



Antonius' Bible Notes Compendium:
A Study of the Scriptures

Version 0.0057

Antonius Torode

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Preface

This project is a personal undertaking to rewrite and annotate the Holy Bible for study, reflection, and understanding. The primary text used throughout is the *New King James Version (NKJV)*, though other translations may occasionally be referenced where clarity, variation, or historical interest requires. Each book of the Bible is treated as a separate chapter, and each begins with a brief summary outlining its themes or narrative structure.

The scripture is presented verse by verse using a custom format that allows for inline references and annotations. These annotations include (but are not limited to) historical background, translation notes, literary and cultural context, scientific references, theological or reflective questions, and general comments. Each of these various types are also color-coded for ease of reference/reading. They are marked inline with a custom symbol (e.g., ★) and collected directly below the verse for easy association.

This is an ongoing and evolving project. At the time of writing this preface, it is highly incomplete and is being developed incrementally. As updates, corrections, and expansions are made, the version number of the document will be incremented accordingly. This allows for tracking progress and identifying updated material across future iterations. This work is intended for personal study and is freely shareable for non-commercial purposes.

Various Subtle Formatting Meanings

There are various subtle formatting techniques which have specific meanings, These are outlined below:

- As done in the NKJV, scriptural words which are *italicized* are ‘added’, but are not meant to change any meaning - only to provide better understanding with our modern English language. Within the commentary and notes, *italics* are instead used as they typically are in standard English writings - for emphasis or proper reference formatting.
- Scripture numbers are in **bold** for ease of finding.
- Words that Jesus spoke are “quoted and in red.”

Note Types and Symbols


The following is a list of annotation types used throughout this work. Each note is marked with a specific icon and color to indicate its category and purpose:


History - 🏰: Provides historical or cultural background relevant to the verse or passage, such as ancient customs, geopolitical context, or historical events.


Translation - 🗨️: Offers insight into the original language, alternative translations, or meanings of words and phrases from the Hebrew, Aramaic, or Greek texts.


Context - 🌿: Highlights the literary, narrative, or cultural context of a passage, aiding in its interpretation and situational relevance.


Science - 🏛️: Connects the passage to scientific ideas, natural phenomena, or the relationship between scriptural content and modern science.


Question - : Poses theological, philosophical, or reflective questions raised by the verse, encouraging deeper thought and study.


Sermon - : Presents insights, illustrations, or applications drawn from sermons. These notes may include quotes, thematic connections, or interpretations offered by preachers, providing a homiletic perspective that complements the text.

Cross-reference - : Identifies connections to other passages of Scripture, highlighting thematic, prophetic, or textual parallels that provide interpretive insight or support broader biblical understanding.


Geography - : Provides geographical information related to the passage, such as locations, travel routes, terrain features, and regional significance. This can aid in contextualizing the narrative within its physical setting.

Doctrine - : Highlights theological principles, doctrines, or key insights derived from the passage. These notes may address topics such as the nature of God, salvation, sin, covenant, or other foundational beliefs, helping readers engage with the text theologically.

Literary - : Draws attention to the literary qualities of the text, such as poetic structure, metaphor, genre, parallelism, or symbolic language. These notes help identify stylistic features that shape interpretation and highlight the artistry of the biblical text.

Philosophy - : Engages with metaphysical, existential, or interpretive ideas raised by the passage. These notes may reflect on questions of meaning, purpose, reality, or the nature of existence from a philosophical or worldview-oriented perspective. While not strictly theological or doctrinal, they aim to deepen reflection by considering how the text interfaces with broader human inquiry.

Timeline - : Represents some sort of time marker, a reference to a historical time-frame, timeline, or passage of time since the beginning of creation.

Archaeology - : Provides insights from archaeological findings, such as artifacts, inscriptions, or excavated sites, that illuminate the historical, cultural, or geographical setting of the passage, grounding the narrative in material evidence.

Note - : A general-purpose note for observations, clarifications, or commentary that doesn't fall into one of the above categories.

Translation - : A different translation of the verse.

Referencing and Sources

Throughout this work, I include notes and annotations drawn from a variety of sources. Where references are uncommon, specialized, or potentially unfamiliar, I have made an effort to cite them directly in the notes. However, extremely common reference materials, such as general-use dictionaries, Wikipedia, or widely known facts, are not individually cited. My goal is to maintain clarity without overburdening the text with unnecessary attributions, while still giving appropriate credit where due.

Given the potential volume of references involved, not every source will be perfectly accurate. However, the aim is to identify and cross-check sources that corroborate one another to improve reliability. I consistently strive to reference high-quality material and present information that reflects careful consideration and verification. That said, with certain subjects, such as Hebrew translation nuances, this level of validation is not always possible or straightforward, and in such cases I will primarily rely on the work and interpretation of external sources.

Important Disclaimer


Because I am manually typing and writing each scripture by hand - there is a very large chance for human error. Although I will try to remain diligent and record all scriptures accurately, at times, typos and potentially even missed lines may be missed. This is simply the fallibility of being human. This is entirely unintentional and will be fixed and corrected as any mistakes are found or pointed out. If you (as a reader) finds any of these, please bring them to the attention of the author.


Genesis

Summary:

Chapter 1: The History of Creation


¹In the beginning God^a created the heavens and the earth.


a - : The word used here is 'Elohim' (Strong's 430[1, 3]) which is plural and means 'God, gods, divine beings, or judges.' This same word is used throughout this entire chapter.


