

NOTES ON BERESHIT

Covenant (ברית, σφύρα, عهد and میثاق)

https://bahai-library.com/terry_brit_olam_covenant

<https://www.sefaria.org/sheets/132996?lang=bi>

<https://bibleproject.com/articles/covenants-the-backbone-bible/#:~:text=Covenants%2oare%2oone%2of%2othe.order%2oto%2orescue%2ohis%2oworld.>

<https://the.ismaili/usa/covenants-mithaaq-the-qur>

Major characters

Adam = 930 years (5:5)

Note: On the years that are cited for most of the characters of Bereshit, there may be a clue to the intentions of the tradition when we consider that 6:3 records God limiting the duration of a man's life to 120 years. After making that statement, the characters continue to live much longer.

Cain and Abel

(אינוק, 'Eνòκ, חנוך)

Cain = first son of Adam (tiller of ground) 4:1-17

Abel = second son of Adam (keeper of sheep)

- [Quran 5:27](#): "Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah. It was accepted from one, but not from the other. Said the latter: 'Be sure I will slay thee.' 'Surely' said the former, 'He (God) doth accept of the sacrifice of those who are righteous.'"
- [Quran 5:28](#): "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear God, the cherisher of the worlds."
- [Quran 5:29](#): "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."
- [Quran 5:30](#): "The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones."
- [Quran 5:31](#): "Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. 'O Woe to me!' said he. 'Have I failed to be like this crow and hide the body of my brother?' Then he became full of regrets."
- [Quran 5:32](#): "On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear signs, yet, even after that, many of them continued to commit excesses in the land."
- [Quran 3:21](#): "As to those who deny the Signs of God and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty"

https://www.jawdatsaid.net/images/d/d2/The_Way_of_Adams_Upright_Son.pdf

And it came to pass that on a certain day a number of the opponents of that peerless Beauty, those that had strayed far from God's imperishable Sanctuary, scornfully spoke these words unto Muḥammad: "Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour."¹¹² The purport of this verse is that God hath covenanted with them that they should not believe in any messenger unless he work the miracle of Abel and Cain, that is, offer a sacrifice, and the fire from heaven consume it; even as they had heard it recounted in the story of Abel, which story is recorded in the scriptures. To this, Muḥammad, answering, said: "Already have Apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth."¹¹³ And now, be fair; How could those people living in the days of Muḥammad have existed, thousands of years before, in the age of Adam or other Prophets? Why should Muḥammad, that Essence of truthfulness, have charged the people of His day with the murder of Abel or other Prophets? Thou hast none other alternative except to regard Muḥammad as an impostor or a fool—which God forbid!—or to maintain that those people of wickedness were the selfsame people who in every age opposed and caviled at the Prophets and Messengers of God, till they finally caused them all to suffer martyrdom. (Kitab-i-Iqan)

Enoch

(اینوک، 'Eνὼχ, 7707)

Adam to Hanoch = 622 years

Hanoch = 365 years (see 4:17-18 (not the famous one), 5:21-24)

https://en.wikipedia.org/wiki/Reception_of_the_Book_of_Enoch_in_premodernity

[https://en.wikipedia.org/wiki/Idris_\(prophet\)#:~:text=Hagiographers%20and%20chroniclers%20of%20the,Genesis%205.18%E2%80%93324](https://en.wikipedia.org/wiki/Idris_(prophet)#:~:text=Hagiographers%20and%20chroniclers%20of%20the,Genesis%205.18%E2%80%93324).

I will also mention for thee the invocation voiced by Balínús who was familiar with the theories put forward by the Father of Philosophy {1} regarding the mysteries of creation as given in his chrysolite tablets, that everyone may be fully assured of the things We have elucidated for thee in this manifest Tablet, which, if pressed with the hand of fairness and knowledge, will yield the spirit of life for the quickening of all created things. Great is the blessedness of him who swimmeth in this ocean and celebrateth the praise of his Lord, the Gracious, the Best-Beloved. Indeed the breezes of divine revelation are diffused from the verses of thy Lord in such wise that no one can dispute its truth, except those who are bereft of hearing, of vision, of understanding and of every human faculty. Verily thy Lord beareth witness unto this, yet the people understand not. (Lawh-i-Hikmat)

{1} Idris is called Father of Philosophy in many Muslim writings, and here by Baha'u'llah. In the Lawh-i-Basit-i-Haqiqah, Baha'u'llah writes that Idris was "the first who taught divine wisdom", a reference to hikmat al-ilahiyyat (divine philosophy).

The philosophers have been and are of various factions. Some have derived what they say from the books of the prophets. And the first who taught divine wisdom (*hikma*) was Idris, on account of which he was given his name, [9] and he is also called Hermes. He is called by a different name in each language. He has given thorough and convincing expositions in every arena of divine wisdom. And after him Balínús (Apollonius) {1} derived some of the

sciences from the Hermetic tablets. Most of the philosophers have derived their philosophical and scientific discoveries from his words and expositions.

