

Genesis

In The Beginning

Chapter 1

1 In the beginning¹ God² created³ the heavens and the earth
2 And the earth became⁴ abandoned⁵ and empty⁶ and darkness was upon the face of the deep and God's Spirit⁷ was hovering over the face of the water.

¹ God who is eternal and therefore has no beginning brought creation to the day of its beginning as recorded here in Genesis 1:1 (Psalms 90:2; 93:2; Prov. 8:23; Isa. 63:16; Mic 5:2). Although, the events of Genesis chapter 1 and 2 can be dated Biblically to approximately 6000 years ago this does not limit the beginning of creation to 6000 years. God commissioned Moses to write these things down about 3400 years ago. We can be certain that there was a dual purpose in the way that these events were described. They both communicate the redemption of an earth, which was without empty and desolate as well as the redemption of mankind who had become spiritually dead to God and barren of the Holy Spirit. The language of Genesis, chapter 1 was also used by John in both the Gospel of John, chapter 1 and the First Epistle of John, chapter 1 to describe redemption and the redeemer, Jesus Christ. The Hebrew word 'reshiet' (beginning) is derived from the word 'rosh' which means 'head'. The Hebrew word 'reshiet' is translated in the Septuagint by the Greek word 'arche'. The Greek word 'arche' first appears in the New Testament in Matthew 19:4 where it is translated 'beginning'. Interestingly enough it may also be translated principalities, rulers or authorities as in Ephesians 1:20.

² The Hebrew word for God is Elohim. Elohim, is the plural form of El and Eloah. Even a prominent Jewish Rabbi commented on the plural nature of Elohim saying, "come and see the mystery of the word Elohim; there are three degrees, and each degree by itself alone, and yet not withstanding they are all one. And joined together in one, and are not divided from each other (Simeon ben Joachi-Sixth section of Leviticus). More than 200 times Elohim is rendered as 'gods' in the King James Version of the Bible for example: Genesis 3:5 "shall be as gods"; Genesis 31:32, "with whomsoever you find your gods"; Exodus 12:12, "all the gods of Egypt"; Exodus 18:11, "Now I know that Yahweh is greater than all the gods"; Exodus 20:3, "no other gods before me" Many scholars believe that El and Elohim may be used interchangeably both belonging to the linguistic root 'El'. Although, one may find profane uses of both Elohim and El among other cultures parallel to Israel the opening words of the Bible ascribe this name Elohim to the only true God and the creator of the heavens and the earth. While at the same time it is used of false gods and of the position that God has given to men to represent Him whether it was Moses (Exodus 4:16; 7:1) or judges who set in the seat of God (Exodus 21:6; 22:7.8.28). The singular form 'El' may be used of men of rank such as mighty one (Ez 31:11). El can be translated 'strength', 'mighty' or 'power' thus the noun is regarded to mean 'everlasting' and the plural 'the Eternal Powers'.

³ The Hebrew 'bara,' is to create, to make something that has not been in existence before (Gen. 1:1). Now, the fact that the angels were present in the day that the earth was created must be considered when we are attempting to understand the sequence of the following events of creation (Job 38:6-7). This point was made in part previously by mentioning the fact that the angelic cherub called the 'morning star' of Isaiah 14:12-14, had already committed his act of treason against God at the time that Adam and Eve were formed on the fifth day. Primarily two words are used in Genesis chapters 1 and 2 for the creative works of God, 'bara' and 'asah'. The Hebrew 'asah' which is translated 'do' 'made' or 'make' usually implies the use of preexisting materials. However, we know from Hebrews 11:3 that God created everything by His spoken word using the unseen realm and substance of faith. This is where the most dramatic difference may be discerned between 'bara' and 'asah' as 'bara' is used of the creation of something that had not been in existence before.

⁴ Many scholars translate this passage "And the earth was without form..." However, this is not in keeping with other scriptures that reveal that the earth was inhabited before Adam and Eve. The Hebrew word hayetah allows for the translations "became". The Hebrew verb is the feminine qal perfect of "hayah" which is translated "be, happen or become" but in the perfect form, it represents a completed action. Thus the earth became abandoned and desolate.

3 And God said let there be light and there was light⁸.

4 And God saw that the light was good and God divided⁹ between the light and the darkness.

This verb has three meanings:

1. Be, as an event, start into being, begin to be, come to pass.
2. Be, as a change of state, become. This is applied to what had previously existed
3. Be, as a state. This is the ultimate meaning to which the verb tends in all languages. In all its meanings, especially in the first and second, the Hebrew speaker presumes an onlooker, to whom the object in question appears coming into being, becoming or being, as the case may be. As a result, it means to be manifested, so that the eye-witnesses may observe the signs of existence.

If the verb had been absent in the Hebrew text, the sentence would have been complete, and properly translated: And the earth WAS desolate and void. However, with the verb present, it must denote something more. Thus the meaning of the verb is to become and the proper translation; And the earth had BECOME desolate and void.

This is also in keeping with the fact that God is replenishing and renewing the earth in these six days (Genesis 1:28, Ps 104:30). The scriptures teach us that at some point in ancient times Lucifer who became the arch enemy of God, ruled the earth (Isaiah 14:12, Ezekiel 28:12, Jeremiah 4:23) Also, Jesus spoke of the time when He had witnessed the defeat of Satan when He was cast to the earth by the power of God (Luke 10:18). These events had to have taken place prior to the creation of Adam in that Satan was there poised to defeat God's man and creation in the garden and was able to work his craft uninterrupted until Christ Jesus, the seed of the women, destroyed his power at Calvary approximately 4000 years later.

⁵ The Hebrew 'tohu' refers to a thing that has become worthless or a place of chaos as a result it is empty and abandoned. In Isaiah 24:10 'tohu' is used to describe a deserted city. Jeremiah 4:23 uses these same words to describe what appears to be a reference to the event that took place which left the earth in an abandoned and empty state, "I saw the earth and behold it was abandoned and empty and the heavens had no light."

⁶ The Hebrew 'bohu' is found three times in the Old Testament it means 'void, empty or waste.' Two of the three times that it is found it refers to this chaotic and desolate state of the earth, Genesis 1:2 and Jeremiah 4:23. There are several very important questions that we should attempt to answer in order to understand why there would be a reason for the earth to have been destroyed before the creation of man: When did the angel who came to be called Satan rebel against God? Why was he and all of those who followed him eternally damned in a place in the center of the earth called hell? Why was Satan so interested in the immediate downfall of Adam and Eve? There is no doubt that he had rebelled against God before the creation of Adam because his treason and influence of rebellion upon Adam and Eve were felt at the time of their creation. Obviously, he had lead away many other angels when he rebelled against God and refused to remain in the truth for we understand from both Genesis 6 and Jude that these angels cohabitated with the daughters of men and created such havoc that everything that breathed upon the earth had to be destroyed except Noah and his family (Genesis 6:3, John 8:44; Jude 6; Revelation 12:7). When we search through the Bible to find answers to these question there are many clues provided. One of these clues are found in this verse, "and the earth became abandoned and empty".

⁷ The definite article does not exist in the original text. Therefore it has been left out and not translated "the Spirit of God" but rather in keeping with the integrity of the text "God's Spirit". This does not take away from the fact of the plurality of God that is first expressed here in Genesis chapter 1 when God said "let us make man in our image and in our likeness" (Genesis 1:26). As we have already noted the Hebrew noun Elohim is the plural of El. The root probably means "lasting, binding, firm, strong" And from this we derive the meaning of the noun as Everlasting and the plural as Eternal Powers commonly translated God. In this scripture the Spirit of the Eternal Powers is referenced whom we know as the Holy Spirit from numerous biblical references.

⁸ This passage literally reads; "And God said be light and light was"

⁹ One of the most important themes of the bible is the division between light and darkness. God dwells in the light, which has no variableness or shadow in it. His light is immutable and unapproachable. The

5 And God called the light ‘Day’ and the darkness He called ‘Night’ and it was the evening and it was the morning of the first day.
6 And God said let there be a firmament¹⁰ in the midst of the water and it shall separate¹¹ water from water.
7 And God made the firmament and He separated¹² the water, which was underneath the firmament from the water, which was above the firmament. And it happened.
8 And God called the firmament heaven and it was the evening and it was the morning of the second day.
9 And God said ‘The waters under the heaven shall be gathered to one place, and dry land shall be seen.’ And it happened.
10 And God called the dry land Earth¹³ and the gathering of the waters He called Seas. And God saw that this was good.
11 And God said, ‘The earth shall produce vegetation. Seed bearing plants and fruit trees that produce their own kinds of fruits with its seed shall be upon the earth.’ And it happened.
12 And the earth produced green vegetation, plants bearing their own kinds of seeds, and trees making fruits containing their own kinds of seeds. And God saw that this was good.
13 And it was the evening and it was the morning of the third day.

contrast between light and darkness is one that is observed throughout the Word of God. The realm of Light is where God and His people dwell whereas the realm of darkness is where Satan and his outcast dwell. The sun and the moon were not made to govern the day and the night respectively until the fourth day. Yet, at the same time we have the time frame for each day set as a solar day depicted as the evening and the morning of the first, second and third day. In the book of revelation we discover that there is no need for the sun or the moon in the city of God because He is the Light of the city. Therefore, we may understand the light as being produced by the presence of God.

¹⁰ The Hebrew word, ‘raqiyah’, literally means ‘spread, differentiate or expanse’. It is usually translated firmament but can also be translated sky. The earth in its abandoned state was totally covered by water. God made an expanse or the atmosphere in which we live by dividing the water into two separate bodies, one beneath and one above. The atmosphere that covers the earth in effect is one of gaseous water. At sea level the density of the water molecules and all the other associated atmospheric gases is the greatest. The density of water molecules and the associated gases thin out as one approaches the exosphere where they virtually become non-existent. If it were not for this body of water that we call our atmosphere with its protective ozone layer the cosmic and solar radiation would destroy everything as we know it.

¹¹ The Hebrew verb ‘badal’ may be translated separate, differentiate, cleave, detach. Our atmosphere is not unlike the chemical composition of the water. It is of course much thinner by virtue of the water molecules and gas molecules being much further apart than that of liquid water. As the atmosphere approaches outer space the molecules become further and further apart until by the time one reaches the upper regions of the stratosphere the atmosphere ceases to exist. When God cleaved the waters he in effect created a differentiation of the waters so that we would have life as we know it. Thus the waters that are for our oceans and rivers lay beneath our feet and the thinned and differentiated waters that we breathe which, serve to both cycle water and protect us from harmful ultraviolet rays is the firmament.

¹² Septuagint chose to translate this “divide” as did the Authorized Version. The word separated, which is also appropriate was used in hopes of bringing more clarity to the passage.

¹³ Now we have the true definition of the earth, which is dry land. In verse one we note that in the beginning God created the heavens and the earth (dry land). The condition of the earth in verse 2 is one that was overthrown and covered with water and darkness. The only possible explanation is found in verses of scripture like Isaiah 14:12, Jeremiah 4:23-26, Ezekiel 28:11-19, Luke 10:18, and 2 Peter 3:5-7. These scriptures suggest that there was a time period when the angel who came to be called Satan or accuser, ruled over the earth until he was punished because of treason and rebellion. The world that existed then was overthrown with a flood and all of the heavenly luminaries ceased to shine upon the earth.

14 And God said let there be light above the firmament of the heavens to divide between day and night. And they shall be for signs¹⁴ and for seasons and for days and for years.

15 And they shall be lights above the firmament of the heavens to shine upon the earth. And it happened.

16 And God made two great lights the great light to rule the day and the smaller light to rule the night and the stars.

17 And God placed them above the firmament of heaven to shine upon the earth.

18 And to rule by day and by night and to divide between the light and the darkness. And God saw that this was good.

19 And it was the evening and it was the morning of the fourth day.

20 And God said, Let the waters swarm with swarms of living souls¹⁵ and birds flying upon the earth upon the face of the firmament of the heavens.

21 And God created¹⁶ the great sea monsters¹⁷ and every kind of the living soul that moves along through the waters in swarms and every kind of winged bird. And God saw that this was good.

22 And God blessed them saying, Be fruitful and multiplying and replenish the waters in the seas and the bird shall multiply in the earth.

23 And it was the evening and it was the morning of the fifth day.

24 And God said let the earth bring forth living souls; cattle after her kind and creeping thing, the beast¹⁸ of the earth after her kind. And it happened.

¹⁴ There are many people who are deeply troubled about their future. However we can all rest in confidence and peace that the Almighty God, the creator of the heavens and the earth, has everything under His control. God appointed the moon for seasons (Psalm 104:19) The Lord commanded and they were created. He established them forever and ever; He has made His decree, which shall not pass away (Psalm 148:5-6). All creation now RUSHES towards the day of the Lord and the fulfillment of His divine PERFECT WILL!

Every day we behold the signs and wonders of God's time clock and His perfect order. We have created our time clocks and our calendars to coincide with the changing times and seasons that are produced by their effect. The heavens declare the glory of God, and the firmament shows His handiwork (Psalm 19:1-2). Day unto day utters speech; and night unto night shows knowledge. God uses the exact same Hebrew word to describe the effects of the sun, moon, and stars - as was used to express His mighty acts throughout the scriptures. It is translated "miracle, wonder, sign, i.e., a mighty act of God which gives a message of wonder or terror" (Exodus 4:8-9; 4:17,28; 4:30; 7:3; 8:23; 10:1-2; Numbers 14:11,22; Deuteronomy 4:34; 6:22; 7:19; 11:3; 13:2-3; 26:8; 28:46; 29:2; 34:11) and (Joshua 24:17; Judges 6:17; Nehemiah 9:10; 2 Kings 20:8-9; Psalm 65:8; 74:9; 78:43; 105:27; 135:9; Isaiah 38:7; Jeremiah 32:20).

God will continue to show wonders in the heavens above, and signs in the earth beneath (Luke 21:25; Acts 2:19; Psalm 65:8). His promises will not fail; and all of His will shall surely come to pass. The Holy Spirit will lead us and guide us and show us those things that are to happen in the future (John 16:13; 1 Corinthians 12:8). Rejoice therefore, in that you understand and know the living God: for with every passing day we move a day closer to the new heaven and the new earth, in which only righteousness will dwell (Jeremiah 9:23-24; Isaiah 65:17; 66:22; 2 Peter 3:13).

¹⁵ The Hebrew phrase "nephesh chayyah", "living soul" is contrasted with "nephesh hachayyah", "the living soul" in the next verse. It may be that the swarming creatures move as one entity not because of unique and specialized communication ability but because they actually have a single soul.

¹⁶ God create three things in the first chapter of Genesis. In the beginning God create the heavens and the earth, He created the great sea monsters and He create man. The rest of those things which God did He made by his spoken word, "We know that everything God created or made was done by faith through the spoken word, "We understand faith framed the ages by the spoken word of God" (Hebrews 11:2).

¹⁷ Sea Monsters- Probably refers to 'whales' or 'dragons.' The Hebrew word is 'taninim', see Exodus 7:9. The Midrash states that it alludes to a pair of particularly great sea creatures, the Leviathan and its mate, (Isaiah 27:1, Psalms 74:14, 104:26, Job 3:8, 40:25).

