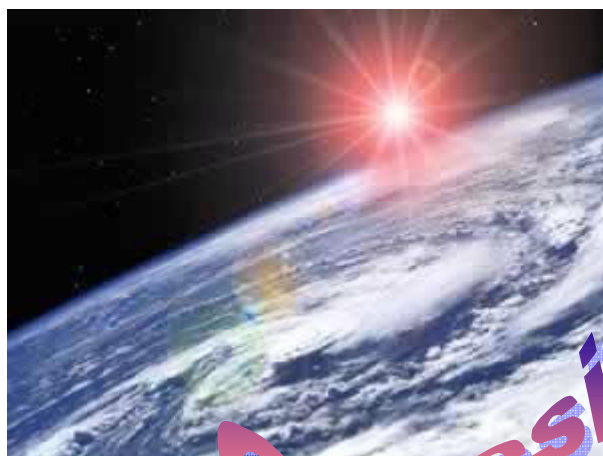


Curiosities and Revelations



Genesis

Pastor Tânia Cristina Giachetti
Ministério Seara Ágape

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CURIOSITIES AND REVELATIONS – GENESIS



Ministério Seara Ágape
Estudo Bíblico Evangélico

Pastor Tânia Cristina Giachetti
São Paulo – SP – Brazil – 2010

Thanks to the one who is Lord and Creator of all things and brings us inner peace through the revelation of His mysteries.

This book is dedicated to all those who seek the true knowledge.

“He reveals deep and hidden things; he knows what is in the darkness, and light dwells with him.” (Dan. 2: 22)

Introduction

This book arose in a different way in my life. All the others were written after a physical, emotional or spiritual experience with the Lord, which made me reflect, learn and be treated by Him. This one was a consequence of a silent work of the Holy Spirit within me. After I made a compilation of biblical verses already typed in other books, without knowing for sure why I was doing that, only following the spiritual direction, I realized that some of them still had hidden revelations of great value to satisfy my curiosity in certain areas. The book of Genesis leapt at my eyes and I read with more attention the chapters on the creation of the world. I think many of us have asked some questions about our origin, how humans multiplied on the earth from a single couple, if this theory that we came from monkey is true, why the bible did not describe the prehistoric animals for example, if there is life on other planets as science tries to prove, why men didn't yet find the 'missing link' they so much talk about and many other questions that begin to come to our mind when we stop in a few verses; it seems a shock in face of all learning we had in high school and college on innumerable subjects. What does all this have to do with God? Could it be that He has allowed man to discover certain things, or the human being, divorced from faith, tries until today to explain what it seems to be hidden by the Creator Himself? Could it be that our human pride makes us still compete with Him for some truths? Many people have thought about this matter but are ashamed to ask questions and refuse to accept the answers. As the subject took on a greater proportion of knowledge, I decided to separate it from the second, (<https://www.searaagape.com.br/curiositiesandrevelations.pdf>) "*Curiosities and revelations*", and write this with the name "*Curiosities and revelations – Genesis*".

"*Curiosities and Revelations*" (both books) is not designed to put us at odds with God, with science or any other line of thought that exists. It has only the humble purpose of sharing with the reader some revelations I received from Him about several questions existing in my curious soul, although I've done some research on the subject in order to have a basis for reasoning. Even if you do not agree with some explanations, read it to the end. What is true, the Holy Spirit Himself will testify with your spirit. We all know that the true answers we'll get only in the eternity.

The Word of God tells us that "The friendship of the Lord is for those who fear him, and he makes his covenant known to them" (*Ps. 25: 14*). It also says:

- *Matt. 18: 2-3*: "He called a child, whom he put among them, and said, 'Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven.'"

- *Dan. 4: 17*: "The sentence is rendered by decree of the watchers, the decision is given by order of the holy ones, in order that all who live may know that the Most High is sovereign over the kingdom of mortals; he gives it to whom he will and sets over it the lowliest of human beings."

- *Deut. 29: 29*: "The secret things belong to the Lord our God, but the revealed things belong to us and to our children forever, to observe all the words of this law."

