

# GENESIS

## The Beginning

**1.1** In the beginning<sup>1</sup> God created the heavens and the earth.<sup>2</sup> **2** And the earth was without form and void, and there was darkness upon the face of the deep; and the Spirit of God hovered over the face of the waters. **3** And God said, "Let there be light", and there was light.<sup>3</sup> **4** And God saw the light, that it was good; and God made a separation between the light and the darkness. **5** And God called the light, Day, and called the darkness, Night. And there was dusk and dawn, day one.<sup>4</sup>

**6** And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters". **7** And God made the dome, and made a separation between the waters that were under the dome and the waters that were above the dome; and it was so.<sup>5</sup> **8** And God called the dome, Heaven. And there was dusk and dawn, day two.<sup>6</sup>

**9** And God said, "Let the waters under the heaven be gathered together in one place, and let the dry ground appear"; and it was so. **10** And God called the dry ground, Earth, and called the gathering of the waters, Seas; and God saw that it was good. **11** And God said, "Let the earth bring forth vegetation: herb that yields seed, and fruit-tree that bears fruit after its kind, whose seed is in it, upon the earth"; and it was so.<sup>7</sup> **12** And the land brought forth vegetation: herb yielding seed after its kind, and tree bearing fruit, whose seed is in it, after its kind; and God saw that it was good. **13** And there was dusk and dawn, day three.

**14** And God said, "Let there be lights in the dome of heaven, to separate the day from the night; and let them be for signs, and for seasons, and for days and years. **15** And let them be lights in the dome of heaven, to give light to the earth"; and it was so. **16** And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; as well as the stars. **17** And God put them in the dome of heaven to give light to the earth,<sup>8</sup> **18** and to rule the day and the night, and to separate the light from the darkness; and God saw that it was good. **19** And there was dusk and dawn, day four.

**20** And God said, "Let the waters swarm with swarms of living creatures; and let birds fly above the earth, under the dome of heaven". **21** And God created the great sea creatures, and every living creature that moved, with which the waters swarmed, after its kind, and every

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<sup>1</sup> The beginning of this world's history. This first verse functions as a title, and contradicts the theory of evolution as an explanation of origins.

<sup>2</sup> The only one who could pass this information on to Adam was the Creator Himself; the Author is identifying Himself. Adam certainly developed a written form for the language God gave him, and he would have made a written record of everything the Creator told him about the beginning of this planet. If Enoch wrote (Jude 14), it was because Adam wrote first, and all those writings were in Noah's Ark, to be delivered to Moses in due time. Revelation 21:1 states that this world as we know it is "the first earth", which disproves the 'gap theory'.

<sup>3</sup> How could there have been light before the creation of the sun? "God is light", 1 John 1:5, and He resides "in unapproachable light", 1 Timothy 6:16. It was just a matter of using a little of His light.

<sup>4</sup> On the fourth day God created the sun "to rule the day", but the day already existed; that is why the Text says "day one".

<sup>5</sup> The dome was solid and translucent [perhaps frozen hydrogen]. It had to be solid to withstand the weight of the water; and it had to be translucent to let the sunlight through. Half of the water now on earth was above the dome, and served to filter the harmful rays that come from the sun: ultraviolet and infrared. That is why men and animals lived longer, and reached greater size, before the Flood, when the dome was destroyed.

<sup>6</sup> The dome defined the nature of this world from the beginning until the Flood. Perhaps that is why a whole day is dedicated to it, although creating the dome, and moving half of the water above it, was a major undertaking.

<sup>7</sup> 'Seed' and 'fruit' are emphasized, perhaps because they represent food, but presumably every type of vegetation was created that day.

<sup>8</sup> Since the dome was translucent, men looking up would not even know of its existence, seeing the sun, moon and stars normally. To them the luminaries would simply be in the heaven.

winged bird, according to its kind; and God saw that it was good. **22** And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas; and let the birds multiply on the earth". **23** And there was dusk and dawn, day five.

**24** And God said,<sup>1</sup> "Let the earth bring forth the living creature according to its kind: cattle, and creeping things, and animals of the earth, according to their kinds"; and it was so. **25** And God made the animals of the earth after their kind, and the cattle after their kind, and everything that creeps upon the ground after its kind; and God saw that it was good. **26** And God said, "Let Us<sup>2</sup> make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over everything that creeps upon the ground". **27** And God created man in His own image, in the image of God He created him;<sup>3</sup> male and female He created them.<sup>4</sup> **28** And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over everything that creeps upon the ground."

**29** And God said, "Listen, I have given you every seed-bearing plant that is on the face of the whole earth, and every tree on which there is seed-bearing fruit: it shall be to you for food. **30** And every green herb shall be for food for every animal of the earth, and for every bird of the air, and for everything that creeps upon the ground, in which there is the breath of life"; and it was so.<sup>5</sup> **31** And God saw all that He had made, and indeed, it was very good. And there was dusk and dawn, day six.

**2.1** Thus the heaven and the earth were finished, and all their 'army'.<sup>6</sup> **2** And on the seventh day God had finished His work which He had made, and rested on the seventh day from all his

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<sup>1</sup> Hebrews 11:3 says: "By faith we understand that the ages were created by a word from God, so that the things that are seen were made out of things invisible". Just so: in this account of the Creation "God said" occurs six times in creative acts (it occurs twice more giving orders to created things, and once God talking to Himself). Why the emphasis on the spoken word? God could have done it all just with His thought. Consider: "Death and life are in the power of the tongue" (Proverbs 18:21); "By your words you will be justified, and by your words you will be condemned" (Matthew 12:37, Sovereign Jesus speaking). There are many texts that indicate the importance of language, spoken and written, and the need to make responsible use thereof. And there are numerous passages that record how a human being brought about a manifestation of God's power by speaking. God gave us the example when He created our world and our race.

<sup>2</sup> The verb is plural, which agrees with the doctrine of the Trinity. Looking back, we can see some veiled references in the OT, the clearest perhaps being Isaiah 48:16, which mentions all three persons. The doctrine was defined by the glorified Christ in Matthew 28:19: "As you go, make disciples of all ethnic nations: baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Our Lord defined the Trinity here. According to Greek grammar, the use of 'and' plus the definite article with a series of items makes it clear that the items are distinct entities. So then, "the Father" is different from "the Son" who is different from "the Holy Spirit". So we have three persons. But Jesus also said, "**the** name", singular, not 'names'. Therefore, we have only one name. God is one 'name', or essence, subsisting in three persons. This baptism is to be administered into the name of the Trinity, which represents a new revelation concerning the nature of God. It also represents a new 'religion', very different from those that were known until then. In the Old Testament we have veiled references, which looking back we can associate with the Trinity, but here we have the first clear statement about it. (To read more about this baptism, please see my article, 'Baptisms in the Bible', available on my website: [www.prunch.org](http://www.prunch.org).)

<sup>3</sup> In 1 Corinthians 11:7 Paul quotes this text with precision. He uses the Greek word meaning 'male', unambiguously. That verse states further that the male is the 'glory' of God, while the woman is the 'glory' of man.

<sup>4</sup> The woman was not created on the sixth day, but some time later. Since verses 28 to 30 were addressed to the couple, they must have been spoken after the creation of the woman. The animals and the male were created on the sixth day.

<sup>5</sup> Before the Flood, all animals were herbivorous, and so were humans. It was after the Flood that God authorized the eating of flesh, but not of blood, Genesis 9:3-4.