25 And God made the beast of the earth after her kind and the cattle after her kind and every kind of creature of the earth. And God saw that this was good.

26 And God said we shall make Adam in Our image¹⁹ with Our likeness²⁰ and they shall rule over the fish of the sea and over the fowl of the heavens and over the animals and over all the earth and over all the moving things moving upon the earth.

27 And God created Adam in His²¹ image, in the image of God He created him. He created them male and female²².

28 And God blessed them. And God said to them, Be fruitful and multiply and replenish²³ the earth. And he shall conquer the earth and he shall rule over the fish of the sea and over the fowl of the heavens and over all that lives that is moving upon the earth.

29 And God said, See, I give to you every seed bearing plant, which is for seed upon the face of all the earth and every tree which has seed bearing fruit for seed. They shall be yours for food.

30 And to every beast upon the earth and to all fowl of the heavens and to every living soul that moves upon the earth²⁴, every green plant is for food. And it happened.

31 And God saw all that He had made, and behold it was very good! And it was the evening and it was the morning of the sixth day.

¹⁸ The literally meaning of the Hebrew word 'chayyah' has already been established in verse 20 as 'living'. However, from this point on it will also be translated 'beast' when it does not appear in conjunction with 'nephesh' (soul).

¹⁹ The Hebrew word 'betzalmanu', meaning "in Our image" refers to the outward shaping of man to be the stamped or molded impression of God. In Job 38:14 man's body is compared to a piece of clay that has been stamped with an image. Everything God created was spoken into existence but when He created man He shaped him with His own hands (Psalms 139:5, Genesis 2:7).

²⁰ The Hebrew word 'cidmutenu', meaning "after our likeness" refers to the inward nature of God. God's unique purpose for man has never been fully realized. Paul expressed the will of God for man in Romans 8:29, when he said that we have been predestinated to be conformed to the image of the Son. Now because of His unspeakable gift and wonderful work of grace we are able to walk in His glorious likeness (2 Corinthians 3:18). The enemy of God, Satan, was able to deceive and corrupt man but God sent His Son to break the power of deception and corruption so that the redeemed man can be renewed in knowledge, righteousness and true holiness after the image of God (Colossians 3:10; Ephesians 4:24; 2 Peter 1:4). Will you participate with the will of God today and allow God's glory to be revealed through your life. All Father is asking us to do is to simply yield ourselves to Him so that He may be revealed through us (Romans 6:13; 8:14; Galatians 1:16; 5:16).

²¹ The use of the singular here "And God created Adam in His image", serves to emphasize that Yahweh was the one who shaped Adam with His hands. The idea that God was addressing the angels in verse 26 so as to include them in the creation of man flies in the face of both the plural nature of 'Elohim' (God) and the many verses of scripture that reveal the nature of Yahweh, the Lord, and the Spirit who are all God. In chapter 3:22 we read "they have become as one of us to know good and evil". In neither case is there any indication that God is addressing or including angels. Furthermore, when David prophesied he said "Yahweh said to my Adoni sit on my right hand until I make your enemies your footstool" (Psalms 110:1). Finally, the "Ruach Elohim" (Spirit of God) is specifically referenced 10 times in the Old Testament.

²² In Genesis chapter 2 the creation of Adam and Eve will be described in greater detail. There is no contradiction between these scriptures; here we have the general description of the 6th day whereas, in chapter 2 we have the details of how they were created.

²³ The Hebrew 'male', is translated by the Authorized Version - fill 107, full 48, fulfil 28, consecrate 15, accomplish 7, replenish 7, wholly 6, set 6, expired 3, fully 2, gather 2, overflow 2, satisfy 2. This same command was given to Noah in Genesis 9:1.

²⁴ It was God's intention that every living thing that He had created, should not kill for food but rather eat vegetation.

Chapter 2

- 1 And the heaven and the earth were completed and all their host²⁵.
- 2 And in the seventh day God finished His work, which He had made²⁶. And He rested²⁷ in the seventh day from all His work, which He had done.
- 3 And God blessed the seventh day and He consecrated it because on the seventh day He rested from all of His work²⁸, which God created by making²⁹.
- 4 These are the generations³⁰ of the heavens and the earth when they were created in the day God Yahweh³¹ made earth and heaven.

²⁵ Hebrew- tsava- army, host, array i.e., a military congregation as a large fighting unit (1Sa 12:9), for MT text in Zec. 9:8, large group, vast array, i.e., a huge amount of persons, creatures, spirit beings, or objects all of the same class (Ge. 2:1; Dt. 4:19; 1Ki. 22:19), stars, i.e., points of light seen in the night sky (Dt. 17:3). The word 'tsava' is translated by the Authorized Version - host 393, war 41, army 29, battle 5, service 5, appointed time 3, warfare 2, soldiers 1, company 1.

²⁶ Hebrew- asah – This word is used 7 times in Genesis chapter one and refers to those things, which God made from that which he had created. The word 'asah' implies making something from materials that already exist as opposed to the Hebrew 'bara' (create) which is the word used in Genesis 1:1. The Hebrew word 'bara' implies the bringing forth of that which has never existed before without the use of preexistent material. "A Dictionary of Biblical languages With Semantic Domains: (Hebrew Old Testament)- (qal) make, i.e., to fashion or create an object, usually implying the use of existing materials. The Authorized Version translates 'asah' - do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48, keep 48, shew 43, prepare 37, work 29, do so 21, perform 18, get 14, dress 13, maker 13, maintain 7.

²⁷ Hebrew - shavath- Is translated by the Authorized Version - cease 47, rest 11, away 3, fail 2, celebrate 1.

²⁸ Once again the language of redemption is being used as God reveals this message to Moses. That this is the language of redemption is revealed in Hebrews, "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works", Hebrews 4:3-4.

²⁹ The infinitive construct of the Hebrew word 'asah', (make, do) has been translated making. Rashi translates this "created to do". It is argued that the usage of 'bara' (create) and 'asha' (made) further supports that God created everything in verse one for the purpose of making everything in the six days of creation from what was created in the beginning.

³⁰ The Hebrew 'toledot', is translated by the Authorized Version as generations 38 times and birth 1 time. The meaning that is being conveyed is that of begetting or product. These things that were made in the six days were all products of what had originally been created when God made the heavens and the earth, with perhaps two exceptions (see footnote 16 above). The plural form of generation is additional evidence that the earth and the heavens were being restored during this six-day period. The heaven cannot be limited to the firmament that God made in the midst of the waters nor is there only one heaven. The heaven is God's dwelling place yet the heaven and heaven of heavens cannot contain Him, (1 Kings 8:27,30,39,43; Ne 9:6; Ps. 11:4; Is 14:13). In Isaiah 66:1 the Lord says that the heaven is His thrown and the earth is his footstool should we believe as some do that God did not have a thrown or a dwelling place until 6000 years ago.

³¹ The name of Yahweh Elohim is first mentioned here. The name of Yahweh will be repeated 6828 times in the Old Testament. We know from Exodus chapter 6 that God revealed this name to Moses about 3400 years ago, (Exodus 6:3). It would seem reasonable that its usage in Genesis is reflective on the part of God and Moses. We also know that men began to call upon the name of Yahweh during the days of Adam's grandson Enos son of Seth, Genesis 4:26. The correct pronunciation of this Holy and Divine name is a scholarly guess. It was not pronounced because it was held as supremely sacred. The Masoretes added vowels to the consonants in the 10 century A.D. the Tetragrammaton 'yhvh' was punctuated with the vowels for "Adonai" or "Elohim" to remind the reader that these were to be pronounced instead of the sacred name. The punctuated form pronounced "Jehovah" is traced to the time of Pope Leo X, in 1518 A.D. when his confessor Petrus Galatinus pronounced these combinations of original consonants and masoretic vowels "Jehovah". The oldest Biblical evidence suggest that the name has the spelling 'yhw' and the pronunciation from the Amorite, Aramaic and Greek languages concur a pronunciation in favor of

5 And all shrub³² of the field were not yet in the earth and all the vegetation³³ of the field had not yet come forth for God Yahweh had not caused it to rain upon the earth and there was no Adam to work³⁴ the ground.

6 And a mist went up from the earth and gave drink³⁵ to all the face of the ground.

7 And God Yahweh formed³⁶ Adam out of the dust³⁷ of the ground and he breathed into his nostrils a breath³⁸ of life and Adam became a living soul³⁹.

8 And God Yahweh planted a garden in the east of Eden and placed there Adam whom He had formed.

“Yahweh”. The meaning of the name is unknown. Many have attempted to associate the name with the verb ‘hayah’, which is the verb ‘to be’. Yet, we must keep in mind that this is out of an existential view of God. Additionally, it has been associated with this verb ‘to be’ out of a folk etymology based on Exodus 3:14, “I am who I am”. Minchas Yehudah believes that the Tetragrammaton ‘yhvh’ contains within it the words “He was, He is, He will be”, all based on the theory that the name is derived from the verb “to be”. Finally, when we evaluate names found in the Bible no one is called by a Yahwistic name until after the Exodus rather, they have the name of El incorporated into their names, for example ‘Abel’.

³² The Hebrew ‘seeach’ is translated by the Authorized Version as bush 2, shrub 1, plant 1 times. Rashi translates this as tree however it is inconsistent with the word used in this chapter for trees, which is ‘etz’. This probably refers to the 3rd day before Adam was created, the message being conveyed must be understood in view of why God made the garden and placed the trees in its midst. This garden and its trees were made specifically for Adam.

³³ This is the third time that this Hebrew word is used. The first time ‘esev’ appears is in verse 11 and the second time is verse 27. The Authorize Version renders it - herb 17 and grass 16 times. Once again this would refer to the state of the earth prior too the third day.

³⁴ The Hebrew word ‘laavod’ is the infinitive construct of ‘avad’. It is translated by the Authorized Version serve 227, do 15, till 9, servant 5, work 5, worshippers 5, service 4, dress 2, labour 2, ear 2 times. It appears that an emphasis is being made on one of the primary reasons for the creation of Adam or at least for the purpose of God making the shrubs and vegetation. In that many species of shrub and vegetation can grow without the assistance of man and that these shrubs and vegetation came forth on the third day it must be that God would not send rain until Adam was present to labor, serve and work in the earth. The rain may be viewed in this scripture as something given just for the benefit and blessing of man.

³⁵ God first gave drink to the earth before He formed the man. Perhaps we are viewing another spiritual law that before God forms His image to serve Him He waters it.

³⁶ The Hebrew- word ‘yatsar’, is the third word used in Genesis in connection with the creative acts of God. In the beginning God, ‘bara’ (created) and then He ‘asah’ (made), everything from that which He had created. Now God shapes from the ground that the created and watered the man whom He will fashion (yatsar) into His own image. The Authorize Version translates ‘yatsar’ as form 26, potter 17, fashion 5, maker 4, frame 3, make 3, former 2, earthen 1, purposed 1 time.

³⁷ Hebrew- ‘aphar’ - The primitive root means to pulverize. Although some scholars attempt to make the case that this word should be translated, “lumps of earth” or “clods” it is the same word used in Geneses 3:19. It would be awkward to say “...and to clods you shall return.” Rashi translates ‘aphar’ as soil.

³⁸ Hebrew – ‘neshmat’, is translated by the Authorized Version - breath 17, blast 3, spirit 2, inspiration 1, souls 1; 24. Neshmat conveys a unique meaning different from ‘ruach’ or ‘nephesh’, which mean spirit and soul respectively. The ‘neshmat’ which was in Yahweh was imparted to Adam through this act. It is used not only of the air that passes in and out of the lungs of man (De 20:16; 1Ki 17:17) but also for the inner being of man that is responsive to God, “the neshmat is the candle of the Lord, searching all the inward parts of the belly” (Proverbs 20:27).

³⁹ The Hebrew phrase ‘nephesh chayyah’ (living soul) has been used three times before this (Genesis 1:20,24,30). It has been used of animal, beast, fish and fowl, in fact it has been a general term for every living thing on the earth. It is now applied to man with two unique acts associated with it: The shaping of man with the hands of Yahweh. And the breath of life from the breathing of Yahweh into mans nostrils. Paul speaking by the Spirit in 1 Corinthians 15: 45-47, refers to Adam as a living soul of the earth. earthly.

9 And out of the ground God Yahweh caused to grow all of the trees that were a delight to the eye, and good for eating, with the tree of life in the middle of the garden and the tree of knowledge of good and evil.

10 And a river rises in Eden to give drink to the garden; from there, it divided into four branches.

11 The name of first was Pishon; that winds through⁴⁰ all the land of Havilah, where the gold is.

12 And the gold of the land is choice; and there is the bdellium and the Shoham stone⁴¹.

13 And the name of the second river is Gihon; it surrounds all the land of Cush.

14 And the name of the third is Hiddekel⁴² (Tigris) which goes east of Asshur⁴³ and the fourth river the Perat (Euphrates).

15 And God Yahweh took Adam and He placed Him in the Garden of Eden to work and to guard⁴⁴ it.

16 And God Yahweh commanded Adam saying, You are free to eat from all the trees of the garden.

17 And from the tree of the knowledge of good and evil you shall definitely not eat from it for in the day that you eat from it you shall definitely die⁴⁵.

18 And God Yahweh said, it is not right for Adam to be alone. I will make for him a helper as a complement⁴⁶.

19 And God Yahweh formed out of the soil⁴⁷ every beast of the field and birds of the heavens and brought them to Adam to see what he called them; and whatever Adam would call a living⁴⁸ soul, that was to be its name.

20 And Adam called the names of all the animals and of all the birds of the heaven and all the living of the field. And there was not found a helper as a counterpart⁴⁹ for Adam.

⁴⁰ Hebrew- 'suvev' – usually translated 'compasses, encircles.' The Hebrew stem 'sbb' also means 'to pursue a roundabout course, to twist and turn.' This translation is more descriptive of the course of a stream.

⁴¹ Hebrew 'eben hassoham' has been identified as the 'lapis lazuli.' It is also possible to translate these words as precious stones. References : Dictionary of Biblical Languages With Semantic Domains (DBH 8732); A Concise Hebrew and Aramaic Lexicon of the Old Testament (Page 361); The Anchor Bible-Genesis, B.A. Speiser (Page 17); The Rivers of Paradise (Festschrift Johannes Friedrich, 1959, pp. 119, 131

⁴² Hebrew- 'hiddeqel', called the Tigris based on the Greek approximation of the native name. It is called (I)digna in Sumerian, Idiglat in Akkadian, Deglat in Aramaic and Dijlat in Arabic.

⁴³ Probably refers to the capital city of Assyria.

⁴⁴ Hebrew- 'shamar' In this passage it is the infinitive construct which roughly takes on the meaning of the noun. It can mean to guard or protect. The Authorized Version translates 'shamar' - keep 283, observe 46, heed 35, keeper 28, preserve 21, beware 9, mark 8, watchman 8, wait 7, watch 7, regard 5, save 2, misc 9; 468

⁴⁵ The Hebrew phrase 'mot tamut' literally means dieing you shall die.

⁴⁶ Hebrew 'neged' Translated by the Authorized Version - before, against, in the presence, about; 23. It is also understood to mean opposite or 'corresponds to him' or complement.

