in one

[5-10] and six of hundreds year

600

[1] in first [month]

[2] in [day] one to month:

[3] (there) dried, the waters, from upon the earth

[4-5] and turned aside, Noah, covering of the ark, and he saw:

[1] and behold, (there) had dried, faces of the ground

[2-3] and in month, the second

[4-10] in seven

[1-10][1-10] and tens [twenty] day to month, (there) had dried up, the ground

--- minor paragraph break²⁷ ---

[5] and spoke, God, to Noah

[6] saying

[1] (you) go out from the ark: (Gen. 8:16...)

[2-5] you and your wife and your sons and wives of your sons with you

[6] every, the beast which (is) with you from all flesh

[7-10] with bird and with beast and with every, the creeping-thing, the, creeping upon the earth

[1] bring out with you

[2] and let them swarm in earth

[3] and bear fruit

[4] and be many upon the earth

[5-8] and went out, Noah and his sons and his wife and wives of his sons with him

[9] every, the animal

[10] every, the creeping-thing

[1] and every, the bird

[2] everything, creeping upon the earth, according to their families

[3] they went out from the ark

[4] and (there) built, Noah, an altar to YHWH

[5-6] and he took from all the beasts, the clean

[7-8] and from all the birds, the clean

[9] and he offered a burnt-offering upon altar

[7-8] and smelled, YHWH, smell, the pleasant

[9-10] and said, YHWH, to His heart:

[1-2] I will not do again, to curse again the ground on account of the man –

[10] because intent of heart of the man (is) evil from his youth –

[3-4] and I will not do again, to smite all alive

[5] as which, I have done

[1-2] still, all days of the earth, seed and harvest

[3-4] and cold and heat

[5-6] and summer and winter

[7-8] and day and night, will not cease (...Gen. 8:22)

[1] and blessed, God:

[9-10] Noah and his sons (Gen. 9:1...)

[2] and He said to them

[1] bear fruit

[2] and be many

[3] and fill the earth

[4-5] and fear of you and terror of you shall be upon every beast of the earth

[6] and upon every bird of the heavens

[7-8] with everything which creeps the ground, and with all fish of the sea

- [9] into your hand they are given
 [10] every creeping-thing which –
 [1] it (has) life
 [2-3] to you, it will be for food as a green-thing, a plant
 [3] I give to you all
 [4-5] only flesh in its soul – its blood – you shall not eat
 [1] and nevertheless, your blood to your souls –
 [4] I will seek
 [2] from hand of every animal –
 [5] I will seek it –
 [3] and from hand of the man
 [4] from hand of a man's brother –
 [6] I will seek soul of the man
 [5] (him) pouring out blood of the man
 [6] by man, his blood shall be poured out
 [7] because in image of God, He made the man
 [7-8] and you, bear fruit and be many
 [9-10] swarm in earth and be many in it

--- minor paragraph break²⁸ ---

- [8-9] and spoke, God, to Noah and to his sons with him, saying
 [10] and I –

- [1] behold, I am establishing my covenant:

- [1-2] with you and with your seed after you
 [3-4] and with every soul, the alive, which (is) with you:
 [5-7] with bird, with beast, and with every animal of the earth with you:

Post-Flood 1000
 Covenant 437
 (...Gen. 9:10...)

- [8] from all going out of the ark
 [9] to all animals of the earth:

- [2] and I will establish my covenant with you
 [10] and (there) will not be cut off, all flesh, again, from waters of the flood

- [1-2] and (there) will not be again a flood to destroy the earth

- [3] and said, God

- [4] this (is) a sign of the covenant

- [5] which I give between Me

- [3] and between you

- [4-5] and between every soul, the alive, which (is) with you, according to generations of forever:

7 Elements

7 Elements

[6] My bow I **have set** in cloud
 [7] and it **will be**, to **sign** of covenant between **Me**
 [6] and between the **earth**
 [8] and it **will be**
 [9] in My, **to cloud** a **cloud** upon the earth
 [10]* and (there) **is seen**, the bow in cloud
 [1-2] and I **will remember** My covenant, which (**is**) between **Me**
 [7] and between **you**
 [8-9] and between every **soul**, the **alive** –
 [10] with all **flesh**
 [1-2] and (there) **will not be** again the waters for a flood **to destroy** all flesh
 [3] and (there) **will be**, the bow, in cloud
 [3] and I **will see** it
 [4] **to remember** covenant of forever, between **God**
 [4-5] and between every **soul**, **alive**
 [6] with all **flesh** which (**is**) upon the earth
 [5] and **said**, God, to Noah
 [6] this (**is**) **sign** of the covenant
 [7] which I **establish** between **Me**
 [7] and between all **flesh** which (**is**) upon the earth
 --- major paragraph break²⁹ ---
 [8-10] and **were**, sons of Noah – the, **going out** from the ark – **Shem** and **Ham**
 and **Japheth**
 [1-2] and **Ham** – he (**was**) **father** of Canaan
 [3-5] **three**, these, (**were**) sons of Noah, and from these **were scattered**, all the earth
 [1] and (there) **began**, Noah
 [2] (**to be**) a man of the ground
 [3] and he **planted** a vineyard
 [4-5] and he **drank** from the wine and **became intoxicated**
 [6-7] and **he uncovered himself** in midst of his tent
 [1-2] and (there) **saw**, **Ham**, **father** of Canaan, nakedness of his father
 [3-4] and he **declared** it to **two** of his brothers outside
 [1-2] and **took**, **Shem** and **Japheth**, the garment
 [3-4] and **placed** it upon shoulder of **two** of them
 [5-6] and they **walked** backward and **covered** nakedness
 of their father
 [7-8]* and their faces (**were**) backward
 [9] and nakedness of their father they **did not see**
 [8] and **awoke**, Noah, from his wine

“and (there) is seen, the bow in cloud” | The placement of this passive verb form in the divine subject column may emphasize that the preeminent observer of the rainbow is God Himself. When *God* sees the rainbow, He will remember His covenant with all flesh.

“and their faces (were) backward” | From context, two faces are in view here. Literary count = two elements.

[9] and he knew

[5-6] what (there) had done to him, his son, the youngest

[10] and he said

[7] (there) is being cursed, Canaan

[8] servant of servants he will be to his brothers

[1] and he said

[8] (there) is being blessed, YHWH

[9] God of Shem

[9] and will be, Canaan, a servant to them

[10] let (there) make large, God, to Japheth

[10] and let him dwell in tents of Shem

[10] and let (there) be, Canaan, a servant to him

[2]* and (there) lived, Noah, after the flood

[3-5]* three of hundreds year

[6-7] and fives [fifty] year

[8]* and were, all days of Noah, nine of hundreds year

[9]* and fives [fifty] year

[10] and he died

(...Gen. 9:29)

--- major paragraph break³⁰ ---

Covenant 437

300

50

“and (there) lived, Noah, after the flood, three of hundreds year” | This sentence is counted similarly to the antediluvian forefathers of Genesis 5. There, the common pattern was “and lived, Seth // after his, to father Enosh // seven years...”

“nine of hundreds year and fives [fifty] year” | As with the generations of Adam, this is an equative statement: essentially, 600 + 350 = 950. The full value of these years 600 + 350 has already been included in the literary count. The “nine” is counted as a singular noun, and the “fives” is counted as a generic plural noun (i.e., a single literary element).

Literary Counts (Gen. 6:9 – 9:29)

○ (73x) God	(553x) (Subtotal)
○ (460x) Noah	(565x) Flood length stature
○ (10x) Canaan	(380x) Ark stature
○ <u>(10x) Shem & Japheth</u>	<u>(2,160x) Noah’s age stature</u>
○ (553x) (Subtotal)	(3,658x) Total

Literary Count	1000	2990	25415	29205
<i>Genesis 1:1 - 2:3 [(He) Made Kinds]</i>	God	Adver.	Faith	Total
God - Prelude of Creation	7			7
God	19			19
Heavens & Earth & their Host			71	71
<i>"let (there) swarm, the waters, (with) swarming-things of soul, alive" (Gen. 1:20, fifth day)</i>				
God	29			29
Heavens & Earth & their Host			69	69
<i>Genesis 2:4 - 4:26 "Generations of the Heavens and the Earth"</i>				
God	52			52
Heavens & Earth			95	95
Serpent		3		3
<i>"and (there) were opened, eyes (two) of two of them" (Gen. 3:7, then hiding in leaves/tree)</i>				
God	26			26
Heavens & Earth			56	56
Serpent		10		10
<i>Sending from Garden of Eden (Gen. 3:23)</i>				
God	6			6
Heavens & Earth			2	2
<i>Turning back the way to the Tree of Life (Gen. 3:24)</i>				
God	12			12
Heavens & Earth			17	17
Serpent		2		2
Cain		70		70
Abel			5	5
Lamech		100		100
<i>Genesis 5:1 - 6:8 "Generations of Adam"</i>				
God	10			10
Adam			1504	1504
Age Stature, Adam to Lamech			5500	5500
<i>"and he died" (Gen. 5:27, the death of Methuselah)</i>				
God	11			11
Adam			326	326
Noah			15	15
Age Statures, Adam to Lamech			500	500
Age Stature, Noah			500	500
Judgment against human lifespan			120	120
<i>Genesis 6:9 - 9:29 "Generations of Noah"</i>				
God	5			5
Dimensions of the Ark			380	380
Noah			38	38
<i>"I will bring the flood waters... to destroy all flesh... from under the heavens" (Gen. 6:17)</i>				

430

437 Creation, Fall: to Severance

445 Creation, Fall: to Separation, "turning"

100 Way to tree

545

1895 Literary Stature of the Ark

1000 Noah

6000 Forefathers

Literary Stature of the Flood: (depth) x (duration) = (15 cubits x 5-fold) x (150 days) = 11250-fold

430

437 Creation, Fall: to Severance

445 Creation, Fall: to Separation, "turning"

100 Way to tree

545

1895 Literary Stature of the Ark

1000 Noah

6000 Forefathers

Literary Stature of the Flood: (depth) x (duration) = (15 cubits x 5-fold) x (150 days) = 11250-fold

--- major paragraph break³⁰ ---

[1] and these (are) generations of sons of Noah – (Gen. 10:1...)

[2-4] Shem, Ham, and Japheth

[5] and (there) were born to them sons after the flood:

[1-7] sons of Japheth (were) Gomer and Magog and Madai [Medes] and Javan and Tuval and Meshech and Tiras

[8-10] and sons of Gomer (were) Ashkenaz and Riphath and Togarmah

[1-4] and sons of Javan (were) Elishah and Tarshish, Kittim and Dodanim

[5-7]* from these were separated coastlands of the nations in their lands –

[8-10] a man according to his tongue, to their families, in their nations

[1-4] and sons of Ham (were) Cush and Egypt and Put and Canaan

[5-9] and sons of Cush (were) Seba and Havilah and Sabtah and Raamah and Sabtechah

[10] and sons of Raamah (were) Sheba

[1] and Dedan

[2] and Cush fathered Nimrod

[3-4] he began, to be mighty in the earth

[5] he was a mighty hunter before YHWH

[6-7] “upon thus,” it is said, “like Nimrod, a mighty hunter before YHWH”

[8-10] and (there) was, the beginning of his kingdom, Babel and Erech and Accad

[1-2] and Calneh in land of Shinar

[3-4] from the land, the that, went out Assyria

[5-8] and he built Nineveh and Rehoboth City and Calah and Resen

[9-10] (it is) between Nineveh and between Calah

[1-2] it (is) the city, the great

[3-8] and Egypt fathered Ludim and Anamim and Lehabim and Naphtuhim and Pathrusim and Casluhim

[9-10] which, (there) went out from there, Philistines and Caphtorim

--- minor paragraph break³¹ ---

[1-2] and Caanan fathered Sidon, his firstborn

[3-10] and Heth and the Jebusites and the Amorites and the Girgashites and the Hivites and the Arkites and the Sinites and the Arvadites

[1-2] and the Zemarites and the Hamathites

Generations #4: Noah's Sons (Genesis 10:1 – 11:9)

“from these were separated...” | Prepositional phrases such as “of the nations” and “in their lands” do not typically increase the count of literary elements. However, this extended series appears to be a deliberate literary device, like a chant, that accentuates the global reality of this dispersion. The literary count is increased accordingly.

[3] and afterward (there) **were dispersed**, families of the Canaanite
 [4] and (there) **was**, border of the Canaanite, from Sidon
 [5-6] as you, **to come**, toward **Gerar**, as far as **Gaza**
 [7-10] as you, **to come**, toward **Sodom** and **Gomorrah** and **Admah**
 and **Zeboiim**
 [1] as far as **Lasha**
 [2-5]* these (**were**) sons of Ham according to their **families**,
 according to their **tongues**, in their **lands**, in their **nations**

--- minor paragraph break³² ---

[1] and to Shem **were born** also – (Gen. 10:21...)
 [2] he (**is**) **father** of all sons of Eber,
 [3]* brother of **Japheth** the Great –
 [4-8] sons of Shem (**were**) **Elam** and **Asshur** and
Arpachshad and **Lud** and **Aram**
 [9-10] and sons of Aram (**were**) **Uz** and **Hul**
 [1-2] and **Gether** and **Mash**
 [3] and Arpachshad **fathered** **Shelah**
 [4] and **Shelah** **fathered** **Eber**
 [5-6] and to Eber **were born two sons**
 [7] name of the one (**was**) **Peleg** –
 [8] because in his days, (there) **was divided**, the earth
 [9] and name of his brother (**was**) **Joktan**
 [10] and **Joktan** **fathered** **Almodad**
 [1-10] and **Sheleph** and **Hazarmaveth** and **Jerah** and
Hadoram and **Uzal** and **Diklah** and **Obal** and **Abimael**
 and **Sheba** and **Ophir**
 [1-2] and **Havilah** and **Jobab**
 [3] all these (**were**) sons of **Joktan**
 [4] and (there) **was**, their territory, from **Mesha**
 [5-6] (as) you, **to come** to **Sephar**, **hill-country** of the east
 [7-10] these (**are**) sons of Shem according to their
families, to their **languages**, in their **lands**, according
 to their **nations**

[1-2] these (**were**) families of sons of Noah according to their **generations**, in their
nations

[3] and from these **were separated**, the nations in earth, after the flood

--- major paragraph break³³ ---

(Gen. 10:32...)

1640 Elements

“these (were) sons of Ham” | It appears a fivefold literary half-set is used here for Ham’s posterity. This design may indicate the eventual destruction of Ham’s legacy via Canaan, who was just described.

“Japheth the Great” | Judging by the completeness of the literary sets, this construction appears to serve more as a title rather than as a modifying adjective, like “Cyrus the King” (see Dan. 1:21) and “Nebuchadnezzar the King” (see comments, Dan. 3).

[4] and (there) **was**, all the earth, **lip** [language], **one** (Gen. 11:1...)
 [5] and **words**, **ones**
 [6] and it **was**
 [7] in their, **to set out** from east
 [8] and they **found** a plain in land of Shinar
 [9] and they **dwelled** there
 [10] and they **said**, man to his friend
 [1] **come!**
 [2] let's **prepare** bricks
 [3] and let's **fire** to baking
 [4] and (there) **was** to them, the brick, for stone
 [5] and the tar **was** to them, for mortar
 [6] and they **said**
 [7] **come!**
 [8-9] let's **build** to ourselves a **city** and a **tower**
 [10] and its head (**will be**) in the heavens!
 [1] and we **will make** to ourselves a name
 [2] lest we **scatter** upon faces of all the earth
 [1] and (there) **came down**, YHWH –
 [2-3] **to see** the **city** and the **tower**
 [3] which (there) **built**, the sons of man
 [4] and **said**, YHWH
 [4] behold, (they **are**) a **people**, **one**
 [5] and **lip** [language], **one**, (**is**) to all of them
 [6-7] and this, they, **to begin**, **to do**
 [8] and now, it **will not be impossible** from them
 [9] all which they **purpose**
 [10] **to do**
 [5] **come!**
 [6-7] let Us **go down** and **mix**, there, their lip [language]
 [1] such that, (there) **will not understand**, a man, lip [language] of his friend
 [8] and **dispersed**, YHWH, them, from there, upon faces of all the earth
 [2-3] and they **ceased**, **to build** the city
 [4-5] upon thus, (there) **was called**, her **name**, “**Babel**”
 [9] because there, **mixed**, YHWH, lip [language] of all the earth
 [10] and from there, **scattered** them, YHWH, upon faces of all the earth (...Gen. 11:9)
 --- major paragraph break³⁴ ---

13 Elements

13 Elements

1640 Elements

Literary Counts (Gen. 10:1 – 11:9)

- (10x) God
- (165x) Noah's sons' generations
- (175x) Total

--- major paragraph break³⁴ ---

- [1] these (are) generations of Shem
 [2] Shem (was) a son of hundred of year
 [3-4] and he fathered Arpachshad, years (two) after the flood
 [5] and (there) lived, Shem –
 [6-10] after his, to father Arpachshad – five of hundred year
 [1-2] and he fathered sons and daughters

--- minor paragraph break³⁵ ---

- [3-7] and Arpachshad lived five
 [8-10] and threes [thirty] year
 [1] and he fathered Shelah
 [2] and (there) lived, Arpachshad –
 [3-5] after his, to father Shelah – three year
 [6-9] and four of hundred year
 [10] and he fathered sons
 [1] and daughters

--- minor paragraph break³⁶ ---

- [2-4] and Shelah lived threes [thirty] year
 [5] and he fathered Eber
 [1] and (there) lived, Shelah –
 [2-4] after his, to father Eber – three year
 [5-8] and four of hundred year
 [9-10] and he fathered sons and daughters

--- minor paragraph break³⁷ ---

- [1-4] and (there) lived, Eber, four
 [5-7]* and threes [thirty] year and fathered Peleg
 [8-10] and (there) lived, Eber, after his, to father Peleg, threes [thirty] year
 [1-4] and four of hundred year
 [5-6] and he fathered sons and daughters

--- minor paragraph break³⁸ ---

- [7-9] and lived, Peleg, threes [thirty] year
 [10] and he fathered Reu

(Gen. 11:10...)

100

500

30

400

30

400

30

30

400

30

1640 Elements

1640 Elements

Generations #5: “Shem” (Genesis 11:10-25) + Terah (11:26-32)

“and threes [thirty] year and fathered Peleg” | The literary count here, though fitting clearly within the normal rules observed broadly for literary counting, is more condensed than the surrounding context, where “and (he) fathered Peleg” would have been placed on the next line. Instead, the verb is grouped with the prior subject, Eber, in a complement of two verb forms with two cardinal numbers (*four* and *threes*). A similar, condensed format is observed on the following line, where the two verb forms are combined with cardinal number *threes* on one line, rather than being split into two like the other instances in the nearby context. This appears to be a deliberate literary device. The literary count is tightly constrained, working downward from above this point, and working upward from below this point. The device creates a focal point between these adjacent instances of *threes*.

Notice the mirroring effect in the placements of numbers 30 and 400 from this reflection point. The mirror may connect this immediate context with the broader context, while also highlighting the grouping of 30 with 400 (the number 430 being a prominent number for adversity). The year Eber fathered Peleg was the year the languages of earth were divided (so Gen. 10:25, also Gen. 11, by inclusion). Peleg’s name means *division*, which may correspond with the placement of a literary mirroring point here – his name being on both sides of the dashed line. Measuring upward, Moses may reach even further to the dispersion of the Canaanites in their land, Gen. 10:18: “and afterward, (there) were dispersed, families of the Canaanite” (follow the green dashed line, upward). This measure is 1640 elements.

Measuring forward (downward) in the passage, 1640 elements takes us to God’s programmatic command to Abram: “Go, to you, from your land...” (Gen. 12:1, below). This command will divide Abram from his own land and from his kindred and from his father’s house. Abram will proceed to go to the land of Canaan. By association of Abram (12:1) with the fathership of Eber here at 11:16-17, Moses may also indicate Abram as “the Hebrew” (possible etymology: an *Eberite*, “descendant of Eber” – see Gen. 14:13). This literary association would forge the *Hebrew* at the precipice of the dispersion of humanity through languages. Abram the Hebrew will find that his faith journey lands him right in the geographic midst of this dispersion.

[1] and (there) **lived**, Peleg –
 [2-10] after his, **to father** Rue – **nine years**
 [1-2] and **hundreds** (two) **year**
 [3-4] and he **fathered** sons and daughters

--- minor paragraph break³⁹ ---

[5-6] and (there) **lived**, Reu, **two**
 [7-9] and **threes** [thirty] **year**
 [10] and he **fathered** Serug
 [1] and (there) **lived**, Reu –
 [2-8] after his, **to father** Serug – **seven years**
 [9-10] and **hundreds** (two) **year**
 [1-2] and he **fathered** sons and daughters

--- minor paragraph break⁴⁰ ---

[3-5] and (there) **lived**, Serug, **threes** [thirty] **year**
 [6] and he **fathered** Nahor
 [7] and (there) **lived**, Serug –
 [8-9] after his, **to father** Nahor – **hundreds** (two) **year**
 [10] and he **fathered** sons
 [1] and **daughters**

--- minor paragraph break⁴¹ ---

[2-10] and (there) **lived**, Nahor, **nine**
 [1-10] and **tens** [twenty] **year**
 [1] and he **fathered** Terah
 [2-10] [1] and (there) **lived**, Nahor, after his, **to father** Terah, **nine-of-ten**
 [nineteen] of **years**
 [2] and **hundred** of **year**
 [3-4] and he **fathered** sons and daughters

--- minor paragraph break⁴² ---

[5-6] and (there) **lived**, Terah, **sevens** [seventy] **year**
 [7-9] and he **fathered** Abram, Nahor, and Haran
 [10] these (are) generations of Terah:
 [1-3] Terah **fathered** Abram, Nahor, and Haran
 [4] and Haran **fathered** Lot
 [5] and (there) **died**, Haran, upon faces of Terah his father, in land of his
 kindred, in Ur of Chaldeans

200

30

200

30

200

1640 Elements

10

10

100

(...Gen. 11:25)

(Gen. 11:26...)

70

209 Elements

Generations #6: Terah (Genesis 11:26 – 25:11)

The generations of Terah are presented as such, not in connection with a major paragraph break or the beginning of a literary set, but at the end of a literary set and indirectly following a minor paragraph break. Terah is discussed for the next three literary sets, at which point the narrative shifts to Abram. This is an interlocking feature in the literary design.

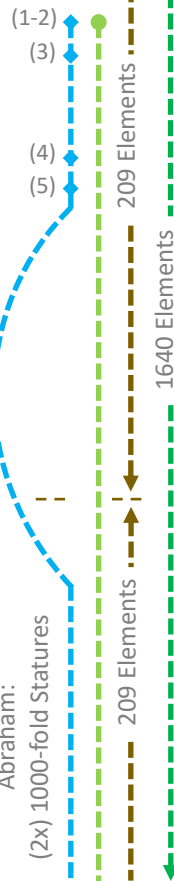
For the presentation of literary counts, Terah's remaining literary sets and final age stature are included along with those of the generations of Shem, from above. A fresh count begins with Abram at Gen. 12:1.

[1-3]* and (there) took, Abram and Nahor, to themselves, wives:
 [4] name of wife of Abram (was) Sarai
 [5] and name of wife of Nahor (was) Milcah
 [6-8] (daughter of Haran, father of Milcah and father of Iscah)
 [9] and was, Sarai, barren
 [10] there was not to her a child
 [1-2] and (there) took, Terah, Abram, his son
 [3-5] and Lot, son of Haran, son of his son
 [6-8] and Sarai, his daughter-in-law, wife of Abram his son
 [9] and they went out from Ur of Chaldeans
 [10] to go to land of Canaan
 [1] and they came as far as Haran
 [2] and they settled there
 [3-7] and they were, days of Terah, five years
 [8-9] and hundreds (two) years
 [10] and (there) died, Terah, in Haran

--- minor paragraph break⁴³ ---

(... Gen. 11:32)

Abraham:
(2x) 1000-fold Statures



“and (there) took, Abram and Nahor, to themselves, wives” | For the possibility of dual, thousandfold literary statures for Abram (Abraham) beginning at this line, see discussions, Gen. 20:16 and 21:7.

- The blue dashed line is a literary stature of all the tenfold and fivefold literary sets in Abram's (Abraham's) subject column, beginning on the next page at Gen. 12:1. However, this stature picks up fivefold elements from this page, as Abram is introduced from within his father Terah's generation. These fivefold elements feature Abram and his wife Sarai as the subjects of the verb forms. On the first line, the twofold count is due to the reflexive: “Abram... to themselves.” Nahor is not included in this count for Abram. The literary stature of the blue dashed line will also pick up the special numbers for Abram's age statures, once each: 70, 80, 90, and 100.
- The parallel green dashed line will pick up the remaining special numbers related to Abram, including Sarai's (Sarah's) age statures and the redundant age statures for Abram. This line does not include tenfold or fivefold literary sets. See the table of literary elements for visualization.

Literary Counts (Gen. 11:10-32)

- (180x) Shem's Generations
- (3000x) Literary total of age statures
- (3,180x) Total

	Shem's Birth	Arpachshad's Birth	Shelah's Birth	Eber's Birth	Peleg's Birth	Rue's Birth	Serug's Birth	Nahor's Birth	Terah's Birth	Abram's Birth	Abram's Journey	Isaac's Birth	Jacob's & Esau's Birth	Joseph's Birth	Jacob Stands before Pharaoh	Death
Noah	502	602	637	667	701	731	763	793	822	892	967	992	1052	1143	1182	950
Shem		100	135	165	199	229	261	291	320	390	465	490	550	641		600
Arpachshad			35	65	99	129	161	191	220	290	365	390	450			438
Shelah				30	64	94	126	156	185	255	330	355	415	506		433
Eber					34	64	96	126	155	225	300	325	385	476		464
Peleg						30	62	92	121	191	266					239
Rue							32	62	91	161	236	261				239
Serug								30	59	129	204	229	289			230
Nahor									29	99	174					148
Terah										70	145	170	230			205
Abraham											75	100	160	251		175
Isaac													60	151	190	180

--- minor paragraph break⁴³ ---

- [1] and **said**, YHWH, to Abram (Gen. 12:1...)
- [1] **Go**, to you, from your **land** –
- [2-4] and from your **kindred** and from **house** of your father – to the **land**
- [2] which, I **will show** you
- [3] and I **will make you**
- [5-6] to a **nation**, **great**
- [4-5] and I **will bless** you, and I **will make great**, your name
- [7] and you **will be** a blessing
- [6] and I **will bless**
- [8] those **blessing** you
- [9] and him **cursing** you
- [7] I **will curse**
- [10] and (there) **will be blessed**, in you, all families of the land
- [1] and (there) **went**, Abram
- [8] as which, (there) **spoke** to him, YHWH
- [2] and (there) **went** with him, Lot
- [3-7] and Abram (**was**) a son of **five** years
- [8-9] and **sevens** [*seventy*] year
- [10] in his **going out** from Haran
- [1-3]* and (there) **took**, Abram: **Sarai** his wife, and **Lot**, **son** of his brother,
- [4] and all their **possessions** which they **possessed**
- [5] and the **soul** which they **obtained** in Haran
- [6-7] and they **went out**, **to go** to the land of Canaan
- [8] and they **came** to the land of Canaan
- [9] and (there) **passed**, Abram, through land, as far as a **place** of Shechem,
- [10] as far as **oak** of Moreh
- [1] and the Canaanite (**was**) still in land
- [9] and **appeared**, YHWH, to Abram
- [10] and **said**
- [1-2] to your seed, I **give** the **land**, the **this**
- [2] and he **built** there an altar to YHWH
- [3] the, **having appeared** to him
- [3] and he **moved** from there to the hill-country from east to Bethel
- [4-5] and he **spread** his tent, **Bethel** at west and the **Ai** at east
- [6] and he **built** there an altar to YHWH
- [7] and he **called** upon name of YHWH
- [8-10] and (there) **set out**, Abram, **to go** and **to set out** to the south-country

--- major paragraph break⁴⁴ ---



Abram Moves to Canaan (Gen. 12:1 – 13:18)

From Gen. 12:1 to 25:11, Abram (Abraham) is the central human character. For the literary count in this major section, the counting will be subtotaled and presented at select paragraph breaks. Abraham's individual literary count may accrue to thousandfold, doubly, at the very place where he is honored with a thousandfold gift. See comments on Gen. 20-21.

"and (there) took, Abram" | For a discussion of a literary measure reaching to this context, see the discussion at Gen. 14:14.

[1]* and (there) **was** a famine in land
 [2-3] and (there) **went down**, Abram, to Egypt, **to dwell** there
 [4] because, severe (**was**) the famine in land
 [5-7] and it **was**, as which he **came near**, **to come** to Egypt
 [8] and he **said** to Sarai his wife
 [9] behold, please, I **know** that a **woman** –
 [10] **beautiful** of appearance, you (**are**)

[1] and it **will be**
 [2] as (there) **see** you, the Egyptians
 [3] and they **will say**

[1] his wife, this (**is**)!
 [4] and they will **kill** me
 [5] and you, they will **keep alive**

[2-3] **say**, please: my sister, you (**are**)
 [4] in order that it **may be well** to me for your sake
 [5] and (there) **will live**, my soul, on account of you
 [6-7] and it **was**, as, **to come**, Abram, into Egypt

[1] and (there) **saw**, the Egyptians, the woman –
 [8-9] that **beautiful** (**was**) she, **very**
 [2] and (there) **saw** her, chiefs of Pharaoh
 [3] and they **praised** her to Pharaoh

[10] and (there) **was taken**, the woman, (to) house of Pharaoh
 [4] and to Abram, he **made it good** for her sake

[1-7] and it **was**, to him, **sheep** and **cattle** and **male-donkeys** and **male-servants**
 and **female-servants** and **female-donkeys** and **camels**

[4] and **afflicted**, YHWH:

[5-6] **Pharaoh** – (with) plagues, **great** –
 [7-8] and his **house**, upon the matter of Sarai, **wife** of Abram
 [9-10] and (there) **called**, Pharaoh, to Abram, and **said**

[8-9] what (**is**) this you **have done** to me?

[10] to what, you **did not tell** to me

[1] that, your wife, she (**is**)?

[2] to what, you **said**

[3] my sister, she (**is**)?

[1] and I **took** her to me for a wife!

[4-5] and now, behold, your wife, **take**, and **go**!

[2] and (there) **commanded** concerning him – Pharaoh – men

[3-5] and they **sent away** **him** and his **wife** and **all**

[1] which (**was**) to him

13 Elements

400 Elements

300 Elements

“and (there) was a famine in land” | For a discussion of literary measures reaching to this context, see the discussion at Gen. 15:13.

(Gen. 13:1...)

[2] and (there) **went up**, Abram, from Egypt:[3-5] **he** and his **wife** and **all** which (**was**) to him[6] and **Lot** with him, to the south-country[7-8] and Abram (**was**) **rich**, **very**, in livestock,[9-10] in **silver**, and in **gold**[1] and he **went** for his journey from the south-country and unto **Bethel**[2] unto the **place** where, **was** there, his tent in beginning[3-4] between **Bethel** and between the **Ai**[5] to **place** of the altar which he **made** there at first[6] and **called** there, Abram, in name of YHWH[7-8] and also to Lot – the **going** with Abram – **were** **sheep** and **cattle**[9] and **tents**[10] and (there) **could not carry** them, the land:[1] **to dwell** together[2] because **were**, their possessions, great[3-4] and they **were not able**, **to dwell** together[5-6] and (there) **was** strife between (those) **shepherding** livestock of Abram[7] and between (those) **shepherding** livestock of Lot[8-9] and the **Canaanites** and **Perizzites** then **were dwelling** in land[10] and (there) **said**, Abram, to Lot[1-2] **let** (there) **not**, please, **be** strife between **me** and between **you**[3-4] and between my, (those) **shepherding**, and between your, (those) **shepherding**[5-6] because **men**, **brothers**, (**are**) we[7] **is not** all the land before us?[1] **separate**, please, from upon me[2] if (it **is**) the left[8] and I **will turn right**[3] and if (it **is**) the right[9] and I **will turn left**[4-5] and (there) **lifted**, Lot, his **eyes** (**two**) and he **saw** all valley of the Jordan[6] that all (**was**) watered –[5-6] to, before, **to destroy**, YHWH:[1-2] **Sodom** and **Gomorrah**[7-8] (it **was**) like **garden** of YHWH, like **land** of Egypt[9] as you, **to come**, (to) Zoar[10] and (there) **chose** for himself, Lot, all the valley of Jordan

400 Elements

300 Elements

[1] and (there) **set out**, Lot, toward east
 [2] and they **were separated**, man from upon his brother
 [10] Abram **dwelled** in land of Canaan
 [3] and Lot **dwelled** in cities of the valley
 [4] and he **spread a tent** as far as Sodom
 [3-5] and men of Sodom (**were**) **evil** and **sinner**s against YHWH, **great**
 [7] and YHWH **said** to Abram
 [5] after (there) **was separated**, Lot, from with him
 [1-2] **lift**, now, your **eyes** (**two**) and **see** from the place –
 [3-6] which you (**are**) there – **northward** and **southward** and **eastward** and
westward
 [7] because all the land which you **are seeing** –
 [8] to **you**
 [8] I **will give** it
 [9] and to your **seed**, unto forever
 [9] and I **will set** your seed as dust of the earth
 [10] which, if (there) **is able** –
 [1] a man, **to count** the dust of earth
 [2] also, your seed **may be counted**
 [3-4] **rise**, **walk about** in land, to its **length** and to its **breadth**
 [5] because to **you**
 [10] I **will give** it
 [6] and (there) **spread a tent**, Abram
 [7-8] and **came** and **dwelled** in oaks of Mamre
 [9] which (**are**) in Hebron
 [10] and he **built** there an altar to YHWH (... Gen. 13:18)

--- major paragraph break⁴⁵ ---

400 Elements

300 Elements

Literary Counts (Gen. 12:1 – 13:18): Abram Moves to Canaan

- (20x) God
- (135x) Abram
- (20x) Egypt
- (5x) Sodom
- (15x) Lot
- (195x) *(Subtotal)*
- (70x) Abram's age
- (265x) *Total*

[1-2] and it **was**, in days of **Amraphel**, king of Shinar

(Gen. 14:1...)

[3-4] **Arioch**, king of Ellasar

[5-6] **Chedorloamer**, king of Elam

[7-8] and **Tidal**, king of Goiim –

[9-10] they **made** war with **Bera**, king of Sodom

[1-2] and **Birsha**, king of Gomorrah

[3-4] **Shinab**, king of Admah

[5-6] and **Shemeber**, king of Zeboiim

[7-8] and king of Bela – it (is) **Zoar**

[9-10] all these **joined** to **valley** of the Siddim – it (is) the **Sea** of Salt –

[1-2] **two-ten** [*twelve*] of year, they **served** Chedorloamer

10

[3-5] * and **three-of-ten** [*thirteen*] of year, they **rebelled**

10

[1] and in four-of-ten [*fourteenth*] year **came** Chedorloamer

[2] and the **kings** which (**were**) with him

[3-4] and they **smote** Rephaim in Ashteroth-**Karnaim** [*“Ashteroth of the horns (two)”*]

[5] and the Zuzim in Ham

[6-7] and the Emim in Shaveh-**Kiriathaim** [*“valley of cities (two)”*]

[8-9] and the Horites in mountain of **Seir**, as far as **El-Paran**

[10] which (is) upon the wilderness

[1-2] and they **returned** and **came** to En-Mishpat –

[3] it (is) Kadesh –

[4] and they **smote** all field of the Amalekites

[5-6] and also the **Amorites**, the **dwelling** in Hazazon-Tamar

[7-10] and (there) **went out**, king of Sodom and king of Gomorrah

and king of Admah and king of Zeboiim

[1-2] and king of Bela – it (is) **Zoar** –

[3] and they **arranged** with them a battle in valley of the Siddim

[4-5] with **Chedorloamer**, king of Elam

[6-7] and **Tidal**, king of Goiim

[8-9] and **Amraphel**, king of Shinar

[10] and **Arioch** –

[1] king of Ellasar:

[2-5] **four** kings

[6-10] with the **five**

[1-2] and valley of the Siddim (**was**) **pits** of **pits** of tar

[3-4] and (there) **fled**, kings of **Sodom** and **Gomorrah**

[5] and they **fell** there

400 Elements

300 Elements

Abram’s War (Gen. 14:1-24)

“and three-of-ten [*thirteen*] of year, they rebelled” | The independence of these vassal kings outlasted their ostensible compliance by one year.

“and in four-of-ten [*fourteenth*] year” | Ordinal numbers are counted as single literary elements: as one of a series.

[1] and the remaining, to hill-country, **fled**
 [2-3] and they **took** every possession of **Sodom** and **Gomorrah**
 [4] and all their food
 [5] and they **went**
 [6-7] and they **took** **Lot** and his **possession**
 [8] (**son** of brother of Abram)
 [9] and they **went**
 [10] (and he **was dwelling** in Sodom)

[1] and (there) **came**, the fugitive
 [2-3] and he **told** to **Abram**, the **Hebrew**
 [4-5] and he **was dwelling** in oaks of **Mamre**, the **Amorite**
 [6-7] brother of **Eshcol** and brother of **Aner**
 [8] and they (**were**) masters of covenant [*allies*] of Abram
 [9] and (there) **heard**, Abram
 [10] that, (there) **had been taken captive**, his brother

[1] and he **emptied** his **trained-men**,
 [2] **offspring** of his house:
 [3-10] **eight-**
 [1-10] **ten** [*eighteen*]

[1-3]* and **three** hundred

[4] and he **pursued** unto Dan
 [5-6] and (there) **were divided** upon them by night, **he** and his **servants**
 [7-8] and he **smote** them and **pursued** them unto Hobah
 [9] which (**is**) from north to Damascus
 [10] and he **returned** all the possession

[1-2] and also **Lot**, his **brother**

[3] and his **possessions** –

[1] he **returned** –

[4-5] and also the **women** and the **people**

[6-7] and (there) **went out**, king of Sodom, **to meet** him –

[2-3] after his, **to return** from the, **to smite** Chedorloamer

[4] and the kings who (**were**) with him – to **valley** of Shaveh

[5] it (**is**) **valley** of the king

[1-2] and **Melchizedek**, **king** of Salem, **brought out** bread

[3] and **wine**

[4-5] and he (**was**) priest to **God**, **Most-High** [*El-Elyon*]

[6] and he **blessed** him

[7] and **said**

300 Elements

300

“and three hundred” | The literary measure may be Abram’s household stature at this point in the narrative. Reaching back three hundred elements in total literary count, the orange line originates where Abram took his wife, his nephew Lot, his possessions, and all the people he had acquired in Haran, and set out on his faith journey toward Canaan (Gen. 12:5).

400 Elements

[6] being blessed, is Abram
 [8-9] of God, Most-High, possessing of heavens
 [10] and earth!

[1-2] and being blessed, is God, Most-High

[3] who has delivered your adversaries into your hand!

