



## Nimrod's Children

By Noel Joshua Hadley

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### **Part I: Hagar, Handmaiden of Sarah, *Princess* of Egypt**

NEWS flash, Nimrod's kingdom didn't collapse with Babel. Advanced to its greatest height, vertically speaking, *sure*, but last I checked, his obelisks aren't anywhere near the cold nozzles of their ultimate undoing. Quick, does anyone own a firehose? I have already established the fact that Cham was a **Qayin** in any number of papers, [Serpent Seed](#) being the dominant one. It was in [The Many Lives of Nimrod](#) that I established Nimrod's place as a Qayin, but then, it was in researching and writing [Cham's Mystery Children](#) that got to thinking about Nimrod's offspring. Despite a confusion of tongues intended to handicap the first post-diluvian Emperor, he proved himself the subject of a Gloria Gaynor song. He

would survive. Much like **Cham** his grandfather, Nimrod simply sired sons—any great number of little princes and princesses—placing them in thrones of tribute wherever the Seventy Alahayam ruled, despite language barriers.

And so, consider the genealogical pathway to Mashiach. It started with the Shethite's, slow and steady, but then after Noach's flood, there were hazards at every turn. It seems like the children of Qayin were constantly knocking at the door, asking for a lady friend and the keys to the kingdom. On multiple occasions, Avraham seemed more than willing to offer it to them. Before this is over, you shall see why YAHUAHA insisted that Sarah become Queen of the promised seed—by intervention of the Ruach if need be—as **Hagar** was **one of them**.

The Hebrew Masoretic introduces Hagar as “an Egyptian slave,” but only after Sarah is incapable of conceiving a child in Genesis 16. In truth, Hagar had entered their lives years earlier, when Pharaoh took Sarai to wife on account of being named Avram's sister. Only then Hagar was a child. The Masoretic informs us that “YAHUAHA inflicted serious diseases on Pharaoh and his household because of Avram's wife Sarai” without describing the symptoms. The purpose was to *stop* Pharaoh from sowing seed into the woman promised to carry on the Shethite line. It's serpent seed all over again. Therefore, you have to wonder what sort of disease might stifle intercourse. The Writings of Avraham tells us.

**69** AND Alahayam hearkened unto my prayer and withheld His ruach from the Egyptians that **none of them were able to come at their wives that night**.

<sup>2</sup> In the morning, consternation reigned throughout the land of Egypt, for **no man had been able to lie with his wife all that night**.

<sup>3</sup> Pharaoh also was greatly perplexed, for **although his lust toward Sarai had grown throughout the night, he had been unable to satisfy that lust** because of the curse of Alahayam which rested upon him.

<sup>4</sup> Therefore, he summoned all the wise men and the physicians of his household, but none could heal him, and **all had suffered the same affliction**.

The Writings of Avraham 69: 1-4

The answer is erectile disfunction. *Sure*, YAHUAHA allowed Satan to father a child with Chuah in the Garden, but two would freeze over before he let him do it again with Sarah. And to make certain of it, all of Egypt went *limp* until Pharaoh agreed to cease and desist of his actions. He *does*. Actually, he repents. We'll turn to that in a moment. But then an odd thing happens. We are *introduced* to Hagar.

<sup>4</sup> And Pharaoh made all matters right with Sarai, and he blessed her with the outpouring of his ruach and she was blessed in his presence.

<sup>5</sup> And he gave unto her Hagar, **his own daughter**, also, to be her companion, and to Hagar he gave many gifts.

Giving Hagar as a gift to Sarah is not so much the oddity. The fact that she's his daughter *is*. You already know where this is going. Sarah was spared from potentially mothering a Qayin, but now in turn, Sarah will offer her husband the *same* opportunity.

**106** NOW when Sarah saw that she bare neither son nor daughter, it grieved her heart.

<sup>2</sup> And she said unto me, Take therefore Hagar, **daughter of Pharaoh**, to be thy wife, for she is a woman now.

The Writings of Avraham 106:1-2

As *second* witness, the Genesis Targum *also* outs Hagar as a princess of Egypt. *Follow* along.

But Sara, the wife of Avram, had not borne to him. But he had a handmaid, an Egyptian, and her name was Hagar, **a daughter of Pharaoh**, whom he gave to him as a handmaid at the time that he received her, being struck by the Word from before YAHUAHA.

Genesis 16:1 [Targum]

But then the Targum takes Hagar's father one step further.

And Sara said to Avram, All my affliction is from thee. Being secure that thou wouldst do me justice, I left the land and house of my father, and came up with thee to a foreign land; and forasmuch as I was not able to become a mother, I set free my handmaid, and gave her to lie in thy bosom; and she seeth that she had conceived, and

mine honor is despised before her. But now is my affliction manifest before YAHAUAHA, who will spread peace between me and thee, and the land shall be replenished from us, nor shall we need the help of **the progeny of Hagar the daughter of Pharaoh bar Nimrod**, who threw thee into the furnace of fire.

Genesis 16:5 [Targum]

The Jerusalem Targum names as the Mitsrayim handmaid “who is of the children of the people who cast thee into the burning furnace of the Kasdin.” Hagar is a **Nimrod**, but not just any Nimrod. She’s the granddaughter of Nimrod. That would make Yishma’el a **great-grandson**. 2<sup>nd</sup> *great-grandson* of Cham. 9<sup>th</sup> *great-grandson* of Qayin. And *now* you know why YAHAUAHA insisted that Sarah be the mother of the promised seed.

There are so many close calls in Scripture that we can only assume by implication that many *within* the Shethite ranks but *outside* the direct Messianic line were affected. That begs the question I am most frequently asked. What of our blood? Specifically, does the identity of our mommy and daddy affect our salvation? The answer to that is a complicated one. *Yes*, it does. Then again: *No*, it doesn’t. YAHAUAHA gave ample chances for Qayin to be a *good* boy. Yishma’el as well. More often than not however, the seed line chose *naughty*. But not always. No matter what your bloodline, you can choose to become the seed of Avraham.

Yahusha said as much. The scene occurs in the Temple soon after the scribes and Pharisees bring Yahusha the woman accused of adultery. Here their confrontation *continues*.