<sup>6</sup> The Hebrew text literally has 'army', which presumably refers to all the created things mentioned.

work which He had made. **3** And God blessed the seventh day, and sanctified it, because on it He rested from all His work, which God in creating had made.<sup>1</sup>

## **The Beginning re-stated, using the Creator's personal name**

**2.4** These are the 'generations'<sup>2</sup> of the heavens and the earth when they were created, in the day<sup>3</sup> that God JEHOVAH<sup>4</sup> made the earth and the heavens.<sup>5</sup>

**5** No plant of the field was yet in the earth, and no herb of the field had yet sprouted; for God JEHOVAH had not caused it to rain upon the earth, and there was no man to till the ground. **6** (But a mist went up from the earth, and watered the whole surface of the ground.)<sup>6</sup>

**7** God JEHOVAH formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. **8** And God JEHOVAH planted a garden in Eden, on the east side;<sup>7</sup> and he put there the man whom he had formed. **9** And God JEHOVAH caused every tree to grow out of the ground, which is pleasant to the sight and good for food; also the tree of life in the midst of the garden, and the tree of the knowledge of good and evil. **10** And a river went out of Eden to water the garden; and from there it was divided into four headwaters. **11** The name of the first [river] was Pishon; it encircled all the land of Havilah, where there was gold. **12** And the gold of this land was good; there was bdellium, and the onyx stone.<sup>8</sup> **13** And the name of the second river was Gihon; it encircled all the land of Cush. **14** And the name of the third river was Hiddekel; it flows along the east side of Assyria. And the fourth river was Euphrates.<sup>9</sup>

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<sup>1</sup> The first chapter and these first three verses of the second tell us the sequence of the creation. Starting with verse 4 here, we have vignettes or isolated topics out of sequence. The phrase, "His work which He had made", is repeated three times, emphasizing that it was God himself who did it, and did it directly, in six solar days. In passing, the Jewish practice of starting their day at 6:00 p.m. is probably based on the creation account in the first chapter.

<sup>2</sup> The Hebrew text literally has 'generations,' which seems to include both the origin and the later history.

<sup>3</sup> Here 'day' has the meaning of a time period, not of a solar day.

<sup>4</sup> Just like 'Coach Joe', or 'Captain Jim', 'God' works as a title and 'JEHOVAH' as a proper name. This verse introduces and identifies the Creator with His proper name. Before the Masoretes added the vowel pointing, centuries into the Christian era, the Hebrew Text was consonantal, written only with consonants. It turns out that the Masoretes left the Name, YHVH, without this pointing, because in their time the Jews no longer pronounced the Name. When the first half of the Name is used as a prefix to a proper name, such as the king of Judah, Jehoshaphat, the first two vowels are always 'e' and 'o'. When the second half is used as a suffix, such as Israel's prime minister, Netanyahu, the last two vowels are always 'a' and 'u'. From this, I deduce that the full Name was YEHOVAHU. By suppressing the last vowel and anglicizing, we are left with JEHOVAH.

In the century before last, the 'higher criticism' of the Bible denied its divine inspiration, even denying the stated authorship of the books. As for the early chapters of Genesis, they claimed that they were a mosaic composed of pieces written by several people. In doing so, they demonstrated ignorance as to the way in which Hebrew discourse works, as well as the way in which language itself functions. The human sound apparatus can only produce one sound at a time. As a result, our communication is necessarily linear. It is impossible to say everything at the same time. It is perfectly normal that the account of creation was given from different angles.

<sup>5</sup> With the exception of the first verse (1:1), this is the first time that 'heavens' appears, plural. Being plural, it refers to more than the sky defined by the dome.

<sup>6</sup> I understand that verse 6 is an explanatory aside from Moses, who wrote after the Flood. Before the Flood there was no rain, and Moses explains how the plants were watered.

<sup>7</sup> The Text does not give us the point of reference. But since the surface of the entire earth, including Eden, was destroyed by the Flood, this 'point' would no longer make sense to us. That said, I do not understand the purpose of this information.

<sup>8</sup> This information seems curious to me, since after the Flood it was no longer relevant. But surely God had a reason for leading Moses to include it in the record. Our not understanding does not change the facts.

<sup>9</sup> Noah's Flood totally destroyed the surface of the earth at that time. After the Flood the surface was totally different. That is why it is impossible to know the location of Eden. It would be natural for Noah and his sons to reuse names they had known before; in this case the Tigris (Hiddekel) and Euphrates rivers. So far as I know, Assyria did not exist before the Flood, which is why I have put "flows" (verse 14) in the present tense.

**15** And God JEHOVAH took the man and put him in the garden of Eden, to cultivate it and to keep it. **16** And God JEHOVAH commanded the man, saying: "Of every tree of the garden you may eat freely; **17** but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you will surely die."<sup>1</sup>

**18** And God JEHOVAH said: "It is not good for the man to be alone; I will make him a helper that will correspond to him". **19** And when God JEHOVAH had formed out of the ground all the animals of the field, and all the birds of the air, He brought them to the man, to see what he would call them; and whatever name the man gave to every living creature, that would be its name. **20** And Adam<sup>2</sup> gave names to all the cattle, and to the fowls of the air, and to every animal of the field; but there was not found for Adam a helper that would correspond to him. **21** Then God JEHOVAH caused a deep sleep to fall upon Adam, and he fell asleep; and He took one of his ribs, and closed up the place with flesh. **22** And God JEHOVAH transformed the rib which He took from Adam into a woman, and brought her to Adam. **23** Then Adam said, "Now this is bone of my bones and flesh of my flesh;<sup>3</sup> she will be called Woman, because she was taken out of Man". **24** Therefore a man shall leave his father and his mother, and shall be joined to his wife, and they shall become one flesh.<sup>4</sup> **25** And they were both naked, the man and his wife; and they were not ashamed.

## The Fall

**3.1** Now the serpent<sup>5</sup> was more cunning than every animal of the field that God JEHOVAH had made. And it said to the woman, "Did God really say, 'You shall not eat from a certain tree of the garden'?" **2** And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; **3** but of the fruit of the tree that is in the middle of the garden, God said, 'You shall not eat of it, nor touch it,<sup>6</sup> or you will die'". **4** Then the serpent said to the woman, "It is not certain

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<sup>1</sup> But why did God place this tree in the Garden, not to mention the Tree of Life? There had to be a test; John 4:23-4. The Father is "looking for" people who will worship Him in spirit and truth. Perhaps we have a window here into why God created a race like ours – people in His image with the ability to **choose**. God is "seeking" something, which means that He does not have it, at least not automatically, or in sufficient quantity. I understand that He wants to be appreciated for who He is, He wants to be reciprocated, but to have meaning, such appreciation cannot come from robots – it has to be voluntary. So He created a kind of being with that ability, but with that He had to run the risk that such beings would choose not to appreciate Him! Unfortunately, most human beings make the negative choice, and that negative choice carries with it all sorts of negative consequences. From Adam to now, human beings are born with an inclination to sin, so that choosing to appreciate God is not automatic, not in the slightest, nor is it easy. Hence, no one can accuse God of 'buying votes' – He seems to have done just the opposite. If a human being, against his natural inclination, chooses to appreciate God, then He receives what He is seeking. "In spirit and in truth" must mean that it cannot be faked or coerced. Please see Matthew 23:9-10 and 13.

<sup>2</sup> The same Hebrew word means both 'man' and 'Adam', and the choice can be arbitrary. Up to this point I have translated 'the man', although many versions have begun with 'Adam' much earlier. God created Adam as an adult, and evidently put a language in his mind, for otherwise he would not have been able to name the animals.

<sup>3</sup> That was literally the truth; flesh and bone represent the physical body.

<sup>4</sup> This expression is not poetic language, it is a chemical reality.

<sup>5</sup> The serpent was not yet a snake, crawling on the ground (see verse 14 below). We have no way of knowing what the serpent looked like, but apparently it did not startle the woman, including its ability to speak. Might some animals have been able to speak before the Fall? In the beginning, when the Creator handed over the administration of this planet to Adam, everything was 'good'. But then came the Fall, and the administrator himself was no longer good. How could a fallen administrator govern a perfect creation? Since the creation existed to provide context for man, the Creator lowered the creation to the same level, based on the 'hope' of a future restoration for both man and nature (see Romans 8:19-22). We understand that Satan used the serpent. In Revelation 20:2 "the ancient serpent" is one of Satan's descriptions, and it is presumably a reference to Genesis 3:1.

<sup>6</sup> The woman was not present when God gave this prohibition to Adam, but obviously he transmitted the prohibition to her. Presumably he conveyed the prohibition correctly, and in that case the woman made an undue addition. Why would she do that?

that you will die!<sup>1</sup> 5 It is because God knows that in the day you eat of it your eyes will be opened, and you will be like gods,<sup>2</sup> knowing good and evil." 6 Then the woman, seeing that the tree was good to eat, and pleasant to the eyes, and a tree desirable to give wisdom;<sup>3</sup> she took of its fruit and ate, and gave it to her husband as well, and he ate with her.<sup>4</sup> 7 Then the eyes of both of them were opened, and they perceived that they were naked; and they sewed fig leaves together, and made coverings for themselves.<sup>5</sup>

8 And they heard the voice of God JEHOVAH walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of God JEHOVAH among the trees of the garden. 9 And God JEHOVAH called to Adam, and said to him, "Where are you?"<sup>6</sup> 10 And he said, "I heard your voice in the garden, and I was afraid, because I am naked, and I hid myself". 11 And God said, "Who told you that you were naked?! Have you eaten of the tree of which I commanded you not to eat?" 12 Then Adam said, "The woman whom you gave to be with me, she gave me from the tree, and I ate".<sup>7</sup> 13 And God JEHOVAH said to the woman, "Why have you done this?" And the woman said, "The serpent deceived me, and I ate".

