**The Story of Esau and Nimrod**

 To understand Nimrod (see endnote [[1]](#endnote-1)) and how Esau is important in this story we have to go back to the beginning of the story. Back to the time of Noah. Noah had three sons Japheth, Shem and Ham, born to him before the flood. They had taken wives before the flood, but did not bear children until after the flood.

 Japheth had seven sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, seven sons.

 And these are the sons of Shem: Elam, Ashur, Arpachshad, Lud and Aram, five sons. Arpachshad begat Shelach, and Shelach begat Eber and to Eber were born two children, the name of one was Peleg, for in his days the sons of men were divided, and in the latter days, the earth was divided. And the name of the second was Yoktan, meaning that in his day the lives of the sons of men were diminished and lessened.

 And Peleg begat Yen, and Yen begat Serug, and Serug begat Nahor and Nahor begat Terah, and Terah was thirty-eight years old, and he begat Haran and Nahor.

 And these are the sons of Ham; Cush, Mitzraim, Phut and Canaan, four sons; and the sons of Cush were Seba, Havilah, Sabta, Raama and Satecha.

 Cush the son of Ham, the grandson of Noah, took a wife in those days in his old age, and she bare a son, and they called his name Nimrod, saying, “At that time the sons of men again began to rebel and transgress against God, and the child grew up, and his father loved him exceedingly, for he was the son of his old age.”

 Nimrod was a mighty one in the earth, a might hunter in the land.

Genesis 10:8-9

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Judaic interpreters as early as Philo and Yochanan ben Zakai (1st century AD) interpreted “a mighty hunter before the Lord” (Heb.: לפני יהוה, literally “in the face of the Lord”) as signifying “in opposition to the Lord.”

 The garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush. (see endnote [[2]](#endnote-2)) For after the death of Adam and his wife, the garments were given to Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son. And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.

 In their going out, Ham stole those garments from Noah his father,(see endnote [[3]](#endnote-3)) and he took them and hid them from his brothers.[[4]](#footnote-1) When Ham begat his firstborn Cush, he gave him the garments in secret, and they were with Cush many days. And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments. (See endnote [[5]](#endnote-4))

 Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the Lord.

Nimrod was a righteous young man until he was 25 years old. He became the king, and he had received the garment of Adam from his father Cush. We mentioned that garment before, but there is great literature about this garment. When he wore it all people and animals assumed that he was a holy man and priest acting for God, and they submitted to him willingly. That was right. But then it turned his head, and he decided to become the great conqueror. **(**Nibley, Hugh W. Teachings of the Book of Mormon --Lecture 65.)

 And Nimrod (sometimes known as Amraphel, “sayer of darkness: fall of the sayer,” Gen. 14:1) strengthened himself, and he rose up from amongst his brethren, and he fought the battles of his brethren against all their enemies round about. And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon earth. Therefore, it became current in those days, when a man ushered forth those that he had trained up for battle, he would say to them, Like God did to Nimrod, who was a mighty hunter in the earth, and who succeeded in the battles that prevailed against his brethren, that he delivered them from the hands of their enemies, so may God strengthen us and deliver us this day. The beginning of his kingdom were the cities of Babel, Uruk, Akkad and Calneh in the land of Shinar (Mesopotamia).

 And when Nimrod was forty years old, at that time there was a war between his brethren and the children of Japheth, so that they were in the power of their enemies. And Nimrod went forth at that time, and he assembled all the sons of Cush and their families, about four hundred and sixty men, and he hired also from some of his friends and acquaintances about eighty men, and be gave them their hire, and he went with them to battle, and when he was on the road, Nimrod strengthened the hearts of the people that went with him. And he said to them, “Do not fear, neither be alarmed, for all our enemies will be delivered into our hands, and you may do with them as you please.”

…the archetype of all usurpers is Nimrod, who claims kingship and priesthood by right of "the cosmic garment of Adam," which his father Ham stole from Noah. When in turn Esau, that other great hunter, by a ruse got this garment from Nimrod, he sold it as a "birthright" to Jacob, and then tried to get it back again "and force his way into the temple," according to the Leptogenesis. Early Jewish and Christian traditions report that Nimrod it was who built the Tower of Babel, the first pagan temple, in an attempt to contact heaven; it was he who challenged the priesthood of Abraham; it was he who built the first city, founded the first state, organized the first army, ruling the world by force; he challenged God to an archery contest and, when he thought he had won, claimed to be no less than God’s successor. The interesting thing is that all his activities center around the temple, whose rites and whose priesthood he boldly attempts to seize for himself. (The Collected Works of Hugh Nibley. Mormonism and Early Christianity, p. 336.)