<sup>37</sup> **I know that you are the sons of Avraham**, but you want to put me to death because my word is not within you. <sup>38</sup> I speak that which I saw from the Father; but you do that which you saw with your father.” <sup>39</sup> They answered and said to him, “Avraham is our father!” So Yeshua said to them, “If you are the sons of Avraham, do the works of Avraham! <sup>40</sup> But you want to kill me, a man who speaks truth to you—that which I heard from El. Did Avraham do this? <sup>41</sup> **You do the work of your father.**” Then they said to him, “We were not born out of fornication. We have one El and one Father.”

*Pause.* Notice how Yahusha calls them the sons of Avraham but explicitly does not name them the sons of Yitschaq. And that is because he is exposing them. They are *not* Yahudim, but the sons of Edom. *Continuing on.*

<sup>42</sup> So Yeshua said to them, “If El were your Father, you would have loved him, for I came from El, and I went out from El; and I did not come from myself—but he sent me. <sup>43</sup> Why do you not recognize my word? It is because you are not able to obey him! <sup>44</sup> **You are the sons of Ha-Satan your father**, therefore you take pleasure in doing the will of your father. He was a murderer at the beginning, and did not abide in truth, for there is no truth with him. For everything which he speaks is a lie; he speaks that which is night to him; for he is its father, and he is a liar. <sup>45</sup> But if I speak truth to you, you do not believe me. <sup>46</sup> Who of you traps me in sin? If I speak truth to you, why do you not believe me!? <sup>47</sup> **Whosoever is from El, obeys the word of El; and this is why you do not obey it—because you are not from El.**”

The Hebrew Gospel of John 8:37-47

The rulers over Yashar’el are the cursed sons in *both* the literal and figurative sense. Not looking good for a certain bloodline, I agree. But notice his conclusion. Those who *obey* the words of El are sons of Avraham, whereas those who obstinately disobey are the sons of Satan—whatever their genetics.

Pharaoh may have derived from the lineage of Qayin, being the son of Nimrod, but he *repented*. Earlier, when Avram confronted Nimrod in Ur, Nimrod tossed him, patty-cakes and all, into a fiery furnace. But Pharaoh, recognizing that Avram was delivering the *true* gospel, turned to the Most-High, where-in we read:

**74** WHEN the king had been blessed, he was that he had recovered and he praised YAHUAHA for his recovery.

<sup>2</sup> Wherefore, I took him into his garden **and baptized him** in the Name of YAHUAHA and all his household with him.

<sup>3</sup> And when I had blessed him again, Sarai came before him and he knew that he had been healed for the Ruach of Alahayam fell upon him with this testimony and the witness thereof was sure.

**75** THEN Pharaoh arose and praised YAHUAHA and proclaimed to all his people that they should worship the Most-High Alahayam who had healed them.

<sup>2</sup> And he desired to enter into a covenant of eternal brotherhood with me that I should be his father and he should be my son.

<sup>3</sup> Wherefore, I said unto Pharaoh, Put forth thine hand upon my thigh and I will make thee swear before YAHUAHA, the Alahayam of heaven and earth, that thou shalt be true to me and thine heirs to mine heirs forever, and I shall receive thee unto myself to be my son and brother to inherit all the blessings of mine house and to bear my priesthood forever.

<sup>4</sup> Wherefore, Pharaoh put his hand upon my thigh and swore to me according to this oath.

<sup>5</sup> And when he had sworn, Lot sealed him mine that he should be my son in time and eternity and Pharaoh rejoiced therein.

Writings of Avraham 74:1-75:5

Notice how Pharaoh and Avram are in no way related to one another except through Noach, but even their mothers are not the same. And yet, Pharaoh became a son. Avram his father. *Not genetics*. Despite a cursed lineage, the son of Nimrod chose to be baptized into the Ancient Order and was therefore accredited as the family of Messiah—spiritually speaking. It would not always remain so. Pharaoh was *still* a Nimrod. Therefore, the blood of Cham would once again claim the throne. YAHUAHA says as much to Avram a few chapters later.

Behold, the day cometh when **the seed of Cham shall again rule in this land** and at that day thy seed shall be in bondage to them, but I will raise up a prince from

among the Egyptians who shall lead them out of bondage and they shall inherit the land of Kena'an, even that land which I have promised unto thee and to thy seed after thee for an everlasting inheritance.

Writings of Avraham 77:4

With Hagar, it's the same. When the angel of YAHAUAHA appeared to her, she chose the angel. Consider the *following*.

<sup>13</sup> And Hagar gave thanks, and prayed in **the Name of the Word of YAHAUAHA**, who had been manifested to her, saying, Blessed be Thou, Eloha, the Living One of all Ages, who hast looked upon my affliction. For she said, Behold, Thou art manifested also unto me, even as Thou was manifested to Sara my mistress.

<sup>14</sup> Wherefore she called the well, The Well at which the Living and Eternal One was revealed; and, behold, it is situate between Rekam and Chalutsa.

Genesis 16:13-14 [Jerusalem Targum]

Notice how she *identified* the angel of YAHAUAHA. The Word of YAHAUAHA and the angel of YAHAUAHA are the same, and he has a Name. *Yabusba*. Salvation. She prayed by it. We can therefore assume the daughter of a cursed bloodline became the *spiritual* seed of Avraham. What seed do you suppose Yishma'el chose?





## Part II: Eliezer, Heir of Avraham

[UPDATE 11/12/21: IN the last *All My Children* paper, we ended on a soaring note. The dark side to the story is that **Pharaoh** of Egypt was a *material* son of **Nimrod** and also a **Qayin**, which makes Pharaoh's daughter **Hagar**, handmaiden of **Sarah**, another **Qayin**. Both however worshiped YAHUAHA the Most-High Alahayam in the end and were thusly accredited with being *children* of Avraham. See how that works? Reverse engineering. No matter your genealogy, you can choose to be transformed into the image of the Beast, or *contrarily*, into the image of the Word of YAHUAHA. It's up to you.

Here's more excellent news. I expect to maintain the *same* soaring elevation for the remainder of this paper, as we are taking a look at three *more* children of Nimrod. The first is **Eliezer**. Mm-hmm, good old Eliezer, **Avraham**'s most trusted friend, a **Qayin**. We should therefore expect good times ahead. The other children of Nimrod will likely come as a surprise, and spring upon you when you least expect it. Much as a naughty kitten with velvet paws and sharpened claws lies in waiting. I very well



can't give away the *second* and *third* identities quite yet, as I have just announced a reveal, haven't I? Actually, now that I think about it, their story doesn't end so well. *So*, expect some turbulence ahead.