[7] and he gave him a tithe from all

[8] and said, king of Sodom, to Abram

[8] give to me the soul

[9] and the possession take to you

[10] and said, Abram, to king of Sodom

[1] I have made high my hand

[4-6] to YHWH, God, Most-High

[7-8] possessing heavens and earth

[2-3] if, from a thread and unto thong of a sandal –

[4-5] and if, I take from all which (is) to you

[9] and you will not say

[10] “I have made rich, Abram”

[6] without me, only, which (there) have eaten, the young men

[7] and portion of the men who went with me –

[8-10] Aner, Eshcol, and Mamre – let take their portion

--- minor paragraph break⁴⁶ ---

(...Gen. 14:24)

(Gen. 15:1...)

[9-10] after the words, the these, (there) was word of YHWH to Abram in a vision, saying

[1] do not fear, Abram!

[1-4] I (am) a shield to you – your wages, many, very

[2] and said, Abram

[5-6] my Lord, YHWH

[7] what will You give to me

[3] and I am going childless

[4-6] and son of possession of my house – he (is) Damascus, Eliezer

[7] and said, Abram

[8] behold, to me, You have not given:

[8] a seed

[9] and behold, a son of my house is inheriting me

[9] and behold, word of YHWH (was) to him

[10] saying

[10] (there) will not inherit you, this (man)!

400 Elements

Literary Counts (Gen. 14:1-24): Abram’s War

- (8x) God
- (60x) Abram
- (110x) Sodom
- (10x) Melchizedek
- (173x) (Subtotal)
- (300x) Abram’s army
- (473x) Total

God’s Covenant with Abram (Gen. 15:1-21)

[1-2] because, if, which **will go out** from your belly – he **will inherit** you
 [1-2] and He **brought** him outside and **said**
 [3] **look**, now, at the heavens
 [4-6] and **count** the stars, if you **are able, to count** them
 [3] and He **said** to him
 [7] thus **shall be** your seed
 [8] and he **believed** in YHWH
 [4] and He **accounted** it to him (as) righteousness
 [5] and He **said** to him
 [6] I (**am**) YHWH
 [7-8] who **brought** you from **Ur, Chaldeans**
 [9-10] **to give** to you the **land**, the **this**
 [9] **to possess** it
 [10] and he **said**
 [1-2] my **Lord, YHWH**, how **will I know**
 [3] that I **will possess** it?
 [1] and He **said** to him
 [4] **bring** to Me:
 [5-7] a **heifer being three**
 [8-10] and a **goat being three**
 [1-3] and a **ram being three**
 [4-5] and a **turtledove** and a **young pigeon**
 [6] and he **took** to Him all these
 [7-8] and he **cut** them in **midst**
 [9-10] and he **set** each, his part, **to meet** its fellow
 [1] and the bird, he **did not cut**
 [2] and (there) **came down**, the bird-of-prey, upon the carcasses
 [3] and (there) **drove** them **away**, Abram
 [4] and **was**, the sun, **to go down**
 [5] and a deep-sleep **fell** upon Abram
 [6-8] and behold, (it **was**) a **terror** – a **darkness, great, falling** upon him!
 [2] and He **said** to Abram
 [9-10] **to know**, you shall **know**:
 [1-2] that a **stranger**, (there) **will become**, your **seed**
 [3] in a land (that **is**) not to them
 [4-5] and he [**seed**] **will serve**, and it [**nation**] **will afflict** them:
 [6-9]* **four of hundreds** year
 [10] and also, the nation which they **serve** –
 [3] **judging**, (**will**) I (**be**)

400 Elements

400

17 Elements

“four of hundreds year” | Like the literary measure for 300-fold discussed above, this 400-fold measure (total literary count) may reach back to Abram’s first encounter with Egypt. At Gen. 12:12, Abram (prophetically) anticipates the ultimate mode of affliction that awaits him in Egypt: “his wife, this (is)! and they will kill me [Abram], and you [Sarai], they will keep alive.” Ultimately, Pharaoh will seek to kill the seed of Abraham by destroying all the male children and keeping the female alive (Ex. 1:16). The literary measure connects “in a land (that is) not to them” (present context) with Egypt as the place of suffering. Note that this 400-fold measure does not include the special number 300 from above, as that is being used for a concurrent 300-fold measure.

It is also possible that a broader measure of 430-fold exists between Gen. 12:10 (“and (there) was a famine in land, and (there) went down, Abram, to Egypt) and Gen. 15:17 (“... fire-pot [*tanoor*] of smoke and a torch of fire which passed between the parts, the these”). This broader stature more fully encompasses the forthcoming experiences in Egypt. The broader stature is indicated with the extensions of gray dashed lines: 13-fold preceding and 17-fold succeeding the 400-fold indicated in red. See the reflection of the 430-fold measure, Ex. 12:40-41, Gal. 3:17.

[1-2] and after thus, they **will go out** with a **possession, great**
 [3] and you **will come** to your fathers in peace
 [4-5] you **will be buried** in **old-age, good**
 [6-7] and **generation, fourth, shall return** here
 [8] because, (there) **is not** whole, iniquity of the Amorite, unto now
 [9-10] and it **was**, the sun **went down**

[1] and darkness **was**
 [2-3] and behold, (it **was**) a **fire-pot** [*tanoor*] of smoke and a **torch** of fire
 [4-5] which **passed** between the **parts**, the **these**!

[4-5] in **day**, the **it**, (there) **cut**, YHWH, with Abram, a covenant, **saying**
 [6-7] to your seed I **have given** the **land**, the **this**, from river of Egypt
 [8-10] unto the **river**, the **great** – River **Euphrates** –

[1-10] the **Kenite** and the **Kenizzite** and the **Kadmonite** and the **Hittite** and the **Perizzite** and the **Rephaim** and the **Amorite** and the **Canaanite** and the **Girgashite** and the **Jebusite**

--- minor paragraph break⁴⁷ ---

(...Gen. 15:21)

[1-2] and **Sarai**, **wife** of Abram, **had not borne** to him
 [3-4] and to her (**was**) a **female-servant**, an **Egyptian**
 [5] and her name (**was**) Hagar
 [6] and **said**, Sarai, to Abram

(Gen. 16:1...)

[1] behold, now, (there) **has prevented** me, YHWH

[7] from, **to bear**
 [8] **go in**, please, to my female-servant
 [9] perhaps I **will be built** from her
 [10] and **listened**, Abram, to voice of Sarai

[1-2] and (there) **took** – **Sarai, wife** of Abram –
 [3-5]* **Hagar**, the **Egyptian**, her **female-servant** –
 [6]* from **end of ten** years, **to live**, Abram, in land of Canaan –

[7-8] and she **gave** her to **Abram** – her **husband** –
 [9] to **him** for a wife

[10] and he **went in** to Hagar

[1] and she **conceived**
 [2-3] and she **saw** that she **had conceived**
 [4-5] and (there) **was despised**, her mistress, in her **eyes (two)**
 [6] and **said**, Sarai to Abram
 [7] my wrong (**be**) upon you
 [8] I **have given** my female-servant into your bosom
 [9-10] and she **saw** that she **had conceived**
 [1-2] and I **was despised** in her **eyes (two)**

17 Elements

10

86 Elements

Literary Counts (Gen. 15:1-21): God's Covenant with Abram

- (42x) God
- (75x) Abram
- (117x) *(Subtotal)*
- (400x) Forthcoming Years of Bondage
- (517x) *Total*

Ishmael (Gen. 16:1-16)

“Hagar, the Egyptian” | This woman is part of Abram & Sarai's household, first as female-servant, and now as a second wife. Here literary elements are counted within Abram's subject column, as are Sarai's.

“from end of ten years, to live, Abram, in land of Canaan” | This parenthetical phrase forms a bookend for a literary measurement corresponding Abram's 86-year age stature at Gen. 16:16 (follow the vertical dashed line). The measure is signaled by the phrase “from end of...” The special number 10 is included in the literary measure as shown here. For similar instances of the use of “end” as a bookend for literary measurement, see examples in Daniel.

- [2] let judge, YHWH
 [3-4] between me and between you!
 [5] and said, Abram, to Sarah
 [6] behold, your female-servant (is) in your hand
 [7-8] do to her, the good in your eyes (two)
 [9] and (there) afflicted her, Sarai
 [10] and she fled from her faces
- [3] and found her, angel of YHWH
 [1-2] upon spring of the waters in wilderness, upon the spring in way of Shur
- [4] and he said
 [3-4] Hagar, female-servant of Sarai, where from this have you come?
 [5] and where do you go?
 [6] and she said
 [7-8] from before faces of Sarai, my mistress, I am fleeing
- [5] and said to her, angel of YHWH
 [9-10] return to your mistress and be afflicted under her hand
- [6] and said to her, angel of YHWH
 [7-8] to be many, I shall make many
 [1-2] your seed, and they will not be numbered for multitude
- [9] and said to her, angel of YHWH
 [3-4] behold, you (are) pregnant, and you will bear a son
 [5-6] and you shall call his name, "Ishmael"
- [10] because, has listened, YHWH, to your affliction
 [7] and he will be a wild-donkey of man
 [8] his hand (will be) against all
 [9] and hand of all (will be) against him
 [10] and upon faces of all his brothers, he will dwell
- [1] and she called
 [1-2] name of YHWH, the speaking to her,
 [3-4] You (are) "a God who sees me" [El-Roi]
 [2] because, she had said,
 [3] and also here, have I seen
- [5] (Him) after me seeing?
 [4] upon thus, (there) has been called to well:
 [5] "Beer-Lahai-Roi" ["well of Alive One who sees me"]
 [6-7] behold, (it is) between Kadesh and between Bered
 [8] and (there) bore, Hagar, to Abram, a son
 [9] and (there) called, Abram, name of his son –
 [10] which (there) bore, Hagar – "Ishmael"

Literary Counts (Gen. 16:1-16): Ishmael

- (15x) God
- (88x) Abram
- (103x) (Subtotal)
- (80x) Abram's Age Stature
- (183x) Total

[1-2] and Abram (**was**) a son of **eights** [eighty] year
 [3-8] and **six** years, in, **to bear**, Hagar: Ishmael to Abram (... Gen. 16:16)
 --- minor paragraph break⁴⁸ --- (Gen. 17:1...)

[9-10] and (there) **was**, Abram, a son of **nines** [ninety] year
 [1-9] and **nine** years

[1] and (there) **appeared**, YHWH, to Abram
 [2] and He **said** to him

[3-4] I (**am**) **God, Almighty** [El-Shaddai]
 [10] **walk** before Me
 [1] and **be** blameless
 [5] and I **will set** my covenant between **Me**
 [2] and between **you**
 [6-8] and I **will make great**, you, with, **very, very**
 [3] and (there) **fell**, Abram, upon his face
 [9-10] and **spoke** to him, God, **saying**

[1] I, behold –
 [2] **My** covenant (**is**) with you
 [4-5] and **you will become**, to **father** of a multitude of nations
 [6-7] and you **will not be called** still – your **name** – “**Abram**”
 [8-9] but (there) **will be**, your **name**, “**Abraham**”
 [10] because **father** of a multitude of nations

[3] I **have made** you
 [4-6] and I **will make fruitful**, you, with, **very, very**
 [7] and I **have made** you:
 [1] to **nations**
 [2] and **kings**, from you, **will go out**
 [8] and I **will make stand**, my covenant, between **Me**
 [3] and between **you**
 [4] and between your **seed** after you, to their generations, for a covenant of forever
 [9-10] **to be** to **you** (as) God, and to your **seed** after you

[1] and I **have given**
 [5-6] to **you** and to your **seed** after you, land of your dwellings
 [7] all **land** of Canaan, for a possession of forever

[2-3] and I **will be** to them (as) **God**
 [4] and **said**, God, to Abraham
 [8] and **you**, my covenant, **shall keep** –
 [9-10] **you** and your **seed** after you – to their generations

God and Abraham: Covenant of Circumcision (Gen. 17:1-27)

- [5] this (is) My covenant
 [1] which you shall keep –
- [6] between Me
 [2-3] and between you and between your seed after you:
 [4] to be circumcised, to you, every male
 [5] you shall be circumcised in flesh of your foreskin
 [1] and it will be, for a sign of covenant:
- [7] between Me
 [2] and between you
 [3-10] and a son of eight of days shall be circumcised to you:
 [1-2] every male to your generations, born of house
 [3] and bought of money from every son of a foreigner
 [4] which, not from your seed, (is) he
 [5-6] to be circumcised, he shall be circumcised:
 [7-8] born of your house and bought of your money
 [9] and it will be My covenant in your flesh,
 [10] to a covenant of forever
- [1] and an uncircumcised male –
 [2] which, (there) has not been circumcised, flesh of his foreskin –
 [3-4] and (there) shall be cut off, the soul, the it, from your people
 [5] My covenant, he has broken (... Gen. 17:14)
- minor paragraph break⁴⁹ ---
- [8] and said, God, to Abraham (Gen. 17:15...)
 [1-2] Sarai, your wife –
 [3-4] do not call her name, "Sarai"
 [5] because "Sarah" (is) her name
- [9] and I will bless her
 [10] and also, I will give from her to you, a son
- [1] and I will bless her
 [1-2] and she will become, to nations
 [3] kings of peoples, from her, shall be
 [4] and (there) fell, Abraham, upon his face
 [5-6] and laughed and said in his heart
 [7] to a son of hundred year, will be born?
 [8-9] and will Sarah, a daughter of nines [ninety] year, bear?
 [10] and (there) said, Abraham, to God

99 Elements

100
90

A literary measure may be signaled by the use of "sign" here, similar to Gen. 4:15. The literary measure corresponds with Abram's age stature of 99 (follow the green dashed line). This measure does not include special numbers 100, 90, or 90, which are components of a different literary stature for Abram/Abraham.

[1] if only Ishmael **may live** before You!

[2] and **said**, God

[2-3] but **Sarah**, your **wife**, **is bearing** to you a son

[4-5] and you **shall call** his **name**, "**Isaac**" [*laughter*]

[3-4] and I **will make stand** my **covenant** with him, to a **covenant** of forever to his seed after him

[5] and in regard to Ishmael, I **have heard** you

[6-7] behold, I **will bless** him, and I **will make fruitful**, him

[8-10] and I **will make great**, him, with, **very, very**

[1-2] **two-ten** [*twelve*] princes he **will father** 10

[1-2] and I **will make** him to a **nation**, **great**

[3] and my covenant I **will make rise** with Isaac

[3-4] which, (there) **will bear** to you Sarah, to **appointed-time**, the **this**, in year

[5] the **next**

[4-5] and He **finished**, **to speak** with him

[1] and (there) **went up**, God, from above Abraham

[1-2] and (there) **took**, Abraham, **Ishmael**, his **son**

[3-4] and **all** (those) born of his house, and **all** (those) bought of money

[5] every **male** in men of house of Abraham

[6] and he **circumcised** the flesh of their foreskins

[7-8] in same of, the **day**, the **this**

[2] as which, (there) **had spoken** with him, God

[9-10] and Abraham (**was**) a son of **nines** [*ninety*] 90

[1-9] and **nine** year in his, **to be circumcised**, flesh of his foreskin

[10] and **Ishmael**,

[1-3] his **son** (**was**) a son of **three-of-ten** year in his, **to be circumcised**, 10
flesh of his foreskin

[4-5] in same of, the **day**, the **this**, (there) **were circumcised**, Abraham

[6-7] and **Ishmael**, his **son**

[8] and all **men** of his house –

[9] **born** of house,

[10] and **bought** of money from with son of foreigner – **were circumcised** with him

--- major paragraph break⁵⁰ --- (... Gen. 17:27)

[3] and (there) **appeared** to him, YHWH, at oaks of Mamre (Gen. 18:1...)

[1] and he **was sitting** (at) entrance of the tent as heat of the day

[2-3]* and he **lifted** his **eyes** (**two**) and **saw**

Literary Counts (Gen. 17:1-27): God and Abraham: Covenant of Circumcision

- (47x) God
- (117x) Abraham
- (164x) (Subtotal)
- (20x) Ishmael's Legacy
- (370x) Abraham's and Sarah's Age Statures
- (544x) Total

[4-6] and behold, **three** men **were standing** before him

[4] and he **saw**

[5-6] and he **ran**, **to meet** them, from entrance of the tent

[7-8] and he **bowed** to the earth and **said**

[9-10] my Lord, if now I **have found favor** in Your eyes (**two**)

[7] please **do not pass by** from upon your servant

[8] **let be brought**, please, a little water

[9-10] and **wash** Your **feet** (**two**)

[1] and **rest** under the tree

[1] and I **will bring** a piece of bread

[2] and You **sustain** Your heart

[3] afterwards, You **may pass by**

[4] because, upon thus, You **have passed by** upon your servant

[5] and they **said**

[2-3] thus **do**, as which you **have said**

[4] and (there) **hurried**, Abraham, to the tent, to Sarah

[5] and **said**

[6-8] **hurry**, **three** of measures [*se'ah*], flour,

[9] **fine**, **knead**

[10] and **make** cakes

[1] and to the cattle, **ran** Abraham

[2-4] and he **took** a **son** of cattle, **tender** and **good**

[5] and **gave** (it) to the young man

[6-7] and he **hurried**, **to prepare** it

[8-9] and he **took butter** and **milk**

[10] and **son** of the cattle which he **had prepared**

[1] and he **set** before them

[2] and he **stood** over them, under the tree

[6] and they **ate**

[7] and they **said** to him

[3-4] where **is Sarah**, your **wife**?

[5] and he **said**

[6] behold, (she **is**) in tent

[8] and He **said**

Abraham, Sarah, Lot, and Children (Gen. 18:1 – 19:38)

“and he lifted his eyes (two) and saw” | The two verbs complement the twofold “eyes (two)” for a literary count of two.

[9-10] to return, I will return to you as time of alive

[7-8] and behold, a son (will be) to Sarah, your wife

[9] and Sarah was listening (at) entrance of the tent

[10] and it was behind Him

[1-2] and Abraham and Sarah (were) old, going in days

[3-4] (there) had ceased, to be, to Sarah, way, as women

[5-6] and (there) laughed, Sarah, in her midst, saying

[7] after I am worn out

[8] will there be to me pleasure?

[9] and my lord (is) old?

[1] and said, YHWH, to Abraham

[10] why (was) this –

[1-2] (there) laughed Sarah, saying

[3-4] also, truly, will I bear, and I am old?

[5] is (there), to be (too) wonderful from YHWH, a matter?

[2] to appointed-time, I will return to you, as time of alive

[1] and to Sarah (will be) a son

[2] and denied, Sarah,

[3] saying

[4] I did not laugh

[5] because she was afraid

[3] and He said

[6] no,

[7] because you laughed

[4] and (there) rose from there, the men

[5] and they looked upon faces of Sodom

[8] and Abraham was walking with them

[9] to send them

[1] and YHWH said

[2] concealing, shall I, from Abraham

[3] what I am doing?

[10] and Abraham –

[1-2] to be, he shall become, to a nation,

[3-4] great and mighty

[5] and (there) will be blessed in him, all nations of the earth

[4] because I **have known** him
 [6-7] in order that, which, he **will command** his **son** and his **house** after him
 [8] and they **will keep** way of YHWH
 [9-10] **to do righteousness** and **justice**

[5] in order that, **to bring**, YHWH, upon Abraham
 [6] what He **spoke** over him
 [7] and **said**, YHWH
 [1-2] cry of **Sodom** and **Gomorrah** – because (it) **is great**
 [3-4] and their sin, because (it **is**) **heavy, very**

[8-9] I **will go down**, now, and I **will see**
 [5] if, as her cry – the, it **has come** to Me –
 [6] (so) they **have done** altogether

[10] and if not, I **will know**

[1] and **turned** from there, the men
 [2] and they **went** to Sodom
 [1] and **Abraham** –
 [2] still **he was standing** before YHWH –
 [3-4] and (there) **approached**, Abraham, and **said**

[3] **will**, indeed, You **sweep away** righteous with wicked?
 [7-8]* perhaps there **are fives** [fifty] righteous in midst of the city

[4] **will**, indeed, You **sweep away**
 [5] and **not carry**, to place –
 [9]* for the sake of the **fives** [fifty],
 [10] the **righteous**, which (**are**) in her midst?

[1] far **be** it to You!
 [2-3] from **to do** as a **matter**, the **this**
 [4] to **put to death** righteous with wicked
 [5-6] and it **will be**, as **righteous**, as **wicked** –
 [7] far **be** it to You!
 [8-9] the, (Him) **judging** all the earth, **shall not** He **do** justice?
 [10] and (there) **said**, YHWH

[1-2] if I **find** in Sodom **fives** [fifty] righteous in midst of the city

[3] and I **will carry**, to all the place, in their account
 [5-6] and (there) **answered**, Abraham, and **said**
 [7-8] behold, now, I **have undertaken**, **to speak** to my Lord
 [9-10] and I (**am**) **dust** and **ashes**
 [1]* perhaps (there) **are lacking** –
 [2-3] **fives** [fifty], the **righteous** –
 [4-8] **five**

50

“perhaps there are fives” | Abraham negotiates with YHWH using a series of numbers. Following the normal convention, plural cardinals “fives” [fifty], “fours” [forty], and “tens” [twenty] are counted as two elements in the literary set, and the full values are added separately. “Threes” [thirty] is counted as three elements in the literary set, and the full value is added separately. Where the use of the definite article indicates a resumptive reference, e.g., “the tens [twenty],” the number is counted as simply a noun, as a single literary element, and the full value is not carried as a special number. Instances of resumptive reference are noted below.

“for the sake of the fives [fifty], the righteous” | Resumptive reference. Literary count of “fives” = 1 here.

50

“perhaps, are lacking – fives [fifty], the righteous – five” | Resumptive reference to the fifty righteous. Literary count of “fives” = 1 here.

[4-9] will You destroy, with [lacking] five, all the city?

[10] and He said

[1] I will not destroy

[2-3] if I find there fours [forty]

[4-8] and five

[1-2] and he did again, still, to speak to Him

[3] and he said

[9-10] perhaps, will be found there, fours [forty]?

[9] and He said

[10]* I will not do (it) on account of the fours [forty]

[4] and he said

[1] let it not, please, burn, to my Lord

[5] and I will speak

[1-3] perhaps, will be found there, threes [thirty]?

[2] and He said

[3] I will not do (it)

[4-6] if I find there threes [thirty]

[6] and he said

[7-8] behold, now, I have undertaken, to speak to my Lord

[4-5] perhaps, will be found there, tens [twenty]?

[7] and He said

[8]* I will not destroy on account of the tens [twenty]

[9] and he said

[9] let it not, please, burn, to my Lord

[10] and I will speak only the once

[6] perhaps, will be found there, ten?

[10] and He said

[1]* I will not destroy on account of the ten

[2] and (there) went, YHWH

[3] as which, He finished

[4] to speak with Abraham

[1] and Abraham returned to his place

[5-6] and (there) came, two, the angels, to Sodom in evening

[7] and Lot was sitting in gate of Sodom

[8-9] and (there) saw, Lot, and he rose

[10] to meet them

[1-2] and he bowed, nostrils (two) to the ground

[3] and he said

40

40

30

30

20

10

270 Elements

“on account of the fours [forty]” | This is a resumptive reference due to the use of the definite article. Literary count of “fours” = 1 here.

“on account of the tens [twenty]” | This is a resumptive reference. Literary count of “tens” = 1 here.

“on account of the ten” | Resumptive reference. Literary count of “ten” = 1 element here.

A literary measure may be composed from the special numbers from Abraham’s negotiation, above:

$$50 + 50 + 40 + 40 + 30 + 30 + 20 + 10 = 270\text{-fold}$$

The negotiation results in God’s commitment of deliverance for the righteous, in a context of judgment. A literary measure of 270-fold elements may extend from this context to a similar one at Gen. 20:7: the deliverance of righteous people from judgment. There, Abimelech and his people (“also righteous”) will be taken by certain destruction due to an unintentional sin. God visits Abimelech by dream to warn him to escape from this pending judgment. Follow the dashed line to that context.

[4] behold, please, my lords –
 [7] turn aside, please, to house of your servant
 [8] and lodge
 [9-10] and wash your feet (two)
 [1] and rise early
 [2] and go to your journey
 [3] and they said
 [4] no, because in the wide-space, we will lodge
 [5-6] and he pressed at them, very
 [5] and they turned to him
 [6] and came to his house
 [7] and he made for them a feast
 [8] and unleavened breads, he baked
 [7] and they ate
 [8] before they lay down –
 [9] and men of the city –
 [10] men of Sodom – surrounded upon the house, from youth,
 [1] and unto elder –
 [2] all the people within border
 [3-4] and they called to Lot and said to him
 [9] where (are) the men
 [10] which, they came to you, the [this] night?
 [5] bring them out to us
 [6] and we will know them
 [7] and (there) went out to them, Lot, to the entrance
 [8] and the door, he shut behind him
 [9] and he said
 [10] do not, please, my brothers, act wickedly!
 [1-2] behold, now, (there are) to me two daughters
 [3] who, they have not known a man
 [4] I will bring out, now, them, to you
 [5-6] and you do to them as (is) good in your eyes (two)
 [7-8] only to men, the these, do not do a matter
 [1] because, upon thus, they came in shelter of my roof
 [9] and they said
 [10] stand back!
 [1] and they said
 [2] the one came to dwell
 [3-4] and shall he judge, to judge?

[5] now we **will act wickedly** to you, from *[more than]* them
 [6-8] and they **pressed** against **man** – against **Lot** – **very**
 [9] and they **approached**
 [10] **to break** the door

[2] and (there) **sent**, the men, their hand
 [3] and **brought** Lot to them in the house
 [4] and the door, they **shut**
 [1] and the **men** who (**were** at) entrance of the house –
 [5] they **struck** with blindnesses –
 [2-3] from **small** and unto **great**
 [4-5] and they **wearied**, **to find** the entrance

[1] and (there) **said**, the men, to Lot
 [1] still, who (**is**) to you here?
 [2-5] **son-in-law** and your **sons** and your **daughters** and **all** which
 (**is**) to you in city – **bring out** from the place
 [2-3] because **destroying, are** we, the **place**, the **this**
 [6] because (there) **has become great**, their cry, with faces of YHWH
 [4] and (there) **sent** us, YHWH,
 [5] **to destroy** her *[it]*

[7] and (there) **went out**, Lot
 [8] and he **spoke** to his sons-in-law –
 [9] **taking** *[marrying]* his daughters –
 [10] and he **said**

[1] **rise**
 [2-3] **go out** from the **place**, the **this**

[1] because (there) **is destroying**, YHWH, the city
 [4-5] and he **was**, as **jesting**, in **eyes** (**two**) of his sons-in-law

[2] and when the dawn **had gone up**
 [3] and (there) **urged**, the angels, with Lot
 [4] **saying**

[1] **rise**
 [2-4] **take** your **wife** and your **two** daughters –
 [5] the **being found** here –
 [6] lest you **be swept away** in punishment of the city
 [7] and he **tarried**

[5-8] and (there) **seized**, the men, at his **hand** and at hand of his **wife** and at hand of **two** of
 his daughters, in mercy of YHWH upon him
 [9] and they **brought** him **out**
 [10] and **made** him **rest** from outside the city

[1-2] and it **was** – as they, **to bring** them, to the outside

[3] and he **said**

[8] **escape** upon your soul!

[9] **do not look** behind you

[10] and **do not stand** [*stop*] in all the valley

[1] to the hill-country, **escape**

[2] lest you **be swept away**

[3] and (there) **said**, Lot, to them

[4] no, **please**, my lords!

[4-5] behold, now, (there) **has found**, your servant, favor in your **eyes** (**two**)

[5] and you **have made great** your lovingkindness

[6] which you **have done** with me

[7] **to make live**, my soul

[1] and I **am not able**

[2] **to escape** to the hill-country

[3] lest (there) **overtake** me, the evil

[4] and I **die**

[5-6] behold, now, the **city**, the **this**, (is) near, **to flee** there

[7] and it (is) a **little-one**

[8] **let me escape**, please, there –

[9] **is not** a **little-one**, it? –

[10] and (there) **will live**, my soul

[8] and he **said** to him

[9-10] behold, I **have carried** [*granted*] before you also to **word**, the **this**, to **not overthrow** the city –

[1] which you **have spoken**

[2-3] **hurry, escape** there!

[1] because I **am not able**

[2] **to do** a matter

[4] until your, **to come** there

[5-6] upon thus, (there) **was called**, **name** of the city, **Zoar** [*little*]

[3] the sun **had risen** upon the land

[7] and Lot **came** to Zoar

[4-5] and YHWH **rained**, upon **Sodom** and upon **Gomorrah**, brimstone

[6] and **fire** from with YHWH from the heavens

[7-8] and He **overthrew** the **cities**, the **these**

[9] and all the **valley**

[8] and all (those) **inhabiting** the cities

[10] and **sprout** of the ground

270 Elements

- [9] and (there) **looked**, his wife, from behind her
 [10] and she **became** a pillar of salt
- [2] and (there) **rose early**, Abraham, in morning
 [3] to the place where, he **had stood** there with, before YHWH
 [4-5] and he **looked** upon faces of **Sodom** and **Gomorrah**
 [6] and upon all faces of **land** of the valley
 [7] and he **saw**
 [8-9] and behold, (there) **went up smoke** of the land as **smoke** of the furnace
- [1] and it **was**
 [2] in, **to destroy**, God, cities of the valley
 [3] and (there) **remembered**, God –
 [10] **Abraham**
- [4] and He **sent** Lot from midst of the overthrow
 [5] in His, **to overthrow** the cities
- [1] which, (there) **had dwelled** in them, Lot
 [2] and (there) **went up**, Lot, from Zoar
 [3] and he **dwelled** in hill-country
 [4-5] and **two** of his daughters (**were**) with him
 [6] because he **feared**
 [7] **to dwell** in Zoar
 [8-10] and (there) **dwelled** in a cave: **he** and **two** of his daughters
- [1] and (there) **said**, the firstborn to the little-one
 [2] our father (**is**) old
 [3] and a man there **is not** in land
 [4] **to come** upon us as way of all the earth
 [5] **come!**
 [6] **let us make drink**, our father, wine
 [7] and let us **lie** with him
 [8] and let us **enliven**, from our father, seed
 [9-10] and they **made drink**, their father, wine in **night**, **that**
- [1] and (there) **came**, the firstborn
 [2] and she **lay** with her father
 [3] and he **did not know**,
 [4-5] in her, **to lie down**, and in her, **to rise**
- [1] and it **was**, from the next day
 [2] and (there) **said**, the firstborn to the little-one
 [3] behold, I **lay** yesterday with my father
 [4] **let us make** him **drink** wine also tonight
 [5] and you **go in**

[6-7] lie with him and enliven, from our father, seed
 [8-9] and they made drink, also, in night, the it, their father, wine
 [10] and (there) arose, the little-one
 [1] and lay with him
 [2] and he did not know,
 [3-4] in her, to lie down, and in her, to rise
 [5-6] and (there) conceived, two of daughters of Lot, from their father
 [7] and (there) bore, the firstborn, a son
 [8-9] and she called his name, "Moab" [from father]
 [10] he (is) father of Moab unto this day
 [1-2] and the little-one – also she, bore a son
 [3-4] and she called his name, "Ben-Ammi" [son of my people]
 [5] he (is) father of sons of Ammon unto this day

--- minor paragraph break⁵¹ ---

(... Gen. 19:38)

(Gen. 20:1...)
 [1] and (there) went out from there, Abraham, to land of the south [negev]
 [2-3] and he lived between Kadesh and between Shur
 [4] and he dwelled in Gerar
 [5-6] and (there) said, Abraham, concerning Sarah, his wife
 [7] "my sister (is) she"
 [1-2] and (there) sent, Abimelech, king of Gerar
 [3] and he took Sarah
 [1] and (there) came, God, to Abimelech in a dream of the night
 [2] and He said to him
 [4] behold, you are dying over the woman
 [5] whom you have taken
 [8] and she is married of a husband!
 [6] and Abimelech had not approached toward her
 [7] and he said
 [3-4] my Lord, will a people, also righteous, You slay?
 [9] did not he say to me,
 [10] "my sister (is) she"?
 [1] and she –
 [2] even she said,
 [3] "my brother (is) he"?
 [8] in integrity of my heart
 [9-10] and in innocence of my hands (two) I have done this!

270 Elements

Literary Counts (Gen. 18:1 – 19:38): Abraham, Sarah, Lot, and Children

- (143x) God
- (105x) Abraham
- (175x) Sodom (Lot)
- (423x) (Subtotal)
- (270x) Negotiation for Lot
- (693x) Total

Abraham and Abimelech: Part 1 (Gen. 20:1-18)

[5] and (there) **said** to him, God, in a dream

[6] also **I** –

[7] **I have known**

[1] that in integrity of your heart, you **have done** this

[8] and **I spared** –

[9] even **I** – you,

[2] from, **to sin** against Me

[10] upon thus, I **did not give** to you

[3] **to touch** toward her

[4] and now, **return** wife of the man

[4] because, a prophet (**is**) he

[5] and he **will pray** on behalf of you

[5] and you **will live**

[6] and if **not** – you – **are returning** –

[7] **know**:

[8-9] that **to die**, (there) **shall die**, you

[10] and **all** which (**is**) to you!

[1] and (there) **rose early**, Abimelech, in morning

[2] and he **called** to all his servants

[3-4] and he **spoke** all the **words**, the **these**

[5-6] in their **ears** (**two**)

[7-8] and (there) **feared**, the men, **greatly**

[9] and **called**, Abimelech, to Abraham

[10] and he **said** to him

[1] what **have** you **done** to us?

[1] and what, **have** I **sinned** toward you?

[2-4] that you **have brought** upon **me** and upon my **kingdom** a sin, **great**

[5] things which **should not be done**

[6] you **have done** with me

[2] and **said**, Abimelech, to Abraham

[7] what **did** you **see**

[8-9] that you **have done** the **matter**, the **this**?

[10] and (there) **said**, Abraham

[1] because I **said**

[3-4] only there **is not** a fear of God in **place**, the **this**

[5] and they **will kill** me over matter of my wife

[2-3] and also, truly, my **sister**, **daughter** of my father, (**is**) she, only not daughter of my mother

[4-5] and **she became** to me, to a **wife**

270 Elements

“and all which (is) to you!” | For a description of the literary measure reaching to this line, see discussion, Gen. 18:32.

Literary Counts (Gen. 20:1-18): Abraham and Abimelech: Part 1 (next page)

- (15x) God
- (48x) Abraham
- (50x) Philistines (Abimelech)
- (113x) (Total)

[1] and it **was**
 [2] as which, (there) **made** me **wander**, God, from house of my father
 [1] and I **said** to her
 [2-3] this (**is**) your lovingkindness which you **shall do** with me
 [4] to every, the place which we **come** there
 [5] **say** to me,
 [6] "my **brother** (**is**) he"
 [1-4] and (there) **took**, Abimelech, **sheep** and **cattle** and **male-servants** and **female-servants**
 [5] and he **gave** (them) to Abraham
 [1] and he **returned** to him:
 [7-8] **Sarah**, his **wife**
 [2] and **said**, Abimelech
 [3] behold, my land (**is**) before you
 [9-10] in (what **is**) good in your **eyes** (**two**), **dwell**
 [4] and to Sarah he **said**
 [5]* behold, I **have given** a **thousand**, **silver**, to your brother
 [1-2] behold, it (**is**) to you a covering of **eyes** (**two**)
 [3] to **all** who (**are**) with you
 [4] and with **all**
 [5] and your **being vindicated**
 [1] and (there) **prayed**, Abraham to the God
 [3] and (there) **healed**, God:
 [1-3] **Abimelech** and his **wife** and his **female-servants**
 [4] and they **bore**
 [4-5] because, **to close**, (there) **had closed**, YHWH:
 [5] behind every **womb** to house of Abimelech
 [2-3] on account of **Sarah**, **wife** of Abraham
 -- minor paragraph break⁵² --
 [6] and YHWH **visited** Sarah
 [7] as which, He **had said**
 [8] and **did**, YHWH, to Sarah
 [9] as which, He **had spoken**
 [4] and (there) **conceived**
 [5] and (there) **bore**, Sarah, to **Abraham** a son to his **old-age**
 [6] to **appointed-time**
 [10] which, (there) **had spoken** to him, God

Abraham: (2x) 1000-fold Statures

1000

"behold, I have given a thousand, silver, to your brother" | This is the place where Abraham reaches a thousandfold literary stature.

In this moment, Abimelech shows alignment with Abraham and Sarah by offering a twofold "covering" of the offense of the moment. The covering is twofold by nature of the Hebrew dual noun: "a covering of eyes (two)." The alignment includes Abimelech giving the gift, Sarah being vindicated, and Abraham praying for Abimelech's healing. Thus, the situation is resolved. Because each of these three have been introduced with tenfold literary sets in the near context, the composite stature of the dual "thousand" may be:

$$(\text{Abraham}) \times (\text{Sarah}) \times (\text{Abimelech}) \times (2) = (10) \times (10) \times (10) = 2000$$

The dual, thousandfold value of the gift may also be reflected in the doubling of a broader, thousandfold literary stature for Abraham:

- 650. This is the total count of literary elements from all the tenfold and fivefold literary sets in Abraham's subject column, from the beginning of Abram's narrative (Gen. 11:29-30, Sarai barren) through the birth of Isaac ("because I have borne a son to his old-age," Gen. 21:7, next page). This count does not include any of the special numbers.
- $70 + 80 + 90 + 100 = 340$. This is the literary progress of Abraham's age, reflected in the special numbers not counted within the literary sets. The duplications of 90 and of 100 are not included here. These numbers reflect Abraham's faith journey at each milestone.
- 10. Duration of Abram's stay in Canaan, Gen. 16:3.
- Thus, $650 + 340 + 10 = 1,000$. This is the literary stature of Abraham being celebrated in context, at age 100, at the birth of his son Isaac. The stature spans from Sarai's barrenness to Sarah's fruitfulness.

In Gen. 11:29 – 21:7, the remaining special numbers in Abraham's column also total 1000: $300 + 400 + 100 + 90 + 10 + 90 + 10 = 1,000$. This second edition of literary value 1,000 may reflect the twofold nature of the gift: a thousandfold covering of "eyes (two)" for everyone. The gift is "a thousand, silver." In context, it is a vindication for Sarah, and it results directly in her fruitfulness. For a similar correlation of a thousandfold gift of silver having literary twofold significance, and in the context of a wife's fruitfulness, see comments at Song of Solomon 8:12. There, the thousandfold of silver is stated twice in the immediate context. There, a literary hundredfold is also given with twofold significance – "hundreds (two)" – similar to the repeating of Abraham's 100-fold age stature (next page; other instance at Gen. 17:17).

The table of literary elements and measure, shown on the following pages, picks up from the table shown in the flood narrative, above. This table provides a visual of the thousandfold literary statures for Abraham.