 And all the men that went were about five hundred, and they fought against their enemies, and they destroyed them, and subdued them, and Nimrod placed standing officers over them in their respective places. And he took some of their children as security, and they were all servants to Nimrod and to his brethren, and Nimrod and all the people that were with him turned homeward.

 And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brethren, together with those who knew him before, assembled to make him king over them, and they placed the regal crown upon his head. And he set over his subjects and people, princes, judges, and rulers, as is the custom amongst kings. And he placed Terah the son of Nahor the prince of his host, and he dignified him and elevated him above all his princes. And whilst he was reigning according to his heart’s desire, after having conquered all his enemies around, he advised with his counselors to build a city for his palace, and they did so. And they found a large valley opposite to the east, and they built him a large and extensive city, and Nimrod called the name of the city that he built Shinar, for the Lord had vehemently shaken his enemies and destroyed them.

 And Nimrod dwelt in Shinar, and he reigned securely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his kingdom became very great. And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their lord and king, and they all dwelt with him in the city at Shinar, and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel.

 And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord, and he was more wicked than all the men that were before him, from the days of the flood until those days. And he made gods of wood and stone, and he bowed down to them, and he rebelled against the Lord, and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father. And every one that heard of the acts of Mardon the son of Nimrod would say, concerning him, From the wicked goeth forth wickedness; therefore, it became a proverb in the whole earth, saying, From the wicked goeth forth wickedness, and it was current in the words of men from that time to this.

 And Terah the son of Nahor, prince of Nimrod's host, was in those days very great in the sight of the king and his subjects, and the king and princes loved him, and they elevated him very high. And Terah took a wife and her name was Amthelo the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days. Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Abram, because the king had raised him in those days, and dignified him above all his princes that were with him.

 Now it was Nimrod who excited the people to an affront and contempt of God. He persuaded them not to ascribe their happiness to God, as if it were through his means they were happy, but to believe that it was their own courage which procured that happiness. He gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to reach. And that he would avenge himself on God for destroying their forefathers. Nimrod sets his will against that of God. He proclaims himself a god and is worshipped as such by his subjects, along with his consort Semiramis worshipped as a goddess at his side.

An early Arabic work known as Kitab al-Magall or the Book of Rolls (part of Clementine literature) states that Nimrod was allegedly the first king to wear a crown. Later, the book describes how Nimrod established fire worship and idolatry, then received instruction in divination for three years from Bouniter, the fourth son of Noah. ([*"the Kitab al-Magall"*](http://www.sacred-texts.com/chr/aa/aa2.htm). Sacred-texts.com*,* in Wikipedia: Nimrod)

 The multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work; and, by reason of the multitude of hands employed in it, it grew very high, sooner than anyone could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them by producing in them diverse languages.

 [At this point comes the story of Abraham which is written elsewhere. This story picks up again with Isaac and Rebecca.]

 In the fifty-ninth year of the life of Isaac the son of Abraham, Rebecca his wife was still barren in those days. Rebecca said unto Isaac, Truly I have heard, my lord, that thy mother Sarah was barren in her days until my Lord Abraham, thy father, prayed for her and she conceived by him. Now therefore stand up, pray thou also to God and he will hear thy prayer and remember us through his mercies.

 Isaac answered his wife Rebecca, saying, “Abraham has already prayed for me to God to multiply his seed, now therefore this barrenness must proceed to us from thee.”

 And Rebecca said unto him, “But arise now thou also and pray, that the Lord may hear thy prayer and grant me children.”

 And Isaac hearkened to the words of his wife, and Isaac and his wife rose up and went to the land of Moriah[[6]](#footnote-2) to pray there and to seek the Lord, and when they had reached that place Isaac stood up and prayed to the Lord on account of his wife because she was barren.

 Isaac said, “O Lord God of heaven and earth, whose goodness and mercies fill the earth, thou who didst take my father from his father’s house and from his birthplace, and didst bring him unto this land, and didst say unto him, ‘To thy seed will I give the land, and thou didst promise him and didst declare unto him, I will multiply thy seed as the stars of heaven and as the sand of the sea,’ now may thy words be verified which thou didst speak unto my father. For thou art the Lord our God, our eyes are toward thee to give us seed of men, as thou didst promise us, for thou art the Lord our God and our eyes are directed toward thee only.”

 And the Lord heard the prayer of Isaac the son of Abraham, and the Lord was entreated of him and Rebecca his wife conceived.

