

Genesis Interpretation

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Abstract

The Genesis is interpreted through evolution.

Genesis interpretation

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I began to study the Bible on the assumption that the Bible was a writing of God's revelation. The Bible first begins with the Genesis, which means that it is a book that records the creation of the world. It has been accepted for a long time that Genesis is a book that records how the world was created. However, after Darwin's Origin of Species was announced, the position of Genesis was at stake. This is because evidence of evolution has been released that humans evolved from apes, unlike the Genesis, when humans were created by God. I think evolution is right, but at the same time, Genesis is also a book that records how the world was born. However, the theory of evolution and creation is so different that the theory of evolution is right and the theory of creation cannot be right at the same time.

I am a Yushinist and I don't want to give up my reason, and I believe that this is not just a personal problem for me. I made some assumptions to find the answer.

The first assumption is that Genesis will be a book that records God's revelation.

The second assumption is that if Genesis is really a book that records how the world was created, it will be able to interpret Genesis in line with evolution.

These assumptions are based on John's fantasies of what will happen in the future, as he wrote the Book of Revelations. Like John, someone like John saw the universe and the human race through fantasy and recorded it. Those who had not seen the fantasy passed on to later generations and assumed that it was the Genesis. Paradoxically, I thought I could interpret the Genesis if I learned about the creation of the universe and the creation of mankind. I learn how to interpret the Bible by studying the Bible. Based on the research by many scholars to find out how the world was created, he wrote to suggest the hypothesis, "Wouldn't the original Genesis be this?" The Genesis period, when inferred from the language used, is thought to have created the world and the story of Abraham was recorded between 4000 and 5000 B.C. It's not known how the Genesis was used, but knowing how the world was created before human beings existed,

It's impossible in a common way. So the way I learned the contents of Genesis is to receive the present through fantasy.

The reason why I thought like this is because I think the Book of Revelation and Genesis are similar.

The Book of Revelation is a record of what John saw through a vision of God's future that has yet to come.

Likewise, I think the writer of Genesis would have recorded the process of making the world after seeing it through fantasy.

However, in later generations, people could only learn the process of the world's creation through leftover writings because they could not see the fantasy that the writer of the Genesis saw.

As a result, over 5,000 years, the contents of Genesis have become different from the original original.

"Then how can we know the contents of the original Genesis?"

This was homework given to me.

And one of the two ways I could solve this problem was to learn about the Bible written after the Genesis and figure out how it was written.

The other way was to study life, humanity, and history in person to find out how the world was created.

To find shoes that fit your feet, you can look at shoes that fit your size, but you can try them on yourself.

So I first expected what the contents of Genesis would have been like, interpreting Genesis in line with the theory of evolution.

In the beginning of 1:1-2 God created the world.

The story is that the world was empty and God watched it.

God calls himself 'Yah-heh' and 'the one who exists by himself' and says he created the world.

I mean, God existed before the world existed, and he made the world.

This is hard to imagine for me in the world.

In general, someone has to belong to the world to make an impact on the world.

Because then, a person in the world cannot exist until the world is created.

So I found a suitable model to solve these contradictions.

Who is the person who makes something and at the same time exists on a different dimension from it?

Then suddenly I remembered the programming I learned as a student!

Yes. If you think of the word Yahweh as a programmer, the relationship between God and the world is explained.

If God is a programmer, it is easy to understand that God can exist even before the world (program) exists and that he created the world (program) with words (coding).

Then, I will compare the process of how the world was made before there was light and explain it to you in programming.

First of all, the world did not exist until the Big Bang happened.

Let's assume that the steps before the program runs are similar to those before the Big Bang took place.

However, the world was born when the Big Bang took place. I think Big Bang is the process of running a program.

Even if the Big Bang happened, the temperature in the universe was too high, and the materials created by the Big Bang were very dense.

The matter was divided into atoms and electrons without forming atoms.

1:3~ There was light in the world, and the world was divided into light and darkness.

As the universe expanded and the temperature of the universe went down, the atomic nuclei and electrons stabilized to form atoms.

The light from the Big Bang was covered by materials like the clouded sun, but as the materials stabilized, light could spread into space.

The atoms attracted each other to form a stable shape, forming stars and becoming galaxies.

1:6 Whether God created a palace window and divided it into water on the palace window and water under the palace window.

I think this content is recorded after seeing how the earth first appeared.

Let's look at the universe at that time.

As atoms gathered together and grew larger and larger, the original sites began nuclear fusion as temperatures rose and density rose.

The creation of substances that had never existed before and over a long period of time created stars and formed galaxies.

The sun is also one of these stars. After a long time after the sun was formed, the planets were formed and the solar system was formed as dust and gas that wandered around the universe gathered around the sun.

The Earth orbiting the sun was also created at this time.

But the primitive earth was liquid because the temperature was very high because it was not long ago.

In addition, the earth, which was created by the mass of matter in a short period of time, was mixed with matter regardless of density.

This is exactly what Genesis 1:6 described.

Over time, heavy materials sank downwards and headed toward the center of the earth, while light materials climbed up. Very light gases rose to the surface of the earth and formed a layer of gas.

1:9~Contents that land has been formed and plants have grown

If you interpret Genesis as it is, it is a serious scientific error.

Because Genesis 1:15 says that the light bodies were formed, but plants appeared because the sun and the moon were long after they were born.

So I thought about why Genesis was written like this.

The first is the question of ancient Hebrew expression in which the Genesis was written.

Ancient Hebrew had only two tense expressions: the past and the future.

It seems that two past and future tense issues may have been issued to record the prophecy of God that has already been made by personal thoughts and to indicate the prophecy that will be made later.

And the second reason is that despite the limitations of the tense expression, it is important that plants have sprung up on the ground to the point where it has to be emphasized that plants have sprung up on the ground by force.

This is a story that will come out when you interpret the contents later, but in

terms of the Genesis written in the original language, the words for the plants in Genesis Chapter 1 and Genesis Chapter 3 are different.

I see this as a strong proof that the Bible is a record of the evolutionary process. This is the interpretation of Genesis 1:9 through 12.

Just as the interpretation, once in Genesis VII, of water above the palace window and water under the palace window were not real water, but liquid and gas layers made when the primitive earth was formed.

I think that the sea and land that come out after the ninth verse refer to the sea of magma and the solid land that was created when the earth was not long after it was created.

And the story that plants were created on the land from the 11th to the 12th is that magma later cooled down and plants were formed on the solid ground.

This would be the case if we express this content in a Korean-language tense to make it can be easily understood.

"After the original district was divided into liquid and gas layers, the earth, which was a liquid layer, cooled down and divided into the sea of magma, the solid state created by the solidification of magma, and the land."

This kind of land has become the soil where trees and vegetables grow.

If this was the first case in the Genesis, it is possible to explain plants without any scientific errors even before the lightening of the sun and moon.

Genesis 1:14 says that God created the sun and the moon.

According to scientific data, the sun was born 4.6 billion years ago and the earth 4.5 billion years ago.

And it is widely believed that the moon was created by combining fragments from the collision with a huge planet that Earth flew to Earth 4.4 billion years ago.

And as meteorites containing ice fell on Earth, water began to form on Earth, and over time temperatures dropped significantly.

As the water formed and the temperature dropped, the surface of the earth, which used to be a lava zone, changed to a solid state of the earth's crust and formed a sea.

The process of the creation and evolution of life on Earth is not described in the Bible, but for those who are curious, I will try to deal with it next time.

According to my interpretation, the bird that appeared in Genesis 1:20, is thought to be a pterodactyl.