[7] and (there) **called**, Abraham, **name** of his son –
 [8] the **being born** to him,
 [9] which (there) **bore** to him, Sarah –
 [10] “**Isaac**” *[laughter]*
 [1-2] and (there) **circumcised**, Abraham, **Isaac**, his **son**
 [3-10] son of **eight** of days
 [1] as which, **commanded** him, God
 [1] and Abraham (**was**) a son of **hundred** of year
 [2-3] in, **to be born** to him, **Isaac**, his **son**
 [4] and (there) **said**, Sarah
 [2] laughter, (there) **has made** to me, God!
 [5-6] all, the **hearing**, **will laugh** to me!
 [7] and she **said**
 [8] who **would have said** to Abraham
 [9] “(there) **will nurse** sons, Sarah”?
 [10] because I **have borne** a son to his **old-age**! (...Gen. 21:7)

100

Abraham: (2x) 1000-fold Statures



God	7			7			
Abram			19	19			
Abram's Age Stature			70	70			
<i>"and (there) took, Abram: Sarai... Lot... possessions... soul which they obtained" (Gen. 12:5)</i>							
God	5			5			
Abram			30	30			
Egypt		3		3			
<i>"his wife, this (is)! And they will kill me, and you, they will keep alive" (Gen. 12:12)</i>							
God	7			7			
Abram			85	85			
Egypt		17		17			
Sodom		5		5			
Lot		15		15			
<i>Genesis 14:1-24 "Generations of Terah": Abraham's War</i>							
Abram			33	33			
Sodom		100		100			
Abram's Army			300	300			
God	8			8			
Abram			27	27			
Sodom		10		10			
Melchizedek			10	10			
<i>Genesis 15:1-21 "Generations of Terah": God's Covenant with Abram</i>							
God	24			24			
Abram			59	59			
Forthcoming Years of Bondage			400	400			
God	18			18			
Abram			16	16			
<i>Genesis 16:1-16 "Generations of Terah": Ishmael</i>							
God	15			15			
Abram			78	78			
Abram's Stay in Canaan (years)			10	10			
Abram's Age Stature			80	80			
<i>Genesis 17:1-27 "Gen. of Terah": God and Abraham: Covenant of Circumcision</i>							
God	47			47			
Abraham			117	117			
Abraham's Age Stature (Circumcision)			90	90			
Ishmael's Age Stature (Circumcision)			10	10			
Ishmael's Posterity Stature			10	10			
Abraham's and Sarah's Age Statures			280	280			

Literary Stature: Abraham

Literary Stature: Abraham

Literary Stature: Bondage

300 Stature: Abram's Household

Literary Stature: Flood

Genesis 18:1 - 19:38 "Generations of Terah": Abraham, Sarah, Lot, and Children				
God	77			77
Abraham			95	95
Sodom (Lot)		26		26
Negotiation for Lot (Sodom)			270	270
"and He said, I will not destroy on account of the ten" (Gen. 18:32)				
God	66			66
Abraham			10	10
Sodom (Lot)		149		149
Genesis 20:1-18 "Generations of Terah": Abraham and Abimelech: Part 1				
God	10			10
Abraham			15	15
Philistines (Abimelech)		20		20
"and if not... that to die, (there) shall die, you, and all which (is) to you!" (Gen. 20:7)				
God	5			5
Abraham			33	33
Philistines (Abimelech)		30		30
Genesis 21:1-21 "Generations of Terah": Isaac Comes				
God	7			7
Abraham			27	27
Abraham's Age Stature			100	100
"because I have borne a son to his old-age!" (Gen. 21:7)				
God	11			11
Abraham			65	65
Genesis 21:22-34 "Generations of Terah": Abraham and Abimelech: Part 2				
God	3			3
Abraham			35	35
Philistines (Abimelech)			30	30
Genesis 22:1-19 "Generations of Terah": Abraham and Isaac at Moriah				
God	27			27
Abraham			85	85
Abraham (Isaac)			3	3
Genesis 22:20 - 24:67 "Generations of Terah": A Wife for Isaac				
God	2			2
Abraham			36	36
Sarah's Age Stature			120	120
Abraham - Negotiation for Machpelah			43	43
Hittites - Negotiation for Machpelah			37	37
Negotiation for Machpelah (2 x 400)			800	800
God	50			50
Abraham			43	43
Abraham (Servant swears oath, Gen. 24:9b, proceeds to take Rebekah)			177	177
Hittites - Negotiation for Machpelah			8	8
Rebekah			115	115
Rebekah's courtship stature			30	30

1000 Literary Stature: Abraham

1000 Literary Stature: Abraham

270 Judgment, Mercy

Literary Stature: Flood

Literary Stature: Isaac + Rebekah

Literary
Stature:
Sarah
1000

[1-2] and (there) **grew**, the child, and he **was weaned**

[3-4] and (there) **made**, Abraham, a **feast, great**

[5] in day, **to be weaned**, Isaac

[6-7] and **saw**, Sarah, son of **Hagar**, the **Egyptian** –

[8] which, she **bore** to Abraham –

[9] **laughing**

[10] and she **said** to Abraham

[1-2] **drive out** the **female-servant**, the **this**

[3] and her **son**

[4-5] because (there) **will not inherit** – **son** of the female-servant, the **this** – with my son,

[6] with **Isaac**

[7-8] and (there) **was evil**, the matter, **very**,

[9-10] in **eyes (two)** of Abraham, upon, about his son

[3] and **said**, God, to Abraham

[1-2] **let it not be evil** in your **eyes (two)** over the youth

[3] and over your **female-servant**

[4] all which (there) **said** to you, Sarah

[5] **listen** with her voice

[6-7] because in **Isaac**, (there) **will be called** to you, a **seed**

[8-9] and also, **son** of the female-servant – to a **people**

[4] I **will make** him

[10] because your seed (**is**) he

[1] and (there) **rose early**, Abraham, in morning

[2-3] and he **took bread** and a **skin** of waters

[4] and he **gave** to Hagar

[5-6] **setting** upon her shoulder, and the child

[7] and he **sent** her

[8-9] and she **went** and **wandered** in wilderness of Beer Sheba

[10] and (there) **was finished**, the water from the skin

[1] and she **flung** the child under one of bushes

[2-3] and she **went** and **sat**, to her, from opposite

[4-5] **to be far**, as (their) **shooting** a bow

[6] because, she **said**

[7] **let me not look** at death of the child

[8] and she **sat** from opposite

[9-10] and she **lifted** her voice and **wept**

Isaac Comes (Gen. 21:1-21)

[5] and **heard**, God, voice of the youth
 [6] and **called**, angel of God, to Hagar from heaven
 [7] and **said** to her

[1] what (**is**) to you, Hagar?

[2] **do not fear**

[8] because (there) **has listened**, God, to voice of the youth

[3] in which, he (**is**) there

[4-5] **rise, take** the youth

[6] **strengthen** your hand with him

[9-10] because to a **nation, great**, I **will make** him

[1-2] and (there) **opened**, God, her **eyes** (**two**)

[7] and she **saw** a well of waters

[8-9] and she **went** and **filled** the skin (with) water

[10] and she **made drink**, the youth

[3] and **was**, God, with the youth

[1-2] and he **grew up** and **lived** in (the) wilderness

[3] and he **was shooting** a bow

[4] and he **lived** in wilderness of Paran

[5] and **took** to him, his mother, a wife from land of Egypt (...Gen. 21:21)

-- major paragraph break⁵³ ---

[4-5] and it **was**, at **time**, the **that** (Gen. 21:22...)

[1] and (there) **spoke**, **Abimelech**

[2-3] and **Phicol**, **chief** of his army, to Abraham, **saying**

[6] God (**is**) with you

[1] in all which you **are doing**

[2] and now, **swear** to me in God, here

[3-5] if you [*that you not*] **lie** to **me** and to my **offspring** and to my **posterity**

[4] as lovingkindness which I **have done** with you,

[6-7] you **do** with **me** and with the **land**

[8] which, you **have dwelled** in it

[9] and (there) **said**, Abraham

[10] I **swear**

[1] and (there) **reproved**, Abraham, Abimelech, upon, on account of the well of waters

[5] which (there) **had seized**, servants of Abimelech

[6] and (there) **said**, Abimelech

[7-8] I **did not know** who **has done** the **matter**, the **this**

Literary Counts (Gen. 21:1-21): Isaac Comes

- (18x) God
- (92x) Abraham
- (110x) (Subtotal)
- (100x) Abraham's Age Stature
- (210x) (Total)

Abraham and Abimelech: Part 2 (Gen. 21:22-34)

[2] and also you **did not tell** to me
 [9] and also I **did not hear** until today
 [3-4] and (there) **took**, Abraham, **sheep** and **cattle**
 [5] and (he) **gave** to Abimelech
 [1-2] and (there) **cut**, **two** of them, a covenant
 [3-10] and (there) **made stand**, Abraham, **seven** ewe-lambs of the flock, **alone**
 [10] and (there) **said**, Abimelech, to Abraham
 [1-7] what, behold, (**are**) **seven** ewe-lambs,
 [8] the **these**,
 [1-2] which you **have made stand**, **alone**?
 [3] and he **said**
 [9]* **seven** ewe-lambs, you **will take** from my hand
 [10] at, for the sake of, you **will be** to me for a witness
 [4-5] that I **dug** the **well**, the **this**
 [1-2] upon thus, they **have called** to **place**, the **that**:
 [3] "**Beersheba**" [*well of oath, well of seven*]
 [4-5] because there, **swore**, **two** of them
 [6] and they **cut** a covenant at Beersheba
 [7-9] and (there) **rose**, **Abimelech** and **Phicol**, **chief** of his army
 [10] and they **returned** to land of the Philistines
 [6] and he **planted** a tamarisk at Beersheba
 [7-8] and he **called**, there, on name of YHWH, **God-of-Everlasting**
 [9-10] and there) **dwelled**, Abraham, in land of Philistines, **days**, **many** (...Gen. 21:34)

-- major paragraph break⁵⁴ ---

[7-8] and it **was**, after the **matters**, the **these** – (Gen. 22:1...)
 [9] and God **tested** Abraham
 [10] and He **said** to him
 [1] **Abraham!**
 [2] and he **said**
 [3] behold, (it is) I
 [1] and He **said**
 [4-5] **take**, now, your **son**, your **only** –
 [6] whom you **love** – **Isaac**
 [7] and **go**, to you, toward land of Moriah
 [8-9] and **make him go up**, there, for a **burnt offering** upon one of the mountains
 [2] which I **will tell** to you
 [10] and (there) **rose** early, Abraham, in morning

“seven ewe-lambs, you will take from my hand” | Because these seven lambs have already been counted within this literary set, this resumptive *seven* is counted as a single element.

Literary Counts (Gen. 21:22-34): Abraham and Abimelech: Part 2

- (3x) God
- (35x) Abraham
- (30x) Philistines (Abimelech)
- (66x) (Total)

Abraham and Isaac at Moriah (Gen. 22:1-19)

[1] and he **saddled** his donkey
 [2-3] and he **took two** of youths with him
 [4-5] and **Isaac**, his **son**
 [6] and he **cut** woods for a burnt offering
 [7-8] and he **rose** and **went** toward the place
 [3] which **spoke** to him, God
 [9-10] (it **was**) in **day**, the **third**
 [1-2] and (there) **lifted**, Abraham, his eyes (**two**)
 [3] and he **saw** the place from afar
 [4] and (there) **said**, Abraham, to his youths
 [5] **sit**, to you, here with the donkey
 [6-7] and **I** and the **youth will go** as far as there, and **worship**
 [8] and we **will return** to you
 [9] and (there) **took**, Abraham, woods for the burnt offering
 [10] and he **placed** upon Isaac his son
 [1-2] and he **took** in his hand the **fire** and the **knife**
 [3-4] and (there) **went**, **two** of them, together
 [5-6] and (there) **spoke**, Isaac, to **Abraham**, his **father**, and **said**
 [7] “my father”
 [8] and he **said**,
 [9] behold, (it **is**) **I**, my son
 [10] and he **said**
 [1-2] behold, (it **is**) the **fire** and the **woods** –
 [3] and where (**is**) the lamb for a burnt offering?
 [4] and (there) **said**, Abraham
 [4-5] God **will see** to **it** – the **lamb** for a burnt offering – my son
 [5-6] and (there) **went**, **two** of them, together
 [7] and they **came** to the place
 [1] which **spoke** to him, the God
 [8] and **built** there, Abraham, the altar
 [9] and he **arranged** the woods
 [10] and he **bound** Isaac,
 [1] his son
 [2] and he **set** him upon the altar from above the woods
 [3] and (there) **sent out**, Abraham, his hand
 [4-5] and he **took** the knife, **to slay** his son
 [2] and (there) **called** to him, angel of YHWH, from the heavens
 [3] and he **said**

[1-2] Abraham! Abraham!
 [3] and he said
 [4] behold, (it is) I
 [4] and he said
 [5] do not send your hand to the youth!
 [1] and do not do to him anything
 [5] because now I know
 [2] that, to fear God, you
 [3-4] and you have not spared your son, your only, from Me
 [5-6] and (there) lifted, Abraham, his eyes (two)
 [7] and he saw
 [8] and behold, a ram, one,
 [9-10] having been held in a thicket with its horns (two)
 [1-2] and (there) went, Abraham, and took the ram
 [3] and he offered it for a burnt offering instead of his son
 [4-5] and (there) called, Abraham, name of the place, the that,
 [6] "YHWH will see" [will provide]
 [6] which, it is said today
 [7] "in mountain of YHWH, He will be seen" [will be provided]
 [8-9] and (there) called, angel of YHWH, to Abraham, a second, from the heavens
 [10] and He said
 [1-2] by Myself, I have sworn –
 [3] (is) utterance of YHWH
 [7-8] that because which, you have done the thing, the this
 [9-10] and did not spare your son, your only
 [4-5] that, to bless, I will bless you
 [6-8] and to make great, I will make great your seed as stars of the heavens and as sand
 [1] which (is) upon lip [shore] of the sea
 [2] and (there) will possess, your seed, gate of his enemies
 [3] and will be blessed, in your seed, all nations of the earth
 [4] because which, you heard [obeyed] in My voice
 [5] and (there) returned, Abraham to his youths
 [6-7] and they rose and went together to Beersheba
 [8] and (there) dwelled, Abraham, in Beersheba (...Gen. 22:19)
 -- major paragraph break⁵⁵ --
 [9-10] and it was, after the matters, the these – (Gen. 22:20...)
 [9-10] and it was told to Abraham, saying
 [1-2] behold, (there) has borne, Milcah – also she! – sons to Nahor,
 [3] your brother:

Literary Counts (Gen. 22:1-19): Abraham and Isaac at Moriah

- (27x) God
- (88x) Abraham
- (115x) (Total)

A Wife for Isaac (Gen. 22:20 – 24:67)

[4-5] Uz, his firstborn
 [6-7] and Buz, his brother
 [8-9] and Kemuel, father of Aram
 [10] and Chesed
 [1-4] and Hazo and Pildash and Jidlaph and Bethuel
 [5] and Bethuel fathered Rebekah
 [1-8] eight,
 [9] these, (there) had borne, Milcah, to Nahor,
 [10] brother of Abraham
 [1-2] and his concubine – and her name (was) Reumah
 [3-4] and she bore – also she! – Tebah
 [5-7] and Gaham and Tahash and Maacah

(...Gen. 22:24)

(Gen. 23:1...)

-- minor paragraph break⁵⁶---

[8]* and were, lives of Sarah, hundred year
 [9-10] and tens [twenty] year
 [1-7] and seven years:
 [8] (they were) years of lives of Sarah
 [9] and (there) died, Sarah, in Kiriath-Arba
 [10] it (is) Hebron, in land of Canaan
 [1] and (there) went, Abraham,
 [2-3] to lament, to Sarah, and to weep over her
 [4] and rose, Abraham, from upon faces of his dead
 [5-6] and he spoke to sons of Heth, saying
 [7-8] a stranger and a sojourner (am) I with you
 [1] give to me a possession of grave, with you
 [9] and I will bury my dead from before my faces
 [2] and (there) answered, sons of Heth, Abraham
 [3] saying to him
 [10] hear us, my lord:
 [1] a prince of God (are) you in our midst
 [2] in choice of our graves, bury your dead
 [4] a man from us, his grave, will not hold back from you
 [3] from, to bury, your dead
 [4] and (there) rose, Abraham
 [5-6] and he bowed to people of the land, to sons of Heth
 [7-8] and he spoke with them, saying
 [9] if there is, with your soul,
 [10] to bury, my dead from before my faces

100
 20

80 Elements

“and were, lives of Sarah, hundred year...” | Scripture may include a 1000-fold literary stature for Sarah in this local context, in honor of her death. A total literary count of 80 elements reaches from special number 120 to the second of the two special numbers 400 (next page). This measure includes a single element interlock with the value of the special numbers at each end. Taken together, this stature is composed as $120 + 80 + (2 \times 400) = 1000$ -fold. Such a literary stature places Sarah side-by-side with other 1000-fold faith heroes, as the first woman honored in Scripture in this way.

[5] hear me
 [6-7] and entreat for me with Ephron, son of Zohar
 [8] and let him give to me the cave of Machpelah
 [9] which (is) to him
 [10] which (is) at end of his field
 [1-2] at silver [money], full, let him give it to me in your midst
 [3] for a possession of a grave
 [4] and Ephron was sitting in midst of sons of Heth
 [5-6] and (there) answered, Ephron, the Hittite, Abraham,
 [7-8] in ears (two) of sons of Heth
 [9-10] to all entering gate of his city, saying,

[1] no, my lord

[1] hear me
 [2] the field I give to you
 [3-4] and the cave which (is) in it – to you, I give it
 [5-6] before eyes (two) of sons of my people, I give it to you
 [2] bury your dead
 [3] and (there) bowed, Abraham, to faces of people of the land
 [4-5] and he spoke to Ephron in ears (two) of people of the land, saying
 [7] nevertheless, if you only listen to me
 [6] I give silver [money] of the field:
 [8] take from me
 [7] and I will bury my dead there
 [9-10] and (there) answered, Ephron, to Abraham, saying to him
 [8] my lord, hear me
 [1-4] a land of four of hundreds shekel of silver, between me
 [5] and between you – what (is) it?

[9] and your dead, bury!

[10] and (there) listened, Abraham, to Ephron

[1] and (there) weighed, Abraham, to Ephron, the silver [money]

[1-2] which he had spoken in ears (two) of sons of Heth:

[2-5] four of hundreds shekel of silver being passed

[6] according to (those) trading

[3] and (there) rose, field of Ephron –

[4] which (was) in Machpelah

[5] which (was) east [before] of Mamre:

[6-7] the field and the cave which (was) in it

[8] and all the trees which (were) in field

[9] which (were) within in all its border, around –

80 Elements

400

400

[7-8] (**became**) to Abraham, for a possession before eyes (**two**) of sons of Heth
[10] with all **entering** gate of the city

[9-10] and after thus, (there) **buried** – Abraham – **Sarah**, his **wife**, into the cave
of field of Machpelah,

[1] east of Mamre

[2] it (**is**) Hebron, in land of Canaan

[3-4] and (there) **rose**, the **field**, and the **cave** which (**was**) in it, to Abraham

[5] for a **possession** of grave, from with sons of Heth (...Gen. 23:20)

-- minor paragraph break⁵⁷ ---

[1-2] and Abraham (**was**) old, **having come** into years (Gen. 24:1...)

[1] and YHWH **blessed** Abraham in everything

[3-4] and (there) **said**, Abraham, to his **servant**, **oldest** of his house,

[5-6] the, **ruling** in all which (**was**) to him

[7] **put**, now, your hand under my thigh

[8] and I **will make** you **swear** in YHWH –

[2-3] **God** of the heavens and **God** of the earth –

[9] which, you **will not take** a wife to my son from daughters of the Canaanite

[10] which, I **am dwelling** in his midst

[1-2] because to my **land** and to my **kindred** you **will go** and **take** a wife for my son,

[3] for **Isaac**

[4] and (there) **said** to him, the servant

[5-6] perhaps (there) **will not be willing**, the woman, **to come** after me to the
land, the **this**

[7-8] **to take back**, shall I **take back**, your son, to the land

[9] which, you **have come** from there?

[10] and (there) **said** to him, Abraham

[1-2] **be guarded**, to you, lest you **take back** my son there!

[4-5] YHWH, **God** of the heavens –

[6-7] who **took** me from **house** of my father and from **land** of my kindred

[8] and who **spoke** to me

[9-10] and who **swore** to me, **saying**

[1-2] to your seed I **give** the **land**, the **this** –

[3] He **will send** His angel before your faces

[3] and you **shall take** a wife to my son from there

[4-5] and if (there) **is** not **willing**, the woman, **to come** after you –

[1-2] and [*then*] you **are free** from my **oath**, **this**

[3] only, my son, **do not take back** there!

[4-5] and (there) **put**, the servant, his hand under thigh of **Abraham**, his **lord**

[6-7] and he **swore** to him upon the **matter**, the **this**

[8] and (there) **took**, the servant, **ten camels** from camels of his lord

10

[9] and he **went**

[10] and every good (thing) of his lord (**was**) in his hand

[1] and he **rose**

[2-3]* and he **went** to *Aram-Naharaim* [*Aram of two rivers*]

[4] to **city** of Nahor

[5] and he **made kneel**, the camels, from outside to city, toward a well of the waters, to **time** of evening

[6-7] to **time**, (there) **to go out**, the [*those*] **drawing** [*water*]

[8] and he **said**

[4-5] **YHWH**, **God** of my lord Abraham – **make happen**, please, before my faces, today

[6] and **make** lovingkindness with my lord Abraham

[9] behold, I **am standing** upon a spring of the waters

[1-2] and daughters of men of the city **are coming out**, **to draw** waters

[7] and it **will be**, the young woman –

[10] which, I **will say** to her

[3] **stretch out**, please, your jar

[1]* and **let me drink**

[4] and she **says**

[2] **drink**

[5] and also, your camels I **will make drink** –

[8-9] her, **appoint** for your **servant**, for **Isaac**

[3] and with **her** I **may know**

[10] that you **have made** lovingkindness with my lord

[1] and (there) **was**, it:

[4-5] before he **finished**, **to speak**

[1-2] and behold, Rebekah **coming out**, which **had been borne** to

Bethuel, **son** of Milcah,

[3] **wife** of Nahor,

[4] **brother** of Abraham

[5] and her jar (**was**) upon her shoulder

[6-7] and the young woman (**was**) **pleasant** of appearance, **very** –

[8] a **virgin** –

[9] and man **she had not known**

[10] and she **came down** to the spring

[1-2] and she **filled** her jar and **came up**

“and he went to *Aram-Naharaim* [*Aram of two rivers*]” | The name of this destination may have prophetic value in the narrative. Isaac will have twin sons through Rebekah. This line also receive a count of two elements.

“and let me drink” | Here, the verb is a first person cohortative masculine, having the semantic range “let me drink” or “that I may drink.” As the passage unfolds, this verb form is paralleled by the Hebrew *hiphil* “cause to drink,” for which Rebekah will be the subject of the action. The *hiphil* form is seen here on the line “and also, your camels I will make drink.”

[1-2] and (there) **ran**, the servant, **to meet** her
 [3] and he **said**
 [3] **make** me **drink**, please, a little waters from your jar
 [4] and she **said**
 [4] **drink**, my lord
 [5] and she **hastened**
 [6-7] and she **brought down** her jar upon her hand, and she **made** him **drink**
 [8-9] and she **finished**, **to make** him **drink**
 [10] and she **said**
 [1] also for your camels I **will draw**
 [5-6] until, if they **have finished**, **to drink**
 [2-3] and she **hastened** and **emptied** her jar to the trough
 [4-5] and she **ran** again to the well, **to draw**
 [6] and she **drew** for all his camels
 [7-9] and the man **was gazing** toward her, **having been silenced**, **to know**
 [2] **if** (there) **had made prosper**, YHWH, his way
 [3] **[or]** **if not**
 [10] and it **was** –
 [1-2] as which, (there) **finished**, the camels, **to drink**
 [3-4] and (there) **took**, the man, a **ring** of gold, **half** from its shekel
 [5-8] and **two** of bracelets, upon her hands (**two**)
 [9] (**being**) **ten**, **gold**, by their weight
 [10] and he **said**
 [7] daughter of whom, (**are**) you?
 [8-9] **tell**, please, to me, if there **is**, (in) house of your father, a place –
 [1] for us, **to lodge**?
 [10] and she **said** to him
 [1] daughter of **Bethuel** (**am**) I
 [2] **son** of Milcah
 [3] which **she bore** to Nahor
 [4] and she **said** to him
 [5-7] also **straw**, also **fodder**, **plenty**, (**are**) with us
 [8] also a **place to lodge**
 [2-3] and (there) **bowed down**, the man, and **worshipped** to YHWH
 [4] and he **said**
 [4-5] blessed (**be**) YHWH, **God** of my lord Abraham
 [6-7] who **has** not **forsaken** His **lovingkindness** and **faithfulness** from with my lord!

10

“half from its shekel” | The word *half* is from a root verb meaning to cleave.

[5] I, (being) on a journey –
 [8] (there) has led me, YHWH, [to] house of brother of my lord!
 [9-10] and (there) ran, the young woman, and told to house of her mother according to words, the these
 [1-2] and to Rebekah (was) a brother, and his name (was) Laban
 [3-4] and (there) ran, Laban, toward the man, to the outside, toward the spring
 [5-6] and it was, as, to see the ring
 [7-8] and the bracelets upon hands (two) of his sister
 [9-10] and as he, to hear words of Rebekah, his sister, saying
 [6] thus has spoken to me, the man
 [1] and he went to the man
 [7-8] and behold, (he) was standing beside the camels, beside the spring
 [2] and he said
 [9-10] come, (you) being blessed of YHWH!
 [1] to what do you stand in, outside?
 [3-4] and I have prepared the house and a place for camels
 [2] and (there) came, the man, to the house
 [3] and he unharnessed the camels
 [5-6] and he gave straw and fodder to the camels
 [7] and waters –
 [4-5] to wash his feet (two)
 [6-7] and feet (two) of the men who (were) with him
 [8-9] and (there) was set before him, to eat
 [10] and he said
 [1-2] I will not eat until, if I have spoken my word
 [8] and he said
 [3] speak!
 [4] and he said
 [5] a servant of Abraham (am) I
 [9-10] and YHWH has blessed my lord, very
 [6] and he has become great
 [1-8] and He gave to him sheep and cattle and silver and gold and male-servants and female-servants and camels and donkeys
 [7-8] and (there) bore, Sarah, wife of my lord, a son to my lord, after his old-age
 [9-10] and he gave to him all which (was) to him

[1-2] and (there) **made** me **swear**, my lord, **saying**
 [3] you **shall not take** a wife to my son from daughters of the Canaanite
 [4] which, I **am dwelling** in his land
 [5-6] if not [but], to **house** of my father you **shall go**, and to my **family**
 [7] and you **shall take** a wife to my son
 [8] and I **said** to my lord
 [9] perhaps (there) **will not come**, the woman, after me
 [10] and he **said** to me

[9] YHWH –

[1] which, I **have walked** before Him –

[-] **will send** His angel with you

[10] and He **will make prosper**, your way

[2-3] and you **shall take** a wife to my son from my **family** and from **house** of my father

[4] then you **will be free** from my oath

[5] when you **come** to my family

[9-10] and if (it **is**) **not**, they **give** to you –

[1] you **will be free** from my oath

[2] and I **came** today to the spring

[3] and I **said**

[1-2] YHWH, **God** of my lord Abraham –

[3] if there **is**, **You**, please, **causing to prosper** my way

[4] which, I **am going** upon it

[5] behold, I **am standing** upon a spring of the waters

[4] and it **will be**:

[1-2] the **maiden**, the **coming out**, to draw

[6] and I **say** to her

[3] **make** me **drink**, please, a little of waters from your jar

[4] and she **says** to me

[7] also, you **drink**

[5] and also, for your camels, I **will draw**

[6] she (**will be**) the woman

[5] which (there) **has appointed**, YHWH, to son of my lord

[8-9] I, before I **finished**, to **speak** to my heart

[7] and behold, Rebekah **coming out**

[8] and her jar (**was**) upon her shoulder

[9] and she **went down** to the spring

[10] and she **drew**

[10] and I **said** to her

- [1]* **make** me **drink**, please
 [1-2] and she **hastened** and **brought down** her jar from upon her
 [3] and she **said**
- [2] **drink**
 [4] and also your camels I **will make drink**
- [3] and I **drank**
 [5] and also, the camels, she **made drink**
- [4-5] and I **asked** her and **said**
 [6] daughter of whom (**are**) you?
 [7] and she **said**
 [8-9] daughter of **Bethuel**, **son** of Nahor
 [10] which, (there) **had borne** to him, Milcah
- [6] and I **put** the **ring** upon her nose
 [7-8] and the bracelets upon her hands (**two**)
 [9-10] and I **bowed**, and I **worshiped** to YHWH
- [1-2] and I **blessed** YHWH, **God** of my lord Abraham
 [6] which, He **led** me in way of truth,
 [3] **to take** a daughter of brother of my lord to his son
 [1-2] and now, if there **is**, your **making lovingkindness** and **truth** with my lord
 [3] **tell** to me
 [4] and if (it **is**) not
 [5] **tell** to me
- [4-5] and I **will turn** upon **right-hand** or upon **left-hand**
 [6-7] and (there) **answered**, **Laban** and **Bethuel**
 [8] and they **said**
- [7] from YHWH **has come** the matter
 [9-10] we **are not able**, **to speak** to you **evil** or **good**
- [1]* behold, Rebekah (**is**) before you
 [2-3] **take** and **go**
 [4-5] and **let her become** a **wife** to son of your lord
- [8] as which (there) **spoke**, YHWH
 [1] and it **was**
 [2] as which, (there) **had heard**, servant of Abraham, their words
 [3] and he **bowed** to the earth before YHWH
 [4-5] and (there) **brought out**, the servant, utensils of **silver** and utensils of **gold**
 [6] and **garments**, and **gave** to Rebekah
 [7-8] and choice (things), he **gave** to her **brother** and to her **mother**
 [9-10] and (there) **ate** and **drank**, **he** –
 [1] and the **men** who (**were**) with him

“make me drink, please” | Here, the servant’s imperative is cast in the Hebrew *hiphil*, which places Rebekah as the subject of the verb form. Normally this verb would be counted in Rebekah’s subject column, as it has been thus far, and as it is in line that follows: “also your camels I will make drink.” But in connection with the servant’s imperative, judging by the completeness and flow of the literary sets, it appears the literary design places this verb form within the servant’s (Abraham’s) subject column. If so, this placement may be anticipatory and indicative that Rebekah – and her actions – will make the transition into Abraham’s subject column via marriage to Isaac. The switch happens with a fivefold literary half-set, just below.

“behold, Rebekah (is) before you” | This is the moment at which Rebekah’s subject column fully merges into Abraham’s/Isaac’s. The five-fold set indicates this change.

[2] and they lodged
 [3] and they rose in morning
 [4] and he said
 [1] send me to my lord
 [2-3] and (there) said, her brother and her mother
 [4] let dwell, the young woman with us days, perhaps, ten
 [5] after, she may go
 [5] and he said to them
 [6] do not delay me
 [9] and YHWH made prosper, my way
 [7] send me
 [6] and let me go to my lord
 [8] and they said
 [9-10] let us call to the young woman, and let us ask her mouth
 [1-2] and they called to Rebekah said to her
 [7-8] will you go with the man, the this?
 [9] and she said
 [10] I will go
 [3-5] and they sent Rebekah, their sister, and her wet-nurse
 [6-7] and servant of Abraham and his men
 [8] and they blessed Rebekah
 [9] and they said to her
 [10] our sister:
 [1-2] may you become to thousands of ten-thousands *[myriads]*
 [3-4] and let possess, your seed, gate of (those) hating him
 [5-6] and (there) rose, Rebekah and her young women
 [7-8] and they mounted upon the camels, and they went after the man
 [9] and (there) took, the servant, Rebekah
 [10] and he left
 [1-2] and Isaac came from, to go (to) "well of Living One
 [10] who sees me" *[Beer-Lahai-Roi]*
 [3] and he was dwelling in land of the south *[negeb]*
 [4] and (there) went out, Isaac
 [5] to meditate in a field
 [6] *[at]* to turn, evening
 [7-8] and he lifted his eyes (two)
 [9] and he saw
 [10] and behold, camels were coming!

10

[1-2] and (there) **lifted**, Rebekah, her eyes (**two**)
 [3] and she **saw** Isaac
 [4-5] and she **dismounted** from upon the camel and **said** to the servant
 [6-7] who (**is**) the **man**, the **that** –
 [8-9] the **walking** in a field, **to meet** us?
[10] and (there) **said**, the servant
 [1] he (**is**) my lord
 [2-3] and she **took** the veil and **covered** herself
 [4-5] and (there) **counted**, the servant, to Isaac, all the matters which he **had done**
 [6-7] and (there) **brought** her, Isaac, into the tent of **Sarah**, his **mother**
 [8] and he **took** Rebekah
[9-10] and **she became**, to him, for a **wife**
 [1] and he **loved** her
 [2] and (there) **was comforted**, Isaac, after his mother

-- major paragraph break⁵⁸ --- (...Gen. 24:67)

[3] and (there) **did again**, Abraham, (Gen. 25:1...)
 [4] and he **took** a wife
 [5] and her name (**was**) Keturah
[6-10] and she **bore** to him **Zimran** and **Jokshan** and **Medan** and **Midian** and **Ishbak**
 [1] and **Shuah**
 [2-3] Jokshan **fathered** **Sheba** and **Dedan**
 [4-6] and sons of Dedan **were** **Asshurim** and **Letushim** and **Leummim**
[7-10] and sons of Midian (**were**) **Ephah** and **Epher** and **Enoch** and **Abida**
 [1] and **Eldaah**
 [2] all these (**were**) sons of Keturah
 [3-4] and (there) **gave**, Abraham, all which (**was**) to him, to Isaac
 [5] and to sons of the concubines which (**were**) to Abraham –
 [6] (there) **gave**, Abraham, gifts
 [7-8] and he **sent** them from over Isaac his son, in his still (**being**) alive:
[9-10] **eastward**, toward land of **east**
 [1-2] and these (**are**) days of years of the life of Abraham, which he **had lived**:
 [3] **hundred** of year 100
 [4-5] and **sevens** [*seventy*] year 70
[6-10] and **five** years
 [1-2] and (there) **breathed-his-last** and **died**, Abraham, in **gray-hair**, **good**
 [3-4] **old** and **satisfied**
 [5] and he **was gathered** to his people

Literary Counts (Gen. 22:20 – 24:67): A Wife for Isaac

- (52x) God
- (299x) Abraham (Isaac)
- (45x) Hittites
- (115x) Rebekah & Laban
- (511x) (*Subtotal*)
- (120x) Sarah's Age Stature
- (800x) Negotiation for Machpelah
- (30x) Rebekah's courtship stature
- (1461x) (*Total*)

Abraham's Final Years (Gen. 25:1-11)

[1-2] and (there) **buried** him, **Isaac** and **Ishmael** his sons, to cave of Machpelah
 [3-5] to field of **Ephron**, **son** of Zohar, the **Hittite**
 [6] which (**was**) upon faces of Mamre
 [7] the field which, (there) **bought**, Abraham, from with sons of Heth
 [8-10] there, **were buried**, **Abraham** and **Sarah**, his **wife**

[1] and it **was**, after death of Abraham

[2-3] and (there) **blessed**, God, **Isaac**, his **son**

[1] and (there) **dwelled**, Isaac, at “well of Living One

[4] who **sees me**” [Beer-Lahai-Roi]

-- minor paragraph break⁵⁹ ---

(...Gen. 25:11)

[2-3] these (**are**) generations of **Ishmael**, **son** of Abraham (Gen. 25:12...)

[4-6] whom (there) **bore** – **Hagar**, the **Egyptian**, **maidservant** of Sarah –
 to Abraham

[7] and these **are names** of sons of Ishmael –

[8-9] according to their **names**, to their **generations**

[10] firstborn of Ishmael (**was**) **Nebaioth**

[1-6] and **Kedar** and **Adbeel** and **Mibsam** and **Mishma** and **Dumah** and **Massa**

[7-10] **Hadad** and **Tema**; **Jetur**, **Naphish**

[1] and **Kedemah**

[2-3] **these** – **they** (**were**) sons of Ishmael

[4-6] and these (**were**) their **names**, in their **villages**, and in their **camps**

[7-8] **two-ten** [*twelve*] princes for their peoples 10

[9] and these (**are**) **years** of life of Ishmael: 100

[10] **hundred** of year 30

[1-3] and **threes** [*thirty*] **year**

[4-10] and **seven years**

[1-2] and he **breathed-his-last** and **died**

[3] and he **was gathered** to his people

[4] and they **settled** from Havilah as far as Shur

[5] which (**is**) upon faces of Egypt

[6] as you, **to go** toward Assyria

[7] upon faces of all his brothers, he **lay** (...Gen. 25:18)

--- major paragraph break⁶⁰ ---

Literary Counts (Gen. 25:1-11): Abraham's Final Years

- (4x) God
- (54x) Abraham
- (58x) (Subtotal)
- (170x) Abraham's age stature
- (228x) (Total)

Generations #7: Ishmael (Gen. 25:12-18)

Literary Counts (Gen. 12-18): Ishmael

- (46x) Abraham
- (10x) Ishmael's Posterity
- (130x) Ishmael's Age Stature
- (176x) (Total)

[8-9] these (are) generations of Isaac, son of Abraham (Gen. 25:19...)

[10] Abraham fathered Isaac

[1-2] and (there) was, Isaac, son of fours [forty] year

[3-4] in his, to take Rebekah, daughter of Bethuel –

[5-6] the Aramean, from Paddan-Aram –

[7-8] sister of Laban – the Aramean –

[9-10] to himself, for a wife

[1] and (there) entreated, Isaac, to YHWH, on behalf of his wife

[2] because barren (was) she

[5] and (there) was entreated, to him, YHWH

[3-4] and (there) conceived, Rebekah, his wife

[5-6] and (there) were crushing each other, the sons in her midst

[7] and she said

[8] if so, to what, thus, (am) I?

[9-10] and she went, to seek YHWH

[6] and (there) said, YHWH, to her

[1-2] two nations (are) in your womb

[3-4] and two peoples, from your belly, will be separated

[5] and people, from people, will be strong

[6] and great will serve little one

[7-8] and (there) were filled, her days, to deliver

[9-10] and behold, twins (were) in her womb

[1] and (there) came out, the first

[2] red (was) all of him, like a cloak of hair

[3-4] and they called his name: Esau

[5] and after this, (there) came out his brother

[6] and his hand was holding with heel of Esau

[7-8] and they called his name: Jacob

[9-10] and Isaac (was) a son of sixes [sixty] year in, to be born, them

[1] and (there) grew up, the youths

[1-2] and was, Esau, a man knowing game, a man of field

[1-2] and Jacob (was) a man, wholesome, dwelling (in) tents

[2] and (there) loved, Isaac, Esau

[3] because game (was) in his mouth

[4] and Rebekah was loving Jacob

[3] and (there) made boil, Jacob, a stew

[3] and (there) came, Esau, from the field

[4] and he (was) weary

[5] and (there) said, Esau, to Jacob

Generations #8: Isaac (Gen. 25:19 – 35:29)

Esau and Jacob (Gen. 25:19-34)

40

60

100 Elements = 60 + 40

[4] **make** me **swallow**, please, from the **red** –
 [5-6] the **red**, the **this**! –
 [6] because weary (**am**) I
 [7-8] upon thus, (there) **has been called**, his **name**, “Edom”
 [7] and (there) **said**, Jacob
 [9] **sell**, today, your birthright, to me
 [10] and (there) **said**, Esau
 [1-2] behold, I **am going, to die**
 [3] and to what (**is**) this, to me, birthright?
 [8] and (there) **said**, Jacob
 [4] **swear** it to me, today
 [5] and he **swore** to him
 [6] and he **sold** his birthright to Jacob
 [9-10] and Jacob **gave** to Esau **bread** and **stew** of lentils
 [7-8] and he **ate**, and he **drank**
 [9-10] and he **rose**, and he **went**
 [1] and (there) **despised**, Esau, his birthright (...Gen. 25:34)

--- major paragraph break⁶¹ ---

(Gen. 26:1...)