14 Then God JEHOVAH said to the serpent, "Because you have done this, cursed will you be more than all cattle, and more than all the animals of the field: you shall move upon your belly, and you shall eat dust all the days of your life."<sup>8</sup> 15 And I will put enmity between thee and the woman, namely, between thy seed and her seed;<sup>9</sup> he will bruise your head, and you will bruise his

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<sup>1</sup> Satan lied, according to his nature, John 8:44. For human beings, not animals, the essence of death is separation, not annihilation. At physical death the body is separated from the spirit-soul, and at the resurrection they will be reunited: in the case of the saved, the body will be glorified; in the case of the lost, the Bible says nothing about the nature of the body. In spiritual death the spirit is separated from God, the "Father of spirits", Hebrews 12:9 (cf. Numbers 16:22). In order for this separation not to be eternal, it is necessary to believe into Sovereign Jesus.

<sup>2</sup> The Hebrew word translated 'God' is *Elohim*, which is plural. Depending on the context, it can mean 'gods', 'angels' and even 'men'. I chose 'gods', but it can be 'God', as in most versions.

<sup>3</sup> Satan attacked the woman through her soul.

<sup>4</sup> Here we have a drastically reduced account; certainly much more happened than we have here. 1 Timothy 2:14 states that Adam was not deceived, but the woman was; but in that case Adam ate on purpose, and it was he who plunged the world into ruin, Romans 5:12. Woman was created to help man, not to order him around, but by eating the forbidden fruit she made a command-decision, usurping the man's function. She presented him with a *fait accompli*, putting the man in the worst 'snooker' of all time. What to do? Let her die alone? But in that case, since God had said that it was not good for man to be alone, he would lose a second rib. Then Satan would deceive the second woman, and then he would lose a third rib, and one day he would be left without a chest! Further, God certainly did a good job when he created Eve, she would 'stop any traffic', and Adam did not want to be without her. What happened, happened, and we are left with the consequences.

<sup>5</sup> Before they did not feel shame (2:25), but now they did. The fact that they were naked did not change; what changed was the way they interpreted things. They lost their innocence, and that calamity persists to this day. There was no other human being to see them, but there was God Himself (verses 9-10).

<sup>6</sup> It appears that God was in the habit of walking with Adam in the garden, and naturally they would not walk in silence. It must have been on those walks that God told Adam all about creation. In order to walk with Adam, God had to materialize, which means that the initiative was with Him. He enjoyed that fellowship.

<sup>7</sup> Alas! The effort to avoid assuming one's own responsibility, one's own guilt, had begun, a perversity that lasts to this day.

<sup>8</sup> This word was addressed to the animal that Satan used, which turned into a snake. Since there are many types of snake, the animal here became one of the types. Since that animal had unusual intelligence, it must have collaborated with Satan willingly, which is why it was punished.

<sup>9</sup> The Hebrew Text simply has 'seed' both times, but the 'he' that follows is masculine singular. Here we have a prophecy concerning the Messiah. But how are we to understand the enmity between the serpent and the woman? Since God said "thee", the reference is to Satan. Satan did not like Eve, and after the Fall she would not have liked Satan either, but that enmity would end with her death. I understand that the reference to 'seed' is explanatory, and so I translated, "namely"; the enmity is between the 'seeds'. A snake can have offspring, and we generally do not like snakes, but the 'enmity' referred to is probably different. The Sovereign Creator, while walking on this earth in the body of Jesus, stated that angelic beings in Heaven do not procreate (Matthew 22:30, Mark 12:25, Luke

heel."<sup>1</sup> **16** To the woman He said, "I will greatly multiply your suffering in your pregnancy; with pain you will give birth to children; and your desire will be for your husband,<sup>2</sup> and he will rule over you."<sup>3</sup> **17** And to Adam He said, "Because you have listened to the voice of your wife,<sup>4</sup> and have eaten of the tree from which I commanded you, saying, 'You shall not eat of it': the ground will be cursed because of you;<sup>5</sup> with toil you shall eat of it all the days of your life. **18** Thorns and thistles shall it bring forth to you, and you shall eat the herb of the field. **19** In the sweat of your face you shall eat your bread, until you return to the ground, for you were taken from it; since you are dust, to dust you shall return."<sup>6</sup>

**20** And Adam called his wife's name Eve, for she became the mother of all who live.<sup>7</sup> **21** And God JEHOVAH made tunics of skin for Adam and his wife, and clothed them.<sup>8</sup>

**22** Then God JEHOVAH said, "Alas, the man has become like one of us, knowing good and evil; so then, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever"<sup>9</sup>—

**23** God JEHOVAH sent him out of the garden of Eden, to till the ground from which he had been taken. **24** So He drove out the man, and He placed cherubim on the east side of the garden of Eden, and a flaming sword that moved in all directions, to guard the way to the Tree of Life.<sup>10</sup>

## The first murder

**4.1** And Adam knew<sup>11</sup> Eve his wife, and she conceived and bore Cain. And she said: "I have obtained a man from JEHOVAH." **2** And she gave birth again to his brother Abel. Abel became a shepherd, and Cain became a tiller of the ground. **3** And after a time it came to pass that Cain brought an offering to JEHOVAH of the fruit of the ground. **4** And Abel also brought of the firstborn of his flock as well as of their fat; and JEHOVAH accepted Abel and his offering. **5** But he did not accept Cain and his offering.<sup>12</sup> And Cain was furious, and his countenance fell. **6** And JEHOVAH said to Cain: "Why did you become angry? And why has your countenance fallen? **7** If you do well, is it

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20:36) [the matter of humanoids will be dealt with in chapter six]. So then, what 'seed' could Satan have? In John 8:44 Jesus said that the Pharisees were children of the devil, and 1 John 3:8-10 makes it clear that Satan has many other 'sons'. Explaining the parable of the tares, Jesus said: "the tares are the sons of the malignant one", who is "the devil", Matthew 13:38-39. There is certainly enmity between Satan's servants and God's servants, and nowadays this enmity is becoming more and more obvious.

<sup>1</sup> Hebrews 2:14 states that Jehovah the Son became incarnate on this earth to "abolish" the devil, and he succeeded! See John 12:31 and 16:11, Ephesians 1:20-21, Colossians 2:15, 1 Peter 3:22, and 1 John 4:4. That Jesus went through suffering, because of Satan, is also a fact.

<sup>2</sup> I am not a woman, but I have heard a woman say that it is true.

<sup>3</sup> Feminism rejects this directive. See 1 Corinthians 11:3, Ephesians 5:22-23, Titus 2:5 and 1 Peter 3:1.

<sup>4</sup> Obviously she said something when she offered the fruit to Adam. Perhaps she begged him not to let her die alone. There would have been no need to say anything, if Adam had been with her when she ate.

<sup>5</sup> Paul refers to this in Romans 8:19-22. Nature, poor thing, also suffered for man's sin.

<sup>6</sup> This saying refers to the physical body only; it does not include the soul-spirit.

<sup>7</sup> The Hebrew Text says 'living', meaning human beings. The Hebrew word, 'eve', has to do with life.

<sup>8</sup> It follows that God is against nudism. Apparently He killed animals, so that He could clothe the couple, setting an example to be followed.

<sup>9</sup> Physical death had begun; and so had spiritual death.

<sup>10</sup> But why did God place the Tree of Life in the garden? What purpose would it serve? God knew beforehand that man would fall. Perhaps it was to serve as a reason to expel the fallen couple from the garden. Life in the garden was too easy, and they lost that easy life. After the Fall, the tree of the knowledge of good and evil no longer had a function, but the Tree of Life did. Did this Tree represent Christ? Eating of Him would not be possible until 4,000 years later (John 6:53-58). The Flood destroyed the Garden, if it still existed, but was it there intact during the 1,600 years until the Flood? The Bible does not say. If so, protecting the Tree would have been increasingly difficult.