 And in about seven months after the children struggled together within her, and it pained her greatly that she was wearied on account of them, and she said to all the women who were then in the land, “Did such a thing happen to you as it has to me?”

 And they said unto her, “No.”

 And she said unto them, “Why am I alone in this amongst all the women that were upon earth?”

 And she went to the land of Moriah to seek the Lord on account of this; and she went to Shem and Eber his son to make inquiries of them in this matter, and that they should seek the Lord in this thing respecting her.

 And she also asked Abraham to seek and inquire of the Lord about all that had befallen her.

 And they all (Shem, Eber and Abraham) inquired of the Lord concerning this matter, and they brought her word from the Lord and told her, “Two children are in thy womb, and two nations shall rise from them; and one nation shall be stronger than the other, and the greater shall serve the younger.”

 When her days to be delivered were completed, she knelt down, and behold there were twins in her womb, as the Lord had spoken to her. And the first came out red all over like a hairy garment [Hebrew: hairy or rough[[7]](#footnote-3)], and all the people of the land called his name Esau, saying, “That this one was made complete from the womb.”

 And after that came his brother, and his hand took hold of Esau’s heel, therefore they called his name Jacob.

 Isaac, the son of Abraham, was sixty years old when he begat them.

 And the boys grew up to their fifteenth year, and they came amongst the society of men. Esau was a designing and deceitful man, and an expert hunter in the field, and Jacob was a man perfect and wise, dwelling in tents, feeding flocks and learning the instructions of the Lord and the commands of his father and mother.

 Isaac and the children of his household dwelt with his father Abraham in the land of Canaan, as God had commanded them.

 Ishmael the son of Abraham went with his children and all belonging to them, and they returned there to the land of Havilah, and they dwelt there. And all the children of Abraham's concubines went to dwell in the land of the east, for Abraham had sent them away from his son, and had given them presents, and they went away.

 And Abraham gave all that he had to his son Isaac, and he also gave him all his treasures. And he commanded him saying, “Dost thou not know and understand the Lord is God in heaven and in earth, and there is no other beside him? It was he who took me from my father's house, and from my birth place, and gave me all the delights upon earth; who delivered me from the counsel of the wicked, for in him did I trust. And he brought me to this place, and he delivered me from Ur Casdim; and he said unto me, ‘To thy seed will I give all these lands, and they shall inherit them when they keep my commandments, my statutes and my judgments that I have commanded thee, and which I shall command them.’”

 “Now therefore my son, hearken to my voice, and keep the commandments of the Lord thy God, which I commanded thee, do not turn from the right way either to the right or to the left, in order that it may be well with thee and thy children after thee forever. And remember the wonderful works of the Lord, and his kindness that he has shown toward us, in having delivered us from the hands of our enemies, and the Lord our God caused them to fall into our hands; and now therefore keep all that I have commanded thee, and turn not away from the commandments of thy God, and serve none beside him, in order that it may be well with thee and thy seed after thee.

 “And teach thou thy children and thy seed the instructions of the Lord and his commandments, and teach them the upright way in which they should go, in order that it may be well with them forever.”

 Isaac answered his father and said unto him, “That which my Lord has commanded that will I do, and I will not depart from the commands of the Lord my God, I will keep all that he commanded me.”

 And Abraham blessed his son Isaac, and also his children; and Abraham taught Jacob the instruction of the Lord and his ways.

 And it was at that time that Abraham died, in the fifteenth year of the life of Jacob and Esau, the sons of Isaac, and all the days of Abraham were one hundred and seventy-five years, and he died and was gathered to his people in good old age, old and satisfied with days, and Isaac and Ishmael his sons buried him.

 When the inhabitants of Canaan heard that Abraham was dead, they all came with their kings and princes and all their men to bury Abraham. And all the inhabitants of the land of Haran, and all the families of the house of Abraham, and all the princes and grandees, and the sons of Abraham by the concubines, all came when they heard of Abraham’s death, and they requited Abraham’s kindness, and comforted Isaac his son, and they buried Abraham in the cave which he bought from Ephron the Hittite and his children, for the possession of a burial place.

 And all the inhabitants of Canaan, and all those who had known Abraham, wept for Abraham a whole year, and men and women mourned over him. And all the little children, and all the inhabitants of the land wept on account of Abraham, for Abraham had been good to them all, and because he had been upright with God and men. There arose not a man who feared God like unto Abraham, for he had feared his God from his youth, and had served the Lord, and had gone in all his ways during his life, from his childhood to the day of his death.

