



Antonius' Bible Notes Compendium:  
A Study of the Scriptures

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Version 0.0081

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<https://torodean.github.io/>

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# Preface

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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.

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## 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**.”
- Names are formatted differently than normal words to stand out (e.g., MOSES and ABRAHAM).

## 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.

# The Old Testament

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**Synopsis:** Add synopsis here...

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## Old Testament Structure

- **The Pentateuch (Law)**
  - Genesis
  - Exodus
  - Leviticus
  - Numbers
  - Deuteronomy
- **Historical Books**
  - Joshua
  - Judges
  - Ruth
  - 1 Samuel
  - 2 Samuel
  - 1 Kings
  - 2 Kings
  - 1 Chronicles
- 2 Chronicles
- Ezra
- Nehemiah
- Esther
- **Poetry & Wisdom Literature**
  - Job
  - Psalms
  - Proverbs
  - Ecclesiastes
  - Song of Solomon
- **Major Prophets**
  - Isaiah
  - Jeremiah
  - Lamentations
- **Minor Prophets**
  - Hosea
  - Joel
  - Amos
  - Obadiah
  - Jonah
  - Micah
  - Nahum
  - Habakkuk
  - Zephaniah
  - Haggai
  - Zechariah
  - Malachi

# Genesis

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## Summary:

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## Chapter 1: The History of Creation

<sup>1</sup>In the beginning God<sup>a</sup> created the heavens and the earth<sup>b</sup>.

a - **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.

b - **A**: The word *earth* is often not capitalized when translated from scriptures in versions like the NKJV. This is because it is not the proper noun referring to Earth, but that of matter, dirt, ground, or the physical qualities which are on Earth.

- **I**: “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** 

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<sup>2</sup>The earth was<sup>a</sup> 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<sup>b</sup>.

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

a - **I**: 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 - **O**: “Hovering” establishes an Earth-based perspective, with the narrative describing creation from Earth’s surface, focusing on transforming chaos to order.

<sup>3</sup>Then God said, “Let there be light<sup>a</sup>”; and there was light.

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

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

a - **A**: The word for “evening” (Strong’s 6153[1]) is also translated *sunset*.

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

b - **O**: 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** 

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<sup>6</sup>Then God said, “Let there be a firmament<sup>a</sup> in the midst of the waters, and let it divide the waters from the waters.”

a - **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.

<sup>7</sup>Thus God made the firmament, and divided the waters which *were* under the firmament<sup>a</sup> from the waters which *were* above the firmament<sup>b</sup>; 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.

<sup>8</sup>And God called the firmament Heaven<sup>a</sup>, so the evening and the morning were the second day.

a - **Az**: 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

<sup>9</sup>Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. <sup>10</sup>And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was good*. <sup>11</sup>Then 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.

<sup>12</sup>And the earth brought forth grass<sup>a</sup>, the herb *that* yields seed according to its kind<sup>b</sup>, 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-breading - the fruit yields seed according to its kind, and not of other kinds.

<sup>13</sup>So the evening and the morning were the third day.

### Beginning of day four

<sup>14</sup>Then God said, “Let there be lights in the firmament<sup>a</sup> of the heavens to divide the day from the night; and let them be for signs and seasons<sup>b</sup>, 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.

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

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.

**17**God set them in the firmament<sup>a</sup> 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.

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

### Beginning of day five

**20**Then 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.” **21**So 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. **22**And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” **23**So the evening and the morning were the fifth day.

### Beginning of day six

**24**Then 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<sup>a</sup>; 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.

**25**And 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).

**26**Then God said, “Let Us<sup>a</sup> make man in Our<sup>b</sup> 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 - **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 - **A**: The word “Our” here is translated into a *plural* English word.

**27**So God created man in His *own* image; in the image of God He created him; male and female He created them.

**28**Then God blessed them, and God said to them, “Be fruitful and multiply<sup>a</sup>; 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.”

a - **B**: Although this doesn’t seem like a direct *commandment*, it is repeated throughout the Bible as something that God tells men to do - specifically men who follow after God. It is clear that God wants those following His words to be fruitful and multiply their generations.

**29**And 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.

- **C**: 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.

**30**Also, 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. **31**Then 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

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

- **D**: 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.

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

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

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

a - **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])

**5**before 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; **6**but a mist went up from the earth and watered the whole face of the ground. **7**And the **LORD** God formed<sup>a</sup> man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

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

**8**The **LORD** God planted a garden eastward in Eden, and there He put the man whom He had formed. **9**And 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<sup>a</sup> *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

a - **G**: 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.

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

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

**12**And the gold of that land *is* good. Bdellium<sup>a</sup> and the onyx<sup>b</sup> stone *are* there.

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

b - **A**: 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.

**13**The name of the second river *is* Gihon<sup>a</sup>; it *is* the one which goes around the whole land of CUSH.

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

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

a - **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 - **T**: “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 - **A**: 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.

**15**Then<sup>a</sup> the LORD God took the man and put him in the garden of Eden to tend and keep it<sup>b</sup>.

a - **P**: 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.

b - **T**: God placed man in the garden to *work*. This is something intended for man to do. *Tending* the garden also implies taking care of it and not abusing it. This is the intent of our human-nature relationship.

**16**And the LORD God commanded the man<sup>a</sup>, saying, “Of every tree of the garden you may freely eat;

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

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

a - **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 - **A**: 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

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

**19**Out 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.

- **P**: 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.

**20**So 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<sup>a</sup>.

a - **❶**: 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.

**21**And 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. **22**Then the rib which the LORD God had taken from man He made into a woman, and brought her to the man. **23**And 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.”

**24**Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh<sup>a</sup>.

a - **❷**: This is the creation of marriage.

**25**And they were both naked, the man and his wife, and were not ashamed.

## Chapter 3: The Temptation and Fall of Man

**1**Now the serpent<sup>a</sup> 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 - **❸**: 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.

**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 which *is* in the midst of the garden God has said, ‘You shall not eat it, nor shall you touch it<sup>a</sup>, lest you die.’ ”

a - **❹**: 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.

**4**Then the serpent said to the woman, “You will not surely die<sup>a</sup>.

a - **❺**: 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.

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

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

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

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

a - **❾**: 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 - **❿**: 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 - **❽**: 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 - **❾**: 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.

<sup>7</sup>Then 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. <sup>8</sup>And they heard the sound of the LORD God walking in the garden in the cool of the day<sup>a</sup>, 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.

<sup>9</sup>Then the LORD God called to ADAM and said to him, “Where *are* you?” <sup>10</sup>So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” <sup>11</sup>And 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?” <sup>12</sup>Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.” <sup>13</sup>And the LORD God said to the woman, “What *is* this you have done?” The woman said, “The serpent deceived me, and I ate.” <sup>14</sup>So 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. <sup>15</sup>And 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.”

<sup>16</sup>To 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.”

<sup>17</sup>Then to ADAM He said, “Because you have heeded the voice of your wife<sup>a</sup>, 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.

<sup>18</sup>Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. <sup>19</sup>In 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.”

<sup>20</sup>And ADAM called his wife’s name EVE<sup>a</sup>, 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.

<sup>21</sup>Also for ADAM and his wife, the LORD God made tunics of skin, and clothed them. <sup>22</sup>Then 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” – <sup>23</sup>therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. <sup>24</sup>So 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

<sup>1</sup>Now ADAM knew<sup>a</sup> EVE his wife, and she conceived and bore CAIN<sup>b</sup>, 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.’

<sup>2</sup>Then she bore again, this time his brother ABEL<sup>a</sup>. 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 tie has passed during these events.

<sup>3</sup>And in the process of time it came to pass that CAIN brought an offering of fruit of the ground to the LORD. <sup>4</sup>ABEL also brought of the firstborn of his flock and of their fat. And the LORD respected ABEL and his offering, <sup>5</sup>but He did not respect CAIN and his offering<sup>a</sup>. And CAIN was very angry, and his countenance fell.

a - ⚡: In 1 John 3:12, we see that CAIN's works were evil - referring to his works outside of the act of killing ABEL. It also says that ABEL's works were righteous. This is likely why his offering here was not respected.

<sup>6</sup>So the LORD said to CAIN, "Why are you angry? And why has your countenance fallen? <sup>7</sup>If you do well, will you not be accepted?"<sup>a</sup> And if you do not do well, sin lies at the door<sup>b</sup>. 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. This is supported in 1 John 3:12, where it specifically says CAIN's works were evil, and that is why he eventually murdered ABEL.

<sup>8</sup>Now 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. <sup>9</sup>Then the LORD said to CAIN, "Where is ABEL your brother?" He said, "I do not know. Am I my brother's keeper?" <sup>10</sup>And 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.

<sup>11</sup>So now you *are* cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. <sup>12</sup>When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond<sup>a</sup> 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.

<sup>13</sup>And CAIN said to the LORD. "My punishment *is* greater than I can bear! <sup>14</sup>Surely 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." <sup>15</sup>And 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 🔍

<sup>16</sup>Then CAIN went out from the presence of the LORD and dwelt in the land of Nod<sup>a</sup> on the east of Eden.

