



Antonius' Bible Notes Compendium:
A Study of the Scriptures

Version 0.0051

Antonius Torode

Last Edited: April 26, 2025

© 2025 Antonius Torode
All rights reserved.

This work may be distributed and/or modified under the conditions of Antonius' General Purpose License (AGPL). I do not claim ownership of any biblical scripture text contained within this work. The scriptures, primarily drawn from the New King James Version (NKJV) and occasionally other translations, remain the property of their respective copyright holders or are in the public domain as applicable. The scripture passages are presented here solely for study, reference, and educational purposes. They may be used freely from this source. All annotations, commentary, notes, formatting, and supplementary material are my own original work and are protected accordingly.

The original maintainer of this work is: Antonius Torode.

The current maintainer of this work is: Antonius Torode.

Chief Editor: Antonius Torode

Published by Antonius Torode.

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

Github Repository: <https://github.com/torodean/bible-notes>


Torode, A.
Bible Notes Compendium.
Applied Biblical Studies –
April 26, 2025.
Version: Version 0.0051

Table Of Contents

Preface	4	Chapter 3:	13
		Chapter 4:	13
Genesis	6	Chapter 5:	13
Chapter 1: The History of Creation	6	Chapter 6:	13
Chapter 2: Life in The Garden of Eden	8	Chapter 7:	13
Chapter 3: The Temptation and Fall of Man . .	10	Chapter 8:	13
		Chapter 9:	13
John	12	Chapter 10:	13
Chapter 1: John	12	Chapter 11:	14
		Chapter 12: The Woman, The Child, and The	
Revelation	13	Dragon	14
Chapter 1:	13		
Chapter 2:	13	References	15

Preface

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

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

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


Various Subtle Formatting Meanings


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


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

Note Types and Symbols


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

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

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

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

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

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

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

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

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

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

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

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

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.

Genesis

Summary:

Chapter 1: The History of Creation

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

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

Beginning of day one ⬇

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

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

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

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

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

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

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

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

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

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

Beginning of day two ⬇

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

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

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

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

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


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


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

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


Beginning of day three


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

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

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

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

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

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

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


Beginning of day four


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


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

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

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

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

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

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

¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

Beginning of day five ⬇

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

Beginning of day six ⬇

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

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

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

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

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

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

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

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

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

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

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

Chapter 2: Life in The Garden of Eden

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

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

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

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

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

a - 🟡: This is the *Tetragrammaton*, which is the four-letter Hebrew name of God, *YHWH*. This is the first time it appears.

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

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

⁸The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil. ¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹The name of the first *is* Pishon^a; it *is* the one which skirts the whole land of Havilah, where *there is* gold.

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

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

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

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

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

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

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

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

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

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

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


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

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

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

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


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

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

Creation of Woman

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


¹⁹Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him^a.

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


²¹And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, and brought her to the man. ²³And Adam said: “This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” ²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.

Chapter 3: The Temptation and Fall of Man


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

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

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


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

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


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


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


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


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

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


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

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

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

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

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

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

⁹Then the LORD God called to Adam and said to him, “Where *are* you?” ¹⁰So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” ¹¹And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?” ¹²Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.” ¹³And the LORD God said to the woman, “What *is* this you have done?” The woman said, “The serpent deceived me, and I ate.” ¹⁴So the LORD God said to the serpent: “Because you have done this, you *are* cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. ¹⁵And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.” ¹⁶ ¹⁷
18 19 20 21 22 23 24 25

John

Summary:

Chapter 1: John

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

Revelation

Summary:

Chapter 1:

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

Chapter 2:

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

Chapter 3:

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

Chapter 4:

1 2 3 4 5 6 7 8 9 10 11

Chapter 5:

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

Chapter 6:

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

Chapter 7:

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

Chapter 8:

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

Chapter 9:

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

Chapter 10:

1 2 3 4 5 6 7 8 9 10 11

Chapter 11:

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

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

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

References

- [1] “KJV W/ STRONGS BIBLE.” <https://godrules.net/library/kjvstrongs/kjvstrongs.htm>
- [2] Antonius Torode. Personal sermonette catalog: <https://torodean.github.io/sermonettes.html>
- [3] “Bible Hub.” Strong’s Lexicon: <https://biblehub.com/hebrew>
- [4] Dr. Terry Mortenson. “Genesis 2:17—“You Shall Surely Die,” May 2, 2007. <https://answersingenesis.org/death-before-sin/genesis-2-17-you-shall-surely-die/>
- [5] John J. Parsons, “Hebrew for Christians.” <https://hebrew4christians.com/>

Index

Adam, 9–11
Assyria, 9

Babylon, 9
Bdellium, 9

Cross, 7

Devil, 10, 14

Earth, 6–9, 14
Eden, 8, 9
Euphrates, 9

Gihon, 9
Gold, 9

Havilah, 9
Heaven, 6–9
Hebrew, 9, 10
Hiddekel, 9

Light, 6, 7
LORD, 9–11

Myrrh, 9

Nineveh, 9

Onyx, 9

Pishon, 9

Satan, 10, 14
Sin, 10

Tetragrammaton, 9
Tigris, 9

Water, 6–9