 The Lord was with him and delivered him from the counsel of Nimrod and his people, and when he made war with the four kings of Elam he conquered them. And he brought all the children of the earth to the service of God, and he taught them the ways of the Lord, and caused them to know the Lord.

 And he formed a grove and he planted a vineyard therein, and he had always prepared in his tent meat and drink to those that passed through the land, that they might satisfy themselves in his house. And the Lord God delivered the whole earth on account of Abraham.

 It was after the death of Abraham that God blessed his son Isaac and his children, and the Lord was with Isaac as he had been with his father Abraham, for Isaac kept all the commandments of the Lord as Abraham his father had commanded him; he did not turn to the right or to the left from the right path which his father had commanded him.

 And Esau at that time, after the death of Abraham, frequently went in the field to hunt. And Nimrod king of Babel, the same was Amraphel, also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day.

 And Nimrod was observing Esau all the days, for a jealousy was formed in the heart of Nimrod against Esau all the days.

 On a certain day Esau went in the field to hunt, and he found Nimrod walking in the wilderness with his two men. And all his mighty men and his people were with him in the wilderness, but they removed at a distance from him, and they went from him in different directions to hunt, and Esau concealed himself to ambush Nimrod, and he lurked for him in the wilderness. Nimrod and his men that were with him did not know him, and Nimrod and his men frequently walked about in the field at the cool of the day, and to know where his men were hunting in the field. Nimrod and two of his men that were with him came to the place where they were, when Esau started suddenly from his lurking place, and drew his sword, and hastened and ran to Nimrod and cut off his head. The end of Nimrod, by the hand of the grandson of Abraham.

 And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death with his sword.

 All the mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance, and they knew the voices of those two men, and they ran to know the cause of it. When they found their king and the two men that were with him lying dead in the wilderness.

 When Esau saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped; and Esau took the valuable garments of Nimrod, which Nimrod's father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.

 And Esau took those garments and ran into the city on account of Nimrod’s men, and he came unto his father’s house wearied and exhausted from fight, and he was ready to die through grief when he approached his brother Jacob and sat before him. Then Esau said unto his brother Jacob, “Behold I shall die this day,[[8]](#footnote-4) and wherefore then do I want the birthright?”

 And Jacob sod pottage: and Esau came from the field, and he was faint:

 And Esau said to Jacob, “Feed me, I pray thee, with that same red pottage; for I am faint.” Therefore was his name called **Edom** (red).

 And Jacob said, “Sell me this day thy birthright.”

 And Esau said, “Behold, I am at the point to die: and what profit this day?”

 And Jacob said, “Swear to me this day.” And Esau swore unto him: and he sold his birthright unto Jacob.

 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.  - Gen. 25:29-34 (KJV)

 And Jacob acted wisely with Esau in this matter, and Esau sold his birthright[[9]](#footnote-5) to Jacob, for it was so brought about by the Lord. And Esau’s portion in the cave of the field of Machpelah, which Abraham had bought from the children of Heth for the possession of a burial ground, Esau also sold to Jacob, and Jacob bought all this from his brother Esau for value given. And Jacob wrote the whole of this in a book, and he testified the same with witnesses, and he sealed it, and the book remained in the hands of Jacob.[[10]](#footnote-6)

 And when Nimrod the son of Cush died, his men lifted him up and brought him in consternation, and buried him in his city, and all the days that Nimrod lived were two hundred and fifteen years and he died. And the days that Nimrod reigned upon the people of the land were one hundred and eighty-five years; and Nimrod died by the sword of Esau in shame and contempt, and the seed of Abraham caused his death as he had seen in his dream.

 At the death of Nimrod his kingdom became divided into many divisions, and all those parts that Nimrod reigned over were restored to the respective kings of the land, who recovered them after the death of Nimrod, and all the people of the house of Nimrod were for a long time enslaved to all the other kings of the land.

**The Death of Esau**

 According to the Babylonian Talmud ('Sotah' folio 13b), Esau was killed by Hushim, son of Dan, son of Jacob, because Esau obstructed the burial of Jacob into the cave of Machpelah. [Soncino English Translation of Babalonian Talmud (PDF). halakhah.com.]