- : "In the beginning" implies that there was a beginning. "The heavens" could refer to the entire cosmos or even space itself. "The earth" could refer to the entirety of matter within the universe or simply bring the focus to earth (while not explicitly excluding anything outside of earth).

Beginning of day one

²The earth was^a without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters^b.

a - : The word for "was" (Strong's 1961[1]) can be translated as *became* or *come to pass*.

a - : If translated as *became*, this could imply that earth was something before. This suggests that there could have been a passage of time before creation and the following events. It could either then mean that there was a possible history of Earth before the following creation events, or it could simply be that after the creation mentioned in Genesis 1:1, earth was in this state. This idea supports a pre-existing physical earth before the creation described in the following scriptures. This is consistent with modern scientific understanding of the age of the earth.

b - : "Hovering" establishes an Earth-based perspective, with the narrative describing creation from Earth's surface, focusing on transforming chaos to order.


³Then God said, "Let there be light^a"; and there was light.

a - : Diffuse sunlight through a thick early atmosphere could create a day-night cycle before celestial bodies are visible.

⁴And God saw the light, that *it was* good; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening^a and the morning^b were the first day.^c


a - : The word for "evening" (Strong's 6153[1]) is also translated *sunset*.

b - : The word for "morning" (Strong's 1242[1]) means *sunrise* or the end of night (start of the day).

b - : The "evening and the morning" are established as the time measurement for a *day*. This is a foundational basis for time keeping throughout the Bible that is important to remain consistent on. The time period for a day begins at *sunset*, and ends the following *sunset* (encompassing an evening and a morning).

Beginning of day two

⁶Then God said, "Let there be a firmament^a in the midst of the waters, and let it divide the waters from the waters."

a - : The word for "firmament" (Strong's 7549[1]) can sometimes be interpreted as a solid (This is one scripture that is used to suggest the earth has a solid dome around it), but more appropriately means an expanse, the heavens or the sky.

a - : This corresponds to a stable atmosphere forming, separating surface waters from vapor and creating an atmosphere for the earth.

⁷Thus God made the firmament, and divided the waters which *were* under the firmament^a from the waters which *were* above the firmament^b; and it was so.

a - 🟦: These would be the water on the ground - seas, puddles, ponds, rivers, etc.

b - 🟦: This would be the water in the sky - clouds, vapor, etc.

⁸And God called the firmament Heaven^a, so the evening and the morning were the second day.

a - 🟡: There are multiple different words commonly translated to “heaven”. In this context (Strong's 8064[1]), the word simply means the sky.

Beginning of day three ⬇

⁹Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. ¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good. ¹¹Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whos seed *is* in itself, on the earth”; and it was so.

- 🟡: Early vegetation (e.g., algae) could grow easily with diffuse light from day 1, before the sun's visibility. Given perpetual cloud coverage, plants could also still flourish if enough diffuse light made it through the cloud coverage. Even a thick hazy atmosphere which would obstruct the view of stars and the sun could still allow enough photons through for photosynthesis to occur (Many plants in rain forests thrive in these conditions while shaded by other trees).

- 🟢: Plants before the sun's visibility (day 4) fits a sequence from earth's perspective with a potential hazy atmosphere not yet revealing celestial bodies.

¹²And the earth brought forth grass^a, the herb *that* yields seed according to its kind^b, and the tree *that* yields fruit, whos seed *is* in itself according to its kind. And God saw that *it was* good.

a - 🟡: If the atmosphere was thick hazy (at this point) such that light could not easily get through, the plants would naturally clear this, by filtering the air, allowing a natural progression from this to the next day's events of the atmosphere clearing.

b - 🟡: The phrase “according to its kind” is of great importance. This states that fruit will always create seeds *according to its kind*, and not of another kind. This has always been observed to be true, and even in cases of cross-breeding - the fruit yields seed according to its kind, and not of other kinds.

¹³So the evening and the morning were the third day.

Beginning of day four ⬇

¹⁴Then God said, “Let there be lights in the firmament^a of the heavens to divide the day from the night; and let them be for signs and seasons^b, and for days and years;

a - 🟡: As the atmosphere clears, the stars, sunlight, and moonlight become visible through the atmosphere, which creates the lights in the sky.

b - 🟦: The “signs and seasons” establishes a time-keeping system for the Biblical Holy Days.

¹⁵and let them be for lights in the firmaments of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great lights^a: the greater light to rule the day, and the lesser light to rule the night. He *made* the stars also^b.

a - 🟡: This is the same thought/day as Genesis 1:14, where the stars become visible through the atmosphere. From the perspective of earth, as the atmosphere clear, the sun and moon become visible and appears as though they are new creations.

b - 🟡: If we consider the sequence of events here in correlation to modern day understanding (which would of course be very limited compared to God), this sequence of earth being created in six days suggests that either the entire universe was created in this sequence to demonstrate Gods power and capabilities, or that the rest of the creation (outside of earth) was already created (which perfectly correlates to the *gap theory* mentioned in Genesis 1:2). This would also align with modern theories of the age of the universe and other timelines.

b - 🤔: If the *gap theory* is not close to accurate, why would God have taken six days to create earth, when he was able to create the rest of the universe (“the stars also”) in less than a day? This could either be explained by the above note, or by God outlining the importance of earth by timing these events in this way. But as mentioned in previous creation events, things would be more consistent if this latter thought was not the case.