It is believed that pterodactyl was newly recorded because no one, including those who first saw the fantasy of the Genesis, was able to tell the difference between pterodactyl and birds when the first century was used.

The appearance of pterodactyl in Chapter 1:20. It is an important clue to the times.

The emergence of pterodactyls suggests that the era was the Mesozoic Era.

The Mesozoic Era was a humid environment after the Paleozoic Era.

The warm and humid environment was good for reptiles to live in, mainly because reptiles controlled their body temperature through sunlight.

Thanks to him, reptiles grew in number rapidly and evolved into various species.

Large reptiles such as dinosaurs, pterodactyls, aquatic dragons, and fish dragons were the mainstream of the Mesozoic Age because reptiles were only warm animals and gained energy to maintain body temperature through sunlight.

However, some reptiles have evolved to avoid giant reptiles.

Giant reptiles relied on sunlight to keep their bodies warm, so they could not be active at night when the temperature was low.

Small reptiles were active at night to avoid giant reptiles.

Even small reptiles did not adjust to the cold at first, but evolved in a way that allowed them to maintain their own body temperature to stay active at night.

They generated heat by supplying oxygen to cells in the blood, which needed to increase oxygen supplies to keep the body warm at night.

In order to do so, it became a two-atrial two-ventricle structure that separates a lot of blood from less oxygen, and the blood vessels evolved to withstand high pressure.

They evolved into warm-blooded animals.

Then there were nocturnal reptiles that fed them.

Genesis Chapter 2 shows that God created and laid the world to rest. Based on programming, I think it's done with coding and entered the execution stage.

Genesis 2:04-6 shows that it did not rain. I want to know exactly when this is the time.

I looked for a time when there was no rain on Earth.

I knew about 300 million years ago that when the whole continent merged into one and became a 'fangea', clouds could not form within the continent and became a desert state of desert.

But as the mantle's convection divided the Pangaea, water began to flow inland again.

Seeds that have been planted in the ground over water sprout all been head inland and animals, plants grow up again.

During this period, warm-blooded reptiles also moved inland and began to differentiate into various types, but they were still genetically isolated, enabling breeding.

Genesis Chapter 3

Warm-blooded animals were active at night to avoid giant reptiles, but warm-blooded animals had new predators.

The snake was able to sense the temperature due to the development of its moisturizing nose. So the snake could see warm-blooded animals even at night,

like an infrared camera.

However, some warm-blooded animals began to live on trees to avoid snakes because snakes were mainly active on the ground.

The problem is from here. The warm-blooded animal that climbed on the tree fed the pine cones and seeds, but as the chip leaf evolved into a broadleaf tree, the pine cones gradually turned into fruit.

How did the warm-blooded animal that came to eat the fruit use the large amount of nutrients obtained from the fruit?

First of all, hair was developed to maintain body temperature.

And warm-blooded animals evolved from egg-laying reptiles to mammals.

As some people may have noticed, the characters in Genesis 2:3 are all shown above.

The warm-blooded animal is 'Adam' and the warm-blooded subspecies is 'Eve.' And the name of the mammal that subspecies evolved from eating the family of good and evil is 'Hawah'.

The description of the Bible shows the snake as an unexpected variable of the programmer.

So I wondered if the word snake (Saddle) would be used to mean snake and world error to God, just as it means bug and program error to computer programmer.

Genesis 3:15 here.

"Gen 3:15 I will make you the enemy of a woman, and your descendants will be the descendants of a woman, and the descendants of a woman will damage your head." You will hurt his heels.

The meaning of the word is interpreted to mean solving errors in the world through Jesus.

To make up for Genesis 3, Adam and Ahjong dressed in furs because they have yet to fully evolve into warm-blooded animals and are vulnerable to the cold.

To wear leather is to evolve fur to maintain body temperature. Farming means that when animals eat fruit, indigestible seeds grow on animal feces.

After Genesis 3:22, the earliest form of warm-blooded reptiles is to follow the distribution of plants that are extinct and fed.

It's unclear that the Garden of Eden has a fire knife, but I think it's an expression of plants that vary in distribution depending on the amount of light the sun shines on.

The sacrifice of Genesis Chapter 4 is related to food.

Abel comes out as a shepherd, while Cain is a carnivore, meaning Cain is a herbivore. Cain is a herbivore.

In Genesis, it appears that Cain killed Abel, but Abel died after failing to adapt to

the Mesozoic environment.

At that time, reptiles like dinosaurs were only warm animals, so they could live on little food, and they didn't need much energy to grow in size.

Mammals, warm-blooded, had to use a lot of energy to maintain body temperature. The carnivore Abel went extinct because it was disadvantageous to reptiles such as dinosaurs, which are large enough to hunt.

On the other hand, herbivore Cain flourished by securing food stably. Lamek's songs suggest that Cain's descendants have evolved and flourished more to suit their environment.

The three are mammalian systems that evolved apart from Cain and Abel.

+ This modified version of Cain and Abel's story is thought to have added that murder should not be done because of the false notion that it is okay to kill after killing Cain.

Genesis Chapter 5 shows how warm-blooded reptiles evolve into mammals and then differentiate in various ways.

The age of the five Genesis characters is much higher than that of today's human race.

I think this is not the age of the characters, but how many generations each species survived and divided into different species.

But I think the symbolic meaning is greater.

I think Noah's subsequent flood event is a K-pg mass extinction.

From Adam (after Hawaii), which appears in Chapter 5 of Genesis, Noah survived about 200 million to 65 million years ago.

There is an unusual character in Genesis 5, who is Enoch.

It is said that Enoch accompanied the gods without being told that he was dead.

I interpreted this as that Enoch was not extinct.

I think Enoch may be a 'Marsupialia' living in Australia, given the animals that now survive, keeping their appearance in early mammals.

Of course, it is possible that Monotremata (ex) platypus), which is equivalent to the mammal, is an Enoch, but it is reasonable to assume that it has evolved into a pregnant form, not an egg, since it appears after the middle of the Genesis Five genealogy of the Genesis.

Rather, it is highly likely that mono-foaming is Adam, a process that evolves from reptiles to mammals.

In fact, in biology, mammalian pruning is more complicated than the genealogy shown in Chapter 5 of Genesis, but considering that the purpose of the writing of the Genesis was to record the process of mankind's passing, only the creatures that were human ancestors would have been recorded.

Chapter 6 of Genesis shows the expression 'Sons of God' and 'Daughters of Man' I interpreted this as a warm-blooded animal created by God's programming and a Mammalia created by a snake (programming error).

They were different in appearance and lifestyle, but were able to breed (Genesis 2:24-225).

Given the term nephirim, warm-blooded animals are likely to be larger in size.

Noah is thought to be Euarchontoglires among mammals.

Euarchontoglires, a common ancestor of rodents and primates, evolved independently from the island of Loracia 85 million to 95 million years ago.

The flood of Noah in Chapter 7 of Genesis is thought to be the process of Euarchontoglires journey to the island of Loracia.

First of all, how should we interpret that Genesis 6:14 made an ark?

I noted the life of beavers among rodents who are descendants of primates for interpretation.

Beavers are famous for using wood to build dams and houses in the middle of dams.

This is how they build a dam, build a house in the middle of a pond, and create their own fortress to protect themselves from other enemies.

I guess Noah had a habit of making a house using wood if he was the ancestor of Bieber, and thought Noah's ark was a fortress built by Noah to protect himself from other animals.