We might as well just establish the fact that Eliezer was a son of Nimrod and get that out of the way. *Here* you go.

And when Avram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

Genesis 14:14

You will tell me that passage had absolutely nothing to do with Eliezer. Is that *so*? Perhaps we simply were not looking hard enough into the *finer* details. Let's give this a *second* go.

And when Avram heard that his brother was made captive, he armed his young men who were trained for war, grown up in his house; but they willed not to go with him. And he chose from them **Eliezer the son of Nimrod**, who was equal in strength to all the three hundred and eighteen; and he pursued unto Dan.

Genesis 14:14 [Targum]

There he is. *Amazing*. It's like he appeared out of nowhere. The context *here* is the war which has sprung up between Nimrod's confederacy of kingdoms in the east and the kings of Kena'an in the west, which includes the kings of Sodom and Gomorrah but also Og, king of Bashan. Lot and his family had already departed for Sodom and were thusly captured as spoils of battle. The Masoretic tells us that Avram armed 318 of his own trained servants hoping to free him, whereas the Targum *insists* they willed not to challenge such great odds. No problem though, because Eliezer the son of Nimrod equaled the strength of those men.

The entire point of this exercise is to contrast the *pure* Shethite line leading to Messiah with the ongoing gauntlet of near catastrophes throughout the lives of the Patriarchs, as the sons of Qayin mingled among them. They even *bedded* together. Talk about close calls. *Sheesh*. It's giving me a hernia, researching this stuff. I had mentioned in my last paper how Nimrod set up thrones for his biological children across the plane and that Avraham seemed more than willing to offer the keys of the kingdom to those sons

and daughters on more than one occasion. This is one of them. Avraham had chosen Eliezer as his heir.

27 WITH this blessing resting upon me, I gathered together my family, for I had taken **seven wives** in the city of Shalom who had borne me **fifty daughters**.

<sup>2</sup> And although I had no sons of mine own flesh, yet I had adopted twelve sons of those who were faithful to the Order of the Ancients and foremost among these was **Eliezer of Damascus** who had come to the city of Shalom seeking after the blessings of the Fathers and had remained as my son.

<sup>3</sup> Him I appointed as steward over all I possessed for this journey, **for he stood as my heir** for I loved him as my son and brother.

You'd think seven wives could produce at least one son—but *no*. Fifty princesses running around, seeking husbands, wreaking havoc on his life. How many tiara tea parties was Avraham expected to attend? We are not told. Meanwhile, Eliezer may very well have been given the *surname* Damascus because Father Nimrod had intended for him to rule the city. Somebody needed to represent. Eliezer, however, gave up the throne, and in the very least *riches*, in order that he might, *like Avraham*, seek his inheritance found in the eternal city of Alahayam.

We *first* discover him being schooled under Shem and Noach in the city of Shalom. I can only wonder if Avram waited until the midwife declared baby *girl* number 50 before he shrugged and handed over the keys to the kingdom, adopting Eliezer as his son and inheritor. Another close call, as I will *once again* remind you that Eliezer was a **Qayin**. And yet, nobody seemed more qualified to become the heir of a starry nation. Consider how it is Eliezer who was appointed to watch over Avram's family, which consisted of no less than twelve *adopted* sons, seven wives and fifty *biological* daughters, while he entered the city of Ur and confronted his father's idols.

<sup>2</sup> And I said unto them, Behold, this great city is steeped in wickedness and sin for the secret combinations which was from the beginning doth hold her sway.

<sup>3</sup> Wherefore, ye shall remain here **under the direction of Eliezer** while I go alone into the city unto my father's house, for YAHUAHA Alahayam of Shem and of Noach hath promised me that they will protect me against the anger of the king such that I shall be able to accomplish my mission.

<sup>4</sup> I led my family in prayer before the Lord, kissed them all and departing from them, entered into the city.

The Writings of Avraham 30:2-4

It is Eliezer who *personally* circumcised Avraham.

When Noach had departed from me, I rose up **and was circumcised by Eliezer** and all the males of mine house were circumcised with me, including my son Yishma'el who was thirteen years old at this time.

The Writings of Avraham 111:4

Some years later, a fight will break out between Yishma'el and Isaak as to who should inherit the promise. Yishma'el's argument is that he is more righteous, whereas Isaak stands firm on the heritage of his mother. It is Eliezer who accompanies Avraham and the two to Mount Moriah.

And Avraham rose up in the morning and saddled his ass, and took two young men with him, **Eliezer** and Yishma'el, and Yitschaq his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which the Lord had told him.

Genesis 22:3 [Targum]

It will take Shem to inform Avram that Eliezer will not be his heir.

<sup>4</sup> But Father Shem said unto me, Eliezer is a good and righteous man and he shall be greatly blessed in time and in eternity, but **he shall *not* be thine heir** who shall be thine heir who shall take in the house of thy father, for she is ordained to be thy queen of queens and the mother of thine heir.

The Writings of Avraham 27:1-4

I had promised a *second* and *third* child of Nimrod floating within arm's reach of Avram's inheritance. They are actually daughters of Eliezer. And Lot married the *both* of them.

SO, I went up out of Egypt and Lot accompanied me who had taken three wives while in Egypt, namely, **Jennifer, daughter of Eliezer of Damascus**, Deborah, daughter of Kumen who had come out of the city of Ur, and **Asterah, daughter of Pharaoh**, king of Egypt.

The Writings of Avraham 79:1

All three wives mentioned have different daddies. You will tell me only one is Eliezer. Well, I'm getting to it. Kumen I know *nothing* about. He's probably important though. If I had to guess, he derives from Terah's household. Asterah is the daughter of Pharaoh, which makes her a princess and a sister to Hagar. The question you probably have though is which of these women were turned to salt. Jennifer *maybe*? The answer is, we are dealing with polygyny, which isn't a sin, and so *none* of them. The book of *Jasher* tells us the name of the wife who turned into a pillar of salt.

<sup>52</sup> And he overthrew these cities, all the circle of the Yordan and all the inhabitants of these cities, and that which grew upon the ground; and Ado the woman of Lot looked back to see the destruction of the cities, for her compassion was moved on account of her daughters who remained in Cedom, for they did not go with her. <sup>53</sup> And when she looked back, she became a pillar of salt, and it is yet in that place unto this day. <sup>54</sup> And the oxen which stood in that place daily licked up the salt to the extremities of their feet, and in the morning, it would spring forth afresh, and they again licked it up unto this day.