¹⁷God set them in the firmament^a of the heavens to give light on the earth,

a - ∞: One interesting and strange interpretation of this could be that there is a larger *firmament* around our solar system where the stars *reside*. There are some who surmise that we live within a simulation - which would align with the idea that our physical bodies and existence are temporary. This firmament is then like the outer shell of the simulation, where all the stars are actually just simulated data we've been observing - designed to give the exact appearance of a vast universe but actually just a shell that we will never surpass to prove otherwise. This would literally make our solar system the universe itself and everything else we see is just an illusion. This would align with the literal *seven-day* creation while addressing the question mentioned in Genesis 1:16.

¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

Beginning of day five ⬇

²⁰Then God said, “Let the waters abound with an abundance of living creatures, and let the birds fly above the earth across the face of the firmament of the heavens.” ²¹So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

Beginning of day six ⬇

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind^a”; and it was so.

a - 🏠: The “according to its kind,” distinction is of great importance. What is seen in nature is that each animal only ever gives birth or creates offspring of something which is according to its kind. This is similar to the idea of species, except not quite as constricted.

²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

- 🏠: It's possible to interpret this in some interesting ways based on the current day understanding of the ecosystem and interdependence of all the plants, animals, bugs, etc. Since many things today are shown to be interdependent (such as the plants requiring insects for pollination or animals requiring plants for food), the literal six-day period of earths creation would make the most sense because of both the order that things appear, and the dependence of the various things that are coming into existence. The short time period would be required by the interdependence of the various life forms, whereas the order they appear in would make sense from an *evolution* perspective. There are many fields of study that attempt to show that various organisms are similar to each-other in a way that connects them. However, It would make sense that God would create new things using elements from the previous things he made - or have his creations build off of others (as any computer programmer would do for example).

²⁶Then God said, “Let Us^a make man in Our^b image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”

a - 🗣️: The word “Us” here is translated into a *plural* English word. this supports there being at least two beings in the God family as seen in John 1:1.

b - 🗣️: The word “Our” here is translated into a *plural* English word.

²⁷So God created man in His *own* image; in the image of God He created him; male and female He created them. ²⁸Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” ²⁹And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whos fruit yields seed; to you it shall be for food.

- 🍏: There's an apparent contradictory claim here against some modern (mis)understandings. Many seeds contain cyanide or cyanide producing compounds, which suggest they are *not* made for food. I wrote a sermonette message about this titled *Apple Seeds*[2], where I demonstrate that these compounds are actually perfectly safe and the human body is designed explicitly to break them down in normal quantities.

³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food; and it was so. ³¹Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

Chapter 2: Life in The Garden of Eden

¹Thus the heavens and the earth, and all the host of them, were finished.

- 🌱: This scripture, which directly follows the concluding creation of earth and man, could mean that these described creation events were the last event needed for God to have fulfilled what he was making. If a *gap-theory* is correct, this implies that the earth was the final stone to place. If not, then it could have just been that this simply concludes the creation.

²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

- 🌿: This establishes the seventh day as a sanctified day of rest for the first time - as that is what God himself did.

⁴This *is* the history of the heavens and the earth when they were created, in the day that the LORD^a God made the earth and the heavens,

a - ⚡: This is the *Tetragrammaton*, which is the four-letter proper Hebrew name of God, *YHWH*. This is the first time it appears. It means ‘the existing One’ (Strong’s Concordance 3068 [1])

⁵before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and *there was* no man to till the ground; ⁶but a mist went up from the earth and watered the whole face of the ground. ⁷And the LORD God formed^a man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

a - 🌱: The word for “formed” here implies personal involvement.

⁸The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life^a *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

a - 🌳: Here we see that the *tree of life* is *separate* from the *tree of the knowledge of good and evil*. This is referenced again in Genesis 3:22.

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four river-heads. ¹¹The name of the first *is* Pishon^a; it *is* the one which skirts the whole land of Havilah, where *there is* gold.

a - ⚡: The river “Pishon” (Strong’s 6376[3]) is a Hebrew proper noun. This term only occurs in the Bible once.

¹²And the gold of that land *is* good. Bdelium^a and the onyx^b stone *are* there.


a - ⚡: The word “Bdelium” (Strong’s 916[3]) is a fragrant resin similar to myrrh.


b - ⚡: The word “onyx” (Strong’s 7718[3]) is commonly translated as *onyx*, but more accurately represents a precious gem or stone (*perhaps onyx*). It is often associated with beauty, value, and it was used in the high priest’s breastplate and other sacred objects.


¹³The name of the second river *is* Gihon^a; it *is* the one which goes around the whole land of Cush.

a - : The name “Gihon” (Strong’s 1521[3]) suggests a river that bursts forth or flows abundantly.


¹⁴The name of the third river *is* Hiddekel^a; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates^b.

a - : The name “Hiddekel” (Strong’s 2313[3]) is often identified as the modern day Tigris River, which flows through present-day Turkey and Iraq. *Hiddekel* is an ancient Mesopotamian river name.

a - : “The Tigris River, along with the Euphrates, is one of the two major rivers of Mesopotamia, a region often referred to as the “Cradle of Civilization.” This area is historically significant as it is believed to be one of the earliest centers of human civilization, with ancient cities such as Nineveh and Babylon located along its banks. The Tigris has been a vital water source for agriculture and trade throughout history.[3]”

b - : The name “Euphrates” (Strong’s 6578[3]) is translated from the Hebrew term *Perath* which is frequently mentioned as a geographical landmark and boundary marker. It is one of the most significant rivers in the ancient Near East.