Genesis 6:16 shows that the fortress was built on the third floor and opened the door, reflecting Noah's descendants' adaptation to various environments, such as above trees, land and water.

The expression in chapter 6:21 shows that Noah had a habit of storing food in his nest.

Chapter 7 of Genesis shows that a huge flood caused many creatures to collapse, which I think is related to the K-pg mass extinction.

At first, it was thought that this was the direct cause of the primate tree's journey to the island of Loracia, but scientific data suggest that the K-pg mass extinction (65 million to 95 million years ago) occurred after the primate moved to the island of Loracia.

This is the first assumption.

As asteroids hit Mexico's Yucatan Peninsula 65 million years ago, the Earth's sunless surface begins to freeze as dust from the collision spreads into the atmosphere. At the same time, however, the earth's crust, which became unstable due to asteroid collisions, was hit by volcanic eruptions or earthquakes, causing temperatures to soar.

Large reptiles such as dinosaurs that could not adapt to these rapid temperature changes have become extinct.

Due to the temperature difference that occurred at this time, warm air and cold air met in Noah's area, causing flooding.

At this time, many animals were in crisis, but Noah was able to escape the crisis as a wooden fortification played the role of a ship.

Sensing danger, the animals also entered Noah's fort to escape the flood.

However, due to the flood, Noah was swept away from his previous home and into other islands.

The island was newly created by volcanic activity in the ocean and has become a new home for Noah, Shem, Ham, and Japheth because there are no existing animals.

The plants Noah had stored in his nest also spread to the new island.

I think the appearance of birds in Genesis Chapter 8 is evidence of the beginning of the Mesozoic Era to the New Era.

Although there is a mention of birds from Genesis 1, scientific data show that the flying creatures of the Mesozoic Era were not birds, but pterodactyls.

I have already mentioned it, but when the Genesis was recorded, it would not have been possible to distinguish pterodactyl from birds.

If you look at Genesis 8, the rain stops and Noah and his family get off the boat. And the animals that entered the ark to escape the crisis get off the ship.

As I said before, rituals from Genesis are related to diet.

According to Chapter 8:20, animals and birds were presented to the altar, and as dinosaurs died out (65 million years ago) after Noah's flood, mammals, which were mostly herbivores, evolved into carnivores.

If you look at chapter 8:22, you can see a description of the season in the environment here. It can be seen that the island where Noah landed had four seasons, or that the environment was different depending on the region.

According to Genesis 9, the covenant between God and Noah shows that they can eat not only grass but also animals.

Genesis 9:4 will be a practice of respect for life that has been added to later generations.

Section 9:11 states that life will not be destroyed by floods, which may mean that mammals, like dinosaurs, will not be extinct due to climate change, or that meteorite collisions will no longer occur, although not scientific.

I think it's the former.

If you look at verse 13, you said you had a rainbow as evidence of this covenant, what does this mean?

Originally, mammals were nocturnal animals because they lived at night avoiding dinosaurs.

However, huge reptiles have become extinct, so there are no natural predators

that prey on mammals.

So mammals no longer need to be active only at night.

The nocturnal mammal's eyes developed more ability to distinguish between light and dark than the ability to distinguish color.

As he became active during the day, he developed the ability to distinguish colors.

Considering that rainbows are created by the refraction of light during the day,

The meaning of a rainbow is that mammals become active during the day and can distinguish colors.

Genesis 9:18 tells the story of Noah and his children.

I saw this part as the process of mutations.

Grapes ferment over time and produce alcohol, which can mutate in fetuses in the stomach when alcohol enters the animal's body.

Chapter 9 of Genesis says Canaan is cursed and becomes a slave to his brothers.

Ham ate fermented grapes, and the alcohol in them mutated into the fetus in his stomach.

Canaan, which is different from Ham, can be thought of.

Assuming Noah is a primate, Sem, Ham, and Japheth are primates and rodents.

The rodents are classified as rat and rabbit, and Noah's prophecy suggests that...

Sem is thought to be a primate, a rodent, and Japheth is a rabbit.

So who is Ham's son, Canaan?

I think the species of primates caused by mutations in rodents is a 'mouse'.

Because rats have no hair on their tails compared to other rodents, I think this could be evidence of mutations.

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Sem is thought to be a primate, a rodent, and Japheth is a rabbit.

And I think the species of primates that are mutants of Ham's children, Canaan,

rodents, is a 'mouse' in my opinion.

Because rats have no hair on their tails compared to other rodents, I think this could be evidence of mutations.

Chapter 10 of Genesis shows how Noah's descendants, Sem, Ham, and Japheth, were divided.

Considering the environment during the eruption, it is believed that Noah's descendants may have moved to the path that was formed during the ice age or connected to other areas by the island's uplift.

If you look at the distribution of yarbet based on Chapter 10, you can see that it is distributed in areas colder than the sum or the hams.

This is because Japheth (rabbits) adapted themselves to the cold.

Because rabbits adapted to cold areas, their fur was developed, and white fur was easy to hide when they were in white snow fields, so the survival rate of albinos was high, leading to cases where albinos were dominant.

Ham (fibre) adapted to a variety of climates due to its high viability and high fertility.

Genesis 10:08 tells the story of Nimrod, which shows that he took over all of Noah's territory and expanded his territory.

It is not clear exactly what it means to be as brave as Nimrod in front of Jehovah, but it is believed that Noah's descendants, who had not been able to live in their original habitat, have moved to other areas to escape Nimrod.

This suggests that Nimrod attacked other animals with an aggressive personality or spread plague, killing other creatures.

The sum is thought to be Euarchonta.

Let's take a look at Genesis Chapter 11.

Here comes the story of the Tower of Babel.

Chapter 11 shows that Noah's descendants have diversified and stopped building cities.

If you think of this as extending the nature of Noah's house, like a beaver, as Noah's descendants enter the Cenozoic Era.

It can be seen that there is no longer a need to build a fortress outside to defend against enemies.

The Mesozoic Noah had to build a fortress to avoid dinosaurs, but during the Cenozoic Era, Noah's descendants were already extinct.

There was no need to build the same fortress as before because there were no natural enemies on the island that ate Noah's descendants.

With the disappearance of natural enemies, Noah's descendants were divided and

distributed in a wide area.

When I first found out that Euarchontoglires had been differentiated into primates, rodents and rabbits, I had a curiosity: 'What would these common ancestors look like. Considering how common ancestors evolved into primates, living on trees may have had a great impact on developing the hands that are characteristic of primates. First of all, the common ancestor would have had a long body that was more like a weasel than a mouse. Over time, however, rodents may have evolved into the shape of a turquoise today, and primates may have evolved into the shape of a small monkey.

The difference between a monkey and a turquoise is also in the arm, which can be hung from a tree using its long arms, so that it can live in the tree even if it grows in size, and the larger individuals can adapt to the tree.

However, larger primates were not able to hang onto trees using their tails, and their tails were degraded.

Blue squirrels live on tree branches, and when they grow bigger, they fall off trees, so they probably haven't grown more than a certain size.

Chapter 12 of Genesis shows that Abram, a primate, left his home and reached the Sangsuri Tree (12:6) the day after tomorrow in Shechem.

The reason why Abram moved is because the area where he lived was desertified.

But as the famine grew, Abram headed for Egypt.

Abram lived and lived with the primates in Egypt, but Abram and the Egyptian primates were still genetically unisolated subspecies.

It was possible to cross each other.

If you look at Genesis 13, Abram and Lot will leave Egypt again and leave for Negev.

Abram's group is divided into groups because of the increased number of his group.