 Another Jewish tradition tells that when Jacob was brought to be buried in the cave, Esau prevented the burial, claiming he had the right to be buried in the cave; after some negotiation Naphtali was sent to Egypt to retrieve the document stating Esau sold his part in the cave to Jacob. As this was going on Hushim, the son of Dan who was hard of hearing, did not understand what was going on, and why his grandfather was not being buried, so he asked for an explanation; after being given one he became angry and said: “Is my grandfather to lie there in contempt until Naphtali returns from the land of Egypt?” He then took a club and killed Esau, and Esau's head rolled into the cave.[[11]](#footnote-7) This means that the head of Esau is also buried in the cave. Some Jewish sources record the selling of Esau’s right to be buried in the cave – according to a commentary on the “Book of Exodus,” Jacob gave all his possessions to acquire a tomb in the Cave of the Patriarchs. He put a large pile of gold and silver before Esau and asked, “My brother, do you prefer your portion of this cave, or all this gold and silver?”[[12]](#footnote-8) Esau’s selling to Jacob his right to be buried in the Cave of the Patriarchs is also recorded in Sefer HaYashar.[[13]](#footnote-9) [[14]](#footnote-10)

**Endnotes**

1. (Old Testament Student Manual, 4-21) Genesis 10:8–9. **What Sort of Man Was the Founder of Babylon?**

 The Joseph Smith Translation indicates, not that Nimrod was “a mighty hunter before the Lord” (Genesis 10:9), but that he was “a mighty hunter in the land” (JST, Genesis 10:5).

 One scholar said the following of Nimrod:

“Though the words are not definite, it is very likely he was a very bad man. His name Nimrod comes from … marad, he rebelled; and the Targum [ancient Jewish translations or paraphrases of the scriptures], on 1 Chron. i. 10, says: Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord. The Jerusalem Targum says: ‘He was mighty in hunting (or in prey) and in sin before God, for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of Shem, and cleave to the institutes of Nimrod.’ The Targum of Jonathan ben Uzziel says: ‘From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord.’ The Syriac calls him a warlike giant. The word … tsayid, which we render hunter, signifies prey; and is applied in the Scriptures to the hunting of men by persecution, oppression, and tyranny. Hence it is likely that Nimrod, having acquired power, used it in tyranny and oppression; and by rapine and violence founded that domination which was the first distinguished by the name of a kingdom on the face of the earth.” (Clarke, Bible Commentary, 1:86.)

 Thus, in the same patriarchal age, Melchizedek (see Reading 5-9) established a Zion after the pattern of Enoch, the prototype of the true city of God, the freest of all societies, and Nimrod established a Babylon that gave its name to the prototype of the kingdom of Satan, the antithesis of Zion (see Nibley, Lehi in the Desert, pp. 154–64). [↑](#endnote-ref-1)
2. (Old Testament Student Manual, 4-20) Genesis 9:20–27. **Why Did Noah Curse Canaan in This Event When He Was Not Even Present?**

The account of Noah’s “nakedness” and the role his sons played in the event is a puzzling one, especially the part in which Noah awakens and pronounces a curse upon Canaan, the son of Ham (see Genesis 10:6), who does not even seem to be present at the time.

Most members of the Church are aware that a priesthood garment, symbolic of the covenants made in the temple, is worn by those who have participated in the endowment ceremony in the temple. This garment is a representation of the coat of skins made by the Lord for Adam and Eve after the Fall (see Genesis 3:21; Moses 4:27). The idea of a garment made of skins that signified that one had power in the priesthood is found in several ancient writings. Hugh Nibley discussed some of these ancient writings and their implications for the passage in Genesis:

“Nimrod claimed his kingship on the ground of victory over his enemies [see Genesis 10:8–10; Reading 4-21]; his priesthood, however, he claimed by virtue of possessing ‘the garment of Adam.’ The Talmud assures us that it was by virtue of owning this garment that Nimrod was able to claim power to rule over the whole earth, and that he sat in his tower while men came and worshiped him. The Apocryphal writers, Jewish and Christian, have a good deal to say about this garment. To quote one of them: ‘the garments of skin which God made for Adam and his wife when they went out of the garden and were given after the death of Adam … to Enoch’; hence they passed to Methuselah, and then to Noah, from whom Ham stole them as the people were leaving the ark. Ham’s grandson Nimrod obtained them from his father Cush. As for the legitimate inheritance of this clothing, a very old fragment recently discovered says that Michael ‘disrobed Enoch of his earthly garments, and put on him his angelic clothing,’ taking him into the presence of God. …

“Incidentally the story of the stolen garment as told by the rabbis, including the great Eleazer, calls for an entirely different rendering of the strange story in Genesis [9] from the version in our King James Bible. They seemed to think that the ’erwath of Genesis [9:22] did not mean ‘nakedness’ at all, but should be given its primary root meaning of ‘skin covering.’ Read thus, we are to understand that Ham took the garment of his father while he was sleeping and showed it to his brethren, Shem and Japheth, who took a pattern or copy of it (salmah) or else a woven garment like it (simlah) which they put upon their own shoulders, returning the skin garment to their father. Upon awaking, Noah recognized the priesthood of two sons but cursed the son who tried to rob him of his garment.” (Lehi in the Desert and the World of Jaredites, pp. 160–62.)