Yasher (*Jasher*) 19:52-54

In case you missed that, her name was Ado. *Not* Jennifer. We must assume that Jennifer, Deborah, and Asterah did not make it out alive, as Lot only escaped to a cave with his two daughters. Ado's daughters? I can only assume *no*, since we have just read that Ado's daughters did not want to go with her. Ado of course is the *other* daughter of Eliezer. Technically, his granddaughter, as we see here:

122 WHEN morning came, the men of Alahayam hastened Lot saying, Arise, take thy wives and thy daughters who are here with thee in the house and depart hence lest ye be consumed by the wrath of Alahayam which shall be visited upon the iniquities of Sodom.

<sup>2</sup> And while they were preparing to depart, Lot's heart being full of sorrow at leaving his daughters and his daughters' children to be destroyed, the men of Alahayam took him by the hand with his wives and his daughters, for YAHUAHA had mercy upon Lot because of his integrity, because he had not bowed down unto false Alahayam nor entered into the abominations of Sodom.

<sup>3</sup> And Lot thought to dwell in Zoar; wherefore, he hastened there, but his wife Ado turned back unto the city of Sodom.

<sup>4</sup> Ado was the daughter of Eli, the son of Eliezer, which Eli had accompanied Lot to Sodom.

<sup>5</sup> And Ado thought upon her parents and her daughters who remained in the city, her heart was pained within her and she turned back unto them and was lost.

<sup>6</sup> But Lot entered with the rest of his family into Zoar and was there when the cities of the plains were overthrown.

The Writings of Avraham 122: 1-6

AND there you have it. I have absolutely no clue how many children Nimrod had who may have cuddled up to Avraham, but I have just named *three* of them. Eliezer, Jennifer, and Ado. *Five* if we count Ado's father Eli and Hagar's sister, Asterah. Do the math with my *last* paper on Pharaoh and Hagar, and now we're up to seven little Nimrod's running around the motionless plane. Hence, *all my children*.

In conclusion, our current exercise wasn't a happy ending for all. In fact, not for *most*. But certainly, happy for Eliezer—our man of the hour. He forsook his *biological* inheritance, which will be cast into the Lake of Fire anyways, and certainly didn't attempt to wrestle the eternal promise for himself. He was simply content being a servant of the Most-High Alahayam and a spiritual son of Avraham. And for that he will receive a

great *heavenly* reward. His last great act can be found in his service to Yitschaq and a final promise he aimed to keep while Avraham yet lived.

<sup>1</sup> And Avraham said to Eliezer his servant, **the senior of his house**, who **had rule over all his property**, Put now thy hand upon the section of my circumcision.

<sup>2</sup> And swear to me in the **name of the Word** of YAHUAHA Alahayam, whose habitation is in heaven on high, the Alahayam whose dominion is over the earth, that thou wilt *not* take a wife for my son from the **daughters of the Kena'anites among whom I dwell**;<sup>3</sup> but that thou wilt go to the land and **the house of my kindred**, and take a wife for my son, for Yitschaq.

Genesis 24:1-3 [Targum]

He returned to the earthly kingdom of his *biological* father Nimrod in order to secure a Shethite wife for an inheritor other than him, so that the kingdom of Qayin might finally be destroyed, once and for all.]



### Part III: Yahudah and Tamar *and* the Sons of Serpent Seed

[**UPDATE** 11/19/21: K-I-S-S-I-N-G. That's what Yahudah and Tamar were doing in the tree. Or rather, while sitting outside the city gate. I wouldn't be in the least surprised if a tree was involved though. And anyways, if you *thought* the genealogy of Hagar and Eliezer were close calls, then I *suggest* holding onto something within arm's reach (even a roll of toilet paper will suffice,) because Warning: Yahudah's indiscriminate actions with women may induce a panic attack. The Messianic line comes to us by way of Yahudah and we are still in serpent seed territory. Proceed at your own risk.

*In review*, **Hagar** was the mother of Ishmael, the *proposed* inheritor of Avraham's seed. She was a daughter of **Pharaoh**, granddaughter of **Nimrod**. But even more-so, a **Qayin**. And as we've already seen, Eliezer was *also* at one time intended as Avraham's heir. He *too* was a son of **Nimrod**, which makes him another **Qayin**. Technically, Nimrod was a son of **Cham**, but if you read my paper on the many wives of Noach and its direct *follow-up*, the curse of Cham finally explained, then you'll understand where I'm pulling my research. The line of Qayin eventually managed in becoming the line of Cham.



In *further* review, the goal of HaSatan has been to disrupt, handicap, and ultimately destroy the Messianic line at every possible turn, starting with Chuah in the garden and then proceeding *afterwards* with the killing of Habel by his own son. HaSatan's hacking away at the Messianic tree just goes on and on *and on* and on from there, bringing us right up to the twelve sons of Ya'aqov. Can you hear it? *Listen*. The sound of the ax remains. You see, the messianic line as something exclusively belonging to the tribe of Yahudah wasn't always so. Originally, the birthright, together with the kingly and priestly offices, was offered to Ya'aqov's firstborn son through Leah. **Re'uven**. Satan didn't like that. Best to tempt him to his own destruction then.

<sup>13</sup>And it was after the death of Rachel, that Ya'aqov pitched his tent in the tent of her handmaid Bilhah. <sup>14</sup> And Re'uven was jealous for his mother Le'ah on account of this, and he was filled with anger, and he rose up in his anger and went and entered the tent of Bilhah and **he thence removed his father's bed.** <sup>15</sup> At that time the portion of birthright, together with the kingly and priestly offices, was removed from the sons of Re'uven, for **he had profaned his father's bed,** and the birthright was given unto Yoceph, **the kingly office to Yahudah,** and the priesthood unto Levy, because Re'uven had defiled his father's bed.

Yashar (Jasher) 36:13-15

What we have here is the sin of Cham. *Repeated*. Do recall that removing his father's bed (in order that he might usurp his authority by setting up his own bedroom *throne*) is precisely what Cham did. It's why the three portions of his birthright were stripped from him. Actions have *direct* consequences. Just so that there's no confusion, it says one sentence over that he profaned the bed of Ya'aqov. That's essentially the same thing as saying he exposed his father's nakedness. Before anyone argues that nothing naughty transpired, we see Re'uven's own confession to the deed in the *following* account.