At this time, Lot was fragrant with Sodom. Abram lived in Canaan.

Then Abram moved to the Mamre Sangsuri Forest (Gen13:18) in Hebron.

This is important because Abram moved his residence from the Upper Tree (Gen12:6) to the Upper Tree (Gen13:18).

This is because primates that used to live on trees have begun to live on the ground.

Chapter 14 of Genesis shows that various primates live in Sodom and Gomorrah, where Lot lives. While they were moving in a turf war, various species would have been mixed and, as a result, genetic diversity would have increased.

It says that Abram took 38 men, so the forces of the other tribes would have been similar. Abram fought to save Lot, but did not seem to have interacted with Sodom and Gomorrah afterwards.

Chapter 15 of Genesis tells the story of a fire passing through the meat that Abram hunted. Considering the fact that the contents of the memorial service in the Genesis were closely related to life, it can be seen that Abram and his family began to use fire. It is known that the early humans used fire 1.42 million years ago.

Chapter 16 of Genesis shows Hagar, a female slave, who was probably swept away in battle when Abram helped Lot.

When Abram and Hagar interbreed, Ishmael was born (Gen16:11), and these were the offspring of Abram and Hagar.

Gen 16:7 shows that Hagar left Abram and met someone by Sam's side.

The reason why Sam is an important keyword is that water is essential for mankind to settle in one place.

The spring shows that they evolved from simple primates and became closer to mankind.

Chapter 17 of Genesis shows Abram circumcision.

It was really difficult to interpret circumcision in the course of evolution.

The circumcision was made after the civilization of mankind had been considerable.

In my interpretation, human beings at that time were only a few years old to evolve in apes.

I noted the meaning of circumcision. Halsey means to remove the epidermis, and I note that regardless of the lack of circumcision, Abram has told all men to be circumcised.

Conventional circumcision is known to remove epidermis on men's genitals, which I think is a custom created by those who read the Genesis to prove their beliefs.

I took note of the primitive human form in Genesis Chapter 17.

They are humans who have just started using fire, and they have come down from trees and live on the ground. The area where they live is very hot.

And the characteristic of mankind at that time, especially men, is that they have more hair than women.

So I think that the circumcision recorded in the Genesis indicates that the Abram tribe may have evolved to adapt to the hot environment, especially to the act of removing hair for hunting, or to naturally reduce hair.

Considering the technology of the time, it is questionable whether there was a tool for cutting fur, but this conclusion was made in the interpretation of Genesis.

And if you look at chapter 17:5, you can see that Abram's name is changed to

Abraham, given that this criterion is circumcision or not.

There is a possibility that Abram may have been distinguished as a hairless human being and Avaraham as a hairless human being.

However, the period of human hair loss was three million years ago, and this interpretation does not explain in Chapter 15 of the Genesis that what happened earlier than the period when humans used fire (1.42 million years ago) was recorded after its use.

I will look for more evidence to support my argument.

Genesis Chapter 18 God promises Abram a son. I interpreted this to mean that the human race, which evolved from Abram, was born.

Genesis 18:16 reveals Abraham's prayer for Sodom. I think the reasons for Sodom's collapse are volcanic eruptions and earthquakes.

I thought that the reason why such a long story was recorded in the Genesis was to create a justification for the collapse of Sodom to future generations.

Genesis Chapter 19 Sodom falls apart, and Lot, who lived in Sodom, barely escapes from Sodom with the help of someone.

Lot's wife, in violation of the warning, turned back at Sodom and died, and Lot's two daughters slept with Lot, giving birth to Moab and Benam.

I think that because the people who recorded the Genesis don't know that the volcanic eruption in Sodom was caused by tectonic fluctuations, they may have made such a story to think of it as God's curse and to think and explain the cause of the curse in their own way, or they may have created such a story to slander Lot, who is far from their tribe.

Chapter 20 of Genesis tells the story of Abraham's meeting with Abimelech, who originally lived in Gran.

In order to understand Genesis Chapter 20, it must be compared with the 12 that Abram had previously gone to Egypt.

Chapter 12 of Genesis shows that when Abram went to Egypt, Pharaoh (parao) had a great disaster at home due to the sand.(Chang 12:17)

Chapter 20 of Genesis says that the whole of Abimelech's house was closed because of Abraham's wife Sarah.

To interpret this, one must know the concept of biological species.

The concept of species in today's biology defines a group of populations that can produce offspring that have the same genetic makeup through reproduction.

In this concept of biological species, sterility in the second generation does not constitute the same species. For example, crossbreeding a horse and a donkey creates a mule, which is not recognized as a biological species.

Because mules do not breed with horses or donkeys.

These cases are said to have been reproductively isolated.

This suggests that Abraham and Abimelech are interbreedable, but reproductive, isolated.

Chapter 21 of Genesis shows that Abraham gave birth to Isaac.

The fact that he circumcised in eight days in Chapter 21:4 suggests that Isaac may have been born without hair in advance.

Abraham's age is said to be a hundred years old at this time, and I'm more convinced when I think about the symbolic meaning of the number 100.

But Ishmael, who was born between Abram and Hagar, was also a descendant of Abraham (Gen. 21:19).

Given that he may have left Abraham for settled life and became a bow shooter, he may have used tools well and hunted mainly.

In Genesis chapter 21, Abraham fought Abimelech for the water.

You can see the use of sheep and goats as a token of promise.

In Genesis 22, Abraham was offering his son Isaac as a sacrifice to God.

You can see using sheep used as a token of promise.

This may mean that there was a practice of actually offering people as sacrifices before.

It may be referring to something that values human life and is replaced by sheep.

Before Chapter 22, the ritual was interpreted as related to diet.

From Chapter 22, it was assumed that Abraham had evolved enough to think of God and perform sacrifices.

In Genesis Chapter 23, you can see Abraham doing business for Sarah.

This is the first time that Chapter 23 shows that he was in business during the Genesis.

Abraham's business with Sarah means that mankind is beginning to think that there will be a world after death.

Burying dead bodies in oysters is a funeral custom that existed since the Paleolithic Age.

Chapter 24 of the Genesis shows Abraham saving Isaac's wife Rebekah from Meso Vodamia.

Mesopotamia is a place where ancient civilizations have occurred because of the flow of the Euphrates and Tigris rivers.

Therefore, when Livga came from Mesopotamia, it can be thought that the culture of Mesopotamia also came in.

Chapter 25 of the Genesis tells us that Abraham married Gedura besides Sarai and Hagar.

When Abraham died, Isaac took over his legacy and his other brothers were scattered.

Abraham was buried in the cave of Machpelah, where Sarah was buried.

The descendants of Ishmael are recorded from Chapter 25:12.

From verse 25:19 we can see from Isaac that Jacob was born from Esau.

From verse 27, you can see that Esau sold Jacob a cause for his father-in-law.

I thought this was the result of a culture inherited by Esau and Jacob.

It follows Chapter 25, but Livga once mentioned that she was from Mesopotamia.

I once explained that the reason for the ancient civilization in Mesopotamia was the two rivers.

Humanity began to become civilized when it began to settle down, and it had to be able to produce food stably and continuously.

Humans lived early on hunting or eating fruit from trees, and the development of agriculture made it possible to settle down.

As we begin our settlement life, we have a hygiene problem that we've never had before, because the leftovers rot and the excrement carries disease.

The lack of water could not grow beyond a certain size due to hygiene problems.

However, in the case of lectures, they are good conditions for civilization because they solve hygiene problems and provide easy access to water needed for agriculture.