Therefore, although Ham himself had the right to the priesthood, Canaan, his son, did not. Ham had married Egyptus, a descendant of Cain (Abraham 1:21–24), and so his sons were denied the priesthood. [↑](#endnote-ref-2)
3. (Source: AboveTopSecret.com; undocumented but refers to: pirkei d rabbi Eliezer. Medrash Rabba. Tanna dvei Eliyahu. Yalkut Shimoni. I have heard a similar version before and am looking for a reference.)

 Sometime after the great flood, Noah planted a vineyard. According to the KJV of the Bible, he drank of the wine, and was drunken; and he was uncovered within his tent. [This source says he had been physically intimate with his wife.] It was in this way Ham stumbled across him, and he used the opportunity to steal Adams priestly garments which Noah had been wearing. Thus, Adam’s priestly garments came in the possession of the Canaanites.

 Ham in turn gave the garments to his firstborn son Cush, who kept them for a long time in secret, not telling anybody about them. But Cush (in his older days) took himself another wife and by her, Cush begat Nimrod, who became Cush’s favorite son. When Nimrod had reached manhood, Cush gave him these clothes and thus Nimrod (it is told) became even more powerful.

 Nimrod [in his old age] was a contemporary of Esau, and they both enjoyed hunting. Thus it happened that Nimrod (wearing Adams garments) was out in the woods hunting. It was on this occasion that Esau (also out hunting) stumbled across him. He lay in hiding for him, and once he found him alone (away from all but two of his body guards), Esau attacked him from behind and killed him. Thus it came about that Esau stole Adams garments (again).

 Ancient texts goes on to tell us that Esau, as the firstborn was bound by laws to be the next high priest when Isaac died, but Esau who despised religion, eventually sold his birth rights to his twin brother Jacob to avoid this duty. This birth right was not sold for a mess of pottage like the Bible states, because Esau was a powerful man and he didn’t give anything away for free. Thus it happened (after intense negotiations) that Esau eventually gave up his birthrights after being paid handsomely and given valuable gifts. One of these gifts was the powerful and deadly “sword” of Methuselah on which the Ineffable Name was written.

 As part of this deal, Jacob thus got Adam’s garments as well as the deed to the cave of Machpelah. In addition to this, Esau also had to agree to abstain from any claims in the holy land.

 It is said that Esau did not not fully accepted this deal, and that he never recognized that he had given away the deed and rights to the cave of Machpelah. Thus there arose a conflict between him and Jacob, and thus it happened that when Jacob was about to be buried in the Cave of Machpelah, Esau showed up to stop it. It was at this moment that Chushim, son of Dan killed Esau.

 Also keep in mind that Adam himself was a (smaller class sized giant from 2,5-3,5m) like all the pre-flood Sethites and Canaanites were, Thus, not everybody would fit Adam’s clothes. Perhaps that’s why Cush gave them to Nimrod (who himself was a giant). Jacob was however not a giant, but he probably wanted the clothes back on Sethite hands for historical and sentimental reasons.

  [↑](#endnote-ref-3)
4. The priesthood garment of Adam was stolen. It should have belonged to the other brethren. They all had an equal claim, but when they were coming out of the ark, Ham stole the garment, made a copy of it, and claimed he had the priesthood. For that reason, he was denied the priesthood until all the others should have it first. But this says he would fain claim it from Noah. That’s the very thing we have here and the story we have in the Genesis Apocryphon. (Hugh Nibley, *Ancient Document*, Lecture 23:12.) [↑](#footnote-ref-1)
5. (Source questionable though well documented: Mystery-Babylon.org)

 According to a number of ancient sources, Nimrod wore clothes which seemed to have “magical” properties. These clothes were said to have been the clothes of Adam himself; clothes of which God made for him, as soon he realized he was naked in the Garden! [2] Adam, later on, reportedly gave them to his son Seth; who passed them down through future generations. They eventually landed with Noah. And, through Noah, they eventually found their way into Nimrod’s hands. [3]

 When Adam wore these clothes, all of the animals around him reportedly prostrated themselves in front of him; in obedience. Nimrod understood that he could wear the same clothes, animals would do the same thing around him! This, probably, could be one of the reasons he was said to be a “mighty hunter” of old:

 And Cush begat Nimrod: he began to be a mighty one in the earth.