- *Isa. 55: 8-9*: "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

Based on all these verses we can say that, however much we try, we'll never know the fullness of God, for His thoughts and ways are much larger and higher than ours and He has dominion over everything. However, He gives His kingdom to anyone He wills

and to those who accept Him with the humility and spontaneity of a child. This means that when we read the Bible we must put aside our adult and mature reasoning so that we can enter the spiritual reasoning, what the child attains easier. In the book of Deuteronomy (*Deut. 29: 29*) it is written that the secret things belong to the Lord, but the revealed things belong to us. Why? In the book of the Law it was answered, “to observe all the words of this law.” However, for us, who live under the grace manifested through Jesus Christ, the things that are revealed to us are not just to walk the path of justice, but that we really come to know the power and majesty of our God, being His instruments and improving the lives of our fellow men. In other words, His teaching breaks the chains of slavery of the devil that keep people trapped in ignorance, pain, sin and death.

Because we are dealing with the book of Creation, other verses are interesting to put here to remind us of the eternity of God and the grandiosity of His knowledge above the knowledge of man, for the manifestation of His glory:

- *Jn. 1: 1-5 (NIV)*: “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.”

- *Isa. 45: 18*: “For thus says the Lord, who created the heavens, he is God; who formed the earth and made it; he established it; he did not create it a chaos, he formed it to be inhabited!—he says: I am the Lord, and there is no other.”

- *Ps. 33: 6; 9*: “By the word of the Lord the heavens were made, and all their host by the breath of his mouth... For he spoke, and it came to be; he commanded, and it stood firm.”

- *Ps. 90: 2-4*: “Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God. You turn us back to dust, and say, ‘Turn back, you mortals’. For a thousand years in your sight are like yesterday when it is past, or like a watch in the night.”

- *2 Pet. 3: 8*: “But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day.”

- *Ps. 102: 12; 25-27*: “But you, O Lord, are enthroned forever; your name endures to all generations... Long ago you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you endure; they will all wear out like a garment. You change them like clothing, and they pass away; but you are the same, and your years have no end.”

- *Job 38: 4-7; 31-32*: “Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings [*referring to angels*] shouted for joy?... ‘Can you bind the chains of the Pleiades [*refers to the constellation of Pleiades*], or loose the cords of Orion? Can you lead forth the Mazzaroth* in their season, or can you guide the Bear** [*Arcturus*] with its children?’” [NIV, Can you bring forth the constellations in their seasons (in the original, ‘the morning star’) or lead out the Bear with its cubs?]. * *Mazzaroth* is a Hebrew word (*Mazzârôth*), which occurs once in the Hebrew bible, in *Job 38: 32*. The meaning of the word has been described as ‘unsettled’ and ‘uncertain’. Some English versions of the bible translate the Hebrew word *Mazzaroth* as ‘zodiac’, ‘stars’, ‘stars in the southern signs’, ‘morning star’, ‘day star’, ‘Crown season’, ‘sequence of seasons’, “*Lucifer, that is, dai sterre (day star)*”, ‘constellations’. Latin Vulgate translates the word as

'luciferum'. *Zodiac*, in these biblical translations, does not refer to Astrology but to Astronomy, for *Zodiac* is the ring of constellations in elliptical lines, the apparent path of the Sun across the celestial sphere over the course of the year. Most constellations have names of animals, hence the name 'Zodiac', from the Greek word *zōdiakos*; 'zoo', which means animal, and 'diakós', which means circle, or 'circle of animals.' The names of the constellations of the zodiac are the same that the ancient cultures called them before the Flood. **As for the word Bear in this verse, it refers to *Arcturus*, which is the brightest star in the northern hemisphere and the fourth brightest star in the nightly sky (1st our sun, 2nd Sirius, 3rd Pollux). Above Arcturus, there are four stars more brilliant – Rigel, Aldebaran, Betelgeuse, Antares. Arcturus has the same name of the ancient Greek Arktouros, which means 'guardian of the bear' because it is the brightest star near the constellations Ursa Major (Great Bear) and Ursa Minor (Little Bear). The size of Arcturus is nearly thirty times our sun. It is about thirty-three light-years of distance of the solar system and shines one hundred and ten times more than it. Great part of the light it emanates is infrared and invisible to human eyes. Greater than Arcturus is Antares, which is six hundred light-years far from the Earth, is seven hundred times greater than our sun and shines ten thousand times than it. Antares belongs to the Scorpio Constellation. In this proportion our sun is invisible – see images at the end of the introduction.