⁴⁷ Evidently when God made the birds on the fifth day he had formed them from the soil like he had formed Adam. In Genesis 1:24 God said, "Let the earth bring forth..." Therefore, we may conclude that weather each animal was fashioned by the hands of Yahweh or appeared being fashioned by His word they came forth from the soil just as Adam did.

⁴⁸ Hebrew 'chayyah' from the root 'chay.' The majority of translators translate this living. The Hebrew phrase 'nephesh chayyah' is translated by most as living creature. However, in attempting to translate the words consistently the choice was made to translate this phrase living soul. The Authorized Version translates 'chay' - live 197, life 144, beast 76, alive 31, creature 15, running 7, living thing 6, raw 6 times.

21 And God Yahweh caused a deep sleep to fall upon Adam and he slept and He took one of his ribs⁵⁰ and He closed up the flesh in its place.
22 And God Yahweh built⁵¹ the Women from the rib, which He removed from Adam and He brought her unto Adam.
23 And Adam said, This is at last bone of my bones and flesh of my flesh⁵². And she shall be called Woman, for she was taken from Man.
24 So then a man shall leave his father and mother and cling to his wife and they shall be one flesh.
25 And the two of them Adam and his wife were naked and not ashamed.

Chapter 3

1 And the serpent⁵³ was clever⁵⁴ above all the creatures of the field, which God Yahweh had made. And he said to the women, Did God really say, You shall not eat from all the trees of the garden?

⁴⁹ The Hebrew 'neged' as an adjective means "opposite, against, in front of, before" but as a noun it means 'counterpart'. Counterpart means an object that is corresponding to or like another part. Translating 'neged' as a noun seems most suited for the context as "she shall be called Woman, for she was taken from Man".

⁵⁰ The Hebrew word for 'rib' is 'tsela' in the feminine noun form. It may also be translated side or plank. If the root 'tzl' appears as a masculine noun 'tsela' (spelled with a patah instead of a qamets) it means 'stumbling, falling or slipping'.

⁵¹ The Hebrew word 'banah' is translated by the Authorized Version - build 340, build up 14, builder 10, made 3, built again + 8735 2, repair 2, set up 2, have children + 8735 1, obtain children + 8735 1, surely 1 (inf. for emphasis); 376. This is the fourth word used in Genesis to express the way in which God brought forth the things that He created. The first was 'bara', Genesis 1:1, the second 'asah', Genesis 1:7, and the third 'yatsar', Genesis 2:7.

⁵² The first covenant that we observe in the bible is the covenant of marriage. God established this covenant by cutting the man open and in the midst of the blood He brought forth the bone and marrow from which He built the woman. Through this act the man and the woman became one flesh, bone of bone and flesh of flesh (Genesis 2:23). We were also made one with Christ Jesus through the redemption that He purchased for us with His own blood. It was through the blood and body of Jesus that we were created anew (Luke 22:19-20; 1 Corinthians 11:25; 10:16; Ephesians 2:5,10; 1 John 4:9; 2 Corinthians 5:14-15; John 17:22). It may be said that as Eve was built from Adam we were built from Jesus Christ inasmuch that we have been made one with him and find all of our identity in Him (Galatians 2:20; Philippians 1:21. What Adam said of Eve Christ Jesus has said also of us, "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery but I speak concerning Christ and His church" (Ephesians 5:30-32). The same oneness between a man and a woman takes place today through the act of intimacy. The marriage between a man and a woman is very sacred to God and should be sacred to us as well. In fact, there really is no such thing as a casual sexual act rather it is a marriage that result in one person being joined unto another. This truth is made very clear by Paul when he says that if a man is joined unto a prostitute they are made one flesh (1 Corinthians 6:16).

⁵³ The Hebrew stem "nachash" occurs 63 times in the MT. Strong's reports it 31 times in the Authorized Version and translates it "serpent" each time. Several facts are given which may help us to understand what the serpent was like. It was a living creature that apparently walked on all fours like all other beasts of the field until it was cursed to crawl on its belly. It was the most clever beast of the field. The beast of the field may be regarded as any of the creatures of the field that God had made as opposed to the fowls and creatures of the air or those of the water. The majority of the scripture where "beast of the field" or its Hebrew equivalent is found indicates that it was of the class of animals that became predators, Ex 23:29; Deu 7:21; Ps 80:13; Eze 34:8; 39:17; Ho 2:14 Ho 13:7. Another interesting fact is that this beast of the field was able to communicate with the woman. This is not all together surprising in that Balaam's donkey spoke to him, Num 22:28.

2 And the women replied to the serpent, We can eat from the fruit of the trees of the garden!

3 And from the fruit of the tree which is in the middle of the garden God said, You shall not eat from it and not touch⁵⁵ of it unless you die.

4 And the serpent said to the women you will not really die.

5 For God knows that it then day you eat from it your eyes will be opened⁵⁶ and you will be as God knowing⁵⁷ good and evil.

6 And the women saw that the tree was good for food and that it was desirable⁵⁸ to the eyes and that the tree was attractive as a means to wisdom⁵⁹. And she took of its fruit and ate; and she gave it to her husband also to eat, who was with her.

7 And the eyes of both of them were opened⁶⁰ and they knew that they were naked; and they sewed fig leaves and made for themselves loincloths⁶¹.

⁵⁴ Hebrew stem “arum”, occurs 27 times in the MT. Strong’s reports it 11 times in the Authorized Version which translates it, prudent 8 times, crafty 2 times and subtle 1 time. The Hebrew adjective may properly be translated crafty, shrewd, sensible.

⁵⁵ The Hebrew stem “naga” occurs 223 times in the MT and is reported 150 times by Strong’s in the Authorized Version, being translated touch 92, came 18, reach 11, bring 4, near 4, smite 4, nigh 3, plagued 3, happen 2, strike 2, beaten 1, cast 1, reach up 1, brought down 1, join 1, laid 1, get up. It appears that the women enlarges on the actual injunction of Genesis 2:17, and adds to Gods command and confesses that the tree is not to be touched. The Hebrew verb “naga” is most commonly translated touch, reach, strike. Perhaps, one of the consequences of adding to the law of God is that it makes one that much more without defense against the enemy of God, “What ever I command you, observe to do it: you shall not add to it, nor diminish from it” De. 12:32.

⁵⁶ The Hebrew “nefeqech’ from the qal stem ‘paqach’ is properly translated understand, formally, open as in comprehend or have insight into something secret. The qal stem is usually translated ‘see.’ The Hebrew stem occurs 33 times in the MT and is reported 20 times in the Authorized Version by Strong’s and each time it is translated “open.”

⁵⁷ The Hebrew verb “yada” means “to know”. The Hebrew stem “yd” not only means “to know but more specifically “to experience.” The Hebrew stem occurs 995 times in the MT. Strong’s reports the verb 947 times in the Authorized Version which translates it - know 645, known 105, knowledge 19, perceive 18, show 17, tell 8, wist 7, understand 7, certainly 7, acknowledge 6, acquaintance 6, consider 6, declare 6, teach 5 times.

⁵⁸ The Hebrew word “ta’avah”, occurs 21 times in the MT. Strong’s reports it 20 times in the Authorized Version where it is translated - desire 13, lust 1, greedily 1, pleasent 1, misc. 4 times. This feminine Hebrew noun is most commonly translated desire but may be understood as a desire or wish for physical appetite, longing for dainty food; particularly of longing for dainties of Egypt also lust, appetite, covetousness.

⁵⁹ The Hebrew is a hifil infinitive construct “lehasekiyl.” The hifil may be translated have insight, get wisdom, gain understanding, be prudent, be skilled, i.e., have a capacity for understanding, implying this state is a result of proper teaching. The hifil verb as an infinitive construct would most commonly be translated prudence or insight. The Hebrew stem occurs 102 times in the BHS. Strong’s reports it 63 times in the Authorized Version and translates it - understand 12, wise 12, prosper 8, wisely 6, understanding 5, consider 4, instruct 3, prudent 2, skill 2, teach 2, misc 7 times. The hifil infinitive construct can be understood to mean “a means to wisdom” or “to be coveted.”

⁶⁰ The Hebrew nilif paqach means “to be opened.” The root form of the verb means “open” with respect to the eyes and one time occurs with respect to the ears being opened. The stem occurs 33 times in the BHS. Strong’s reports it 20 times in the Authorized Version and translates it “open” every time.

⁶¹ The Hebrew noun “chagorot” is most commonly translated girdle, loin-covering or belt. The Hebrew stem occurs 5 times in the BHS. Strong’s reports it 6 times in the Authorized Version and translates it - girdle 3, apron 1, armour 1 and gird 1 time.

8 And they heard the voice⁶² of God Yahweh walking in the garden to the spirit⁶³ of the day; and Adam and his wife hid from the face of God Yahweh in the midst of the trees of the garden.

9 And God Yahweh called to Adam and said to him, Where are you?

10 And he answered, I heard your voice in the garden; and I was afraid because I was naked, so I hid.

11 And He asked, Who told you that you were naked? Have you eaten from the tree which I commanded you to not eat from?

12 And Adam replied, The woman who you put by my side⁶⁴, she gave me to eat from the tree.

13 And God Yahweh said to the woman? How could you do this! And the woman said the serpent tricked⁶⁵ me and I ate.

14 And God Yahweh said to the serpent, Because you have done this you are cursed⁶⁶ above all the beast and above all living of the field. On your belly you shall crawl, and you shall eat dust all the days of your life.

15 And I place enmity between you and the women, and between your seed and her seed He shall crush⁶⁷ your head and you shall crush His Heel.

⁶² The Hebrew noun “qol” is most commonly translates voice or sound. It occurs 505 times in the BHS. Strong’s reports it 506 times in the Authorized Version and translates it - voice 383, noise 49, sound 39, thunder 10, proclamation + 5674 4, send out + 5414 2, thunderings 2, fame 1, and misc 16 times.

⁶³ The Hebrew noun “ruach” is most commonly translated spirit. In fact it is the only word for spirit in the Hebrew language. Although it may be translated breath or wind there are other Hebrew words specific for these words. The Hebrew preposition le which occurs with ruach in this passage may be used of time but not temperature. Although, “in the cool of the day” is very poetical it does not have linguistic support. The Hebrew stem occurs 394 times in the BHS. Strong’s reports it 378 times in the Authorized Version and translates it - Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, and misc 6 times.

⁶⁴ The Hebrew phrase used here is “natattah ‘immatiy” which literally means “gave to be with me.” The translation “put by my side” carries the same meaning and is more expressive of the relationship between Adam and Eve.

⁶⁵ The Hebrew hifil “hishiy’aniy” means to deceive or delude. The Hebrew stem occurs 681 times in the BHS. Strong’s reports the usage of the verb 16 times in the Authorized Version and translates it - deceive 12, greatly 1, beguiled me 1, seize 1, and utterly 1 time.

⁶⁶ The Hebrew “‘arur” from the Hebrew stem ‘r is most commonly translated cursed. The Hebrew stem occurs 64 times in the BHS. Strong’s reports it 63 times in the Authorized Version and translates it - curse 62 times and bitterly 1 time. E.A. Speiser Chairman of the Department of Oriental Studies at the University Of Pennsylvania says concerning this Hebrew word “ The basic meaning of ‘r is “to restrain (by magic), or bind (by spell). With the preposition mi the sense is to “hold off, ban.” Therefore Dr. Speiser prefers to have this word translated banished in this verse and in verse 17.

⁶⁷ The same Hebrew word is used in this verse to describe both the crushing of the serpent’s head and the crushing of the heel of the woman’s seed. The concept of the “seed of the woman” is the key to understanding this verse. Normally when the Bible refers to subsequent generations of man it is in terms of the seed of man. In that such a phrase is never again used in the Bible we must realize that it has a special meaning. The only bridge that we have to understand this verse is that the Savior was born of a woman without the help of man. There is an event described in Revelation chapter 12 that uses the same concept of the seed of a woman (Revelation 12:17). We discover that the dragon, who is Satan makes war with the remnant of the woman’s seed. We may argue for the terminology of seed being applied to Jesus Christ our Savior and the Messiah many times but we are certain from the writings of Paul that it is definitely applied twice (Galatians 3:16,19). Satan is called a serpent four times (Revelation 12:9,14,15; 20:2). Paul uses this allegory with respect to the church and Satan in Romans 16:20 which is further proof that he understood this passage to relate to the authority of Christ Jesus in His conflict against Satan the enemy of man, "And

16 To the women He said, I will cause your pain⁶⁸ and your childbearing to be intense⁶⁹; In pain you shall bear children; and your desire⁷⁰ shall be for your husband; and he shall rule⁷¹ over you.

17 And to Adam He said, Because you have listened to the voice of your wife, and you have eaten from the tree which I commanded you, saying, You shall not eat from it. Cursed is the ground because of you; you shall eat of it in pain all the days of your life.

18 Thorns and the thistles shall it bring forth for you, and you shall eat the grasses⁷² of the field.

19 By the sweat of your face you shall eat bread until you return unto the ground. For from it you were taken; for you are dust and unto the dust you shall return.

20 And Adam called his wife by the name Chavah⁷³ (Eve) because she became the mother of all living.

21 And God Yahweh made leather⁷⁴ garments for Adam and for his wife and clothed them.

22 And God Yahweh said, Behold Adam has become as one of Us, to know good and evil. And now, what if he should reach out his hand to take also of the tree of Life and eat, and live forever.

23 So God Yahweh sent Adam out from the garden of Eden to till the ground out of which he was taken.

24 And He drove out Adam and he caused the Cherubim⁷⁵ and the fiery whirling⁷⁶ sword to dwell at the east side of the Garden of Eden to guard the way of tree of the life.

the God of peace shall bruise Satan under your feet shortly." Jesus also used a similar allegory concerning the authority of the believer when he said, " Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19). We know that Jesus destroyed Satan when He died at Calvary and that the death of Jesus was only temporary lasting for three days. The Hebrew verb "shuph" is most commonly translated crush or bruise. This Hebrew stem occurs 4 times in the Hebrew Old Testament. Strong's reports it 4 times in the Authorized Version and translates it - bruise 2, break 1, and cover 1 time.

⁶⁸ The Hebrew noun " 'itsevoneche" is most commonly translated pain or suffering. The Hebrew stem is found 3 times in the BHS. Strong's reports it 3 times in the Authorized Version and translates it - sorrow 2, and toil 1 time.

⁶⁹ The Hebrew phrase "harebah 'arebeh" literally means cause to increase I cause to increase. The stem is rbh and means to increase or multiply. The sense of what is being said is to "intensify." Therefore in agreement with other scholars the choice was made to translate this Hebrew phrase "intense."

⁷⁰ The Hebrew noun "teshuqah" is most commonly translated desire. It may also be translated urges, longing, intending to convey a very strong emotion or feeling to have or do something. The Hebrew stem occurs 3 times in the BHS. Strong's reports it 3 times in the Authorized Version and translates it desire every time.

⁷¹ The Hebrew "mashal" is most commonly translated 'rule.' The Hebrew stem occurs 141 times in the BHS. Strong's reports it 81 times in the Authorized Version and translates it - rule 38, ruler 19, reign 8, dominion 7, governor 4, ruled over 2, power 2, and indeed 1 time.