Thus this exposition of the philosopher has been and is still capable of numerous praiseworthy and specific interpretations (*ta'wílát*). Some of those who have attained [the Divine Presence], wishing to protect the Cause of God, have outwardly refuted (the words of the philosopher). But this imprisoned servant does not mention anything but that which is good. Furthermore this day is not the day for human beings to occupy themselves with understanding such expositions, for such knowledge and its like has never been and will never be conducive to making human beings self-sufficient (able to do without, detached from all save God, *ghamí*). For example, the philosopher who spoke these words, were he to be alive, and also both they who accepted what he said and those who opposed him over it, all of them would now be in one position: every single one of them who, after the raising of the call of the King of Names from the right hand of the luminous spot, affirmed his belief, is accepted and praiseworthy, [10] and all others are rejected.

<https://bahaiprovisionaltablets.blogspot.com/2013/01/tablet-of-uncompounded-reality-by.html#more>

19| The name Idrís can be considered to derive from the root "d-r-s" which means "to teach".

{1} Apollonius of Tyana (15-98 CE), philosopher, healer and teacher, spent his life traveling and teaching in the [Middle East](#), [North Africa](#) and [South Asia](#). He is a central figure in [Neopythagoreanism](#) and was one of the most famous "miracle workers" of his day.

10| Lit. Attained to the word "Balá" (lit. "Yes"). A reference to Qur'án

Noah

(נוח, נֹחַ, נֹחַ)

Hanoch to Noah = 434 years

Noah = 950 years

Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None, however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. How frequently they denied Him, how malevolently they hinted their suspicion against Him! Thus it hath been revealed: "And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'"³ Long afterward, He several times promised victory to His companions and fixed the hour thereof. But when the hour struck, the divine promise was not fulfilled. This caused a few among the small number of His followers to turn away from Him, and to this testify the records of the best-known books. These you must certainly have perused; if not, undoubtedly you will. Finally, as stated in books and traditions, there remained with Him only forty or seventy-two of His followers. At last from the depth of His being He cried aloud: "Lord! Leave not upon the land a single dweller from among the unbelievers."⁴

And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part? What could have induced them to refuse to put off the garment of denial, and to adorn themselves with the robe of acceptance? Moreover, what could have caused the nonfulfillment of the divine promise which led the seekers to reject that which they had accepted? Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?"⁵ (Kitáb-i-Iqán)

Adam to Noah = 1056 years
Noah to Avraham = 422 years (?)

https://en.wikipedia.org/wiki/Noah_in_Islam#:~:text=Noah%20is%20praised%20by%20God,the%20best%20to%20hear%20prayer.

<https://www.hartman.org.il/noah-the-first-covenant-in-tanakh/>

<https://sundayschoolzone.com/the-flood-new-testament-references/#:~:text=In%20Luke's%20record%20of%20Jesus,ark%20to%20deliver%20his%20family.>

Abraham

(إِبْرَاهِيمَ, Ἀβραάμ, אַבְרָהָם)

Avraham = 375 years
Avraham to Yitzhak = 100 years
Avraham to Ya'kov/Yisrael = 140 years
Abraham to Yosef = 360 years
Abraham to Yeshua = 2016 years

<https://bible.knowing-jesus.com/topics/Abraham,-New-Testament-References>

<https://medium.com/the-heart-of-quran/verses-in-the-quran-about-abraham-970e5e96a51e#:~:text=%5B19%3A41%E2%80%93350%5D,you%20in%20a%20straight%20path.>

Among the Prophets was Abraham, the Friend of God. Ere He manifested Himself, Nimrod dreamed a dream. Thereupon, he summoned the soothsayers, who informed him of the rise of a star in the heaven. Likewise, there appeared a herald who announced throughout the land the coming of Abraham. (Kitab-i-Iqan)

Consider the former generations. Witness how every time the Daystar of Divine bounty hath shed the light of His Revelation upon the world, the people of His Day have arisen against Him, and repudiated His truth. They who were regarded as the leaders of men have invariably striven to hinder their followers from turning unto Him Who is the Ocean of God's limitless bounty.

Behold how the people, as a result of the verdict pronounced by the divines of His age, have cast Abraham, the Friend of God, into fire¹; how Moses, He Who held converse with the Almighty, was denounced as liar and slanderer. Reflect how Jesus, the Spirit of God, was, notwithstanding His extreme meekness and perfect tender-heartedness, treated by His enemies. So fierce was the opposition which He, the Essence of Being and Lord of the visible and invisible, had to face, that He had nowhere to lay His head. He wandered continually from place to place, deprived of a permanent abode. Ponder that which befell Muḥammad, the Seal of the Prophets, may the life of all else be a

¹ Genesis Rabbah, chapter 38, 13

https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts/abraham_furnace#:~:text=It%20is%20actually%20an%20early,miraculously%20saved%20by%20divine%20intervention.

sacrifice unto Him. How severe the afflictions which the leaders of the Jewish people and of the idol-worshippers caused to rain upon Him, Who is the sovereign Lord of all, in consequence of His proclamation of the unity of God and of the truth of His Message! By the righteousness of My Cause! My Pen groaneth, and all created things weep with a great weeping, as a result of the woes He suffered at the hands of them that have broken the Covenant of God, violated His Testament, rejected His proofs, and disputed His signs. Thus recount We unto thee the tale of that which happened in days past, haply thou mayest comprehend.

Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones, have been afflicted. Meditate awhile on the motive and reason which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glory. (Gleanings, XXIII)

Consider the differences that have arisen since the days of Adam. The divers and widely-known languages now spoken by the peoples of the earth were originally unknown, as were the varied rules and customs now prevailing amongst them. The people of those times spoke a language different from those now known. Diversities of language arose in a later age, in a land known as Babel. It was given the name Babel, because the term signifieth “the place where the confusion of tongues arose.”