- *Col. 1: 11-17*: "May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together."

- *Heb. 11: 3*: "By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible."

- *Rev. 4: 11*: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."

- *Rev. 10: 6*: "and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it: 'There will be no more delay' [*he continues speaking of the second coming of Jesus*]."

- *Lk. 10: 21*: "At that same hour Jesus rejoiced in the Holy Spirit and said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will.'"

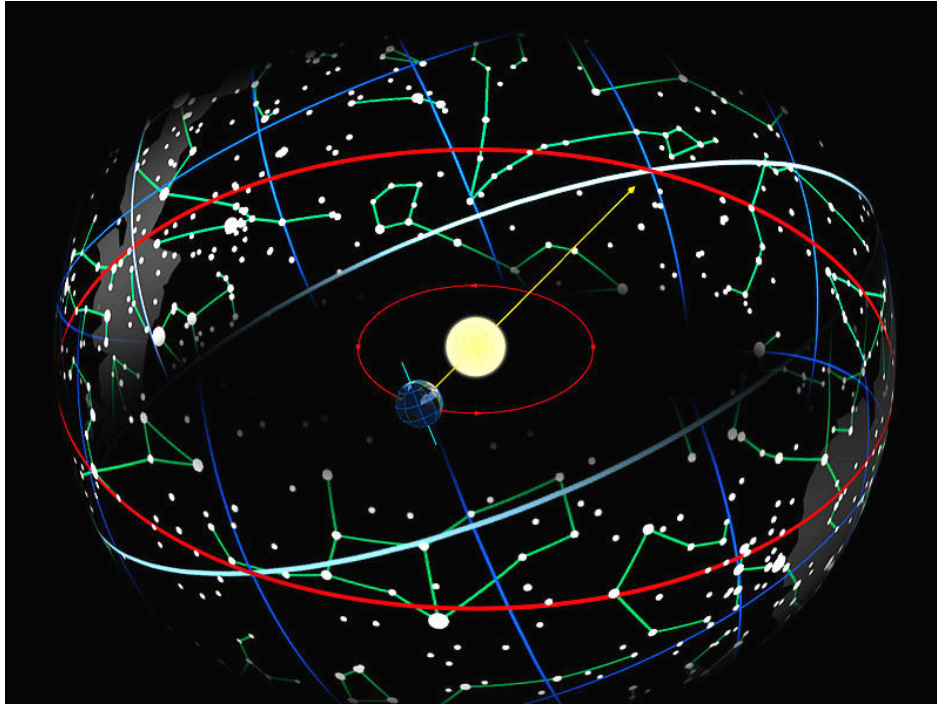
- *Rom. 1: 20a*: "Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made."

So, from all that was written, we conclude that God is eternal, that from nothing He can do anything by His will and that, being eternal, the time as we conceive it, has another dimension to Him. Moreover, He reveals His secrets to the humble and hides them from those who are very wise. Not that science is bad, but it has its limitations and must conform to the sovereignty of God before disputing the knowledge and wisdom with Him; even because many mysteries will be revealed only in eternity, in our heavenly home in the end of the age.