<sup>11</sup> In the Bible, the verb 'to know' is used to refer to sexual intercourse. The Text explicitly says that it was Adam who begot Cain, which disproves other theories.

<sup>12</sup> Although the Text says nothing about it, God must have given instruction as to the necessity of sacrifice. If Abel brought fat, it was because he killed the animal. Hebrews 11:4 affirms that Abel acted by faith.

not certain that you will be accepted?<sup>1</sup> But if you do not do well, sin is crouched at the door; its desire is against you,<sup>2</sup> but you should master it."

**8** Now Cain would talk with his brother Abel.<sup>3</sup> And it came to pass, while they were in the field, that Cain rose up against his brother Abel and killed him. **9** And JEHOVAH said to Cain: "Where is Abel your brother?" And he said, "I don't know;<sup>4</sup> Am I my brother's keeper?" **10** And He said, "What have you done? The voice of your brother's blood cries out to me from the ground. **11** Now therefore you are cursed as to the ground, which has opened its mouth to receive your brother's blood from your hand. **12** When you till the ground, it will no longer give you its strength.<sup>5</sup> You will be a fugitive and a wanderer on the earth." **13** Then Cain said to JEHOVAH: "My punishment is greater than I can bear.<sup>6</sup> **14** Behold, you have driven me from the face of the earth this day, and I will be hid from your face; and I will be a fugitive and a wanderer on the earth: and it will happen that whoever finds me will kill me." **15** But JEHOVAH said to him, "Therefore, whoever kills Cain will suffer vengeance sevenfold". And JEHOVAH put a mark on Cain, so that anyone who found him would not kill him.<sup>7</sup> **16** And Cain went out from the presence of JEHOVAH,<sup>8</sup> and dwelt in the land of Nod, on the east side of Eden.

**17** And Cain knew his wife,<sup>9</sup> and she conceived and bore Enoch. And Cain built a city, and called the name of the city by the name of his son, Enoch. **18** And to Enoch was born Irad, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. **19** And Lamech took to himself two wives: the name of one was Adah, and the name of the other was Zillah. **20** And Adah bore Jabal; he was the father of those who dwell in tents, and have cattle.<sup>10</sup> **21** And his brother's name was Jubal; he was the father of all those who play the harp and the flute. **22** And as for Zillah, she bore Tubal-Cain, a forger of all kinds of tools of brass and iron;<sup>11</sup> and the sister of Tubal-Cain was Naamah.<sup>12</sup> **23** And Lamech said to his wives, "Adah and Zillah, hear my voice; you wives of Lamech, listen to my words; for I have killed a man for wounding me, and a young man for injuring me. **24** If Cain will be avenged seven times, Lamech will be seventy-seven."<sup>13</sup>

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<sup>1</sup> In order for God to express Himself in this way, He must have given instruction beforehand.

<sup>2</sup> Sin is presented as having life and will. The fallen nature within us is Satan's natural ally. If we should "master" it, it is because it is possible to do so.

<sup>3</sup> Cain pretended that everything was fine, so that his brother would not suspect anything.

<sup>4</sup> Cain lied, and lying belongs to Satan. 1 John 3:12 states that Satan got Cain.

<sup>5</sup> Cain was a tiller of the ground, verse 2, but he lost his job. He was condemned to be a vagabond.

<sup>6</sup> No regret, no remorse. Cain was 100% selfish, thinking only of himself.

<sup>7</sup> We have no way of knowing what that signal would have been.

<sup>8</sup> He went out, never to return.

<sup>9</sup> 5:4 says that Adam "begot sons and daughters". Obviously Cain and Seth married sisters. At the beginning there were still no inbred deficiencies; the blood was pure.

<sup>10</sup> Since all of Cain's descendants were destroyed by the Flood, why did God have this genealogy recorded? Well, since Cain was the first man begotten on earth, he would deserve some attention. On the other hand, it serves to show that despite Cain's crime, and his punishment, his descendants had a 'normal' life. But why single out the sons of Lamech? During the more than 500 years before Jabal, certainly others used tents, and in the very beginning Abel was already a shepherd. And there were certainly musical instruments before Jubal. I do not understand the use of the word 'father' in this context.

<sup>11</sup> Noah certainly had iron instruments to help in the construction of the Ark, but men had learned to make iron much earlier.

<sup>12</sup> Why mention the sister? She must have stood out in some way.

<sup>13</sup> If it were possible, Lamech was even more selfish than Cain! The way in which Lamech expressed himself leads us to understand that Cain was still alive, which would be natural if he lived as long as his brother, Seth. In the genealogy of Seth there were ten men, including Seth and Shem, until the Flood. In Cain's genealogy we have seven names, including Cain and Jabal. Since this one does not have years, we do not know if it is complete until the Flood. However, it would make little sense to say that Jabal was the 'father' of something if there were no generations after him. Of course, after the Flood there were no more descendants of Cain.

**25** And Adam knew his wife again; and she bore a son, and called his name Seth: "For God has granted me another seed in place of Abel; for Cain killed him." **26** And to Seth also a son was born, and he called his name Enos. It was then that they began to call on the name of JEHOVAH.<sup>1</sup>

## Seth's genealogy

**5.1** This is the book of the generations of Adam. On the day that God created the man, He made him in the likeness of God. **2** He created them male and female and blessed them, and called their name, Man, on the day that they were created. **3** And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image,<sup>2</sup> and called his name Seth. **4** And the days of Adam, after he begot Seth, were eight hundred years; and he begot sons and daughters. **5** And all the days that Adam lived were nine hundred and thirty years, and he died.<sup>3</sup>

**6** And Seth lived a hundred and five years, and begot Enosh. **7** And after he begot Enosh, Seth lived eight hundred and seven years; and he begot sons and daughters. **8** And all the days of Seth were nine hundred and twelve years, and he died.

**9** And Enosh lived ninety years, and begot Cainan. **10** And after he begot Cainan, Enosh lived eight hundred and fifteen years; and he begot sons and daughters. **11** And all the days of Enos were nine hundred and five years, and he died.

**12** And Cainan lived seventy years, and begot Mahalaleel. **13** And after he begot Mahalaleel, Cainan lived eight hundred and forty years; and he begot sons and daughters. **14** And all the days of Cainan were nine hundred and ten years, and he died.

**15** And Mahalaleel lived sixty-five years, and begot Jared. **16** And after he begot Jared, Mahalaleel lived eight hundred and thirty years; and he begot sons and daughters. **17** And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

**18** And Jared lived a hundred and sixty-two years, and begot Enoch. **19** And after he begot Enoch, Jared lived eight hundred years; and he begot sons and daughters. **20** And all the days of Jared were nine hundred and sixty-two years, and he died.

**21** And Enoch lived sixty-five years, and begot Methuselah. **22** And after he begot Methuselah, Enoch walked with God three hundred years, and begot sons and daughters. **23** And all the days of Enoch were three hundred and sixty-five years. **24** And Enoch walked with God; then he was no more, because God took him.<sup>4</sup>

**25** And Methuselah lived a hundred and eighty-seven years, and begot Lamech. **26** And after he begot Lamech, Methuselah lived seven hundred and eighty-two years; and he begot sons and daughters. **27** And all the days of Methuselah were nine hundred and sixty-nine years, and he died.<sup>5</sup>

**28** And Lamech lived a hundred and eighty-two years, and begot a son. **29** And he called his name Noah, saying, "This one will comfort us about our work and the toil of our hands,<sup>6</sup> because of the ground that JEHOVAH has cursed." **30** And after he begot Noah, Lamech lived five hundred and ninety-five years; and he begot sons and daughters. **31** And all the days of Lamech were seven hundred and seventy and seven years, and he died.

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<sup>1</sup> Throughout the time of the Old Testament the Name was pronounced. Even Cyrus, king of Persia, pronounced it (Ezra 1:2). Why is it that no one invoked it before? To 'invoke' would be to ask for God's protection or help, thus acknowledging one's own dependence on Him.

<sup>2</sup> A man begets, a woman bears. It is the man who transmits life.

<sup>3</sup> Since Adam was created as an adult, with the ability to procreate, that might be worth another seventy years, giving a total of a thousand.

<sup>4</sup> Hebrews 9:27 states that we are destined to die once, followed by the judgment. That is, to die physically. So then, Enoch 'is owing' this death, as is Elijah. Could they be the two witnesses (Revelation 11:3)?