[5] and there **was** a **famine** in the land
 [6-7] from, besides, the **famine**, the **first**, which **was** in days of Abraham
 [8-10] and (there) **went**, Isaac, to **Abimelech**, king of Philistines, toward **Gerar**
 [7] and (there) **appeared** to him, YHWH
 [8] and He **said**
 [1] **do not go down** to Egypt
 [2] **dwell** in land
 [9] which I **will tell** to you
 [3-4] **sojourn** in **land**, the **this**
[10] and I **will be** with you
 [1] and I **will bless** you
 [2-3] because to **you** and to your **seed** I **give** all the lands,
 [4] the **these**
 [5-6] and I **will make stand**, the oath which I **swore** to **Abraham**, your **father**
 [7] and I **will multiply** your seed as stars of the heavens
 [8-9] and I **will give** to your seed all the **lands**, the **these**
 [5] and (there) **will be blessed**, in your seed, all the nations of earth
 [6] because, which, (there) **obeyed**, Abraham, in My voice
 [7-10] and he **kept** My **charge**, My **commandments**, My **statutes**, and My **laws**

Literary Counts (Gen. 25:19-34): Esau and Jacob

- (2x) God
- (3x) Abraham
- (44x) Isaac
- (10x) Jacob
- (21x) Esau
- (80x) (Subtotal)
- (100x) Isaac's Age Statures
- (180x) (Total)

Isaac and Abimelech (Gen. 26:1-35)

“hundred measures” | 100 Elements

[1] and (there) **settled**, Isaac, in Gerar
 [1] and (there) **asked**, men of the place, in regard to his wife
 [2] and he **said**
 [3] my sister (**is**) she
 [4-5] because he **feared**, **to say**,
 [6] “(she **is**) my wife”
 [2] “lest (there) **kill** me, men of the place, over Rebekah”
 [7] because pleasant of the appearance (**was**) she
 [8] and it **was**
 [9] when (there) **became long** to him there, the days
 [3-4] and (there) **looked out**, **Abimelech**, **king** of Philistines, through
 the window, and **saw**
[10]* and behold, Isaac **was laughing** with **Rebekah** –
 [1] his **wife**!
 [5] and (there) **called**, Abimelech, to Isaac
 [6] and he **said**
 [2] nevertheless, behold, your wife (**is**) she!
 [3] and how **did** you **say**
 [4] “my sister (**is**) she”?
 [5] and (there) **said** to him, Isaac:
 [6] because I **said**
 [7] “lest I **die** over her”
 [7] and **said**, Abimelech
 [8-9] what (**is**) this, you **have done** to us?
 [8] as a little, (there) **had lain**, one of the people, with your wife
[10] and you **would have brought** upon us guilt
 [9-10] and (there) **commanded**, Abimelech, all the people, **saying**
 [1-2] the, **touching** at **man**, the **this** –
 [3] and at his **wife** –
 [4-5] **to die**, he **shall die**!
 [1-2] and (there) **sowed**, Isaac, in **land**, the **that**
 [3-4] and he **found** [**reaped**] in **year**, the **that**, **hundred** measures
[10] and (there) **blessed** him, YHWH
 [5]* and (there) **became great**, the man
 [6-7] and he **went**, **to go**,
 [8] and **becoming great**,
 [9-10] until that, he **had become great**, **very**

“hundred measures” | 100 Elements

“and behold, Isaac was laughing with Rebekah, his wife” | The verb may imply physical touch as well.

“and (there) became great, the man... becoming great... had become great, very” | Moses places fourfold significance to Isaac’s greatness, as he rounds out this literary set. This fourfold significance may parallel the four wells that will be dug and will be named in the continuing narrative. In fact, the sevenfold elements of this immediate context may correspond with the name *Beersheba* (“well of the oath,” “well of seven”), which occurs at the reflection point of 100 measures = 100 elements, below.

100

Sevenfold

100

[1-2] and it **was** to him: **livestock** of sheep and **livestock** of cattle

[3-4] and **male-servants**, **many**

[1] and (there) **were jealous** of him, Philistines

[5] and all the wells which, (there) **had dug**, servants of his **father**,

[6-7] in days of **Abraham**, his **father**

[2-3] (there) **had closed**, Philistines, and **filled** them (with) dust

[4] and (there) **said**, Abimelech, to Isaac

[8] **go** from with us

[9-10] because you **are** (too) **mighty** from us, **very**

[1] and **went** from there, Isaac

[2-3] and he **camped** at valley of Gerar and **dwelled** there

[4-5] and (there) **returned**, Isaac, and **dug** the wells of water

[6-7] which, they **had dug** in days of **Abraham**, his **father**

[5] and (there) **closed** them, Philistines, after death of Abraham

[8] and he **called** to them **names**

[9] as **names** which, (there) **had called** to them, his father

[10] and (there) **dug**, servants of Isaac, in valley

[1-2] and they **found** there a well of **waters**, **alive**

[6-7] and (there) **quarreled**, shepherds of Gerar with shepherds of Isaac, **saying**

[3] to us (**are**) the waters!

[4-5] and he **called name** of the well "**Esek**"

[8] because they **contended** with him

[1] and they **dug** a **well**, another

[9] and they **quarreled** also over it

[2-3] and he **called** its **name**, "**Sitnah**"

[4] and he **moved** from there

[5] and he **dug** a **well**, another

[10] and they **did not quarrel** over it

[6-7] and he **called** its **name**, "**Rehoboth**"

[8] and he **said**

[1] because now, (there) **has made wide**, YHWH, to us

[9] and we **have borne fruit** in land

[10] and he **went up** from there (to) Beersheba

[2-3] and (there) **appeared** to him, YHWH, in **night**, the **that**, and **said**

[4-5] I (**am**) God of **Abraham**, your **father**

[1] **do not fear**

[6] because with you, I (**am**)

[7] and I **will bless** you

[8-9] and I **will make great**, your seed, for the sake of **Abraham**, My **servant**

[2-3] and he **built** there an altar, and he **called** upon name of YHWH

[4] and he stretched out, there, his tent
 [5] and dug, there, servants of Isaac, a well
 [1-3] and Abimelech had gone to him from Gerar, and Ahuzzath, his friend
 [4-5] and Phicol, chief of his army
 [6] and (there) said to them, Isaac
 [6-7] why have you come to me? and you hate me!
 [8-9] and you sent me away from with you!
 [10] and they said
 [1-2] to see, we have seen
 [10] that is, YHWH, with you
 [3] and we said
 [7] let there be, now, an oath between us:
 [4] between us
 [8] and between you
 [5] and we will cut a covenant with you:
 [9] if you [that you will not] deal with us, evil
 [1] as which, we have not struck you
 [2] and as which, we have done with you only good
 [3] and we sent you in peace
 [10] you, now, are being blessed of YHWH
 [1] and he made for them a feast
 [4-5] and they ate and drank
 [6] and they rose early in morning
 [7] and they swore, man to his brother
 [2] and (there) sent them, Isaac
 [8] and they went from with him in peace
 [3-4] and it was, in day, the that
 [5] and (there) came, servants of Isaac
 [6-7] and they told to him upon, about the well which they had dug
 [8] and they said to him
 [9] we have found waters!
 [10] and he called it "Shibah" ["oath," "seven"]
 [9-10] upon thus, name of the city (is) Beersheba unto the day, the this

--- minor paragraph break⁶² ---

[2-3] and was, Esau, a son of fours [forty] years
 [4-7] and he took a wife: Judith, daughter of Beeri, the Hittite
 [8-10] and Basemath, daughter of Elon, the Hittite
 [1-2] and they were bitterness of spirit to Isaac and to Rebekah

--- minor paragraph break⁶³ ---

(...Gen. 26:35)

"hundred measures" | 100 Elements

40

40 Elements

Literary Counts (Gen. 26:1-35): Isaac and Abimelech

- (24x) God
- (101x) Isaac
- (50x) Gerar (Abimelech)
- (11x) Esau
- (186x) (Subtotal)
- (40x) Esau's age stature
- (100x) Isaac's Harvest Stature
- (326x) (Total)

(Gen. 27:1...)

[1-2] and it **was**, as (there) **became old**, Isaac
 [3-4] and (there) **were dimmed**, his eyes (**two**) from, **to see**
 [5-7] and he **called Esau**, his **son**, the **great**
 [8] and he **said** to him
 [3] my **son**!
 [4] and he **said** to him
 [5] behold, (it **is**) I
 [9] and he **said**
 [10] behold, now, I **have become old**
 [1] I **do not know** day of my death
 [6] and now, **take**, please, your **weapons** –
 [7-8] your **quiver** and your **bow** –
 [9-10] and **go out** (to) the field and **hunt** for me game
 [1] and **make** for me savory-foods
 [2] as which, I **have loved**
 [2] and **bring** it to me
 [3] and **let** me **eat**
 [4-5] so that (there) **may bless** you, my soul, before I **die**
 [6] and Rebekah **was listening** at
 [7-8] **to speak**, Isaac, to **Esau**, his **son**
 [3-5] and (there) **went**, Esau, (to) the field **to hunt** game, **to bring**
 [9-10] and Rebekah **spoke** to **Jacob**, her **son**, **saying**
 [1-2] behold, I **have heard** your father **speaking** to Esau your brother
 [3] **saying**
 [6-7] **bring** to me game, and **make** for me savory-foods
 [4] and **let** me **eat**
 [5] and **let** me **bless** you before YHWH, before my death
 [1] and now, my son, **obey** my voice
 [1] to which I **am commanding** you
 [2] **go**, now, to the flock
 [3-5] and **take** for me from there **two** kids of goats, **good**
 [2-3] and **let** me **make them** (into) **savory-foods** for your father
 [4] as which he **has loved**
 [6] and **bring** to your father
 [5] and he **will eat**
 [6] in order that he **may bless** you before his death
 [7-8] and (there) **said**, Jacob, to **Rebekah**, his **mother**
 [8-10] behold, **Esau**, my **brother** (**is**) a man, **hairy**
 [9-10] and I (**am**) a **man**, **smooth**

40 Elements

Jacob and Esau (Gen. 27:1 – 28:9)

“and (there) went, Esau, (to) the field to hunt game, to bring” | By a cross reference of 40 elements, the literary design may point back to Esau’s taking two women as wives. What Esau took then was “bitterness of spirit” to Isaac and Rebekah (follow the dashed measurement line, above). What Esau will take now will become bitterness of spirit to Esau himself: a take that proves to be in vain, a missed opportunity, and an enduring spiritual consequence.

Perhaps in direct literary parallel to Esau’s two wives, Jacob is commissioned by his mother to take “two kids of goats, good.” Ultimately, Jacob will take two wives as well.

[7] perhaps (there) **will feel** me, my father
 [1-2] and I **will be**, in his eyes (**two**), as **mocking**
 [3-4] and I **will bring** upon myself a **curse** and not a **blessing**
 [8] and (there) **said** to him, his mother
 [5] upon me (**be**) your curse, my son!
 [6] only **obey** my voice
 [7-8] and **go, take** for me
 [9-10] and he **went** and **took**
 [1] and he **brought** to his mother
 [9] and (there) **made**, his mother, savory-foods
 [10] as which, (there) **had loved**, his father
 [1-3] and (there) **took**, Rebekah, garments of **Esau**, her **son**, the **great** –
 [4] the **best**, which (**were**) with her in house
 [5-7] and she **clothed Jacob**, her **son**, the **young**
 [8-9] and the skins of kids of goats, she **clothed** upon his hands (**two**)
 [10] and upon **smooth** of his neck
 [1-2] and she **gave** the **savory-foods** and the **bread** which she **had made** into
 hand of Jacob,
 [3] her **son**
 [2] and he **went** to his father
 [3] and he **said**
 [4] my **father**!
 [5] and he **said**
 [6] behold, (it **is**) I –
 [4-5] who (**are**) **you**, my **son**?
 [6] and (there) **said**, Jacob, to his father
 [7-8] I (**am**) **Esau**, your **firstborn**
 [9] I **have done**
 [7] as which, you **spoke** to me
 [8] **rise**, now
 [9-10] **sit** and **eat** from my game
 [1] so that (there) **may bless** me, your soul
 [2] and (there) **said**, Isaac, to his son
 [10] what (**is**) this?
 [1-2] **you have hastened, to find**, my **son**?
 [3] and he **said**
 [1-2] because (there) **made happen**, YHWH your **God**, before me
 [3] and (there) **said**, Isaac, to Jacob

[4] approach, please

[4-5] and let me feel you, my son

[5-7] if you (are) this, my son, Esau, or if not

[8-9] and (there) approached, Jacob, to Isaac, his father

[6-7] and he felt him, and he said

[10] the voice (is) voice of Jacob!

[1-2] and the hands (two) (are) hands (two) of Esau!

[8] and he did not recognize

[3-4] because (there) were, his hands (two),

[5-6] like hands (two) of Esau,

[7-8] his brother – hairy

[9-10] and he blessed him and said

[9-10] you (are) this, my son –

[1] Esau?

[2] and he said

[3] I (am)!

[1] and he said

[4] bring near to me

[2] and let me eat from game of my son

[3] in order that (there) may bless you, my soul

[5] and he brought near to him

[4] and he ate

[6] and he brought to him wine

[5] and he drank

[6-7] and (there) said to him, Isaac, his father

[7-8] approach, please, and kiss me, my son

[9-10] and he approached, and he kissed him

[8] and he smelled the smell of his garments

[9-10] and he blessed him and said

[1-2] see, smell of my son (is) as smell of a field

[3] which, (there) has blessed it, YHWH

[4-5] may (there) give to you, God, from dew of the heavens and from fatnesses of the earth

[6-7] and abundance of grain and new-wine

[3] let (there) serve you, peoples

[4] and let (there) bow to you, nations

[5] become lord to your brothers

[6] and let (there) bow to you, sons of your mother

[7-8] (those) cursing you, are being cursed!

[9-10] and (those) blessing you, are being blessed!

[1] and it **was** –

[2-3] as which, (there) **finished**, Isaac, **to bless** Jacob

[1] and it **was** –

[1-2] only, **to go out**, **had** (there) **gone out**, Jacob, from with faces of
Isaac, his father

[2] and Esau his brother **came** from his game

[3] and (there) **made**, also he, savory-foods

[4] and he **brought** to his father

[5] and he **said** to his father

[4-5] **rise**, my father, and **eat** from game of your son

[6] in order that, (there) **may bless** me, your soul

[7-8] and (there) **said** to him, Isaac, his father

[6] who (**are**) you?

[7] and he **said**

[8-10] I (**am**) your **son**, your **firstborn**, Esau!

[9-10] and (there) **trembled**, Isaac, a **tremble**, great –

[1] unto **very**!

[2] and he **said**

[3-4] who, then, (**is**) he – the, **hunting** game

[5] and he **brought** to me?

[3] and I **ate** from all

[6] in, before you **came**

[4] and I **blessed** him

[7-8] also, **being blessed**, he **shall be**!

[1-4] as, **to hear**, Esau, words of his father, and he **cried out** a
cry, **great** and **bitter**, unto **very**

[5] and he **said** to his father

[5-6] **bless me** – even **me** – my father!

[7] and he **said**

[9] (there) has **come**, your brother, in deceit

[10] and he **took** your blessing

[6] and he **said**

[1-2] **is** (it) **not** that – (there) **being called**, his **name**, “Jacob”?

[3-4] and he **followed at** my **heel**, these occurrences (**two**):

[5] my birthright he **took**

[6] and behold, now he **has taken** my blessing

[7] and he **said**

[8] **have** you **not reserved** to me a blessing?

[9-10] and (there) **answered**, Isaac, and **said** to Esau

[1-2] behold – lord, I have made him, to you
 [3-4] and all his brothers I have given to him for servants
 [5-6] and (with) grain and new-wine, I have supported him
 [7-8] and to you, then – what can I do, my son?
 [8] and (there) said, Esau, to his father
 [9-10] if, a blessing, one, (is) it to you, my father?
 [1-2] bless me – even me – my father!
 [9-10] and (there) lifted, Esau, his voice, and wept
 [3-4] and (there) answered, Isaac, his father, and said to him
 [1] behold, from fatnesses of the earth shall be your dwelling
 [2-3] and from dew of the heavens, from on-high
 [4] and upon your sword you shall live
 [5] and your brother, you shall serve
 [6-8] and it will be – as which, you roam, you will tear away
 his yoke from upon your neck
 [9] and (there) held-grudge, Esau, against Jacob, upon the blessing
 [5] which (there) had blessed, his father
 [10] and (there) said, Esau, in his heart
 [1] (there) are approaching, days of mourning of my father
 [2-3] and I will slay Jacob, my brother
 [1-3] and (there) were told to Rebekah, words of Esau, her son, the great
 [4] and she sent
 [5-7] and she called to Jacob, her son, the small
 [8] and she said to him
 [4-5] behold, Esau, your brother, is comforting himself
 concerning you, to slay you
 [7-8] and now, my son, obey my voice and rise
 [9-10] flee to you, to Laban, my brother, toward Haran
 [1] and dwell with him days, ones
 [1] until which, (there) turns away, wrath of your brother
 [2] until, to turn away, anger of your brother from you
 [3] and he forgets
 [2] what you did to him
 [9-10] and I will send, and I will take you from there
 [1-2] to what shall I be bereft, also, two of you, (in) day, one?
 [3] and (there) said, Rebekah, to Isaac
 [4] I loathe, in my life, from faces of daughters of Heth
 [3] if (there) is taking, Jacob, a wife from daughters of Heth,
 [4] like these, from daughters of the land –
 [5] to what, to me, (is) life?

(...Gen. 27:46)

[1] and (there) **called**, Isaac, to Jacob

[2] and he **blessed** him

[3-4] and he **commanded** him and **said** to him

[5] **do not take** a wife from daughters of Canaan

[6-8] **rise, go** to **Paddan-aram**, to **house** of Bethuel, **father** of your mother

[9-10] and **take** to you from there a wife, from daughters of **Laban**,
brother of your mother

[8-9] and **may God Almighty** [*El Shaddai*] **ble**ss you

[10] and **may** He **make** you **bear fruit**

[1] and **may** He **make** you **great**

[1-2] and **you will become** to an **assembly** of peoples

[2-4] and **may** He **give** to **you** blessing of Abraham: to **you** and to your **seed** with you –

[3] your, **to possess** land of your sojournings –

[5] which (there) **gave**, God, to Abraham

[5] and (there) **sent**, Isaac, Jacob

[4] and he **went** toward **Paddan-aram**

[5-8] to **Laban**, **son** of Bethuel, the **Aramean**, **brother** of Rebekah,

[9-10] mother of **Jacob** and **Esau**

[4] and (there) **saw**, Esau

[6-7] that (there) **had blessed**, Isaac, Jacob, and **had sent** him toward Paddan-aram

[1] **to take** for himself from there a wife

[8] in his, **to bless** him

[9-10] and he **commanded** upon him, **saying**

[2] **do not take** a wife from daughters of Canaan

[3-4] and (there) **obeyed**, Jacob, toward his **father** and toward his **mother**

[5] and he **went** toward Paddan-aram

[5] and (there) **saw**, Esau

[1-2]* that (there **were**) evil, daughters of Canaan, in eyes (**two**) of Isaac his father

[6] and (there) **went**, Esau, to Ishmael

[6-7]* and he **took Mahalath**, **daughter** of Ishmael –

[8] **son** of Abraham –

[9-10] **sister** of Nebaioth, above his wives, to him for a **wife**

(Gen. 28:1...)

(...Gen. 28:9)

minor paragraph break⁶⁴

“in eyes (two) of Isaac his father” | The literary count for Isaac will resume at Gen. 35:28-29, where the remaining eight elements of this literary set will be completed along with Isaac’s age stature at his death. For formatting purposes, to make best use of the page width, Jacob’s subject column will be shifted over to position #2 on the following page.

Literary Counts (Gen. 27:1 – 28:9): Jacob and Esau

- (15x) God
- (137x) Isaac
- (115x) Jacob
- (63x) Esau
- (330x) (Total)

[1] and (there) **went out**, Jacob, from Beersheba (Gen. 28:10...)
 [2] and he **went** to Haran
 [3-4]* and he **encountered** at a place and **lodged** overnight there
 [5] because (there) **set**, the sun
 [6-7] and (he) **took** from stones of the place and **set** at his head
 [8-9] and he **lay down** in **place**, the **that**
 [10]* and (he) **dreamed**

[1] and behold, a ladder **was standing** upon earth
 [2] and its head **was touching** the heavens
 [3-4] and behold, angels of God **were ascending** and **descending** on it
 [5] and behold, YHWH **was standing** upon it
 [6] and He **said**
 [7] I (am) YHWH,
 [8-9] God of **Abraham**, your **father**
 [10] and **God** of Isaac
 [1] the **land** –
 [1] which you are **lying down** upon it –
 [2-3] to **you**, I **give** it, and to your **seed**
 [2-3] and (there) **will become**, your **seed**, as **dust** of the land
 [4-7] and you will **break through**, **westward** and **eastward** and **northward**
 and **southward**
 [8-9] and (there) **will be blessed** in **you**, all families of the earth, and in your **seed**
 [4] and behold, I (am) with you
 [5] and I **will keep** you
 [10] in all which you **go**
 [6-7] and I **will return** you to the **ground**, the **this**
 [8] because I **will not forsake** you
 [9] until which if I **do**
 [10] which I **promised** to you

[1] and (there) **awoke**, Jacob, from his sleep
 [2] and he **said**
 [1-2] surely there **is** YHWH in **place**, the **this**
 [3] and I **did not know** it
 [4-5] and he **feared** and **said**
 [6-7] what **being fearful** the **place**, the **this**
 [8] there **is** not this –
 [9] except if (it **is**) house of God
 [10] and this (**is**) gate of the heavens!

Jacob Becomes Two Camps (Gen. 28:10 – 32:2) (*Gen. 28:10 – 32:3 Heb.*)

“and (he) encountered at a place” | The word *place* is used six times in this passage: three times in the opening ten-fold literary set, then three times in the two ten-fold sets of Jacob’s response. This parallelism creates an inclusio around the dream.

“and he dreamed” | This is the first instance of the verb “dream” in Genesis. The passage doesn’t include an “interpretation.” There is an interpretation by Jacob and by Joseph’s brothers in Genesis 37, in response to Jacob’s dual dreams there, but it is not described as being an “interpretation.” “Interpretation” finds its first occurrence with Joseph in Genesis 40-41.

[1] and (there) **rose** early, Jacob, in the morning
 [2-3] and he **took** the stone which he **had set** at his head
 [4-5] and he **set it** (as) a **pillar**
 [6] and he **poured** oil upon its head
 [7-9] and he **called** the **name** of the place, the **that**, **Bethel** [*“house of God”*]
 [10] and, however, Luz (**was**) name of the city at first

[1-2] and (there) **made**, Jacob, a vow, **saying**
 [3] if (there) **will be**, God, with me
 [4-5] and He **will keep** me in **way**, the **this**,
 [3] which I **am going**

[6] and He **will give** to me
 [4] bread **to eat**
 [5] and garment **to wear**

[7] and He **will return** me in peace to house of my father
 [8-9]* and (there) **will be**, YHWH, to me, to (as) **God**

[6-8] and the **stone**, the **this** – which I **have set** (as) a **pillar** – **will be** house of God
 [10] and all which you **give** me

[9-10] **to tithe**, I **will tithe** to You (...Gen. 28:22)

[1-2] and (there) **lifted**, Jacob, his feet (**two**) (Gen. 29:1...)

[3]* and he **walked** to land of sons of east

[4] and he **looked**

[1] and behold: (there **was**) a **well** in a field
 [2-4] and behold there: **three** flocks of sheep **lying down** upon it
 [5-6] because from the **well**, the **that**, they **watered** the flocks
 [7-8] and the **stone**, **great**, (**was**) upon mouth of the well
 [9] and (there) **gathered**, there, all the flocks
 [10] and they **would roll** the stone from upon mouth of the well

[1] and they would **water** the sheep

[2] and they would **return** the stone upon mouth of the well, to its place

[5] and (there) **said** to them, Jacob

[3-4] my **brothers**! from where (**are**) you?

[5] and they **said**

[6] from Haran, we (**are**)

[6] and he **said** to them

[7-8] **do** you **know** **Laban**, **son** of Nahor?

[9] and they **said**

[10] we **know** (him)

[7] and he **said** to them

800 Elements

“and (there) will be, YHWH, to me, to (as) God” | Although this sentence could be counted as an equative sentence (YHWH = my God), the conditional nature of the literary set places the emphasis more on *become*. Within the limitations and experience of Jacob’s own faith journey, YHWH will *become* as God to him, as Jacob’s personal God. The action and relational transition in this phrase may make a twofold literary count appropriate.

“and he walked to land of sons of east” | From here, Jacob will become “two camps” (*“Mahanaim”* – see Gen. 32:2 / 32:3 *Heb.*). The total literary count from the green dashed line to the end of this narrative section is 800 elements, which is 2 x 400-fold. The midpoint of this measure is indicated below, at a location of mirroring. The 2 x 400 = 800-fold measure may feature in the section that follows: Jacob meets Esau. See comments, Gen. 32:3 (*Gen. 32:4 Heb.*).

[1] is there peace to him?

[2] and they said

[3] peace (there is)

[4-5] and behold, Rachel, his daughter, is coming with the sheep!

[8] and he said

[9] behold, still, the day (is) great

[1-2] (it is) not time of, (there) to be gathered, the livestock

[3-5] water the sheep and go, pasture

[6] and they said

[7-8] we are not able, until which, (there) are gathered, all the flocks

[9] and they roll the stone from upon mouth of the well

[10] and we water the sheep

[10] still, he was speaking with them

[1-2] and Rachel came with the flock, which (was) to her father

[3] because (there) was shepherding, she

[1] and it was –

[2-3] as which (there) saw – Jacob – Rachel, daughter of Laban

[4] brother of his mother

[5-6] and flock of Laban, brother of his mother

[7] and (there) approached, Jacob

[8] and he rolled the stone from upon mouth of the well

[9-10] and he watered sheep of Laban, brother of his mother

[1] and (there) kissed, Jacob, to Rachel

[2-3] and he lifted his voice and wept

[4] and (there) told, Jacob, to Rachel:

[5] that brother of her father, he (was)

[6] and that son of Rebekah, he (was)

[4-5] and she ran and told to her father

[6] and it was

[7-8] as, to hear, Laban, report of Jacob, son of his sister

[9-10] and he ran, to meet him

[1-2] and he embraced to him, and he kissed to him

[3] and he brought him to his house

[7-8] and he counted to Laban all the matters, the these

[4] and (there) said to him, Laban

[9-10] only my bone and my flesh, you (are)

[1] and he dwelled with him a month of days

[5] and (there) said, Laban, to Jacob

[2] because, my brother, you (are),
 [3] and should you serve me for nothing?
 [4] tell, to me:
 [5] what (will be) your wages?
 [1-2] and to Laban (were) two daughters
 [3] name of the great (was) Leah
 [4] and name of the young (was) Rachel
 [5-6] and eyes (two) of Leah (were) weak
 [7-8] and Rachel was beautiful of form and beautiful of appearance
 [1] and (there) loved, Jacob, Rachel
 [2] and he said
 [3-9] I will serve you seven years for Rachel,
 [10] your daughter
 [1] the young
 [9] and (there) said, Laban,
 [2] better (it is) –
 [10] that I, to give her to you –
 [1] than I, to give her to a man, other
 [3] dwell with me
 [4-10] and (there) served, Jacob, for Rachel, seven years
 [1-2] and they were, in his eyes (two), as days, ones, in his love for her
 [3] and said, Jacob, to Laban
 [2] give my wife
 [4] because I have fulfilled my days
 [5] and let me go in to her
 [3] and (there) gathered, Laban, all men of the place
 [4] and he made a feast
 [6] and it was, in evening
 [5] and he took Leah his daughter
 [6] and he brought her to him
 [7] and he went in to her
 [7-8] and (there) gave, Laban, to her, Zilpah, his female-servant –
 [9-10] to Leah, his daughter, (for) a female-servant
 [8] and it was, in morning
 [9] and behold, she (was) Leah!
 [10] and he said to Laban
 [1-2] what (is) this, you have done to me?
 [1-2] was it not for Rachel, I have served with you?
 [3] and to what, you have deceived me?

[4] and (there) **said**, Laban
 [5] it **is not done** thus in our place
 [6] **to give** the little-one before the firstborn
 [3] **fulfill** week of this
 [7] and **let** us **give** to you also this
 [4-10] for service which you **will serve** with me still, **seven** years, other
 [1-2] and (there) **did**, Jacob, **thus**
 [3] and he **fulfilled** week of this
 [8-9] and he **gave** to him **Rachel**, his **daughter**
 [10] to him for a **wife**
 [1-2] and (there) **gave**, Laban – to **Rachel**, his **daughter** – Bilhah,
 [3] his **female-servant**
 [4] to her for a **female-servant**
 [4] and he **went in**, also, to Rachel
 [5] and he **loved**, also, Rachel more than Leah
 [1] and he **served** with him, again:
 [2-8] **seven** years, other
 [1] and **saw**, YHWH
 [9] that (there) **was hated**, Leah
 [2] and He **opened** her womb
 [10] and Rachel (**was**) barren
 [1-2] and (there) **conceived**, Leah, and she **bore** a son
 [3-4] and she **called** his **name**, “**Reuben**”
 [5] because she **said**
 [3] because (there) **has looked**, YHWH, at my affliction
 [6] because now (there) **will love** me, my husband
 [7-8] and she **conceived** again, and she **bore** a son
 [9] and she **said**
 [4] because **has heard**, YHWH
 [10] that **being hated**, am I
 [5] and He **has given** to me, also, this
 [1-2] and she **called** his **name**, “**Simeon**”
 [3-4] and she **conceived** again, and she **bore** a son
 [5] and she **said**
 [6-7] **now**, this **occasion**, (there) **will be attached**, my husband, to me
 [8-10] because I **have borne** to him **three** sons
 [1-2] upon thus, (there) **was called**, his **name**, “**Levi**”
 [3-4] and she **conceived** again, and she **bore** a son

[5] and she **said**

[6] this occasion I **praise** YHWH!

[7-8] upon this, she **called** his **name**, “**Judah**”

[9-10] and she **stopped**, from, **to bear**

(...Gen. 29:35)

[1] and (there) **saw**, Rachel

(Gen. 30:1...)

[2] that she **had not borne** to Jacob

[3] and (there) **was jealous**, Rachel, at her sister

[4] and she **said** to Jacob

[5] **give** to me sons

[6-7] and if (it **is**) not – **dying**, **am** I!

[8] and (there) **burned** [*became angry*], nose of Jacob, at Rachel

[9] and he **said**

[10] in place of God, (**am**) I?

[6] which, He **has withheld** from you fruit of womb?

[1] and she **said**

[2-3] behold, (it **is**) my **female-servant**, **Bilhah**

[4] **go in** to her

[5-6] and **let** her **bear** upon my knees (**two**)

[7] and **let** (there) **be built up**, also me, through her

[8-10] and she **gave** to him **Bilhah**, her **female-servant**, for a **wife**

[1] and (there) **went in** to her, Jacob

[2-3] and (there) **conceived**, Bilhah, and **bore** to Jacob a son

[4] and (there) **said**, Rachel

[7] (there) **has judged** me, God

[8] and also, He **has heard** my voice

[9] and He **gave** to me a son

[5-6] upon thus, she **called** his **name**, “**Dan**”

[7] and (there) **conceived** again,

[8-9] and (there) **bore**, **Bilhah**, **female-servant** of Rachel, a son, second, to Jacob

[10] and (there) **said**, Rachel

[1] (with) wrestlings of God, I **have wrestled** with my sister

[2] also I **have prevailed**

[3-4] and she **called** his **name**, “**Naphtali**”

[5] and (there) **saw**, Leah

[6-7] that she **had ceased** from, **to bear**

[8-9] and she **took Zilpah**, her **female-servant**

[10] and she **gave** her to Jacob for a **wife**

[1-2] and (there) bore, Zilpah, female-servant of Leah, to Jacob, a son

[3] and (there) said, Leah

[4] “(it is) with fortune” [or, “fortune has come”]

[5-6] and she called his name, “Gad”

[7-8] and (there) bore, Zilpah, female-servant of Leah, a son, second, to Jacob

[9] and (there) said, Leah

[10] (it is) “in my happiness”

[1] because (there) will call me happy, daughters

[2-3] and she called his name, “Asher”

[4] and (there) went, Reuben, in days of harvest of wheat

[5] and he found mandrakes in a field

[6-7] and he brought them to Leah, his mother

[8] and (there) said, Rachel, to Leah

[9] give, please, to me, from mandrakes of your son

[10] and she said to her

[1-2] is it a little – your, to take my husband?

[3] and to take, also, mandrakes of my son?

[4] and (there) said, Rachel

[5-6] to thus, he will lie with you tonight: for mandrakes of your son

[7] and (there) came, Jacob, from the field in evening

[8-9] and (there) went out, Leah, to meet him

[10] and she said to him

[1] you must come

[2-3] because, to hire, I have hired you for mandrakes of my son

[4-5] and he lay with her in night, that

[10] and (there) listened, God, to Leah

[1-2] and she conceived, and she bore to Jacob a son, fifth

[3] and (there) said, Leah

[1] (there) has given, God my wages

[4] because I gave my female-servant to my husband

[5-6] and she called his name, “Issachar”

[7-8] and (there) conceived again, Leah, and she bore a son, sixth, to Jacob

[9] and (there) said, Leah

[2] (there) has bestowed (upon) me, God –

[10] (upon) me, a gift –

[1] good

[2] this occasion, (there) will honor me, my husband

[3-8] because I have borne to him six sons

[9-10] and she called his name, “Zebulun”

[1] and afterwards, she bore a daughter
 [2-3] and she called her name, "Dinah"
 [3] and (there) remembered, God, Rachel
 [4] and (there) listened to her, God
 [5] and He opened her womb
 [4-5] and she conceived, and she bore a son
 [6] and she said
 [6] (there) has removed, God, my reproach
 [7-8] and she called his name, "Joseph," saying,
 [7] may (there) add, YHWH, to me, a son, other
 [5] and it was –
 [9] as which, (there) had borne, Rachel, Joseph
 [10] and (there) said, Jacob, to Laban
 [6] send me
 [1-2] and let me go toward my place and to my land
 [7-8] give my wives and my children –
 [3] which, I have served you for them –
 [4] and let me go
 [9] because you know my service
 [5] which, I have served you
 [10] and (there) said to him, Laban
 [1-2] if, now, I have found favor in your eyes (two)
 [3] I have divined
 [8] and, (there) has blessed me, YHWH, because of you
 [4] and he said
 [6] designate your wages upon me
 [5] and let me give it
 [7] and he said to him
 [6] you have known
 [8] that which, I have served
 [7] and that which, (there) has been, your livestock, with me
 [8] because a little (it was), which was to you, before me
 [9] and it increased to an abundance
 [9] and (there) blessed, YHWH, you, to my foot *[to where I turned]*
 [9] and now, when shall (there) do – also I – for my house?
 [10] and he said
 [1] what shall I give to you?
 [10] and (there) said, Jacob

[2-3] you shall not give to me anything if you will do for me the matter,
the this:

[1] I will return

[2-3] I will shepherd your flock and keep watch

[4-6] let me pass through all your flock today, to turn aside from there every sheep,
speckled and spotted

[7-8] and every sheep, black, among lambs

[9-10] and spotted and speckled, among goats

[1] and they will be my wage

[2-3] and (there) will answer for me, my righteousness, in day, later

[4] when you come upon my wage, to your faces

[4-6] all which is not speckled and spotted among goats and black among
lambs, is being stolen (if) it (is) with me

[5] and (there) said, Laban

[7] behold, if only, let it be according to your word

[6-7] and he turned aside, in day, the that, the male-goats:

[8-9] the striped and the spotted

[10] and every female-goat –

[1-2] the speckled and the spotted

[3] every, which (there was) white in it

[4] and every black among lambs

[5] and he gave into hand of his sons

[1-3] and he set a distance of three days between himself

[8] and between Jacob

[9-10] and Jacob was shepherding flock of Laban, the remaining

[1-2] and (there) took to him, Jacob, sticks of poplar, fresh

[3-4] and almond and plane

[5-6]* and he peeled from them: stripes, white

[7-8]* exposing the white which (was) upon the sticks

[9-10] and he placed the sticks, which he had peeled, in troughs –

[1]* in the troughs of waters! –

[2] which, (there) came, the flock

[3] to drink in front of the flock

[4-6] and they bred with those, to come, to drink

[7] and (there) bred, the flock, toward the sticks

[8-10] and (there) bore, the flock: striped, speckled, and spotted

[1] and the lambs, (there) separated, Jacob

[2-3] and he set faces of the flocks toward striped and all black in flock of Laban

400 Elements

400 Elements

“and he peeled from them: stripes, white // exposing the white...” | The midpoint of the 2 x 400 = 800-fold measure of this section occurs here. Literary mirroring may be present. The point in emphasis may be the Hebrew word for *white*, which is also Laban’s name.

“in the troughs of waters!” | It appears Moses creates emphasis on these waters by his use of redundant language reaching across the literary sets: “in troughs – in the troughs of waters...” The significance may be that Moses echoes the flood narrative. Here, Jacob is away from his homeland in Palestine. He is placing something made of wood into waters. Animals are brought to these wooden objects that are in the waters. As a result, Jacob’s animals will be distinguished and will increase greatly (flocks, camels, and donkeys mentioned, next page; as well as humans multiplying). In this literary echo of the flood narrative, the stage is set for a return to the land. See comments, Gen. 31:3 (next page), for the literary measure that may establish this connection.

[4] and he **put** to him flocks by themselves
 [5] and he **did not put** them upon flock of Laban

[1] and it **was**

[2-3] in all, **to breed**, the flock, the **being vigorous**

[4-5] and (there) **set**, Jacob, the sticks to eyes (**two**) of the flock, in troughs, **to breed** at sticks

[6-7] and with (those) **being feeble** of the flock, he **did not set**

[8] and it **was**:

[4] the feeble (**were**) to Laban

[9-10] and the, **being vigorous**, (**were**) to Jacob

[1-3] and (there) **increased**, the man, **very, very**

[4-5] and it **was** to him a **flock, great**

[6-7] and **female-servants** and **male-servants**

[8-9] and **camels** and **donkeys**

(...Gen. 30:43)

[10] and he **heard** words of sons of Laban

(Gen. 31:1...)