<sup>10</sup> Pay no heed to the face of a woman, nor associate with another man's wife, nor meddle with affairs of womankind. <sup>11</sup> For had I not seen **Bilhah bathing in a covered place,** I had not fall into this great iniquity. <sup>12</sup> For **my mind taking in the thought of the woman's nakedness,**

suffered me not to sleep until I had <sup>13</sup>wrought the abominable thing. For while Ya'aqov our father had gone to Yitschaq his father, when were Eder, near to Ephrath in Bethlehem, Bilhah became drunk and was asleep uncovered in her <sup>14</sup>chamber. **Having therefore gone in and beheld nakedness, I wrought the impiety without her <sup>15</sup>perceiving it,** and leaving her sleeping I departed. And forthwith and angel of Elohiym revealed to my father concerning my impiety, and he came and mourned over me, and **touched her no more.**

The Testament of Reuben 3:10-15

*Ab*, sex. A favorite temptation technique. Worked in Paradise. *Still* works. All it takes is a pair of sopped-up breasts in the bath to fry a man's circuit board. Within the matter of a *mere* moment, he will empty his pockets of everything permissible, including his own eternal inheritance, just to have a *go* at her affections. Tragic but true. Unfortunately for Bilhah, she was raped. Ya'aqov's woman was a complete innocent in this affair. Re'uven even states she was bathing in a covered place, *meaning*, Bilhah did everything she could to cover her man's nakedness, as she had every right to bathe or sleep undressed in her own covered space without some peeping Tom nosing in. Regardless, the consequence of Re'uven's defilement meant that Ya'aqov could touch her no more. Cham's sin repeated.

You will tell me you *thought* this was supposed to be about Yahudah and Tamar and not Re'uven's bedtime behavior. *It is*. We just haven't gotten that far yet. This stuff takes time. The ultimate topic before us is the Qayin's always at war with the Shethite bloodline. In times past, those battles mostly took place below the sheets. Re'uven lost to the battle of the bed miserably, but apparently, so did some of his brothers. Even after losing his inheritance, Re'uven still preferred the company of the Kena'anite woman. It says so right *here*.

45 AND it was at that time in that year, which is the year of Yoceph's going down to Mitsrayim after his brothers had sold him, that Re'uven the son of Ya'aqov went to Timna and took unto him for a woman Eliyuram, the daughter of Aviy the **Kena'aniy**, and he came to her. <sup>2</sup> And Eliyuram the woman of Re'uven conceived and bore him Chanok, Pallu, Chetsron and Karmiy, four sons.

Yashar (Jasher) 45:1-2

There you have it. Re'uven married a **Kena'anite woman**. Cham's forbidden bloodline. Kind of difficult producing Mashiach through a *curse*d race, don't you think? Hopefully, none of Re'uven's other brothers did the same. Let's find out.

<sup>5</sup> And **Leviy** and **Yisshakar** went to the land of the east, and they took unto themselves for women the daughters of Yovav the son of Yoqtan, **the sons of Eber**.

Yashar (Jasher) 45:5

Eber was a great-grandson of Noach's son Shem and the father of Peleg. The very phrase *sons of Eber* insights a picture depicting the earliest Hebrews. From this we can conclude that Leviy and Yisshakar were keeping it all in the family. The line of priests were Hebrews. *Next* brother.

And **Dan** went to the land of Mo'av and took for a woman **Aphlaeth**, the daughter of **Chamudan the Mo'aviy**, and he brought her to the land of Kena'an.

Yashar (Jasher) 45:7

Moab was the incestuous son of Lot with one of his two daughters. Why Dan was interested in something like that is anybody's best **guess**. But *which* daughter? Lot had *three* wives by my count. **Jennifer**, **Deborah**, and **Asterah**. **Jennifer** was the daughter of Eliezer and therefore a **Nimrod**. **Asterah** was a daughter of Pharaoh and also Hagar's sister. **Nimrod** again. **Deborah** however was a daughter of someone named Kumen who had come out of the city of Ur with Avram, and may very well have been a Hebrew. Impossible to tell though. So, either Aphlaeth, the daughter of Chamudan the Moabite, was a **Cham** or she wasn't. The verdict is still out on that one. Considering all that happened to the tribe of Dan though, I'm inclined to think they were little Nimrods. *Next* brothers.

<sup>9</sup> And **Gad** and **Naphtaliy** went to Haran and took from thence the daughters of **Amuram the son of Uts, the son of Nachor**, for women.

Yashar (Jasher) 45:9

Nachor was Avraham's brother. Once again, keeping it in the family. Moving on.

<sup>12</sup>And **Asher** went forth and took Adon the daughter of Aphlal, the son of Hadad, **the son of Yishma'el**, for a woman, and he bought her to the land of Kena'an. <sup>13</sup> And Adon the woman of Asher died in those days: she had no offspring; and it was after the death of Adon that Asher went to the other side of the river and took for a woman Hadurah the daughter of Aviyma'el, **the son of Eber, the son of Shem**.

Yashar (Jasher) 45: 12-13

Asher took a daughter of Ishmael for a woman, lining her up with Nimrod and the **Cham's**. Then again, it says Adon died childless. Asher then took another wife. Hadurah was the granddaughter of Shem. *Wise* decision. HaSatan is waging a seed war, but the sons of Ya'aqov are holding their ground—*mostly*.

<sup>19</sup> And **Zevulun** went to Midyan and took for a woman Meriyshah the daughter of Molad, the son of Aviyda, **the son of Midyan**, and brought her to the land of Kena'an.

Yashar (Jasher) 45:19

*Oh dear*. With Midyan, Lot's incestuous relationship with his daughters enters the picture again. Just as before, I am unclear as to which of Lot's three wives Midyan ultimately derives from. But one thing is certain, the children of Cham lurk around every corner. *Finally*, we turn to the youngest of Ya'aqov's sons.

<sup>21</sup> And Ya'aqov sent to Aram, the son of T'sovah, **the son of Terach**, and he took for his son **Binyamin** **Mechalia the daughter of Aram**, and she came to the land of Kena'an to the house of Ya'aqov; and Binyamiyn was ten years old when he took Mechalia the daughter of Aram for a woman.

<sup>22</sup> And **Binyamiyn** went afterward and took for a woman Aribath, the daughter of Shimron, **the son of Avraham**, in addition to his first woman, and he was eighteen years old.