¹⁵Then^a the LORD God took the man and put him in the garden of Eden to tend and keep it.


a - : This verse seems somewhat redundant when considered alongside Genesis 2:8. The structure of the text reflects a Hebrew narrative style and this verse serves to emphasize that God is assigning Adam responsibilities and not just placing him in the garden.

¹⁶And the LORD God commanded the man^a, saying, “Of every tree of the garden you may freely eat;

a - : This is the first example of a commandment, where the following verse indicates an associated consequence.

¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat^a of it you shall surely die^b.”


a - : The phrase “for in the day that you eat” sounds, in English, like it could be a known statement of the future - almost like God is saying, when this inevitably happens, here are the consequences. In Hebrew, a verb can be in *perfect tense*, which implies that it has been completed. This phrase is in the perfect tense, but is referring to a future event - which could imply that it is certain to happen. In Hebrew, the perfect tense can sometimes be used prophetically or futuristically to indicate certainty about something that will happen. This is often determined contextually[5].

b - : As written in English, the phrase “you shall surely die” seems to suggest that Adam would die within the day or nearly immediately. However, some would say this can be better translated as “dying, you shall die,”[4] or “In dying you will die,” which would suggest this would only be the start of the process of dying.


Creation of Woman

¹⁸And the LORD God said, “It is not good that a man should be alone; I will make him a helper comparable to him.”

¹⁹Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.

- : Some see this and the surrounding scriptures as a contradiction to the creation in Genesis 1. However, there is no time references in this scripture. This is clearly following a literary style of expanding on other events that have already been described. This is more obviously seen in some later scriptures such as Genesis 2:15 and Genesis 2:20, which is pivotal to understanding that these are *not* contradicting accounts - but rather building and expanding on each other.

²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him^a.

a - : This initially seems redundant, as this was mentioned in Genesis 2:18. However, it is a Hebrew style of writing where a thing is introduced and then further outlined and expanded upon. This is the exact same literary device mentioned in Genesis 2:15.

²¹And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, and brought her to the man. ²³And Adam said:

“This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”

²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.

Chapter 3: The Temptation and Fall of Man

¹Now the serpent^a was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?”

a - 🐍: In Revelation 12:9, the “serpent of old” is referred to as “the Devil and Satan.” This is well known to be this serpent here in Genesis.

²And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; ³but of the fruit of the tree which *is* in the midst of the garden God has said, ‘You shall not eat it, nor shall you touch it^a, lest you die.’ ”

a - 🤔: Did God say “not shall you touch it” or was this added by the woman? Perhaps they added this in their minds as a *safeguard* to keep them from even being tempted by the tree. For if they never touch it, they surely would fulfill never eating it.

⁴Then the serpent said to the woman, “You will not surely die^a.

a - 🗨️: This is the first example of a *lie* within the Bible. Satan uses a single word to change a truth to a lie. He then follows it up with what appears to be truth (though they may not know that) to both entice and persuade the woman that he knows things they do not - that God was not telling them the whole truth.

⁵For God knows^a that in the day you eat of it, your eyes will be opened, and you will be like God, knowing good and evil^b.”

a - 🗨️: This is a tactic of deception. Satan is making it seem like God knows something that he may be intentionally keeping from them.

b - 🗨️: To go against God is the definition of sin, which is an evil that they will immediately know.

⁶So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes^a, and a tree desirable to make *one* wise^b, she took of its fruit^c, and ate. She also gave to her husband with her^d, and he ate.

a - 🌳: When questioning the commandment to not eat the tree, the first thing the woman noticed was that this tree fit other characteristics of the trees which they were allowed to eat of.

b - 🌳: The serpents words were interpreted as a good thing for the woman. She took the information she was given and saw it as good.

c - 🌳: When she took of the fruit, she would have noticed that she did not immediately die. In Genesis 3:2, she said she could not *touch it* lest they die - which they likely added to Gods commandment. When seeing that she did not die from touching it, she could have deceived herself into thinking that they were not told what is true, which then made the decision to eat of it easier to come to.

d - 🗨️: The phrase “her husband with her” perhaps makes it seem (at least how it appears in English) like Adam was with her the entire time as this was happening or at least with her when she took of the tree.

⁷Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings. ⁸And they heard the sound of the LORD God walking in the garden in the cool of the day^a, and Adam and his wife hid themselves from the presence of the LORD God. among the trees of the garden.

a - 🌳: This makes it seem like a regular and completely normal occurrence that God is walking around the garden with them.

⁹Then the LORD God called to Adam and said to him, “Where *are* you?” ¹⁰So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” ¹¹And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?” ¹²Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.” ¹³And the LORD God said to the woman, “What *is* this you have done?” The woman said, “The serpent deceived me, and I ate.” ¹⁴So the LORD God said to the serpent:

“Because you have done this, You *are* cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. ¹⁵And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

¹⁶To the woman He said:

“I will greatly multiply your sorrow and your conception In pain you shall bring forth children; Your desire *shall be* for your husband, And he shall rule over you.”