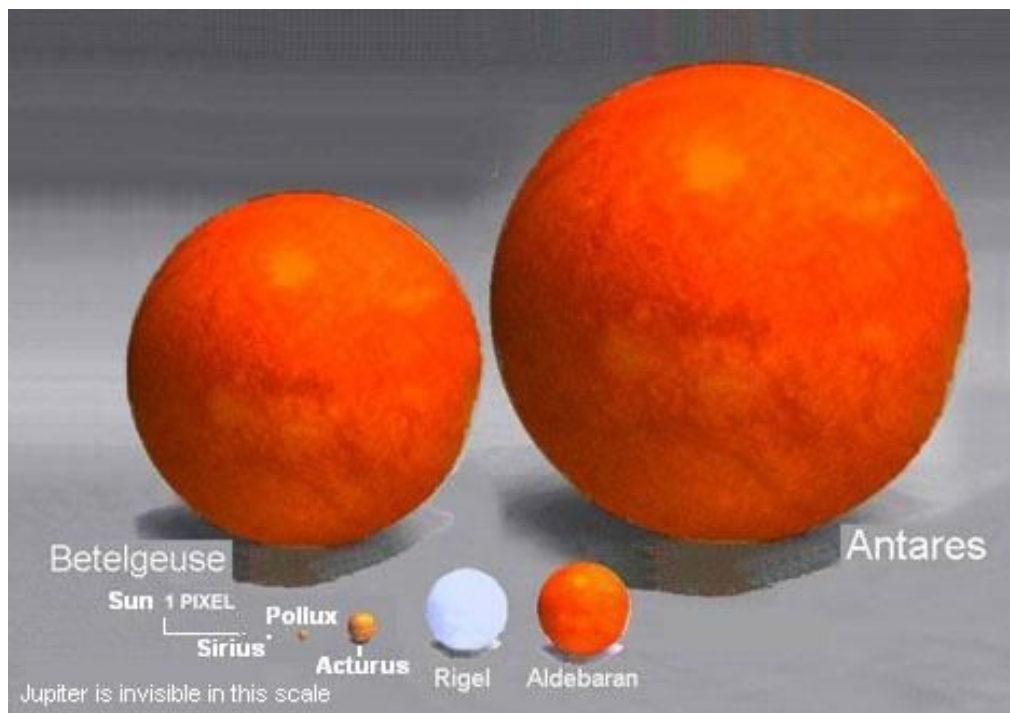
The bible was not written by scientists but by men of faith inspired by the Holy Spirit and with the purpose of bringing to man the understanding of the spiritual things. Thus, life on earth exists because there was a purpose and a desire on the part of God. Some explanations are necessary before we begin our study. In most cases, the Hebrew bible first describes the most important events, then the less important, besides to repeat them many times; hence we have not only the impression of a 'loss of temporal sequence' in certain narratives, but also a pleonasm, an exaggerated and unnecessary repetition. For them, however, it is a strategy of learning and reaffirmation of the work of God. In the second place, the verb that in our translation is in the simple past or in the past participle, in Hebrew is in the gerund or in present tense, hinting that, being the owner of time, therefore, eternal and timeless, God continues creating. He didn't finish His creation in the way we are accustomed to understand. For example, in our bible it is written in *Gen. 1: 9-10*: "And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good." In the Hebrew bible is written, "Vayomer Elohim yiqavu hamayim mitachat hashamayim el maqom echad v^eteraeh hayabashah vay^ehi chen [And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear'. And it was so]. Vayiqra Elohim layabashah erets ul^emiqveh hamayim qara yamim vayar Elohim ki tov [God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw how good it is]." That's why Jesus told the Pharisees who asked Him about the healing of a paralytic on the Sabbath, "My Father is still working, and I also am working" (*Jn. 5: 17*). Another comment: God is eternal; because of this, so far, no one could find out, in fact, the start of the universe, i.e., the exact moment when it all began. However, there was an initial matter that was created out of nothing and an experienced architect still exists, keeping everything in perfect working for billions of years: "By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible" (*Heb. 11: 3*).

After the index, you will find a table where it is specified the biblical chronology of the Old Testament until the reign of Solomon. A relevant comment here is that what the author of it put as *pre-history* is different from what science considers. Here he is talking about *the biblical prehistory* in what refers to the ability to measure accurately the dates on which the biblical events occurred. We only begin to get an idea of date from Abraham onward and this count becomes even more accurate at the time of David's reign. What we know is that from Adam to Abraham two thousand years have passed; from Abraham to Jesus, two thousand years, and from Jesus to us, more two thousand years, which makes us think that the man is on earth for about six thousand years, not what science believes, referring to other species, as it says, the ancestors of human beings. What can corroborate our thesis is the Hebrew counting of the time that is almost near 6000 CE (or AD). Another important note is that the bible gives focus to God's chosen people, the Jews; it does not refer to other races or civilizations. It is not by prejudice, but because with them the divine *plan of salvation* for humanity started.