<sup>5</sup> Methuselah died in the same year that the Flood came. His son, Lamech, died five years before the Flood.

<sup>6</sup> Since the Flood destroyed all the antediluvian "works", it appears that Lamech was not a prophet.



32 And Noah was five hundred years old; and Noah begot Shem,<sup>1</sup> Ham, and Japheth.

## The Flood

**6:1** Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, **2** that the sons of God<sup>2</sup> saw that the daughters of men were beautiful, and they took to themselves wives of all whom they chose. **3** Then JEHOVAH said: "My Spirit will not contend with man forever, because of his sinning;<sup>3</sup> he is flesh.<sup>4</sup> His days will be a hundred and twenty years."<sup>5</sup>

**4** In those days there were *Nephilim* on the earth, and also afterward,<sup>6</sup> when the sons of God went in to the daughters of men, and they bore them sons; these were the mighty men of old, men of renown. **5** And JEHOVAH saw that the wickedness of man had multiplied upon the earth, and that every intention of the thoughts of his heart was only evil continually.<sup>7</sup> **6** Then JEHOVAH

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<sup>1</sup> According to 11:10, Shem was 98 years old when the Flood came; Noah was 502 when he begot him.

<sup>2</sup> The phrase, "the sons of God", translates the Hebrew phrase, *bene-haelohim*, which in the other places where it occurs – Job 1:6, 2:1, and 38:7 – clearly refers to angelic beings, and apparently high-ranking ones. The inspired commentary in the New Testament, Jude 6-7 and 2 Peter 2:4-7, makes it clear that they were indeed angelic beings, in this case ones who had rebelled against God. Jude makes it clear that the phrase in Genesis 6:2 is no exception. "And the angels who did not keep their proper domain but deserted their own dwelling He has kept bound in everlasting chains under darkness for the judgment of the great day. So also Sodom and Gomorrah and the surrounding towns—who gave themselves up to fornication and went after a different kind of flesh [Greek ετερος], in a manner similar to those angels—stand as an example, undergoing a punishment of eternal fire" (Jude 6-7). The author, inspired by God, affirms that the people of Sodom did what certain angelic beings did; they wanted sex with a different kind of flesh. Remember that the men of Sodom, old and young, from every neighborhood, wanted to rape the angels who were with Lot (Genesis 19:4-5). Whatever kind of flesh an angel has (when he materializes), it is not human flesh; it is precisely "a different kind of flesh" [Greek ετερος]. The parallel text in 2 Peter 2:4-6 links the crime of those angels to the Flood. (In Matthew 22:30 [Mark 12:25, Luke 20:35-36] the Lord does not say that angels are sexless. Evidently baby angels are not born [whether good or bad], but if angels are of only one gender, they cannot reproduce. In the Bible, whenever an angel materializes, he does so in the form of a man, not a woman.)

<sup>3</sup> This saying of the Creator has received a variety of interpretations. I always ask for the enlightenment of the Holy Spirit when translating. I put what I understood.

<sup>4</sup> The Creator recognizes the limitations imposed by fallen flesh.

<sup>5</sup> After the Flood, the age of men gradually decreased, but Moses still lived 120 years, about 500 years later. However, I understand that the intended meaning here is different: God was predicting the Flood, which would destroy everyone except the eight, 120 years from then.

<sup>6</sup> "And also afterward" refers to what happened after the Flood. Obviously, after the Flood there was no longer a 'daughter of Cain', so those three words close the issue against the thesis of the 'sons of Shem'. From Deuteronomy 2:10-12 and 20-21 we can understand that already in the time of Abraham, and even before, other mixed races had emerged, with impressive size. Deuteronomy 3:11 expressly says that Og, king of Bashan, was the last of his race, the *Rephaim*, who were similar to the *Anakim*; and it also says that his bed was about 4.5 meters long, which allows us to imagine that Og himself was about 4 meters tall. Thirty-eight years earlier the spies, wanting to defame the land, spoke of a number of giants, sons of Anak, who are specifically called *Nephilim* (Numbers 13:33). Four hundred years later, David still had to face Goliath, and others of his race, the *Raphaim* (1 Chronicles 20:4-8), only his height was only three meters, not four (1 Samuel 17:4).

The severity used by God in the case of Sodom and Gomorrah indicates that the level of wickedness there was unusual. Although the text does not directly speak of giants in Sodom, we can deduce that there were, because Deuteronomy 2:10-12 says that Moab, who occupied what was left of the area controlled by Sodom and Gomorrah (which was not under the Dead Sea), took the area from the *Emim* (who were the same size as the *Anakim*) – it appears that there were several mixed races of that type.

<sup>7</sup> This description indicates that something strange had happened. An ordinary human being is certainly capable of doing bad things and perpetrating perverse deeds, but not 100% of the time, unless they are fully surrendered to Satan. But the hybrid offspring, on the other hand, would be totally bad. Just think about it for a moment. According to Jude 18-19, "in the last time" men will be "soulish" [characterized by soul] (Greek ψυχικοί), "not having a spirit". This is what the Text says. Your Bible probably says "not having the Spirit", but in the Text there is no definite article. Further, the description of such people that occupies Jude 8-16 is beyond scathing – it is a totally

lamented that He had made man on the earth, and it grieved Him in His heart. **7** And JEHOVAH said: "I will blot out the man whom I have created from the face of the earth: both man and animal, and creeping thing and even birds of the air; because I lament having made them".

**8** But Noah found favor in Jehovah's eyes. **9** These are the generations of Noah. Noah was a righteous and upright man among his contemporaries. Noah walked with God. **10** And Noah begot three sons: Shem, Ham, and Japheth. **11** Now the earth was corrupt before God; and the earth was filled with violence. **12** And God looked at the earth, and indeed, it was corrupt; for all the people had corrupted their way upon the earth.

**13** Then God said to Noah, "The end of every living being has come before me, because the earth is full of violence through them; yes indeed, I will destroy them with the earth. **14** Make for yourself an ark of gopher wood;<sup>1</sup> you shall make compartments in the ark, and cover it inside and outside with pitch. **15** And this is how you must make it: the length of the ark three hundred cubits, and its width fifty cubits, and its height thirty cubits.<sup>2</sup> **16** You must make a window in the ark a cubit high, covered on the top;<sup>3</sup> and you must set the door of the ark in its side; you must make it with stories, lower, second, and third. **17** I myself really am bringing a flood of waters upon the earth, to destroy all flesh in which there is the breath of life under heaven. Everything on the earth will perish.<sup>4</sup> **18** But with you I will establish my covenant; and you will enter into the ark, you and your sons, your wife, and your sons' wives with you. **19** And of all that lives, of all flesh, two of each kind, you will take into the ark, to preserve them alive with you: they shall be male and female. **20** Of the birds after their kind, of the animals after their kind, and of everything that creeps on the ground according to its kind: two of each will come to you,<sup>5</sup> to keep them alive. **21** And you, take for yourself of all food that is eaten, and store it up for yourself, that it may be for food, for you and for them."<sup>6</sup> **22** Then Noah did according to all that God commanded him, so he did.

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wicked race; it reminds us of Genesis 6:5 and 2 Timothy 3:1-5. The question is exactly this: would a demon's offspring have a spirit? We know from the Sacred Text that the human spirit is transmitted by the male sperm, so that 'hybrid' race had lost the human spirit, and presumably the 'image of God' as well. Consider the following:

In all genealogies it is always the man who begets; a woman bears. It seems to me that Hebrews 7:9-10 closes the issue. "—in a word, even Levi, who receives tithes, paid the tithe through Abraham, because he was still in the reproductive system of his forefather when Melchizedek met him". When Abraham paid the tithe to Melchizedek, not even Isaac had been begotten, much less Jacob and Levi. However, the inspired author states that the person of Levi was in Abraham's reproductive system. So it is the seed of man that transmits life, the human spirit, and the image of the Creator. That is why Romans 5:12-21 teaches that Adam's sin passed on to all his descendants, and death as well.

<sup>1</sup> 'Gopher' is a transliteration of the Hebrew word, and we are not sure about its meaning. However, a piece of a square beam, about five thousand years old (carbon 14), found near Ararat, is of a type of oak.

<sup>2</sup> The dimensions of the ark could be used for a modern ship. However, as the purpose of the ark was only to float, not to navigate, the structure may have been a rectangle, with a flat bottom, which would have given the maximum space for those dimensions. Since the width was much greater than the height, the ark was very stable.