[5] **saying**

[1] (there) **has taken**, Jacob

[6] all which (**was**) to our father

[7] and from which (**was**) to our father

[2-3] he **has made** all the **wealth**, the **this**

[4] and (there) **saw**, Jacob, faces of Laban

[8-10] and behold, it **was not** with him as previously, **three-days-ago**

[10] and (there) **said**, YHWH, to Jacob

[5]* **return** to **land** of your fathers

[6] and to your **kindred**

[1] and I **will be** with you

[7] and (there) **sent**, Jacob

[8-9] and he **called** to **Rachel** and to **Leah**, (to) the field, toward his flock

[10] and he **said** to them

[1] **am seeing**, I, faces of your father

[1-3] that he **is not** toward me as previously, **three-days-ago**

[2] and God of my father **has been** with me

[3] and you **know**

[4] that with all my strength I **have served** your father

[4] and your father **has trifled** with me

[5] and he **has changed** my wages **ten** of occasions

11250-fold Measure to Gen. 7:24

“return to land of your fathers” | If literary counts are accurate, this imperative is 11250 elements (total count) from the measuring point established at Gen. 7:24: the literary stature of the flood. The focus here is on a return to “the land.” See comments, page above, for the possibility of a literary echo of the flood narrative.

[2] and (there) **did not give** to him, God
 [1] **to do evil** with me
 [2] if thus, he **said**:
 [5] speckled **will be** your wage
 [6] and (there) **bore**, all the flock, speckled
 [3] and if thus, he **said**:
 [7] striped **will be** your wage
 [8] and (there) **bore**, all the flock, striped
 [3] and (there) **took away**, God, livestock of your father
 [4] and He **gave** to me
 [9] and it **was**
 [10] at **time**, **to breed**, the flock:
 [1-2] and I **lifted** my eyes (**two**)
 [3] and I **saw** in a dream
 [4-5] and behold, the **male-goats**, the, **going up** upon the flock, (**were**) **striped**
 [6-7] **speckled**, and **spotted**
 [5] and (there) **said** to me, angel of the God, in a dream
 [8] **Jacob**!
 [9] and I **said**
 [10] behold, (**it is**) **!**
 [6] and he **said**
 [1-2] **lift**, now, your eyes (**two**)
 [3] and **see**:
 [4-5] all the **male-goats**, the **going up** upon the flock, (**are**) **striped**
 [6-7] **speckled**, and **spotted**!
 [7] because I **have seen**
 [4] all which Laban **is doing** to you
 [8] I (**am**) the God (of) Bethel
 [8] which, you **anointed** there a pillar
 [9] which, you **vowed** to Me there, a vow
 [10] now **rise**
 [1-2] **go out** from the **land**, the **this**
 [3] and **return** to land of your kindred
 [4-5] and (there) **answered**, **Rachel** and **Leah**
 [6] and they **said** to him
 [7-8] **is** there still, to us, a **portion** and a **possession** in house of our father?
 [9-10] **have we not**, (as) **foreigners**, **been accounted** to him?
 [5] because he **has sold** us
 [6-7] and he **has eaten**, also, **to eat**, our money

[9] because all the wealth which, (there) **has taken away**, God, from our father
 [1-2] to **us**, it (**is**), and to our **sons** [*children*]
[10] and now, all which **has spoken**, God, to you
 [3] **do**
 [4-5] and (there) **rose**, Jacob, and **lifted** his **sons** [*children*] and his **wives** upon
 the camels
 [6-7] and he **drove away** all his **livestock** and all his **property** which he **had acquired** –
 [8] **livestock** of his possession which he **had acquired** in Paddan-aram –
[9-10] **to go** toward **Isaac**, his **father**, to land of Canaan
 [8-9] and Laban **had gone**, **to shear** his flock
 [1] and (there) **stole**, Rachel, the idols
[10] which (**were**) to her father
 [2-3] and (there) **stole**, Jacob, heart of **Laban**, the **Aramean**
 [4-5] over, he **did not tell** to him, that **fleeing**, **was** he
 [6-7] and (there) **fled**, **he** and **all** which (**was**) to him
 [8-9] and he **arose** and **passed over** the river [*Euphrates*]
[10] and he **set** his faces toward the hill-country of Gilead
 [1-2] and it **was told** to Laban in **day**, the **third**
 [1] that (there) **had fled**, Jacob
 [3] and he **took** his brothers with him
[4-10] and he **pursued** after him, a way of **seven** days
 [1] and he **tracked** him in the hill-country of Gilead
 [1-2] and (there) **came**, God, to **Laban**, the **Aramean**, in a dream of the night, and **said** to him
 [2-3] **watch**, to you, lest you **speak** with Jacob from **good** as far as **bad**
 [4] and (there) **overtook**, Laban, Jacob
 [2] and Jacob **had pitched** his tent in hill-country
 [5] and Laban **had pitched** [*tents*] with his brothers in the hill-country
 of Gilead
 [6] and (there) **said**, Laban, to Jacob
 [3] what **have** you **done**?
 [4] and you **stole** my heart
 [5-6] and you **drove away** my daughters like, **being taken captive** of sword?
 [7] to what **did** you **withdraw** –
 [8-9] **to flee** and **to steal** (from) me
[10] and you **did not tell** to me
 [7-10] and I **would send** you with **joy** and with **songs**, with **timbrel** and
 with **lyre**?

- [1] and you **did not permit** me
 [1-2] **to kiss**, to my **sons** and to my **daughters**?
 [2-3] now, you **have been foolish**, **to act**
 [3-4] there **is** power of my hand **to deal** with you, evil
 [3-4] and God of your fathers, last-night, **spoke** to me, **saying**
 [5-6] **watch**, to you, from, **to speak** with Jacob, from **good** as far as **evil**
 [4-5] and now, **to go**, you **have gone**
 [6-7] because, **to desire**, you **have desired** for house of your father
 [8] to what **have** you **stolen** my gods?
 [9-10] and (there) **answered**, Jacob, and **said** to Laban
 [1-2] because I **had feared**, because I **had said**
 [7] lest, you **seize** your daughters from with me
 [8] if, which, you **find** your gods
 [3] he **shall not live**
 [9] before our brothers, **identify** to you
 [4] what (**is**) with me
 [10] and **take** to you
 [5] and (there) **did not know**, Jacob
 [6] that Rachel **had stolen** them
 [1-4] and (there) **went**, Laban, through tent of **Jacob** and through tent of **Leah** and through tent of **two** of the female-servants
 [5] and he **did not find**
 [1] and he **came out** from tent of Leah
 [2] and he **went** through tent of Rachel
 [7] and Rachel **had taken** the idols
 [8-9] and she **put** them in a saddle of the camel, and she **sat** on them
 [3-4] and (there) **felt**, Laban, all the tent, and he **did not find**
 [10] and she **said** to her father
 [5-6] **let** it **not burn** in eyes (**two**) of my Lord
 [1-2] that I **am not able**, **to rise** from before you
 [3] because way of women (**is**) to me
 [7-8] and he **searched** and **did not find** the idols
 [4-5] and it **burned**, to Jacob, and he **contended** with Laban
 [6-7] and (there) **answered**, Jacob, and **said** to Laban
 [8-9] what (**is**) my transgression? what (**is**) my sin?
 [9] that you have **hotly-pursued** after me
 [10] because you **have felt** all my possessions
 [1] what **did** you **find** from all possessions of your house?
 [2-3] **set** here before my **brothers** and your **brothers**
 [4-5] and **let** them **decide** between **two** of us

[10][1-10] these **tens** [twenty] years I (have been) with you
 [1-2] your **ewes** and your **female-goats** were not bereaved
 [3] and rams of your flock I **did not eat**
 [4] torn-flesh I **did not bring** to you
 [5] I **bore-the-loss**, (of) them
 [6] from my hand you **sought** them:
 [6-7] **being stolen** of day and **being stolen** of night
 [8] I **have been**:
 [9-10] in **day**, (there) **ate** me, heat, and frost at **night**
 [1-2] and (there) **fled**, my sleep from my eyes (**two**)
 [3] this (**was**) to me:
 [4]* **tens** [twenty] years, in your house, I **have served** you:
 [5-8] **four-ten** [fourteen] year
 [9-10] for **two** of your daughters
 [1-6] and **six** of years for your flock
 [7] and you **have changed** my wages **ten** occasions
 [5-7] unless **God** of my father, **God** of Abraham, and **Dread** of Isaac, **had been** for me
 [8] that now empty, you **would have sent** me
 [8-10] my **affliction** and toil of my hands (**two**), (there) **has seen**, God –
 [1] and He **decided** last-night!
 [9-10] and (there) **answered**, Laban, and **said** to Jacob
 [1-2] the daughters (**are**) my daughters, and the sons (**are**) my sons
 [3] and the flock (**is**) my flock
 [7] and all which you **are seeing**
 [4-5] to **me**, it (**is**), and to my **daughters**
 [6] what **can** I **do** to **these**, today,
 [7] or to their **sons** [children] which they **have borne**?
 [8] and now, **come**
 [8-9] **let us cut** a covenant: I
 [9] and **you**
 [10] and it **will be** for a witness between **me**
 [10] and between **you**
 [1] and (there) **took**, Jacob, a stone
 [2-3] and he **raised it** up (as) a **pillar**
 [4] and (there) **said**, Jacob, to his brothers
 [5] **gather** stones
 [6-7] and they **took** stones and **made** a heap
 [8] and they **ate** there upon the heap

10

10

10

“tens [twenty] years, in your house” | Because this is a total that is broken out separately in the lines that follow, the value of twenty is not carried as a special number here, to avoid duplication. The value is carried in full count by the “fourteen” and “six” that follow. The number “tens” is therefore counted as a general plural noun here, having a count of one element.

[1] and (there) **called** to it, Laban, “**Jegar-Sahadutha**” [*“heap of witness,” Aramaic*]
 [9] and Jacob **called** to it, “**Galeed**” [*“heap of witness,” Hebrew*]
 [2] and (there) **said**, Laban
 [3-4] the **heap**, the **this**, (**is**) a witness between me
[10] and between **you**, today
 [5-6] upon thus, he **called** its **name**, “**Galeed**”
 [7] and “**Mizpah**” [*“watch post”*], which, he **said**:
 [2-3] **may** (there) **watch**, YHWH, between **me** and between **you**
 [8] when we **are concealed**, man from his fellow
 [1-2] if you **oppress** my daughters, and if you **take** wives over my daughters
 [9] there **not being** a man with us
 [3] **see** –
 [4-5] God (**is**) a witness between **me** and between **you**
[10] and (there) **said**, Laban, to Jacob
 [1-2] behold, (it **is**) the **heap**, the **this**
 [3-4] and behold, (it **is**) the pillar which I **have cast** between **me**
 [4] and between **you**
 [5-7] a witness (**is**) the **heap**, the **this**, and a witness (**is**) the **pillar**
 [8-9] if I do **not pass over**, toward you, the **heap**, the **this**
 [5-6] and if you **do not pass over**, toward me, the **heap**, the **this**
 [7-8] and the **pillar**, the **this**, for evil
 [6-8] **may** God of Abraham and God of Nahor **judge** between us – [*even*] God of their father!
 [9-10] and (there) **swore**, Jacob, by Dread of his **father**, **Isaac**
 [1] and (there) **offered**, Jacob, a sacrifice in hill-country
 [2-3] and he **called** to his brothers **to eat** bread
 [4-5] and they **ate** bread and **lodged** in hill-country (...Gen. 31:54)
[10] and (there) **rose-early**, Laban, in morning
 [1-2] and he **kissed** to his **sons** and to his **daughters**
 [3] and he **blessed** them
 [4-5] and (there) **went**, and (there) **returned**, Laban, to his place
 (...Gen. 31:55 / 32:1 Heb.)
 [6] and Jacob **went** to his way (Gen. 32:1... / 32:2 Heb.)
 [9] and (there) **met** with him, angels of God
 [7-8] and (there) **said**, Jacob, as which he **saw** them
[10] camp of God (**is**) this!
 [9-10] and he **called**, name of the **place**, the **that** –
 [1-2]* “**Mahanaim**” [*camps (two)*]
 --- major paragraph break⁶⁵ --- (...Gen. 32:2 / 32:3 Heb.)

800 Elements

“‘Mahanaim’ [*camps (two)*]” | Here is the end of a 2 x 400 = 800-fold literary measure occurring within the 882 total literary elements of this section. See discussion above, at Gen. 29:1 (beginning point) and 30:37 (midpoint). This 800-fold stature corresponds with Jacob becoming two camps: as it were, 2 x 400-fold. Moses presents the threat of adversity from Esau with 2 x 400 in the next section. Jacob’s “two camps” will be met with doubled adversity. See comments below.

Literary Counts (Gen. 28:10 – 32:2 / 32:3 Heb.): Jacob Becomes Two Camps

- (80x) God
- (532x) Jacob
- (230x) Laban
- (842x) (*Subtotal*)
- (20x) Jacob’s stay in Paddan-Aram
- (20x) Laban changes Jacob’s wages
- (882x) (*Total*)

(Gen. 32:3... / 32:4 Heb.)

[3-5] and (there) **sent**, Jacob, messengers before him to **Esau**, his **brother**,
toward land of Seir, **field** of Edom

[6-7] and he **commanded** them, **saying**

[8-9] thus you **shall say** to my **lord**, to **Esau**

[10] thus **says** your **servant** –

[1] **Jacob!**

[2-3] with Laban I **have dwelled**, and I **have tarried** until now

[4-8] and there **is** to me **oxen** and **donkey**, **flock** and **male-servant** and
female-servant

[9-10] and I **send**, **to tell** my lord –

[1-2] **to find** favor in your eyes (**two**)

[3-4] and (there) **returned**, the messengers, to Jacob, **saying**

[5] we **came** to your **brother** –

[1] to **Esau** –

[2-3] and also, he **is coming**, **to meet** you

[4-7]* and **four** of hundreds man (**are**) with him!

[1-2] and (there) **feared**, Jacob, **very**

[3] and it **distressed**, to him

[4-5] and he **divided** the **people** who (**were**) with him and the **flock**

[6-7] and the **cattle** and the **camels**

[8-9] into **two** camps

[10] and he **said**

[8-9] if (there) **comes**, Esau toward the **camp**, the **one**,

[10] and he **smites** it

[1-2] and (there) **will be**, the **camp**, the **remaining**, for deliverance

[3] and (there) **said**, Jacob

[1-2] **[O]** God of my **father**, **Abraham!**

[3-4] and God of my **father**, **Isaac!**

[5] **YHWH**, the, **saying** to me

[4-5] **return** to your **land** and to your **kindred**

[6] and I **will do good** with you

[6-7] I am **small** [**unworthy**] from all the **lovingkindnesses** and from all the **faithfulness**

[7] which You **have done** with Your servant

[8-9] because with my staff, I **passed over** the **Jordan**, the **this**

[10] and now I **have become**:

[1-2] **to two** camps

[8-9] **deliver** me, please, from **hand** of my brother, from **hand** of Esau

[3] because **fear**, I, him

[1-3] lest he **come** and **smite me**, **mother**, upon **sons** [**children**]

430 Elements

400

Jacob Meets Esau (Gen. 32:3/32:4 Heb. – 33:17)

“and four of hundreds man (are) with him!” | The number **400** may be complemented by the thirty elements (total count) shown by the tan dashed line, for a literary stature of adversity arising from Esau: 430-fold. As with Jacob’s “two camps,” this adversity will be presented twice in the passage. See the second occurrence at Gen. 33:1, below.

[10] and You have said

[1-2] to do good, I will do good with you

[3-4] and I will make your seed as sand of the sea which cannot be counted for abundance!

[4-5] and he lodged there in night, the that

[1-2]* and he took from the, coming in his hand, a gift for Esau, his brother:

[3-4] female-goats, hundreds (two)

[5-6] and male-goats, tens [twenty]

[7-8] ewes, hundreds (two)

[9-10] and rams, tens [twenty]

[1] camels, milking

[2-4] and their calves – threes [thirty]

[5-6] cows, fours [forty]

[7] and bulls, ten

[8-9] female-donkeys, tens [twenty]

[10] and male-donkeys: ten

[1] and he gave into hand of his servants:

[2-4] flock, flock, alone

[5] and he said to his servants

[6] pass over before me

[7-8] and a space set between flock and between flock

[9-10] and he commanded the first, saying

[4-5] when (there) meets you, Esau, my brother

[6-7] and he asks you, saying

[1] to whom (are) you?

[2] and where do you go?

[3] and to whom (are) these, before you?

[4] and you shall say:

[5-6] (they are) to your servant, to Jacob

[8-9] a gift, it (is), being sent to my lord, to Esau

[7] and behold, also, he (is) behind us

[8] and he commanded, also, the second

[9-10] also, the third, also, all the coming behind the flocks, saying

[1-2] as word, the this, you shall speak to Esau in your, to meet him

[3] and you shall say

[4-5] also, behold, your servant, Jacob, (is) behind us

[6] because, he said

[7-8] I will cover [appease] his faces with the gift going before me

200
20
200
20
30
40
10
20
10
550-fold Stature

“and he took from the, coming in his hand, a gift” | The total of Jacob’s 550-fold gift (total of special numbers) may be a literary composite stature. God is with Jacob here. He is not with Esau. Tenfold literary identities for God, for Jacob, and for Esau have already been established. Jacob is the giver here. Esau is the taker. Both the giving and the taking of a gift may be modeled with fivefold significance, as by a five-fingered hand extended, similar to five-fold literary half-sets. In context, both the hand of Esau (bottom of page above) and the hand of Jacob are in view. The composite stature may be composed as:

$$[(\text{God}) \times (\text{Jacob}) \times (\text{Gift Given})] + [(\text{Esau}) \times (\text{Gift Taken})] = 550$$

$$[(10) \times (10) \times (\text{five-fold})] + [(10) \times (\text{fivefold})] = 550$$

$$(100 \times 5) + (10 \times 5) = 550$$

[9] and after thus, I **will see** his faces

[10] perhaps he **will lift** *[accept]* my face

[10] and (there) **passed over**, the gift, before his faces

[1-4] and he **lodged** in **night**, the **that**, in camp, and he **rose** in **night**, **that**

[5-8] and he **took** his **two** wives and his **two** female-servants

[9] and his **one-of-ten** *[eleven]* children and **crossed over** ford of Jabbok

[10] and he **took** them –

[1] and he **made** them **cross over** the brook

[2-3] and he **made cross over**, (that) which (**was**) to him

[4-5] and (there) **was left**, **Jacob**, **alone**

[5-6] and (there) **wrestled**, a Man, with him, until, **to go up**, the dawn

[7-8] and He **saw** that He **did not prevail** against him

[9] and He **touched** at socket of his hip

[6-7] and (there) **became dislocated**, socket of hip of Jacob, in his, **to wrestle**
with Him

[10] and He **said**

[8] **release** Me

[9] because (there) **has gone up**, the dawn

[10] and he **said** to Him

[1] I **will not release** You

[1] unless You **bless** me

[2] and He **said** to him

[2] what (**is**) your name?

[3] and he **said**,

[4] **“Jacob”**

[3] and He **said**

[5-6] not “Jacob,” **will** (there) **be called**, longer, your **name**, but, **“Israel”** [*“he strives with God”*]

[7-8] because you **have striven** with **God** and with **men** and **prevailed**

[9-10] and (there) **asked**, Jacob, and **said**

[4] **tell**, please, Your name?

[5] and He **said**

[1-2] to what (**is**) this, you **ask** to My name

[6] and He **blessed** him there

[3-4] and (there) **called**, Jacob, **name** of the place, **“Peniel”** [*“face of God”*],
“because I **have seen** God faces to faces

[5] and (there) **is delivered**, my soul”

[6-7] and (there) **rose** to him, the sun, as which he **passed over** Penuel

[8] and he **was limping** upon his hip

10

[9-10] upon thus, (there) **do not eat**, sons of Israel, the sinew of the thigh,
which (**is**) upon socket of the hip, unto the **day**, the **this**

[7] because He **touched** at socket of hip of Jacob in sinew of the thigh

(...Gen. 32:32 | 32:33 Heb.)

[1-2]* and (there) **lifted**, Jacob, his eyes (**two**) and **saw** (Gen. 33:1...)

[1] and behold, Esau **was coming**

[2-5] and with him (**were**) **four** of hundreds man

[3-6] and he **divided** the children upon **Leah** and upon **Rachel** and upon **two** of
the female-servants

[7-8] and he **put** the **female-servants** and their **children** first

[9-10] and **Leah** and her **children** behind

[1-2] and **Rachel** and **Joseph** behind

[3] and he **passed over** before them

[4-10] and he **bowed** to earth **seven** occasions as far as his, **to approach** as far
as his brother

[6-7] and (there) **ran**, Esau, **to meet** him

[8] and he **embraced** him

[9] and he **fell** upon his neck

[10] and he **kissed** him

[1] and they **wept**

[2-3] and he **lifted** his eyes (**two**)

[4-5] and he **saw** the **women** and the **children**

[6] and he **said**

[1] who (**are**) these to you?

[2] and he **said**

[3] the **children** –

[8] which, (there) **has shown favor**, God, (to) your servant

[4] and (there) **approached**, the **female-servants** –

[5-6] **they** and their **children** – and **bowed**

[7-8] and (there) **approached** also, **Leah** and her **children**, and **bowed**

[9-10] and afterwards (there) **approached**, **Joseph** and **Rachel**, and **bowed**

[7] and he **said**

[1-2] who to you (**are**) all the **caravan**, the **this**

[8] which I **have met**?

[3] and he **said**

[4-5] to **find favor** in eyes (**two**) of my lord

[9] and (there) **said**, Esau

[10] there **is**, to me, abundance, my brother

400

430 Elements

“and (there) lifted, Jacob, his eyes (two) and saw” | Here is the second occurrence of a literary stature of 400 + 30-count = 430-fold of adversity, arising from Esau. The stature resolves at the point where the pronoun transitions from “he” to “they”: “and they wept.”

[1-2] let be, to you, what (is) to you
 [3] and (there) said, Jacob
 [4] no, please –
 [5-6] if now I have found favor in your eyes (two)
 [1] and take my gift from my hand
 [7] because upon thus, I have seen your faces –
 [8] as, to see faces of God –
 [2] and you have been pleased with me
 [3] take, please, my blessing
 [9] which has come to you
 [9] because (there) has shown me favor, God
 [10] and because there is, to me, wholeness
 [1] and he urged with him
 [4] and he took
 [5] and he said
 [1-2] let us journey, and let us go
 [3] and I will go in front of you
 [2] and he said to him
 [4] my lord is knowing
 [3] that the children (are) weak
 [4-5] and the flock and the cattle are nursing upon me
 [6] and (if) they drive hard, them, day, one
 [7] and (there) will die, all the flock
 [5] and let pass over, please, my lord, before his servant
 [8] and I will lead, according to my gentleness
 [9] according to foot [pace] of the business which (is) before me
 [10] and according to foot [pace] of the children
 [1] until which, I come to my lord, toward Seir
 [6] and said, Esau
 [7-8] let me place, now, with you, from the people who (are) with me
 [2] and he said
 [3] to what (is) this?
 [4-5] let me find favor in eyes (two) of my lord
 [9-10] and (there) returned in day, the that, Esau, to his way toward Seir
 [6] and Jacob journeyed toward Succoth
 [7] and he built for himself a house
 [8] and for his livestock he made booths
 [9-10] upon thus, (there) is called, name of the place, Succoth (...Gen. 33:17)

--- minor paragraph break⁶⁶ ---

Literary Counts (Gen. 32:3/32:4 Heb. – 33:17): Jacob Meets Esau

- (29x) God
- (203x) Jacob
- (55x) Esau
- (287x) (Subtotal)
- (400x) Esau's Band
- (550x) Jacob's gift to Esau
- (10x) Jacob's Sons
- (400x) Esau's Band (take 2)
- (1647x) (Total)

(Gen. 33:18...)

[1-2] and (there) **came**, **Jacob**, **whole**, (to) city of Shechem –
 [3-4] which, (it **is**) in land of Canaan – in his, **to come**, from Paddan-aram
 [5] and he **camped** with faces of [*before*] the city
 [6-7] and he **bought** a portion of the field – which, he **stretched out** there his
 tent – from hand of sons of **Hamor**, **father** of Shechem, for a **hundred**
 pieces of money
 [8] and he **made stand**, there, an altar
 [9-10] and he **called** to it “El-Elohe-Israel” [*God – the God of Israel*]

100

--- minor paragraph break⁶⁷ ---

[1-2] and (there) **went out**, **Dinah**, **daughter** of Leah –
 [3] which she **bore** to Jacob –
 [4] **to see** daughters of the land
 [1-4] and (there) **saw** her, **Shechem**, **son** of Hamor, the **Hivite**, **prince** of
 the land
 [5-7] and he **took** her and **lay** with her and **humiliated** her
 [8-9] and (there) **clung**, his soul, with **Dinah**, **daughter** of Jacob
 [10] and he **loved** the girl
 [1] and he **spoke** upon heart of the girl
 [2-3] and (there) **spoke**, Shechem, to **Hamor**, his **father**, **saying**
 [4-6] **take** for me the **girl**, the **this**, for a **wife**
 [5] and Jacob **heard**
 [7-8] that he **had defiled** **Dinah**, his **daughter**
 [6] and his sons **were** with their livestock in field
 [7-8] and (there) **remained silent**, Jacob, until their, **to come**
 [9-10] and (there) **went out**, **Hamor**, **father** of Shechem, to Jacob, **to**
 speak with him
 [9-10] and sons of Jacob **came** from the field as their, **to hear**
 [1] and (there) **were indignant**, the men
 [2-3] and it **burned**, to them, **very**
 [1-2] because a disgraceful-folly, he **had done** in Israel, **to lie** with
 daughter of Jacob
 [3] and thus, **not**, **should** (it) **be done**
 [4-5] and (there) **spoke**, Hamor, with them, **saying**
 [6-7] **Shechem**, my **son** –
 [8] (there) **has attached**, his soul, with your daughter
 [4-5] **give**, please, **her** to him for a **wife**
 [6] and **marry** with us
 [7-8] your daughters, **give** to us, and our daughters, **take** to you
 [9-10] and with us, **dwell**, and the land **will be** before you

Jacob lives at Shechem (Gen. 33:38 – 34:31)

[1-3] dwell and trade it and take possession in it
 [9-10] and (there) spoke, Shechem, to her father and to her brothers
 [1-2] let me find favor in your eyes (two)
 [4] and what you say to me
 [3] I will give
 [5-7] make great upon me – very! – a dowry and a gift
 [4] and I will give
 [8] as which, you say to me
 [9-10] and give to me the girl for a wife
 [1-3] and (there) answered, sons of Jacob, Shechem and Hamor, his father, in
 deceit, and spoke –
 [5] which, he had defiled Dinah their sister! –
 [4] and they said to them
 [5-6] we are not able, to do the matter, the this:
 [7] to give our sister to a man
 [1] which, to him (is) a foreskin
 [2] because, a shame it (is) to us
 [8] only in this, we consent to you
 [3-4] if you will become like us – to, (there) be circumcised, to you,
 every male
 [9] and we will give our daughters to you
 [10] and your daughters we will take to us
 [1-2] and we will dwell with you and will become, to a people, one
 [5-6] and if you will not listen to us, to be circumcised
 [3-4] and we will take our daughter, and we will go
 [7-8] and (there) were good, their words, in eyes (two) of Hamor
 [9-10] and in eyes (two) of Shechem,
 [1] son of Hamor
 [2-3] and (there) did not delay, the young man, to do the matter
 [4] because he delighted in daughter of Jacob
 [5] and he was honored from all house of his father
 [6-8] and (there) came, Hamor, and Shechem, his son, to gate of their city
 [9-10] and they spoke to men of their city, saying
 [5-7] the men, the these – peaceable, they (are) with us
 [8-9] and let them dwell in land, and let them trade it
 [10] and the land –
 [1-2] behold, wide as hands (two), (it is) before their faces

[1-3] their daughters, we will take to ourselves for wives

[4] and our daughters, we will give to them

[3] only in this, (there) will consent to us, the men –

[4-5] to dwell with us, to become to a people, one:

[5] in, (there) to be circumcised to us, every male

[1] as which, they are being circumcised

[6-9] their cattle and their possessions and all their beasts – will not, to us, they (be)?

[10] only let us consent to them

[2] and they will dwell with us

[1-3] and (there) listened to Hamor and to Shechem, his son – all (those) going out (the) gate of his city

[4-5] and (there) were circumcised, every male – all (those) going out (the) gate of his city

[1-2] and it was in day, the third –

[3-4] in their, to become, being-pained

[3-4] and (there) took, two sons of Jacob –

[5-8] Simeon and Levi, brothers of Dinah – a man, his sword

[9-10] and they came upon the city (in) trust, and they slew every male

[1-3] and Hamor and Shechem, his son, they slew to mouth of sword

[4-5] and they took Dinah from house of Shechem and went away

[1-2] sons of Jacob came upon the slain and plundered the city

[5] which had defiled their sister!

[1-5] their flock and their cattle and their donkeys and what (was) in city and what (was) in field –

[3] they took

[6-8] and all their wealth and all their children and their women –

[4-5] they took captive, and they plundered –

[9] and all which (was) in house –

[6-7] and (there) said, Jacob, to Simeon and to Levi

[8-9] you have troubled me, to make stink, me

[10] among (those) dwelling (in) the land:

[1-2] among Canaanites and among Perizzites

[3] and I (am) few of number!

[4-5] and (if) they gather upon me and smite me

[6-7] and (there) will be destroyed, I and my house

[8] and they said

[10] should, like a prostitute, he treat our sister? (...Gen. 34:31)

--- major paragraph break⁶⁸ ---

Literary Counts (Gen. 33:18 – 34:31): Jacob Lives at Shechem

- (98x) Jacob
- (85x) Shechem
- (183x) (Subtotal)
- (100x) Jacob's Land at Shechem
- (283x) (Total)

[10] and (there) **said**, God, to Jacob

(Gen. 35:1...)

[9-10] **rise**, **go up** (to) Bethel

[1] and **dwell** there

[2] and **make** there an altar to God

[1] the, **appearing** to you

[3-4] in your, **to flee** from faces of **Esau**, your **brother**

[5-6] and (there) **said**, Jacob, to his **house** and to **all** which (**were**) with him

[7-8] **turn aside**, gods of the foreigner which (**are**) in your midst

[9-10] and **purify** yourselves and **change** your garments

[1-2] and **let** us **rise**, and **let** us **go up** (to) Bethel

[3] and I **will make** there an altar to God

[2] the, **answering** me in day of my distress

[3] and He **is** with me

[4] in way which I **have gone**

[5-6] and they **gave** to Jacob all gods of the foreigner which (**were**) in their hand

[7-8] and the rings which (**were**) in their ears (**two**)

[9-10] and (there) **hid** them, Jacob, under the terebinth which (**was**) by Shechem

[1] and they **journeyed**

[2-3] and (there) **was** a terror of God upon the cities which (**were**) around them

[4] and they **did not pursue** after sons of Jacob

[5-7] and (there) **came**, Jacob, to Luz, which (**is**) in land of Canaan – it (**is**) Bethel

[8-9] **he** and all the **people** which (**were**) with him

[10] and he **built** there an altar

[1-2] and he **called** to **place**, “**El-Bethel**” [*God of Bethel*]

[4] because there, **was revealed** to him, God

[3] in his, **to flee** from faces of his brother

[4-5] and (there) **died**, **Deborah**, **wet-nurse** of Rebekah

[6] and she **was buried** from under, to Bethel, under the terebinth

[7-8] and he **called** its **name**, **Allon-bacuth** [*terebinth of weeping*]

--- major paragraph break⁶⁹ ---

[5] and (there) **appeared**, God, to Jacob again

[9] in his, **to come** from Paddan-aram

[6] and He **blessed** him

[7] and (there) **said** to him, God

[10] your name (**is**) Jacob

[1-2] (there) **shall not be called**, your **name**, still, “**Jacob**,” because, if, “**Israel**”

shall be your name

[8-9] and He **called** his **name**, “**Israel**”

Jacob Returns to Isaac (Gen. 35:1-29)

[10] and (there) **said** to him, God

[1-2] I **am God, Almighty** [*El-Shaddai*]

[3-4] **bear fruit** and **be many**

[5-6] a **nation** and an **assembly** of nations **shall be** from you

[7-8] and kings, from your loins (**two**), **will go out**

[3-4] and the land which I **gave** to **Abraham** and to **Isaac**:

[5] to **you**, I **give**

[6] and to your **seed** after you, I **give** the earth

[7] and (there) **went up** from above him, God

[8] in place which, He **had spoken** with him

[9] and **made stand**, Jacob, a **pillar** –

[9] in place which, He **had spoken** with him –

[10] a **pillar** of stone

[1] and he **poured out** upon it a libation

[2] and he **poured** upon it, oil

[3] and (there) **called**, Jacob, **name** of the place –

[10] which, **had spoken** with him there, God –

[4] “**Bethel**”

[5] and they **journeyed** from Bethel

[6-7] and **was** still some of the land **to go** toward Ephrath

[8] and (there) **labored**, Rachel

[9-10] and it **was hard** in her, **to labor**

[1] and it **was**

[2-3] in her, **to be hardest**, in her, **to labor**

[4] and (there) **said** to her, the midwife

[5] **do not fear**

[6] because also this, to you, (**is**) a son!

[7-8] and it **was**, in, **to go out**, her soul –

[9] because she **was dying** –

[10] and she **called** his **name**,

[1] “**Ben-Oni**”

[2-3] and his father **called** to him, “**Benjamin**”

[4-5] and (there) **died**, Rachel, and she **was buried** in way toward Ephrath

[6] it (**is**) Bethlehem

[7] and **made stand**, Jacob, a pillar, over her grave

[8] it (**is**) pillar of grave of Rachel unto today

[9-10] and (there) **journeyed**, Israel, and **stretched out** his tent from beyond, to tower of Eder

[1-2] and it was, in, to live, Israel, in land, the that
[3] and (there) went, Reuben
[4-5] and he lay with Bilhah, concubine of his father
[6] and (there) heard, Israel
--- major paragraph break⁷⁰ ---
[7-8] and were, sons of Jacob, two-ten [twelve] 10
[9-10] sons of Leah (were) firstborn of Jacob, Reuben
[1-5] and Simeon and Levi and Judah and Issachar and Zebulun
[6-7] sons of Rachel (were) Joseph and Benjamin
[8-9] and sons of Bilhah, female-servant of Rachel (were) Dan
[10] and Naphtali
[1-2] and sons of Zilpah, female-servant of Leah (were) Gad
[3] and Asher
[4-5] these (were) sons of Jacob which were born to him in Paddan-aram
[1-2] and (there) came, Jacob, to Isaac, his father –
[3-4] Mamre, Kiriath-arba –
[5] it (is) Hebron
[6-7] which, had dwelled there, Abraham and Isaac
[3] and were, days of Isaac, hundred of year 100
[4-5] and eights [eighty] year 80
[6-7] and (there) breathed-his-last, Isaac, and died
[8] and he was gathered to his people,
[9-10] old and full of days
[8-10] and (there) buried him, Esau and Jacob, his sons (...Gen. 35:29)
--- major paragraph break⁷¹ ---

Literary Counts (Gen. 35:1-29): Jacob Returns to Isaac

- (21x) God
- (117x) Jacob
- (8x) Isaac
- (146x) (Subtotal)
- (10x) Jacob's sons
- (180x) Isaac's Age Stature
- (336x) (Total)

--- major paragraph break⁷¹ ---

(Gen. 36:1...)

[1] these (are) generations of Esau
 [2] he (is) Edom
 [3]* Esau took his wives from daughters of Canaan:
 [4-6] Adah, daughter of Elon, the Hittite
 [7-10] and Aholibamah, daughter of Anah, daughter of Zibeon, the Hivite
 [1-3] and Basemath, daughter of Ishmael, sister of Nebaioth
 [4] and (there) bore, Adah, to Esau, Eliphaz
 [5] and Basemath bore Reuel
 [6-8] and Aholibamah bore Jeush and Jaalam and Korah
 [9-10] these (were) sons of Esau which were born to him in land of Canaan
 [1-6] and (there) took, Esau, his wives and his sons and his daughters and all
 souls of his house and his livestock and all his beasts
 [7] and all his possessions which he acquired in land of Canaan
 [8-9] and he went to a land opposite Jacob, his brother
 [10] because (there) was, their possession, great –
 [1] from, to dwell together
 [2-3] and (there) not was able, land of their sojournings, to bear them, from
 faces of their livestock
 [4] and (there) settled, Esau, at mountain of Seir
 [5-6] Esau – he (is) Edom
 [7-8] and these (are) generations of Esau, father of Edom, at mountain of Seir
 [9] these (are) names of sons of Esau:
 [10] Eliphaz –
 [1-2] son of Adah, wife of Esau
 [3-5] Reuel, son of Basemath, wife of Esau
 [6-10] and were, sons of Eliphaz: Teman, Omar, Zepho, and Gatam and Kenaz
 [1-2] and Timna was a concubine to Eliphaz, son of Esau
 [3] and she bore to Eliphaz, Amalek
 [4-5] these (were) sons of Adah, wife of Esau
 [6-10] and these (were) sons of Reuel: Nahath and Zerah, Shammah and Mizzah
 [1-2] these were sons of Basemath, wife of Esau
 [3-6] and these were sons of Aholibamah, daughter of Anah, daughter of Zibeon,
 wife of Esau:
 [7-9] and she bore to Esau: Jeush and Jalam and Korah
 [10] these (were) chiefs of sons of Esau:
 [1-2] sons of Eliphaz, firstborn of Esau, (were) chief Teman,
 [3-8] chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek
 [9] these (were) chiefs of Eliphaz in land of Edom
 [10] these (were) sons of Adah

Generations #9: Generations of Esau (Gen. 36:1-43)

“from daughters of Canaan” | Canaan was the grandson whom Noah cursed in Genesis 9:22-27. Canaan was the father of the Hittites and the Hivites.