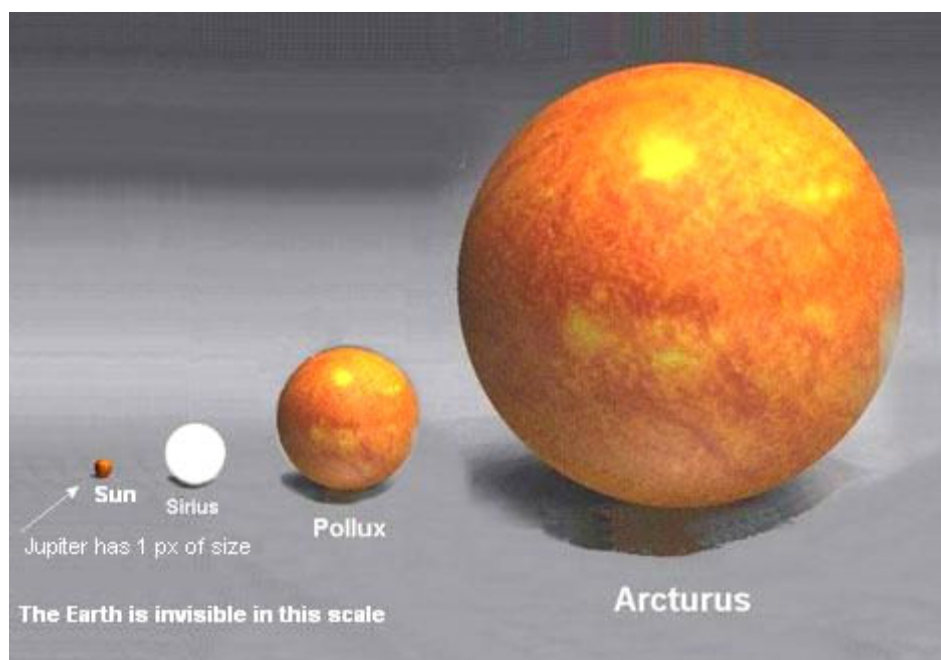
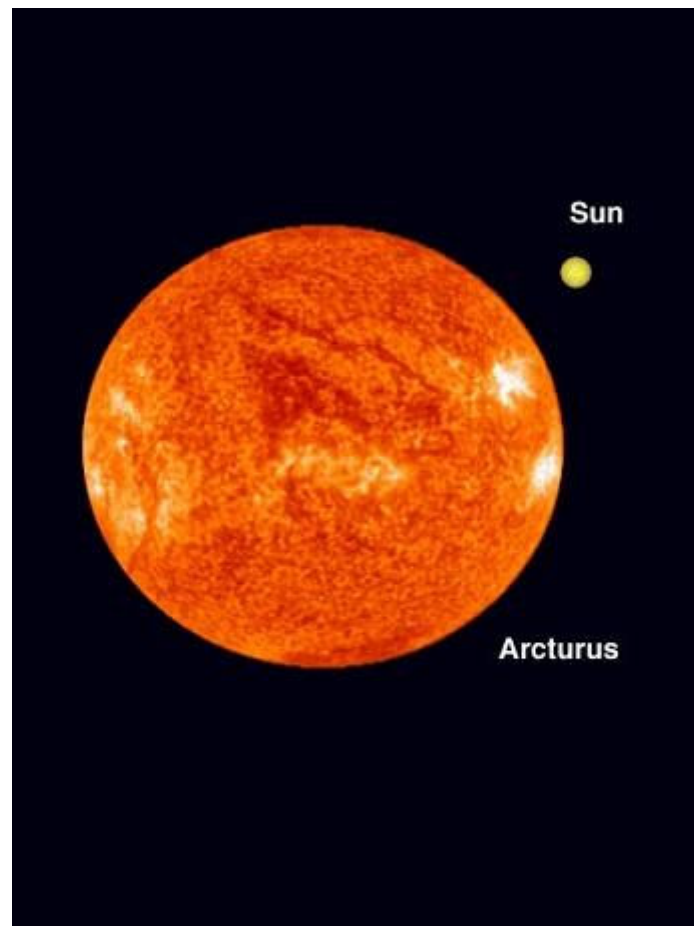
I hope the Spirit of the Lord be with you and open your understanding to many things, above all, to know Him better. I love you in Jesus.