 - Gen. 10:8 (KJV)

 Apparently, Nimrod discovered, the clothes would have the same effect on human beings; which allowed him easy rule over anyone he came up against. [4] But, we already know (from Origins of Babylon 2), that Nimrod's rule would not last for too long. After his uncle Shem killed him, Semiramis took over the "reigns" of Babylon. We also know that Semiramis had a child - a child she called Nimrod “re-born.” So, this “Nimrod” name, position, and title, could have been taken (from then on) by subsequent rulers of these areas - to equate themselves with this first

Nimrod, and his god-like status.

 One day, one of these subsequent "Nimrods" went hunting. He had acquired these same clothes of Adam, naturally, because he was now in power; and used them in his hunts. Jacob's brother, Esau, also was a hunter; and knew about the clothes. So, Esau had a plot against this “reborn” Nimrod. Waiting for the time this Nimrod would be walking near him, he waited; in ambush. After a long fight, Esau eventually killed this reborn Nimrod, and took his clothes. [5] They now were in Esau’s possession.

 It was a rough ambush. Esau had to, not only kill this Nimrod, but fight off a couple of Nimrod’s bodyguards. Esau was absolutely exhausted from this struggle. He ran all the way home; to the place where Jacob was staying.

Once he got to Jacob, he begged him for something to eat. This leads us to a very famous story in the Bible:

 ...and Esau came from the field, and he was faint: And Esau said to

 Jacob, Feed me, I pray thee, with that same red pottage; for I am

 faint: therefore was his name called Edom (red). And Jacob said, Sell

 me this day thy birthright. And Esau said, Behold, I am at the point to

 die: and what profit this day: and he sold his birthright unto Jacob.

 Then Jacob gave Esau bread and pottage of lentiles; and he did eat

 and drink, and rose up, and went his way: this Esau despised his

 birthright. - Gen. 25:29-34 (KJV)

 He sold Jacob his birthright for a pot of beans; almost unheard of, in those days! Although Esau was out of the birthright of this Holy bloodline, he did gain another, it seems, through his actions:

 ...(that) when he killed Nimrod, Esau assumed another birthright:

 that of Nimrod and his Babylonian rule.

 (Weisman, 1991, p. 122) [6]

 This helped to establish quite a sibling rivalry - that unlike the world had ever seen. Esau's descendants would go on to form the Edomites: a people of whom some were said to have, eventually, helped form a major empire in the future - the empire of Rome! [7] God hated Esau for his opposition to Jacob; and his carrying on of this “birthright” of Babylon, in the future - to Rome, and other areas.

 So, Israel and Rome - two close but entirely different groups of people (at least as far as their moral codes, their culture, etc.) - were to be at odds with one another, from then on.

[1] Louis Ginzberg, The Legends of the Jews Volume I: From the Creation to Jacob, trans.

Henrietta Szold (Baltimore, Maryland: The Johns Hopkins University Press, 1909), 216-17.

[2] Yishai Chasidah. Encyclopedia of Biblical Personalities. Brooklyn: Mesorah Publications,

1994, 417.

[3] Louis Ginzberg, The Legends of the Jews Volume I: From the Creation to Jacob, trans.

Henrietta Szold (Baltimore, Maryland: The Johns Hopkins University Press, 1909), 177; Louis

Ginzberg, The Legends of the Jews Volume V: Notes for Volume One and Two, trans. Henrietta

Szold (Baltimore, Maryland: The Johns Hopkins University Press, 1909), 199.

[4] Rev. Alexander Hislop, The Two Babylons (Neptune, New Jersey: Loizeaux Brothers,

1916), 21, 23, 34.

[5] The Book of Jasher, 27:1-11, trans. Albinus Alcuin (Pomeroy, Washington: Health

Research, 1966); Louis Ginzberg, The Legends of the Jews Volume I: From the Creation to

Jacob, trans. Henrietta Szold (Baltimore, Maryland: The Johns Hopkins University Press, 1909),

276.

[6] Charles A. Weisman, *Who is Esau-Edom?* (Apple Valley, Minnesota: Weisman

Publications, 1991), 122.