[1-2] and these (were) sons of Reuel, son of Esau:
 [3-6] chief Nahath, chief Zerah, chief Shammah, chief Mizzah
 [7] these (were) chiefs of Reuel in land of Edom
 [8-9] these (were) sons of Basemath, wife of Esau
 [10] and these (were) sons of Aholibamah –
 [1] wife of Esau:
 [2-4] chief Jeush, chief Jalaam, chief Korah
 [5-7] these (were) chiefs of Aholibamah, daughter of Anah, wife of Esau
 [8] these (were) sons of Esau
 [9] and these (were) their chiefs
 [10] he (is) Edom

-- minor paragraph break⁷² ---

[1-2] these (were) sons of Seir, the Horite, dwelling in the land:
 [3-9] Lotan and Shoval and Zibeon and Anah and Dishon and Ezer and Dishan
 [10] these (were) chiefs of the Horite –
 [1] sons of Seir in land of Edom
 [2-3] and (were), sons of Lotan: Hori and Hemam
 [4] and sister of Lotan (was) Timna
 [5-10] and these (were) sons of Shobal: Alvan and Manahath and Ebal and Shepho and Onam
 [1-2] and these (were) sons of Zibeon: and Aiah,
 [3] and Anah – he (was) –
 [4-5] Anah who found the hot-springs in wilderness in his, to shepherd the donkeys of Zibeon, his father
 [1-4] and these (were) sons of Anah: Dishon and Aholibamah, daughter of Anah
 [5-9] and these (were) sons of Dishon: Hemdan and Eshban and Ithran and Cheran
 [10] these (were) sons of Ezer:
 [1-3] Bilhan and Zaavan and Akan
 [4-6] these (were) sons of Dishan: Uz and Aran
 [7-10] these (were) chiefs of the Horite: chief Lotan, chief Shobal, chief Zibeon
 [1-4] chief Anah, chief Dishon, chief Ezer, chief Dishan
 [5] these (were) chiefs of the Horite, according to their chiefs, in land of Seir

-- major paragraph break⁷³ ---

[1-2] and these (were) the kings who reigned in land of Edom
 [3] before (there), to reign, a king, to sons of Israel
 [4-5] and (there) reigned in Edom: Bela, son of Beor
 [6] and name of his city (was) Dinhabah

[7] and (there) **died**, Bela
 [8-9] and (there) **reigned** in his place, **Jobab**, son of Zerah, from Bozrah
 [10] and (there) **died**, Jobab
 [1] and (there) **reigned** in his place, Husham, from land of the Temanite
 [2] and (there) **died**, Husham
 [3-4] and (there) **reigned** in his place, **Hadad**, son of Bedad, the, **smiting** Midian in field of Moab
 [5] and name of his city (**was**) Avith
 [6] and (there) **died**, Hadad
 [7] and (there) **reigned** in his place, Samlah from Masrekah
 [8] and (there) **died**, Samlah
 [9-10] and (there) **reigned** in his place, Shaul from **Rehoboth**, the **river** [*Euphrates*]
 [1] and (there) **died**, Shaul
 [2-3] and (there) **reigned** in his place, **Baal-hanan**, son of Achbor
 [4-5] and (there) **died**, **Baal-hanan**, son of Achbor
 [6] and (there) **reigned** in his place, Hadar
 [7] and name of his city (**was**) Pau
 [8-10] and name of his wife (**was**) **Mehetabel**, daughter of Matred, daughter of Me-zahab
 [1] and these (**were**) names of chiefs of Esau, according to their families, according to their places, by their names:
 [2-10] chief **Timna**, chief **Alvah**, chief **Jetheth**, chief **Aholibamah**, chief **Elah**, chief **Pinon**, chief **Kenaz**, chief **Teman**, chief **Mibzar**,
 [1-2] chief **Magdiel**, chief **Iram**
 [3] these (**were**) chiefs of Edom, according to their dwellings, in land of their possession
 [4-5] he (**is**) **Esau**, father of Edom (...Gen. 36:43)

-- major paragraph break⁷⁴ ---

Literary Counts (Gen. 36:1-43): Generations of Esau

- (195x) Esau
- (195x) (Total)

--- major paragraph break⁷⁴ ---

(Gen. 37:1...)

[1-2] (there) **dwelled**, Jacob, in **land** of sojournings of his father, in **land** of Canaan

[3] these (**are**) generations of Jacob

[1]* **Joseph**,

[2-8] a son of **seven-of-ten years**, **was**, **shepherding** with his brothers, at sheep 10

[9-10] he (**was**) a youth with sons of **Bilhah** and with sons of **Zilpah** –

[4] **wives** of his father

[1-2] and (there) **brought**, Joseph, a **report** of them – **evil** – to their father

[5] and Israel **loved** Joseph from [*more than*] all his sons

[3] because son of old ages (**was**) he to him

[1] and he **made** to him a robe of many colors

[2] and (there) **saw**, his brothers

[3] that him, (there) **loved**, their father, from all his brothers

[4] and they **hated** him

[5-6] and not they **were able**, **to speak** to him, peace

[4-5] and (there) **dreamed**, Joseph, a dream, and he **told** to his brothers

[7-8] and they **added** still to him, **to hate** him

[6] and **he said** to them

[9-10] **listen** please (to) the **dream**, the **this** –

[7] which I **have dreamed**

[8] and behold, we **were binding** sheaves in midst of the field

[9-10] and behold, (there) **arose**, my sheaf, and also it **stood upright**

[1] and behold, (there) **surrounded**, your sheaves

[2] and they **bowed down** to my sheaf

[3] and (there) **said** to him, his brothers

[1-2] will you **indeed reign** over us? will you **indeed rule** over us?

[4-5] and they **added** still, **to hate** him over his **dreams** and over his **words**

[3-4] he **dreamed** still a dream, another, and he **counted** [*recounted*] it to his brothers

[5] and he **said**,

[6] behold, I **have dreamed** a dream still

[6-7] and behold, the **sun** and the **moon**

[8] and **one-of-ten** [*eleven*] stars **were bowing down** to me 10

[7-8] and he **told** to his **father** and to his **brothers**

[9-10] and (there) **rebuked** against him, his father, and **said** to him

Generations #10: Jacob (Gen. 37:1 – 50:26)

Joseph is Taken to Egypt (Gen. 37:1-36)

“Joseph, a son” | There may be significance to the threefold use of “son” in connection with Joseph at the beginning of this chapter:

- “son of seven and ten years”
- “Israel loved Joseph from all his sons” (of which Joseph was one)
- “son of old ages, he to him”

This threefold use may complement the seventeen years to offer a literary stature of $(17 + 3) = 20$ for Joseph *as son*. This number corresponds with his life value of “tens silver” (twenty pieces of silver, see below) at this point in his life.

[9-10] what (is) the dream, the this, which you have dreamed?

[1-3] to come, shall there come – I and your mother and your brothers –
to bow down to you to the ground?

[4] and (there) were jealous against him, his brothers

[5] and his father kept the word

[1-2] and (there) went, his brothers, to pasture sheep of their father at
Shechem

[3] and (there) said, Israel, to Joseph

[4] are not your brothers pasturing in Shechem?

[1] go

[5] and I will send you to them

[2] and he said to him

[3] behold, (it is) I!

[6] and he said to him

[4-5] please go, see the welfare of your brothers and the welfare of the sheep

[6] and return me word

[7] and he sent him from the valley of Hebron

[7] and he came to Shechem

[1] and (there) found him, a Man

[8] and behold, (he) was wandering in a field

[2-3] and (there) asked him, the Man, saying

[9] what do you seek?

[10] and he said

[1] my brothers, I am seeking

[4] make known, please, to me

[8] where they are pasturing

[5] and (there) said, the Man

[9] they have gone from this

[6] because I heard them –

[10] saying

[1] let us go to Dothan

[2-3] and (there) went, Joseph, after his brothers, and found them at Dothan

[2] and they saw him from a distance

[4] and before he came near upon them

[3-4] they conspired [against] him, to kill him

[5] and (there) said, man to his brother

[5-6] behold, (the) master of the dreams, this, is coming!

[1] and now, come!

[2-3] we will slay him and will throw him in one of the pits

[4] we will say

[7-8] a **beast, evil, ate** him!
 [5] we **will see**
 [9] what **will become** of his dreams
 [6-7] (there) **heard**, Reuben, and he **rescued** him from their hand
 [8] and he **said**
 [9] **let** us **not smite** a life
 [10] and (there) **said** to them, Rueben
 [1] **do not pour out** blood
 [2-3] **throw** him to **pit**, the **this**
 [4] which (**is**) in the wilderness
 [5] and a hand, **do not lay** against him –
 [6-7] in order **to rescue** him from their hand, **to restore** him to his father
 [10] and it **was** –
 [1] as Joseph **came** to his brothers
 [8] and they **stripped** Joseph (of) his robe –
 [2] the robe of many colors which (**was**) upon him –
 [9-10] and they **took** him and **threw** him into a pit
 [1-2] and the pit (**was**) empty; there (**was**) **not** in it, water
 [3-4] and they **sat down, to eat** bread
 [5-6] and they **lifted** their eyes (**two**) and **saw**
 [1-2] and behold, (it **was**) a caravan of Ishmaelites, **coming**
 from Gilead
 [3-5] and their camels **were carrying** **spice** and **balm** and **myrrh**
 [6-7] **going, to go down** to Egypt
 [7] and (there) **said**, Judah, to his brothers
 [8-10] what unjust-gain (**is** it), that we **slay** our brother and **cover** his blood?
 [1-2] **let's come**, and we **will sell** (him) to Ishmaelites
 [3] and our hand **will not be** against him
 [3-4] because our **brother**, our **flesh**, (**is**) he
 [4] and (there) **listened**, his brothers
 [8-10] and (there) **passed by** **men**, **Midianites**, **traders**
 [5-6] and they **drew** him and **brought up** Joseph from the pit
 [7-8] and they **sold** Joseph to (the) Ishmaelites for **tens [twenty] silver** 20
 [1] and they **took** Joseph to Egypt
 [9] and (there) **returned**, Reuben, to the pit
 [5] and behold, Joseph **was not** in the pit!
 [10] and he **tore** his garment
 [1-2] and he **returned** to his brothers and **said**

- [1] the youth **is not**
 [3-4] and I – where **shall I be going?**
 [5] and they **took** the robe of Joseph
 [6-7] and **slaughtered** a male goat and **dipped** the robe in the blood
 [8-9] and they **sent** the **robe**, the **many-colored** and **brought** to their father
[10] and they **said**
 [1] this we **found**
 [2] **acknowledge** please the robe
 [2-3] your son's, it (**is**), (or) if (it **is**) not
 [3-4] and he **acknowledged** and **said**
 [4] (it **is**) robe of my son
 [5-6] a **beast**, **evil**, **ate** him
 [7-8]* **to tear**, (there) **has been torn**, Joseph!
 [5] and (there) **tore**, Jacob, his garments
[1-2] and he **put** sackcloth on his loins (**two**)
 [3-4] and he **mourned** over his son, **days**, **many**
 [5-6] and (there) **arose**, all his **sons** and all his **daughters**, **to comfort** him
 [7-8] and he **refused** to be comforted and **said**
[9-10] I **will go** to my son, **mourning**, to Sheol
 [1] and (there) **wept** for him, his father
 [2] and the Midianites **sold** him to **Egypt** –
 [3-5] to **Potiphar**, **official** of Pharaoh, **chief** of the guard

--- major paragraph break⁷⁵ ---

(...Gen. 37:36)

“to tear, (there) has been torn, Joseph!” | Joseph’s literary count will resume at Gen. 39:1.

Literary Counts (Gen. 37:1-36 Joseph Is Taken to Egypt)

- (6x) God (“a Man”)
- (111x) Jacob (Israel), wives, sons
- (63x) Joseph
- (15x) Egypt
- (195x) Subtotal
- (10x) Brothers as Stars
- (10x) Joseph’s Age Stature
- (20x) Joseph’s Stature in Silver
- (235x) Total

In relation to Jacob, Joseph was a beloved, innocent son ready to be cut off from the land of the living. The price for life – “tens silver” – may correspond with his literary stature, as discussed above. The value “tens silver” may also serve as a literary composite stature, to reflect dual tenfold literary identities working disharmoniously. The fact that the tens are added (10 + 10 = 20) rather than multiplied (10 x 10 = 100), indicating disharmony. From the account here, the instrumental figures are Jacob (sending), the “Man” (guiding Joseph to his destination), Reuben (intervening to prevent death), Judah (redirecting the situation toward Egypt), and the caravan. Jacob made a vow in Genesis 28: “and all which You give me – to tithe, I will tithe to You.” Had Jacob given a one of his sons back to YHWH? This may have been the moment, though Jacob didn’t understand it:

Joseph’s Literary stature = (God) + (Jacob) = 10 + 10 = 20.

Did the thirty shekels of silver for Christ correspond with three tenfold literary identities working, as it were, disharmoniously? If so, whose? Perhaps this 30-fold reflects individuality and conflict of interest:

- The Father: Made the Son to be sin... forsaking Jesus at the cross
- The Son: I lay down My life... (yet)... If possible, let this cup pass
- Judas (Satan): Selling the Son of God for money, betraying with a kiss

This section contains beautiful foreshadowing of Christ: myrrh/spice, blood not meant to be covered, profit for God’s people surrounding Christ, Christ thrown into the pit (Thursday night), selling Him for money... all while the preincarnate Christ is featured right here as “a Man.”

--- major paragraph break⁷⁵ ---

(Gen. 38:1...)

Judah and Tamar (Gen. 38:1-30)

[2-3] and it **was** in **time**, the **that**

[4] and (there) **went down**, Judah, from with his brothers

[5] and he **turned** unto a man of Adullam

[1] and his name (**was**) Hirah

[6] and **saw** there, Judah, daughter of a man of Canaan

[2] and his name (**was**) Shua

[7-8] and he **took** her and **went in** to her

[9-10] and she **conceived** and **bore** a son

[1-2] and he **called** his **name**, "**Er**"

[3-4] and she **conceived** again and **bore** a son

[5-6] and she **called** his **name**, "**Onan**"

[7-8] and she **did again** and **bore** a son

[9-10] and she **called** his **name**, "**Shelah**"

[1-2] and he **was** in Chezib in her, **to bear** him

[3-4] and (there) **took**, Judah, a wife for **Er**, his **firstborn**

[5] and her name (**was**) Tamar

[6-9] and (there) **was**, **Er**, **firstborn** of Judah, evil in eyes (**two**) of YHWH

[7] and (there) **put** him **to death**, YHWH

[10] and (there) **said**, Judah, to Onan

[1-2] **go in** to wife of your brother and **perform-husband's-brother** (for) her

[3] and **make rise**, a seed, for your brother

[4-5] but (there) **knew**, Onan, that **not**, to him, **would be** the seed

[1-2] and it **was**, whenever he **came in** to wife of his brother

[3-4] and he **wasted** on ground, in order not **to give** seed to his brother

[8-9] and it **was evil** in eyes (**two**) of YHWH –

[5] what he **did** –

[10] and He **put to death**, also, him

[6-7] and (there) **said**, Judah, to **Tamar**, his **daughter-in-law**

[3] **dwell** (as) a widow (in) house of your father

[8-9] until (there) **grows up**, **Shelah**, my **son**, because –

[10] he **said** –

[1] lest (there) **die**, also he, like his brothers

[4-5] and (there) **went**, Tamar, and **dwelled** (in) house of her father

[2] and (there) **were many**, the days

[3-4] and (there) **died**, **daughter** of Shua, **wife** of Judah

[5] and (there) **was comforted**, Judah

[1-2] and he **went up** upon (those) **shearing** his flock: **he** –

[6-8] and **Hirah**, his **friend**, the **Adullamite** – to Timnah

[9-10] and it **was told** to Tamar, **saying**

- [3-4] behold, your father-in-law **is going up** to Timnah, **to shear** his flock
 [1-2] and **she removed** garments of her widowhood from upon **her**
 [3-4] and **she covered herself** with a veil
 [5-6] and **she wrapped herself**
 [7-8] and she **sat** at entrance of Enaim [*"springs (two)"*]
 [9] which **was** upon road to Timnah
[10] because she **saw**
- [5] that (there) **had grown up**, Shelah
 [1-2] and **she had not been given** to him for a **wife**
 [6] and (there) **saw** her, Judah
 [7] and he **thought** [*mistook*] her for a prostitute
 [3] because she **had covered** her faces
 [8-9] and he **turned** toward **her**, toward the **way** [*habit*]
[10] and he **said**
- [4] **come**, please
 [1] **let** me **come in** to you
 [2] because he **did not know**
 [3] that, his daughter-in-law, she (**was**)!
 [5] and she **said**
- [4-5] what **will** you **give** to me, that you **may come in** to me?
 [6] and he **said**
 [7] I **will send** a kid of goats from the flock
 [6] and she **said**
 [8-9] if you **will give** a pledge, until you **send** it
[10] and he **said**
- [1-2] what (**is**) the pledge which I **should give** to you?
 [7] and she **said**
- [3-5] (**let it be**) your **seal** and your **cord** and your **staff** which (**is**) in your hand
 [6] and he **gave** to her
 [7] and he **went in** to her
 [8] and she **conceived** to him
 [9-10] and she **rose**, and she **went**
- [1] and she **removed** her veil from upon her
 [2] and she **put on** garments of her widowhood
 [8-9] and (there) **sent**, Judah, a kid of the goats in hand of his **friend**, the
Adullamite
 [3] **to take** the pledge from hand of the woman
 [4] and he **did not find** her
 [5-6] and he **asked** men of her place, **saying**
 [7] where (**is**) the cult-prostitute?

[8-9] she (was) in Enaim [*“springs (two)”*], upon the way
 [10] and they said

[1] (there) has not been, in this, a cult-prostitute
 [2-3] and he returned to Judah and said
 [4] I did not find her
 [5] and also, men of the place said
 [6] (there) had not been, in this, a cult-prostitute
 [10] and (there) said, Judah

[7] let her take (them) for herself
 [1-2] lest we become, to a contempt
 [3-4] behold, I sent the kid, the this
 [8] and you did not find her

[5-7] and it was, as from three of months
 [8-9] and it was told to Judah, saying
 [9-10] (there) has been a harlot, Tamar, your daughter-in-law –
 and also, behold, (is) pregnant by harlotries!

[10] and (there) said, Judah

[1-2] bring her out, and let her be burned
 [3] she was being brought out
 [4-5] and she sent to her father-in-law, saying

[1] to a man which, these (are) to him
 [6] I (am) pregnant
 [7] and she said

[2] identify, please –
 [3-6] to whom (are) the seal and the cords and the staff, the these?
 [7-8] and (there) identified [them], Judah, and he said
 [8] she has been righteous, from me [more than I]
 [9-10] because upon thus, I have not given her to Shelah, my son

[1-2]* and he did not do again, to know her

[9-10] and it was, at time of her, to labor –

[1-2] and behold, twins (were) in her womb!
 [3-4] and it was, in her, to labor
 [5] and he put out a hand
 [6] and (there) took, the midwife
 [7-8] and she tied upon his hand a scarlet [thread], saying
 [9] this came out first!
 [10] and it was –

“and he did not do again, to know her” | Jacob’s (and his sons’) literary subject will resume at Gen. 42:1, when they come to seek food in Egypt.

[1] as he **was bringing back** his hand
 [2] and behold, (there) **came out**, his brother
 [3] and she **said**
 [4] what, you **have broken through**, upon you, a breach!
 [5-6] and (there) **was called**, his name, "**Perez**" ["breach"]
 [7] and afterward, (there) **came out**, his brother
 [8] which, upon his hand (**was**) the scarlet [*thread*]
 [9-10] and (there) **was called**, his name, "**Zerah**"

--- minor paragraph break⁷⁶ ---

(...Gen. 38:30)

(Gen. 39:1...)

[9] and Joseph **had been brought down** to Egypt
 [1-5] and (there) **bought** him – **Potiphar**, official of Pharaoh, **chief** of
 the guard, a **man**, **Egyptian** – from hand of the Ishmaelites
 [6] who **had brought** him **down** there
 [1] and (there) **was**, YHWH, with Joseph
 [10]* and he **was**, a man, **being successful**
 [1-2] and he **was** in house of his **lord**, the **Egyptian**
 [7] and (there) **saw**, his lord –
 [2] that YHWH (**was**) with him
 [3] and all which he **was doing**
 [3] YHWH **was making succeed** in his hand
 [4-5] and (there) **found**, Joseph, favor in his eyes (**two**)
 [6] and he **served** him
 [8] and he **appointed** him over his house
 [9-10] and all which there **was** to him, he **gave** into his hand
 [1] and it **was** –
 [2-3] from when he **appointed** him in his **house** and over **all** –
 [4] which, there **was** to him
 [4] and (there) **blessed**, YHWH, house of the Egyptian, because of Joseph
 [7-8] and (there) **was**, blessing of YHWH, with all which there **was** to him in
house and in **field**
 [5-6] and he **left** all which **was** to him in hand of Joseph
 [7-8] and he **did not know**, with him, anything that, except the food
 which he **was eating**
 [9-10] and **was**, Joseph, **handsome** of form and **handsome** of appearance
 [9-10] and it **was** after the **matters**, the **these**
 [1-2] and (there) **cast**, wife of his lord, her eyes (**two**) toward Joseph
 [3] and she **said**

Literary Counts (Gen. 38:1-30 Judah and Tamar)

- (4x) God
- (101x) Jacob (Judah)
- (80x) Canaan (Tamar)
- (185x) Total

Joseph in Potiphar's House (Gen. 39:1-23)

"and he was, a man, being successful" | The combination of a being verb with a participle is counted as one literary element.

- [1] lie with me!
 [2-3] and he refused and said to wife of his lord
 [4] behold, my lord does not know
 [4] with me, what (is) in house
 [5-6] and all which there is to him, he has given into my hand
 [7-8] there is not a greater (person) in house, the this, than me
 [9] and he has not spared from me anything that, except you
 [10] in which, you (are) his wife!
- [5-7] and how could I do the evil, the great, the this, and sin against God?
 [1] and it was –
 [2-3] as her, to speak toward Joseph, day, day
 [8] and he did not listen to her
 [9-10] to lie beside her, to be with her
- [1-2] and it was, as the day, the this
 [3-4] and he came to the house to do his work
 [5] and there was not a man, from men of the house, there in house
 [4-5] and she seized him at his garment, saying
 [1] lie with me!
 [2] and he left his garment in her hand
 [3-4] and he fled and went out to the outside
 [6-7] and it was, as her, to see
 [5-6] that he had left his garment in her hand and fled to the outside
 [8] and she called to men of the house
 [9-10] and she spoke to them, saying
 [1] see –
 [2-3] he has brought to us a man, a Hebrew –
 [7] to laugh at us!
 [8-9] he came to me, to lie with me
 [4-5] and I cried out with a voice, great!
- [10] and it was –
 [1] as his, to hear
 [1-2] that I lifted up my voice and cried out
 [2] and he left his garment beside me
 [3-4] and he fled, and he went out to the outside
 [3] and she made rest, his garment, beside her
 [4] until (there) to come, his lord, to house
 [5-6] and she spoke to him according to words, the these, saying
 [5-] (there) came to me, the servant, the Hebrew –
 [7] which you brought to us –
 [-6] to laugh at me

[8-10] and it **was**, as I **lifted up** my voice and **cried out**
 [7-8] and he **left** his garment beside me and **fled** to the outside
 [1-2] and it **was**, as **to hear**, his lord, words of his wife
 [3-4] which she **spoke** to him, **saying**
 [9-10] according to **words**, the **these**, (there) **has done** to me, your servant
 [5] and (there) **burned**, his nose [*anger*]
 [6] and (there) **took**, lord of Joseph, him
 [7-8] and he **gave** him to **house** of the prison, a **place** where –
 [9-10] (those) **being bound** of the king, **were being bound**
 [1] and he **was** there in house of the prison
 [5] and (there) **was**, YHWH, with Joseph
 [6] and He **extended** toward him, lovingkindness
 [7-8] and He **gave** him favor in eyes (**two**) of chief of house of the prison
 [1] and (there) **gave**, chief of house of the prison, into hand of Joseph,
 [2] all the prisoners who (**were**) in house of the prison
 [3] and all which **was being done** there –
 [2] he **was** (the one) **doing**
 [4-5] there **was not**, chief of house of the prison, **seeing**, all of anything
 in his [*Joseph's*] hand
 [9] in which, YHWH (**was**) with him [*Joseph*]
 [3] and what he **was doing** –
 [10] YHWH **made succeed**
 --- minor paragraph break⁷⁷ --- (...Gen. 39:23)

Literary Counts (Gen. 39:1-23 Joseph in Potiphar's House)

- (10x) God
- (50x) Joseph
- (70x) Egypt
- (130x) Total

--- minor paragraph break⁷⁷ ---

(Gen. 40:1...)

[1-2] and it **was** after the **matters**, the **these**
 [3-4] (there) **sinned**, the **cupbearer** of king of Egypt and the **baker**,
 against their lord –
 [5] against **king** of Egypt
 [1-2] and (there) **was angry**, Pharaoh, over **two** of his officials:
 [3-4] over the **chief** of the cupbearers and over the **chief** of the bakers
 [5-7] and he **gave** them into jail of **house** of chief of the guards, to
house of the prison, **place** where –

[4] Joseph **was bound** there
 [8] and (there) **appointed**, chief of the guards, Joseph, with them
 [5] and he **served** them
 [9] and (there) **were** days in jail
 [10] and they **dreamed** a dream –
 [1-2] **two** of them – a man, his dream, in the night –
 [3] **one** man according to the interpretation of his dream –
 [4-5] the **cupbearer** and the **baker** who (**were**) to king of Egypt
 [6] who **were being bound** in house of the prison
 [6-7] and (there) **came** to them, Joseph, in the morning, and **saw** them
 [7] and behold, they **were looking** troubled
 [8] and he **asked** the officials of Pharaoh
 [8] who (**were**) with him in jail of house of his lord
 [9] **saying**
 [9] why (**are**) your faces evil today?
 [10] and they **said** to him
 [1-2] a dream we **have dreamed**; and **interpreting**, there **is not**, (for) us
 [10] and (there) **said** to them, Joseph
 [1] **are not**, to God, interpretations?
 [3] **count** [*recount*], please, to me
 [4-5] and (there) **counted**, chief of the cupbearers, his dream to
 Joseph, and **said** to him

[6-7] (I **was**) in my dream, and behold, a vine (**was**) before me
 [8-10] and in the vine (**were**) **three** branches
 [1-2] and she, as **budding**, **sent forth** her blossom
 [3] (there) **ripened**, her clusters of grapes
 [4] and a cup of Pharaoh (**was**) in my hand
 [5-6] and I **took** the grapes and **squeezed** them to cup of Pharaoh
 [7] and I **gave** the cup upon the hand of Pharaoh

Joseph in Prison (Gen. 40:1-23)

[1] and (there) **said** to him, Joseph:

[2] this (**is**) its interpretation:

[8-10]* three of the branches (**are**) **three** of days

[1-3] in still **three** of days, (there) **will lift**, Pharaoh, your head and **restore** you upon your place

[4-5] and you **will give** the cup of Pharaoh into his hand as **procedure**, the **former** –

[6] which, you **were** his cupbearer

[7] when, if you **remember** me with you –

[8] as which, it **will be** well for you –

[9] and **do**, please, with me, kindness:

[10] and **bring to remembrance**, me, to Pharaoh:

[1-2] and **get me out** from the **house**, the **this**

[3-4] because, **to steal**, I **was stolen** from the land of the Hebrews

[5] and also here, **I have not done** anything

[3] that they **should have put** me into a pit

[4] and (there) **saw**, chief of the bakers

[6] that well, he **had interpreted**

[5] and he **said** to Joseph

[6] also I (**was**) in my dream:

[7-9] and behold, **three baskets** of white-bread (**were**) upon my head

[10] and in **basket**,

[1-2] the **uppermost**, (**were**) from every food of Pharaoh – **work** of a baker

[3] and the bird **was eating** them from the basket from upon my head

[7-8] and (there) **answered**, Joseph, and **said**

[9] this (**is**) its interpretation:

[4-6]* three of the baskets (**are**) **three** of days

[7-9] in still **three of days**, (there) **will lift**, Pharaoh, your head – from upon you! – and **hang** you upon a tree

[10] and (there) **will eat**, the bird, your flesh from upon you

“three of the branches, three of days they (are)” | This is an equative sentence. Only one of the values of “three” is counted for literary elements.

“three of the baskets, three of days they (are)” | Like the instance above, this is an equivalence statement and is counted as three literary elements.

[1-3] and it was in day, the third – day, (there) was born, Pharaoh – he made a feast to all his servants

[4-5] he lifted head of chief of the cupbearers and head of chief of the bakers in midst of his servants

[6] he restored chief of the cupbearers upon his drink

[7] and he gave the cup upon hand of Pharaoh

[8] and chief of the bakers he hanged

[10] as which, (there) interpreted to them, Joseph

[9] and (there) did not remember, chief of the cupbearers, Joseph

[10] but forgot him

--- major paragraph break⁷⁸ ---

(...Gen. 40:23)

Literary Count (Gen. 40:1-23, Joseph in Prison)

(1x)

(17x) Joseph

(85x) Egypt

(103x) Total

--- major paragraph break⁷⁸ ---

(Gen. 41:1)

[1-2]* and it **was** from end of **years** (**two**),
 [3] **days**
 [4] and Pharaoh **was dreaming**
 [5] and behold, he **was standing** over the Nile

[1-7] and behold, from the Nile (there) **were going up**, **seven cows**:
 [8-9] **beautiful** of appearance and **fat** of flesh
 [10] and they **fed** in a meadow
 [1-7] and behold, **seven cows**, other, **going up** after them from the Nile:
 [8-9] **bad** of appearance and **thin** of flesh
 [10] and they **stood** beside the cows upon lip [*bank*] of the Nile
 [1-3]* and (there) **ate**, the **cows**, **bad** of the appearance and **thin** of the flesh:
 [4-10] **seven**, the **cows**,
 [1-2] **beautiful** of the appearance, and the **fat**

[3] and (there) **awoke**, Pharaoh
 [4] and he **slept**
 [5]* and he **dreamed** a **second**

[1-7] and behold, **seven** heads of grain **were going up**
 [8] in a stalk, **one**:
 [9-10] **fat** and **good**
 [1-7] and behold, **seven** heads of grain,
 [8-9] **thin** and **being scorched** of east-wind
 [10] **sprouting** after them
 [1-2] and (there) **swallowed**, the **heads** of grain, the **thin**:
 [3-9] **seven**, the **heads** of grain,
 [10] the **fat**,
 [1] and **full**

[2-3] and (there) **awoke** Pharaoh, and behold, (it **was**) a dream
 [4] and it (**was**) in the morning
 [5] and (there) **was disturbed**, his spirit
 [1] he **sent**
 [2-3] and he **called** all the **magicians** of Egypt and all her **wise-men**
 [4]* and (there) **counted** [*recounted*], Pharaoh, to them his dream
 [5] and there **was not**, **interpreting** them, to Pharaoh

Joseph and Pharaoh's Dreams (Gen. 41:1-57)

"years (two) days" | This type of phrase may be echoed in Daniel 10-12, "three weeks days," in a context where Daniel also echoes the Nile River (12:5-7).

"and (he) dreamed a second" | Ordinal numbers are counted as single literary elements.

"(there) counted, Pharaoh, to them his dream" | Even in the English language we are familiar with using the verb "recount" to mean *convey*, *tell*, *narrate*, etc. Moses used the verb "count" in a similar way here, but in connection with a very *countable* dream sequence. The ability to "count" this dream is borne out in the ability to "recount" the dream with careful nuances in the emphases and pauses in each sentence. It would be possible for the reader to read in such a way as to blur and blunder the sequence of literary elements and leave the listeners with a miscount. But a reader who understands the "counting" of literary elements could perhaps be able to read ("count") the dream in such a way that the listener could follow the numbered sets. This relationship between reader and listener may also be reflected in Revelation 1:3.

"there was not, interpreting" | The combination of quasi-verb "there was not" with participle "interpreting" is counted as a single literary element. This approach is typical for other instances of "there was not" + participle in this dream/interpretation sequence.

[6-7] and (there) **spoke**, chief of the cupbearers, with Pharaoh, **saying**
 [8] my sins, I **am bringing to remembrance** today
 [9] Pharaoh **was angry** upon his servant
 [10] and he **gave me** into jail of house of chief of the guards –
 [1-2] **me** and **chief** of the bakers
 [3] and **we dreamed** a dream in **night**, **one** –
 [4-5] I and **he** –
 [6] a man as interpretation of his dream, we **dreamed**
 [1-3] and there, with us, (**was**) a **youth**, a **Hebrew**, a **servant** to chief of the guards
 [7] and we **counted** to him
 [4] and he **interpreted** to us our dreams
 [5] man, according to his dream, he **interpreted**
 [6-7] and it **was** – as, which, he **interpreted** to us
 [8] so it **happened**
 [9] me, he **restored** upon my place
 [10] and him, he **hanged**
 [1-2] and (there) **sent**, Pharaoh, and **called** Joseph
 [3] and they **hurried** him from the pit
 [8-10] and he **shaved** and **changed** his garments and **came** to Pharaoh
 [4] and (there) **said**, Pharaoh, to Joseph
 [5] a dream I **have dreamed**
 [6] and **interpreting**, there **is not**, it
 [7-8] and I **have heard** upon you, **saying**
 [1-2] you **hear** a dream, to **interpret** it
 [3-4] and (there) **answered** Joseph, Pharaoh, **saying**
 [2] without me, God **will answer** peace of Pharaoh
 [9] and (there) **spoke**, Pharaoh, to Joseph:
 [10] in my dream, behold, I **was standing** upon lip [*bank*] of the Nile

[1-7] and behold, from the Nile (there) **were going up**, **seven** cows:

[8-9] **fat** of flesh and **beautiful** of form

[10] and they **fed** in the meadow

[1-7] and behold, **seven** cows, other, **were going up** after them:

[8-9] **poor** and **bad** of form,

[10] **very**,

[1] and **thin** of flesh –

[2] I **have not seen** such as they, in all the land of Egypt, for badness –

[3-5] and (there) **ate**, the **cows**, the **thin** and the **bad**:

[1-7] **seven**, the cows,

[8-9] the **first**, the **fat**

[10] and they **came** to their midst

[1-2] and it **was not known**, that they **had come** to their midst

[3-4] and their appearance (**was**) **bad**, as which (it **was**) in beginning

[5] and I **awoke**

[1] and I **saw** in my dream

[2-8] and behold, **seven** heads of grain **were going up**

[9] in a stalk, **one**:

[10] **full**,

[1] and **good**

[2-8] and behold, **seven** heads of grain:

[9-10] **withered**, **thin**, **being scorched** of east-wind

[1] **sprouting** after them

[2-3] and (there) **swallowed**, the **heads** of grain, the **thin**:

[4-10] **seven**, the **heads** of grain,

[1] the **good**

[2] and I **spoke** to the magicians

[3] and there **was not**, **declaring** to me

“and ate, the cows, the thin” | As before, the definite adjectives and definite nouns are resumptive references to what has already been described and counted in the near context. Literary counts are not increased here by the series of resumptive, definite adjectives. The literary count is nevertheless increased here by the use of “and” to separate these adjectives.

[5] and (there) **said**, Joseph, to Pharaoh

[4-5] **dream** of Pharaoh – **one**, **it** (**is**)

[3] what the God **is doing**

[4] He **has shown** to Pharaoh

[1-2]* seven **cows**, the **good**:

[3-9] **seven** years, they (**are**)

[10] and seven, the **heads** of grain,

[1] the **good**:

[2-8] **seven** years they (**are**)

[9] a dream, **one**, **it** (**is**)

[10] and seven, the **cows**

[1] the **thin**

[2] and the **bad**,

[3] the **going up** after them:

[4-10] **seven** years, they (**are**)

[1-2] and seven, the **heads** of grain, the **empty**

[3] **being scorched** of the east-wind:

[4-10] they **will be seven years** of famine

[1]* **it** (**is**) the word –

[6] that I **spoke** to Pharaoh:

[5] what God **is doing**

[6] He **has shown** Pharaoh

[2-8] behold, **seven years are coming**

[9-10] **abundant**, **great**, in all the land of Egypt

[1-7] and (there) **will arise**, **seven years** of famine after them

[8] and (there) **will be forgotten**, all the abundance in land of Egypt

[9] and (there) **will consume**, the famine, the earth

[10] and (there) **will not be known**, the abundance in land from before the **famine** –

[1] the **that**, after thus,

[2-3] because **severe**, **it** (**will be**), **very**

[4-5] and upon (there) **being doubled**, the dream, to Pharaoh, occasions (**two**):

[7] that (there) **is being firm**, the matter, from with God –

[8-9] (there) **is hastening**, God, **to do** it

“seven cows, the good: seven years, they (are)” | This is an equative sentence. The number seven is counted in full value only once. This is typical for the following equative sentences as well.

“it (is) the word” | Notice that in Joseph’s recounting of the dream, the literary sets flow forward in four complete tenfold sets. This literary arrangement stands in contrast to the $2 \times 2 = 4$ instances of dream presentation given thus far, where the accounts exceeded the boundaries of the complete sets and were inconsistent in their presentations.

- [1]* and now, **let** (there) **see**, Pharaoh, a man –
 [7-8] **discerning** and **wise** –
 [2] and **let** him **set** him over land of Egypt
 [3] let (there) **do**, Pharaoh –
 [9] and **let** him **appoint** overseers over the land –
 [4-10]* and they will **take a fifth of** land of Egypt in **seven years** of the abundance
 [1-2] and **let** them **gather** all food of the **years**, the **good**,
 [3] the **coming**, the **these**
 [4-5] and let them **heap up grain** under hand of Pharaoh – **food** in cities – and **watch** it
 [1-7] and it **will be** the food for a reserve to earth for **seven years** of the famine which **will be** in land of Egypt
 [8] and (there) **will not be cut off**, the land, in famine
 [9-10] and (there) **pleased**, the word, in eyes (**two**) of Pharaoh
 [1-2] and in eyes (**two**) of all his servants
 [3] and (there) **said**, Pharaoh, to his servants
 [4] **can** (there) **be found**, as this –
 [10] a man, whom – Spirit of God (**is**) in him?
 [5] and (there) **said**, Pharaoh, to Joseph
 [10] since (there), **to make known**, God, you, all this –
 [6-7] there **is not** (anyone) **discerning** and **wise** like you
 [1] you **will be** over my house
 [8] and upon your mouth, (there) **will kiss**, all my people
 [9] only (upon) the throne **will I be** greater from you
 [10] and (there) **said**, Pharaoh, to Joseph
 [1-2] **see**, I **have set** you over all land of Egypt
 [3] and (there) **took off**, Pharaoh, his signet ring from upon his hand
 [4] and he **gave** it upon hand of Joseph
 [5] and he **clothed** him (with) garments of linen
 [6] and he **set** chain of the gold upon his neck
 [7-8] and he **made to ride**, him, in **chariot**, the **second**
 [9] which (**was**) to him
 [10] and they **called** before him,
 [1] “**kneel**”
 [2] and **to set** him over all land of Egypt
 [3] and (there) **said**, Pharaoh, to Joseph
 [4] I (**am**) Pharaoh

“let (there) see, Pharaoh, a man” | Joseph was standing before Pharaoh, directly in his view and attention, and was available to be this “man discerning and wise.” Pharaoh was meant to “see” none other than Joseph in this moment. Judging by the completeness and flow of the literary sets here, Moses crafted the passage to reflect this reality by placing literary elements in Joseph’s subject column.

“take a fifth” | This verb literally means “to fifth.” It can also mean to “be armed” (for battle). Pharaoh will, in effect, arm himself for battle against the coming famine.

[5-6] without you, (there) **will not lift**, a man, his **hand** and his **foot** in all land of Egypt

[7] and (there) **called**, Pharaoh, **name** of Joseph:

[1] “**Zaphneth** – *[the god **speaks** –]*

[2] **Paneah**” *[and he **lives**]*

[8-10] and he **gave** to him **Asenath**, **daughter** of Poti-Phera – **priest** of On –

[1] for a **wife**!