¹⁷Then to Adam He said, “Because you have heeded the voice of your wife^a, and have eaten from the tree of which I commanded you, saying, ‘you shall not eat of it’:

Cursed *is* the ground for your sake; In toil you shall eat *of* it All the days of your life.

a - 📖: This echos the concept that we are held personally accountable for our actions and we can not let others pressure our decisions. God *gave* Adam his wife, and yet God still held Adam to a standard of responsibility for his actions.

¹⁸Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. ¹⁹In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you *are* And to dust you shall return.”

²⁰And Adam called his wife's name Eve^a, because she was the mother of all living.

a - 📖: The word/name ‘Eve’ (Strong's 2332[1]) means ‘life,’ or ‘living.’

- 🕒: Some trains of thought argue that there were other people on earth at this time that did not come from Adam and Eve - this scripture directly disproves that.

²¹Also for Adam and his wife, the LORD God made tunics of skin, and clothed them. ²²Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever” – ²³therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. ²⁴So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Chapter 4: Cain Murders Abel

¹Now Adam knew^a Eve his wife, and she conceived and bore Cain^b, and said, “I have acquired a man from the LORD.”

a - 🕒: To *know* someone in the Bible (as it is used like this) means to have sexual relations with them.

b - 📖: The word/name ‘Cain’ (Strong's 7014[1]) means ‘possession.’

²Then she bore again, this time his brother Abel^a. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.

a - 📖: The word/name ‘Abel’ (Strong's 1893[1]) means ‘breath.’


- 🕒: There is an implied passage of time in this story which is definitely not explicitly stated. First, it does not state that these are the only children Adam and Eve bore. It also states the professions of Cain and Abel, which implies they had to have grown up and began working (babies cannot work). The directly implies that some unknown (potentially very long) amount of time has passed during these events.

³And in the process of time it came to pass that Cain brought an offering of fruit of the ground to the LORD. ⁴Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, ⁵but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. ⁶So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? ⁷If you do well, will you not be accepted?^a And if you do not do well, sin lies at the door^b. And its desire *is* for you, but you should rule over it.”


a - 🕒: The context here is a little unclear. Is this perhaps Gods way of saying “what did you expect to happen? You were not doing what you are suppose to and you knew better” (aka: typical stubborn human behavior).

b - 🕒: This could refer to a *sin offering*. If Cain needed to give a sin offering, but did not, God would have been displeased. Perhaps Cain did something that he was not suppose to but acted as if everything was fine.

⁸Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. ⁹Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know. *Am I my brother’s keeper?*” ¹⁰And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground.

- : The blood crying out from the ground has an implication of God having a connection to our *blood* (or soul) after we are physically dead. This is obviously important, as it shows that some part of us remains in death.

¹¹So now you *are* cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. ¹²When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond^a you shall be on the earth.”

a - : A vagabond (in English) is a person who wanders from place to place without a home or job - having no settled home[6]. This is a fitting term since it says later in Genesis 4:16 that he dwelt in the land of *Nod*, which means wandering.

¹³And Cain said to the LORD. “My punishment *is* greater than I can bear! ¹⁴Surely You have driven me out this day from the face of the ground: I shall be hidden from Your face: I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me.” ¹⁵And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold.” And the LORD set a mark on Cain, lest anyone finding him should kill him.

The Family Of Cain


¹⁶Then Cain went out from the presence of the LORD and dwelt in the land of Nod^a on the east of Eden.

a - : The word/name ‘Nod’ (Strong’s 5113[1]) means ‘wandering.’

¹⁷And Cain knew his wife, and she conceived and bore Enoch^a. And he built a great city, and called the name of the city after the name of his son—Enoch.


a - : The word/name ‘Enoch’ (Strong’s 2585[1]) means ‘dedicated.’

¹⁸To Enoch was born Irad^a; and Irad begot Mehujael^b, and Mehujael begot Methusael^c, and Methusael begot Lamech^d.

a - : The word/name ‘Irad’ (Strong’s 5897[1]) means ‘fleet.’

b - : The word/name ‘Mehujael’ (Strong’s 4232[1]) means ‘smitten by God.’

c - : The word/name ‘Methusael’ (Strong’s 4967[1]) means ‘who is of God.’

c - : The word/name ‘Lamech’ (Strong’s 4232[1]) means ‘powerful.’

¹⁹Then Lamech took for himself two wives: the name of one *was* Adah, and the name of the second *was* Zillah. ²⁰And Adah bore Jubal. He was the father of those who dwell in tents and have livestock. ²¹His brother’s name *was* Jubal. He was the father of all those who play the harp and flute. ²²And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah. ²³Then Lamech said to his wives:

“Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me. ²⁴If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold.”

Adam Has A New Son: Seth

²⁵And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” ²⁶And as for Seth, to him also a son was born; and he named him Enosh. Then *men* began to call on the name of the LORD.

Chapter 5: The Family Of Adam

¹This is the book of the genealogy^a of Adam. In the day that God created man, He made him in the likeness of God.

a - 🟡: Only the names of those leading to the genealogy of Noah are given. The others are not mentioned, but it is implied they exist in Genesis 5:4, Genesis 5:7, Genesis 5:10 and other scriptures.

²He created them male and female, and blessed them and called them Mankind in the day they were created. ³And Adam^a lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.

a - 🟡: The word/name 'Adam' (Strong's 121[1]) means 'red.' Other sources say this means 'from red soil', 'son of the red Earth', or similar translations.