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

<sup>17</sup>And CAIN knew his wife, and she conceived and bore ENOCH<sup>a</sup>. 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.'

<sup>18</sup>To ENOCH was born Irad<sup>a</sup>; and Irad begot MEHUJUEL<sup>b</sup>, and MEHUJUEL begot METHUSAEL<sup>c</sup>, and METHUSAEL begot LAMECH<sup>d</sup>.

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

b - ⚡: The word/name 'MEHUJUEL' (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.'

<sup>19</sup>Then LAMECH took for himself two wives: the name of one was ADAH, and the name of the second was ZILLAH. <sup>20</sup>And ADAH bore JABAL. He was the father of those who dwell in tents and have livestock. <sup>21</sup>His brother's name was Jubal. He was the father of all those who play the harp and flute. <sup>22</sup>And 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. <sup>23</sup>Then 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. <sup>24</sup>If CAIN shall be avenged sevenfold, Then LAMECH seventy-sevenfold.”

### ADAM Has A New Son: SETH

<sup>25</sup>And 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.” <sup>26</sup>And 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

<sup>1</sup>This is the book of the genealogy<sup>a</sup> 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.

<sup>2</sup>He created them male and female, and blessed them and called them Mankind in the day they were created. <sup>3</sup>And ADAM<sup>a</sup> 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.

<sup>4</sup>After he begot SETH, the days of ADAM were eight hundred years; and he had sons and daughters. <sup>5</sup>So all the days that ADAM lived were nine hundred and thirty years; and he died. <sup>6</sup>SETH<sup>a</sup> lived one hundred and five years, and begot ENOSH.

**a - ↗:** The word/name ‘SETH’ (Strong’s 8352[1]) means ‘compensation.’

<sup>7</sup>After he begot ENOSH, SETH lived eight hundred and seven years, and had sons and daughters. <sup>8</sup>So all the days of SETH were nine hundred and twelve years; and he died. <sup>9</sup>ENOSH<sup>a</sup> lived ninety years, and begot CAINAN.

**a - ↗:** The word/name ‘ENOSH’ (Strong’s 583[1]) means ‘man.’

<sup>10</sup>After he begot CAINAN, ENOSH lived eight hundred and fifteen years, and had sons and daughters. <sup>11</sup>So all the days of ENOSH were nine hundred and five years; and he died. <sup>12</sup>CAINAN<sup>a</sup> lived seventy years, and begot MAHALALEL.

**a - ↗:** The word/name ‘CAINAN’ (Strong’s 7018[1]) means ‘possession.’

<sup>13</sup>After he begot MAHALALEL, CAINAN lived eight hundred and forty years, and had sons and daughters. <sup>14</sup>So all the days of CAINAN were nine hundred and ten years; and he died. <sup>15</sup>MAHALALEL<sup>a</sup> lived sixty-five years, and begot JARED.

**a - ↗:** The word/name ‘MAHALALEL’ (Strong’s 4111[1]) means ‘praise of God.’

<sup>16</sup>After he begot JARED, MAHALALEL lived eight hundred and thirty years, and had sons and daughters. <sup>17</sup>So all the days of MAHALALEL were eight hundred and ninety-five years; and he died. <sup>18</sup>JARED<sup>a</sup> lived one hundred and sixty-two years, and begot ENOCH.

**a - ↗:** The word/name ‘JARED’ (Strong’s 3382[1]) means ‘descent.’

<sup>19</sup>After he begot ENOCH, JARED lived eight hundred years and had sons and daughters. <sup>20</sup>So all the days of JARED were nine hundred and sixty-two years; and he died. <sup>21</sup>ENOCH<sup>a</sup> lived sixty-five years, and begot METHUSELAH.

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

**22** After he begot METHUSELAH, ENOCH walked with God three hundred years, and had sons and daughters. **23** So all the days of ENOCH were three hundred and sixty-five years. **24** And 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.

**25** METHUSELAH<sup>a</sup> lived one hundred and eighty-seven years, and begot LAMECH.

a - **A**: The word/name ‘METHUSELAH’ (Strong’s 4968[1]) means ‘man of the dart.’

**26** After he begot LAMECH, METHUSELAH lived seven hundred and eighty-two years, and had sons and daughters.

**27** So all the days of METHUSELAH were nine hundred and sixty-nine years; and he died. **28** LAMECH<sup>a</sup> lived one hundred and eighty-two years, and had a son.

a - **A**: The word/name ‘LAMECH’ (Strong’s 3929[1]) means ‘powerful.’

**29** And he called his name NOAH<sup>a</sup>, 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 - **A**: The word/name ‘NOAH’ (Strong’s 5146[1]) means ‘rest.’

**30** After he begot NOAH, LAMECH lived five hundred and ninety-five years, and had sons and daughters. **31** So all the days of LAMECH were seven hundred and seventy-seven years; and he died. **32** And NOAH was five hundred years old, and NOAH begot SHEM<sup>a</sup>, HAM<sup>b</sup>, and JAPHETH<sup>c</sup>.

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

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

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

## Chapter 6: The Wickedness And Judgment of Man

**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<sup>a</sup> of God saw the daughters of men<sup>b</sup>, that they *were* beautiful; and they took wives for themselves of all whom they chose.

a - **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.

b - **A**: The word for ‘men’ here (Strong’s 120 [1]) refers to mankind, but make it clear that the daughters referenced here are from a *different* group of people than the ‘sons of God’ were. This could simple be to differentiate between the lineage of CAIN as opposed to another lineage of ADAM.

**3** And 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).

**4** There were giants<sup>a</sup> on the earth in those days, and also afterward<sup>b</sup>, when the sons of God<sup>c</sup> 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 - **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).

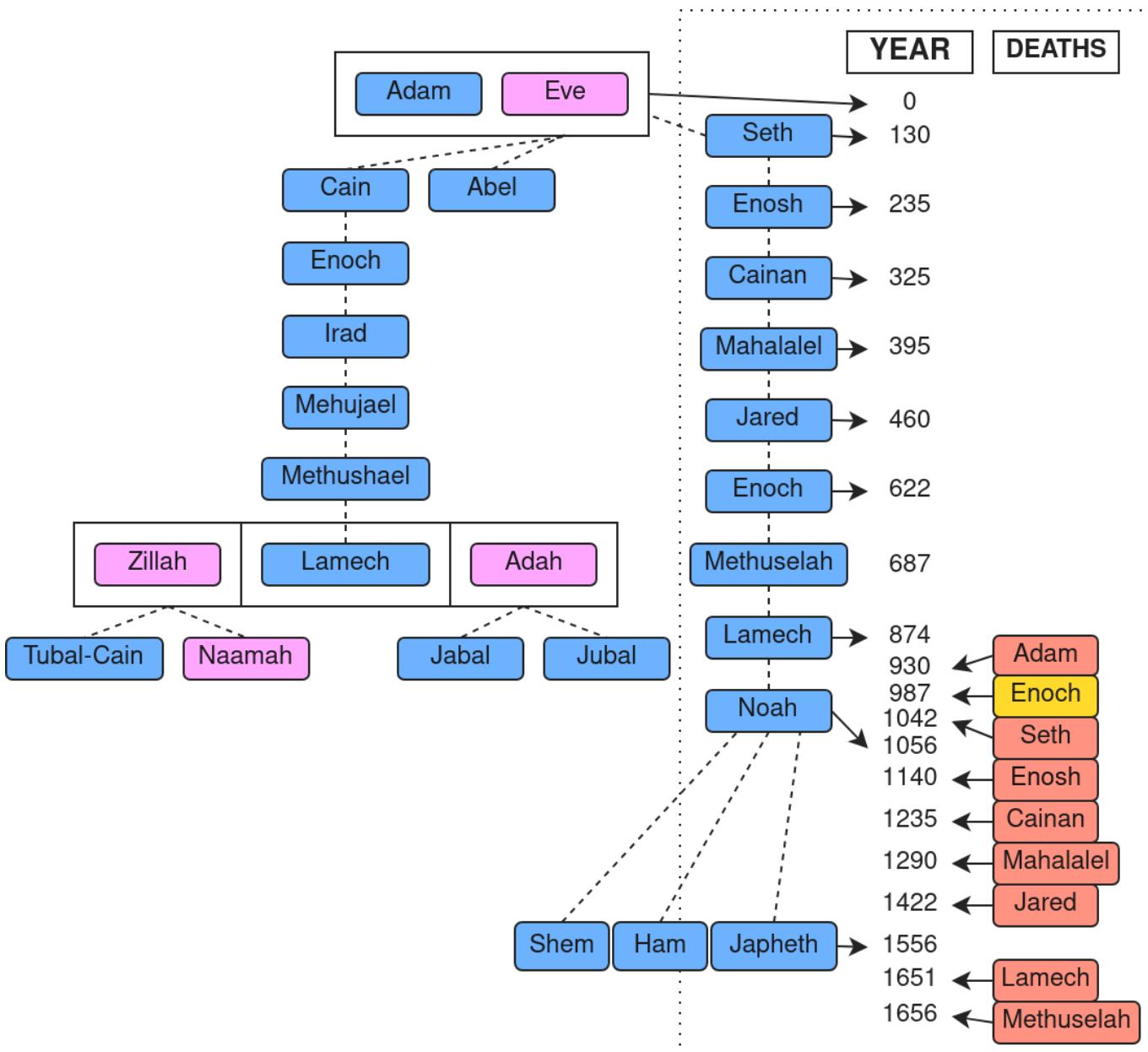


Figure 1.5.1: This is a diagram showing the genealogy of the family of ADAM's as outlined in Genesis 4 and Genesis 5. It ends with NOAH's three children. Males are depicted in blue, while females are pink. Births are depicted as branching off from the mother. Marriages are depicted with a rectangular 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].