⁷² The Hebrew "esev" is most commonly translated grass. It may also be translated green plants, vegetation, herbs, meaning any of various herbs, grasses, seed-bearing vegetation for human or animal consumption. Strong's reports it 33 times in the Authorized Version and translates it - herb 17, and grass 16 times. The rebellion of man has reduced him from the fruits of the trees to the grass of the field.

⁷³ Eve- Chavah in Hebrew, cognate to the word chai, meaning life.

⁷⁴ The Hebrew noun " 'or" is commonly translated hide or leather. It may also be translated skins depending on the context. The Hebrew stem occurs 211 times in the BHS. Strong's reports it 99 times in the Authorized Version and translates it - skin 96, hide 2, and leather 1 time.

Chapter 4

1 And Adam knew Chavah⁷⁷ (Eve) his wife and she conceived and she bore Cain⁷⁸, and she said, I have brought forth a man of Yahweh.

2 And next she had a child Abel⁷⁹, his brother. And Abel became a shepherd of flocks and Cain became a tiller of the soil.

3 And in the course of time⁸⁰, Cain brought an offering⁸¹ to Yahweh of the fruit of the ground.

4 And Abel also brought of the firstborn of his flocks and of their fat and God Yahweh gazed⁸² on Abel and on his offering.

5 And on Cain and on his offering He did not gaze and Cain burned with fierce anger and his countenance fell⁸³.

⁷⁵ The Hebrew “keruv” refers to a unique type of angel called the Cherubim. This angel is seen as the guardian of Eden, as the one flanking God’s throne; the one hovering over the Ark of the Covenant and as the chariot of Yahweh. There are scholars that conclude that the idea of the Cherubim’s were derived from the mythical Gilgamesh Epic belonging to the ancient Akkadian’s of Mesopotamia. They had a mythical being they called karibu which is related to the Hebrew word for Cherubim. However, it was certainly the Akkadian’s who borrowed the idea for their Gilgamesh Epic. Certainly, everyone in the ancient world new of Adam and of the events that took place in the garden and of the angel that guarded the tree of Life. Unfortunately, man in his sinful and rebellious heart chose to turn the truth into idolatry.

⁷⁶ The Hebrew phrase literally means “fiery sword constantly turning” or “fiery revolving sword.”

⁷⁷ The Hebrew name for Eve, is “chavva” which means the mother of all living. From the interpretations of her name it appears that is derived from the Hebrew root chyh, “to live.” Also the Septuagint translates “chavva” by zoe, which means “life.”

⁷⁸ The Hebrew is “qayin” Cain is the murder of Abel Genesis 4:17, 1John 3:12. His sacrifice was not acceptable Genesis 4: , Hebrews 11:4. All who follow in the way of Cain are headed for eternal judgment Jude 1:11. The connection of “the way of Cain” with Balaam and Korah represents and position of rebellion against God and the chosen of God. The meaning of Cain’s name is given by Eve- “I have acquired a man with/from Yahweh.” The meaning of the Hebrew “ ‘et” (itti), usually serves as a sign of the direct object. As point it out by E.A. Speiser, “It is worth mentioning, therefore, that Akkadian personal names often employ the corresponding element itti e.g., Itti-Bel-balatu “With Bel there is life.” Obviously Eve is describing that God gave her the power to bring forth Cain. Cain’s line creates cities, music, tools and weapons and they acquire property, wives and fruits of vengeance. In fact the Cain can mean either create or acquire. The etymology of the name may be associated with a “smith” or “song.”

⁷⁹ The name Abel may be linked to the Hebrew root “hbl” meaning breath. Jesus describes Abel as the first righteous man in Matthew 23:35 and Luke 11:51. By faith Abel brought a more acceptable sacrifice than Cain (Hebrews 11:4). The indication that Abel’s faith was in the coming redeemer is indicated in Hebrews 12:24 which argues that the blood of Jesus is superior to the blood that Abel offered. The one thing that can be seen for certain with respect to the offering of Cain and Abel is that Abel made an offering by faith whereas Cain did not.

⁸⁰ Literally, “It was the end of days.” It is probably significant that the same expression is used to identify the Messianic era.

⁸¹ The Hebrew word minchah “offering,” can refer to either a grain offering or a meat offering. The first occuranThe text makes a distinction between Abel’s offering of the “first” and Cain’s offering of “some” This Hebrew word is found 213 times and first occurs here in Genesis 4:3. When Abel offered the firstborn He was doing the express will of God shown by the commands later given to the children of Israel. The firstborn represents both that which belongs to God and the entirety of the flock. By giving the firstborn and the fat, Abel was given everything to God.

⁸² “looked with favor” comes from the Hebrew word “shaah.” This word literally means to gaze, regard or behold. The Akkadian cognate “seu” signifies “to look closely into.” Strong’s identifies the word as occurring 15 times in the Authorized Version which translated it - look 5, respect 3, dismay 2, turn 1, regard 1, spare 1, be dim 1, and depart 1 time.

6 And God Yahweh said to Cain, Why do you burn with anger and why has your countenance fallen?

7 Isn't there exaltation⁸⁴ if you do well? And if you have not done well there is sin⁸⁵ crouching⁸⁶ at the door and unto you shall be its desire⁸⁷ and you can rule over it.

8 And Cain talked to his brother Abel, and as they were in the field Cain rose up against his brother and he killed him.

9 And Yahweh said unto Cain, Where is your brother Abel? And he replied, I don't know. Am I my brothers keeper?

10 And He said, What have you done? The voice of your brothers' blood is screaming⁸⁸ to me from the ground.

11 And now you are cursed⁸⁹ from the ground which opened her mouth to receive from your hand the blood of your brother.

12 When you till the ground, it will not give up its strength to you. You shall be a restless⁹⁰ and isolated⁹¹ in the earth.

13 And Cain said unto Yahweh, My punishment⁹² is great it is more than I can bear.

14 Now you have driven me out this day from upon face of the ground and I shall be hidden from your presence⁹³ and I am to be restless and isolated in the earth and it shall be that anyone who finds me shall kill me.

15 And Yahweh said to him, If anyone kills Cain he shall be avenged sevenfold. And Yahweh set a sign⁹⁴ to Cain, so that anyone who found him should not kill him.

⁸³ Literally "his face fell." This may be understood as depression or discouragement.

⁸⁴ The Hebrew "se'et" is the infinitive construct of the root "ns'", (nasa). The Hebrew verb "ns'", (nasa) means to "lift up." This would express the opposite of the face having fallen. Thus instead of a dejected look there would be the look of exaltation.

⁸⁵ This is the first occurrence of the most devastating word in all of life. It is the chief enemy of eternal life and the sting of death, sin. The Hebrew is "chta't" and it occurs 292 times in the Old Testament.

⁸⁶ The Hebrew "robes" suggest the posture of sin, "crouching at the door" It is interesting to note that the Akkadian's had a demon called rabisu which some think may be intended.

⁸⁷ The Hebrew noun "teshuqah" can be translated desire or lust and can even be understood, "of a beast to devour." Strong's identifies it as occurring 3 times in the Authorized Version which translates it desire each time. The passage intends to convey sin crouching at the door lusting to attack its prey. desire, urges, longing, i.e., a very strong emotion or feeling to have or do something

⁸⁸ The Hebrew verb "tsaaq" occurs as a gal participle, masculine plural here. The verb means to cry out or call out loudly. The passage speaks of the bloods of Abel all crying loudly to Yahweh. One may think not only of Abel in this passage whose life was cut short but also all of the subsequent generations that would have come from him if he had lived. Strong's identifies this Hebrew word 55 times in the Authorized Version which translates it - cry 44, gather together 4, cry out 3, at all 1, called 1, gathered 1, call together 1 time.

⁸⁹ The Hebrew verb " 'arar" is most often translated curse. It is the same word that is found in Genesis 3:14 when Yahweh passes judgment upon the serpent. The basis meaning of the Hebrew stem " 'rr" is "to restrain by magic" or "bind by spell." Several translations render this word banned or banished.

⁹⁰ The Hebrew word literally means to totter, shake, stagger, tremble, one zig-zagging back forth, a restless movement.

⁹¹ The Hebrew "Nad" may be understood as 'isolated' from the Hebrew "nadah" or wanderer, from the Hebrew "nadad." The former seems to fit the context better as Cain did settle in Nod.

⁹² The Hebrew "aon" literally means iniquity or wickedness and implies its consequences. Therefore, one may understand the Hebrew "aon" to mean iniquity and its consequences or guilt. The passage may be translated, "My iniquity and guilt is great, it is more than I can bear." Strong's identifies this word as occurring 230 times in the Authorized Version which translates it - iniquity 220, punishment 5, fault 2, Iniquities + 1697 1, mischief 1, and sin 1 time.

⁹³ Literally "face"

16 And Cain went out from Yahweh's presences and he settled in the land of Nod⁹⁵ east of Eden.

17 And Cain knew his wife and she conceived and bore Enoch⁹⁶. And he was a builder of a city and he called the name of the city after the name of his son Enoch.

18 And to Enoch was born Irad⁹⁷ and Irad begat Mehuyael⁹⁸; and Mahuyael begat Methusael⁹⁹, and Methusael begat Lamech¹⁰⁰.

19 And Lamech took to two wives; the name of one was Adah¹⁰¹ and the name of the second was Zillah¹⁰².

20 And Adah bore Jabal¹⁰³; he was the father of those who dwell in tents and herdsman

21 And his brothers name was Jubal¹⁰⁴; he was father of all who play an instrument of strings and wind instruments.

22 And Zillah also bore Tubal-cain¹⁰⁵, he forged all implements of copper and iron; and Tubal-cain's had a sister Naamah¹⁰⁶.

23 And Lamech said to his wives Adah and Zillah, Listen to my voice wives of Lamech hear my speech for I have killed a man who wounded me, and boy for injuring me.

24 If Cain be avenged sevenfold, Lamech seventy-sevenfold.

25 And Adam knew his wife again and she bore a son and she called his name Seth, meaning, God has granted me other offspring in place of Abel, whom Cain had killed.

26 And Seth also had a son and called his name Enosh¹⁰⁷. It was then begun, to call on the name of Yahweh.

⁹⁴ The Hebrew “ ‘ot” literally means sign. It first occurs in Genesis 1:14. Strong's identifies it as occurring 79 times in the Authorized Version which translates it - sign(s) 60, token(s) 14, ensign(s) 2, miracles 2, and mark 1 time. Although, we do not know what the sign was we do know that it was intended to convince a would be killer of certain punishment as well as offer Cain protection from such a person.

⁹⁵ Nod is derived from a Hebrew root “nwd” which means “to wander” Many believe that this indicates that Cain wondered as a nomad. However, we understand that he settled into a land not a condition or state of being.

⁹⁶ Enoch- may be derived from the West Semitic root “chnk” which means to “introduce, initiate” It also may mean “founder” based on its association with the founding of the first city.

⁹⁷ Irad- The Hebrew “ ‘rd” is related to various words such as “wild ass, onager” and also “cane huts.”

⁹⁸ Mehuyael- There are three ways in which this may be translated: 1) Ecstatic of God. 2) God has smitten. 3) God gives life. More than likely the 3rd option is the correct one.

⁹⁹ Methusael- This name either means “man of God,” “man of prayer,” or “man of Sheol.” Of these three options “man of Sheol seems to be the most likely.

¹⁰⁰ Lamech—the root “lmc” does not exist in West Semitic. The Arabic “ylmk” which means “strong man” has been suggested. Also, the Sumerian LUMGA is possible which refers to the title of the god Ea as patron of music and the Akkadian “lumakku, the title of a priest of lower rank..

¹⁰¹ Adah- A common name in the ancient Semitic world which means to decorate or embellish.

¹⁰² Zillah- Is comparable to the Hebrew “sel” which means “shadow, shade or the Hebrew root “sll” which means to “shrill, tinkle”

¹⁰³ Jabal- The root “ybl” is the same as that of his brother Jubal. The root “ybl is common to many ancient Semitic languages and it means “to bring.” It has been suggested that the name Jabal could mean “divine name leads in procession.”

¹⁰⁴ Jubal- Probably means “brought in the procession.”

¹⁰⁵ Tubal-cain- The first compound name to be found in the bible. The first part of the name Tubal is related to Jabal and Jubal bearing the root “ybl.” The name probably means “to be brought.”

¹⁰⁶ Naamah- The name Naamah may mean “to sing.” She is believed to be the wife of Noah by an ancient tradition.

¹⁰⁷ Enosh- Means man in Hebrew. It was during the generation of Enosh that men began to call upon the name of Yahweh.

Chapter 5

- 1 This is a book of the generations¹⁰⁸ of Adam. In that day God creating¹⁰⁹ Adam, made him in the likeness of God.
- 2 They were created male and female. And He blessed them in the day that they were created and He called their name¹¹⁰ Adam.
- 3 And Adam lived a 130 years and he begot a son¹¹¹ in his likeness, after his image¹¹², and he called his name Seth.
- 4 And after the birth of Seth the number of Adams days were 800 years and he begot sons and daughters.
- 5 And all the days of Adam's life were 930 year. And he died
- 6 And Seth lived 500 years and he begot Enosh.
- 7 And after he begot Enosh, Seth lived 807 years and he begot sons and daughters.
- 8 And all the days of Seth were 912 years. And he died.
- 9 And Enosh lived 90 years and he begot Kenan¹¹³
- 10 And after the birth of Kenan, Enosh lived 815 years and he begat sons and daughters.
- 11 And all the days of Enosh were 905 years. And he died.
- 12 And Kenan lived 70 years and he begot Mahalaleel¹¹⁴.
- 13 And after Kenan had begotten Mahalaleel he lived 840 years and begot sons and daughters.
- 14 And all the days of Kenan were 910 years. And he died.
- 15 And Mahalaleel lived 65 year and he begot Jared.
- 16 And after Mahalaleel begot Jared¹¹⁵ he lived 830 years and he begot sons and daughters.
- 17 And all the days of Mahalaleel were 895 years. And he died.
- 18 And Jared lived 162 years and he begat Enoch.
- 19 And after Jared had begotten Enoch he lived 800 years and he begot sons and daughters.

¹⁰⁸ The Hebrew "toledot" is derived from the Hebrew root "yalad" which means "to give birth." The Hebrew "toledot" literally means "begettings."

¹⁰⁹ This Hebrew verb is not in the finite form rather it is in the infinitive construct form. In the finite form it would be translated created but in the infinitive construct form it is translated creating. Therefore, the sentence was constructed in such a way as to make sense of the word creating while maintaining the integrity of the original text.

¹¹⁰ Adam first called Eve, Woman (Genesis 2:23). After they disobeyed God and was removed from the Garden he called her name "Chavah" (Eve) (Genesis 3:20). However, God had called both of the Adam, male and female.

¹¹¹ The normal Hebrew word used in genealogies for begat is "yolid" as in verse 6. However, the word used here is "yeled", its form allows us to translate it "begat a son" without being guilty of expanding the text.

¹¹² The Hebrew phrase used to describe the birth of Seth "in his likeness after his image" is similar to what God said in regards to His creation of Adam, "in our image after our likeness."

¹¹³ The Name Kenan and Cain both have the same first three consonants "qyn." The difference in the two names is the addition of the Hebrew consonant "nun" at the end. It has been suggested that this "nun" ending means little and that the name means "little Cain." As is the case with other Biblical names their was a deity bearing this name attested to in Sabeian inscriptions in Old South Arabic.