⁴After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵So all the days that Adam lived were nine hundred and thirty years; and he died. ⁶Seth^a lived one hundred and five years, and begot Enosh.

a - 🟡: The word/name 'Seth' (Strong's 8352[1]) means 'compensation.'

⁷After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. ⁸So all the days of Seth were nine hundred and twelve years; and he died. ⁹Enosh^a lived ninety years, and begot Cainan.

a - 🟡: The word/name 'Enosh' (Strong's 583[1]) means 'man.'

¹⁰After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. ¹¹So all the days of Enosh were nine hundred and five years; and he died. ¹²Cainan^a lived seventy years, and begot Mahalalel.

a - 🟡: The word/name 'Cainan' (Strong's 7018[1]) means 'possession.'

¹³After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. ¹⁴So all the days of Cainan were nine hundred and ten years; and he died. ¹⁵Mahalalel^a lived sixty-five years, and begot Jared.

a - 🟡: The word/name 'Mahalalel' (Strong's 4111[1]) means 'praise of God.'

¹⁶After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. ¹⁷So all the days of Mahalalel were eight hundred and ninety-five years; and he died. ¹⁸Jared^a lived one hundred and sixty-two years, and begot Enoch.

a - 🟡: The word/name 'Jared' (Strong's 3382[1]) means 'descent.'

¹⁹After he begot Enoch, Jared lived eight hundred years and had sons and daughters. ²⁰So all the days of Jared were nine hundred and sixty-two years; and he died. ²¹Enoch^a lived sixty-five years, and begot Methuselah.

a - 🟡: The word/name 'Enoch' (Strong's 2585[1]) means 'dedicated.'

²²After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³So all the days of Enoch were three hundred and sixty-five years. ²⁴And Enoch walked with God; and he *was* not, for God took him.

- 🟡: This scripture breaks the pattern seen with all the other members of this genealogy. With the others, their total days are numbered and they eventually die. However, with Enoch, it simply says 'God took him' *instead* of 'he died.' What does this mean? Does this mean that God took him to another place, or that God took him in death early? Perhaps this can be a distinction between dying of old age (like the others) and dying of unnatural causes (in this case). This somehow has to fit with Hebrews 9:27 and John 3:13.


²⁵Methuselah^a lived one hundred and eighty-seven years, and begot Lamech.

a - 🟡: The word/name 'Methuselah' (Strong's 4968[1]) means 'man of the dart.'


²⁶After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. ²⁷So all the days of Methuselah were nine hundred and sixty-nine years; and he died. ²⁸Lamech^a lived one hundred and eighty-two years, and had a son.


a - 🟡: The word/name 'Lamech' (Strong's 3929[1]) means 'powerful.'


²⁹And he called his name Noah^a, saying, “This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.”

a - : The word/name ‘Noah’ (Strong’s 5146[1]) means ‘rest.’

³⁰After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. ³¹So all the days of Lamech were seven hundred and seventy-seven years; and he died. ³²And Noah was five hundred years old, and Noah begot Shem^a, Ham^b, and Japheth^c.


a - : The word/name ‘Shem’ (Strong’s 8035[1]) means ‘name.’

a - : The word/name ‘Ham’ (Strong’s 2526[1]) means ‘hot.’


a - : The word/name ‘Japheth’ (Strong’s 3315[1]) means ‘opened.’

Chapter 6: The Wickedness And Judgment of Man


¹Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, ²that the sons^a of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

a - : The word ‘sons’ here (Strong’s 1121[1]) means children, people, grandsons, youth, etc. Since Adam was directly created by God, any of his descendants could fall into this category. The ‘sons of God’ distinction could be used to specifically refer to people who were following Gods and not those who strayed from his ways.


³And the LORD said, “My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years.”

- : Since it is obvious that the days of man were much longer than 120 throughout the prior parts of Genesis, this must be setting up and explaining the time after the flood (as also seen in the next verse).

⁴There were giants^a on the earth in those days, and also afterward^b, when the sons of God^c came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

a - : This term for ‘giant’ (Strong’s 5303[1]), is also known as ‘the Nephilim’ has a bit of debate around it. Regardless, it means that there were a group of people with unusually large size and strength.

b - : This is likely referring to after the flood, since we also see giants mentioned after this time period in Numbers 13:33.

c - : Some argue that the ‘sons of God’ here is angels (or demons), and thus the spirit beings created offspring with humans. The word for sons here does not really fit that at all (see the note on Genesis 6:2).

⁵Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. ⁶And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. ⁷So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” ⁸But Noah found grace in the eyes of the LORD.

Noah Pleases God

⁹This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. ¹⁰And Noah begot three sons: Shem, Ham, and Japheth. ¹¹The earth also was corrupt before God, and the earth was filled with violence. ¹²So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

The Ark Prepared

¹³And God said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. ¹⁴Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. ¹⁵And this is how you shall make it: The length of the ark *shall* be three hundred cubits^a, its width fifty cubits, and its height thirty cubits.