<sup>3</sup> Naturally the ark needed a roof, probably of wood covered with pitch. The 'window' separated the roof from the walls, and ran around the circumference of the entire ark. As there were no ordinary windows in the 'walls', the larger window was needed to provide air and light inside the ark.

<sup>4</sup> Obviously, Jehovah was not talking about a local flood. He spoke of the destruction of the whole earth.

<sup>5</sup> God brought all the animals to be saved to the ark. It would have been impossible for Noah to go after so many.

<sup>6</sup> Remember that they were all herbivores. God must have given Noah a hint as to how much he should store. Only God knew that they would stay a year in the ark. He probably also brought seeds of the fruits, vegetables, and grains that they liked best, so that they could plant them when they left the ark. The animals would be as if in hibernation, eating relatively little, and producing little manure. As for the larger animals, God may have brought juveniles.

**7.1** Then JEHOVAH said to Noah: "Come into<sup>1</sup> the ark, you and all your household, because I have seen that you are righteous before me in this generation. **2** Of every clean animal you shall take with you seven pairs, male and female; but of animals that are not clean one pair, male and female; **3** also of the birds of the air seven pairs, male and female, to preserve the seed alive on the face of all the earth. **4** For after seven more days<sup>2</sup> I will cause it to rain on the earth forty days and forty nights, and I will blot out every living thing which I have made from off the face of the earth." **5** And Noah did according to all that JEHOVAH had commanded him.

**6** Noah was six hundred years old when the flood of waters came upon the earth. **7** And Noah went into the ark, and with him his sons, his wife, and his sons' wives, because of the waters of the flood. **8** And male and female of the clean animals, and of the unclean animals, and of the birds, and of those that creep on the ground, went into the ark with Noah, **9** two by two, as God had commanded Noah.

**10** And it came to pass that after the seven days the waters of the flood came upon the earth. **11** In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month,<sup>3</sup> on that same day all the fountains of the great deep<sup>4</sup> were broken up, and the windows of the heaven were opened.<sup>5</sup> **12** And there was rain on the earth forty days and forty nights. **13** That same day Noah, and Shem, Ham, and Japheth, the sons of Noah, went into the ark, and Noah's wife, and the three wives of his sons with them: **14** they, and every animal after its kind, and all cattle after their kind, and every creature that creeps upon the ground after its kind, and every bird according to its kind, birds of every kind of wing.<sup>6</sup> **15** Yes, they went into the ark with Noah two by two, of all flesh in which was the breath of life. **16** Male and female of all flesh went in, as God had commanded him; and JEHOVAH shut him in.<sup>7</sup>

**17** The flood lasted forty days upon the earth, and the waters increased and lifted up the ark, and it was lifted up above the earth. **18** The waters prevailed, and increased exceedingly upon the earth; and the ark floated upon the waters. **19** And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.<sup>8</sup> **20** The waters prevailed fifteen cubits upwards, and the hills were covered. **21** And all flesh that moved upon the earth perished: the birds, the cattle, the wild animals, every creature that creeps upon the

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<sup>1</sup> The Hebrew word here can mean, 'go in', 'come in' or even 'take in'. For God to say, "Come in", means that He is there inside and you will be with Him in that place. There are times when God takes us into difficult situations, but He is there with us.

<sup>2</sup> God gave Noah advance warning. To take in and settle all those animals would take a little time, as also to get and store all the food.

<sup>3</sup> Why did God make a point of recording the exact day on which the Flood began? Maybe He considers chronology to be important.

<sup>4</sup> This deep is not the "bottomless pit" of Revelation 9:1-2. It refers to water reservoirs within the earth.

<sup>5</sup> Why 'windows', plural? Obviously, God did not undo the dome all at once, or all the water would have fallen in a short time, not during 40 days. He undid the dome little by little, here and there, creating 'windows' through which the water fell. But due to the altitude the water was probably frozen, but God did what was necessary for it to fall. At the end of the 40 days the whole dome had been undone and all the water above it had fallen.

<sup>6</sup> That is what the Text says: "every kind of wing". Certainly there are different types of wings, but why did God make a point of mentioning them?

<sup>7</sup> God closed the door (there was only one). With that, no one else could enter, and those who were inside could not leave.

<sup>8</sup> Again, the language here refers to a global, not local, flood. Before the Flood, the mountain ranges of high mountains that we have in the world today did not exist. In the valley of the Amazon River, a 50-meter hill is a high point. I imagine it was something similar. To cover the entire globe with 50 meters of water would take **a LOT** of water. In order to make dry land appear again, God dug the basins of the oceans. There are trenches deeper than the height of our highest peak, Mount Everest. He used the excavated material to form the continents and mountains.

ground, and all mankind. **22** Everything that had the breath of the spirit of life<sup>1</sup> in its nostrils, everything that was on the dry land, died. **23** Every living thing that was on the face of the earth was destroyed: both man and animal, creeper and bird of the air; they were blotted out from the earth;<sup>2</sup> and only Noah remained, and those who were with him in the ark. **24** And the waters prevailed upon the earth a hundred and fifty days.

**8.1** Then God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the waters subsided.<sup>3</sup> **2** The fountains of the deep and the windows of heaven had been stopped also, and the rain of heaven had been restrained. **3** And the waters were continually flowing from off the earth; and at the end of a hundred and fifty days the waters had diminished. **4** And in the seventh month, on the seventeenth day of the month, the ark alighted on the mountains of Ararat.<sup>4</sup> **5** And the waters continued to recede until the tenth month;<sup>5</sup> in the tenth month, on the first *day* of the month, the tops of the mountains appeared.<sup>6</sup>

**6** And it came to pass that at the end of forty days Noah opened the window of the ark which he had made. **7** And he sent out a raven, which went to and fro<sup>7</sup> until the waters were dried up from the earth. **8** He also sent out a dove, to see if the waters had receded from the face of the ground. **9** But the dove found no rest for the sole of its foot, and returned unto him into the ark; for the waters were upon the face of all the earth. And he stretched out his hand and took it, and brought it to himself into the ark. **10** And he waited yet another seven days, and sent the dove out of the ark again. **11** And the dove returned to him in the evening, and indeed, a freshly plucked olive leaf was in its beak. Thus Noah knew that the waters had receded from the earth. **12** Then he waited another seven days and sent the dove out, but it did not return to him anymore.

**13** And it came to pass in the year six hundred and one, in the first month, on the first day of the month, that the waters were dried up from off the earth. Then Noah removed the covering of the ark and looked, and indeed the face of the ground was dry. **14** And in the second month, on the twenty-seventh day of the month,<sup>8</sup> the land was dry. **15** Then God spoke to Noah<sup>9</sup>, saying,

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<sup>1</sup> "The spirit of life", that is what the Text says. Life is mysterious, much like an electric current. We cannot see it, but we can feel it and see the effects it produces. Let us think of a body, whether human or of an animal, that is dying. One moment it is alive, the next moment it is dead. The body is the same, but something is gone. It was the spirit of life. Germs have life, plants have life, insects have life, fish have life, birds have life, animals have life, we have life; but it seems that they are different types of life. But how so? The bodies are different, with different abilities, but would not the spirit of life be the same? The Text includes all kinds of beings with nostrils. In passing, it seems to me that only human beings and mammals have a soul, and only human beings have a spirit (of the types mentioned).

<sup>2</sup> It is repeated no less than four times that all life on earth was wiped out. Why so much emphasis on that fact? God knew that later men would deny the existence of the Flood, inventing various theories. Whoever rejects any clear statement of the Sacred Text will have to answer for it. See 2 Peter 3:3-7.

<sup>3</sup> Certainly there were monster tsunamis that trituated the surface of the earth. That trituated material was turned into sediment, which was deposited. The Grand Canyon in the United States reveals more than two thousand vertical meters of distinct layers of sedimentary rock. There are layers of sedimentary rock all around the world. It is the sedimentary rock that contains all the fossils, so the fossils were produced by Noah's Flood.

<sup>4</sup> Currently the Ararat range has peaks over four thousand meters high (and the Ark is there). Moses wrote this book many centuries after the Flood, as well as after the separation of the continents in the time of Peleg. When the Ark landed, it would hardly have been much more than 50 meters above the rest of the ground. God raised the mountain ranges later.

<sup>5</sup> The waters needed to have somewhere to go. I suppose that God was excavating the basins of the oceans to receive the waters.