¹¹⁴ Mahalaleel or Mahalaleel means either "praising God" or "praise of God."

¹¹⁵ The name is actually pronounced "yared" in Hebrew and probably comes from the Hebrew root, "yrd" which means to descend.

20 And all the days of Jared were 962 years. And he died
 21 And Enoch lived 69 years and he begot Methuselah¹¹⁶.
 22 And Enoch walked with the God, after he had begotten Methuselah, [Enoch lived]¹¹⁷
 300 years and he begot sons and daughters.
 23 And all the days that Enoch lived were 365 years.
 24 And Enoch walked with God and then was no more, because God took him¹¹⁸.
 25 And Methuselah lived 187 years and he begot Lamech.
 26 And After Methuselah had begotten Lamech he lived 782 years and he begot sons and
 daughters.
 27 And all the days of Methuselah were 969 years. And he died
 28 And Lamech lived 182 years and he begot a son.
 29 And he called his name Noah¹¹⁹ saying, This one will bring us relief¹²⁰ from our work
 and the toil of our hands, out of the ground which Yahweh cursed¹²¹.
 30 And after Lamech had begotten Noah he lived 595 years and he begot sons and
 daughters.
 31 And all the days that Lamech lived were 777 years. And he died.
 32 And Noah was a son of 500 years and Noah begot Shem¹²², Ham¹²³, and Japheth¹²⁴.

¹¹⁶ Methuselah probably means “man of the dart.” This name is composed of two elements. The first reflects the West Semitic “mutu,” which means “man,” or “husband.” The second element “slch,” which is identified with a weapon, a canal, or a name of a Canaanite deity.

¹¹⁷ The omission in the Massoretic Text of “Enoch lived” may have been a textual oversight as the phrase is found in the Septuagint and other mss.

¹¹⁸ Here we have the record of the only person that God took. The rest of men died except for Elijah. It was not God who took these other men but death.

¹¹⁹ The continuity of this verse first describes Noah who is the one that would preserve the Messianic line. Noah's father Lamech prophesies by naming his son Noah which means NcHM or comfort/ consol. The challenge here is understanding the relationship beaten Noah which literally means rest and the Piel form of NcHM that means comfort/ console. What comfort/consol would Noah bring? The comfort and rest to mankind through the preservation of man and the one through which the Messiah Jesus would come. When we break into the last part of the verse it harkens back to the toil and labour to bring forth food from a ground cursed by God because of disobedience. The curse would only be broken through the one that would bring rest that is the Messiah whose coming was preserved by Noah's righteous soul.

¹²⁰ Hear two messages are weaved together by one word. In this verse it is the Piel form of 'Nacham.' Nuach (Noah) is a word more related to rest than to comfort but when we consider the meaning of bring comfort or relief it is then associated with rest. The Septuagint reads "He will give us rest." the word nacham is tied to the curse and toil of disobedience thus the reference to toiling with the ground. It is used again in 6:6,7 where the sin of that disobedience produces no comfort or grieved/ pained/ repented as nacham appears in the Niphal form. Here we have a prophesy of the coming redeemer who would bring rest and comfort to the human race. Thus when you read 6:6-7 and see the usage of the NcHM in the Niphal we know a related link is being drawn together in the fabric of the language that links redemption from the cursed thing that had so grieved the heart of God. Only the line of Noah could bring deliverance i.e. The Messiach.

The Adamic race was nearly taken out by the plots of fallen angels and the intense iniquity of men. The point of the genealogy is very focused on the salvation of men through Noah and the coming Messiah who would bring rest. When Moses wrote this book his whole message under the inspiration of God was redemption and the proofs of the Messianic line. He was dealing very clearly with where did Abraham come from and what was the reason for Gods choice of Jacob and the people of Israel. Noah stands at the end of an era that is now to be destroyed which had lasted for 1656 years.

Chapter 6

1 And Adam¹²⁵ began to multiply upon the face of the ground and daughters were born to them.

2 And the sons of God¹²⁶ saw that the daughters of Adam were beautiful and they took from them wives of all, which they desired.

3 And Yahweh said, “My Spirit will not strive¹²⁷ with Adam for ever, since he is but flesh, and his days shall be 120 years¹²⁸”.

4 It was then in those days that giants¹²⁹ were in the land. And also after that the sons of God came into the daughters of Adam and they begat to them the mighty from the ancients¹³⁰, famous men.

5 And Yahweh saw that Adam’s wickedness multiplied in the earth and all the thoughts¹³¹ of his heart were only evil every day.

¹²² Shem is the Hebrew word for “name.” The name means “appointed one,” “honored one,” or even “holy one” in the South Semitic languages of Sabeian and Ethiopic. Shem is the father of all Semites, particularly the Hebrews and the Arabs. According to the biblical ethnographic description, the descendants of Sham occupy the lands of Arabia and Mesopotamia.

¹²³ Ham is either etymologically related to the word “chmm” which meant “warm,” or “hot,” or it is derived from the Egyptian Keme, meaning “the black land.” Ham’s sons: Cush, Misraim, Put and Canaan are the fathers of the Cushites (Ethiopians), the Egyptians, and the Canaanites. The fourth son Put- is Lybya according to some, the horn of Africa according to others.

¹²⁴ Japheth may mean “spacious” and correlate to his expanded inheritance “May God make wide for Japheth.” (Gen. 9:27)

¹²⁵ Although the Hebrew “Adam,” may be translated “man,” it seems more appropriate to translate it Adam in these chapters in Genesis in that at this time Adam would still have been living. There are other Hebrew words for man. If it were strictly man or mankind that God was addressing then it seems that He would have used the more appropriate word.

¹²⁶ Here the stress is on immoral beings as opposed to mortals.

¹²⁷ The Hebrew ‘diyn,’ may be translated strive or rule. This is the tragic consequence of continual rejection of the instruction of God. If man persist to reject God’s rule God will withdraw His Spirit and the consequence will be the death of the man.

¹²⁸ Many have misunderstood this to refer to the dealings of God with mankind as a whole. However, mankind is only indirectly addressed; it is Adam who is being addressed directly by God. It stands to reason that God has given Adam a space of time to repent and will end that time period in 120 years. If this is so then Adam who lived to be 930 years old would be 810. Therefore, approximately 810 years after the creation of Adam angelic beings began to take the daughters of Adam as their wives and produce the “heroes of old” or giants as translated by the Septuagint. This passage dates the appearance of the giants. If as some suspect that the 120 years is the remaining time of man before he is destroyed in the flood then this would have taken place about 1440 years after the creation of Adam. The primary problem with this is that the giant offspring would not have had much time to earn their reputation nor threaten the human population with extinction due to interbreeding.

¹²⁹ The Hebrew word is “nephilim,” which are also named as the giant race in Numbers 13:33. The root “naphal” seems to be the basis for Nephilim. The word Hebrew word naphal means “to fall” and Nephilim, “the fallen ones.” The sons of Anak, who are identified as Nephilim in Numbers 13:33 are identified with the Rephaim in Deuteronomy 2:11. Although, these offspring of fallen sons of God were destroyed in the flood they reappear again after the flood. They are mentioned in the New Testament in 2 Peter 2:4 and Jude 6 as the angels who rebelled and have been imprisoned by God.

¹³⁰ The Hebrew “haggibborim” can be translated heroic, mighty or powerful. The Hebrew phrase “haggibborim asher meolam” literally means, “the mighty which are from the ancients.” These ancients are descriptive of the “sons of God” or in other words angelic or divine beings.

6 And Yahweh repented¹³² that He had made Adam in the earth and his heart was filled with grief.

7 And Yahweh said, I will wipe¹³³ out Adam which I created upon the face of the earth; from Adam unto the beast unto the creatures and unto the fowl of the heavens for I repent for making them.

8 And Noah found favor¹³⁴ in the eyes of Yahweh

9 These are the generations of Noah. Noah was a righteous man¹³⁵ without blemish in his generation¹³⁶. Noah walked about¹³⁷ with God.

10 And Noah begat three sons: Shem, Ham and Japheth.

11 And earth was corrupt before the face of God and the earth was filled with lawlessness¹³⁸.

12 And God saw the earth and beheld the corruption, for all flesh had corrupted his way upon the earth.

¹³¹ The Hebrews noun “yitzer” means creation or thought, inclination as the content of thinking and reasoning. The stem “ytzr” is first found in Genesis 2:7 as a verb. The verb “yatzar” means to fashion or form. We are able to understand from this passage and others that it is the heart of man where thoughts are fashioned. We must, “keep our hearts with all diligence for out of it are the issues of life, Proverbs 4:23. One may also understand ‘yetser,’ as it is used here to refer to ‘imagination,’ thus a distinction is made from the object of the thought and the thought itself. This would suggest that these men viewed everything in a lustful and wicked way.

¹³² The Hebrew verb “nacham” in its nifal or passive form can mean: to be grieved, repent, relent, change ones mind and comforted. Strong’s identifies this word as occurring 108 times in the Authorized Version which renders it - comfort 57, repent 41, comforter 9, ease 1. The verb first appears in its piel or intensified form in Genesis 5:29.

¹³³ The Hebrew “machah” can be translated, blot out wipe out, destroy or wash away. Strong’s identifies it 36 times in the Authorized Version which renders it - (blot, put, etc)...out 17, destroy 6, wipe 4, blot 3, wipe away 2, abolished 1, marrow 1, reach 1, utterly 1 time. It appears that God would have wiped out all the descendants of Adam and Eve thus blotting out their name had it not been for Noah.

¹³⁴ The Hebrew “chen” means favor. The Hebrew phrase “matza chen be’eyney” can be understood to mean “won favor in the eyes.” The Akkadian equivalent inam macharum means “to receive the eye, attract, or please. It is probably inappropriate to think of the Hebrew “chen” as “grace.” The New Testament word “grace,” is from the Greek word “charis.” The Greek “charis” is not found in the Septuagint and therefore a clear Hebrew equivalent cannot be derived. The Greek “charis” is probably more similar to the Hebrew “hod” which is the majesty or honor that one possesses as a result of the Spirit coming upon them. The act of the spirit (ruach) resting (nuah) upon the 70 elders in Numbers 11:25 is more in keeping with the New Testament concept of the grace of God that is given to the believer. In Titus 2:11 it is the “grace of God that brings the salvation.” This and other passages describe the acts of the Holy Spirit endowing man with divine ability to walk in the divine nature.

¹³⁵ The Hebrew phrase ‘ish tzadik,’ ‘righteous man,’ is only found here in the scriptures. This is the first of two times that Father will refer to Noah as being righteous (Genesis 7:1).

¹³⁶ The Hebrew root ‘dor’ may also be translated ‘in time’ or ‘age,’ and thus ‘in his time,’ or ‘in his age.’

¹³⁷ The verb form of the Hebrew root ‘halach’ may also be translated ‘moved’ or ‘walked.’ Noah moved with God would imply an intimate relationship and submission to God. The Hebrew verb form (hitpaal) is found two other times in the Old Testament, Genesis 13:17, 17:1. In both instances it is of Abram walking about before God in a manner indicative of his relationship with Good Almighty. This statement also relates Noah to Enoch who also walked with God (Genesis 5:22).

¹³⁸ The Hebrew ‘hamas,’ is a legal term that refers more specifically to ‘lawlessness.’ Although the word technically, may also be translated violence more clarity to its intended meaning is produced with ‘lawlessness.’ The Greek counterpart is ‘adikia’ is found 27 times in the New Testament and is translated iniquity, unrighteousness, and wrong doing.

13 And God said to Noah the end of all flesh has come before my face for lawlessness fills the earth before them and behold I will destroy them with the earth.

14 Make a boat¹³⁹ of gofer wood for yourself. You shall make rooms in the boat and cover it with pitch from within and without.

15 And this is how you shall make it, the length of the boat shall be three hundred cubits the width fifty cubits and the height thirty cubits¹⁴⁰.

16 You shall make a window¹⁴¹ for the boat and you shall finish it a cubit from the top. And you shall place a door in the side of the ark. You shall make a second and third level.

17 And now surly I shall bring the flood of waters upon the earth to destroy¹⁴² all flesh which has a spirit of life¹⁴³ from underneath the heavens. Everyone who is in the earth shall die.

18 And I will establish my covenant¹⁴⁴ with you. And you shall come into the boat you and your sons and your wife and the wives of your sons.

19 And you shall bring two of every living thing of all flesh into the ark; it shall be that you keep alive a male and a female.

20 All of these shall come unto you to keep alive: of the fowl after his kind and of the beast after her kind of all creeping things of the earth after his kind two from all of them.

21 And you shall take to yourself all the food; which you shall eat and you shall gather it unto yourself and it shall be food for you and for them.

22 And Noah did everything just as God command him, so he did it.

Chapter 7

1-And YHWH said to Noah, You and all of your house come into the ark for I have found you righteous¹⁴⁵ before me in this generation¹⁴⁶.

¹³⁹ The Hebrew 'tabar' may be translated, 'chest, ark or boat.' It is used of Noah's vessel and of the little vessel in which Moses was put (Exodus 2:3,5). The root ' 'evah', according to Furst, means "to be hollow." The Greek counterpart in the Septuagint signifies "a reed."

¹⁴⁰ If one considers a cubit to be 1.8 feet then the boat was 540 feet long, 90 feet wide and 54 feet high.

¹⁴¹ The Hebrew word used here is not the normal Hebrew word for window (chalon). Instead the Hebrew word 'tsoher,' which means an 'opening for light.'

¹⁴² The same Hebrew root 'shachat,' is translated destroy in this verse and corrupt in the preceding verses. This corresponds well with the fact that it is ones own sin that destroys him.

¹⁴³ The Hebrew phrase 'ruach chiym,' the 'spirit of life,' is only found here and in Genesis 7:15.

¹⁴⁴ This is the first example in scripture where God made a covenant, (Hebrew 'berit') with man.