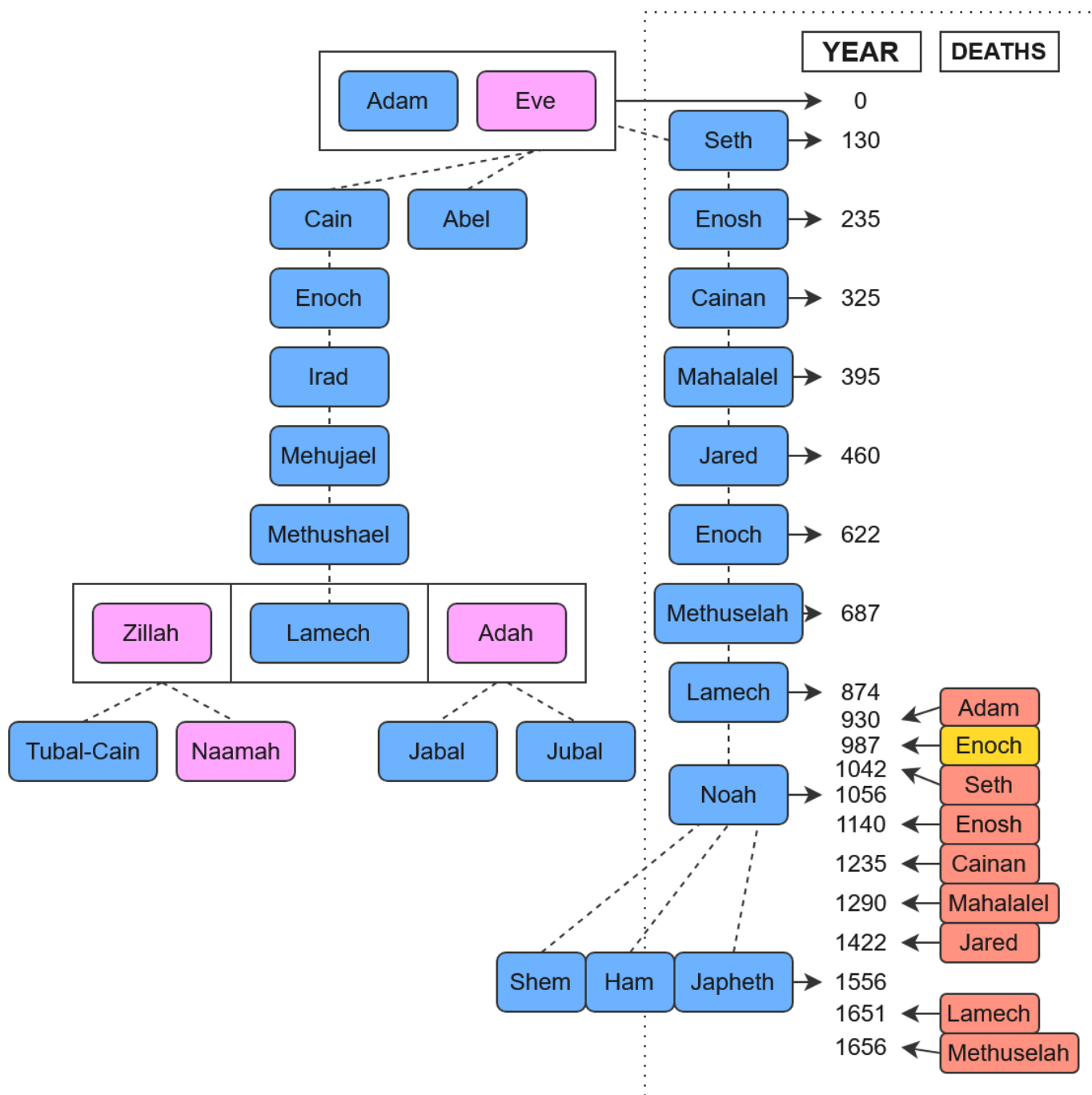


Figure 1: This is a diagram showing the genealogy of the family of Adam's as outlined in Genesis 4 and Genesis 5. It ends with Noah's three children. Males are depicted in blue, while females are pink. Births are depicted as branching off from the mother. Marriages are depicted with a rectangular border around the couple. The genealogy between Seth and Noah have timeline markers showing the year of birth and death (death is shown for most, but not all). Enoch (yellow) is a somewhat special case here as it does not explicitly say when/if he died (see Genesis 5:24). This diagram was created by me using the draw.io tool [7].

a - 🕒: A cubit is an ancient unit of length, approximately equal to the distance from the elbow to the tip of the middle finger. It is approximately 18 inches. This would make the ark about 450 ft × 75 ft × 45 ft

¹⁶You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third decks. ¹⁷And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; and everything that *is* on the earth shall die. ¹⁸But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. ¹⁹And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female. ²⁰Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* will come to you to keep *them* alive. ²¹And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them.” ²²Thus Noah did; according to all that God commanded him, so he did.

Chapter 7: The Great Flood

¹Then the LORD said to Noah, “Come into the ark, you and all your household, because I have seen *that* you are righteous before Me in this generation. ²You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are* unclean, a male and his female; ³also seven each of birds of the air, make and female, to keep the species alive on the face of all the earth. ⁴For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.” ⁵And Noah did according to all that the LORD commanded him. ⁶Noah *was* six hundred years old when the floodwaters were on the earth.

- 🕒: Noah being six hundred would put this at year 1656 (see Figure 1).

⁷So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. ⁸Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth, ⁹two by two they went into the ark to Noah, male and female, as God had commanded Noah. ¹⁰And it came to pass after seven days that the waters of the flood were on the earth. ¹¹In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month^a, on that day all the fountains of the great deep were broken up^b, and the windows of heaven were opened.

a - 🕒: This date is *very* specific. Is there any significance (other than the obvious contextual happenings) of this date?

b - 🕒: This phrase, ‘fountains of the great deep were broken up,’ make it seem like torrential water came from within the earth. This would sense with the context of all living things on earth being destroyed in the flood - as opposed to it just being rain.