<sup>5</sup>Then 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. <sup>6</sup>And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. <sup>7</sup>So 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.” <sup>8</sup>But NOAH found grace in the eyes of the LORD.

### NOAH Pleases God

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

### The Ark Prepared

<sup>13</sup>And 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. <sup>14</sup>Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. <sup>15</sup>And this is how you shall make it: The length of the ark shall be three hundred cubits<sup>a</sup>, its width fifty cubits, and its height thirty cubits.

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

<sup>16</sup>You 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. <sup>17</sup>And 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. <sup>18</sup>But 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. <sup>19</sup>And 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. <sup>20</sup>Of 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. <sup>21</sup>And 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.” <sup>22</sup>Thus NOAH did; according to all that God commanded him, so he did.

## Chapter 7: The Great Flood

<sup>1</sup>Then 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. <sup>2</sup>You 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; <sup>3</sup>also seven each of birds of the air, make and female, to keep the species alive on the face of all the earth. <sup>4</sup>For 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.” <sup>5</sup>And NOAH did according to all that the LORD commanded him. <sup>6</sup>NOAH was six hundred years old when the floodwaters were on the earth.

-  NOAH being six hundred would put this at year 1656 (see Figure 1.5.1).

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

<sup>12</sup>And the rain was on the earth forty days and forty nights. <sup>13</sup>On 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— <sup>14</sup>they 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. <sup>15</sup>And they went into the ark to NOAH, two by two, of all flesh in which is the breath of life. <sup>16</sup>So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in. <sup>17</sup>Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. <sup>18</sup>The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. <sup>19</sup>And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. <sup>20</sup>The waters prevailed fifteen cubits upward, and the mountains were covered. <sup>21</sup>And 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. <sup>22</sup>All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. <sup>23</sup>So 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. <sup>24</sup>And the waters prevailed on the earth one hundred and fifty days.

## Chapter 8: NOAH's Deliverance

<sup>1</sup>Then 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. <sup>2</sup>The fountains of the deep<sup>a</sup> 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.

<sup>3</sup>And the waters receded continually from the earth<sup>a</sup>. 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.

<sup>4</sup>Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. <sup>5</sup>And 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). This yields a total volume of water approximately three times that of Earth’s oceans<sup>1</sup>. 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 H<sub>2</sub>O, that would be equivalent to nearly three times the amount of water in our oceans, the researchers said” [8].

- : I wrote a sermonette on this topic titled *Fountains of The Deep*, which covers it a bit more concisely [2].

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<sup>1</sup>The 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]. This calculation is “ $4 * \pi * (6384.8^3 - 6378.0^3)/3 \text{ km}^3$ ”, which gave “ $\approx 3 \times \text{volume of Earth's oceans } (1.332 \times 10^9 \text{ km}^3)$ ” as an automatically generated comparison value. When entering in this calculation as miles instead of kilometers, the results was 3.4 times the volume of earths oceans (slightly more precise).

<sup>6</sup>So it came to pass, at the end of the forty days, that NOAH opened the window of the ark which he had made. <sup>7</sup>Then he sent out a raven, which kept going to and fro until the waters had dried from the earth. <sup>8</sup>He also sent out from himself a dove, to see if the waters had receded from the face of the ground. <sup>9</sup>But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark himself. <sup>10</sup>And he waited yet another seven days, and again he sent the dove out from the ark. <sup>11</sup>Then the dove came to him in the evening, and behold, a freshly plucked olive leaf<sup>a</sup> *was* in her mouth; and NOAH knew that the waters had receded from the earth.

a - **?**: This is interesting. Plants are obviously in a different category than the animals and people of the earth as they did not need saved by the ark. Perhaps this is part of what is meant by *the breath of life* in Genesis 7:15 and Genesis 7:22. However, how did an olive tree grow enough to bring forth olive leaves for the dove to pluck? It's possible it was just a freshly sprouted plant (small/tiny), and just a small sproutling (this can easily happen in a few days) and would likely be the case.

<sup>12</sup>So he waited yet another seven days and sent out a dove, which did not return again to him anymore. <sup>13</sup>And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month<sup>a</sup>, that the waters were dried up from the earth; and NOAH removed the covering of the ark and looked, and indeed the surface of the ground was dry.

a - **?**: This time is a reference to NOAH's years on the earth. When the flood happened, he was 600 years old (see figure 1.5.1 and Genesis 7:6).

<sup>14</sup>And in the second month, on the twenty-seventh day of the month, the earth was dried. <sup>15</sup>Then God spoke to NOAH, saying, <sup>16</sup>"Go out of the ark, you and your wife, and your sons and your sons' wives with you. <sup>17</sup>Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth." <sup>18</sup>So NOAH went out, and his sons and his wife and his sons' wives with him. <sup>19</sup>Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out from the ark.

### God's Covenant with Creation

<sup>20</sup>Then NOAH built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

- **?**: This is the first time a *burnt offering* is explicitly mentioned in scripture. It is possible that ABEL's offering in Genesis 4:4, though it does not state explicitly that it is a burnt offering. The laws around offerings have not yet been elaborated on or explained.

<sup>21</sup>And the LORD smelled a smooth aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination<sup>a</sup> of man's heart *is* evil from his youth; nor will I again destroy every living thing as I have done.

a - **A?**: The word 'imagination' (Strong's 3336 [1]) means framing, or figuratively form. It can be thought of as *intent* or *thoughts* in this context.

<sup>22</sup>"While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night, Shall not cease."

## Chapter 9: God's Promise to NOAH

<sup>1</sup>So God blessed NOAH and his sons, and said to them: "Be fruitful and multiply<sup>a</sup>, and fill the earth.

a - **?**: This is the same thing God told ADAM and EVE in Genesis 1:28. It is a commandment in a sense where God says to do this, which continually comes up in reference to those who follow God's ways.

<sup>2</sup>And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. <sup>3</sup>Every moving thing that lives shall be food for you<sup>a</sup>. I have given you all things, even as the green herbs.

a - **?**: This scripture (as read) make it seem like anything/all living things on earth are good for food. He is speaking here to NOAH and his sons. How does this reconcile with Deuteronomy 14 (the food laws)?

<sup>4</sup>But you shall not eat flesh with its life, *that is*, its blood.

- **■**: This makes it clear that you are NOT to eat the blood of animals.

<sup>5</sup>Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

<sup>6</sup>Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man. <sup>7</sup>And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it."

<sup>8</sup>Then God spoke to NOAH and to his sons with him, saying: <sup>9</sup>"And as for Me, behold, I establish My covenant with you and with your descendants after you, <sup>10</sup>and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. <sup>11</sup>Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth. <sup>12</sup>And God said: "This *is* the sign of the covenant which I make between Me and you, and every living creature that *is* with you, for perpetual generations: <sup>13</sup>I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. <sup>14</sup>It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; <sup>15</sup>and I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. <sup>16</sup>The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that *is* on the earth." <sup>17</sup>And God said to NOAH, "This *is* the sign of the covenant which I have established between Me and all flesh that *is* on the earth."

### NOAH and His Sons

<sup>18</sup>Now the sons of NOAH who went out of the ark were SHEM, HAM, and JAPHETH. And HAM *was* the father of Canaan<sup>a</sup>.

a - **A**: The word/name for 'Canaan' here (Strong's 3667 [1]) means 'lowland'.

<sup>19</sup>These three were the sons of NOAH, and from these the whole earth was populated. <sup>20</sup>And NOAH began *to be* a farmer, and he planted a vineyard. <sup>21</sup>Then he drank of the wine and was drunk, and became uncovered in his tent. <sup>22</sup>And HAM, the father of Canaan, saw the nakedness of his father<sup>a</sup>, and told his two brothers outside.

a - **Q**: Some speculate that much more than HAM simply seeing his father naked occurred here - such as homosexual acts. However, it does not say more than 'saw the nakedness' and 'told his two brothers'. It could be that in the culture of the time, this was significantly more dishonorable or shameful than it is in our modern culture, which would explain the followup curse.

<sup>23</sup>But SHEM and JAPHETH took a garment, laid *it* on both their shoulders, and went backward and covered the nakedness of their father. Their faces *were* turned away, and they did not see their father's nakedness. <sup>24</sup>So NOAH awoke from his wine, and knew what his younger son had done to him. <sup>25</sup>Then he said:

"Cursed *be* Canaan; A servant of servants He shall be to his brethren."