¹⁴⁵ Abraham explored the nature of God in relation to His judgment on a city and the number of righteous men that it would take to prevent such judgment; he discovered that God would spare a wicked place for just 10 righteous. God will not destroy the righteous with the wicked neither will his rod of judgment against the wicked come upon the righteous (Genesis 18; Psalms 25:3). God was only able to find one righteous man out of the billions that were on the earth at this time. There are 72 promises given for the righteous in the Psalms and Proverbs which also describe their behavior: 1- God knows their way (Ps 1:6); They are blessed with favor (Ps 5:12); They are corrected by God (Ps 7:11); They are glad and rejoice (Ps 32:11); They rejoice in the Lord (Ps 33:1); The eyes of the Lord are upon them (Ps 34:15); The Lord hears their cry (Ps 34:17); The Lord delivers them (Ps 34:19); Those who hate the righteous shall be desolate (Ps 34:21); The Lord upholds them (Ps 37:17); They are not forsaken (Ps 37:25); Their children do not beg for bread (Ps 37:25); They shall inherit the land and live in it forever (Ps 37:29); The righteous speak wisdom (Ps 37:30); The Lord saves the righteous (Ps 37:39); They shall see the destruction of the wicked (Ps 52:6); The righteous shall never be moved (Ps 55:22); There is a reward for them (Ps 58:11); They shall be glad in the Lord (Ps 64:10); The righteous shall flourish in his day (Ps 72:7); The righteous shall have abundance of peace (Ps. 72:7); The strength of the righteous shall be exalted (Ps 75:10); The righteous shall flourish

- 2- With all of the animals of the clean seven pairs a male and his mate and from all of the animals that are not clean two a male and his mate.
- 3- Also from the birds of the heavens seven pairs a male and a female to preserve its seed alive upon the face of the earth.
- 4- For yet it shall be seven days I will cause it to rain upon the earth forty days and forty nights and I will destroy every living creature which I made from upon the face of the earth.
- 5- And Noah did everything that YHWH commanded.
- 6- And Noah was 600 years old¹⁴⁷ when the flood of waters began upon the earth.
- 7- And Noah and his sons and his wife and his son's wives came into the ark from the presence of the floodwaters.

like a palm tree and like the cedar in Lebanon (Ps 92:12); God sows Light for the righteous (Ps 97:11); The righteous shall be remembered forever (Ps 97:12); Salvation is in the dwellings of the righteous (Ps 118:15); The righteous enter into the gate of the Lord (Ps 118:20); The rod of the wicked shall not rest on the righteous (Ps 125:3); The Lord loves the righteous (Ps 146:8); Sound wisdom is laid up for the righteous (Pr 2:7); The secret of the Lord is with the righteous (Pr 3:32); The mouth of the righteous is a well of life (Pr. 10:11); Their labors tend to life (Pr 10:16); Their lips feed many (Pr 10:21); Their desires are granted (Pr 10:24); They are an everlasting foundation (Pr 10:25); Their hope is gladness (Pr. 10:28); They shall never be removed (Pr 10:30); Their lips know what is acceptable (Pr 10:32); They are delivered out of trouble (Pr 11:8); Their children are delivered (Pr 11:21); Their desire is only good (Pr 11:23); Their fruit is a tree of life (Pr 11:30); They shall be recompensed in the earth (Pr 11:31); The root of the righteous shall not be moved (Pr 12:3); Their thoughts are right (Pr 12:5); Their house shall stand (Pr 12:7); They regard the life of their beast (Pr 12:10); Their root yields fruit (Pr 12:12); They are more excellent than their neighbors (Pr 12:26); They hate lying (Pr 13:5); Their light yields fruit (Pr 13:9); Good shall be repaid to them (Pr 13:21); They have plenty to eat (Pr 13:25); They have hope in death (Pr 14:32); "For God is in the generation of the righteous" (Psalms 14:5); There is much treasure in their house (Pr 15:6); Their way is made plain (Pr 15:19); Their heart studies to answer (Pr 15:28); Their lips are a delight to the king (Pr 16:13); The righteous run to the safety that is in God (Pr 18:10); They wisely consider the house of the wicked (Pr 21:12); The wicked shall be their ransom (Pr 21:18); They give and spare not (Pr 21:26); They cause their father to rejoice (Pr 23:24); They are as bold as a lion (Pr 28:1); When they rejoice there is great glory (Pr 28: 12); The righteous sing and rejoice (Pr. 29:6); they consider the cause of the poor (Pr 29:7) The righteous shall see the fall of the transgressors (Pr 29:16); "A little that a righteous man has is better than the riches of many wicked" (Psalms 37:16); "...there is a reward for the righteous..." (Psalms 58: 11);

¹⁴⁶ Keeping in mind that Noah was 600 years old his generation would have encompassed a large number of people. If a calculation were done of the log rhythmic nature of population growth there would have been at least billions of people on the earth if everyone lived this long. In fact, Noah would have been born just about the same time that Adam died. Therefore even though Noah was the ninth generation that had descended from Adam, Noah's generation would have taken in everyone since the death of Adam that was still alive at the time of the flood including his grandfather Methuselah who was the oldest man that ever lived and evidently either died the same year before the flood or in it.

¹⁴⁷ Noah was 500 years old when he began to have sons. His oldest, Shem would then be about 100 years old by this time. According to the way the text reads after Noah had begotten three sons the Lord appears to him and tells him that he will send the flood (Genesis 6:10-13). At the time that God commanded Noah to build the ark his sons were already married (Genesis 6:18). Therefore, the longest possible time between the going forth of God's command to build the ark and the flood would have been about 80 years assuming that Shem was married by the age of 20, Ham at 19 and Japheth at 18. However, this seems unlikely in that it appears that men married much later in life based on the birth records, unless we are to believe that they had a hard time conceiving children (Genesis 5). The youngest anyone had begotten a son was Mahalaleel at age 65 (Genesis 5:15). The probability is that Shem, Ham and Japheth had only recently been married in that they had no children. In fact with three men working night and day it would have been possible to construct this boat in less than a year.

8- From the animals that are clean and from the animals which are not clean and from the birds and everything that moves upon the face of the earth.

9- Two by two they came unto Noah into the boat male and female just as God commanded Noah.

10- And it happened after seven days that the floodwaters began upon the earth.

11- In the 600 year of Noah' life in the 17th day of the second month on this day all the fountains of the great deep broke open and the windows of heaven were opened.

12- And there were showers upon the earth 40 days and 40 nights.

13- In this selfsame day Noah came with Shem, Ham and Japheth Noah's sons and Noah's wife and the three wives of his sons into the ark.

14- They and every living creature after its kind and all the animals after its kind and every creeping thing that creeps upon the earth after their kind and every fowl after their kind and every bird of every wing.

15- And they came unto Noah into the ark two by two of every flesh which had the spirit of life in him.

16- And these came male and female from all flesh they came as God commanded them and YHWH shut him in.

17- And it came to pass that the flood was upon the earth for 40 days. And the waters increased and lifted up the ark and raised it above the earth.

18- And the waters prevailed and increased greatly upon the earth and the ark drifted¹⁴⁸ upon the face of the earth.

19- And the waters prevailed very greatly upon the earth and covered all the high mountains which were under all of the heavens.

20- The waters covered the mountains 15 cubits and upwards.

21- And all flesh perished that moved upon the earth whether fowl of animal or the living creature and everything swarming that swarms upon the earth and every man.

22- Everything which has the breath of the spirit of life in its nostrils everything which was on the dry ground died.

23- And he wiped out every living substance which was upon the face of the ground from man unto animals to the creeping things unto the fowl of the heavens they were wiped off from upon the earth and there was only Noah and those with him in the ark.

24- And the waters prevailed upon the earth for 150 days.

Chapter 8

1 And God remembered Noah and all the living and all of the animals, which were with him in the ark and God's Spirit passed over the earth and the waters receded.

2 And they closed up the fountain of the deep and the floodgate of the heavens withheld the rain from the heavens.

3 And the waters returned from upon the earth continually and the waters returned and receded to the end of 150 days.

4 And the ark rested in the seventh month on the seventeenth day of the month upon mount Ararat

5 And the waters continually receded until the 10th month. On the first of the 10th month the tops of the mountains became visible.

¹⁴⁸ There was no rudder on the ark. Its movement was entirely under the control of God.

6 And it came to pass at the end of forty days that Noah open the window of the ark, which he had made.

7 And he sent forth a raven and he went out going forth and returned until the waters dried up from upon the earth.

8 And he send forth the dove from him to see if the waters receded from upon the face of the ground.

9 And the dove found no rest for the soul of her feet and returned unto the ark because of the water upon the face of all the earth and he put forth his hand and took her and brought her into the ark.

10 And he waited yet another seven days and afterwards sent out another dove again from the ark.

11- And the dove returned towards the evening time and there was an olive leaf plucked off in her mouth and Noah knew that the waters had decreased on the earth.

12- And he waited still another seven days and he sent out the dove and she did not return unto him this time.

13- And it came to pass in the six hundred and first year in the beginning of the first of the month the waters dried up from upon the earth and Noah took off the covering of the ark and saw and beheld that the face of the ground was dry.

14- And in the second month on the twenty seventh day of the month the earth was dry.

15- And God spoke to Noah saying,

16- Come out of the ark together with your wife and your sons and your sons' wives.

17- And bring out with you every living thing which is with you of all the flesh of the fowl and of the animals and all the swarming things swarming upon the earth that they may swarm upon the earth and be fruitful and multiply upon the earth.

18- And Noah came out and his sons and his wife and his sons' wives with him.

19- Every living thing and every creeping thing and every bird; every thing that moves upon the earth came out by families from the ark.

20- And Noah built an altar to Yahweh and he took from every clean animal and from every clean bird and caused to ascend a whole burnt offering from on the altar.

21- And Yahweh smelled the pleasing aroma¹⁴⁹ and Yahweh said unto himself I will never again curse the ground because of man for the inclination of mans hearth is evil from his youth nor will I ever again destroy every living thing which I have made.

¹⁴⁹ Noah was the first person to build an altar to God. Upon this altar he offered a sacrifice that would come to represent faith in the coming redeemer (Hebrews 10:1, 14; 9:23; 1 Corinthians 5:7; Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Revelation 5:9). The Hebrew word that is translated pleasing is 'nuach,' which may be translated pleasing, satisfying, comforting... etc. The effect of Noah's offering so touched the heart of God that He made a promise not to destroy the earth because of man's wickedness and vowed to sustain the productivity and prosperity of the earth. God also pronounced the blessing of multiplication upon Noah and his sons and blessed them with a protection against all the creatures on the face of the earth (Genesis 9:1-7). In a direct response to the offering of Noah, God established a covenant with Noah and all the generations of man and with all the creatures upon the face of the earth not to destroy the earth with a flood of water (vs.11).

There is one thing that pleases God and that it is faith (Hebrews 11:6). When we turned to God and place our trust in Him He will bless us and protect us and not one of His promises that He has made shall fail us (Psalms 4:5; 18:30; Jeremiah 17:7-8; Hebrews 10:23). All of our obedience and trust must be directed at the redemption that has been provided for us in Christ Jesus. As we offer the sacrifice of thanksgiving upon the altar of our lives, that we have presented to God as a living sacrifice, then it will be an offering made by the fire of the Holy Spirit that will be pleasing unto God (Romans 12:1; 1 Peter 2:5; Hebrews 13:15; 1

22- For all of the days of the earth seed time and harvest cold and heat summer and winter and day and night shall not cease.

Chapter 9

- 1- And God blessed Noah and his sons and said to them be fruitful and multiply and fill the earth.
- 2- And the fear and the terror of you shall be upon every living thing of the earth and upon every bird of the heavens and in everything with which the ground is astir and He has given into your hand every creature of the sea.
- 3- Every swarming creature which lives he shall be food for you as for the green grasses I have give all of them to you.
- 4- Only none of you shall eat the flesh with his souls blood.
- 5- And surely for your souls blood I will require a reckoning from the hand of every living thing I will require it from the hand of man. Also I will require a reckoning for the soul of man by the hand of man your brother.
- 6- Whoever sheds the blood of man by the hand of man it shall be shed for God made man in His image.
- 7- And you shall be fruitful and multiply swarming¹⁵⁰ upon the earth and increasing upon it.
- 8- And God said unto Noah and unto his sons with him saying,
- 9- And now I raise up a covenant with you and with your seed after you.
- 10- And every living soul, which is with you, with the birds with the animals and with all living things of the earth.
- 11- And I raise up my covenant with you and I shall not cut off all flesh again with a flood of water and there shall never again be a flood to destroy the earth.
- 12- And God said this is the sign of the covenant, which I shall give between you and me and between every living soul, which is with you to every generation forever.
- 13- I have set my bow in the clouds and it shall be for a sign of the covenant between the earth and myself.
- 14- And it shall be that when I bring clouds over the earth that you shall see the bow in the clouds.
- 15- And I shall remember my covenant, which is between me and between you and between every living soul among all flesh and there shall never again be a flood of waters to destroy all flesh.
- 16- And when the bow is in the cloud I shall see it to remember the eternal covenant between God and every living soul with all the flesh which is upon the earth.
- 17- And God said to Noah this is the sign of the covenant, which I have raised up between myself and all flesh which is upon the earth.

Thessalonians 5:18; Hosea 14:2). As we look to Jesus who is the author and finisher of our faith every promise of God will be established in our lives (Hebrews 12:2). The sacrifices that are pleasing unto God are those that place its entire trust in His word (Isaiah 66:2; 57:15; Genesis 27:25-29). Allow God to be pleased with the offerings of faith that ascend from your heart into His presence today.

¹⁵⁰ This is the fifth and final time that this Hebrew word (shrtz) appears in Genesis (1:20,21; 7:21; 8:17). The primary meaning of this word is swarm and can be understood as referring to the bees, grasshoppers and other insects of every kind.

18- And the sons of Noah that came out of the ark were Shem and Ham and Japheth and Ham was the Father of Canaan.
 19 These three are the sons of Noah and from them the whole earth branched.
 20 And Noah was a man who broke up the ground and he planted a vineyard.
 21 And he drank from the wine and became intoxicated and he uncovered himself in his tent.
 22 And Ham the Father of Canaan saw his fathers' nakedness and told His two brothers on the outside.
 23 But Shem and Japheth took a blanket and placed it upon both of their shoulders and they walked backwards and they covered the nakedness of their father and their faces were backward and they did not see their fathers' nakedness.
 24 And when Noah awoke from the wine and he knew that which was done to him by his son Canaan.
 25 That he said cursed be Canaan a servant of servants shall he be to his brothers.
 26- And he said blessed is Yahweh God of Shem and Canaan shall be his servant.
 27- May God enlarge Japheth and let him dwell in the tents of Shem and Canaan shall be a slave to them.
 28- And Noah lived after the flood 350 years.
 29- And all of the days of Noah were 950 years and he died.

Chapter 10

1-Now these are the names of the sons of Noah, Shem Ham and Japhet and sons were born to them after the flood.
 2-The sons of Japhet were Gomer¹⁵¹, Magog¹⁵², Madai¹⁵³, Javan¹⁵⁴, Tubal¹⁵⁵, Meshech¹⁵⁶ and Tras¹⁵⁷.
 3- And the sons of Gomer, Ashkenaz¹⁵⁸, Riphath¹⁵⁹ and Togarmah¹⁶⁰.
 4- And the sons of Javan; Elishah¹⁶¹, Tarshish¹⁶², Kittim¹⁶³ and Dodanim¹⁶⁴.

¹⁵¹ Gomer believed to be the Cimmerians (North of the Black Sea) identified with Cappadocia- a northern people whom Togarmah (or the Armerians) is said to be descended (Ez 38:6)

¹⁵² Much is said of Magog because of his association with the armies of the antichrist in the last days (Ezekiel 38:19-30; Revelation 20:7-9). They are thought to be the Scythians (Joseph. Arch i.6) in the region between Cappadocia and Media

¹⁵³ Madai (Medes)

¹⁵⁴ Javan (Ionians- Greece) Isa 66:19; Eze 27:13, 19; Da 8:21; 10:20; 11:2; Zec 9:13. its name became applied in their languages to *the whole of Greece*; this has been expressly remarked by Greek writers themselves (Æschyl. Acharn. 504, ibique Schol. Pers. 176, 561)

¹⁵⁵ Tubal- Asia Minor Region in modern East- Central Turkey Isa 66:19; Eze 27:13; 32:26; 38:2, 3; 39:1

¹⁵⁶ Meshech (West Armenia) Inhabited the Moschian mountains, between Iberia, Armenia and Colchis (Ps 120:5)

¹⁵⁷ Tiras A northern nation perhaps along the Aegian coast.