Isaac learned to live a civilized life thanks to Reeve from Mesopotaima.

The difference between Mesopotamian culture and the existing Abraham culture was obvious.

It was divided into Esau, who inherited Isaac's hunting culture, and Jacob, who inherited Livga's farming culture.

First of all, E, who inherited Isaac's culture, should inherit his heritage.

As Jacob's power over Livga's culture flourished, he would have been forced to rely on Jacob for food.

In Genesis chapter 26, Isaac went to Gral and went to Abimelech when the bad harvest came.

Just as Pharaoh means Pharaoh, not a man's name, but a pharaoh, the word Abimelech seems to represent any position.

So I wonder if Isaac and Abimelech's relationship has evolved as before, and if we see it as human relations before that.

Or it was not easy to interpret whether it should be seen as the relationship between Isaac and another tribe called Abimelech.

In the former case, Isaac and Abimelech became completely different species, so that even sperm and eggs could not be fertilized.

In the latter case, Abimelech went to the area where he lived and lived together.

The verse 26:12 shows that Isaac's farming will bring about so much fruit that the Philistines are jealous of.

This shows that Isaac, who is close to Mesopotamia, has more advanced farming techniques than the Philistines.

Gral shepherds and Isaac shepherds can be seen fighting over the well, whose name is Essex Sittna Rehobot.

The name means Esek: Battle, Sithna: Opposite, Rehobot: Wide.

I think Isaac moved to a place where there were no people because Isaac entered the territory where the people lived in Gral.

As Isaac lived in a previously developed area, there was a dispute, but he developed an area that was not inhabited by people, and cultivated farming and flourished.

When Abimelech found out that Isaac had become prosperous, he came to Isaac. And after signing a contract to stay peaceful with each other, they hold a party.

Then Isaac's servants dug a new well and Beersheba.

Meanwhile, Isaac is worried that Esau, the father-in-law, will not be able to unite the tribe, thinking that his half brothers have been separated from each other (Gen. 25:6) and that culture cannot be unified into one.

Chapter 27 of the Genesis shows that Isaac's rights to his father-in-law are given to Jacob, who inherited the agricultural culture of Libra, not to Esau, who inherited his hunting culture.

This decision is quite unconventional, considering the tradition of ancestors at the time and the custom of the eldest being the leader of the tribe.

It can be seen that agricultural culture had a great effect to break the existing tradition.

However, the decision was not easily accepted and led to a blood struggle between Esau and Jacob.

Because they usually got food by hunting, they were able to fight, so they had fewer tribes than Jacob, but they won the battle.

In battle, Jacob barely survives his life with the help of Livga and goes to Haran to flee to Laban, Livga's brother.

If you look at Genesis 28, you can see Jacob taking Laban's daughter as his wife.

But Esau married another tribe.

Jacob meets God in his dream on his way to Haran. Jacob built a monument there and named it Samuel.

Chapter 29 of Genesis shows that shepherds usually cover wells with stones, indicating that Haran area is dry and water is precious.

At the same time, Jacob's advice on sheep to herdsmen shows that Jacob is good

at herding.

Jacob, who was defeated in battle and fled to Laban, decided to strike sheep for free instead of staying in Haran.

Just as warm-blooded animals used to be interpreted as Adam and subspecies as Eve, members of the tribe also have a way of interpreting them.

Laban's two daughters, Leah and Rachel, represent two ranks within Laban.

Leah, who has weak eyesight, is low class and Rachel is high class.

Jacob, who is weak in power, does not belong to Rachel, a high rank, and lives with Leah.

However, as his power grows, he enters Rachel, and details are explained later.

Jacob and Leah have children, and the first is Reuben, which means "the son of Bora."

It means inheriting Jacob's culture.

Second, the meaning of Simeon and Hearingim means Jacob's right to speak in Laban.

The third is Levi, meaning union, and Jacob grew to be three tribes, and Jacob and Leah were united.

"The fourth Juda, which means praise, shows that Jacob's power has been fully restored."

Following Chapter 29, it is believed that Jacob began to advance to Rachel after regaining his power.

Since the interpretation of Genesis was handed down by Jacob's descendants, it should be considered that it was interpreted in a direction favorable to Jacob.

Chapter 30 says Rachel envied Leah to be loved by Jacob, but my opinion is different.

He lost the battle against Esau, fled empty-handed, and was on a ranch in the land of Laban.

It is reasonable to say that Jacob wanted to belong to the high class of Laban, Rachel.

I need to know some rules to interpret Jacob's story in Genesis.

Just as the name Israel is Jacob's name and also his country,

The names of Jacob's children also serve as the local names of Israel.

It's hard to understand if you don't look at the map in person, so it's easy to understand if you look at the map of Israel.

When Jacob fled after losing battle with Esau, Isaac's territory was only part of Israel's territory, as we know it.

So Jacob, after losing the battle with Esau, escaped Esau and gradually occupied territory that is now Israel.

So the story of Jacob's children in the Genesis is a child's name.

We need to know that Jacob is the process of expanding territory and creating a

country called Israel.

As mentioned above, Jacob, who has regained power, tries to belong to a higher class.

Jacob first enters the lower ranks of Rachel, Bilhah.

As I'll explain later, I thought that if Rachel was in the central management class, then she was in the local management class.

Jacob and Bilhah gave birth to a child and named him Dan. Dan means to relieve injustice.

It seems to have resolved the discrimination that was previously inflicted on Jacob by entering the ranks of Bilhah.

The second child that Bilhah gave birth to is Naphtali.

Naphtali means competition, and I think Jacob's power has grown enough to compete with Laban.

Leah also had a lower class named Silva, who was born to Silva and named him Gad.

Gad means blessing, and it is believed that Jacob raised a tribe while living with Leah to cultivate land that was not used before.

Jacob and Silva gave birth to their second son and said Asher, which means joy, just like a gat

Jacob is thought to have expanded his territory.

I thought Lesson 30:14 was Leah's paying taxes to Rachel.

So Jacob gave birth to Leah and the fifth child and called it Issachar, which means the price of Issachar.

On the map of Israel, Itsagal looked at the territory of Issachar, just like our Goryeo Dynasty, Joseon Dynasty incense, oxen, and bugok.

I think it was an intelligent special zone to deliver what is needed in the center.

Then Leah and her sixth child were named Zebulun, which means gift.

I'm going to do this after Jacob made a deal with Laban and paid the tax he was supposed to pay Leah in Issachar.

It was interpreted that surplus produce produced in Issachar was to belong to Jacob.

In Genesis, it was said that he gave birth to his daughter, Dinah, but the reason I chose her as my daughter was because,

Because the area of Dina was frequently invaded because it borders on other countries.

I think I set her up as my daughter to explain this.

The name Dina means justice.

Jacob finally marries Rachel and gets a child, whose name is Joseph, a well-known man.

It means more.

From Genesis 30, verse 25, the story is why I guessed the names and

characteristics of the above regions (or characters).

Instead of Laban's help, Jacob took care of Laban's livestock.

Jacob says he wants to get away from Laban and live independently.

Then Laban said he would pay Jacob for his work instead of withholding his independence.

Jacob has given him a lot of prosperity by working for Laban.

Among the sheep you take care of, non-white sheep are asked to be allowed to have them.

Most sheep were born white, so Laban readily agreed.

Later, however, Laban found that the black sheep were more likely to be born if they were cross-bred.

(I will write about Mendel's genetic code in this regard next time.)

The sheep originally lived in a cold area, so the white color that was easy to hide in the snow evolved into a dominant one.