<sup>26</sup>And he said:

"Blessed *be* the LORD, The God of SHEM, And may Canaan be his servant. <sup>27</sup>May God enlarge JAPHETH, And may he dwell in the tents of SHEM; And may Canaan be his servant."

<sup>28</sup>And NOAH lived after the flood three hundred and fifty years. <sup>29</sup>So all the days of NOAH were nine hundred and fifty years; and he died.

- **⌚**: At the time of NOAH's death, 2006 years have passed since the creation of ADAM (see figure 1.5.1).

## Chapter 10: Nations Descended from NOAH

<sup>1</sup>Now this *is* the genealogy of the sons of NOAH: SHEM, HAM, and JAPHETH. And sons were born to them after the flood. <sup>2</sup>The sons of JAPHETH *were* GOMER, MAGOG, MADAI, JAVAN, TUBAL, MESHECH, and TIRAS. <sup>3</sup>The sons of GOMER *were* ASHKENAZ, RIPHATH, and TOGARMAH. <sup>4</sup>The sons of JAVAN *were* ELISHAH, TARSHISH, KITIM, and

DODANIM. <sup>5</sup>From these the coastland *peoples* of the Gentiles were separated into their lands, everyone according to his tongue<sup>a</sup>, according to their families, into their nations.

a - **A**: The word for ‘tongue’ here (Strong’s 3956 [1]) is often translated as language, but is distinct from the term for language used in Genesis 11:1 (thus translated to tongue here). This means tongue (literal or *organ of speech*), language, etc. It could refer to various dialects, or different languages entirely.

<sup>6</sup>The sons of HAM were CUSH, MIZRAIM, PUT, and CANAAN. <sup>7</sup>The sons of CUSH were SEBA, HAVILAH, SABTAH, RAAMAH, and SABTECHAH; and the sons of RAAMAH were SHEBA and DEDAN. <sup>8</sup>CUSH begot NIMROD; he began to be a mighty one on the earth. <sup>9</sup>He was a mighty hunter before the LORD; therefore it is said, “Like NIMROD the mighty hunter before the LORD. <sup>10</sup>And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. <sup>11</sup>From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, <sup>12</sup>and Resen between Nineveh and Calah (that is the principal city). <sup>13</sup>MIZRAIM begot LUDIM, ANAMIM, LEHABIM, NAPHTUHIM, <sup>14</sup>PATHRUSIM, and CASLUHIM (from whom came the Philistines and Caphtorim). <sup>15</sup>CANAAN begot SIDON his firstborn, and HETH; <sup>16</sup>the Jebusite, the Amorite, and the Gergashite; <sup>17</sup>The Hivite, the Arkite, and the Sinite; <sup>18</sup>The Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. <sup>19</sup>And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. <sup>20</sup>These were the sons of HAM, according to their families, according to their tongues, in their lands and in their nations. <sup>21</sup>And children were born also to SHEM, the father of all the children of EBER, the brother of JAPHETH the elder<sup>a</sup>.

a - **A**: The word ‘elder’ here (Strong’s 1419 [1]) could be referring to the older of age or of in importance (distinguished) such as a church elder.

<sup>22</sup>The sons of SHEM were ELAM, ASSHUR, ARPHAXAD, LUD, and ARAM. <sup>23</sup>The sons of ARAM were UZ, HUL, GETHER, and MASH. <sup>24</sup>ARPHAXAD begot SALAH, and SALAH begot EBER. <sup>25</sup>To EBER were born two sons: the name of one was PELEG, for in his days the earth was divided; and his brother’s name was JOKTAN. <sup>26</sup>JOKTAN begot ALMODAD, SHELEPH, HAZARMAVETH, JERAH, <sup>27</sup>HADORAM, UZAL, DIKLAH, <sup>28</sup>OBAL, ABIMAEEL, SHEBA, <sup>29</sup>OPHIR, HAVILAH, and JOBAB. All these were the sons of JOKTAN. <sup>30</sup>And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. <sup>31</sup>These were the sons of SHEM, according to their families, according to their tongues, in their lands, according to their nations. <sup>32</sup>These were the families of the sons of NOAH, according to their generations, in their nations; and from thee the nations were divided on the earth after the flood.

## Chapter 11: The Tower of Babel

<sup>1</sup>Now the whole earth had one language<sup>a</sup> and one speech.

a - **A**: The word for ‘language’ here (Strong’s 8193 [1]) is distinct from the word ‘tongues’ used in Genesis 10. This word more literally means *language* or *speech*.

a - **P**: In Genesis 10, it makes it seem like the different lineages were separated based on their *tongues*, which could mean languages. However, to be under one language here means either that *tongues* specifically refers to different dialects or that this language is referring to something else such as the language of mathematics. We see in modern society that even though many countries have different languages, we all can write in common terms using something like mathematics. Though the ‘one speech’ makes it seem like a more literal form of spoken language.

<sup>2</sup>And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. <sup>3</sup>Then they said to one another, “Come, let us make bricks and bake them thoroughly.” They had brick for stone, and they had asphalt for mortar. <sup>4</sup>And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.”

- **Q**: We see here that they (the people of the time) did *not* want to be scattered abroad over the face of the earth. Perhaps they knew something about sticking together that would give them an advantage? I wonder why they did not want to spread out. Perhaps they were advancing too quickly?

<sup>5</sup>But the LORD came down to see the city and the tower which the sons of men had built. <sup>6</sup>And the LORD said, “Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. <sup>7</sup>Come, let Us go down and there confuse their language, that they may not understand one another’s speech.” <sup>8</sup>So the LORD scattered them abroad from there over the face of all the earth,

and they ceased building the city. <sup>9</sup>Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

- **?**: For some reason, the LORD decided that he had to scatter them abroad the face of the earth - which is directly opposed to what the people wanted (see Genesis 11:4). Why did he find the need or desire to do this?

### SHEM's Descendants [Download](#)

<sup>10</sup>This is the genealogy of SHEM: SHEM was one hundred years old, and begot ARPHAXAD two years after the flood. <sup>11</sup>After he begot ARPHAXAD, SHEM lived five hundred years, and begot sons and daughters. <sup>12</sup>ARPHAXAD lived thirty-five years, and begot SALAH. <sup>13</sup>After he begot SALAH, ARPHAXAD lived four hundred and three years, and begot sons and daughters. <sup>14</sup>SALAH lived thirty years, and begot EBER. <sup>15</sup>After he begot EBER, SALAH lived four hundred and three years, and begot sons and daughters. <sup>16</sup>EBER lived thirty-four years, and begot PELEG. <sup>17</sup>After he begot PELEG, EBER lived four hundred and thirty years, and begot sons and daughters. <sup>18</sup>PELEG lived thirty years, and begot REU. <sup>19</sup>After he begot REU, PELEG lived two hundred and nine years, and begot sons and daughters. <sup>20</sup>REU lived thirty-two years, and begot SERUG. <sup>21</sup>After he begot SERUG, REU lived two hundred and seven years, and begot sons and daughters. <sup>22</sup>SERUG lived thirty years, and begot NAHOR. <sup>23</sup>After he begot NAHOR, SERUG lived two hundred years, and begot sons and daughters. <sup>24</sup>NAHOR lived twenty-nine years, and begot TERAH. <sup>25</sup>After he begot TERAH, NAHOR lived one hundred and nineteen years, and begot sons and daughters. <sup>26</sup>Now TERAH lived seventy years, and begot ABRAM, NAHOR, and HARAN.