Subsequently Syriac became prominent among the existing languages. The Sacred Scriptures of former times were revealed in that tongue. Later, Abraham, the Friend of God, appeared and shed upon the world the light of Divine Revelation. The language He spoke while He crossed the Jordan became known as Hebrew (‘Ibráni), which meaneth “the language of the crossing.” The Books of God and the Sacred Scriptures were then revealed in that tongue, and not until after a considerable lapse of time did Arabic become the language of Revelation. (Gleanings, LXXXVII)

Call thou to mind the days when He Who conversed with God tended, in the wilderness, the sheep of Jethro, His father-in-law. He hearkened unto the Voice of the Lord of mankind coming from the Burning Bush which had been raised above the Holy Land, exclaiming, “O Moses! Verily I am God, thy Lord and the Lord of thy forefathers, Abraham, Isaac and Jacob.” He was so carried away by the captivating accent of the Voice that He detached Himself from the world and set out in the direction of Pharaoh and his people, invested with the power of thy Lord Who exerciseth sovereignty over all that hath been and shall be. The people of the world are now hearing that which Moses did hear, but they understand not. (Tablets revealed after the Kitab-i-Aqdas)

Recall, moreover, how Nimrod kindled the fire of impiety that its flames might consume Abraham, the Friend of God; We delivered Him, however, through the power of truth and seized Nimrod with the fury of Our wrath. Say: The King of Persia put to death the Beloved of the worlds to quench the light of God amongst the people and to debar them from the wellspring of life eternal in the days of thy Lord, the Gracious, the Most Bountiful. (Summons of the Lord of Hosts)

Isaac

(יִצְחָק, Ἰσαὰκ, إسحاق)

<https://en.wikipedia.org/wiki/Isaac#:~:text=Isaac%20is%20one%20of%20the,the%20twelve%20tribes%20of%20Israel>.

<https://www.christianity.com/wiki/people/who-was-isaac-in-the-bible.html#:~:text=patriarch%20of%20Israel,-Who%20Was%20Isaac%20in%20the%20Bible%3F.a%20slave%20in%20his%20household.>

https://en.wikipedia.org/wiki/Isaac_in_Islam

TAKEAWAYS FROM STORY OF ISAAC

1) He was the result of a miraculous birth:

9And they [the three angels sent to Abraham] said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. **10**And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. **11**Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. **12**Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? **13**And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? **14**Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. **15**Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. (Chapter 18)

1And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. **2**For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. **3**And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. **4**And Abraham circumcised his son Isaac being eight days old, as God had commanded him. **5**And Abraham was an hundred years old, when his son Isaac was born unto him. **6**And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. **7**And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. (Chapter 21)

2) He was the first son of Abraham and Sarah – primogeniture:

1And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. **2**For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. **3**And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. **4**And Abraham circumcised his son Isaac being eight days old, as God had commanded him. **5**And Abraham was an hundred years old, when his son Isaac was born unto him. **6**And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. **7**And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. **8**And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. **9**And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. **10**Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. (Chapter 21)

3) He was the only son of Abraham and Sarah – only begotten son:

In two translations of the Tanakh into Greek, Isaac is called *μονογενής* (monogenes):

Genesis 2:2 in the version of Aquila

Aquila, also called Akilas, (flourished 2nd century ad), scholar who in about ad 140 completed a literal translation into Greek of the Old Testament; it replaced the Septuagint (q.v.) among Jews and was used by the Church Fathers Origen in the 3rd century and St. Jerome in the 4th and 5th centuries. (Encyclopedia Britannica)

Genesis 2:12 in the version of Symmachus

Symmachus (*/ˈsɪməkəs/*; **Greek**: Σύμμαχος "ally"; fl. late 2nd century) was a writer who translated the [Old Testament](#) into Greek. His translation was included by [Origen](#) in his [Hexapla](#) and Tetrapla, which compared various versions of

the Old Testament side by side with the [Septuagint](#). Some fragments of Symmachus's version that survive, in what remains of the Hexapla, inspire scholars to remark on the purity and idiomatic elegance of Symmachus' Greek. He was admired by [Jerome](#), who used his work in composing the [Vulgate](#).

([https://en.wikipedia.org/wiki/Symmachus_\(translator\)](https://en.wikipedia.org/wiki/Symmachus_(translator)))

It does not appear in either of those verses in the Septuagint (Eliopos.net).

In the Hebrew text, in 2:2, 2:12, and 2:15, the word for only son is **בְּרִי יחיד**

In the New Testament, both Jesus and Isaac are called *μονογενῆ* (monogene):

For God so loved the world, that he gave **his only begotten Son [*μονογενῆ*]**, that whosoever believeth in him should not perish, but have everlasting life. (Gospel of John 3:16)

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up **his only begotten son [*μονογενῆ*]**, (Epistle to the Hebrews, 11:17)

4) What happened to the first son of Abraham, with Hagar:

9And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. **10**Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. **11**And the thing was very grievous in Abraham's sight because of his son. **12**And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. **13**And also of the son of the bondwoman will I make a nation, because he is thy seed. **14**And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. **15**And the water was spent in the bottle, and she cast the child under one of the shrubs. **16**And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. **17**And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. **18**Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. **19**And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. **20**And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. **21**And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. (Chapter 21)

12Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: **13**And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, **14**And Mishma, and Dumah, and Massa, **15**Hadar, and Tema, Jetur, Naphish, and Kedemah: **16**These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. **17**And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. **18**And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren. (chapter 25)

The twelve sons of Ishmael recall the twelve sons of Jacob who were the inheritors of the promised land of Israel. They may be recapitulated in the twelve Imams of Islam, who were the inheritors of the mantle of spiritual leadership from Muhammad, prophet of God and descendant of Ishmael.