So when the white sheep and the black sheep interbreed, most of them were born, but the black sheep were born.

Jacob knew that black sheep were born when they had only recessive genes, so if you cross them, black sheep would be born.

To raise only his own black sheep, willow, break apricot branch and cut the end to make it easier for the roots to come down.

planted in the ground to create shade for the black sheep.

It is assumed that this black sheep is the territory of Zebulon.

In addition, it is assumed that Issagal raises Laban's sheep. Given that the name Laban means "white.

Laban's name seems to be a hint of this interpretation from the start.

According to Genesis 31, Jacob's sons disapprove of Jacob as he increased his assets through Issachar.

When Jacob notices this, he runs away from Laban. Rachel steals her father's Drabim.

But because Laban ran away with his family, he couldn't move quickly and was caught by Laban. Laban interrogates Jacob, saying his Drabim is missing. But Laban has a period when Rachel hides Drabim in the camel saddle.

You can't find Drabim just because you can't get up.

In Laban's dream, God told him not to touch Jacob, so nothing will happen to him. Jacob and Laban share stories and make up.

And a monument was erected as evidence of reconciliation.

The army Jacob met on the road is called Mahanaim, and since Esau did not inherit the rights of the father of Isaac, I think Manahaim was the one among the Isaacs who opposed Esau and wanted Jacob's rights.

Sections 32:4 insinuate that Laban and himself are allies.

And instead of fighting Esau, Jacob sends many gifts from Laban to Esau as a

gesture of reconciliation.

After that, it is hard to interpret that he wrestled with God and won the name of Israel.

In previous cases, God was involved in human beings in ways that conveyed revelation or words through dreams, but it was never before that he appeared directly to an individual and fought back.

Of course, God may have wrestled Jacob himself, but I think it could be a story he created to strengthen his kingdom when he founded Israel. The story of the nuance, "As a prince~" also comes out in the kjv Bible verse 32:28 of the kjv Bible. The leg injury could have been caused by a fight with someone, but I think it could have been a life injury.

This led to the strengthening of the royal authority through the story that even though he injured his leg, he fought with God.

Chapter 32 If Jacob really met God, I think he must have told him to meet God in front of him and call his country Israel.

The fact that he didn't talk about meeting God during a conversation with Esau can be proof that Jacob never met God.

Jacob and Esau used to fight each other for their rights, but when they met after a long time, they treated each other warmly.

When Jacob received the gift, he offered to leave Isaac with him, but Jacob refused to go with him because he had young children and raised livestock.

After buying Shechem's territory with money, he built an altar and called it Ellohe Israel.

I think this is the origin of the name Israel.

I'll separate the Elloheisraels one by one.

El:Shin

Elohae: Multiplex Suffix

Isra:(three-person)leading; tenaciously winning; ruling

El: It means God.

So Israel can be interpreted as 'fight with God', but Ello-Hae Israel can be interpreted as 'fight with God'.

The name of this altar is a lesson in which Jacob was defeated in the battle with his brother even though he obtained the right to be the first man, was expelled from his country, and advanced from the lower to the higher ranks under Laban, forgiving his brother who tried to kill him, and giving him many gifts to preserve peace and achieve peace.

At that time, there were various tribes in the areas surrounding Israel and so many different religions.

In it, it seems that Jacob has found only one being called a god.

The area where the twelve tribes lived in Israel shows which area Jacob lived when he was away from Isaac, and given that Dinah was Leah's daughter and that the people who killed Hamol and Shechem when Dinah was raped were Simeon and Levi, one can expect the area to be near what is known as the territory of Judah today.

I have said before that the names of the sons of Israel function as the names of each region of Israel, just as Israel is and is simultaneously Jacob's name.

I think Dina, too, would function as a local name, and the fact that Dina was raped could indicate that Dina's area was invaded in Israel.

The Shechemites of Hamol, who had invaded Dina, proposed a marriage alliance to live in clans with Jacob.

Jacob's sons agreed to the marriage on the condition that the Hamolites of Shechem, who invaded Dinah, circumcised Israel's tradition.

The circumcision I interpreted at this time (the loss of hair in the body as humans evolved) was passed down to the genitals as an act of removing the epidermis, but I can infer from the timing of the first half of the Genesis through the fact that it was passed on from Abraham to Israel before the end of the century.

Jacob's sons, especially Simeon and Levi, who were like Dinah and were bordered by Hamor, had no intention of forming an alliance with the Hamorites from the beginning and raided the Shechem district of Hamor, which attacked Dinah.

When Jacob found out later, he called in Simeon and Levi to hold them responsible for invading the Shechem region of Hamor without orders from Jacob and becoming hostile to Hamor.

Then the chiefs of Simeon and Levi said, "Isn't this what happened because Jacob only cared about the center and didn't care about the border-facing Dina region?"

When the Dina Invasion revealed the limitations of the tribal federation system, Jacob felt the need for a king to rule the tribal chiefs.

This shows the process of centralization as human beings increase due to agricultural culture.

In Chapter 35, Jacob implements a policy to eliminate the foreign culture brought from Laban in order to integrate the cultures of various tribes.

-I will use the word family as a higher concept of tribe. ex) Trib. Reuben. -The Leah people.

Jacob built an altar on Jemel and buried the foreign cultural items under a tree near Shechem.

Rahel's previous theft of Laban's Drabim suggests that Laban's culture and religion came together.

Drabim is a piece of wood that was used as a deity for praying in Laban religion.

When Deborah, the nanny of Rebekah, died, she buried her head in a tree under Zongel and called it Alonbagut.

This contrasts with the burial of Rachel on Bethlehem Street, where Rachel's tomb was not given any other name and was simply called Rachel's.

The reason can be inferred from Rachel's high rank and hiding Drabim, who would have served as a priest to offer sacrifices to God in order to consolidate his power when he was high in Laban.

As the priest's role was a means of maintaining power, Rachel failed to give up Laban's culture, and the conflict between the Rachel people and Israel over Laban culture was inevitable in the process of centralization.

As you know, the result was Jacob's victory, and only the pro-Jacob faction of the Rachel family survived to help Israel establish its foundation.

Rachel called them Benonites, sons of pain, and Jacob called the survivors Benjamin and the son of the right hand.

At 35:11 Jacob declared himself king and named his country Israel. And the kings said that they were coming out of their waist, so it was a declaration of the father-to-son succession to the throne.

(If after Jacob's death, the word Jacob was used to mean that he was the leader of the chiefs, before the proclamation of Chapter 35:11, it would have been Jacob's death and the chiefs of each tribe would have taken turns.)

In chapter 35:22, it says that Reuben slept with Bilhah when Israel fought with the Leahites, which I interpreted as Reuben's betrayal of Israel and collusion with the Leahites.

I think this is the reason why although Reuben was later the eldest son, Reuben could not become a priest and Levi was chosen as a priest.

Genesis chapter 36 describes the process by which when Jacob founded Israel, other neighboring tribes also turned into central states.

By 36:30, Esau established Edom and showed his clan and chiefs when he was a confederate kingdom.

In Genesis 36:24, when Sibeon struck the donkey, it was said that he found a hot spring in Hebrew, which refers to the hot spring, "warm," "mules."

It has two meanings and I think it is a translation for a mule because it is natural in context to think that a mule is created by the intersection of a donkey and a horse when hitting a donkey.

From 36:31, Edom had a king, and from 36:31, Esau was centralized before Jacob. Later, the explanation shows that the chiefs of the Edomites took turns to become kings.