Yashar (Jasher) 45:21

Terach was Avraham's father, making Mechalia a Hebrew. And Shimron, as one can clearly see, was the son of Avraham. Therefore, both women

of Binyamin, Mechalia and Aribath, were Hebrews. If only all twelve of Ya'aqov's sons had allowed him to select their women from among the family of Avraham, as Binyamiyn did. Then we wouldn't be having this conversation. My best guess is though that Lot's daughters were indeed the offspring of Deborah. *No*, I can't be certain. I certainly wouldn't bet on it. But Ya'aqov's sons were occupied with producing lineages. When it came to a prospective wife, they knew a cursed bloodline simply by tracing their daddies.

Surely, Yahudah wouldn't make the same mistake as Re'uven. As the inheritor of the Messianic line and the kingship, Yahudah would keep it in the family—right? No, he *wouldn't*. He *couldn't*. Let's find out what *is* and *isn't* possible in the serpent seed war against Mashiach.

38 AND it came to pass at that time, that Yahudah went down from his brethren, and turned in to a certain Adullamiy, whose name was Chiyrah. <sup>2</sup> And Yahudah saw there a daughter of a certain Kena'an<sup>y</sup>, whose name was Shuach; and he took her, and went in unto her. <sup>3</sup> And she conceived and bore a son; and he called his name Er. <sup>4</sup> And she conceived again and bore a son; and she called his name Onan. <sup>5</sup> And she yet again conceived and bore a son; and called his name Shelach: and he was at Keziyv, when she bore him.

Bere'shiyth (Genesis) 38:1-5

*Um*. Yeah. That's not good. Yahudah married a woman named Shuach—a Kena'anite. That can only mean one thing. If Mashiach descended from any of their three sons—Er, Onan, or Shelach—then Yahusha by default would *also* be a Kena'anite. Serpent Seed. *Ob*. Again, not good. Are you breaking out into a cold sweat yet? I got all knotted up inside, first time I understood the reality of Cham's cursed race and then reread this passage. The book of Yashar gives us the *same* incriminating information.

<sup>4</sup> And Yahudah went at that time to Adullam, and he came to a man of Adullam, and his name was Chiryah, and Yahudah saw there the daughter of a man from Kena'an, and her name was Aliyath, the daughter of Shua, and he took her, and came to her, and Aliyath bore unto Yahudah, Er, Onan, and Shiylah; three sons.

Yashar (Jasher) 45:4

Shuach is *here* called Aliyath. *Same* woman. Why two names—who knows? It simply strengthens my ongoing claims though that many of these seemingly contradictory individuals are in actually the same people. Still a problem though. Even if Shuach and Aliyath were two different women producing three sons of *nearly* identical names, they're both listed as Kena'aniy. Can't have that. Yet another account lists her as Bathshua. Just another form of Shuach, I'm sure. Here's what it *says*.

13 And now I command you, my children, hearken to Yahudah your father, and keep my sayings to <sup>2</sup>perform all the ordinances of Yahuah, and to obey the commands of Elohiym. And walk not after your lusts, nor in the imaginations of your thoughts in haughtiness of heart; and glory not in the deeds <sup>3</sup>and strength of your youth, for this also is evil in the eyes of Yahuah. Since I also gloried that in wars no comely woman's face ever enticed me, and also reproved Reuben my brother concerning Bilhah, the wife of my father, the ruachs of jealousy and fornication arrayed themselves against me, until I lay with **Bathshua the Kena'anite**, and Tamar, who was espoused to my sons. For I said to my father-in-law: I will take counsel with my father, and so will I take thy daughter. And he was unwilling, but he showed me a boundless store of gold in his daughter's behalf; **for he was <sup>5</sup>a king**. And he adorned her with gold and pearls, and caused her to pour out wine for us at the <sup>6</sup>feast with the beauty of women. And the wine turned aside my eyes, and pleasure blinded my <sup>7</sup>heart. **And I became enamored of and I lay with her, and transgressed the commandment of Yahuah <sup>8</sup>** and the commandment of my fathers, and I took her to wife. And Yahuah rewarded me according to the imagination of my heart, inasmuch as **I had no joy in her children**.

The Testament of Yahudah 13:1-8

In lying with Bathshua, Yahudah transgressed the commandment of Yahuah. He fornicated with a foreign woman. Also, her father was a king. Undoubtedly a son of **Nimrod**. Notice how it is *he*, the Kena'anite king, who enticed Yahudah to lie with his daughter *before* taking her as a woman. Seems rather backwards. No agenda there, I'm sure. No, it wasn't sopped up breasts this time. Gold and pearls adorning her cleavage, maybe even

a little *side* boob or a see-through gown, and several refills of wine would do the trick. That's HaSatan's playground, if ever I've seen one.

Ya'aqov understood the implications full well. His response is recorded for us in the Cave of Treasures.

And Yahudah, the son of Ya'aqov, took unto himself to wife Shû` (Shuah), the **Kena'anitess**, and his father was grieved because he had taken to wife a woman of the seed of **Kena'an**. And Ya'aqov said unto Yahudah, "May Yahuah Elohiym of our fathers Avraham and Yitschaq not permit the seed of Kena'an to be mingled with our families."

Cave of Treasures

If Ya'aqov is to be believed, the line of Mashiach *had* been ruined. That is, unless an intercession were *quickly* offered. The intercession was Tamar.

<sup>6</sup> And Yahudah took a woman for Er his firstborn, whose name was **Tamar**. <sup>7</sup> And Er, Yahudah's firstborn, was wicked in the sight of Yahuah; and Yahuah slew him. <sup>8</sup> And Yahudah said unto Onan, "Go in onto your brother's woman, and marry her, and raise up seed to your brother." <sup>9</sup> And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's woman, that he spilled it on the ground, lest that he should give seed to his brother. <sup>10</sup> And the thing which he did displeased Yahuah: wherefore he slew him also. <sup>11</sup> Then said Yahudah to Tamar his daughter in law, "Remain a widow at your father's house, till Shelach my son be grown": for he said, "Lest perchance he die also, as his brethren did." And Tamar went and dwelt in her father's house.

Bere'shiyth (Genesis) 38:6-11

Yahudah undoubtedly realized what he'd done, as he thought to course correct his actions with the Kena'aniy woman and offer future generations a child of Shem. What, don't believe me? Tamar was a granddaughter of Shem. It says so right *here*.



<sup>23</sup> And in those days Yahudah went to the house of Shem and took Tamar the daughter of Eylam, the son of Shem, for a woman for his firstborn Er.

