

## **Chapter 21 – Judah’s Ring, Signet, and Staff**

In reading the prior genealogies, there is mentioned in the ancestral record contained in the Cave of Treasures, an allusion to the story of Judah and Shua. The account of their marriage in the King James version of Genesis chapter 38, is an event which is often overlooked with regard to the bloodline of Christ. But when understood in fullness, is very important regarding birthright and the fulfillment of prophecy.

In similarity to Esau grieving his father Isaac because of his marriage to two Hittite woman, Judith the daughter of Beeri and Basemath, the daughter of Elon, and then his cousin, Mahalath, the daughter of Ishmael, Judah also grieved his father Jacob by taking a Canaanite wife and fathering numerous sons with her. In Genesis 38, we learn that Judah attempts to marry the prophetess Tamar, the daughter of Shem, to two of his sons, Er and Onan.

What we are not told, is that their mother, Shua, an idol worshiping pagan, disliked Tamar because she was a Shemite and not of Canaanite blood. She wanted her sons to continue in her traditions and because of that desired them to marry other Canaanite women. Thus, because of the contempt the mother felt for Tamar, she was mistreated by her elder sons. With the deaths of his two eldest sons Er and Onan, Judah instructs Tamar to await the time when his youngest son Shela, coming of age, could then accept her as bride. Fearing the death of his last remaining son, Judah did not make good on his promise and ignored Tamar’s patience.

Yet, the reason that YHVH had struck down Judah's sons, is because He did not want Tamar nor the children that would be born to her, to be tainted with Canaanite blood. The details of this account are excluded from the canonical materials however in ancient extra biblical manuscripts, we learn that she is instructed by the Holy Spirit to put away her widow's garb.

The story of Judah and Tamar is extremely relevant to the preservation of Yahushua's bloodline, as Reuben (Jacob's firstborn) because of the seduction of his father's concubine, Bilhah. Loses the rights of the firstborn which bypassing him, are inherited by Judah and his progeny. Yet, because he would the Canaanite woman, Shua, YHVH had to supernaturally intercede into Judah's affairs to ensure that the bloodline leading to the birth of the Messiah remained untainted.

Grasping the deeper aspects of this intercession, one can better make sense of the story conveyed in Genesis 38, of Tamar's involvement with Judah and his sons, and why his Canaanite children were fated to die before being allowed to conceive offspring with the prophetess. Likewise, it is because of divine intercession that Tamar is instructed to adorn herself enticingly and then away Judah's approach at the road side of Timnath.

And Judah, the son of Jacob, took unto himself to wife Shû', the Canaanitess, and his father was grieved because he had taken to wife a woman of the seed of Canaan. And Jacob said unto Judah, "May the Lord God of our fathers Abraham and Isaac not permit the seed of Canaan to be mingled with our families." And there were born unto Judah by Shuah,

the Canaanite woman, 'Îr, Ônân, and Shêlâ. And Judah took a wife for Er his firstborn, Tââmâr, and he consorted with her unnaturally, and God put him to death. And Judah gave Tââmâr to Ônân, and as soon as his seed became available for Tââmâr he wasted it, and him also did God put to death. **Thus, God did not permit the seed of Canaan to mingle with the seed of Jacob, even as Jacob prayed God that the seed of Canaan, the firstborn of the lascivious Ham, might not be mingled among the generations of the Fathers.** And God made Tââmâr go out to the roadside, and Judah lay with her in the passion of fornication, and she conceived and brought forth Peres and Zarah. - Cave of Treasures

Thus, we learn from this account that the reason Judah's sons were stricken with death and prevented intermixing their seed with Tamar, was to keep the bloodline of the woman, the children of promise from being corrupted by the serpent's genetics. As episode it is another account of how the children of Adam are dissuaded from intermixing with the children of Cain. If you are still having a difficult time comprehending the reasons for such prohibition, please review my Great Contest Series, The War in Heaven and The Enmity between the Seed Lines especially chapter 19 of the latter, How the Serpent Seed Survived the Flood of Noah.