On the contrary, Israel would have operated a country in the form of tribal chiefs taking turns to become kings, not rich inheritance, before the proclamation that

"the kings of Edom 35:11 will come out of your waist."

The reason for this not being recorded is that unlike Edom's history, Israel's history may have been difficult to keep records because of retaliation when it left records unfavorable to the higher ranks.

Joseph was the son of Rachel, who inherited the high rank of Rachel, and Joseph was also born of the high rank.

Rachel served as a central official in Laban, so Joseph also served as a central official in Israel.

The colored garments of Chapter 37 and Chapter 3 are those that Joseph reveals his official duties as a public official.

Joseph tells his brothers that his grain troupe dreamed of bowing to his grain altar.

He also told his brothers and fathers that the sun, the moon and the eleven stars had dreamed of bowing to him.

The brothers were jealous of him and his father scolded him.

Here I noted his father. As far as Chapter 35, Jacob, who had been recorded as Jacob, came out as his father and Joseph as the central figure, it can be thought that the article was recorded by another author after Chapter 35.

Joseph's brothers thought that Jacob, the central official, was the successor to the king and decided to remove him.

But Reuben thinks that he should not kill his brother Joseph, so he should not.

Reuben, the father-in-law, may have thought that Joseph, even a central official from a higher rank, would be king because he had the right to own the father-in-law.

Reuben tried to return Joseph to Israel, but he had already been sold into the hands of Judah.

Then they wet Joseph's clothes with blood and tell Israel that Joseph had been eaten by beasts.

Israel was bitterly sad. Joseph, sold in the hands of Judah, was sold to Potiphar (a senior official of the border garrison) the myth of Pharaoh in Egypt.

If you look at the map of Israel, you can see that the territory of Judah is stretched up and down.

Interpretation of Genesis Chapter 38 reveals the reason. Israel has strictly banned foreign cultures to unite the 12 tribes, which have been secretly interacting with outside tribes.

Judah married Shua the wife of a Gentile and had several children. The names of their children were Er, Onan, and Shelah.

Er, Onan, and Shelah are thought to have played a role in governing parts of Judah.

Judah married his daughter Er and Tamar. But when Er died, Judah married Tamar to Onan.

At that time, when a man and a woman were married and a man died, the entire property of the man's family would be transferred to the woman's family.

It was common for a man's brother to marry his sister-in-law to prevent his wealth from being handed over.

I think the reason for El's death is related to Israel's violation of the principle of banning foreign cultures.

Israel banned foreign culture, but Israel executed El when Judah interacted with the tribe.

When Elle was executed, Onan refused to interact with Tamar to avoid execution, but Judas, who was unable to give up Elle's estate, was unable to do so.

He would have forced the marriage of Onan and Tamar, and as this was discovered by Israel, Onan was also executed.

Seeing this, Judas would have given up interacting with Tamar.

However, Genesis 38:12, shows that Judas continues to interact with the Gentiles even after that.

"and Israel has sold the wool of sheep to Adulam's shepherds."

As a result of continued interaction with the Gentiles, the boundary between Judah and the Gentiles became blurred, and the power of the Gentiles continued to grow.

In the end, Israel's policy of banning foreign culture will fail.

The names of Beres and Sera, born between Judah and Tamar, mean "Destroy" and "Rock," respectively.

When Jacob made the covenant with Laban, he took the stone and set up the pillar as evidence of the covenant.

Assuming that Israel has engraved the contents of its policy of banning foreign culture on the rocks,

The meaning of the name Berez Sera is a 'destroyed rock,' a clear indication that the ban on foreign culture has not been observed.

When Joseph was sold, Judas sold it not because of other tribes, but because Judas actively interacted with other tribes.

Joseph was sold to Bodibal, a servant of the Egyptian pharaoh, who was a high-ranking official who served as a soldier protecting Egypt.

As soon as Bodibal did what he had entrusted to Joseph, Joseph became a trusted servant.

In Genesis, it is said that body bales entrusted Joseph with everything except what he ate.

39:7 says Bodibal's wife asked Joseph to sleep with her.

In verse 35:22, Reuben betrayed Jacob and joined the Rachelites in the report that Reuben slept with Bilhah.

As he interpreted it, his wife betrayed him and asked him to sleep with him.

He interpreted it as saying to join his side.

But when Joseph refused to be on the side of Bodibal's wife, the Bodibal's wife

became Joseph's wife.

He accused him of betraying his body.

Bodibal delayed this remark and put Joseph in prison for the king's prisoners.

Joseph also served as a guard in prison.

I believe that Bodibal did not kill Joseph in spite of his great sins.

I think it was either a punishment to know that Joseph was falsely accused or to save Joseph and send him to prison without killing him.

When Joseph helps the chief of guard in prison, Joseph is assisted by a rice cake cooker and a drinker.

Considering that Egypt, one of the birthplace of civilization at that time, was an agricultural country, the status of those who were in charge of rice cakes and drinks was probably among the top ten in Egypt.

I had wondered that these came not to Pharaoh's prison, but to Bodibal's.

So I looked into when Joseph was expected to live to find out what the political situation was at that time, and I suspect Joseph lived in an era when he was moving from the first intermediate period to the Middle Kingdom.

At that time, many people killed and killed each other to become kings because of the political turmoil, and I think there must have been some who wanted to be kings in the power of the bodybal, which holds the military power.

So I thought that in a chaotic situation, Bodibal locked the rice cake maker and the drunkard in his own prison, and among them, when Bodibal established a new kingdom, he locked them up to identify those who supported and opposed the ascension of Bodibal to the throne. Maybe Bodibal was going to be king.

At that time, power would have been concentrated on Bodibal, a high-ranking military official, as war was waged to become kings.

Through Joseph, Bodibal would have identified those who supported and opposed the Bodibal forces in prison and killed those who opposed them when the Bodibal forces became king.

I think Baro's birthday in chapter 40:20 may have changed in the process of the birth of the new pharaoh.

After the king came out of the Bodibal forces, Joseph became Prime Minister of Egypt.

Joseph dispatched officials from the center to the provinces and collected one fifth of the grain produced in the provinces as taxes and stored it in public warehouses in each region to prepare for the bad year.

Genesis 41:42 shows that the pharaoh took off his ring, gave it to Joseph, dressed him in good clothes, and hung his necklace, and these ornaments were not just jewelry, but also identity.

Given the pharaoh's ornaments, it can be seen that the pharaoh's power has shifted considerably to Joseph.

Joseph married the daughter of the priest, which shows that the prime minister is

of a similar rank to the priest and that Egypt is a society that is in a state of unity.

Joseph named his two sons Manasseh and Ephraim, which means, "Forget Manasseh, Ephraim is prosperous."

When there was a bad harvest in Egypt, no other country could get food because of a bad harvest, so they came to Egypt, where grain was plentiful to buy food.

Even when there was nothing to eat during the bad harvest, Egypt stored grain from taxes and was able to survive the bad harvest.

After hearing that there was grain in Egypt, other countries came to Egypt to get grain, and so did Israel.

Jacob sent Joseph's brothers to Egypt, except Benjamin.

Jacob, who had lost Joseph, the father of Rachel, did not send the rest of Benjamin out of fear that he might die.

When the brothers came to buy food, Joseph recognized them, but his brothers did not recognize him.

Joseph said, "Isn't your brother a spy who came to see Egypt, where the harvest was?"

"Then the brothers said, 'They are twelve brothers, one with his father, and one with his father, and the other with his disappearance.'

Then Joseph suspects that one man who is with his father is now working as a spy, and says, "No one can get out of Egypt unless one suspected of being a spy comes."