¹⁵⁸ Ashkenaz- Perhaps the people of Bithynia; on the upper Euphrates (Jer 51:27). Believed by the modern Jews to be Germany and thus called that country by its Hebrew name "Ashkenaz"

¹⁵⁹ Riphath- Those of the Rhiphean mountains

¹⁶⁰ Togarmah- Asia Minor

¹⁶¹ Elishah- Located on the Mediterranean Sea possibly Italy and Sicily makers of purple (Eze 27:7) Or it could be Aeolia, Peloponnesus, Carthage, Cyprus, Canary Island

¹⁶² Tarshish- A city of Spain the empire of the Phoenicians, perhaps Tharros in Sardinia-(I Kgs 10:22; II Chr 9:21; see also the oracles against Tyre in Isa 23 and Ezk 27)

- 5- By these were the islands of the Gentiles divided into their lands each man after his tongue, his clan in their nation.
- 6- And the sons of Cham: Cush and Mizraim and Phut and Canaan.
- 7- And the sons of Cush: Seba and Havilah and Sabtah and Raamah and Sabtecha and the sons of Raamah: Sheba and Dedan.
- 8- And Cush begat Nimrod he was a defiler and he became mighty in the earth.
- 9- He was a mighty hunter before Yahweh of who it was said that Nimrod was a great hunter before the Yahweh.
- 10- And the beginning of his kingdom was Babel and Erech and Accad and Calneh in the land of Shinar.

Chapter 11

- 1 And it was that all of the earth had one language and one speech.
- 2- And they journeyed east and they found a valley in the land of Shinar and they dwelt there.
- 3- And they said to one another come let us make brick to burn them thoroughly and they had bricks for stone and tar for mortar.
- 4- And they said come let us build a city and a tower which reaches to heaven and make for us a name unless we be scatter upon the face of the earth.
- 5- And YHWH went down to see the city and the tower which the sons of Adam had built.

Chapter 12

- And YHWH said unto Abram go now from your land and from your family and from the house of your father unto a land which I will show you.
- And I will make you great to the nations and I will bless you and I will make your name great and you shall be a blessing.
- 3- And I will bless those blessing you and those cursing you I will curse and the families of the earth shall be blessed in you.
 - 4- And Abram went out according to the word of YHWH unto him and with him went Lot and Abram was 75 years old when he went up from Haran
 - 5- And Abram took Sarai his wife and Lot the son of his brother and all of His possessions which he possessed and the souls which he made/acquired in Haran and they went up going to Canaan land and they came to the land of Canaan

Chapter 13

- 1- And Abram went up from Egypt he and his wife and all that was his and lot with him to Negev.
- 2- And Abram was very wealthy in livestock, in silver and in gold.

¹⁶³ Kittim- their ancestors were from Cyprus a Phoenician Colony

¹⁶⁴ Dodanim- Ionian people- Possibly of Dodona a city of Epirus

- 3- And they went and journeyed from Negev unto Bethel unto the place where he had dwelled there in a tent the first time between Bethel and Ai.
- 4- Unto the place of the altar which he had made there in the beginning and there Avram called on the name of Yahweh.
- 5- And Lot who had come with Abram also had sheep and cattle and tents.
- 6- And the land did not allow them to dwell together for he had much cattle and they could not dwell together.
- 7- And there was strife between the herdsmen of Avram's cattle and the herdsmen of Lot's cattle and the Cannite and the Perizzites dwelt in the land.
- 8- And Avram said to Lot let not there be strife between me and you and between my herdsmen and your herdsmen for we are countrymen and brothers.
- 9- Is not the whole land before you separate from me now if to the left then I will go right and if to the right then I will go left.
- 10- And Lot lifted up his eyes and looked all around the plain of Jordan for it was well watered before YHWH had destroyed Sodom and Gomorrah, as the garden of YHWH as the land of Egypt as you come to Zoar.
- 11- And Lot chose all the plain of Jordan and Lot journeyed eastward and separated themselves the one from his brother.
- 12- Abraham dwelt in the land of Canaan and Lot dwelt in the cities of the plain and pitched his tent toward Sodom.
- 13- And the men of Sodom were wicked and sinners to YHWH, exceedingly.
- 14- And YHWH said to Avram (after Lot separated from him), Lift up your eyes now and look from the place where you are northward and southward and eastward and seaward.

Chapter 15

- 1- After these things the word of Yahweh came to Abram in a vision saying, Fear not Abram I am to you a shield your exceeding great reward¹⁶⁵.

¹⁶⁵ What did Abraham do to gain such favor with God? Was this a promise only for Abraham, or does God desire to extend this same kind of love and goodness to anyone who will believe? God is definitely no respecter of persons (Romans 2:11; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17; James 2:9). What He has done for one, He will do for another. He is the loving God who will give liberally to anyone who asks (James 1:5). There is no good thing that He will withhold from those who are willing to walk uprightly (Psalm 84:11). He is willing to give us freely all things; and all who will believe are made heirs and co-inheritors with Jesus (Romans 8:17,32). The Holy Spirit has come to take all of God's fullness and convey it to us, so that we can understand what has never before been understood or received (John 16:13-15; Ephesians 3:18-19; 1 Corinthians 2:9-10). The eyes of the Lord search throughout the earth, looking for anyone who will believe Him and walk with Him - so that He can make them great (2 Chronicles 16:9; Daniel 11:32; Psalm 18:32; Ephesians 6:10; John 14:12).

The Hebrew word 'magen' (shield) also means "suzerain." A suzerain is a person who is both a protector and a benefactor. God assured Abraham that He would be both Abraham's protector and provider, and in Him alone would Abraham find great reward. If we thought of the greatest thing that we could ask God to be to us - could we think of anything better? Yet it is God who says this to the man who is willing to walk with Him and believe. Similarly, God identified Himself as 'El Shaddai' (Genesis 17:1). El Shaddai is translated "God Almighty," denoting that God alone has absolute power and authority over all things. He alone is the All-Sufficient One. The absolute sovereign over all creation devoted Himself to the care and success of Abraham, and will also devote Himself to us as well. If we will walk with Him, obey and trust

2 And Abram said Lord Yahweh what will you give to me for I continue childless and the inheritor of my house is Eliezer of Damascus.

3- And Abram said behold you have not given to me seed and behold the son of my house is my heir.

4- And behold the word of Yahweh unto him saying not this Eliezer for that which shall come from your bowels shall be your heir.

6- And He believed ¹⁶⁶Yahweh and it was accredited to him for righteousness¹⁶⁷.

Him - the All-Sufficient One will cause all His favor and provision to abound to us, so that we have all sufficiency in all things (2 Corinthians 9:8). God gave Abraham only one requirement: He told him not to fear; and so we can be certain that this is a requirement for us as well, if we are going to walk in faith (Matthew 8:26; Mark 4:40; Luke 8:50).

We can be certain that this same grace that was extended to Abraham will be extended to anyone who is willing to walk out a relationship with the Almighty God. God will be a suzerain to those who walk in righteousness (Proverbs 2:7). God will be a suzerain to all who will trust in Him (2 Samuel 22:31). Yahoah God will be a sun and a suzerain: He will give grace and glory to anyone who is willing to walk with Him (Psalm 84:11) The most important thing to God is that we trust Him. If we want His promises to be revealed, then we must believe them no matter what happens. If we will trust Him and believe those things that He has spoken, we will discover that God Himself will supply our every need according to His riches in Glory (Philippians 4:19). He will do superabundantly above all that we can think or ask according to the power that works within us, if we will simply live out a relationship of love with Him (Ephesians 3:20). When we dwell in this realm of His love, then all fear will be driven away; and we will find that we can absolutely trust the One whose promises cannot fail, and whose word endures forever (1 Peter 1:25; Psalm 119:89,160; 2 Corinthians 1:20; Hebrews 10:23). Let your heart now hear the same words that were spoken to Abraham repeated to you!

¹⁶⁶ There are two verses of scripture in the Old Testament that lays the foundation for understanding faith in the New Testament. These two verses of scripture are Genesis 15:6 and Habakkuk 2:4. Abraham was referred to as the father of faith or the example of faith in the New Testament (Romans 4:11-12, 16). Therefore, it is essential that we understand his obedience and commitment to God if we are going to understand his faith. Paul used Habakkuk 2:4 as the foundation for his teaching on being made righteous by faith (Romans 1:17; Galatians 3:11; Hebrews 10:38). The commonality in both Old and New Testament is the relationship between faith and righteousness. Although, no greater summary of faith can be given than that which has been provided in Hebrews chapter 11, there is still much to be considered by the unique and yet similar commitments of these men to obey God no matter how challenging their situation. The Hebrew word used for faith in both these passages (as well as many others) was derived from the word 'AMEN,' this word was also carried over into the New Testament. The meaning of amen is 'certainty.' The phrase "amen amen" used by Jesus 25 times in the gospel of John referred to 'absolute certainty.' Faith is supplied to us by the Spirit and through the operation of God results in signs and wonders and great exploits (Matthew 17:20; 21:21; 1 Corinthians 13:2; Acts 6:8; Galatians 3:5). The explosive and creative nature of faith is revealed through those who are yielded to God and committed to obey His word no matter how impossible it may seem.

¹⁶⁷ When you trust someone then you can be confident that what they say is true. The idea of being confident in the word of God is first expressed in Genesis 15:6 thus setting the precedence as well as the tone for what biblical faith is. The concept of faith set down in the Bible, beginning here, is an assurance and a certainty of the things that God has promised. These promises become a reality in our lives if we are willing to trust God and believe that He is who He says He is and that He will do what He says He will do. Many times when we hear the promises of God we almost automatically look to ourselves in one way or the other and evaluate whether or not we deserve it. If we take ourselves out of the equation probably every one of God's children absolutely trust Him and have confidence in His ability to do anything. Unfortunately we get stuck at the point of wondering whether or not He will do those things for us. God made Abraham an impossible promise at an impossible time and Abraham turned from himself to look to God whom He was willing to believe (Romans 4:3; Galatians 3:6; James 2:3).

17- And it was as the sun was going down at dusk a smoke of a furnace of fire and a torch of fire which passed through these halved pieces¹⁶⁸.

Chapter 17

1 And Abram was ninety-nine years old and the Yahweh appeared unto Abram and He said I am El Shaddai walk before me and be perfect¹⁶⁹.

When we view the promises of God we must also view the mercy and love of God. It is essential for all of us to realize that God is not motivated by our performance He is motivated by His love. And even when we fail His mercies will prevail for His love for us is forever. Today receive the love of God and in turn be freed to love and worship Him

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¹⁶⁸ The first time that God manifested Himself surrounded with fire was when He appeared to Abraham. God had come to Abraham to assure him that he would have a son and that he would inherit the land that had been promised to him. God would not manifest Himself like this again until the time that He brought Israel up out of the land of Egypt. Then on mount Sinai God appeared once again in a very similar way, "And Mount Sinai was completely wrapped in smoke when the presence of Yahweh came down in fire and the smoke ascended as the smoke of a furnace of fire and the whole mountain greatly trembled" (Exodus 19:18). After this God's fire cloud of glory remained over the tabernacle and in the Holies of Holies for forty years. The cloud of God's glory would not be seen again until Solomon had finished building the Temple. In an act of acceptance of what Solomon had built and in a display of His power God came and manifested His glory again in the fire cloud (2 Chronicles 5:14; 7:1-3).

The association of God's fire cloud with the demonstration of His power and the acceptance of those things offered to Him is unmistakable. When God empowered the church He gave the church His fire (Luke 3:16; Acts 2:2-4). We are to live in the midst of the fire as we walk out our relationship with God and present ourselves as living sacrifices holy and acceptable to God. We are commanded not to extinguish the fire by quenching the Spirit who has given us the fire (1 Thessalonians 5:19). The fire of God is far more than a purification agent it is actually a manifestation of His power and glory that subdues all things to His nature. Even as the fire that burns across the great forest of the earth and transforms the trees and the vegetation into a flame of fire subduing all things there is nothing that can withstand that which Father has purposed to accomplish. When we yield our lives to Him He comes with His Spirit and power and fills every dimension of our lives with His all consuming fire. There is no power of darkness, no devil of hell, no principality or power, no sickness or disease that has a chance when the fire of God is present.

¹⁶⁹ Most people are intimidated by the very idea that God would expect anyone to be perfect. However, if we look at this as an invitation from God to walk into a realm that His strength will supply then in fact God is honoring us with an invitation to receive from Him glory and honor. David said God girds me with strength and makes my way perfect (Psalms 18:32). He recognized that it was God who would do the perfecting through the strength that He would supply. The perfection that God desires is a perfection that He provides (Philippians 2:13; 2 Thessalonians 1:11; Titus 2:12; Ephesians 3:16). If we were to look to ourselves then certainly we would throw our hands up in the air and say "impossible!" Yet when we trust in the Lord for the divine ability then we may say, "I will behave myself in a perfect way. O when will you come to me? I will walk within my house with a perfect heart" - 'betom levavie' (Psalms 101:2).

To understand the perfection that God desires is to recognize that it is in the walk or the relationship that He wants us to have with Him. Later God would judge the Kings of Israel based upon whether or not their hearts were perfect towards Him. God began with David whom He described as the one whose heart was even as His (1 Samuel 13:14). Even with David's failures his heart remained true to God and God described Him as one whose heart was perfect towards Him (1 Kings 15:3). God commanded Solomon to have a perfect heart to walk in the statutes and to keep the commandments of God (1 Kings 8:61; 1 Chronicles 28:9). When Solomon turned to other gods then his heart was no more perfect towards the Lord it had become divided with other devotions (1 Kings 11:4). King Asa remained devoted to Yahweh and therefore

Chapter 28

And he was afraid and said, "How fearful is this place; for this is none other than the house of God, and this the gate of heaven¹⁷⁰!

18 And Jacob rose up early in the morning and set up the stone that he had used under his head and he set it up as a pillar and he pour oil on the top of it¹⁷¹.

received the report that His "heart was perfect with Yahweh all his days" (1 Kings 15:14). Hezekiah's plea before the Lord was bolstered by the fact that he had walked with a perfect heart and had done that which was good in the sight of the Lord (2 Kings 20:3; Isaiah 38:3). In this context a perfect heart described one who was serving God with all of their heart (levavechem shalem). In this respect it was Gods request of the whole nation of Israel (Deuteronomy 6:5). The prophet Hanani revealed that Yahweh searches throughout the whole earth to show Himself strong on behalf of those whose hearts are perfect toward Him (2 Chronicles 16:9).

God makes the same request of us today as Jesus commands everyone of us to, "Be therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). Paul says in His final address to the Corinthians, "Be perfect" (2 Corinthians 13:11). He reveals to the Ephesians that the ministry is there to make them perfect so that they may all grow into a perfect man (Ephesians 4:12-13). He testified to the church at Colossae that their ministry was to present every man perfect in Christ Jesus (Colossians 1:28; 4:12). Both Paul and John reveal that love is the means and the realm of this perfection (Colossians 3:14; 1 John 2:5; 3:12,17-18). Love fulfills all that God has ever desired and requires. It is through divine love that we discover the means to a perfect relationship.