5) He was offered as a sacrifice by his father Abraham:

1And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. **2**And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the

land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. **3**And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. **4**Then on the third day Abraham lifted up his eyes, and saw the place afar off. **5**And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. **6**And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. **7**And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? **8**And **Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.** And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. **10**And Abraham stretched forth his hand, and took the knife to slay his son. (Chapter 22)

6) God was testing Abraham and the ram was sacrificed in his place:

11And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, **Here am I.** **12**And he said, **Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.** **13**And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. **14**And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. (Chapter 22)

7) Blessing given to Abraham

15And the angel of the LORD called unto Abraham out of heaven the second time, **16**And said, **By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18**And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. **19**So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. (Chapter 22)

8) This is the principle of the sacrifice of the first fruits of the harvest and the first son to the service of God:

1And the LORD spake unto Moses, saying, **2Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.** (Exodus, chapter 13)
19All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. **20**Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. (Deuteronomy, chapter 15)
19The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. (Exodus, chapter 23)

9) A wife for Isaac, prophesied by Abraham and fulfilled in Rebecca

6And Abraham said unto him, Beware thou that thou bring not my son thither again. **7**The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. **8**And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again...

12And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master...

12And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master...

62And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. 63And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. 64And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. 66And the servant told Isaac all things that he had done. 67And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. (Chapter 24)

10) Isaac blessed his son Jacob:

1And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. 5And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. (chapter 28)

11) What happens to Esau, the other son of Isaac:

6When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 7And that Jacob obeyed his father and his mother, and was gone to Padanaram; 8And Esau seeing that the daughters of Canaan pleased not Isaac his father; 9**Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.** (Chapter 28)

RECONCILIATION OF RELIGIONS:

The fundamental unity of these Messengers of God is clearly recognized, the continuity of their Revelations is affirmed, the God-given authority and correlative character of their Books is admitted, the singleness of their aims and purposes is proclaimed, the uniqueness of their influence emphasized, **the ultimate reconciliation of their teachings and followers taught and anticipated.** (Shoghi Effendi, The Promised Day is Come)

Not only have the peoples of the earth ignored, and some of them even assailed, **a Faith which is at once the essence, the promise, the reconciler, and the unifier of all religions,** but they have drifted away from their own religions, and set up on their subverted altars other gods wholly alien not only to the spirit but to the traditional forms of their ancient faiths. (Shoghi Effendi, The Promised Day is Come)

In conclusion of this theme, I feel, it should be stated that the Revelation identified with Bahá'u'lláh abrogates unconditionally all the Dispensations gone before it, upholds uncompromisingly the eternal verities they enshrine, recognizes firmly and absolutely the Divine origin of their Authors, **preserves inviolate the sanctity of their authentic Scriptures**, disclaims any intention of lowering the status of their Founders or of abating the spiritual ideals they inculcate, clarifies and correlates their functions, reaffirms their common, their unchangeable and fundamental purpose, **reconciles their seemingly divergent claims and doctrines**, readily and gratefully recognizes their respective contributions to the gradual unfoldment of one Divine Revelation, unhesitatingly acknowledges itself to be but one link in the chain of continually progressive Revelations... (Shoghi Effendi, Chapter 6, God Passes By)

RECONCILIATION OF BIBLE AND QUR'AN

His first enquiry concerneth the fact that, in the Scriptures of the past, Isaac is said to have been sacrificed unto God, whereas in the Qur'an this station—that is, the sacrifice unto God—hath been revealed and recorded for Ishmael. What he hath mentioned is undoubtedly the truth. All people must, however, fix their gaze upon the Word that hath dawned from the horizon of Divine Utterance. It is incumbent upon every soul to ponder its sovereignty and pervading influence, its might and all-encompassing power. There can be no doubt that these matters are confirmed and proven only through the Word of God. It is the Word of God that standeth supreme over all things. It is the begetter of the world and the educator of its people. It summoneth them that wander athirst in the vale of separation to direct their steps towards the ocean of reunion. It illuminateth the darkness of ignorance with the morning light of knowledge.

Consider how in this day all those who believe in the Scriptures of the past accept that Isaac was a sacrifice unto God; likewise, the people of the Qur'an affirm the same station for Ishmael. This, despite the fact that it is clear and evident to every possessor of insight and understanding that, to outward seeming, no such sacrifice took place, and all agree that an animal was sacrificed. Meditate, therefore, on the reason why a person that hath gone to the altar of sacrifice for the Beloved and yet hath come back alive was clothed with the robe of divine sacrifice and was invested with the ornament of His acceptance. There is no doubt that he attained this station and was adorned with this mantle through the agency of the Word of God. Thus, the appearance, the realization, and the fulfilment of every name, station, and created thing are all dependent upon the Word of God.