¹²And the rain was on the earth forty days and forty nights. ¹³On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark— ¹⁴they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. ¹⁵And they went into the ark to Noah, two by two, of all flesh in which *is* the breath of life. ¹⁶So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in. ¹⁷Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. ¹⁸The waters prevailed and greatly increase on the earth, and the ark moved about on the surface of the waters. ¹⁹And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. ²⁰The waters prevailed fifteen cubits upward, and the mountains were covered. ²¹And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. ²²All in whose nostrils *was* the breath of the spirit of life, all that *was* on the dry *land*, died. ²³So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*. ²⁴And the waters prevailed on the earth one hundred and fifty days.

Chapter 8: Noah's Deliverance

¹Then God remembered Noah, and every living thing, and all the animals that *were* with him in the ark. And God

made a wind to pass over the earth, and the waters subsided. ²The fountains of the deep^a and the windows of heaven were also stopped, and the rain from heaven was restrained.

a - 🕒: The 'fountains of the deep' are clearly referred to here as something separate from the 'rain from heaven,' which supports the idea that water was coming from within earth as well and not just from the rain. This is also referenced in Genesis 7:11.

³And the waters receded continually from the earth^a. At the end of the hundred and fifty days the waters decreased.

a - 🕒: This is a literary technique that is used throughout these books (see Genesis 2:8, Genesis 2:15, and others). In Genesis 8:1, it clearly states the waters subsided (implying completion). However, it follows up by saying the waters were receding continually - which may seem out of order and thus contradictory. This literary format is seen repeatedly and clearly expands on the statement made prior to this rather than giving specific accounts in order.

⁴Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. ⁵And the waters decreased continually until the tenth month. In the tenth *month*, on the first *day* of the month, the tops of the mountains were seen.

- 📏: A question arises - does the earth have enough water to fit this flood account? A simple calculation based on a few key details suggests the answer is yes. First, the ocean water alone would not provide enough water to flood the earth in this manner. Thus, the "fountains of the deep" outlined in Genesis 8:2 and Genesis 7:11 are key to understanding how this is possible - which suggests water came from deep within earth, and not just from the oceans. To determine approximately how much water would be needed to flood the earth, the formula for the volume of a sphere can be used: $\frac{4}{3}\pi r^3$. Assuming earth is a perfect sphere and there are about as many hills and mountains as there are valleys and ravines (assuming terrain averages out to sea level, excluding oceans and filled basins), we can estimate the amount of water by finding the volume of that sphere from the highest mountain (Mount Everest at 6386.8 km from the center of the earth) to sea level (radius of earth which is about 6378.0 km from the center of the earth). We could also do the same calculation from the highest point which animals are found (about 6384.8 km from the center of the earth) rather than the top of Mount Everest - since the intent was not to cover all the mountains, but rather to destroy all of the living things. This yields a total volume of water approximately three times that of Earth's oceans¹. According to the Brookhaven National Laboratory, there is evidence for oceans of water deep in the earth. One fascinating statement on the subject (which should be more than enough to suggest this may be possible) is "If just one percent of the weight of mantle rock located in the transition zone is H₂O, that would be equivalent to nearly three times the amount of water in our oceans, the researchers said" [8].

6 7 8 9 10 11 12 13 14 15 16 17 18 19

God's Covenant with Creation 📖

20 21 22

¹The results for these calculations were obtained from a Google featured snippet displaying the value directly in the search results after prompting Google with these questions. The calculations and conversions were done using Wolfram Alpha's computational engine [9]. These calculations were " $4 * \pi * (6386.8^3 - 6378.0^3) / 3 \text{ km}^3$ " and " $4 * \pi * (6384.8^3 - 6378.0^3) / 3 \text{ km}^3$ " respectively, which both gave " $\approx 3 \times$ volume of Earth's oceans ($1.332 \times 10^9 \text{ km}^3$)" as an automatically generated comparison value. When entering in these values as miles instead of kilometers, the results are reported as 2.4 to 3.4 times the volume of earths oceans (slightly more precise).

John

Summary:

Chapter 1: John

¹In the beginning was the Word, and the Word was with God, and the Word was God. 2 3 4 5 6 7 8 9 10 11 12 13
14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51

Revelation

Summary:

Chapter 1: Introduction and Benediction

¹The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified *it* by His angel to His servant John, ²who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. ³Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it: for the time *is* near.

Greeting the Seven Churches

⁴John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, ⁵and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, ⁶and has made us kings and priests to His God and Father, to Him *be* glory and dominion for ever and ever. Amen. ⁷Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰

Chapter 2:

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹

Chapter 3:

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²²

Chapter 4:

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ Chapter 5 of Revelation

Chapter 5:

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴

Chapter 6:

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷

Chapter 7:

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷

Chapter 8:

1 2 3 4 5 6 7 8 9 10 11 12 13

Chapter 9:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 Chapter 10 of Revelation

Chapter 10:

1 2 3 4 5 6 7 8 9 10 11

Chapter 11:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19

Chapter 12: The Woman, The Child, and The Dragon

1 2 3 4 5 6 7 8 9So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. 10 11 12 13 14 15 16 17

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