[3] and (there) **went out**, Joseph, over land of Egypt

[4-6] and Joseph (**was**) a son of **threes** *[thirty]* year

[7-8] in his, **to stand** before **Pharaoh**, **king** of Egypt

[9] and (there) **went out**, Joseph, from before Pharaoh

[10] and he **passed through**, in all land of Egypt

[2-8] and (there) **made**, the land, in **seven** years of the abundance,

[9] to **handfuls**

[1-7] and he **gathered** all food of **seven years**

[10] which **were** in land of Egypt

[8] and he **gave** food in cities:

[1] food of field of the city which (**was**) all around her

[9] he **gave** in her midst

[10] and (there) **heaped** up, Joseph, grain like sand of the sea:

[1-2] the **abundance**, **great**

[3-4] until, that he **ceased**, **to count** it

[5] because there **was not** a number

[1-2] and to Joseph **were born two** of sons

[2] before (there) **came**, years of the famine

[3-4] which (there) **bore** to him **Asenath**, **daughter** of Poti-Phera –

[3] **priest** of On

[5-6] and (there) **called**, Joseph, **name** of the firstborn, “**Manasseh**”

[2-3] because “(there) **made** me **forget**, God, all my **trouble** and all **house** of my father”

[7-8] and **name** of the second, he **called**, “**Ephraim**”

[4] because (there) “**made** me **fruitful**, God, in land of my affliction”

[4-10] and (there) **were completed**, **seven years** of the abundance which **were** in land of Egypt

[1-7] and (there) **began**, **seven years** of the famine, **to come**

[9] as which, (there) **had said**, Joseph

[8] and behold, famine (**was**) in all the lands

[9] and in all land of Egypt **was** bread

[10] and (there) **was famished**, all land of Egypt

[1] and (there) **cried**, the people, to Pharaoh, for bread

[2] and (there) **said**, Pharaoh, to all Egypt:

[3] **go** to Joseph

[10] what he **says** to you

[4] **do**

[5] and the famine **was** over all faces of the earth

[1] and (there) **opened**, Joseph

[6] all which (**was**) in them

[2] and he **sold grain** to Egypt

[7] and **became severe**, the famine, in land of Egypt

[8-9] and all the earth **came** to **Egypt**, **to buy grain**, to **Joseph**

[10] because, (there) **had become severe**, the famine, in all the earth

(...Gen. 41:57)

[3]* and (there) **saw**, Jacob

(...Gen. 42:1)

[1] that there **was** grain in Egypt

[4] and (there) **said**, Jacob, to his sons

[5] to what **are** you **looking at one-another**?

[6] and he **said**

[7] behold, I **have heard**

[2] that there **is** grain in Egypt

[8-9] **go down** there and **buy** grain for us from there

[10] and **let us live**

[1] and not **die**

[2-3] and (there) **went down**, **brothers** of Joseph, **ten**, 10

to buy grain from Egypt

[4-5] and **Benjamin**, **brother** of Joseph, (there) **did not send**, Jacob, with his brothers

[6] because he **said**

[7] lest they **encounter** harm

[8-9] and (there) **came**, sons of Israel, **to buy** grain

[3] in midst of the, (those) **coming**

[10] because (there) **was**, the famine, in land of Canaan

[3] and **Joseph** –

[4] **he (was)** the ruler over the land

[5] **he (was)** the, **selling grain** to all people of the land

[1-2] and (there) **came**, brothers of Joseph, and **bowed** to him, nostrils (**two**) toward the earth

Literary Count (Gen. 41:1-57, Jacob and Pharaoh's Dreams)

- (13x) God
- (57x) Joseph
- (340x) Egypt
- (410x) *Subtotal*
- (30x) Joseph's age
- (440x) *Total*

Jacob Sends his Sons to Egypt (Gen. 42:1 – 44:18)

“and (there) saw, Jacob” | Jacob's literary count resumes from Gen. 38:26.

[1] and (there) **saw**, Joseph, his brothers
 [2] and he **recognized** them
 [3-4] and he **disguised himself** toward them and **spoke** with them severely
 [5] and he **said** to them

[3] from where **did** you **come**?
 [4] and they **said**
 [5] from land of Canaan, **to buy grain** (for) food

[6] and (there) **recognized**, Joseph, his brothers
 [6] and they **did not recognize** him
 [7-8] and (there) **remembered**, Joseph, the dreams which he **had dreamed** in regard to them
 [9] and he **said** to them

[7] **spying**, you **are**!
 [8-9] **to see** nakedness of the land, you **have come**!
 [10] and they **said** to him

[1] **no**, my lord!
 [2-3] and your servants **have come**, **to buy grain** (for) food
 [4] all of us (**are**) sons of a man, **one**
 [5] we (**are**) honest
 [6] (there) **are not**, your servants, **spying**

[10] and he **said** to them
 [7] **no**!
 [8-9] because nakedness of the land, you **have come**, **to see**!
 [10] and they **said**

[1-2] **two-ten** (**are**) your servants, 10
 [3-4] **brothers**, we (**are**) – **sons** of a man, **one**, in land of Canaan
 [5] and behold, the young (**is**) with our father today

[1] and the **one is** not
 [2] and (there) **said** to them, Joseph
 [3-5] it (**is**), which I **have spoken** to you, **saying**

[1] **spying**, you **are**!
 [2] in this, you **will be tested**
 [3-4] [**by**] life of Pharaoh, you **shall not go out** from here
 unless (there) **to come**, your **brother**, the **young**, here
 [5-6] **send**, from you, **one**, and **take** your brother
 [7] and you **shall be bound**
 [8-9] and **let** (there) **be tested**, your words – if truth (**is**) with you
 [10] and if (it **is**) not –
 [1] [**by**] life of Pharaoh – that **spying**, you **are**!

[1-3] and he gathered them to prison, three of days
 [4-5] and (there) said to them, Joseph, in day, the third
 [2-3] this do, and live
 [6] the God, I fear
 [4] if, honest (are) you –
 [5] your brother, one, will remain bound in house of your imprisonment
 [1] and you –
 [2-3] (you) go, (you) take grain for famine of your houses
 [4-5] and your brother, the young, bring to me
 [6] and (there) will be trusted, your words
 [7] and you will not die
 [8-9] and they did, thus
 [10] and (there) said, a man to his brother
 [1] truly, guilty, we (are) over our brother!
 [2] which, we saw distress of his soul
 [7] in his, to entreat toward us
 [3] and we did not listen
 [4-5] upon thus, (there) has come upon us, the distress, the this!
 [6-7] and (there) answered, Reuben, them, saying
 [8-9] did not I speak to you, saying
 [10] do not sin against youth!
 [1] and you did not listen?
 [8] and also, his blood, behold, is being sought!
 [2] and they did not know
 [9] that (there) was understanding, Joseph!
 [3] because a translator (was) between them
 [10] and he turned around from upon them
 [1] and he wept
 [2-3] and he returned upon them and spoke to them
 [4-5] and he took from with them, Simeon, and bound him before their eyes (two)
 [6] and (there) commanded, Joseph
 [4] and they filled their bags (with) grain
 [5] and to return their money, a man to his sack
 [6] and to place to them provision for journey
 [7-8] and he did for them, thus
 [4] and they lifted their grain upon their donkeys
 [5] and they went from there

“and (there) answered, Reuben” | Reuben’s literary count also resumes from chapter 37. As was the case in chapter 37, here Reuben speaks as an outsider to the group of his brothers.

[1] and (there) **opened**, the **one**, his sack
 [2] **to give** fodder to his donkey in lodging-place
 [3] and he **saw** his money
 [4] and behold, it (**was**) in mouth of his sack!
 [5] and he **said** to his brothers
 [6] (there) **has been returned**, my money
 [7] and also, behold, (it **is**) in my sack!
 [8] and (there) **went out**, their hearts
 [9-10] and (there) **trembled**, a man to his brother, **saying**
 [1] what (**is**) this –

[5] (there) **has done**, God, to us?

[2-3] and they **came** to **Jacob**, their **father**, to land of Canaan
 [4-6] and they **told** to him all the, **happening** to them, **saying**
 [9-10] (there) **spoke**, the **man**, **lord** of the land, with us severely and **took** us –

[7] as **spying** the land
 [8] and we **said** to him
 [9] honest (**are**) we
 [10] we **are not**, **spying**

[1-2] **two-ten** [*twelve*] (**are**) we –
 [3-4] **brothers**, **sons** of our father

10

[1] the **one is not**

[5] and the little, today, (**is**) with our father in land of Canaan

[2-3] and (there) **said** to us, the **man**, **lord** of the land
 [4] in this, I **will know**

[1] that, honest (**are**) you:
 [2-3] your **brother**, the **one**, **leave** with me
 [4-5] and (for) famine of your households, **take** and **go**
 [6-7] and **bring** your **brother**, the **young**, to me

[5] and I **will know**

[8] that, **not spying**, **are** you
 [9] that, honest (**are**) you

[1] your brother I **will give** to you

[10] and the land, you **shall trade**

[1-2] and it **was** – they **were emptying** their sacks
 [3] and behold, man, his bundle of money, (**was**) in his sack
 [4] and **they saw** their bundles of money –
 [5-6] **they** and their **father** – and **feared**
 [7-8] and (there) **said** to them, **Jacob**, their **father**

- [9] me, you **have bereaved**
- [2] Joseph **is not**
- [10] and Simeon **is not**
- [1] and Benjamin you **would take**
- [2] upon me, **are**, all of these
- [3-4] and (there) **spoke**, Reuben, to his father, **saying**
- [5-6] my **two** sons, **kill** –
- [7] if I **do not bring** him to you
- [8] **give** him upon my hand
- [9] and I **will return** him to you
- [10] and he **said**
- [1] (there) **will not go down**, my son, with you
- [3] because his brother **has died**
- [2] and he alone **remains**
- [3] and (if) he **should encounter** harm along the way –
- [4] which, you **go** on it –
- [5] and you **would bring down** my gray-hair in sorrow to *Sheol*
(...Gen. 42:38)
- [7] and the famine (**was**) severe in land (Gen. 43:1...)
- [6-8] and it **was** – as which, they **had finished**, **to eat** the grain
- [9] which they **had brought** from Egypt
- [10] and (there) **said** to them, their father
- [1-2] **return**, **buy grain** for us, a little of food
- [3-4] and (there) **spoke** to him, Judah, **saying**
- [4-6] **to warn**, (there) **warned** at us, the man, **saying**
- [5-6] you **will not see** my faces, unless your brother (**is**) with you
- [7] if there **is**, with you, **sending** our brother with us
- [8-9] we **will go down**, and we **will buy grain** for you, (for) food
- [10] and if there **is not**, with you, **sending** –
- [1] we **will not go down**
- [7] because the man **said** to us
- [2-3] you **will not see** my faces unless your brother (**is**) with you
- [4] and (there) **said**, Israel
- [5-6] to what, **have** you **done evil** to me, **to tell** to (the) man
- [7] that (there **is**) still to you a brother?
- [8] and they **said**
- [8-9] **to ask**, (there) **asked**, the man, in regard to **us** and in regard to our **kindred**
- [10] **saying**
- [9] **is**, still, your father alive?
- [10] **is** there, to you, a brother?

[1-2] and we **told** to him upon mouth of the **words**, the **these**

[3-4] how, **to know**, **should** we **know**

[1] that he **would say**

[5] **bring down** your brother?

[6-7] and (there) **said**, Judah, to **Israel**, his **father**

[8] **send** the youth with me

[9-10] and we **will rise** and **go**

[1-2] and **we will live** and **not die**:

[3-5] also **we**, also **you**, also our **children**

[1] I **pledge** (for) him:

[2] from my hand you **shall seek** him

[3-4] if I **do not bring** him to you and **set** him to your faces –

[5] and *[then]* I **have sinned** against you all the days

[6] because, except we **have delayed**

[7-8] that now we **would have returned** these occasions (**two**)

[9-10] and (there) **said** to them, **Israel**, their **father**

[1-2] if (it **is**) thus, then, this **do**:

[3] **take** from fruits of the land, in your bags

[4] and **bring down** to the man a **gift**:

[5-6] a little **balm** and a little **honey**

[7-8] **spices** and **myrrh**

[9-10] **nuts** and **almonds**

[1-2] and money, **double**, **take** in your hand

[3-4] and the **money**, the, **having been returned** in mouth of
your sacks, **return** in your hand

[5] perhaps, a mistake, it (**was**)

[6] and your brother, **take**

[7-8] and **rise**, **return** to the man

[1-2] and **God**, **Almighty** *[El-Shaddai]* **give** to you mercies before the man –

[2-3] and he **send**, to you, your **brother**, other, and **Benjamin**

[9-10] and I – as which I **am bereaved** – **am bereaved**!

[1-2] and (there) **took**, the men, the **gift**, the **this**

[3-4] and **double** money, they **took** in their hand

[5] and **Benjamin**

[1-2] and they **rose** and **went down** to Egypt

[3] and they **stood** before Joseph

[4] and (there) **saw**, Joseph, with them, Benjamin

[5] and he **said**

[8] to whom (**was**) over his house

[9] **bring** the men to the house

[10] and **slaughter** a slaughter

[1] and **prepare**

[4] that, with me, (there) **may eat**, the men, at noon

[2] and (there) **did**, the man

[6] as which, (there) **said**, Joseph

[3] and (there) **brought** – the man – the men to house of Joseph

[5] and (there) **feared**, the men

[6] because they **had been brought** (to) house of Joseph

[7] and they **said**

[8-9] (it **is**) upon matter of the **money**, the, **having been**

returned in our sacks at beginning:

[10] we are **having been brought** –

[4-6] **to pile** upon us and **to fall** upon us and **to take** us for servants –

[7] and our **donkeys**!

[1] and they **approached** toward the man

[8] who (**was**) over house of Joseph

[2-3] and they **spoke** to him (at) door of the house and **said**

[4] (it **is**) with me, my lord!

[5-6] **to come down**, we **came down** at beginning

[7] **to buy grain** (for) food

[8-9] and it **was**, as we **came** to the lodging-place

[10] and we **opened** our sacks

[1] and behold, **money** of a man (**was**) in mouth of his sack –

[2] our **money** in its weight! –

[3] and we **have returned** it in our hand

[4] and money, other, we **have brought down** in our hand

[5] **to buy grain** (for) food

[6] we **do not know**

[7] who **put** our money in our sacks

[9] and he **said**

[8-9] peace (**be**) to you! **do not fear**!

[3-4] your **God**, and **God** of your father, **gave** to you hidden-treasure in your sacks

[10] your money **came** to me

[10] and he **brought** to them Simeon

[1] and (there) **brought** – the man – the men to house of Joseph

[2] and he **gave** water

[1-2] and they **washed** their feet (**two**)

[3] and he **gave** fodder to their donkeys

[3] and they **prepared** the gift

[7] until (there), **to come**, Joseph, at noon

[4-5] because they **had heard** that there, they **would eat bread**

[8] and (there) **came**, Joseph, to the house

[1-2] and they **brought** for him the gift which (**was**) in their hand, to the house

[3] and they **bowed** to him, toward ground

[9-10] and he **asked** to them, to (their) welfare and **said**

[4-5] **is** (there) peace to your **father**, the **elder**, whom you **mentioned**?

[6] **is** he still alive?

[7] and they **said**

[8-9] (there **is**) peace to your **servant**, to our **father**

[10] still, he (**is**) alive

[1-2] and they **bowed down**, and they **bowed**

[1-2] and he **lifted** his eyes (**two**)

[3-5] and he **saw** **Benjamin**, his **brother**, **son** of his mother

[6] and he **said**

[3-4] **is** this your **brother**, the **little**

[5] whom you **mentioned** to me?

[7] and he **said**

[5-6] God **be gracious** to **you**, my **son**

[8] and (there) **hurried**, Joseph

[9] because (there) **grew warm**, his compassions, toward his brother

[10] and he **sought** –

[1] **to weep**

[2-3] and he **went** into the private-room, and he **wept** there

[4-5] and he **washed** his faces, and he **went** out

[6-7] and he **controlled himself** and **said**

[4] **serve** bread

[5-6] and they **served** to **him**, by **himself**

[7-8] and to **them**, by **themselves**

[9-10] and to the **Egyptians**, the **eating** with him, by **themselves**

[1-2] because (there) **are not able**, the Egyptians, **to eat** with the Hebrews, bread

- [3] because an abomination, it (is), to Egyptians
 [1] and (there) sat before him the firstborn, according to his birthright
 [2] and the youth according to his youth
 [3] and (there) were astounded, the men, a man to his companion
 [8] and he took portions from with, before him, to them
 [4-8] and (there) was great, portion of Benjamin, from portions of them all, five hands
 [9] and they drank
 [10] and they were drunk with him (...Gen. 43:34)
- [9] and he commanded (Gen. 44:1...)
 [4] whom (was) over his house
 [10] saying
 [5] fill sacks of the men (with) food –
 [1-2] as which, they are able, to carry
 [6] and put money of a man in mouth of his sack
 [7-8] and my cup – cup of the silver – put in mouth of sack of the young with money of his grain
 [9] and he did as word of Joseph
 [1] which he spoke
 [3] the morning was light
 [4] and the men were sent away –
 [5-6] they and their donkeys
 [7-8] they had departed the city, not being far
- [2] and Joseph said
 [10] to whom, (was) over his house
 [1-2] rise, pursue after the men
 [3-4] and overtake them, and say to them
 [9] to what, you have repaid evil for good?
 [10] is not this –
- [3] which, (there) drinks, my lord, with it?
 [4-5] and he, to practice divination, has divined with it?
 [1-2] you have done evil, which you have done
 [5-6] and he overtook them and said to them the words, the these
 [3] and they said to him
 [7-8] to what, speaks, my lord as words, the these?
 [4-5] far (be it) to your servants, from, to do as word, the this!
 [6] behold, money which we found in mouth of our sacks

[7] we **have brought back** to you from land of Canaan
 [8-9] and how **could** we **steal** from house of our lord, **silver** or **gold**?

[10] whom, it **is found** with him, from your servants:

[1] and he **will die**

[2-3] and also, **we will become**, to my lord, for **servants**

[9] and he **said**

[10] also, now, according to your words, thus **(let)** it **(be)**:

[4-5] **whom**, it **is found** with him, **will become** to me a **servant**

[6] and you **will be** innocent

[7-8] and they **hastened**, and they **lowered**, a man, his sack, to the ground

[9] and they **opened**, a man, his sack

[1] and he **searched**

[2-3] with eldest, he **began**, and with youngest, he **finished**

[10] and (there) **was found**, the cup, in sack of Benjamin

[1] and they **tore** their garments

[2] and they **loaded**, man upon his donkey

[3] and they **returned** to the city

[4-5] and (there) **came**, **Judah** and his **brothers**, to house of Joseph

[1] and he **(was)** still there

[6] and they **fell** before him to the ground

[2] and (there) **said** to them, Joseph

[7-8] what **(is)** the **deed**, the **this**, which you **have done**?

[9] **do** you **not know**

[3-4] that, **to practice divination**, (there) **divines**, a man

[5] who **(is)** like me?

[10] and (there) **said**, Judah

[1] what **can** we **say** to my lord?

[2] what **can** we **speak**?

[3] and (with) what **can** we **justify ourselves**?

[7] God **has found** guilt of your servants

[4] behold, **we (are)** servants to our lord:

[5-6] also **we**, also, **whom**, (there) **was found**, the cup in his hand

[6] and he **said**

[7-8] far **(be it)** to me, from, **to do** this

[7] the man whom, (there) **was found**, the cup, in his hand:

[8-9] **he shall become** to me a **servant**

[10] and you – **go up** to peace, toward your father

--- major paragraph break⁷⁹ ---

(...Gen. 44:18)

Literary Count (Gen. 42:1 – 44:18, Jacob Sends His Sons to Egypt)

- (8x) God
- (96x) Joseph
- (53x) Egypt
- (328x) Jacob
- (485x) *subtotal*
- (30x) Stature of Brothers
- (515x) *Total*

[1] and (there) **approached** to him, Judah (Gen. 44:19)

[2] and he **said**

[3] (it **is**) with me, my lord

[4-5] **let** (there) **speak**, please, your servant, a word, in ears
(**two**) of my lord

[9] and **let not burn**, your nose [*anger*], at your servant

[10] because you (**are**) like Pharaoh

[1-2] my lord **asked** his servants, **saying**

[1-2] **is** there, to you, a **father** or **brother**?

[3] and we **said** to my lord

[4-5] there **is**, to us, a **father**, **old**

[6-7] and a **child** of his old-ages, **young**

[3] and his brother **died**

[8] and there **remains**, he alone, to his mother

[9] and his father **loves** him

[4] and you **said** to your servants

[10] **bring** him down to me

[5-6] and **let** me **set** my eyes (**two**) upon him

[1] and we **said** to my lord

[2-3] (there) **is not able**, the youth, **to leave** his father

[4] and (if) he **should leave** his father,

[5] and he **would die**

[7] and you **said** to your servants

[6-7] if (there) **does not come down**, your **brother**, the **young**,
with you

[8-9] you **will not do again**, **to see** my faces

[10] and it **was** –

[1-2] as we **went up** to your **servant**, my **father**, and **told** to
him words of my lord

[3] and (there) **said**, our father

[4-5] **return**, **buy grain** for us, a little of food

[6] and we **said**

[7-8] we **are not able**, **to go down**

[9-10] if there **is**, our **brother**, the **young**, with us, we **will go down**

[1-2] because we **are not able**, **to see** faces of the man

[3-4] and [*if*] our **brother**, the **young**, **is not** with us

[5-6] and (there) **said**, your **servant**, my **father**, to us

Joseph Reveals His Identity (Gen. 44:19 – 46:27)

[7-8] you know that **two**, (there) **bore** to me, my wife
 [8] and (there) **went out**, the one, from with me
 [9] and I **said**
 [9-10] surely, **to tear**, he **has been torn**!
 [10] and I **have not seen** him until here
 [1] and (if) you **take**, also, this, from with my faces
 [2] and he **should encounter** harm
 [3] and you **would bring down** my gray-hair with evil to *Sheol*
 [4-5] and now, as my, **to come** to your **servant**, my **father**
 [6] and the youth **is not** with us
 [7] and his soul **is being bound** with his soul
 [8-9] and it **will be**, as his, **to see**
 [10] that (there) **is not**, the youth
 [1] and he **will die**
 [2-3] and (there) **will bring down**, your servants, gray-hair of
 your **servant**, our **father**, in sorrow, to *Sheol*
 [4-5] because your servant **has pledged** (for) the youth, from
 with my father, **saying**
 [6] if I **do not bring** him to you
 [7] and [*then*] I **have sinned** to my father all the days
 [1-2] and now, **let remain**, please, your **servant**, instead of the youth – a **servant**
 to my lord
 [8] and the youth, **let go up** with his brothers
 [9] because how **could** I **go up** to my father
 [10] and the youth **not be** with me?
 [1] lest I **see**, at evil
 [2] which **would find**, my father (...Gen. 44:34)
 [3-4] and (there) **was not able**, Joseph, **to control himself** before all, (Gen. 45:1...)
 [4] the **standing** upon him
 [5] and he **called**
 [5] **make go out**, every man, from upon me
 [6] and (there) **did not stand**, a man, with him –
 [6] in **making himself known**, Joseph, to his brothers
 [7] and he **gave** his voice with weeping
 [7] and (there) **heard**, Egyptians
 [8] and (there) **heard**, house of Pharaoh
 [8] and (there) **said**, Joseph to his brothers
 [9] I (**am**) Joseph!
 [3] **is**, still, my father alive?
 [4-5] and **were not able**, his brothers, **to answer** him

[6] because they **were dismayed** from, before him
 [10] and (there) **said**, Joseph, to his brothers
 [7] **approach**, please, to me
 [8] and they **approached**
 [1] and he **said**
 [2-3] I (am) **Joseph**, your **brother**!
 [9] whom, you **sold** me to Egypt
 [10] and now, **do not be grieved**
 [1-2] and **let** it **not burn** in your eyes (**two**)
 [3] that you **sold** me here
 [8] because for preservation-of-life, (there) **sent** me, God, before you
 [9-10] because these years (**two**), the famine (**has been**) in midst of the land
 [1-5] and still (there **are**) **five** years
 [6-7] which, there **is not plowing-season** and **harvest**
 [9] and (there) **sent** me, God, before you
 [4] **to set** to you a remnant in land
 [5-6] and to **keep alive**, to you, for an **escape**, **great**
 [4] and now, **not** you, **did send** me here
 [10] because God (**did**)!
 [1] and He **set me** –
 [8-9] for a **father** to Pharaoh and for a **lord** to all his house
 [7] and **ruling** over all land of Egypt
 [5-6] **hurry** and **go up** to my father
 [7] and **say** to him
 [8-9] thus **says** your **son**, **Joseph**
 [2] (there) **has set me**, God –
 [10] for **lord** to all Egypt
 [8] **come down** to me
 [9] **do not tarry**
 [10] and you **shall dwell** in land of Goshen
 [1] and **you will be near** to me –
 [2-4] **you** and your **sons** and **sons** of your sons
 [5-7] and your **flock** and your **cattle** and **all** which (**is**) to you
 [10] and I **will provide** (for) you there
 [1-5] because (there **are**) still **five** years (of) famine
 [8-10] lest (there) **become impoverished**, **you** and your **house** and
all which **is** to you

[1-2] and behold, your eyes (two) are seeing
 [3-4] and eyes (two) of my brother,
 [5] Benjamin
 [1-2] that (it is) my mouth, the speaking with you
 [6] and tell to my father all my glory in Egypt,
 [7] and all which you have seen
 [8] and hurry
 [9] and bring down my father here
 [3-4] and he fell upon neck of Benjamin, his brother
 [5] and he wept
 [10] and Benjamin wept upon his neck
 [6-7] and he kissed to all his brothers, and he wept upon them
 [1] and after this, (there) spoke, his brothers, with him
 [1-2] and the voice [report] was heard [by] house of Pharaoh, saying
 [2] (there) have come, brothers of Joseph
 [3-4] and it was good in eyes (two) of Pharaoh
 [5-6] and in eyes (two) of his servants
 [7] and (there) said, Pharaoh to Joseph
 [8] say to your brothers
 [3] thus do:
 [4] load your beasts
 [5-6] and walk, go to land of Canaan
 [7-8] and take your father and your households and come to me
 [8] and I will give to them (the) best land of Egypt
 [9] and they will eat (the) fat of the land
 [10] and you are commanded:
 [1] thus do:
 [2-3] take for you, from land of Egypt, wagons for your
 children and for your wives
 [4-5] and carry your father and come
 [6] and your eye, let not pity over your goods
 [9-10] because best of all land of Egypt – to you, it (shall be)
 [7-8] and (there) did, thus, sons of Israel
 [9] and (there) gave to them, Joseph, wagons, upon mouth of Pharaoh
 [10] and he gave to them provision for journey
 [1] to all of them he gave, to a man, changes of garments
 [2-4] and to Benjamin he gave three hundred, silver
 [5-9] and five changes of garments
 [10] and for his father he sent as this:

[1] **ten** male-donkeys **carrying** from good-things of Egypt 10
 [2-4] and **ten** female-donkeys carrying **grain** and **bread** and **provision** for his 10
 father, for journey
 [5] and he **sent** his brothers
 [9] and they **went**
 [6] and he **said** to them
 [10] **do not be agitated** in journey
 [1-2] and they **went up** from Egypt and **came** toward land of
 Canaan, to **Jacob**, their **father**
 [3-4] and they **told** to him, **saying**
 [7] still Joseph (**is**) alive
 [8] and that, he **is ruling** in all land of Egypt
 [5] and (there) **became numb**, his heart
 [6] because he **did not trust** to them
 [7] and they **spoke** to him all words of Joseph
 [9] which he **had spoken** to them
 [8] and he **saw** the wagons
[10] which, **had sent**, Joseph –
 [9] **to carry** him
 [10] and (there) **revived**, spirit of **Jacob**,
 [1] their **father**
 [2] and (there) **said**, Israel
 [1] (it **is**) abundance –
 [2-3] still, **Joseph**, my **son**, (**is**) alive!
 [3-4] I **will go** and **see** him
 [5] in, before I **die** (...Gen. 45:28)
 (Gen. 46:1...)
 [1-2] and (there) **set out**, **Israel** and **all** which **was** to him,
 [3-4] and he **came** to Beersheba and **sacrificed** sacrifices to
 God of his **father, Isaac**
 [3] and (there) **spoke**, God, to Israel, in visions of the night
 [4] and He **said**
 [5-6] **Jacob, Jacob!**
 [7] and he **said**
 [8] behold, (it **is**) !!
 [5] and he **said**
 [6-7] I (**am**) **God** – **God** of your father
 [9-10] **do not fear**, from, **to go down** to Egypt
 [8-10] because, to a **nation, great**, I **will make you** there

[1] I **will go down** with you to Egypt

[2-3] and I **will bring** you **up**, also, **to go up**

[4-5] and Joseph **will set** his hand over your eyes (**two**)

[1] and (there) **arose**, Jacob, from Beersheba

[2-5] and (there) **carried**, sons of Israel, **Jacob**, their **father**,
and their **children** and their **wives**, in wagons

[1] which (there) **had sent**, Pharaoh –

[6] **to carry** them

[7-8] and they **took** their **livestock** and their **goods** which they
had acquired in land of Canaan

[9-10] and (there) **came** to Egypt, **Jacob** and **all** his seed with him

[1-2] his **sons** and **sons** of his sons with him

[3-4] his **daughters** and **daughters** of his sons

[5] and **all** his seed, he **brought** with him to Egypt

--- minor paragraph break⁸⁰ ---

[1-3] these (**are**) names of **sons** of Israel – the, **coming** to Egypt –
Jacob and his **sons**

[4] firstborn of Jacob (**was**) Reuben

[5-8] and sons of Reuben (**were**) **Hanoch** and **Pallu** and **Hezron**
and **Carmi**

[9-10] and sons of Simeon (**were**) **Jemuel** and **Jamin**

[1-5] and **Ohad** and **Jachin** and **Zohar** and **Shual**, **son** of the
Canaanite

[6-8] and sons of Levi (**were**) **Gershon**, **Kohath**, and **Merari**

[9-10] and sons of Judah (**were**) **Er** and **Onan**

[1-3] and **Shelah** and **Perez** and **Zerah**

[4-5] and (there) **died**, **Er** and **Onan**, in land of Canaan

[1-2] and (there) **were**, sons of Perez: **Hezron** and **Hamul**

[3-6] and sons of Issachar (**were**) **Tola** and **Puvah** and **Job** and
Shimron

[7-9] and sons of Zebulun (**were**) **Sered** and **Elon** and **Jahleel**

[10] these (**were**) sons of Leah –

[1] whom she **bore** to Jacob (in) Paddan-aram –

[2-3] and **Dinah**, her **daughter**

[4] all souls of his **sons**

[5-7] and his daughters (**were**) **threes** [*thirty*]

[8-10] and **three**

[1-7] and sons of Gad (were) Ziphion and Haggi, Shuni and Ezbon,
Eri and Arodi and Areli
[8-10] and sons of Asher (were) Imnah and Ishvah and Ishvi
[1] and Beriah
[2-3] and Serah, their sister
[4-5] and sons of Beriah (were) Heber and Malchiel
[1] these (were) sons of Zilpah
[2-3] whom (there) had given, Laban, to Leah, his daughter
[4] and she bore them to Jacob:
[5-10] six-ten [sixteen] of soul 10
[1-2] sons of Rachel, wife of Jacob, (were) Joseph
[3] and Benjamin
[4] and (there) were born to Joseph in land of Egypt –
[5-6] whom, (there) bore to him Asenath, daughter of Potiphra,
[2] priest of On –
[7-8] Manasseh and Ephraim
[9-10] and sons of Benjamin (were) Bela and Becher
[1-8] and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim
and Huppim and Ard
[9-10] these (were) sons of Rachel, who were born to Jacob:
[1-4] all soul (were) four-ten [fourteen] 10
[5] and son of Dan (was) Hushim
[6-9] and sons of Naphtali (were) Jahzeel and Guni and Jezer and
Shillem
[10] these (were) sons of Bilhah
[1-2] whom (there) had given, Laban, to Rachel, his daughter
[3] and she bore these to Jacob:
[4-10] all soul (were) seven
[1-2] all the soul, the coming to Jacob to Egypt, going out of his
loin, apart from wives of sons of Jacob
[3-4] all soul (were) sixes [sixty] 60
[5-10] and six
[1-2] and sons of Joseph who were born to him in Egypt (were)
soul, two
[3-4] all the soul to house of Jacob, the coming to Egypt, (were)
sevens [seventy] 70

--- major paragraph break⁸¹ ---

(...Gen. 46:27)

Literary Count (Gen. 44:19 – 46:27, Jacob Sends His Sons to Egypt)

- (16x) God
- (67x) Joseph
- (34x) Egypt
- (289x) Jacob
- (406x) subtotal of literary sets
- (300x) Joseph's Gift to Benjamin
- (20x) Jacob's Provision for His Father
- (180x) Jacob's Family Stature
- (906x) Total

(Gen. 46:28...)

[5] and Judah, he *[Jacob]* **had sent** before him to Joseph

[6] **to show**, before him, to Goshen

[7] and they **came** to land of Goshen

[1] and (there) **prepared**, Joseph, his chariot

[2-3] and he **went up, to meet Israel**, his **father**, to Goshen

[4-5] and he **presented** himself to him and **fell** upon his neck

[1] and he **wept** upon his neck longer

[8] and (there) **said**, Israel to Joseph

[9-10] **let** me **die** this occasion, after my, **to see** your faces!

[2] because still, you **(are)** alive

[3-4] and (there) **said**, Joseph, to his **brothers** and to **house** of his father

[5-7] I **will go up** and **tell** to Pharaoh and **say** to him

[1-2] my **brothers** and **house** of my father, who **(were)** in land of Canaan, **have come** to me

[3] and the men **are shepherding** a flock

[4] because men of livestock, they **have been**

[5-7] and their **flock** and **livestock** and **all** which **(is)** to them, they **have brought**

[8] and it **will be**

[3-4] when (there) **calls** to you, Pharaoh, and **says**

[9] what **(is)** your occupation?

[10] you **shall say**

[1] “men of livestock, (there) **have been**, your servants, from our youth and unto now –

[2-3] also **we**, also our **fathers**”

[4] in, for the sake of, you **may dwell** in land of Goshen

[5] because, an abomination of Egypt **(is)** everyone –

[5] **shepherding** a flock (...Gen. 46:34)

[8-10] and (there) **came**, Joseph, and **told** to Pharaoh and **said** (Gen. 47:1...)

[1-5] my **father** and my **brothers** and their **flock** and their **livestock** and **all** which **(is)** to them, **have come** from land of Canaan

[6] and behold, they **(are)** in land of Goshen

[1-5] and from end of his brothers he **took five** men and **presented** them before Pharaoh

[1] and (there) **said**, Pharaoh to his brothers

[7] what **(are)** your occupations?

Jacob Comes to Egypt (Gen. 46:28 – 47:31)

[8] and they **said** to Pharaoh
 [9] (there) **are shepherding** a flock, your servants:
 [10] also **we**,
 [1] also our **fathers**
 [2] and they **said** to Pharaoh
 [3-4] **to dwell** in land, we **have come**
 [5-6] because there **is not** pasture for a flock, which (**is**) to your
 servants
 [7] because severe (**is**) the famine in land of Canaan
 [8] and now, **let dwell**, please, your servants, in land of Goshen
 [2-3] and (there) **spoke**, Pharaoh to Joseph, **saying**
 [9-10] your **father** and your **brothers have come** to you
 [4] land of Egypt, before you, it (**is**)
 [6-7] in best of the land, (you) **make dwell** your **father** and your **brothers**
 [1] **let** them **dwell** in land of Goshen
 [8] and if you **know**
 [2] and there **is**, among them, men of strength
 [9-10] and **set them** (as) **chiefs** of livestock,
 [5] over, which (**is**) to me
 [1-2] and (there) **brought in**, Joseph, **Jacob**, his **father**, and **made** him **stand** before
 Pharaoh
 [3] and (there) **blessed**, Jacob, Pharaoh
 [6] and (there) **said**, Pharaoh, to Jacob
 [4] as what (**are**) **days** of **years** of your life?
 [5] and (there) **said**, Jacob to Pharaoh
 [6-8] **days** of **years** of my dwelling-places (**are**) **threes** [thirty] 30
 [9] and **hundred** of year 100
 [10] **few** –
 [1] and **evil have been days** of **years** of my life
 [2] and they **have not reached days** of **years** of lives of my fathers
 in days of their dwelling-places
 [3] and (there) **blessed**, Jacob, Pharaoh
 [4] and he **went out** from before Pharaoh
 [3-4] and (there) **made dwell**, Joseph, his **father** and his **brothers**
 [5-6] and he **gave** to them a possession in land of Egypt, in **best** of the land – in **land**
 of Rameses
 [7] as which, (there) **had commanded**, Pharaoh
 [7-9] and (there) **provided**, Joseph, (for) his **father** and his **brothers** and all **house** of
 his father – bread for mouth of the dependent

[8] and bread, there **was not** in all the land
 [9-10] because **severe** (**was**) the famine, **very**

[1] and (there) **languished**, **land** of Egypt
 [5] and **land** of Canaan, from before the famine
 [10] and (there) **gathered**, Joseph, all the **money** –

[2] the, **being found** in **land** of Egypt
 [6] and in **land** of Canaan
 [3] in grain which they **were buying**

[1] and (there) **brought**, Joseph, the money to house of Pharaoh
 [4] and (there) **was spent**, the money from **land** of Egypt
 [7] and **from** land of Canaan
 [5-6] and (there) **came**, all Egypt, to Joseph, **saying**

[2] **give** to us bread
 [7] and to what, we **should die** before you?
 [8] because, **has ceased**, money

[3] and (there) **said**, Joseph
 [9] **give** your livestock
 [4] and I **will give** to you in exchange for your livestock
 [10] if (there) **has ceased**, money

[1] and they **brought** their livestock to Joseph
 [5] and (there) **gave** to them, Joseph, **bread** –
 [2-5] in exchange for their **horses** and for their **livestock** of the flock and for
 their **livestock** of the herd and for their **donkeys**

[6] and he **refreshed** them with **bread** –
 [1] in exchange for all their **livestock** in **year**,
 [2] the **that**
 [3-4] and (there) **was complete**, the **year**, the **that**
 [5-6] and they **came** to him in **year**, the **second**, and **said** to him
 [7-8] we **will not hide** from my lord that, if, (there) **has been spent**, the money

[7] and livestock of the beasts (**is**) to my lord
 [9-10] (there) **is not** [*anything*] **remaining** before my lord except, if, (there
are) our **bodies** and our **land**

[1-2] to what **should we die** before your eyes (**two**) –
 [3-4] also **we**, also our **land**?