(Additional Tablets and Extracts from Tablets revealed by Baha'u'llah)

In the Dispensation of Abraham, by “immolation” was meant attainment to the station of sacrifice, not butchery and the shedding of blood. This is the mystery of sacrifice, and inexhaustible are its meanings. Among them are freedom from passion and desire, laying down one's life in the path of guidance, and detachment from all save God. Another meaning is the annihilation of the seed and its appearance in all respects in the tree and the fruit. The seed doth truly sacrifice itself for the tree, for were the seed not to disintegrate outwardly, that tree with its branches, fruits, leaves, and blossoms would not come into being in the world of existence. Yet another meaning of sacrifice is for the Point of Truth, with all His manifold tokens, signs, precepts, and acts, to appear and become evident in all manifestations, whether universal or particular. That is to say, souls would derive their grace from His splendours and hearts receive their illumination from His rays. This mystery of sacrifice is clearly evident in the essence of every sanctified Reality, every celestial Being, and every effulgent Manifestation, in accordance with the rank and station of each. All have sacrificed Themselves, all have laid down Their lives in the path of God, and all have hastened to love's field of martyrdom. For this reason, Isaac and Ishmael are both sacrifices, as are indeed all the true servants of God. This station is one of the necessary attributes of the Stars of the heaven of Divine Unity. (Abdu'l-Baha, Additional Tablet Extracts and Talks)

His first enquiry concerneth the fact that, in the Scriptures of the past, Isaac is said to have been sacrificed unto God, whereas in the Qur'án this station—that is, the sacrifice unto God—hath been revealed and recorded for Ishmael. What he hath mentioned is undoubtedly the truth. All people must, however, fix their gaze upon the Word that hath dawned from the horizon of Divine Utterance. It is incumbent upon every soul to ponder its sovereignty and pervading influence, its might and all-encompassing power. There can be no doubt that these matters are confirmed and proven only through the Word of God. It is the Word of God that standeth supreme over all things. It is the begetter of the world and the educator of its people. It summoneth them that wander athirst in the vale of separation to direct their steps towards the ocean of reunion. It illuminateth the darkness of ignorance with the morning light of knowledge.

Consider how in this day all those who believe in the Scriptures of the past accept that Isaac was a sacrifice unto God; likewise, the people of the Qur'án affirm the same station for Ishmael. This, despite the fact that it is clear and evident to every possessor of insight and understanding that, to outward seeming, no such sacrifice took place, and all agree that an animal was sacrificed. Meditate, therefore, on the reason why a person that hath gone to the altar of sacrifice for the Beloved and yet hath come back alive was clothed with the robe of divine sacrifice and was invested with the ornament of His acceptance. There is no doubt that he attained this station and was adorned with this mantle through the agency of the Word of God. Thus, the appearance, the realization, and the fulfilment of every name, station, and created thing are all dependent upon the Word of God. (Abdu'l-Baha, Talk on 29 November 1912, PUP)

ORIGINAL SIN

But the majority of the Christians believe that Adam sinned and transgressed by eating from the forbidden tree, that the dire and disastrous consequences of this transgression were inherited for all time by His descendants, and that Adam has thus become the cause of the death of man. This explanation is irrational and clearly mistaken, for it implies that all men, even the Prophets and Messengers of God, through no fault or sin of their own, and for no other reason than their descent from Adam, became guilty sinners and suffered the torments of hell until the day of Christ's sacrifice. This would be far from the justice of God. If Adam was a sinner, what was the sin of Abraham? What was the fault of Isaac and of Joseph? What was the transgression of Moses? (Abdu'l-Baha, Chapter 29, Some Answered Questions)

PROPHETIC HERITAGE INCLUDING PROPHETS

Among the great Prophets was Abraham, Who, being an iconoclast and a Herald of the oneness of God, was banished from His native land. **He founded a family upon which the blessing of God descended, and it was owing to this religious basis and ordination that the Abrahamic house progressed and advanced. Through the divine benediction noteworthy and luminous prophets issued from His lineage. There appeared Isaac, Ishmael, Jacob, Joseph, Moses, Aaron, David and Solomon.** The Holy Land was conquered by the power of the Covenant of God with Abraham, and the glory of the Solomonic wisdom and sovereignty dawned. All this was due to the religion of God which this blessed lineage established and upheld. It is evident that throughout the history of Abraham and His posterity this was the source of their honor, advancement and civilization. Even today the descendants of His household and lineage are found throughout the world. (Abdu'l-Baha, Talk on 12 October 1912, PUP)

LAW OF PRIMOGENITURE

...in the verses of the Kitáb-i-Aqdas the implications of which clearly anticipate the institution of the Guardianship; in the explanation which 'Abdu'l-Bahá, in one of His Tablets, has given to, and the emphasis He has placed upon, the hereditary principle and the law of primogeniture as having been upheld by the Prophets of the past—in these we can discern the faint glimmerings and discover the earliest intimation of the nature and working of the Administrative Order which the Will of 'Abdu'l-Bahá was at a later time destined to proclaim and formally establish. (Shoghi Effendi, Letter dated 8 February 1934, in The World Order of Baha'u'llah)