The reason this story is so misconstrued, is because like so many others it holds profound connection to the revelation that the Kenites, Canaanites, Ishmaelites, Edomites, and others like the Amalekites because they are the children of perdition and offspring of the wicked one, are instructed by YHVH to be avoided at all costs when choosing spouse to

perpetuate one's bloodline. Judah's marriage to Shua, the daughter of the Adullamite king, Hirah was countered by YHWH's interdiction, ensuring that the line of Messiah's succession continued through Tamar's son Pharez.

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. 6 And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him. 8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. 10 And the thing which he did displeased the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. 12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to

Timnath, he and his friend Hirah the Adullamite.  
13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.  
14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?  
17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. 19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.  
20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. 21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. 23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. 26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah. - Genesis 38:1-30

The undisclosed aspects of this tale are revealed in various books of ancient commentary like the Legends of the Jews. If YHWH had not intervened to ensure the occurrence of Judah's secretive tryst with Tamar, the twins born unto them would never have grown to assume their roles in the destiny of Israel as tribe and people. While the circumstances of their liaison seem oddly peculiar in the canonical version, painting Tamar in the role of a harlot. Thorough examination of it from other ancient sources,

bring to light Tamar's temptation of Judah, as without a doubt, spiritually ordained and supernaturally guided. For if Judah had not disregarded his ancestors generational prohibition to not involve themselves with the children of Cain or Canaan, it would've been unnecessary for God to interpose upon the situation.

With regard to the staff, some accounts declare that Judah had received it from Jacob before he bestowed it upon Joseph when dying on his deathbed. Perhaps if this account is true, Jacob reclaimed the rod of wonder when Tamar presented it as evidence of Judah being the father of her child. Certainly, it would make sense to me that because he had given this to her as a retainer for what he thought were services rendered from a prostitute. He did not value the staff in the manner that all of the other patriarchs of Adam's line had. It would make sense to me that Tamar's utilization of it as proof to convict Judah before the eyes of all the elders of Israel including Jacob, that his father would repossess this rod and save it to pass on to somebody that would prize it as inheritance. Therefore, if this story is also included in the history of the rod of wonder and how it was passed down from generation to generation. It would make sense to me that Joseph received it from Jacob after he salvaged it from the courtroom.

“But now, O Seth, my son, place thyself at the head of thy people; tend them and watch over them in the fear of God; and lead them in the good way. Command them to fast unto God; and make them understand they ought not to hearken to Satan, lest he destroy them. 15 **“Then, again, sever thy children and thy children’s children from Cain’s children; do not let them ever mix with those, nor come**

**near them either in their words or in their deeds.”**

And when they had ended their offering, the Word of God came to Seth, the eldest among them, saying unto him, “O Seth, Seth, Seth, three times. As I was with thy father, so also shall I be with thee, until the fulfilment of the promise I made him - thy father saying, I will send My Word and save thee and thy seed. **4 “But as to thy father Adam, keep thou the commandment he gave thee; and sever thy seed from that of Cain thy brother.” 11 Make no fellowship with the children of Cain the murderer and the sinner, who killed his brother;** for ye know, O my children, that we flee from him, and from all his sin with all our might because he killed his brother Abel.” - 2<sup>nd</sup> Book of Adam and Eve 9:14-11:11

The proclamation to avoid genetically mixing with the children of the serpent to Adam's bloodline, is premise emphasized throughout the Torah, Pentateuch, and other ancient books of law given by YHVH to prevent the Israelites from mixing with the pagan tribes surrounding them. It was especially important that they preserve their tribal identity in purity, for as Isaiah prophesied it would be through the stem of Jesse that Yahushua would be born.

It wasn't until Yahushua's crucifixion that grace and salvation are through Him extended in offering to the Gentile nations and pagan peoples worldwide. Rejected by his own people, Saul (Paul) was ordained by Christ to deliver the gospel message to the Gentile world. He would join the other 12 apostles for commission to share the good news of salvation through Yahushua and to go forth and baptize in the name of the Father, Son, and Holy Spirit.