[8-9] **buy us** and our **land** in exchange for food
 [5-7] and (there) **will become**, **we** and our **land**, **servants** to Pharaoh
 [10] and **give** seed

[8-9] and we **will live** and **not die**
 [10] and the land **will not be desolate**

- [1] and (there) **bought**, Joseph, all land of Egypt for Pharaoh
 [1] because (there) **sold** – Egyptians – a man his field
 [2] because, **was strong** upon them, the famine
 [3-4] and (there) **became**, the **land**, to **Pharaoh**
 [5] and (as for) the **people** –
- [2-3] he **made** them **pass over** to cities from **end** of border of Egypt and unto **end** of it
 [6] only land of the priests he **did not buy**
 [7] because (there **was**) an allowance to priests from with Pharaoh
 [8] and they **ate** their allowance which –
 [9] (there) **gave** to them, Pharaoh
 [10] upon thus, they **did not sell** their land
- [4] and (there) **said**, Joseph, to the people
 [1-2] behold, I **have bought you** today, and your **land**, for Pharaoh
 [3] here, for you, (**is**) seed
 [4] and **sow** the land
 [5] and it **will be**, in harvests
 [6] and you **shall give** a fifth to Pharaoh
 [7-10] and **four** of the hands [**fifths**] **shall be** for you:
 [1-2] for **seed** of the field, and for your **food**
 [3] and for, which, (**is**) in your households
 [4] and for, **to eat**, for your dependents
 [5] and they **said**
- [5] you **have made** us **live**!
 [6-7] **let** us **find favor** in eyes (**two**) of my lord
 [8] and we **will be** servants to Pharaoh
- [1-2] and (there) **set it**, Joseph, for a **statute** unto the **day**,
 [3] the **this**, upon land of Egypt:
 [9] to Pharaoh (**is**) to fifth
 [10] only land of the priests alone **is not** to Pharaoh
- [8-9] and (there) **dwelled**, Israel, in **land** of Egypt, in **land** of Goshen
 [10] and they **took possessions** in it
- [1-3] and they **bore fruit** and **became many**, **very**
 [4-10] and (there) **lived**, Jacob, in land of Egypt, **seven-ten**
 [seventeen] year 10
- [1] and (there) **were**, **days** of Jacob,
 [2-8] **years** of his life – **seven** years
 [9-10] and **fours** [**forty**] 40
- [1] and **hundred** year 100
 [2-3] and (there) **approached**, days of Israel, **to die**

[4-5] and he **called** to his **son**, to **Joseph**
 [6] and he **said** to him
 [7-8] if, now, I **have found** favor in your eyes (**two**)
 [4] **put**, please, your hand under my loin
 [5-6] and **deal** with me **lovingkindness** and **truth**
 [7] **do not**, please, **bury** me in Egypt
 [9] and I **will lie** with my fathers
 [8-9] and you **shall carry** me from Egypt and **bury** me in their grave
[10] and he **said**
 [1] I **will do** according to your word
[10] and he **said**
 [2] **swear** to me
 [3] and he **swore** to him
 [1] and (there) **bowed**, Israel, upon head of the bed
 (...Gen. 47:31)

--- major paragraph break⁸² ---

[2-3] and it **was**, after the **matters**, the **these** (Gen. 48:1...)
 [4] and it **was said** to Joseph
 [4] behold, your father **is becoming sick**
 [5-6] and he **took** his **two** sons with him:
 [7-8] **Manasseh** and **Ephraim**
 [5-6] and it **was told** to Jacob, and it **was said**
[9-10] behold, your **son**, **Joseph**, **has come** to you
 [7-8] and (there) **strengthened himself**, Israel
 [9] and he **sat** upon the bed
[10] and (there) **said**, Jacob to Joseph
 [4-5] **God, Almighty**, [*El Shaddai*] **appeared** to me at Luz
 [6] in land of **Canaan**
 [7-8] and He **blessed** me and **said** to me
 [9] behold, I **am making** you **bear fruit**
[10] and I **have made** you **become many**
 [1-2] and I **have made you** to an **assembly** of peoples
 [3-4] and I **have given** the **land**, the **this**, to your seed after you –
 [5] a **possession** of everlasting!
 [1-2] and now, your **two** sons, the **having been born** to you in land of Egypt –
 [1] before my, **to come** to you in Egypt
 [2-3] to **me**, **they** (**shall become**)!

Literary Count (Gen. 46:28 – 47:31, Jacob Comes to Egypt)

- (63x) Joseph
- (78x) Egypt
- (92x) Jacob
- (233x) Subtotal
- (270x) Jacob's Age Statures
- (10x) Jacob's Stay in Egypt
- (513x) Total

Jacob Blesses Joseph's Sons (Gen. 48:1-22)

[3-4] Ephraim and Manasseh –

[4-5] as Reuben and Simeon –

[6] shall become to me

[5-6] and your offspring – which you will father after them – to you they will be

[7] upon name of their brothers, they will be called in their possession

[7-8] and I – in my, to come from Paddan

[9] (there) died upon me, Rachel, in land of Canaan, in way

[10] in, still some land to come to Ephrath

[1] and I buried her there, in way of Ephrath

[2] it (is) Bethlehem

[3] and (there) saw, Israel, sons of Joseph

[4] and he said

[8] who (are) these?

[9] and (there) said, Joseph, to his father

[10] my sons, they (are)

[1] which, (there) gave to me, God, in this

[5] and he said

[1] bring them, please, to me

[1] that I may bless them

[2-3] and eyes (two) of Israel were dim from old-age

[4-5] he was not able, to see

[2] and he made them approach to him

[6-7] and he kissed to them, and he embraced to them

[8] and (there) said, Israel, to Joseph

[9-10] to see your faces, I did not pray

[2] and behold, (there) has made me see, God, also your seed

[3-4] and (there) brought, Joseph, them from with his knees (two)

[5-6] and he bowed, his nostrils (two) to the ground

[7-8] and (there) took, Joseph, two of them:

[9-10] Ephraim in his right-hand, on side of left-hand of Israel

[1-2] and Manasseh in his left-hand, on side of right-hand of Israel

[3] and he approached him

[1] and (there) stretched out, Israel, his right-hand

[2] and he placed upon head of Ephraim

[4] and he (was) the little-one

[3] and his left-hand upon head of Manasseh

[4-5] he crossed his hands (two)

[5] because Manasseh (was) the firstborn

[6-7] and he blessed Joseph and said

[3] the God whom –
 [8] (there) have walked, my fathers, before Him:
 [9-10] Abraham and Isaac
 [4-5] the God, the, shepherding me from my, long-ago, unto the day,
 [6] the this –
 [7-8] the angel, the, redeeming me from all evil – bless the youths
 [1-2] and let (there) be called, in them, my name and name of my fathers –
 [1-2] Abraham and Isaac
 [3-4] and let them increase to an abundance in midst of the earth
 [5] and (there) saw, Joseph,
 [3] that (there) placed, his father, his hand-right upon head of Ephraim
 [6-7] and it was evil in his eyes (two)
 [8-9] and he grasped hand of his father, to turn it aside from upon head of Ephraim, upon head of Manasseh
 [10] and (there) said, Joseph, to his father
 [4] not thus, (it is), my father!
 [1] because this (is) the firstborn
 [5] place your right-hand upon his head!
 [1-2] and (there) refused, his father, and said
 [3-4] I know, my son, I know
 [2-3] also he will become to a people
 [4] and also he will become great
 [5-6] and nevertheless, his brother, the little-one, will become greater than he
 [7] and his seed shall be fullness of the nations
 [5-6] and he blessed them in day, the that, saying
 [7-8] in you, (there) will bless, Israel, saying
 [9-10] may (there) make you, God – as Ephraim
 [1] and as Manasseh
 [9] and he put Ephraim before Manasseh
 [10] and (there) said, Israel to Joseph
 [1] behold, I am dying
 [2] and (there) will be, God, with you
 [3] and He will return you to land of your fathers
 [2-3] and I have given to you a slope, one, above your brothers, which I took from hand of the Amorite with my sword and my bow

(...Gen. 48:22)

--- major paragraph break⁸³ ---

Literary Count (Gen. 48:1-22, Jacob Blesses Joseph's Sons)

- (25x) God
- (49x) Joseph
- (62x) Jacob
- (136x) Total

[4] and (there) **called**, Jacob, to his sons (Gen. 49:1...)
 [5] and he **said**
 [6] **gather**
 [7] and I **will tell** to you
 [8] what **will encounter** you at **end** of the days
 [9-10] **gather** and **hear**, sons of Jacob
 [1-2]* and **listen** to **Israel**, your **father**:

[3] Reuben (**is**) my firstborn
 [4-5] you (**are**) my **might** and **first fruits** of my strength,
 [6-7] **excellent** in dignity and **excellent** in power,
 [8] **reckless** like water
 [9] you **will not excel**
 [10] because you **went up** (to) bed of your father
 [1] then you **defiled**
 [2] my couch, he **went up**!

--- major paragraph break⁸⁴ ---

[3-4] **Simeon** and **Levi** (**are**) brothers
 [5] weapons of violence (**are**) their swords
 [6] into their secret-counsel, **let** (there) **not come**, my soul
 [7] into their assembly, **let not unite**, my glory
 [8] because in anger they **slew** a man
 [9] and in their goodwill, they **hamstrung** an ox
 [10] cursed (**be**) their **anger** –
 [1] because (**it is**) strong
 [2-3] and their **wrath**, because (**it**) **is being severe**
 [4] I **will divide** them in Jacob
 [5] and I **will scatter** them in Israel

--- minor paragraph break⁸⁵ ---

[1-2] **Judah** – **you**, (there) **will praise**, your brothers
 [3] your hand (**will be**) upon neck of your enemies
 [4] **will worship** to you, sons of your father
 [5] cub of a lion (**is**) Judah
 [6] from prey, my son, **go up**
 [7-8] he **crouched**, he **lay down** as a lion
 [9] and as a lioness, who makes him **rise**?
 [10] (there) **will not turn aside**, scepter, from Judah

Blessings, Deaths, and Burials (Gen. 49:1 – 50:26)

[1-2] and commander-staff from between his feet (two)
 [3] until, when (there) comes, Shiloh [tribute]
 [4] and to him (will be) obedience of the peoples
 [5] binding to a vine, his male-donkey
 [6] and to a choice-vine, son of a female-donkey
 [7] he washed in wine, his garments
 [8] and in blood of grapes, his robe
 [9-10] darker (are) his eyes (two) than wine
 [1-2] and whiter of teeth (two) than milk

--- major paragraph break⁸⁶ ---

[3] Zebulun, to coast of waters, will dwell
 [4] and he, to coast of ships
 [5] and his side (will be) upon Sidon

--- minor paragraph break⁸⁷ ---

[1-2] Issachar (is) a donkey of strong-bone, crouching between the
 sheepfolds (two)
 [3-4] and he saw a resting-place, that, good (it was)
 [5-6] and the land, that it was pleasant
 [7-8] and he extended his shoulder to burden-bear
 [9-10] and it was, to forced-labor, he was serving

--- minor paragraph break⁸⁸ ---

[1] Dan will judge his people as one of tribes of Israel
 [2-3] (there) will be, Dan, a serpent upon a way, a viper upon a path
 [4] the, biting heels of a horse
 [5-6] and fell, (him) riding, (upon his) back
 [7] for Your salvation, I wait, YHWH
 [8] Gad –
 [9] a marauding-band will raid him
 [10] and he will raid (their) heel

--- minor paragraph break⁸⁹ ---

[1] from Asher (will be) his rich food
 [2] and he will give delicacies of a king

--- minor paragraph break⁹⁰ ---

[3-4] Naphtali (is) a doe, being sent –
 [5] the, giving words of beauty

--- minor paragraph break⁹¹ ---

[8-10] a son of fruit-bearing, (is) Joseph – a son of fruit-bearing, over a spring
 [1] daughters of, marching over a wall
 [1-3] and (there) acted-bitterly and shot and bore-a-grudge,
 masters of arrows
 [2] and (there) dwelled in strength, his bow
 [3-4] and (there) were agile, arms of his hands (two)
 [4-5] from hands (two) of Mighty of Jacob –
 [6] from there, is shepherding, Stone of Israel
 [7] from God of your father –
 [8] and He will help you
 [9] and the Almighty [Shaddai] –
 [10] and He will bless you (with) blessings of the heavens from above –
 [5] blessings of the deep, lying down underneath
 [6-7] blessings of breasts (two)
 [8] and womb –
 [4] blessings of your father (are) mighty
 [5-6] above blessings of those conceiving me, unto desire of
 hills, everlasting
 [9] may they be to head of Joseph
 [10] and to crown-of-head of consecrated-one among his brothers

--- major paragraph break⁹² ---

[7-8] Benjamin (is) a wolf, ravenous
 [9] in morning, eating prey
 [10] and to evening, dividing spoil

[1] all these (were) tribes of Israel:
 [2-3] two-ten [twelve] 10
 [4-5] and this (was), which (there) spoke to them, their father
 [6] and he blessed them:
 [7-8] a man – which (was) as his blessing – he blessed them
 [9-10] and he commanded them and said to them
 [1] I am being gathered to my people
 [2] bury me to my fathers:
 [3-4] to the cave which (is) in field of Ephron the Hittite
 [5] in cave which (is) in field of the Machpelah
 [6-7] which (is) upon faces of Mamre in land of Canaan
 [8-9] which, (there) had bought, Abraham, the field, from with
 Ephron, the Hittite
 [10] for a possession of a grave

[1-3] there, they buried Abraham and Sarah, his wife
 [4-6] there, they buried Isaac and Rebekah, his wife
 [7] and there, I buried Leah
 [8-9] livestock of the field and the cave which (was) in it, (were)
 from with sons of Heth
 [10] and (there) finished, Jacob –

[1] to command his sons
 [2-3] and he gathered his feet (two) into the bed
 [4] and he breathed-his-last
 [5] and he was gathered to his peoples (...Gen. 49:33)

[1] and (there) fell, Joseph, upon faces of his father (Gen. 50:1...)

[2-3] and he wept over him and kissed to him
 [4-5] and (there) commanded, Joseph, his servants, the physicians, to embalm
 his father

[1] and (there) embalmed, the physicians, Israel
 [2-3] and they filled to it, fours [forty] day 40

[4] because thus, were filled, days of the embalming-process
 [5-6] and (there) wept (over) him, Egyptians, sevens [seventy] day 70

[7] and (there) passed by, days of weeping for him

[6-7] and (there) spoke, Joseph to house of Pharaoh, saying

[8-9] if, now, I have found favor in your eyes (two)

[8-9] speak, please, in ears (two) of Pharaoh, saying

[1-2] my father made me swear, saying

[3] behold, I am dying

[4] in my grave, which I have cut for myself in land of Canaan –

[10] there you shall bury me

[1] and now, let me go up, please

[2-3] and I will bury my father, and I will return

[10] and (there) said, Pharaoh

[4-5] go up, and bury your father

[5] as which, he made you swear

[1-2] and (there) went up, Joseph, to bury his father

[1-3] and (there) went up with him all servants of Pharaoh, elders of his
 house, and all elders of land of Egypt

[3] and all household of Joseph

[6-7] and his brothers and house of his father

[8-10] only their children and flock and livestock, they left in land
 of Goshen

[4-5] and (there) **went up** with him, also **chariot**, also **horsemen**

[6-7] and (there) **was**, the company, **great**, **very**

[8] and they **came** as far as threshing-floor of Atad

[9] which **(is)** at, beyond the Jordan

[10] and they **lamented**, there, a **lamentation** –

[1-3] **great** and **severe**, **very**

[4-10] and he **made** for his father a mourning, **seven** of days

[1-2] and (there) **saw**, (those) **dwelling** in the land, the **Canaanites**,
the lamentation at threshing-floor of the Atad

[3] and they **said**

[4-5] a **mourning**, **severe**, **(is)** this for Egyptians!

[6-7] upon thus, (there) **is called**, its **name**: “**Mourning of Egypt**” [*Abel-
Mizraim*]

[8] which, **(is)** at, beyond the Jordan

[4-5] and (there) **did**, his sons, for him, **thus**,

[6] as which, he **had commanded** them

[7] and (there) **carried** him, his sons, to land of Canaan

[8] and they **buried** him in cave of field of the Machpelah

[9-10] which (there) **bought**, Abraham, the **field**, for a
possession of a grave, from with Ephron,

[1] the **Hittite**, upon faces of Mamre

[1-2] and (there) **returned**, **Joseph** to Egypt: **he**

[2] and his **brothers**

[9-10] and all the, **going up** with him, **to bury** his father

[3] after his, **to bury** his father

[3] and (there) **saw**, brothers of Joseph

[4] that (there) **had died**, their father

[5] and they **said**

[4] if (there) **bears a grudge**, Joseph

[5-6] and **to repay**, he **will repay** to us all the evil

[6] (with) which we **repaid** him

[7-8] and they **appealed** to Joseph, **saying**

[9-10] your father **commanded**, before his death, **saying**

[1] thus you **shall say** to Joseph

[7-8] please **lift**, now, **transgression** of your brothers and their **sin**

[2] because, evil, they **repaid** you

[9] and now, **forgive**, please, to transgression of servants of God of your father

[10] and (there) **wept**, Joseph

[3] in their, **to speak** to him

	[4-5] and (there) went, also, his brothers, and fell before him	
	[6] and they said	
	[7-8] behold, we (are), to you, for servants	
[1]	and (there) said to them, Joseph	
	[9] do not fear	
[2]	because the, instead of God, (am) I?	
	[10] and you meant, upon me, evil	
[1]	God meant it for good	
	[3-4] in order to make, as day, the this:	
	[1-2] to live, a people, many	
	[3] and now, do not fear	
	[5-6] I will sustain you and your children	
	[7-8] and he comforted them and spoke upon their heart	
	[9-10] and (there) dwelled, Joseph, in Egypt: he	
	[4] and house of his father	
[1]	and (there) lived, Joseph, hundred	100
[2]	and ten years	10
[3]	and (there) saw, Joseph, to Ephraim, sons of third-generation	
[4]	also sons of Machir,	
[5-6]	son of Manasseh, were born upon knees (two) of Joseph	
[7]	and (there) said, Joseph to his brothers	
[8]	I am dying	
[2-3]	and God, to visit, will visit you	
[4-5]	and He will bring you up from the land, the this	
[6-8]	to the land which He swore to Abraham, to Isaac, and to Jacob	
	[9-10] and (there) made swear, Joseph, sons of Israel, saying	
[9-10]	to visit, (there) will visit, God, you	
	[1] and you shall bring up my bones from here	
	[2-3] and (there) died, Joseph, a son of hundred	100
	[4] and ten years	10
	[5] and they embalmed him	
[5]	and he was placed in a mummy-case in Egypt	(...Gen. 50:26)

The table on the following pages shows the distribution of literary elements by subject column (shown here as rows) and grouped into three master columns (similar to Daniel and Revelation). Possible literary groupings are indicated on the right side – in particular, thousandfold literary statures for faith heroes and 430-fold statures for periods of adversity. Notice that the total literary count for God and His heavenly host in the Book of Genesis is exactly 1,000. See the thousandfold statures for Isaac + Rebekah; Jacob (2x); and Joseph.

Literary Count (Gen. 49:1 – 50:26: Blessings, Deaths, and Burials)

- (17x) God
- (73x) Joseph
- (30x) Egypt
- (172x) Jacob
- (292x) Subtotal
- (10x) Sons of Israel
- (110x) Jacob’s Embalming
- (220x) Joseph’s Age Statures
- (632x) Total

Literary Count	1000	2990	25415	29205
<i>Genesis 1:1 - 2:3 [(He) Made Kinds]</i>	God	Adver.	Faith	Total
God - Prelude of Creation	7			7
God	19			19
Heavens & Earth & their Host			71	71
<i>"let (there) swarm, the waters, (with) swarming-things of soul, alive" (Gen. 1:20, fifth day)</i>				
God	29			29
Heavens & Earth & their Host			69	69
<i>Genesis 2:4 - 4:26 "Generations of the Heavens and the Earth"</i>				
God	52			52
Heavens & Earth			95	95
Serpent		3		3
<i>"and (there) were opened, eyes (two) of two of them" (Gen. 3:7, then hiding in leaves/tree)</i>				
God	26			26
Heavens & Earth			56	56
Serpent		10		10
<i>Sending from Garden of Eden (Gen. 3:23)</i>				
God	6			6
Heavens & Earth			2	2
<i>Turning back the way to the Tree of Life (Gen. 3:24)</i>				
God	12			12
Heavens & Earth			17	17
Serpent		2		2
Cain		70		70
Abel			5	5
Lamech		100		100
<i>Genesis 5:1 - 6:8 "Generations of Adam"</i>				
God	10			10
Adam			1504	1504
Age Stature, Adam to Lamech			5500	5500
<i>"and he died" (Gen. 5:27, the death of Methuselah)</i>				
God	11			11
Adam			326	326
Noah			15	15
Age Statures, Adam to Lamech			500	500
Age Stature, Noah			500	500
Judgment against human lifespan			120	120
<i>Genesis 6:9 - 9:29 "Generations of Noah"</i>				
God	5			5
Dimensions of the Ark			380	380
Noah			38	38
<i>"I will bring the flood waters... to destroy all flesh... from under the heavens" (Gen. 6:17)</i>				

430

437 Creation, Fall: to Severance

445 Creation, Fall: to Separation, "turning"

100 Way to tree

545

1895 Literary Stature of the Ark

6000 Forefathers

1000 Noah

Literary Stature of the Flood: (depth) x (duration) = (15 cubits x 5-fold) x (150 days) = 11250-fold

God	7			7					
Abram			19	19					
Abram's Age Stature			70	70					
<i>"and (there) took, Abram: Sarai... Lot... possessions... soul which they obtained" (Gen. 12:5)</i>									
God	5			5					
Abram			30	30					
Egypt		3		3					
<i>"his wife, this (is)! And they will kill me, and you, they will keep alive" (Gen. 12:12)</i>									
God	7			7					
Abram			85	85					
Egypt		17		17					
Sodom		5		5					
Lot		15		15					
<i>Genesis 14:1-24 "Generations of Terah": Abraham's War</i>									
Abram			33	33					
Sodom		100		100					
Abram's Army			300	300					
God	8			8					
Abram			27	27					
Sodom		10		10					
Melchizedek			10	10					
<i>Genesis 15:1-21 "Generations of Terah": God's Covenant with Abram</i>									
God	24			24					
Abram			59	59					
Forthcoming Years of Bondage			400	400					
God	18			18					
Abram			16	16					
<i>Genesis 16:1-16 "Generations of Terah": Ishmael</i>									
God	15			15					
Abram			78	78					
Abram's Stay in Canaan (years)			10	10					
Abram's Age Stature			80	80					
<i>Genesis 17:1-27 "Gen. of Terah": God and Abraham: Covenant of Circumcision</i>									
God	47			47					
Abraham			117	117					
Abraham's Age Stature (Circumcision)			90	90					
Ishmael's Age Stature (Circumcision)			10	10					
Ishmael's Posterity Stature			10	10					
Abraham's and Sarah's Age Statures			280	280					

Literary Stature: Abraham

Literary Stature: Abraham

400 Literary Stature: Bondage

300 Stature: Abram's Household

Literary Stature: Flood

<i>Genesis 18:1 - 19:38 "Generations of Terah": Abraham, Sarah, Lot, and Children</i>				
God	77			77
Abraham			95	95
Sodom (Lot)		26		26
Negotiation for Lot (Sodom)			270	270
<i>"and He said, I will not destroy on account of the ten" (Gen. 18:32)</i>				
God	66			66
Abraham			10	10
Sodom (Lot)		149		149
<i>Genesis 20:1-18 "Generations of Terah": Abraham and Abimelech: Part 1</i>				
God	10			10
Abraham			15	15
Philistines (Abimelech)		20		20
<i>"and if not... that to die, (there) shall die, you, and all which (is) to you!" (Gen. 20:7)</i>				
God	5			5
Abraham			33	33
Philistines (Abimelech)		30		30
<i>Genesis 21:1-21 "Generations of Terah": Isaac Comes</i>				
God	7			7
Abraham			27	27
Abraham's Age Stature			100	100
<i>"because I have borne a son to his old-age!" (Gen. 21:7)</i>				
God	11			11
Abraham			65	65
<i>Genesis 21:22-34 "Generations of Terah": Abraham and Abimelech: Part 2</i>				
God	3			3
Abraham			35	35
Philistines (Abimelech)			30	30
<i>Genesis 22:1-19 "Generations of Terah": Abraham and Isaac at Moriah</i>				
God	27			27
Abraham			85	85
Abraham (Isaac)			3	3
<i>Genesis 22:20 - 24:67 "Generations of Terah": A Wife for Isaac</i>				
God	2			2
Abraham			36	36
Sarah's Age Stature			120	120
Abraham - Negotiation for Machpelah			43	43
Hittites - Negotiation for Machpelah			37	37
Negotiation for Machpelah (2 x 400)			800	800
God	50			50
Abraham			43	43
Abraham (Servant swears oath, Gen. 24:9b, proceeds to take Rebekah)			177	177
Hittites - Negotiation for Machpelah			8	8
Rebekah			115	115
Rebekah's courtship stature			30	30

1000 Literary Stature: Abraham

1000 Literary Stature: Abraham

270 Judgment, Mercy

Literary Stature: Isaac + Rebekah

Literary Stature: Flood

<i>Genesis 25:1-11 "Generations of Terah": Abraham's Final Years</i>				
God	4			4
Abraham			52	52
Abraham (Isaac)			2	2
Abraham's Age Stature			170	170
<i>Genesis 25:12-18 "Generations of Ishmael"</i>				
Abraham (Ishmael)			46	46
Ishmael's Posterity			10	10
Ishmael's Age Stature (Death)			130	130
<i>Genesis 25:19-34 "Generations of Isaac": Esau and Jacob</i>				
God	2			2
Isaac			47	47
Isaac's Age Statures			100	100
Jacob			10	10
Esau		21		21
<i>Genesis 26:1-35 "Generations of Isaac": Isaac and Abimelech</i>				
God	24			24
Isaac			101	101
Gerar (Abimelech)		50		50
Esau		11		11
Esau's age stature		40		40
Isaac's Harvest Stature			100	100
<i>Genesis 27:1 - 28:9 "Generations of Isaac": Jacob and Esau</i>				
God	15			15
Isaac			137	137
Jacob			115	115
Esau		63		63
<i>Genesis 28:10 - 32:2 (32:3 Heb.) "Generations of Isaac": Jacob's Two Camps</i>				
God	30			30
Jacob			52	52
<i>"and he walked to land of east" (Gen. 29:1)</i>				
God	20			20
Jacob			303	303
Laban		125		125
<i>"Return to land of your fathers" (Gen. 31:3)</i>				
God	30			30
Jacob			177	177
Jacob's stay in Padan-Aram			20	20
Laban changes Jacob's wages		20		20
Laban		105		105
<i>"and he called, name of the place, the that, 'Mahanaim' [two camps]" (Gen. 32:2/3)</i>				

800 Stature: Two Camps

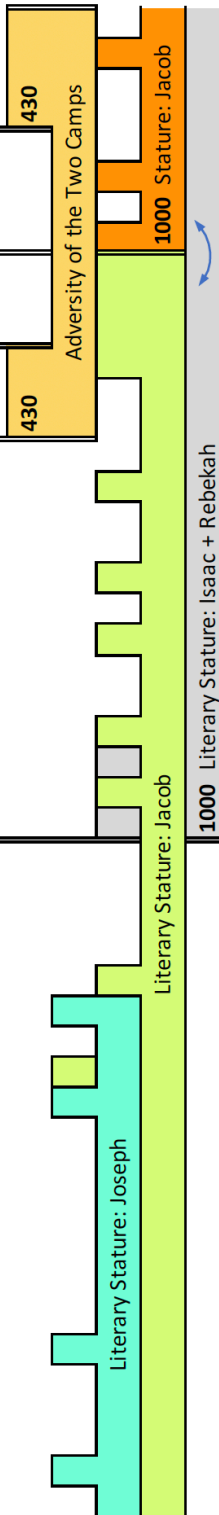
Literary Stature: Jacob

Literary Stature: Isaac + Rebekah

Literary Stature: Flood

11250

Genesis 32:3 (32:4 Heb.) - 33:17 "Generations of Isaac": Jacob Meets Esau				
Jacob		23	23	
Esau		7	7	
Esau's Band		400	400	
God	27		27	
Jacob		25	25	
Esau		13	13	
Jacob's Gift to Esau: Half		275	275	
Jacob's Gift to Esau: Half		275	275	
Jacob		90	90	
Jacob's Sons		10	10	
Jacob		20	20	
Esau		10	10	
Esau's Band		400	400	
God	2		2	
Jacob		45	45	
Esau		25	25	
Genesis 33:18 - 34:31 "Generations of Isaac": Jacob Lives at Shechem				
Jacob		98	98	
Shechem		85	85	
Jacob's Land at Shechem		100	100	
Genesis 35:1-29 "Generations of Isaac": Jacob Returns to Isaac				
God	21		21	
Jacob		117	117	
Isaac		8	8	
Jacob's Sons		10	10	
Isaac's Age Stature		180	180	
Genesis 36:1-43 "Generations of Esau"				
Esau		195	195	
Genesis 37:1-36 "Generations of Jacob": Joseph Is Taken to Egypt				
God ("a Man")	6		6	
Jacob (Israel), wives, sons		111	111	
Joseph		63	63	
Egypt		15	15	
Brothers as Stars		10	10	
Joseph's Age Stature		10	10	
Joseph's Stature in Silver		20	20	
Genesis 38:1-30 "Generations of Jacob": Judah and Tamar				
God	4		4	
Jacob (Judah)		101	101	
Canaan		80	80	
Genesis 39:1-23 "Generations of Jacob": Joseph in Potiphar's House				
God	10		10	
Joseph		50	50	
Egypt		70	70	
Genesis 40:1-23 "Generations of Jacob": Joseph in Prison				
God	1		1	
Joseph		17	17	
Egypt		85	85	



<i>Genesis 41:1-57 "Generations of Jacob": Joseph and Pharaoh's Dreams</i>				
God	13			13
Joseph			57	57
Joseph's Age Stature			30	30
Egypt		340		340
<i>Genesis 42:1 - 44:18 "Generations of Jacob": Jacob Sends His Sons to Egypt</i>				
Joseph			36	36
Egypt		6		6
Stature of Brothers			20	20
Jacob (to "what (is) this -- (there) has done, God, to us?" - 42:28)			94	94
God	8			8
Joseph			60	60
Egypt		47		47
Stature of Brothers			10	10
Jacob			234	234
<i>Genesis 44:19 - 46:27 "Generations of Jacob": Jacob Sends His Sons to Egypt</i>				
God	16			16
Joseph			67	67
Egypt		34		34
Jacob			289	289
Joseph's Gift to Benjamin			300	300
Joseph's Provision for his Father			20	20
Jacob's Family Stature			180	180
<i>Genesis 46:28 - 47:31 "Generations of Jacob": Jacob Comes to Egypt</i>				
Joseph			63	63
Egypt		78		78
Jacob			92	92
Jacob's Age Statures			270	270
Jacob's Stay in Egypt			10	10
<i>Genesis 48:1-22 "Generations of Jacob": Jacob Blesses Joseph's Sons</i>				
God	25			25
Joseph			49	49
Jacob			62	62
<i>Genesis 49:1 - 50:26 "Generations of Jacob": Blessings, Deaths, and Burials</i>				
God	17			17
Joseph			68	68
Egypt		30		30
Jacob			171	171
Jacob's Sons			10	10
Jacob embalmed, remembered (40 + 70)			110	110
Joseph's Age Stature			110	110
Joseph			5	5
Joseph's Age Stature			110	110
Jacob			1	1

1000 Stature: Jacob

1000 Literary Stature: Joseph

In addition to other literary devices, Moses may have crafted the Book of Genesis with a thousandfold literary significance for the word *day*. See the chart on the following page. Component terms *morning* and *evening* are also considered based upon the literary equivalence established in the opening chapter: evening + morning = 1 day. Accordingly, the other instances of *morning* and of *evening* in Genesis are each counted as 0.5 days. Instances of the general plural “days” are counted as three days each (see the same in Matthew’s gospel). In combination with the repeated measures – “days of years of your life,” “days of Jacob, years of his life,” and similar – the thousandfold literary significance of “day” may create a literary equivalence: (thousandfold → “day” → “year”) = (1 day → thousandfold years). Moses presents this literary equivalence in Psalm 90. See also 1 Pet. 3:8.

Fifteen names of the thousandfold God in Genesis	
God	
YHWH	
God-Most-High (<i>El-Elyon</i>)	
my Lord (<i>Adoni</i>)	
God who sees me (<i>El-Roi</i>)	
Living One who sees me (<i>Lahai-Roi</i>)	
God Almighty (<i>El-Shaddai</i>)	
YHWH, God-of-Everlasting (<i>El-Olam</i>)	
YHWH will see/provide (<i>YHWH-Jirah</i>)	
YHWH, God of the heavens and God of the earth	
God of House-of-God (<i>El-Bethel</i>)	
Dread of Isaac	
God, the God of Israel (<i>El-Elohe-Israel</i>)	
Mighty (One) of Jacob	
Stone of Israel	

Fifteen Thousand-fold Heroes of Faith	
Antediluvian Forefathers	6,000
Noah (3x) (+545)	1,000
Postdiluvian Forefathers	3,000
Abraham (4x, perhaps 5x)	1,000
Sarah (as seen at her death)	1,000
Isaac	1,000
Jacob (3x) (+45)	1,000
Joseph	1,000
	15,000

Fifteen Prominent Adversaries	
Satan (via the Serpent)	
Cain	
Lamech	
Ham	
Canaan	
Pharaoh (Egypt)	
Sodom	
Abimelech (Philistines)	
Esau	
Laban	
Shechem	
Simeon (later selected to be bound)	
Judah (instrumental in Joseph's sale)	
Ishmaelite/Midianite Caravan	
Potiphar's Wife	

These three fifteenfolds may form a literary 45-fold in Genesis.

description	days	description	days	description	days	description	days
and called, God, to light, "day"	1	and it was, to seven, the days	7	in days of Abraham his father	3	my sins I am bringing to remembrance today	1
and it was evening, and it was morning	1	in seven-ten [seventeen] day to month	17	and it was, in day, the that	1	behold, the young (is) with our father today	1
day, one	1	in day, the that, were split, all the springs	1	Beersheba unto the day, the this	1	gathered them to prison, three of days	3
and it was evening, and it was morning	1	was, the rain upon the earth, fours [forty] day	40	I do not know day of my death	1	in day, the third	1
day, second	1	in same, the day, the that, came Noah	1	days of mourning of my father	3	the little, today, (is) with our father	1
and it was evening, and it was morning	1	was, the flood, fours [forty] day upon the earth	40	and dwell with him days, ones	2	I have sinned against you all the days	3
day, third	1	upon the earth, fives [fifty] and hundred of day	150	be bereft, also, two of you, (in) day, one?	1	I have sinned to my father all the days	3
separate between the day and... the night	1	end of fives [fifty] and hundred of day	150	still, the day (is) great	1	as what (are) days of years of your life?	3
and for days and years	3	in seven-ten [seventeen] day to month	17	and he dwelled with him a month of days	30	days of years	3
for dominion of the day	1	from end of fours [forty] day	40	they were, in his eyes (two), as days, ones	2	few and evil have been days of years	3
to rule in day and in night	1	waited longer, seven of days, other	7	because I have fulfilled my days	3	have not reached days of years of lives	3
and it was evening, and it was morning	1	waited longer, seven of days, other	7	Reuben, in days of harvest of wheat	3	of my fathers in days of their dwelling-places	3
day, fourth	1	in [day] one to month	1	pass through all your flock today	1	I have bought you today	1
and it was evening, and it was morning	1	in seven and tens [twenty] day to month	27	my righteousness, in day, later	1	for a statute unto the day, the this	1
day, fifth	1	still, all days of the earth	3	turned aside, in day, the that, the male-goats	1	and were, days of Jacob, years of his life	3
and it was evening, and it was morning	1	and day and night	1	distance of three days between himself	3	and approached, days of Israel, to die	3
day, the sixth	1	and were, all days of Noah	3	as previously, three-days-ago	3	unto the day, the this	1
and finished, God, in day, the seventh	1	because in his days, was divided, the earth	3	as previously, three-days-ago	3	in day, the that, saying	1
and He rested in day, the seventh	1	they were, days of Terah	3	to Laban in day, the third	1	what will encounter you at end of the days	3
and blessed, God, day of the seventh	1	in days of Amraphel, king of Shinar	3	pursued after him, a way of seven days	7	and they filled to it, fours [forty] day	40
in day of, to make, YHWH God	1	in day, the it, cut, YHWH, with Abram, a covenant	1	being stolen of day and being stolen of night	1	were filled, days of the embalming	3
in day you eat from it	1	and a son of eight of days shall be circumcised	8	in day, ate me, heat, and frost at night	1	Egyptians, sevens [seventy] day	70
that in day you eat from it	1	in same of, the day, the this	1	what can I do to these, today	1	and passed by, days of weeping for him	3
walking in garden, in spirit of the day	1	in same of, the day, the this, were circumcised	1	between me and between you, today	1	a mourning, seven of days	7
dust you will eat all days of your life	3	entrance of the tent as heat of the day	1	unto the day, the this	1	in order to make, as day, the this	1
in pain you will eat it all days of your life	3	Abraham and Sarah (were) old, going in days	6	drive hard, them, day, one	1	and rose early, Abraham, in morning	0.5
and it was, from end of days	3	and it was, from the next day	1	and returned in day, the that, Esau	1	and rose early, Abimelech, in morning	0.5
You have driven away, me, this day	1	he (is) father of Moab unto this day	1	and it was, in day, the third	1	and rose early, Abraham, in morning	0.5
in day, to create, God, Adam	1	he (is) father of sons of Ammon unto this day	1	answering me in day of my distress	1	and rose early, Abraham, in morning	0.5
in day they were created	1	son of eight of days	8	pillar of grave of Rachel unto today	1	and they lodged, and they rose in morning	0.5
and were, days of Adam	3	in day, to be weaned, Isaac	1	and were, days of Isaac	3	and they rose early in morning	0.5
and were, all days of Adam	3	and also I did not hear until today	1	old and full of days	3	and rose early, Jacob, in the morning	0.5
and were, all days of Seth	3	in land of Philistines, days, many	3	he mourned over his son, days, many	3	and it was, in morning, and behold... Leah!	0.5
and were, all days of Enosh	3	in day, the third	1	and were many, the days	3	and rose-early, Laban, in morning	0.5
and were, all days of Kenan	3	which, it is said today	1	as her, to speak toward Joseph, day, day	2	and came to them, Joseph, in the morning	0.5
and were, all days of Mahalalel	3	make happen, please, before my faces, today	1	and it was, as the day, the this	1	and awoke Pharaoh... it (was) in the morning	0.5
and were, all days of Jared	3	and I came today to the spring	1	and (there) were days in jail	3	the morning was light	0.5
and were, all days of Enoch	3	with us, days, perhaps ten	10	why (are) your faces evil today?	1	Benjamin... in morning, eating prey	0.5
and were, all days of Methuselah	3	these (are) days of years of the life of Abraham	3	three of days, they (are)	3	came to him, the dove, to time of evening	0.5
and were, all days of Lamech	3	and were filled, her days, to deliver	3	three of days will lift, Pharaoh, your head	3	came, two, the angels, to Sodom in evening	0.5
and will be, his days	3	sell, today, your birthright, to me	1	three of days, they (are)	3	well of the waters, to time of evening	0.5
Nephilim were in earth in days, the those	3	swear it to me, today	1	three of days will lift, Pharaoh, your head	3	Isaac, to meditate in a field, to turn, evening	0.5
of his heart (was) only evil, all the day	1	which was in days of Abraham	3	and it was in day, the third:	1	Laban... made a feast, and it was, in evening	0.5
to days, still, seven, I will cause rain	7	when became long to him there, the days	3	day, was born, Pharaoh	1	came, Jacob, from the field in evening	0.5
fours [forty] day	40	in days of Abraham his father	3	from end of years (two) days	3	Benjamin... and to evening, dividing spoil	0.5
						1000.0	