[7] J. H., The Mysterious and Prophetic History of Esau Considered: In Connection With the

Numerous Prophecies Concerning Edom (1837) (London: J. G. & F. Rivington, 1837), 76. [↑](#endnote-ref-4)
6. The place where Abraham took Isaac to sacrifice him unto the Lord. [↑](#footnote-ref-2)
7. Esau, a "man of the field" became a hunter [Easton, M. Illustrated Bible Dictionary, 2006, p. 236] who had "rough" [Mandel, D. The Ultimate Who's Who in the Bible, 2007, p. 175] qualities that distinguished him from his twin brother. Among these distinguishing qualities were his red hair and noticeable hairiness. [Genesis 25:25] Jacob was a shy or simple man, depending on the translation of the Hebrew word "Tam" (which also means "relatively perfect man"). [Metzger & Coogan (1993). Oxford Companion to the Bible, pp. 191–92.] Throughout Genesis, Esau is frequently shown as being supplanted by his younger twin Jacob (Israel). [Attridge & Meeks. The Harper Collins Study Bible, 2006, p. 40] (Wikipedia: Esau.) [↑](#footnote-ref-3)
8. Esau may be stating that he is being chased by Nimrod’s mighty men. [↑](#footnote-ref-4)
9. The firstborn son had the first right to receive the birthright inheritance and the birthright blessing. The birthright inheritance dealt with physical property, such as flocks and herds. Unless the father had determined otherwise (see Genesis 48:5; 1 Chronicles 5:1-2) at the father’s death, the physical property was to be divided into balanced portions equal to the number of sons, plus one. The eldest son received the double portion. (Deuteronomy 21:17) With the inheritance, he assumed responsibility for his mother and unmarried sisters. He also was to be a financial resource for his brothers in times of hardship. Basically, he provided for the physical welfare of the family and usually served as the social-political leader of the family or clan.

 The birthright *blessing* was spiritual. In the patriarchal order of the priesthood, it included the keys of the priesthood and the authority to preside as the religious leader of the family or clan. Rather than automatically belonging to the eldest son, it was given to the most righteous son. In fact, for all the patriarchal families with more than one son, the birthright blessing went to a younger son: Shem, Abraham, Isaac, Jacob, Joseph, and Ephraim each received the birthright blessing even though none of them was the eldest son.

 One reason why some negative, almost sordid information was given in Genesis about some of the sons in these families was to demonstrate why they had lost the birthright blessings.

 The prerogative for both the birthright inheritance and the birthright blessing originally rested exclusively with the father. He could give gifts (as Abraham did to Keturah’s sons in Ge. 25:6), pass out the inheritance (compare the story of the prodigal son who received his early in Luke 15:11-12) and pronounce the blessing. (see Gen. 27:30-36.) Jacob received his blessing initially through deceit, but eventually acquired it in full integrity. (See Gen. 27:30-36.; 28:1-4.) After the time of Moses, the inheritance automatically went to the eldest son, regardless of whether or not his mother was the first or favored wife. (See Deut. 21:15-17.) The birthright blessing was still conditional. (Victor L. Ludlow, *Unlocking the Old Testament*, pp. 16-17.) [↑](#footnote-ref-5)
10. Ancient texts tell us that Esau, as the firstborn was bound by the Law to be the next high priest when Isaac died, but Esau who did not like religion, sold his birth rights to his younger twin brother, Jacob, to avoid this duty. This birth right was not sold for a mess of pottage as related in the Bible [that is only symbolic], because Esau was a powerful man and he didn’t give anything away for free. After intense negotiations Esau eventually gave up his birthrights after having been paid handsomely and given lots of valuable gifts. One of these gifts was the powerful deadly “sword” of Methuselah on which the Ineffable Name was written. As part of this deal, Jacob got Adam’s garments as well as the deed to the cave of Machpelah. In addition to this, Esau also had to agree to abstain from any claims in the holy land.

 It is said that Esau did not fully accept this deal and he never recognized that he had given away the deed and rights to the cave of Machpelah. Thus, there arose a conflict between him and Jacob, and thus it happened that when Jacob was about to be buried in the Cave of Machpelah, Esau showed up to stop it. It was at this moment that Chushim, son of Dan killed him.

 Also keep in mind that Adam himself was a (smaller class sized giant from 2,5-3,5m) like all the pre-flood Sethites and Canaanites were, thus not everybody would fit Adam’s clothes. Perhaps that’s why Cush gave them to Nimrod (who himself was a giant). Jacob gave the garments to his son Joseph. [I could not find a reference for this material.] [↑](#footnote-ref-6)
11. Atenebris Adsole (December 25, 2002). Talmud Bavli, Sotah 13A. Come-and-hear.com. [↑](#footnote-ref-7)
12. Shemot Rabbah, 31:17] [↑](#footnote-ref-8)
13. Sefer Hayashar, Chapter 27 p. 77b; The Book of Jasher. [↑](#footnote-ref-9)
14. Wikipedia: Esau. [↑](#footnote-ref-10)