Yashar (Jasher) 45:23

Need a *second* witness? *Boom*.

And Yahudah took a wife for Er his firstborn, a daughter of Shem the great, whose name was Tamar.

Genesis 38:6 [Targum]

Tamar *was* a daughter of Shem. Technically, his granddaughter. But she derived from his house all the same. *Still*, the damage had been done. Yahudah's sons were little Chams. Therefore, any children whom Tamar produced through Er or Onan would still be little Chams by default. The line of Mashiach would have been one big Cham fest. Or *would* it? We have already read in the Cave of Treasures how Ya'aqov prayed an intercessory prayer, that Yahuah Elohiym would not permit the seed of Kena'an to be mingled with their families. *Follow* the course of events.

Moshe informs us in Bere'shiyth that Er was wicked without being told *why*. Yashar fills in that important detail. Yahuah slew him for refusing to deliver Tamar his seed.

<sup>24</sup> And Er came to his woman Tamar, and she became his woman, and when he came to her he outwardly destroyed his seed, and his work was evil in the sight of Yahuah, and Yahuah slew him.

Yashar (Jasher) 45:24

Of course, Onan committed the *same* deed. We know *why* Onan did it. Masturbated over her—that is. Moshe tells us. Because he had no love for Torah. Specifically, the command that it is a sibling's *duty* to take his dead brothers' wife as his own—should she remain without child—in order that an inheritance may continue. You can read about it here.

<sup>5</sup> If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her man's brother shall go in unto her, and take her to him to be his woman, and perform the duty of a man's brother unto her. <sup>6</sup> And it shall be, that the firstborn which she bears shall succeed in the name of his brother

which is dead, that his name be not put out of Yashar'el. <sup>7</sup> And if the man like not to take his brother's woman, then let his brother's woman go up to the gate unto the elders, and say, My man's brother refuses to raise up unto his brother a name in Yashar'el, he will not perform the duty of my man's brother. <sup>8</sup> Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; <sup>9</sup> Then shall his brother's woman come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. <sup>10</sup> And his name shall be called in Yashar'el, The house of him that hath his shoe loosed.

Devariym (Deuteronomy) 25:5-10

The question though is *why* Er outwardly destroyed his seed and refused to impregnate her. Yahudah tells us. It had everything to do with their mother.

**10** And after these things my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram. <sup>11</sup> Now Er was wicked, and he was in need concerning Tamar, because she was not of the land of Kena'an. <sup>12</sup> And on the third night an **angel of Yahuah** smote him. <sup>13</sup> **And he had not known her according to the evil craftiness of his mother, for he did not wish to have children by her.** <sup>14</sup> In the days of the wedding feast I gave Onan to her in marriage; **and he also in wickedness knew her not, though he spent with her a year.** <sup>15</sup> And when I threatened him he went in unto her, but he spilled the seed on the ground, **according to the command of his mother,** and he also died through wickedness. <sup>16</sup> And I wished to give Shelah also to her, but his mother did not permit it; for she wrought evil against Tamar, because she was not the daughters of Kena'an, as she also herself was.

The Testament of Yahudah 10:1-16

Shuach *or* Aliyath *or* Bathshua *or* whatever was a plant of HaSatan. Doing her daddy's business. Her Kena'anite father undoubtedly *bated* the Hebrews. And if he couldn't run them out of town, he'd breed them out.

<sup>17</sup> And I knew that the race of the Kena'anites was wicked, but the impulse of youth blinded my mind. <sup>18</sup> And when I saw her pouring out wine, owing to the intoxication of wine I was deceived, and took her although my father had not counselled it. <sup>19</sup> And while I was away she went and took for Shelah a wife from Kena'an. <sup>20</sup> And when I knew what she had done, I cursed her in the anguish of my soul. <sup>21</sup> And she also died through her wickedness together with her sons.

The Kena'aniy woman's fate is not given to us except that she *also* died through her wickedness. You almost get the idea that it was something else sexual, as the *same* wickedness was tied in with her sons. Also, Yahudah says *sons. Plural*. Er and Onan we know about. But did Shelah-Shiyloh the youngest die too? We are not told. Most likely I would say *yes*, in short time, as the Patriarchs took on a plurality of wives, and Tamar knew Shelah-Shiyloh would never be hers. Must be dead then.

Josephus gives us the *same* account.

Now Yahudah conceived the plan of marrying Tamar to his youngest son Shelah, but his wife would not permit it. She hated Tamar because she was not of the daughters of Kena'an like herself, and while Yahudah was away from home, Bath-shua chose a wife for her son Shelah from the daughters of Kena'an. Yahudah was very angry at Bath-shua for what she had done, and also Elohiym poured out His wrath upon her, for on account of her wickedness she had to die, and her death happened a year after that of her two sons.

Josephus, Legend of the Yahudim 2:1:64

Rather ironic, come to think of it. The Kena'anite brothers destroyed their seed so as to ensure the Hebrews would not continue on, and in doing so they were destroyed. Poetic justice. I've said this before, and I'll say it again: *Nothing* happens to the children of Yashar'el unless it first transpired among the Patriarchs. Also, it was an angel of Yahuah which destroyed them. Not necessarily *thee* angel of Yahuah, but it was an angel all the

same. As we shall come to find though, Yahusha, the Word of Yahuah, is very much involved in this narrative.

And anyways, with the Kena'aniy clan firmly scrubbed from the Yahudah family tree, Tamar knew full well that her father-in-law had an Achilles heel. In case you were wondering, that *weak spot* was his penis.

<sup>22</sup> And after these things, while Tamar was a widow, she heard after two years that I was going up, to shear my sheep, and adorned herself in bridal array, and sat in the city Enaim by the gate. <sup>23</sup> For it was a law of the Amorites, that she who was about to marry should sit in fornication seven days by the gate. <sup>24</sup> Therefore being drunk with wine, I did not recognize her; and her beauty deceived me, through the fashion of her adorning. <sup>25</sup> And I turned aside to her, and said: Let me go in unto thee. <sup>26</sup> And she said: What wilt thou give me? **And I gave her my staff, and my girdle, and the diadem of my kingdom in pledge.**

The Testament of Yahudah  
10:22-26

<sup>29</sup> And at the revolution of the year, Aliyath the woman of Yahudah died; and Yahudah was comforted for his woman, and after the death of Aliyath, Yahudah went up with his friend Chiyrah to Timna to shear their sheep. <sup>30</sup> **And Tamar heard** that Yahudah had gone up to Timna to shear the sheep, and that Shyloh was grown up, and Yahudah did not delight in her. <sup>31</sup> And Tamar rose up and put off the garments of her widowhood, and she put a veil upon her, and she entirely covered herself, and she went and sat in the public thoroughfare, which is upon the road to Timna. <sup>32</sup> And Yahudah passed and saw her and took her and he came to her, and she conceived by him, and at the time of being delivered, behold, there were twins in her womb, and he called the name of the first Perets, and the name of the second Zerach.