The Earth around the sun and the Zodiac



The most brilliant stars in the sky



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Notes:

- Words or phrases enclosed in brackets [] or parenthesis (), in italics, were placed by me, in most cases, to explain the biblical text, although some verses already contain them [not in italics].
- The version used here is the New Revised Standard Version, NRSV – 1989 (1995)
- NIV = New International Version (will be used in brackets in some verses to make it easier for readers to understand).

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Table

P R E H I S T O R Y	<p>The Creation</p> <p>Adam and Eve in the Garden of Eden</p> <p>Cain and Abel</p> <p>Noah and the Flood</p> <p>The Tower of Babel</p>
2200 BC	<p>Abraham – 2166-1991 BC (Gen. 21: 5; Gen. 25: 7)</p> <p>Isaac – 2066-1886 BC (Gen. 25: 26; Gen. 35: 28)</p> <p>Jacob and Esau – 2006-1859 BC (Gen. 47: 28; Gen. 47: 9)</p> <p>Joseph – 1915-1805 BC (Gen. 50: 22; 26) – he came to Egypt in 1898 BC (Gen. 37: 2; 36), probably in the reign of Khakheperre Senusret II – 1897-1878 BC or his father Amenemhat II (1929-1895 BC) – 12th Dynasty.</p>
1900 BC	<p>Migration of the sons of Jacob with their families to Egypt: 1876 BC (Ex. 12: 40-41; Gal. 3: 17; Gen. 46: 26-27; Ex. 1: 5; Gen. 41: 46; 53; Gen. 45: 6).</p> <p>The Israelites are enslaved in Egypt: 1580 or 1550 BC – Ex. 1: 8; Ahmose I – 17th Egyptian dynasty</p> <p>Birth of Moses: 1526 BC (Ex. 7: 7)</p> <p>Departure of the Israelites from Egypt: 1446 BC (1 Kin. 6: 1; Ex. 12: 40-41) – Thutmose III (Tuthmosis or Thothmes, 1479-1425 AC, 18th Egyptian dynasty).</p> <p>Wandering in the wilderness: 1446-1406 BC</p>
1400 BC	<p>Entry into Canaan: 1406 BC</p> <p>Conquest of Canaan: 1406-1375 BC</p> <p>Death of Joshua: 1375 BC, 110 years old (Josh. 24: 29; Judg. 2: 8)</p> <p>Beginning of the period of the Judges: 1375 BC</p>

1100 BC	<p>Saul's reign – 1050-1010 BC</p> <p>David's reign – 1010-970 BC</p> <p>Solomon's reign – 970-931 BC</p>
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MEASURES OF TIME

Hour: the length of hour varied with the season of the year. The hours of the day were counted from sunrise (6:00 a.m.) and of the night, from sunset sun (6:00 p.m. – *Matt. 20: 3*).

Vigil: the Israelites divided the night into three watches, each of four hours (*Judg. 7: 19*); the Romans divided it into four watches, each of 3 hours (*Matt. 14: 25*).

Night: 12 hours, from sunset until the sunrise (*Gen. 7: 4*).

Day: 12 hours, from sunrise to sunset (*Gen. 7: 4*); 24 hours of a sunset to another (*Ex. 20: 8-11*).

Week: 7 days, ending with the Sabbath (*Ex. 20: 10*).

Month: The *month* started when *the crescent of the new moon* (*Num. 28: 11; Num. 28: 14; 1 Sam. 20: 5; 18; 24; 2 Chr. 8: 13; Isa. 66: 23*) was first seen at sunset. The month (*yerah or yare'ach = moon*) was twenty-nine to thirty days and, since the lunar year was shorter by about eleven days than the solar year, it was necessary to insert periodically (each three years), a thirteenth month, so that the *New Year's Day* did not happen before the spring (March-April).