RESULTS OF BANISHMENT AND MIGRATION

This exile became the cause of the progress of Abraham's descendants. This exile resulted in their being given the Holy Land. This exile resulted in the diffusion of Abraham's teachings. This exile resulted in the appearance of a Jacob from the seed of Abraham, and of a Joseph who became ruler in Egypt. This exile resulted in the appearance of a Moses from that same seed. This exile resulted in the appearance of a being such as Christ from that lineage. This exile resulted in a Hagar being found, of whom Ishmael was begotten, and from whom Muḥammad in turn descended. This exile resulted in the appearance of the Báb from the lineage of Abraham. This exile resulted in the appearance of the Prophets of Israel from the progeny of Abraham—and so will it continue forevermore. This exile resulted in the whole of Europe and most of Asia entering under the shadow of the God of Israel. Behold what a power it was that enabled an emigrant to establish such a family, to found such a nation, and to promulgate such teachings. Now, can anyone claim that all this was purely fortuitous? We must be fair: Was this Man an Educator or not?

It behoves us to ponder awhile that if the emigration of Abraham from Ur to Aleppo in Syria produced such results, what will be the effect of the exile of Bahá'u'lláh from Tíhrán to Baghdád, and from thence to Constantinople, to Rumelia, and to the Holy Land!

Behold then what an accomplished Educator Abraham was! ('Abdu'l-Baha, Chapter 4, Some Answered Questions)

Israel

(إسرائيل, 'Ισραήλ, יִשְׂרָאֵל)

<https://www.myjewishlearning.com/article/jacob/>

<https://www.jewishencyclopedia.com/articles/8381-jacob>

<https://www.biblestudytools.com/dictionaries/eastons-bible-dictionary/jacob.html#:~:text=Jacob%20%5BN%5D%20%5BB%5D,sons%20of%20Isaac%20by%20Rebekah.>

<https://www.newadvent.org/cathen/08261a.htm>

https://en.wikipedia.org/wiki/Jacob_in_Islam#:~:text=Jacob%2C%20son%20of%20Isaac%2C%20son,Abraham%2C%20Ishmael%2C%20and%20Isaac.&text=Jacob%20is%20mentioned%20sixteen%20times%20in%20the%20Quran.

TAKEAWAYS ABOUT ISAAC AND JACOB

1) a miraculous birth

19And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: **20**And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. **21**And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. **22**And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD. **23**And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. (Chapter 25)

2) Abraham pretends that Sarah is his sister to Abimelech, king of the Philistines in Gerar (Chapter 20:1-18); Isaac pretends that Rebekah is his sister to Abimelech, king of the Philistines in Gerar (Chapter 26:1-33)

3) God appears to Isaac and tells him not to go into Egypt (26:2) and to sojourn in Gerar (Chapter 26:2-4)

4) The Covenant of Isaac with Abimelech (Chapter 26:28-31)

5) Isaac blesses Jacob on his deathbed instead of Esau by subterfuge in which Rebekah was looking after the son she loved (Chapter 27:1-38)

6) Esau hates Jacob because of this theft of his birthright and Rebekah sends Jacob away to his mother's family in Padan-aram to get married there, as Abraham had sent Isaac to his family in Haran (Chapter 27:38-46, 28-10)

7) Jacob's ladder – dream of angels descending and ascending, God speaking to him; he calls the name of that place Bethel, which was previously called Luz, and he makes a promise to believe in God if he comes back in peace (Chapter 28:12-22)

8) Laban insists that Jacob labor 7 years (a week) to marry his younger daughter Rachel, and then gives her the older daughter Leah, and insists that he labor another 7 years (a week) to marry Rachel (Chapter 29)

10) Rachel is barren, while Leah and the maids of Leah and Rachel (Zilpah and Bilhah) bear children to Jacob, until “God remembered Rachel, and God hearkened to her, and opened her womb” (Chapter 30) Rachel has one son, Joseph, whom she and Jacob love above the others

11) Jacob has a second dream in which Jacob is told to return to his homeland (Chapter 31:11-13)

12) Jacob and Laban made a covenant and he departs Padan-aram (Chapter 31:40-55)

13) Jacob is afraid to meet Esau (Chapter 32), Jacob offers what he has to Esau and Esau embraces and kisses him and they weep (Chapter 33:4) The brothers are reconciled.

14) The sons of Jacob kill Hamor and Shechem and their city because Shechem raped Dinah (Chapter 34)

15) God says for Jacob to worship at Bethel, and he goes there with his family; the God appears again to Jacob and blesses him and names him Israel, and promises him the land given to Abraham and Isaac (Chapter 35)

12And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

This promise is stated in these verses:

Genesis 12:5-7

...they went forth to go into the land of Canaan; and into the land of Canaan they came. 6And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Genesis 13:12,14-17

12Abram dwelled in the land of Canaan...14And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Genesis 15:18

18In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Genesis 26:2-5

2And the LORD appeared unto him [Isaac], and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; 4And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Genesis 50:24-25

24And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. 25And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Exodus 2:23-25

23And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25And God looked upon the children of Israel, and God had respect unto them.