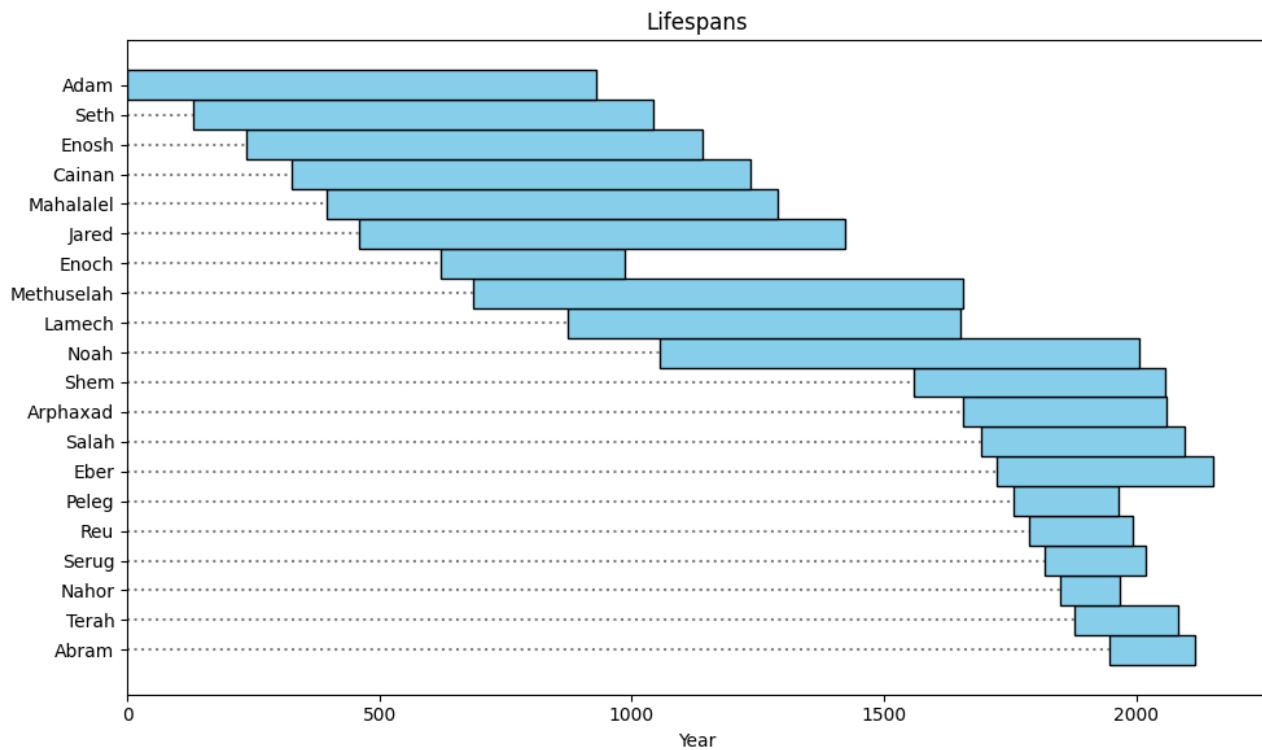


Figure 1.11.2: This chart shows the lifespans of various individuals whose total lifespans are mentioned. The chart covers individuals up to and including ABRAM.

### TERAH's Descendants [Download](#)

<sup>27</sup>This is the genealogy of TERAH: TERAH begot ABRAM, NAHOR, and HARAN. HARAN begot LOT. <sup>28</sup>And HARAN died before his father TERAH in his native land, in Ur of the Chaldeans. <sup>29</sup>Then ABRAM and NAHOR took wives:

the name of ABRAM's wife *was* SARAI, and the name of NAHOR's wife, MILCAH, the daughter of HARAN the father of MILCAH and the father of ISCAH. <sup>30</sup>But SARAI was barren; she had no child. <sup>31</sup>And TERAH took his son ABRAM and his grandson LOT, the son of HARAN, and his daughter-in-law SARAI, his son ABRAM's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there. <sup>32</sup>So the days of TERAH were two hundred and five years, and TERAH died in Haran.

## Chapter 12: Promises to ABRAM

<sup>1</sup>Now the LORD had said to ABRAM:

“Get out of your country, From your family And from your father’s house, To a land that I will show you. <sup>2</sup>I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. <sup>3</sup>I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.”

<sup>4</sup>So ABRAM departed as the LORD had spoken to him, and LOT went with him. And ABRAM *was* seventy-five years old when he departed from Haran. <sup>5</sup>Then ABRAM took SARAI his wife and LOT his brother’s son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan. <sup>6</sup>ABRAM passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites *were* then in the land. <sup>7</sup>Then the LORD appeared to ABRAM and said, “To your descendants I will give this land.” And there he build an altar to the LORD, who had appeared to him. <sup>8</sup>And he moved from there to the mountain east of Bethel, and he pitched his tent *with* Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD. <sup>9</sup>So ABRAM journeyed, going on still toward the South.

### Abram in Egypt

<sup>10</sup>Now there was a famine in the land, and ABRAM went down to Egypt to dwell there, for the famine *was* severe in the land. <sup>11</sup>And it came to pass, when he was close to entering Egypt, that he said to SARAI his wife, “Indeed I know that you *are* a woman of beautiful countenance. <sup>12</sup>Therefore it will happen, when the Egyptians see you, that they will say, ‘This *is* his wife’; and they will kill me, but they will let you live. <sup>13</sup>Please say you *are* my sister, that it may be well with me for your sake, and that I may live because of you.”

- ⚡: This was not a lie. She really *was* his sister - and also his wife. See Genesis 20:12.

<sup>14</sup>So it was, when ABRAM came into Egypt, that the Egyptians saw the woman, that she *was* very beautiful. <sup>15</sup>The princes of Pharaoh also saw her and commended her to Pharaoh. And the women *was* taken to Pharaoh’s house. <sup>16</sup>He treated ABRAM well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

- ?: Why are male and female donkey’s separated here in this list? What is the significance - perhaps something culturally significant?

<sup>17</sup>But the LORD plagued Pharaoh and his house with great plagues because of SARAI, ABRAM’s wife. <sup>18</sup>And Pharaoh called ABRAM and said “What *is* this you have done to me? Why did you say ‘She *is* my sister’? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way.” <sup>19</sup>So Pharaoh commanded *his* men concerning him; and they sent him away with his wife and all that he had.

## Chapter 13: ABRAM Inherits Canaan

<sup>1</sup>Then ABRAM went up from Egypt, he and his wife and all that he had, and LOT with him, to the South. <sup>2</sup>ABRAM *was* very rich in livestock, in silver, and in gold. <sup>3</sup>And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, <sup>4</sup>to the place of the altar which he had made there at first. And there ABRAM called on the name of the LORD. <sup>5</sup>LOT also, who went with ABRAM, had flocks and herds and tents. <sup>6</sup>Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. <sup>7</sup>And there was strife between the herdsmen of ABRAM’s livestock

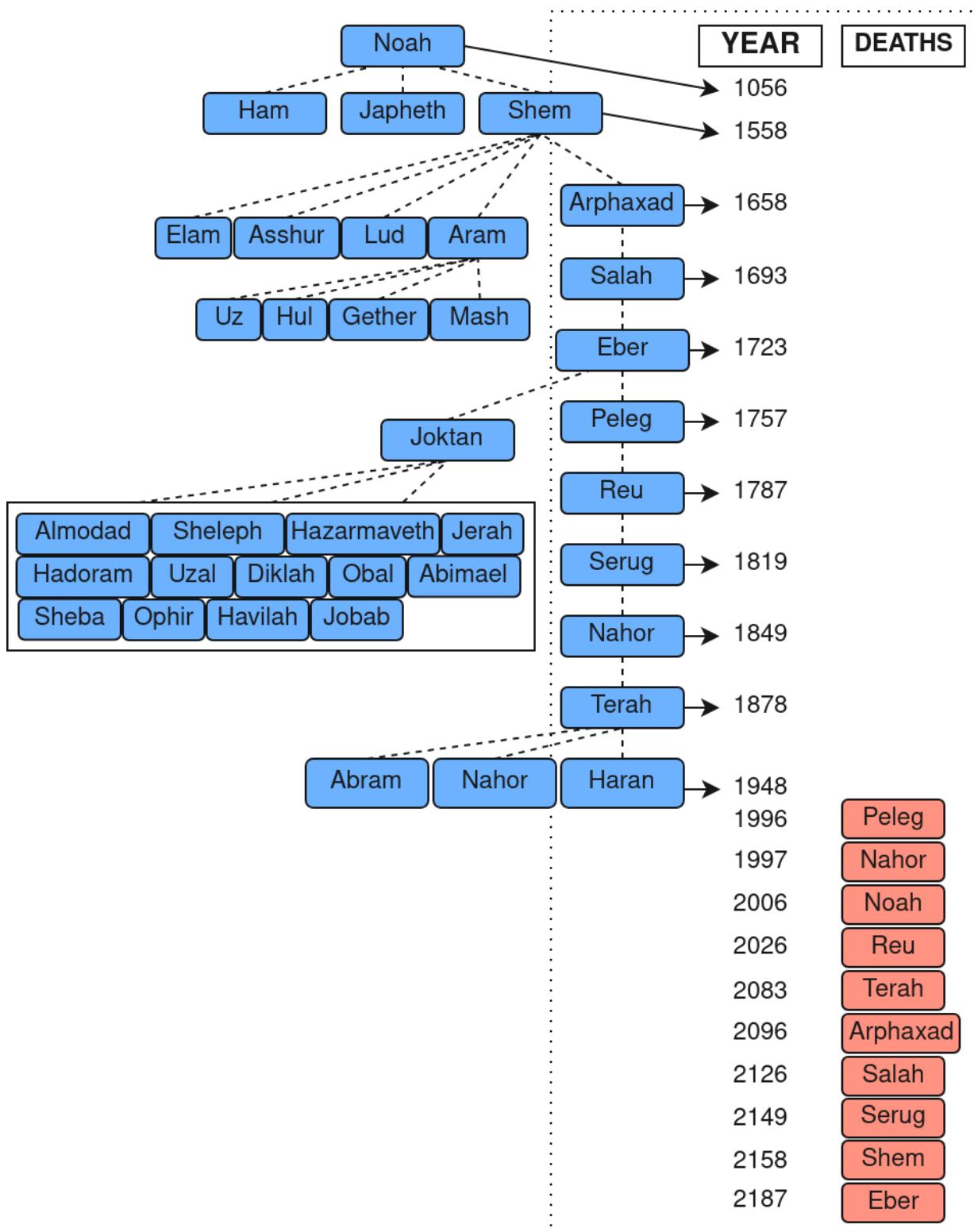


Figure 1.11.3: This is a diagram showing the genealogy of the family of SHEM as outlined in Genesis 10 and Genesis 11. It ends with TERAH's three children (ABRAM, NAHOR, and HARAN) from Genesis 11:26. Males are depicted in blue. The genealogy shows timeline markers showing the year of birth and death for many of the descendants (where outlined in Genesis 11), which are primarily in the dotted box. The box with a bold border represents all the sons of JOKTAN. This diagram was created by me using the draw.io tool [7].

and the herdsmen of LOT's livestock. The Canaanites and the Perizzites then dwelt in the land. <sup>8</sup>So ABRAM said to LOT, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we *are* brethren.