<sup>6</sup> While Noah certainly made a written record of all that happened, which writings came into Moses' hands, the account here contains information that only God could have known. This information Moses received by inspiration, unless God had given it to Noah first.

<sup>7</sup> It may have even rested on top of the ark, but it never returned to Noah.

<sup>8</sup> That would be May 27th.

<sup>9</sup> Since it was God who closed the door, it must have been He who opened the door, allowing them to leave.

16 "Go out of the ark, you, and your wife, and your sons, and your sons' wives with you. 17 Bring out with you every living creature that is with you, of all flesh: of birds, of cattle and of every creature that creeps upon the ground; and let them abound on the earth, and be fruitful, and multiply upon the earth." 18 Then Noah went out, and with him his sons, and his wife, and his sons' wives. 19 Every animal, every creeping thing, and every bird, everything that moves on the earth, according to their families, went out of the ark.

20 Then Noah built an altar to JEHOVAH, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.<sup>1</sup> 21 And JEHOVAH smelled the soothing aroma, and JEHOVAH said in his heart:<sup>2</sup> "I will never again curse the ground for man's sake, because the imagination of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done. 22 As long as the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease."<sup>3</sup>

### A new world, with new rules

9:1 Then God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth. 2 And the fear of you, and the dread of you, shall come upon every animal of the earth, and upon every bird of the air. Everything that moves on the earth, and all the fish of the sea, are given into your hands. 3 Everything that moves and lives shall be for your food; I have given you all things, even as the green herb.<sup>4</sup> 4 But you shall not eat flesh with its life, *that is*, with its blood.<sup>5</sup> 5 I will surely require the blood of your lives; from the hand of every animal, I will require it, as well as from the hand of man. From the hand of every man's brother I will require the life of man. 6 Whosoever sheds man's blood, by man shall his blood be shed; for God made the man in His image.<sup>6</sup> 7 As for you, be fruitful and multiply; populate the earth abundantly, and multiply in it."

8 Then God spoke to Noah and his sons with him, saying: 9 "Take heed, I, myself, am establishing my covenant with you, and with your descendants after you, 10 and with every living creature that is with you: of birds and of cattle and of every animal of the earth with you: all that came out of the ark, every animal on earth. 11 Yes, I establish my covenant with you: All flesh will never again be destroyed by the waters of the flood; there will be no more flood to destroy the

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<sup>1</sup> Surely God had given instruction regarding the necessity of animal sacrifice – that is why seven pairs of the clean animals were taken into the ark.

<sup>2</sup> Obviously God gave this information to Noah, or to somebody.

<sup>3</sup> Before the Flood the world was like a tremendous greenhouse. The water-covered dome distributed the heat more or less evenly over the entire globe; so there was no winter and summer. The world revolved around its axis, producing the days, but it did not oscillate; it began to oscillate after, or during, the Flood, producing the seasons. There is a considerable reserve of petroleum in the Arctic, and petroleum is a fossil fuel; it was made of vegetation, a lot of vegetation, vegetation that no longer exists in the Arctic, and not even nearby. In Siberia there is a deposit of fossilized tree trunks, trees that no longer exist in the region, nor nearby. Also in Siberia, frozen mastodons have been found, standing up (the dogs were able to eat the meat), with plants in their mouths that are now to be found only a thousand kilometers to the south. How was it possible to freeze a mastodon standing up, eating, without it having time to swallow? I wasn't there, but I deduce the following. At some point during the 40 days, God turned the globe, that is, the equator, to the north the 23<sup>rd</sup> to the Tropic of Cancer, placing the sun above the Tropic of Capricorn, giving the Antarctic its summer and the Arctic its winter. Depending on the speed with which this was done, it would have generated gigantic tsunamis. (There is a place in the Arctic that has already registered minus 70 degrees Celsius. At minus 50 degrees centigrade, spit turns to ice before reaching the ground.) Then, after placing the sun above Capricorn, God undid the dome above the mastodons and a mass of intense cold descended and froze the animals – if you breathe at minus 50 in a normal way, it freezes the lungs. The water, falling in the form of snow or hail, would bury them without delay.

<sup>4</sup> Before the Flood they could only eat vegetables, but now God adds meat.

<sup>5</sup> Really, it is the circulation of the blood that makes it possible for the body to live and function. Note that God prohibited the ingestion of blood. Any animal or bird slaughtered for food should be bled.

<sup>6</sup> God here established the maximum penalty for murder. In the Law of Moses there was no mercy for the murderer (Numbers 35:32). The reason given is that the man is the bearer of the image of God.

earth." **12** And God said, "This is the sign of the covenant that I am making between me and you, and every living creature that is with you, for everlasting generations.<sup>1</sup> **13** I have set my rainbow in the clouds,<sup>2</sup> and it shall be a sign of the covenant between me and the earth. **14** And it shall come to pass, when I bring clouds upon the earth, and the rainbow shall appear in the clouds, **15** then I will remember my covenant between me and you, and every living creature of all flesh; and the waters shall never again become a flood, to destroy all flesh.<sup>3</sup> **16** The rainbow will be in the clouds, and I will see it, to remind me<sup>4</sup> of the everlasting covenant between God and every living creature of all flesh that is on the earth." **17** And God said to Noah, "This is the sign of the covenant that I have established between me and all the flesh that is on the earth."

**18** The sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham is the father of Canaan. **19** These three were the sons of Noah; and the whole earth was populated from them. **20** And Noah began to be a farmer, and planted a vineyard. **21** And he drank of the wine and got drunk;<sup>5</sup> and he became uncovered<sup>6</sup> in his tent. **22** And Ham, the father of Canaan, saw<sup>7</sup> his father's nakedness, and told both his brothers outside. **23** Then Shem and Japheth took a garment and put it on both of their shoulders, and went backwards and covered their father's nakedness; their faces were turned away and they did not notice their father's nakedness. **24** And Noah awoke from his wine, and knew what his youngest son had done to him. **25** And he said, "Cursed be Canaan;<sup>8</sup> he shall be a slave of slaves<sup>9</sup> to his brothers". **26** And he said: "Blessed be JEHOVAH, the God of Shem;<sup>10</sup> and let Canaan be his slave. **27** May God enlarge Japheth, and he shall dwell in the tents of Shem; and let Canaan be his slave." **28** And after the flood Noah lived three hundred and fifty years. **29** And all the days of Noah were nine hundred and fifty years, and he died.

**10:1** These are the generations of Noah's sons: Shem, Ham, and Japheth; sons were born to them after the flood. **2** The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tyras. **3** And the sons of Gomer: Ashkenaz, Riphath and Togarmah. **4** And the sons of Javan: Elishah, Tarshish, Kittim and Dodanim. **5** From these came the coastland ethnic groups who were separated in their lands, each according to his language,<sup>11</sup> according to his families within his ethnic group. **6** The sons of Ham: Cush, Mizraim, Put and Canaan. **7** And the sons of Cush: Seba, Havilah, Sabtah, Raamah and Sabteca. And the sons of Raamah: Sheba and Dedan. **8** And Cush begot Nimrod also; he began to be mighty in the earth.

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<sup>1</sup> In other words, until the end of this world.

<sup>2</sup> Since there was no rain before the Flood, there were no rainbows either. The rainbow was a new thing. In recent times Satan's servants have usurped the rainbow, making it represent something else.

<sup>3</sup> Next time it will be by fire.

<sup>4</sup> In order to communicate with us, God must use our language and explain things in a way that we can understand. In order to explain something to a child, you must lower the explanation down to the child's level.

<sup>5</sup> Noah is to be pitied. His world was destroyed, and compared to the old, the new world he saw was dull. There was no one to talk to except his family; there was nothing to do except plant, eat, drink, and sleep. Compared to the old life, the new one was dreary. No wonder he got drunk; it would have been a way to forget reality for a few hours. God chose Noah to 'save' the Plan of salvation, which Satan had almost aborted with the *Nephilim*.

<sup>6</sup> He was naked.

<sup>7</sup> 'To see the nakedness' is a euphemism used in the OT for sexual intercourse; Ham raped his father. That is why Noah reacted so violently. Merely looking would not have deserved such a curse.

<sup>8</sup> Wait a minute, it was Ham who sinned, not Canaan. God had already blessed Ham (9:1), and Noah had no authority to annul that blessing. In the Decalogue God Himself visits the sin of the fathers on the children up to the third or fourth generation (Exodus 20:5).