Exodus 6:2-4

2And God spake unto Moses, and said unto him, I am the LORD: 3And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 4And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

The promise of God in Bereshit (Genesis) that the descendants of Abraham will be in possession of what was originally called the “land of Canaan” is found in the Qur’an:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ
وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ □

"Say: 'O God, **King of the kingdom**, Thou givest **the kingdom** to whom Thou pleasest, and Thou strippest off **the kingdom** from whom Thou pleasest; Thou endowest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: all the best is in Thy hand. Verily, Thou hast power over all things.'"(2)
[Qur'an 3:26]

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ
مُلُوكًا □ اءَاتَانَكُمْ مِمَّا لَمْ يُؤْتِ أَحَدًا □ ا مِّنَ الْعَالَمِينَ يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

"And [remember] when Moses said to his people: 'O my people, call in remembrance the favour of God unto you, when he produced prophets among you, made you kings, and gave to you what He had not given to any other among the peoples. O my people, enter **the Holy Land** which [the Book of] God has assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin.'" [Qur'an 5:20-21]

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ط

"And thereafter We [Allah] said to the Children of Israel: 'Dwell securely in the Promised Land. And when the last warning will come to pass, we will gather you together in a mingled crowd.'" [Qur'an 17:104]

You may well wonder why there is no reference cited here from the Baha'i Writings...it is because after searching the various databases, I found none. What I did find were multiple references to the “Children of Israel”, but these are related to those who returned to their Promised Land from Egypt, under the leadership first of Moses, and then of Joshua. They belong to an entirely different epoch of history.

Joseph

(يوسف, Ἰωσήφ, יוסף)

<https://www.jewishencyclopedia.com/articles/8803-joseph>

Joseph (Genesis). Eleventh son of the patriarch Jacob from his wife Rachel, and the brother of Benjamin. This Joseph was born at Laban's place in Mesopotamia. (...) Referenced in John 4:5; Acts 7:9,13,14,18; Hebrews 11:21,22; Revelation 7:8.

https://en.wikipedia.org/wiki/Joseph_in_Islam#:~:text=Joseph%2C%20son%20of%20Jacob%2C,had%20the%20gift%20of%20prophecy.

The story of Joseph in the Qur'ān is a continuous narrative. There are over one hundred verses, encompassing many years; they "present an amazing variety of sciences and characters in a tightly-knit plot, and offer a dramatic illustration of some of the fundamental themes of the Qur'ān."^[1] The Quran notes the story's importance in the third verse: "and We narrate unto you aḥṣanal-qaṣaṣ (Arabic: أحسن القصص, lit.'best (or most beautiful) of stories')." Most scholars believe that this refers to Joseph's story; others, including [al-Tabari](#), believe that it refers to the Quran as a whole.^[2] It documents the execution of [God's](#) rulings despite the challenge of human intervention ("And God hath full power and control over His affairs; but most among mankind know it not").^[3]

TAKEAWAYS ABOUT JOSEPH

- 1) Joseph, the only son of Rachel is more beloved to both parents than the other sons (Chapter 37:3-4)
- 2) Joseph has two dreams that he will rule over his brothers (Chapter 37:5-11); and his brothers hate him and conspired to kill him (Chapter 37)
- 3) The brothers of Joseph decided first to throw him in a pit and leave him to die, but Reuben objected; then the other brothers decided to sell him to a group of traveling Midianite merchants descended from Ishmael, and they brought him and brought him to Egypt; Reuben didn't know what happened; they died Joseph's coat with goat blood and told his father he had been killed; Jacob mourned his death; the Ishmaelites sold him to Potiphar an officer and captain of the guard of Pharaoh (Chapter 37)
- 4) Potiphar's wife propositions Joseph and he refuses, and then she accuses him of accosting her and he is imprisoned; but God caused the warden of the prison to give over management of all the prisoners to Joseph (Chapter 39)
- 5) Joseph interprets the dreams of the chief butler and chief baker, who were sent to prison, and these dreams are fulfilled (Chapter 40)
- 6) Pharaoh has a dream which the magicians and wise men in his court cannot interpret; the chief butler tells Pharaoh about the correct interpretation of his dream by Joseph and Pharaoh calls Joseph to interpret his dream; Joseph interprets the dream and advises what should be done; Pharaoh appoints him to implement his advice (Chapter 41)
- 7) Joseph marries Asenath, daughter of Potiphara, priest of On, and has first son, Manasseh, second son, Ephraim (Chapter 41)
- 8) Famine throughout the earth, and many come to Joseph because he had the forethought to store corn (Chapter 41)
- 9) Joseph's brothers sent to Egypt to acquire corn, and they are sent home with provisions but had to leave one brother, Simeon; Jacob refuses to send Benjamin, as required by Joseph (Chapter 42)
- 10) Joseph's brothers return with Benjamin and he shows them hospitality (Chapter 43)
- 11) Benjamin and the silver cup; and Judah seeks to protect Jacob from sorrow that will be his end (Chapter 44)
- 12) Joseph reveals his identity to his brothers, forgives them and sends the to summon Jacob his father to come to Egypt with the whole family and Jacob agrees (Chapter 45)
- 13) Jacob goes to Egypt and he and his son Joseph are reunited (Chapter 46)
- 14) The family of Jacob settled in Goshen and then Jacob asks Joseph to return to his homeland to die; this great love for the land given to them by God is unlike any other nation (Chapter 47)
- 15) Jacob blesses Joseph and Manasseh and Ephraim, the sons of Joseph and declares them to be his sons; he promises that Joseph will return to the land of his fathers (Chapter 48)