Year: 12 lunar months (354 days, *1 Chr. 27: 1-5*). Every three years it was added one month (by the repetition of the last month) to take the difference between the 12 lunar months and solar year. The year, in Hebrew, is *shānā*. The verb literally means '*to repeat [what is taught]*'.

Lunar Calendar: organized on specific base in the lunar revolution around the Earth. It was started by nomadic peoples, probably the Babylonians.

Solar Calendar: organized specifically on Earth's revolution around the sun. It was the Egyptians who initiated the counting of time based on the solar calendar.

OTHER INFORMATION

- **Roman Calendar:** alternated years of 12 months with 365 days and years of 13 months with 377 days. Thus, it differed in relation to the seasons. So Julius Caesar in 45 or 46 BC, made a few changes, as we see below:

- **Julian Calendar:**

Reform of the Roman calendar introduced by Julius Caesar (102-44 BC) in the year 45 or 46 BC in which every four years there is a leap year of 366 days. Also, the Julian year was of 12 months (365 days) starting on January 1st. The months were of 30 days, interspersed with months of 31 days, being that in July-August the 31 days repeated in honor of Roman emperors (Julius and Augustus). The Julian calendar prevailed for about 1,600 years.

- **Gregorian Calendar:**

Resulting from the reform of the Julian calendar introduced by Pope Gregory XIII (1502-1585) on Febr. 24th, 1582 and in which every four years there is a leap year (solar), with the exception of the secular years in which the number formed by algorisms of hundreds and thousands is not divisible by four. Ten days were omitted (5th to 14th October, 1582), it was corrected the measurement of the solar year estimating that this lasted 365 solar days, 5 hours, 14 minutes and 12 seconds. It was accustomed to start the year on January 1st.

- In the **New Testament** dates were eventually computed by reference to Gentiles rulers according to the markings retained in the former Seleucid kingdom (Greek dominion – 198-63 BC), where each New Year should start in September-October. Mostly, the writers of the NT measured time in terms of current Jewish calendar (so until 70 AD).

- **Anno Domini** (*the Year of the Lord*, in Latin): first introduced in Western Europe in the eighth century. From there, there was a separation between the events before and after Christ (BC and AD, the latter also called CE – Common Era).



The Creation

Gen. 1

- ¹ In the beginning when God created the heavens and the earth,
- ² the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.
- ³ Then God said, 'Let there be light'; and there was light.
- ⁴ And God saw that the light was good; and God separated the light from the darkness.
- ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.
- ⁶ And God said, 'Let there be a dome in the midst of the waters, and let it separate the waters from the waters.'
- ⁷ So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so.
- ⁸ God called the dome Sky. And there was evening and there was morning, the second day.
- ⁹ And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so.
- ¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.
- ¹¹ Then God said, 'Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so.
- ¹² The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good.
- ¹³ And there was evening and there was morning, the third day.
- ¹⁴ And God said, 'Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years,
- ¹⁵ and let them be lights in the dome of the sky to give light upon the earth.' And it was so.
- ¹⁶ God made the two great lights – the greater light to rule the day and the lesser light to rule the night – and the stars.
- ¹⁷ God set them in the dome of the sky to give light upon the earth,
- ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.
- ¹⁹ And there was evening and there was morning, the fourth day.
- ²⁰ And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.'
- ²¹ So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good.
- ²² God blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.'
- ²³ And there was evening and there was morning, the fifth day.
- ²⁴ And God said, 'Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.' And it was so.
- ²⁵ God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.
- ²⁶ Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over

the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

²⁷ So God created humankind in his image, in the image of God he created them; male and female he created them.

²⁸ God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'

²⁹ God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.'

³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so.

³¹ God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Note: The beginning of each act of creation is called morning, and the completion of that specific divine act is called evening.

Gen. 2

¹ Thus the heavens and the earth were finished, and all their multitude [NIV: ... were completed in all their vast array]— *[reference to the stars and planets and all the living beings]*.

² And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.