If you want to clear your suspicions, one of them goes out and picks up your brother and tells the rest to stay locked up.

If he can't bring his brother, he will think they are spies.

Three days after they were imprisoned, Joseph told them that he would not believe they were spies if only one person was put in prison and the rest of them took grain with them to save your family and bring your youngest brother.

Then they reflect on themselves for selling Joseph as slaves without saving him before.

When they returned with the grain, their money was still in their sacks, and they were worried that they would become spies.

From an Egyptian point of view, it may appear that they stole grain without paying.

They told Jacob about what happened in Egypt, and he said, "You are going to lose your children to me, and Joseph and Simeon are gone. Are you going to take away Benjamin?"

Then Reuben says he'll bring Benjamin, and if he can't, he'll kill his two sons and leave it to him.

But Jacob says he can't take Benjamin, and if he dies, he can't live any longer.

When all the food he had bought from Egypt was gone, Jacob told his sons to go

back to Egypt and buy the food.

Judah said that the Egyptian prime minister would not be able to see himself unless your brother came with him.

Judah said, "If you send Benjamin with you, we will buy you food, but if you do not send Benjamin with you, you will not go."

"and Israel said to go to Egypt with the things from Israel and double the amount of money it had taken with it."

When Joseph's brothers came to Egypt with Benjamin, Joseph called them to his house.

The brothers worry that Joseph is trying to enslave them because the money was still in their sacks.

Joseph says he has already received the money, so don't worry.

Joseph asked after Israel. And saw Benjamin and prayed for blessings.

When Joseph served them a meal, Joseph seated his brothers in order of age.

The brothers found it strange.

And Joseph treated Benjamin more specially.

But Joseph hid his silver cup in their luggage and said that his brothers had stolen it.

The brothers said, "They did not steal, so if they found a silver cup, they would be Joseph's servants."

Joseph said, "The other men are innocent, so only those whose silver cups have been found will be his servants."

But when a silver cup was found in Benjamin's luggage, the brothers said they would all be slaves to Joseph.

Joseph said, "Only Benjamin will be his servant, and the rest will go back," because a silver cup was found in Benjamin's luggage.

"The only remaining son of the Rachelites in Judah is Benjamin, and if Benjamin dies, Israel may die."

Explaining what has happened so far, he would rather take himself as a servant and beg for Benjamin to be returned.

Joseph tells his servants to leave and cries, saying he is Joseph.

And God sent himself to Egypt to save lives.

Joseph brought Israel to the land of Goshen and said he would take care of it.

Then Joseph's brothers told Jacob that Joseph had become the prime minister of Egypt.

Jacob believed it when he saw the cart Joseph had sent to burn Jacob.

When Israel heard that, he wanted to see Joseph.

Jacob headed for Egypt with his family to escape the famine.

Joseph told Pharaoh that his family members were herdsmen, and that he would live in the land of Goshen, which is good for herding.

Joseph is said to have chosen five of his brothers and taken them to Pharaoh, and

I think they are five people in the livestock industry.

I think it's Suvlon, Isagal and + (three of Reuben, Simeon, Levi and Judah).

When asked by Pharaoh, Jacob said he was 130 years old, and at the time, the standard of age was different from the real world.

I wondered if it was not Jacob's age, but a period of Israel's tradition from the age of Isaac.

As the famine continued, those who had run out of money came to Joseph and changed their livestock for food.

But after that, as famine continued, people gave their land and labor to Pharaoh.

The pharaohs gained such a large territory without war.

However, local officials did not sell the land because they received the grain from the pharaohs as green sticks.

Joseph will give the people your labor and your land are Pharaoh's, and I will give them seeds, so they will farm, and one-fifth of the harvest will be done.

It is said to pay taxes and use the five-minute living style of living.

The local officials didn't sell the land to the pharaohs, so they didn't have to pay a fifth of their harvest.

There was a tradition of being owned by the local government.

Chapter 47 shows Jacob preparing for the end of his life.

Chapter 48 shows that Jacob told Joseph that Ephraim Manasseh, your son, would be mine.

This is because the twelve sons of Israel are heads of the twelve tribes.

It means giving Joseph the authority to establish two of the twelve chiefs.

In terms of our country, it gives the same authority as having a special city in Seoul in Gyeonggi-do.

This made Joseph's argument more effective than his other brothers.

Israel blessed Joseph's sons in person.

In Genesis, Israel's blindness makes it look as though it blessed Ephraim and Manasseh in reverse.

Jacob was chosen by Isaac because Jacob himself was a more prosperous tribe than Esau.

I think Ephraim, which means prosperity, made this choice because it was more suitable to lead the tribe than Manasseh, which means forgetfulness.

Chapter 49 shows Jacob's will to his sons.

I think the contents of the latter half of the Genesis were written by Joseph and should be interpreted in consideration of the circumstances of the time.

I noted that because Joseph was a priest and the local officials were also priests, Levi became a priest.

I think the priest position would have been the king of early Israel.
So I think that, just as Jacob has obtained the right to enter the market, the chosen chief of Israel will be given the status of Israel.

I think therefore Levi's becoming a priest must have been a higher power than people think.

Levi was the second of all Jacob's children. The first one to be born was Reuben, and I believe that he slept with Bilhah.

Given that Reuben betrayed Jacob and sided with Rachel, even though Reuben was born a father-in-law, he lost his right to be Israel's.

I think, so Levi, the second born, has been given the authority to govern all Israel by holding the position of priest.

Although Joseph was the son of Rachel the nobleman and saved Israel from the crisis, he could live in Egypt.

With the policy of extermination of foreign cultures, Rachel's support base was weak in Israel, and the number of Leah's people was more than twice as large as the number of Rachel's.

Thus, in Genesis, he devoted 48 chapters to emphasizing that Jacob had blessed Ephraim and Manasseh twice as many brothers as the other.

Jacob have twice the authority given to Joseph to other brothers

Nevertheless, I think that the weight of Levi is equivalent to that of the King of Joseon->Israel priest.

The existence of Leviticus itself was an extraordinary phenomenon, but the reason why Levi's portion in Jacob's will in the Genesis was too small was because of the fact that Leviticus existed.

In the process of eliminating Israel's history to erase the first Rachel's existence, the history of the late Genesis was lost.

Joseph, a descendant of the second Rachel, had a record of Israel's history in Egypt and was left behind when he left Egypt and returned to Israel.

I think he changed the record to Rachel's advantage.

+ And if you look at the area of the Zebulon Issagal on the Israeli map, the fact that it corresponds to the Jordan Valley area on the Israeli terrain,

It is evidence to support the hypothesis that it is a special area for sheep raising.

+I think that part of the territory of Ephraim Manasseh was the territory of Isaac, who lived in opposition to Jacob.

I think Isaac's territory was just above Issachar, except for this area, the territory of the tribes of Israel.

Because it was born.

+I think the reason why the territory of Benjamin is small within Israeli territory is

that Benjamin has a pro-Rachel tendency even after that.

This is the conclusion obtained from the synthesis of Jacob's will and Israel's maps.

I think some of Joseph's brothers went back to Israel and some continued to live in Egypt at the end of the famine.

Given the large territory of Ephraim Manasseh on the map of Israel, I think the exchange between Egypt and Israel has lasted for a considerable period of time.

Joseph wanted to be buried like any of his brothers, but Joseph's descendants gave him an Egyptian funeral.

This shows that Joseph's descendants forgot about Israeli culture and adapted to Egyptian culture.