16) Jacob blesses his sons, and he directs that he will be buried with his father and grandfather and his wife Leah (Chapter 49)

17) Jacob is mourned for 40 days and then Joseph and his brothers bring their father's embalmed body to the cave of Machpelah and bury him there (Chapter 50)

18) The brothers of Joseph fear that now that their father is dead, Joseph will take revenge upon them but he forgives them (Chapter 50):

15And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. 16And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 17So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. 18And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. 19And Joseph said unto them, Fear not: for am I in the place of God? 20But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. 21Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

19) Joseph dies and is buried in Egypt (Chapter 50)

JOSEPH IN THE WRITINGS OF THE BAB

O peoples of the East and the West! Be ye fearful of God concerning **the Cause of the true Joseph** and barter Him not for a paltry price¹ established by yourselves, or for a trifle of your earthly possessions, that ye may, in very truth, be praised by Him as those who are reckoned among the pious who stand nigh unto this Gate. Verily God hath deprived of His grace him who martyred Husayn, Our forefather, lonely and forsaken as He was upon the land of Taff [Karbilá]. Yazíd, the son of Mu'ávíyih, out of corrupt desire, bartered away the head of the true Joseph to the fiendish people for a trifling price and a petty sum from his property. Verily they repudiated God by committing a grievous error. Erelong will God wreak His vengeance upon them, at the time of Our Return, and He hath, in very truth, prepared for them, in the world to come, a severe torment. (The Bab, Qayyumu'l-Asma, Chapter 21)

The Commentary on the Súrih of Joseph had, in the first year of this Revelation, been widely distributed. (The Bab, Persian Bayan, Vahid IV, Bab 18)

The clarion call sounded in the Qayyumu'l-Asmá', summoning the peoples of the West to forsake their homes and proclaim His message, was nobly answered by the communities of the Western Hemisphere headed by the valorous, stalwart American believers, the chosen vanguard of the all-conquering, irresistibly marching army of the Faith in the western world.

The embryonic Faith, maturing three years after His martyrdom, traversing the period of infancy in the course of the Heroic Age of the Faith is now steadily progressing towards maturity in the present Formative Age, destined to attain full stature in the Golden Age of the Bahá'í Dispensation...

It was marked on the other hand by the launching, in the Western Hemisphere, of the first stage of a Plan whose original impulse was communicated by the Herald of our Faith in His Qayyumu'l-Asmá', to whose implications the Author of the Bahá'í Revelation alluded in His Tablets, and whose Charter was revealed by the Center of His Covenant in the evening of His life. (Shoghi Effendi, Citadel of Faith)

After the denials and denunciations which they uttered, and unto which We have referred, they protested saying: "No independent Prophet, according to our Scriptures, should arise after Moses and Jesus to abolish the Law of divine Revelation. Nay, he that is to be made manifest must needs fulfill the Law." Thereupon this verse, indicative

of all the divine themes, and testifying to the truth that the flow of the grace of the All-Merciful can never cease, was revealed: “**And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with which He came to you, until, when He died, ye said, ‘God will by no means raise up a Messenger after Him.’ Thus God misleadeth him who is the transgressor, the doubter.**”[Qur’an 40:34] (Kitab-i-Iqan)

JOSEPH THE MANIFESTATION OF GOD

In the “Biḥár” it is recorded: “In our Qá’im there shall be **four signs from four Prophets, Moses, Jesus, Joseph, and Muḥammad**. The sign from Moses is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muḥammad, the revelation of a Book similar to the Qur’án.” (Baha’u’llah, Kitab-i-Iqan)

The Prophets of God are Manifestations, and the divine perfections—that is, the Holy Spirit—are that which is manifested in Them. (‘Abdu’l-Baha, Some Answered Questions, Chapter 31)

STATION OF UNITY: SYMBOLIC OF ALL THE MANIFESTATIONS OF GOD

O My brother! Until thou enter the Egypt of love, thou shalt never gaze upon the Joseph-like beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never find thyself in true yearning’s embrace. (Baha’u’llah, Seven Valleys, the Valley of Love)

STATION OF DISTINCTION: BAHÁ’U’LLAH THE TRUE JOSEPH

Methinks at this moment I perceive the musk-scented fragrance of the garment of Há’ from the Joseph of Bahá’; verily He seemeth near at hand, though ye may think Him far away. (Baha’u’llah, Four Valleys)

Origin of Philosophy (Sciences – Physics and Metaphysics)

[https://en.wikipedia.org/wiki/Idris_\(prophet\)#:~:text=Hagiographers%20and%20chroniclers%20of%20the,Genesis%205.18%E2%80%93324](https://en.wikipedia.org/wiki/Idris_(prophet)#:~:text=Hagiographers%20and%20chroniclers%20of%20the,Genesis%205.18%E2%80%93324)).

https://en.wikipedia.org/wiki/Reception_of_the_Book_of_Enoch_in_premodernity

Idris=Thoth=Hermes=Hanoch

(Islamic historians; Lawh-i-Hikmat, and Lawh-i-Basit-i-Haqiqa)

[https://en.wikipedia.org/wiki/Idris_\(prophet\)](https://en.wikipedia.org/wiki/Idris_(prophet))

https://en.wikipedia.org/wiki/Hermes_Trismegistus