- **ABRAM** was born way before the death of any of his post-flood ancestors (see figure 1.11.2 and 1.11.3). Therefore, he likely heard stories of what strife causes and knew very well that it led to no good. Here is trying to make sure that strife does not cause division between him, **LOT**, and the others around them.

<sup>9</sup>Is not the whole land before you? Please separate from me. If *you take* the left, then I will go to the right; or, if *you go* to the right, then I will go to the left."

- This is a perfect example of coming up with a compromise which is to avoid the strife between them, while showing that **LOT** can choose whichever direction he wants and **ABRAM** will be happier with the second choice rather than the strife between them.

**TODO – Sermon/Sermonette:** This example of making a compromise to avoid strife (Genesis 13:6 to Genesis 13:9) would make a good sermonette example.

<sup>10</sup>And LOT lifted his eyes and saw all the plain of Jordan, that it *was* well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar. <sup>11</sup>Then LOT chose for himself all the plain of Jordan, and LOT journeyed east. And they separated from each other. <sup>12</sup>ABRAM dwelt in the land of Canaan, and LOT dwelt in the cities of the plain and pitched *his* tent even as far as Sodom. <sup>13</sup>But the men of Sodom *were* exceedingly wicked and sinful against the LORD. <sup>14</sup>And the LORD said to ABRAM, after LOT had separated from him: "Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; <sup>15</sup>for all the land which you see I give to you and your descendants forever.

- How does this relate to this area in the modern day? Could this only be referring to the physical descendants, and so the bloodline and direct descendants still dwell in these areas - rather than the spiritual descendants (i.e., the church which is a spiritual body)? See Galatians 3:29, and Romans 9:6 - Romans 9:8. It's clear from the new testament that not all of the spiritual descendants live in this land.

<sup>16</sup>And I will make your descendants as the dust of the earth; so that if a man cold number the dust of the earth, *then* your descendants also could be numbered. <sup>17</sup>Arise, walk in the land through its length and its width, for I give it to you." <sup>18</sup>Then ABRAM moved *his* tent, and went and dwelt by the terebinth trees of Mamre, which *are* in Hebron, and built an altar to the LORD.

## Chapter 14: LOT's Captivity and Rescue

<sup>1</sup>And it came to pass in the days of AMRAPHEL king of Shinar, ARIOCH king of Ellasar, CHEDORLAOMER king of Elam, and TIDAL king of nations, <sup>2</sup>*that* they made war with BERA king of Sodom, BIRSHA king of Gomorrah, SHINAB king of Admah, SHEMEBER king of Zeboiim, and the king of Bela (that is, ZOAR). <sup>3</sup>All these joined together in the Valley of Siddim (that is, the Salt Sea). <sup>4</sup>Twelve years they served CHEDORLAOMER, and in the thirteenth year they rebelled. <sup>5</sup>In the fourteenth year, CHEDORLAOMER and the kings that *were* with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, <sup>6</sup>and the Horites in their mountain of Seir, as far as El Paran, which *is* by the wilderness. <sup>7</sup>Then they turned back adn came to En Mishpat (that *is* , Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazazon Tamar.

**TODO:** Try to make sense of all these people, places, peoples, and what is going on - perhaps try drawing some diagrams?

**.TODO:** Create a LaTeX type to differentiate peoples (e.g., Amorites, Amalekites, etc) and locations (e.g., Sodom, Elam, etc) and have those separated into categories in the generated index.

<sup>8</sup>And the king of Sodom, the king of Gomorrah, the king of Admah, the kings of Zeboiim, and the king of Bela (that is, ZOAR) went out and joined together in battle in the Valley of Siddim <sup>9</sup>against CHEDORLAOMER king of Elam, TIDAL king of nations, AMRAPHEL king of Shinar, and ARIOCH king of Ellasar—four kings against five. <sup>10</sup>Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains. <sup>11</sup>Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way. <sup>12</sup>They also took LOT, ABRAM's brother's son who dwelt in Sodom, and his goods, and departed. <sup>13</sup>Then one who had escaped came and told ABRAM the Hebrew, for he dwelt by the terebinth trees of MAMRE the Amorite, brother of ESHCOL and brother of ANER; and they were allies with ABRAM. <sup>14</sup>Now when ABRAM heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. <sup>15</sup>He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. <sup>16</sup>So he brought back all the goods, and also brought back his brother LOT and his goods, as well as the women and the people. <sup>17</sup>And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of CHEDORLAOMER and the kings who were with him.

### ABRAM and MELCHIZEDEK

<sup>18</sup>Then MELCHIZEDEK king of Salem brought out bread and wine; he was the priest of God Most High<sup>a</sup>.

a -  This is the first time the term ‘Most High’ has appeared. This term comes from the Hebrew term ‘elyown’ (Strong’s 5945 [3]), which is an elevating title meaning the Supreme or the Uppermost. This is a differentiating statement which means this is referring to the literal highest being above all others.

a -  This is a supporting concept to their being multiple members of the ‘God’ family, or multiple ‘God’ beings. This aligns with the plurality used in Genesis 1:26, John 1:1, John 17:5 and other places and perhaps points to the idea of a hierarchy in the God family.

<sup>19</sup>And he blessed him and said:

“Blessed be Abram of God Most High, Possessor of heaven and earth; <sup>20</sup>And blessed be God Most High, Who has delivered your enemies into your hand.”

And he gave him a tithe of all. <sup>21</sup>Now the king of Sodom said to ABRAM, “Give me the persons, and take the goods for yourself.” <sup>22</sup>But ABRAM said to the king of Sodom, “I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth, <sup>23</sup>that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, ‘I have made ABRAM rich’— <sup>24</sup>except only what the young men have eaten, and the portion of the man who went with me: ANER, ESHCOL, and MAMRE; let them take their portion.”

## Chapter 15: God’s Covenant with ABRAM

<sup>1</sup>After these things the word of the LORD came to ABRAM in a vision, saying, “Do not be afraid, ABRAM. I am your shield, your exceedingly great reward.” <sup>2</sup>But ABRAM said, “Lord GOD<sup>a</sup>, what will You give me, seeing I go childless, and the heir of my house is ELIEZER of Damascus?”

a -  This is a somewhat different representation of the translation. Instead of the usual ‘LORD’ used for God’s proper name, the ‘Lord’ here is the Hebrew word ‘Adonay’ (Strong’s 136 [3]) which literally means lord or master, whereas the ‘GOD’ is God’s proper name, which usually appears as ‘LORD’. So another way to write this could be ‘lord LORD’, but that is a little weird in English.

<sup>3</sup>But ABRAM said, “Look, You have given me no offspring; indeed one born in my house is my heir!” <sup>4</sup>And behold, the word of the LORD came to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.” <sup>5</sup>Then He brought him outside and said, “Look, now toward heaven, and count the stars if

you are able to number them.” And He said to him, “So shall your descendants be.” <sup>6</sup>And he believed in the LORD, and He accounted it to him for righteousness. <sup>7</sup>Then He said to him, “I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.” <sup>8</sup>And he said, “Lord GOD, how shall I know that I will inherit it?” <sup>9</sup>So He said to him, “Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.” <sup>10</sup>Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

- Is there some sort of symbolism here with cutting the animals in half and then *not* cutting the birds?

<sup>11</sup>And when the vultures came down on the carcasses, ABRAM drove them away. <sup>12</sup>Now when the sun was going down, a deep sleep fell upon ABRAM; and behold, horror *and* great darkness fell upon him. <sup>13</sup>Then He said to ABRAM: “Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

- This is referring to the slavery in Egypt, where his descendants will be slaves and eventually freed after 400 years.

<sup>14</sup>And also the nation whom they serve I will judge; afterward they shall come out with great possessions. <sup>15</sup>Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. <sup>16</sup>But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete.” <sup>17</sup>And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. <sup>18</sup>On the same day the LORD made a covenant with ABRAM, saying: <sup>19</sup>“To your descendants I have given this land, from the river of Egypt to the great river, the River of Euphrates— <sup>20</sup>the Kenites, the Kenezzites, the Kadmonites, <sup>21</sup>the Hittites, the Perizzites, the Raphaim, the Amorites, the Canaanites, the Gergashites, and the Jebusites.”