<sup>9</sup> Being a slave of slaves would be as low as one can get.

<sup>10</sup> Hebrews 7:7 says, "Now without dispute the lesser is blessed by the greater". So Noah was not blessing Jehovah. I understand that Shem was blessed because Jehovah was his God, and Noah was 'blessing' that fact.

<sup>11</sup> All of them were alive when God multiplied the languages in Peleg's time.

**9** He was a mighty hunter before JEHOVAH;<sup>1</sup> hence the saying: 'Like Nimrod, the mighty hunter before JEHOVAH'. **10** And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. **11** Out of that land Asshur went out, and built Nineveh, Rehoboth-ir, Calah **12** and Resen, between Nineveh and Calah (this was the principal city). **13** And Mitzraim fathered the Ludites, the Anamites, the Lehabites, the Naphtuhites, **14** the Pathrusites, the Casluhites<sup>2</sup> (from whom came the Philistines) and the Caphtorites. **15** And Canaan begot Sidon his firstborn, and Heth; **16** and the Jebusite, the Amorite, the Girgashite, **17** the Hivite, the Arkite, the Sinite, **18** the Arvadite, the Zemarite, and the Hamathite (later the families of the Canaanites were undone).<sup>3</sup> **19** And the border of the Canaanites was from Sidon, going toward Gerar, unto Gaza; going toward Sodom and Gomorrah, Adma and Zeboiim, unto Lasha. **20** These are the sons of Ham according to their families, according to their languages, in their lands, within their ethnic groups.

**21** Now to Shem, the older brother of Japheth,<sup>4</sup> to him was born the father<sup>5</sup> of all the sons of Eber.<sup>6</sup> **22** The sons of Shem: Elam, Asshur, Arphaxad, Lud and Aram. **23** And the sons of Aram: Uz,<sup>7</sup> Hul, Gether and Mash. **24** And Arphaxad begot Shelah; and Shelah begot Eber. **25** And to Eber were born two sons: the name of the one was Peleg, because in his days the land was divided,<sup>8</sup> and his brother's name was Joktan. **26** And Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, **27** Hadoram, Uzal, Diklah, **28** Obal, Abimael, Sheba, **29** Ophir, Havilah and Jobab; all these were the sons of Joktan. **30** And his dwelling was from Mesha, going toward Sephar, the mountain of the east. **31** These were the sons of Shem according to their families, according to their languages, in their lands, within their ethnic groups. **32** These were the families of the sons of Noah according to their generations, within their ethnic groups; and from these the ethnic nations of the earth were divided after the Flood.<sup>9</sup>

## **The earth is divided, by languages and continents**

**11:1** Now the whole earth had one language and the same objectives. **2** And it came to pass, as they traveled from the east, that they found a plain in the land of Shinar;<sup>10</sup> and they dwelt there. **3** And each one said to his neighbor, "Come on, let us make bricks, and burn them thoroughly". They had brick for stone, and pitch for mortar. **4** And they said, "Come, let us build ourselves a city and a tower, whose top is like the heavens,<sup>11</sup> and let us make ourselves a name, that we may not

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<sup>1</sup> I confess that I do not understand this statement. The man could really have been a great hunter, but why "before Jehovah"? Well, in Matthew 10:29 Sovereign Jesus said that not even a sparrow can fall without the Father. So then, what Nimrod was doing was not without the Father either.

<sup>2</sup> All of those names could be translated as proper names, but they all have the suffix meaning 'plural', and they have the definite article, which the proper names do not have.

<sup>3</sup> The semantic area of the verb here covers several senses, but I understand that the central sense has to do with destruction. I translated it as a prophecy of the Israelites' conquest of the land of Canaan with Joshua.

<sup>4</sup> The grammar of the Hebrew text here is ambiguous as to which of the brothers was the older; it could even be understood as saying that Eber had a brother named Japheth, which is unlikely. I understand from the larger context that Shem was the oldest.

<sup>5</sup> That "father" was Arphaxad.

<sup>6</sup> I understand that verse 21 serves as an introduction to Shem's genealogy. Shem's genealogy was more important than the others, because the Savior came through Shem. But why was Eber so emphasized? Perhaps because the word 'Hebrew' is based on it.

<sup>7</sup> It is possible that Job was a descendant of Uz, Job 1:1.

<sup>8</sup> That is, by fissure, creating the continents. Perhaps it was a little after the multiplication of languages. When God changed the languages, He must have changed the cultures as well, and perhaps He created the different races (different colors) as well. Presumably, the separation of the continents happened after the main migrations, and with that each continent would have its own ethnic groups.

<sup>9</sup> The Text emphasizes that they alone survived the Flood.

<sup>10</sup> This brings us back to 10:10; it was Nimrod's people who ended up in Shinar.

<sup>11</sup> With brick and pitch you cannot make a skyscraper; they may have made a drawing on the top of the tower, perhaps representing the zodiac.

be scattered over the face of the whole earth". **5** Then JEHOVAH came down to see the city and the tower that Adam's sons<sup>1</sup> were building. **6** And JEHOVAH said: "Indeed, the people are one and they all have one language, and this is what they are beginning with! Now, there will be no restriction on everything they intend to do."<sup>2</sup> **7** Come, let us go down and confound<sup>3</sup> their language there, that they may not understand each other's speech." **8** So JEHOVAH scattered them from there over the face of all the earth; and they stopped building the city. **9** Therefore its name was called Babel, because there JEHOVAH confused the language of all the earth,<sup>4</sup> and JEHOVAH scattered them from there over the face of all the earth.

**10** These are the generations of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood. **11** And after he begot Arphaxad, Shem lived five hundred years; and begot sons and daughters. **12** And Arphaxad lived thirty-five years, and begot Salah. **13** And after he begot Salah, Arphaxad lived four hundred and three years; and begot sons and daughters.<sup>5</sup> **14** And Salah lived thirty years, and begot Eber. **15** And after he begot Eber, Salah lived four hundred and three years; and begot sons and daughters. **16** And Eber lived thirty-four years, and begot Peleg. **17** And after he begot Peleg, Eber lived four hundred and thirty years; and he begot sons and daughters. **18** And Peleg lived thirty years, and begot Reu. **19** And after he begot Reu, Peleg lived two hundred and nine years; and begot sons and daughters.<sup>6</sup> **20** And Reu lived thirty-two years, and begot Serug. **21** And after he begot Serug, Reu lived two hundred and seven years; and begot sons and daughters. **22** And Serug lived thirty years, and begot Nahor. **23** And after he begot Nahor, Serug lived two hundred years; and begot sons and daughters. **24** And Nahor lived twenty-nine years, and begot Terah. **25** And after he begot Terah, Nahor lived a hundred and nineteen years; and begot sons and daughters. **26** And Terah lived seventy years, and begot Abram, Nahor, and Haran.

**27** These are the generations of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. **28** And Haran died in the presence of his father Terah, in the land of his birth, in Ur of the Chaldees. **29** And Abram and Nahor took wives for themselves: the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. **30** And Sarai was barren; she had no child. **31** And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and went out with them from Ur of the Chaldees to go into the land of Canaan;<sup>7</sup> and they came to Haran, and dwelt there. **32** And the days of Terah were two hundred and five years; and Terah died in Haran.

## 12.1

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<sup>1</sup> That is what the Text says.

<sup>2</sup> It is possible that Satan revealed to Nimrod the principles of the workings of the earth. Technological advances could have started already there.

<sup>3</sup> Again, the verbs are in the plural.

<sup>4</sup> I am a linguist, PhD, and I can say that it is simply impossible that the 7,000 languages spoken today on earth could have evolved from a single mother tongue, absolutely impossible. I do not remember how many linguistic trunks there are in the world, but if there are 100, then God created 100 mother tongues. What God did affected all the inhabitants of the world at that time, not just the inhabitants of Shinar. Families with the same language would have migrated together, forming ethnic groups.

<sup>5</sup> The lack of the dome, which filtered the harmful rays from the sun, was already being felt. Arphaxad lived only half of what people lived before the Flood. Shem had the advantage of having started his life earlier, but he lived much less than his father.

<sup>6</sup> With Peleg the average life span was halved again; from then on it gradually decreased.

<sup>7</sup> The plan was to go to Canaan, the destination that God had for Abram, but they stopped halfway. That must have been why Terah did not take Nahor, only Abram.