¹⁷⁰ Did you realize that you are walking around in the house of God? We look up into the sky and are fascinated by the beauty of the clouds and splendor of the heavenly colors, but little do we realize that we are staring into something that goes beyond our wildest imaginations. God gave this revelation to Jacob, so that Jacob could understand more about the One whom he was serving. One day God also allowed the eyes of Elisha's servant to be opened, and he was able to see all of the heavenly host that surrounded them. Just like Jacob, he realized that they were standing in the house of God - as he beheld the angels and chariots of the Lord filling all the earth (2 Kings 6:17). One day in the future the heavens will be rolled back like a scroll, and all men will be able to look up into heaven and see Jesus sitting at the right of God. I am sure that when Jesus stood before the tomb of Lazarus and He looked up into heaven and said, "I thank you Father that you hear me," He was seeing more than just the clouds passing by; He was able to see something very similar to what Steven saw as He was about to be stoned (Acts 7:55-56). If our eyes were opened, we would see that the glory and splendor of the throne of God is right about cloud-level: where Jesus suddenly disappeared before the eyes of the disciples as He ascended up into heaven.

Many would like to think that God is somewhere in His heaven on a distant planet far far away, but He sits upon the circle of the earth (Isaiah 40:22). We are living in a place that belongs to the Lord (Psalm 24:1; 1 Corinthians 10:26,28). One day the whole earth will be filled with the glory of the Lord: when His temple comes down out of the realm of heaven (Numbers 14:21; Psalm 72:19; Habakkuk 2:14; Isaiah 11:9; Revelation 21:2). The Lord stands in His glory and beholds all the works of the sons of men, looking for someone who will walk uprightly and live in the way that He lives (2 Chronicles 16:9; Psalm 11:4; Psalm 34:15). Should we realize that we are walking around in Father's house, perhaps we would then begin to see the Lord always before us; and on our right hand so that we will not be moved (Psalm 16:8). Let us behave ourselves reverently in the house of the Almighty, for we shall surely give an account for how we have walked before Him.

¹⁷¹ The whole concept of being anointed began with Jacob anointing (mashach) the stone where God had revealed Himself (Genesis 31:13). The act of anointing something is then specifically tied to the consecration of the place where God dwells. That which was anointed by Jacob is the place where God's glory and power were revealed and the place where He was worshipped. From a New Testament prospective all of these elements are more fully realized in that we have been made the living stones that are built up a spiritual house where God Himself dwells (1 Peter 2:5; Ephesians 2:21-22; 1 Corinthians 3:16; 6:19). We were born of the Spirit and filled with the Spirit so that we can worship God in Spirit and

Chapter 31

13- I am the God of Bethel where you anointed¹⁷² a pillar where you vowed to me a vow now arise come out from this land and return to the land of your birth.

Chapter 39

1 And Yahweh was with Joseph and he was a prosperous man and he was in the house of his master in Egypt.

2 And his master saw that Yahweh was with him and that Yahweh caused all that he did to prosper in his hand¹⁷³.

in truth (John 4:23). Like Jesus the anointed one we have been anointed with the divine ability of God so that His glory and power may be revealed in our lives.

Anointing with oil was first extended to the priest in the sequence of events (Exodus 29:7). The anointing gave the priest the special ability of power and glory to minister before the presence of God in the sanctuary (Exodus 28:41; 40:13). The anointing oil was also used in a similar fashion as Jacob used it when it was used to anoint the dwelling place of God (Exodus 30:26; 40:9). The anointing oil was then used for the king and became more specifically tied to the empowerment of the Spirit of God given to those who were anointed. Saul was symbolically anointed by Samuel with the oil but the actual event that brought the change and the divine power to be king took place when Saul met the prophets who were on their way to Bethel to worship (1 Samuel 10:1,3. When Saul meet them he was anointed with an oil of a different kind and this oil was the power and glory of the Spirit of God that changed him into another man (1 Samuel 10:6,10). The oil was also used to anoint the prophets, which once again would be linked to the special endowment of divine ability to represent God (1 Kings 19:16).

Now those who were anointed King were referred to as the anointed (mashieach) of Yahweh or the messiah of Yahweh. It was from this that the whole concept of the Messiah who is called Christ in the Greek would be developed. We may understand then that every time we speak of Christ Jesus we are speaking about the anointing of the one who was anointed above all others (John 3:34; Colossians 2:19. Jesus is the one that was anointed with out limitation and received the Spirit without measure. Jesus is the source and fountainhead of all the anointing (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Colossians 1:18; 2:19; Ephesians 4:12-15). The anointing that He has flows out of heaven into our souls supplying and unlimited flow of the glory and power of God like rivers of living water (John 7:37-39; Revelation 22:1-2,17-18

¹⁷² The first time that the word anointed appears in the bible is here in reference to the consecration of God's house and the consecration of His servant Jacob to both serve and worship Him. Jacob was allowed a visitation from God and received the revelation that He was in the house of God (Bethel). Jacob's response to God's visitation was a voluntary consecration of his life to the Almighty. The importance of what it means to be anointed extends to every act of Divine Power revealed in the sons of Adam. The Hebrew word 'masach/anoint,' fashions the word used to denote our Redeemer, Christ Jesus (Messiah/ masiach/Christ/Christos). It is essential that we grasp the relationship of consecration to the anointing. It is only through such a devoted consecration that we will realize the full impact of what it means to be anointed (John 14:12; 15:16; Ephesians 4:13; Mark 16:17; Acts 4:33; Matthew 24:14; James 5:7). If we are not attentive to what God has given we run the risk of never growing beyond infancy in Christ (1 Corinthians 3:1-3).

Just as Moses anointed Aaron to consecrate him to God even so Jesus has anointed us (Leviticus 8:12; Exodus 29:36; 1 John 2:20, 27; 2 Corinthians 1:21). The consecration that comes through the anointing was further understood to be a direct act of the Holy Spirit coming upon the one who was anointed (1 Samuel 10:6; 16:13). The miracle of becoming the anointed of the Lord in the New Testament takes place when the Spirit of the Lord comes upon a person and changes them into a new creation (John 3:3,5; 4:10, 23-24; Titus 3:5; 1 Thessalonians 4:8). Through the new birth we become sons and daughters of God and receive a special anointing and authority, to be the sons of God (John 1:12,16; 1 John 3:1-2; 5:18; Galatians 4:6; Ephesians 4:24 ; Romans 8:29)

Chapter 41

38- And Pharaoh said unto his servants can we find such a man as this in whom the Spirit of God¹⁷⁴ is?

¹⁷³ There should be no doubt that God wants His people to be successful in everything that they do. God takes pleasure in the prosperity of His children and as Jesus said, "if you who are evil know how to give good gifts to your children how much more will your Father give good things to those who ask him" (Psalms 35:27; Matthew 7:11). God is not the source of poverty or the God of oppression He is the God of blessings who has blessed us!

When we look at the men of the Bible that walked with God we see those who were blessed and prospered in everything that they did. These men and their lives are an example to us of how we should live and they are a testimony of how God will bless and prosper our lives in every way. Our heavenly Father blessed Abraham and made him very wealthy because He walked with God (Genesis 13:1; Genesis 23:6). God blessed Isaac and Jacob the seed of Abraham in the same way because they were the people of God who had given themselves to walk with Him (Genesis 30:27; Genesis 33:11).

The means of the prosperity of God's people was plainly revealed in the life of Joseph, God caused the things that Joseph did to prosper (Genesis 39:23). If we will walk with the Lord and do those things that are pleasing in His sight then whatever we do will prosper (Psalms 1:3; Jeremiah 17:7-8; Joshua 1:7-8; Deuteronomy 29:9; 1 Kings 2:3; 2 Chronicles 26:5; Psalms 84:11; 3 John 2). God wants to bless His people with such success so that all of the world around us will take notice that God is with us (1 Kings 10:7; Jeremiah 33:9). Those who would think that God wants His people to be poor or have just enough to get by have no idea of the plans and purpose that God has for His people. We are called by God to be a blessing in everyway to all mankind. We are called to take care of the poor and the oppressed to clothe and feed those who are destitute and to preach the gospel of the kingdom to the entire world.

If we will walk with God and do those things that He has commissioned us to do then He will prosper us so that we can rise up and build (Nehemiah 2:20; Haggai 1:7-8, 2:18-19; Matthew 6:33). Let us cry out with the Psalmist and say, "Save now, I beseech you, O LORD: O LORD, I beseech you, send now prosperity" (Psalms 118:25). As God prospers us and we bring those things into His house that He has prospered us with then God causes another realm of miracle blessing to fall upon our lives so that there is an additional multiplication of that prosperity (1 Corinthians 16:2; 2 Corinthians 9:6-7). God's Kingdom should move stronger and faster than any kingdom on the earth. We should advance the message of Gods love and grace more swiftly and effectively than can be done by anyone else. Let us cooperate with God so that the Kingdom of God may be seen by everyone to be above all of the Kingdoms of the earth both in word and deed.

¹⁷⁴ Those who have authority with God will ultimately have an impact on their families, communities, nations, and even the world. Although every person who was anointed by God in the Bible had such an effect, two men stand out among the others in their impact upon foreign nations: Joseph and Daniel. Both Joseph and Daniel had the ability to foretell coming events. Yet there was something far more significant than that - they were both men of purity and holiness. Their characters were marked with the nature of God. When we evaluate their consecration to God, we are able to see how it affected the food that they ate, the company that they kept, and their impeccable dedication to the moral nature of God whom they served. The testimonies that they received from the rulers of the world in which they lived were that they had the "Spirit of the holy God" in them (Daniel 4:8,18; 5:11,14).

If there is anything that we are missing today, it is the consecration to God and to His ways. We have been given authority with God and made His children (John 1:12). We are His heirs, and have been given the authority and power to represent the kingdom of God (Romans 8:17; Galatians 4:1-7; Luke 10:19, 24:49; Acts 1:5,8). God has given us a place with Him that whatever we ask He will do (John 15:16). That which has been made available to us far surpasses that which any of the Old Testament saints had. However, many have failed to equate the anointing and the authority of God that is manifested in a person's life to their consecration to the ways of God.

Chapter 50

17- So shall you say to Joseph, I beseech you forgive now the trespass of your brothers and their sins for they dealt evil to you and now we pray forgive the trespass of the servants of the God of your father and Joseph wept when they spoke to him¹⁷⁵.

We are living in a critical time period. Today the name of Jesus has become a byword, a name that people sneer at, a reproach, and a word used when men curse and speak every vile and wicked thing. The church - which has been filled with all of the fullness of God, filled and baptized with the Spirit - has gone to sleep and is nigh unto death. We are the ones who through our disobedience have brought the name of the Lord to such disgrace. The church, which is to have all the wisdom of God at work in the midst of it, has forsaken the Spirit of God and has taken up that which is popular with the world. Rather than to have the display of the Spirit of God in the word of wisdom, the word of knowledge, discerning of spirits, miracles, gifts of healings, gift of faith, prophesy, tongues and interpretation of tongues - we would fashion ourselves after that which is earthly, sensual and devilish, forsaking the glory and power of the Spirit of the Living God. The sign that the Spirit of God has been poured out on us (that is, every person prophesying) has no room in our well-organized and man-controlled meetings, which we have conformed to the world's standards of what is respectable and acceptable (Acts 2:18,33; 1 Corinthians 12:7-11; 14:15-18,23-26).

If we want authority with God, then we are going to have to learn to rely upon the Spirit of Holiness. We must be willing to live holy and acceptable to God (Romans 12:1). We must be willing to be taught by God, and walk in His nature and ways (1 John 2:27-29; Ephesians 4:20-24; Hebrews 8:10; 10:16). The Holy Spirit has come to teach us, to lead us - and we are commanded to live in Him and by Him, we are commanded to walk in the Spirit, which is equal to walking in God (Galatians 5:16,25; Romans 8:14,16). We are to be clothed with the life of Jesus and conformed to His image (Romans 8:29; 13:14; Galatians 3:27; 2 Corinthians 13:5). The time has come for each person to choose whose side they are on and what they are going to live and die for. These are the days of great change, and there must be a people who know their God if the kingdom of God is to be represented! Will you allow the Holy Spirit to glorify Jesus in your life? Will you give yourself to the same cause of the Father, and allow Jesus to be honored and highly exalted through you?

¹⁷⁵ How important is the subject of forgiveness? Probably the most important subject of all, for if there is no forgiveness then there is no hope of redemption and no hope of escaping the wrath that is to come. Jesus demanded that we forgive one another from our heart. He warned that if we would not forgive one another then neither would our heavenly father forgive us (Matthew 6:15; 18:35; Mark 11:25-26). There are those who create a threshold of what they will forgive but the Lord says if your brother trespass against you rebuke him and if he repents forgive him (Luke 17:3-4). Now, the forgiveness that God demands extends far beyond once or twice and enters into the realm of what men would consider ridiculous- 490 times a day!

The story of Joseph's forgiveness towards his brothers describes for us the righteous behavior of a man who knew how to forgive from his heart. The big question that was in the minds of Joseph's brothers was, "Has he really forgiven us?" Surly Jacob had forgiven them for there was no mention of that sin in his final address to his sons. Even though they had broken his heart and deprived him of his dearest son he tells them to petition Joseph on his behalf to forgive them. They had made Joseph's life a living hell by first throwing him into a pit then selling him into slavery which ultimately landed him in prison with a life sentence. How was Joseph ever to get past such treatment?

The Hebrew word used for forgive is 'nasa' which means "to lift off" or "to carry away." It was within the power of Joseph to lift off the burden and the judgment of the sins and trespasses of his brothers. Yet, now that his father was dead why not make them pay for their wrong doing? Why not teach them a lesson so that they could really grasp how wrong they were for what they had done? Instead Joseph's response was one of deep compassion and love for his brothers. It was truly an example of forgiving from the heart! Where did Joseph find it within himself to be so compassionate and merciful? God blessed Joseph with the ability to know Him. It was said of Joseph that he was a man in whom the Spirit of God dwelled (Genesis

41:38). It was the Spirit of the Lord that not only gave him the ability to interpret dreams and have a superior wisdom to other men but it was also the Spirit of the Lord that infused him with the divine character of God. God is compassionate and merciful (Deuteronomy 13:17; Psalms 86:15; 145:8). He is a God of forgiveness who removes the transgression and sins of those who ask (Psalms 75:6; 86:5; 103:12; Exodus 34:9; Numbers 14:19-20; 2 Chronicles 7:14; Jeremiah 36:3; Daniel 9:9).

True forgiveness restores the relationship with the one who has trespassed against us. There are many who say that they have forgiven but there was no restored relationship with who repented therefore, there was no true forgiveness. Today there is too much unforgiveness in the congregation of the Lord. Each person must realize that if there is unforgiveness towards another then neither will God forgive them. Therefore, people assemble as the saints of God when in reality they are offering up a sacrifice of praise in unrighteousness and the only way that they are going to be heard and accepted by God is to go and make it right and be reunited in a restored relationship with those who did them wrong (Matthew 5:24; 18:15; James 3:14; 5:16). If forgiveness does not flow freely from us then we can be certain that we have lost the divine character and inspiration of the Holy Spirit.