## Chapter 16: HAGAR and ISHMAEL

<sup>1</sup>Now SARAI, ABRAM’s wife, had borne him no *children*. And she had an Egyptian maid-servant whose name was HAGAR. <sup>2</sup>So SARAI said to ABRAM, “See now, the LORD has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her.” And ABRAM heeded the voice of SARAI. <sup>3</sup>Then SARAI, ABRAM’s wife, took HAGAR her maid, the Egyptian, and gave her to her husband ABRAM to be his wife, after ABRAM had dwelt ten years in the land of Canaan. <sup>4</sup>So he went in to HAGAR, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

- This is a good example of Jealousy. It demonstrates one reason that polygamy is dangerous. Even though SARAI gave ABRAM permission and pleaded with him to conceive with HAGAR, contentions grew between them because of the situation.

<sup>5</sup>Then SARAI said to ABRAM, “My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me.” <sup>6</sup>So ABRAM said to SARAI, “Indeed your maid *is* in your hand; do to her as you please.” And when SARAI dealt harshly with her, she fled from her presence. <sup>7</sup>Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. <sup>8</sup>And He said, “HAGAR, SARAI’s maid, where have you come from, and where are you going?” She said, “I am fleeing from the presence of my mistress SARAI.” <sup>9</sup>The Angel of the LORD said to her, “Return to your mistress, and submit yourself under her hand.” <sup>10</sup>Then the Angel of the LORD said to her, “I will multiply your descendants exceedingly, so that they shall not be counted for multitude.” <sup>11</sup>And the Angel of the LORD said to her:

“Behold, you *are* with child, And you shall bear a son. You shall call his name Ishmael, Because the LORD has heard your affliction. <sup>12</sup>He shall be a wild man; His hand *shall be* against every man, And every man’s hand against him. And he shall dwell in the presence of all his brethren.”

<sup>13</sup>Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, “Have I also here seen Him who sees me?” <sup>14</sup>Therefore the well was called Beer Lahai Roi; observe, *it is* between Kadesh and Bered. <sup>15</sup>So HAGAR bore ABRAM a son; and ABRAM named his son, whom HAGAR bore, ISHMAEL. <sup>16</sup>ABRAM was eighty-six years old when HAGAR bore ISHMAEL to ABRAM.

## Chapter 17: The Sign of the Covenant

<sup>1</sup>When ABRAM was ninety-nine years old, the LORD appeared to ABRAM and said to him, “I am Almighty God; walk before Me and be blameless. <sup>2</sup>And I will make My covenant between Me and you, and will multiply you exceedingly.” <sup>3</sup>Then ABRAM fell on his face, and God talked with him, saying: <sup>4</sup>“As for Me, behold, My covenant is with you, and you shall be a father of many nations. <sup>5</sup>No longer shall your name be called ABRAM, but your name shall be ABRAHAM; for I have made you a father of many nations. <sup>6</sup>I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. <sup>7</sup>And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. <sup>8</sup>Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.” <sup>9</sup>And God said to ABRAHAM: “As for you, you shall keep My covenant, you and your descendants after you throughout their generations. <sup>10</sup>This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised<sup>a</sup>;

a - **?**: Was circumcision something that existed before this point? If so, who had discovered it and for what purpose would they have done this? This is perhaps something which is *strange* to have been discovered and practiced on its own without some purpose. It could make sense that this type of thing was taught to them by God, in which case it demonstrates a form of knowledge passed down from God which isn't something we would have figured out on our own.

<sup>11</sup>and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. <sup>12</sup>He who is eight days old<sup>a</sup> among you shall be circumcised, every male child in your generations, he who is born in your house or bought<sup>b</sup> with money from any foreigner who is not your descendant.

a - **?**: What is the significance of eight days old here? In modern society, this is often ignored - but there is likely a good reason for it. What has for-sure occurred by eight days of childhood development?

b - **?**: Buying children (perhaps a form of adoption) seems to be a common (or at least common enough to mention) practice back in these days.

<sup>13</sup>He who is born in your house and he who is bought with your money<sup>a</sup> must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

a - **?**: This (in a way) introduces the concept of adoption and how the covenant extends to the adopted family as well. This shows that the covenant is not with only an absolute physical bloodline, but extends to others who are adopted into the family.

<sup>14</sup>And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken my covenant.”

- **?**: This is a physical sign of being part of God's covenant. It is clear that those without this physical differentiating mark (circumcision of the foreskin) is *not* part of the covenant.

<sup>15</sup>Then God said to ABRAHAM, “As for SARAI your wife, you shall not call her name SARAI, but SARAH shall be her name. <sup>16</sup>And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.” <sup>17</sup>then ABRAHAM fell on his face and laughed, and said in his heart, “Shall a child be born to a man who is one hundred years old? And shall SARAH, who is ninety years old, bear a child?”

- **?**: Even though they lived much longer back then, this is around the time where the lifespans of the people were dropping significantly (see Figure 1.11.2). By this point, it is considered silly for parents of this age to be able to bear children.

<sup>18</sup>And ABRAHAM said to God, “Oh, that ISHMAEL might live before You!” <sup>19</sup>Then God said: “No, SARAH your wife shall bear you a son, and you shall call his name ISAAC; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. <sup>20</sup>And as for ISHMAEL, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. <sup>21</sup>But My covenant I will establish with ISAAC, whom SARAH shall bear to you at this set time next year.” <sup>22</sup>Then He finished talking with him, and God went up from Abraham. <sup>23</sup>So ABRAHAM took ISHMAEL his son, all who were born in his house and all who were bought with his money, every male among the men of ABRAHAM's house, and circumcised the flesh of their foreskins that very same day, as God had said to him. <sup>24</sup>ABRAHAM was ninety-nine years old when he was circumcised in the flesh of his foreskin. <sup>25</sup>And ISHMAEL his son was thirteen years

old when he was circumcised in the flesh of his foreskin. <sup>26</sup>That very same day, ABRAHAM was circumcised, and his son ISHMAEL; <sup>27</sup>and all the men of his house, born in the house or brought with money from a foreigner, were circumcised with him.

## Chapter 18: The Son of Promise

<sup>1</sup>Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. <sup>2</sup>So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw *them*, he ran from the tent door to meet them, and bower himself to the ground, <sup>3</sup>and said, “My LORD, if I have now found favor in Your sight, do not pass on by Your servant. <sup>4</sup>Please let a little water be brought, and wash your feet, and rest yourselves under the tree. <sup>5</sup>And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.” They said, “Do as you have said.” <sup>6</sup>So ABRAHAM hurried into the tent to SARAH and said, “Quickly, make ready three measures of fine meal; knead *it* and make cakes.” <sup>7</sup>And ABRAHAM ran to the herd, took a tender and good calf, gave *it* to a young man, and he hastened to prepare it. <sup>8</sup>So he took butter and milk and the calf which he had prepared, and set *it* before them; and he stood by them under the tree as they ate. <sup>9</sup>Then they said to him, “Where *is* SARAH your wife?” So he said, “Here, in the tent.” <sup>10</sup>And He said, “I will certainly return to you according to the time of life, and behold, SARAH your wife shall have a son.” (SARAH was listening in the tent door which *was* behind him.) <sup>11</sup>Now ABRAHAM and SARAH were old, well advanced in age, and SARAH had passed the age of childbearing. <sup>12</sup>Therefore SARAH laughed within herself<sup>a</sup>, saying “After I have grown old, shall I have pleasure, my lord being old also?”

a - ■: Does this mean she only thought it? If so, then her thoughts are being read in the following verses - which shows some of the capabilities of the LORD.

<sup>13</sup>And the LORD said to ABRAHAM, “Why did SARAH laugh, saying, ‘Shall I surely bear *a child*, since I am old?’ <sup>14</sup>Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and SARAH shall have a son.” <sup>15</sup>But SARAH denied *it*, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

### ABRAHAM Intercedes for Sodom

<sup>16</sup>Then the men rose from there and looked toward Sodom, and ABRAHAM went with them to send them on the way. <sup>17</sup>And the LORD said, “Shall I hide from ABRAHAM what I am doing, <sup>18</sup>since ABRAHAM shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup>For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to ABRAHAM what He has spoken to him.” <sup>20</sup>And the LORD said, “Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, <sup>21</sup>I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.” <sup>22</sup>Then the men turned away from there and went toward Sodom, but ABRAHAM still stood before the LORD. <sup>23</sup>And ABRAHAM came near and said, “Would You also destroy the righteous with the wicked? <sup>24</sup>Suppose there were fifty righteous within the city; would You also destroy the place and not spare *it* for fifty righteous that were in it? <sup>25</sup>Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?” <sup>26</sup>So the LORD said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.” <sup>27</sup>Then ABRAHAM answered and said, “Indeed now, I who *am but* dust and ashes have taken it upon myself to speak to the LORD: <sup>28</sup>Suppose there were five less than the fifty righteous; would you destroy all of the city for *lack of* five?” He said, “If I find there forty-five, I will not destroy *it*.” <sup>29</sup>And he spoke to Him yet again and said, “Suppose there should be forty found there?” So He said, “I will not do *it* for the sake of forty.” <sup>30</sup>Then he said, “Let not the Lord be angry, and I will speak: Suppose thirty shall be found there?” So He said, “I will not do *it* if I find thirty there.” <sup>31</sup>And he said, “Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?” So He said, “I will not destroy *it* for the sake of twenty.” <sup>32</sup>Then he said, “Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?” And He said, “I will not destroy *it* for the sake of ten.” <sup>33</sup>So the LORD went His way as soon as He had finished speaking with ABRAHAM; and ABRAHAM returned to his place.