Yashar (Jasher) 45:23-32

What has *just* happened here? A moments pleasure, for one. The Achilles Heel which Tamar knew full well. By devising a scheme in which Yahudah would offer her his staff, his mantle, and his seal for sex, the Patriarch cashed in his eternal inheritance—just as brother Re'uven had already done. *And Esau. And Cham. And Qayin* before everyone.

Another observation worth noting is that Tamar traded in one veil for another. From widow to bride. Yahudah claims the law of the Amorites dictated that all expected brides should sin in fornication seven days by the gate. It means every man had a right to pay for her. Get a shot at impregnating her with their seed before the man of the hour. Let him deal with the offspring. Undoubtedly, another serpent seed tactic. If you can't force them out of the land, breed them out.

The staff itself was the rod of Messiah, but that's another discussion entirely. The point is that, though the Kena'ani woman was a plant of HaSatan, Tamar was too. Only she was counterbalancing act and an agent of Shem, working according to the laws of both people groups (Cham and Avram) to secure the bloodline for Yahusha. Yashar says she heard that Yahudah would be passing by the gate of Timna at such and such time, without being told *who*. In Bere'shiyth, Moshe doesn't tell us either. She was simply told. That person however was the Ruach HaQodesh. That's who she was working in accordance with. Tamar was a prophet.

**Thus, Elohiym did not permit the seed of Kena'an to mingle with the seed of Ya'aqov**, even as Ya'aqov prayed Elohiym that the seed of Kena'an, the firstborn of the lascivious Cham, might not be mingled among the generations of the Fathers. And **Elohiym made Tâmar go out to the roadside**, and Yahudah lay with her in the **passion of fornication**, and she conceived and brought forth Peres (Pharez) and Zarah.

#### The Cave of Treasures

You see, it was Elohiym who sent Tamar to the roadside. A divine intervention in the person of Shem's granddaughter was necessary in order to ensure that the seed of Ya'aqov was not tampered with. In her faithfulness, and from the very beginning, the agent of Yah left it up to El Elyon to turn the wickedness of the Kena'ani in upon themselves, using one law against the other. Their own plot and weapon self-combusted *in their hand*, so that Tamar remained a virgin.

Elsewhere, Josephus agrees.

Endowed with the **gift of prophecy**, Tamar knew that she was appointed to be the ancestress of **David** and of the **Messiah**, and she determined to venture upon an extreme measure in order to make sure of fulfilling her destiny.

Accordingly, when the **Ruach HaQodesh** revealed to her that Yahudah was going up to Timnah, she put off from her the garments of her widowhood, and sat in the gate of Avraham's tent, and there she encountered Yahudah.

Josephus, Legend of the Jews 2:1:63-65

Nobody recognized that fact at the time, so it seems. That Tamar was a prophetess, endowed with the Ruach HaQodesh. But that's how these things usually go. A prophet or prophetess is without honor in his or her own hometown. Even Yahudah despised her.

And Yahudah saw her, but she seemed in his face as a harlot, because she had provoked him to anger in his house, and Yahudah did not love her [For she had enwrapped her face].

Genesis 38:15 [Targum]

It's not that Yahudah had never seen her face before. Rather, he did not know that she had set aside her widow's veil, and certainly never imagined she'd wear the veil of a bride, as he had already set his mind on *never* letting Tamar marry his third son—lest he die. Did he recognize her, once that veil was removed? Most likely not, as he was incapable of tracking her down afterwards. Hard to tell though. One thing seems certain however. Yahudah's sexual passion was fueled by his anger towards her.

The remaining story of Tamar's faithfulness goes as *follows*.

<sup>24</sup> And it was at the time of three months, that she was known to be with child: and it was told to Yahudah, saying Tamar thy daughter-in-law hath committed fornication and, behold, she is with child by fornication. And Yahudah said, **Is she not the daughter of a priest**. Let her be brought forth and burned.

<sup>25</sup> Tamar was brought forth to be burned, and she searched for the three pledges, but found them not. Uplifting her eyes to the heavens above, she thus said, Mercy I implore from Thee, O Yahuah: answer Thou me in this hour of need, and enlighten mine eyes to find the three witnesses; and I will dedicate unto Thee from my loins three saints who shall sanctify Thy name, and descend to the furnace of fire in the plain of Dura. **In that**

hour the Holy One, blessed be He, signed to Michael, who enlightened her eyes, that she found (the witnesses) and took and cast them before the feet of the judges, and said, The man to whom these pledges belong is he by whom I am with child. Yet though I may be burned I do not make him manifest: nevertheless, Yahuah of the world will cause him in his heart to acknowledged them, and will deliver me from this great judgment. Now when Yahudah saw them, he recognized them, and said in his heart, It is better for me to be ashamed in this world that passeth away, than be ashamed in the faces of my righteous fathers in the world to come. It is better that I burn in this world by a fire that is extinguished, than burn in the world to come with fire devouring fire. For measure is set against measure. This is according to that which I said to Ya'aqov my father, Know now the robe of thy son; so am I now constrained to hear at the place of judgment, Whose are this seal and mantle and staff?

<sup>26</sup> And Yahudah acknowledged and said, Tamar is innocent; she is with child by me. And the Bath kol fell from heaven, and said, **“From before Me was this thing done,** and let both be delivered from judgment.” And Yahudah said, Because I gave her not to Shela my son, hath this happened to me. But he added not to know her again.

Genesis 38:24-26 [Targum]

The Bath Kol is known as the “heavenly voice,” but just as importantly, the “*daughter* of voice.” It is used to separate the speech otherwise deriving from the Word of Yahuah. We are being treated to a voice from heaven and it’s *feminine*. She—or rather, the Bath Kol—is often symbolized by a dove. Sound familiar? The entire episode was a divine intervention by the Ruach HaQodesh in order to ensure that the line of Yahudah remain pure for the impending arrival of *her* Only Begotten Son.]