## Chapter 19: Sodom's Depravity

<sup>1</sup>Now the two angels came to Sodom in the evening, and LOT was sitting in the gate of Sodom. When LOT saw *them*, he rose to meet them, and he bowed himself with his face toward the ground. <sup>2</sup>And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square." <sup>3</sup>But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate<sup>a</sup>.

a - **▣:** Here the angels eat food. Which humanizes them and demonstrates that they can do things that normal humans do like interacting with the physical and eating.

<sup>4</sup>Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. <sup>5</sup>And they called to LOT and said to him, "Where are the men<sup>a</sup> who came to you tonight? Bring them out to us that we may know them *carnally*."

a - **▣:** The townsfolk recognize these as men, despite them being angels. This further demonstrates that angels can appear as human.

- **?**: Are there humans around us which are actually angels interacting with us? This is certainly suggested in Hebrews 13:2.

<sup>6</sup>So LOT went out to them through the doorway, shut the door behind him, <sup>7</sup>and said, "Please, my brethren, do not do so wickedly! <sup>8</sup>See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

- **⌚:** Offering his two daughters to the mob is such an extreme act. This could demonstrate that LOT recognizes that the men are angels sent from God and perhaps he thinks that if the acts of the mob are carried out, that God's wrath will be sent down on them. Otherwise, why would he offer such an extreme counter offer in response?

<sup>9</sup>And they said, "Stand back!" Then they said, "This one came in to stay *here*, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man LOT, and came near to break down the door. <sup>10</sup>But the men reached out their hands and pulled LOT into the house with them, and shut the door. <sup>11</sup>And they struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.

### Sodom and Gomorrah Destroyed

<sup>12</sup>Then the men said to LOT, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take *them* out of this place! <sup>13</sup>For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it." <sup>14</sup>So LOT went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the LORD will destroy this city!" But to his sons-in-law he seemed to be joking. <sup>15</sup>When the morning dawned, the angels urged LOT to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city." <sup>16</sup>And while he lingered the men took hold of his hand, his wife's hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city. <sup>17</sup>So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed." <sup>18</sup>Then LOT said to them, "Please, no, my lords! <sup>19</sup>Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. <sup>20</sup>See now, this city *is* near *enough* to flee to, and it *is* a little one; please let me escape there (*is* it not a little one?) and my soul shall live." <sup>21</sup>And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. <sup>22</sup>Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar. <sup>23</sup>The sun had risen upon the earth when LOT entered Zoar. <sup>24</sup>Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of heavens. <sup>25</sup>So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground. <sup>26</sup>But his wife looked back behind him, and she became a pillar of salt. <sup>27</sup>And ABRAHAM went early in the morning to the place where he had stood before the LORD. <sup>28</sup>Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and

behold, the smoke of the land which went up like the smoke of a furnace. <sup>29</sup>And it came to pass, when God destroyed the cities of the plain, that God remembered ABRAHAM, and sent LOT out of the midst of the overthrow, when He overthrew the cities in which LOT had dwelt.

### The Descendants of LOT

<sup>30</sup>Then LOT went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave. <sup>31</sup>Now the firstborn said to the younger, “Our father *is* old, and *there* is no man on the earth to come in to us as is the custom of all the earth. <sup>32</sup>Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father.” <sup>33</sup>So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose. <sup>34</sup>It happened to the next day that the firstborn said to the younger, “Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in *and* lie with him, that we may preserve the lineage of our father.” <sup>35</sup>Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. <sup>36</sup>Thus both the daughters of LOT were with child by their father. <sup>37</sup>The firstborn bore a son and called his name MOAB; he *is* the father of the Moabites to this day. <sup>38</sup>And the younger, she also bore a son and called his name BEN-AMMI; he *is* the father of the people of Ammon to this day.

## Chapter 20: ABRAHAM and ABIMELECH

<sup>1</sup>And ABRAHAM journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar. <sup>2</sup>Now ABRAHAM said of SARAH his wife, “She *is* my sister.” And ABIMELECH king of Gerar sent and took SARAH.

- ⚡: Did he not learn from the past? This is the same thing that happened in Genesis 12:11.

<sup>3</sup>But God came to ABIMELECH in a dream by night, and said to him, “Indeed you *are* a dead man because of the woman whom you have taken, for she *is* a man’s wife.”

⌚ TODO: This example and that in Genesis 12:11 could make a good sermonette topic.  
Ignorance of the law is not an excuse to break the law. In this case, not knowing that SARAH was married is still no valid excuse for acting as though she is single.

<sup>4</sup>But ABIMELECH had not come near herl and he said, “Lord, will You slay a righteous nation also? <sup>5</sup>Did he not say to me, ‘She *is* my sister’? And she, even she herself said, ‘He *is* my brother.’ In the integrity of my heart and innocence of my hands I have done this.” <sup>6</sup>And God said to him in a dream, “Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her. <sup>7</sup>Now therefore, restore the man’s wife; for he *is* a prophet, and he will pray for you and you shall live. But if you do not restore *her*, know that you shall surely die, you and all who *are* yours.” <sup>8</sup>So ABIMELECH rose early in the morning, called all his servants, and told all these things in their hearing; and the man were very much afraid. <sup>9</sup>And ABIMELECH called ABRAHAM and said to him, “What have you done to us? How have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done.” <sup>10</sup>Then ABIMELECH said to ABRAHAM, “What did you have in view, that you have done this thing?” <sup>11</sup>And ABRAHAM said, “Because I thought, surely the fear of God *is* not in this place; and they will kill me on account of my wife. <sup>12</sup>But indeed *she* is truly my sister. She *is* the daughter of my father, but not the daughter of my mother; and she became my wife. <sup>13</sup>And it came to pass, when God caused me to wander from my father’s house, that I said to her, ‘This *is* your kindness that you should do for me: in every place, wherever we go, say of me, “He *is* my brother.” ’ ” <sup>14</sup>Then ABIMELECH took sheep, oxen, and male and female servants, and gave *them* to ABRAHAM; and he restored SARAH his wife to him. <sup>15</sup>And ABIMELECH said, “See, my land *is* before you; dwell where it pleases you.” <sup>16</sup>Then to SARAH he said, “Behold, I have given your brother a thousand *pieces* of silver; indeed this vindicates you before all who *are* with you and before everybody.” Thus, she was rebuked. <sup>17</sup>So ABRAHAM prayed to God; and God healed ABIMELECH, his wife, and his female servants. Then they bore *children*; <sup>18</sup>for the LORD had closed up all the wombs of the house of ABIMELECH because of SARAG, ABRAHAM’s wife.

**Chapter 21:**

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 30 31 32 33 34

**Chapter 22:**

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

**Chapter 23:**

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

**Chapter 24:**

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 30 31 32 33 34 35 36 37 38 39 40 41 42 43  
44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67

**Chapter 25:**

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 30 31 32 33 34

**Chapter 26:**

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 30 31 32 33 34 35

**Chapter 27:**

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 30 31 32 33 34 35 36 37 38 39 40 41 42 43  
44 45 46

**Chapter 28:**

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

**Chapter 29:**

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 30 31 32 33 34 35

**Chapter 30:**

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 30 31 32 33 34 35 36 37 38 39 40 41 42 43

**Chapter 31:**

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 30 31 32 33 34 35 36 37 38 39 40 41 42 43  
44 45 46 47 48 49 50 51 52 53 54 55

**Chapter 32:**

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 30 31 32

**Chapter 33:**

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

**Chapter 34:**

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 30 31

**Chapter 35:**

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 36:**

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 30 31 32 33 34 35 36 37 38 39 40 41 42 43

**Chapter 37:**

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 30 31 32 33 34 35 36

**Chapter 38:**

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 30

**Chapter 39:**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23

**Chapter 40:**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23

**Chapter 41:**

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 30 31 32 33 34 35 36 37 38 39 40 41 42 43  
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**Chapter 42:**

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 30 31 32 33 34 35 36 37 38

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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 30 31 32 33 34

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**Chapter 45:**

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

**Chapter 46:**

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 30 31 32 33 34

**Chapter 47:**

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 30 31

**Chapter 48:**

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

**Chapter 49:**

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 30 31 32 33

**Chapter 50:**

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

# The New Testament

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**Synopsis:** Add synopsis here...

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## New Testament Structure

- **The Gospels**
  - Matthew
  - Mark
  - Luke
  - John
- **History of the Church**
  - Acts of the Apostles
- **Pauline Epistles**
  - Romans
  - 1 Corinthians
  - 2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus
- Philemon
- **General Epistles**
  - Hebrews
  - James
  - 1 Peter
  - 2 Peter
  - 1 John
  - 2 John
  - 3 John
  - Jude
- **Prophecy**
  - Revelation

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