³ So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

In our life, there is information that we receive and is necessary in a particular stage, but need to be reassessed from time to time so that we can walk. This concerns both to the natural and spiritual things. A baby needs a type of information, the child of another, the teenager of another, the young of another, as well as adult and elderly. Similarly, professionals in each area will have to learn concepts that will be useful to their work; however, they are of no use to other persons. Similarly, the humanity acquired information throughout the ages that, on one hand was beneficial, on the other, terribly damaging. For us Christians, when we come across some human and worldly knowledge, we are shocked to see that they have no biblical foundation. By our own human nature, imperfect and distorted, we keep inside us much darkness with appearance of truth. That's why the human being remains looking for something that he even doesn't know what it is; perhaps, the harmony that was lost in Eden. Nevertheless, separated from God by sin and pride that made him create an own wisdom and knowledge, the man arranged for himself, answers to what he does not understand, always ending up frustrated, unhappy and empty. One of the issues that most bother man is the one concerning to his origin and to his future.

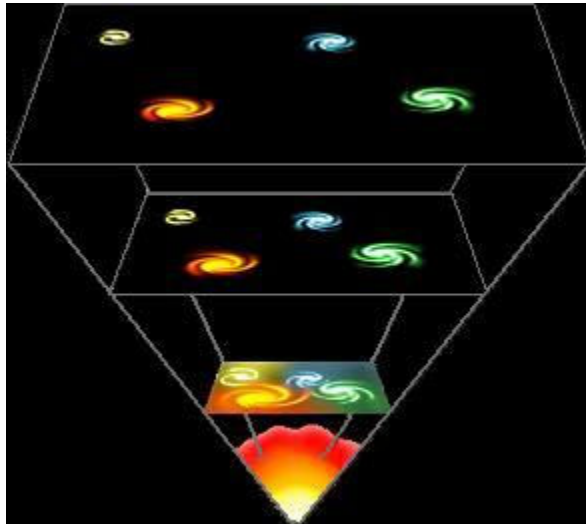
THE CREATION FROM THE BIBLICAL AND SCIENTIFIC POINT OF VIEW



In the first place, we can notice that the bible begins by reporting that in the beginning, God created heaven and earth. Although in the posterior verses (when it speaks of the stars) we presume that He was creating the universe, the bible does not talk about other planets where God put the man, but on Earth. This already makes us reassess the innumerable and unsuccessful researches about other planets where there is life, especially with a humanoid form like ours. So far, no other planet Earth-like where there is life was found. In fact, none of this interests us, since the Father sent His Son to save beings like us, seemingly insignificant in the face of planets and galaxies much larger than the Earth or the Milky Way.

In the second place, who really knows the word of God never would consider another places 'more evolved' since the actual evolution of a being is not material, intellectual or technological but spiritual, what depends on the presence of *Jesus Christ* within someone through *His Spirit*, creating and developing the gift of love. Thus, we'll have as premise that the bible is true and that God created the material universe, our galaxy, our planet and the living beings with a higher purpose that only He knows. As we said in the introduction: "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (*Isa. 55: 8-9*). James also says, "In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of firstfruits of his creatures" (*Jam. 1: 18*).

In the third place, the Word of God emphasizes the preparation of the environment so that there was life and the creation of man, as we understand him, with physical body, emotions, reasoning, and with a spirit generated from God. The bible does not mention creatures spoken as prehistoric and human ancestors, because *the bible begins with the creation of man and the beings commonly known*. Otherwise, how to explain the names of animals that were given to the zodiac, as we said above, with origin in a pre-Flood time? The fossils that were found, even they show traces of those likely creatures, only lead us to more speculations. According to scientists, the universe would have been generated as a result of the explosion of a primordial atom or rather the compression of energy in the form of radiation, not of matter, and that was called the "*Big Bang*". This happened at least 13.7 billion years ago; it expanded and cooled, but still continues to expand today. The graphic schema below illustrates the expansion of a portion of a flat universe.



A galaxy is a large cluster of billions of stars and other astronomical objects (nebulae of various types, star clusters – the constellations – solar systems, gas and interstellar dust etc.) joined together by gravitational forces and rotating around a center of common mass. There are many galaxies, like Andromeda for example; our galaxy is the Milky Way. Within a galaxy, as we said, we can find the constellations, which are linked to the ‘signs’ that the bible mentions on the 4th day of Creation.



Milky Way



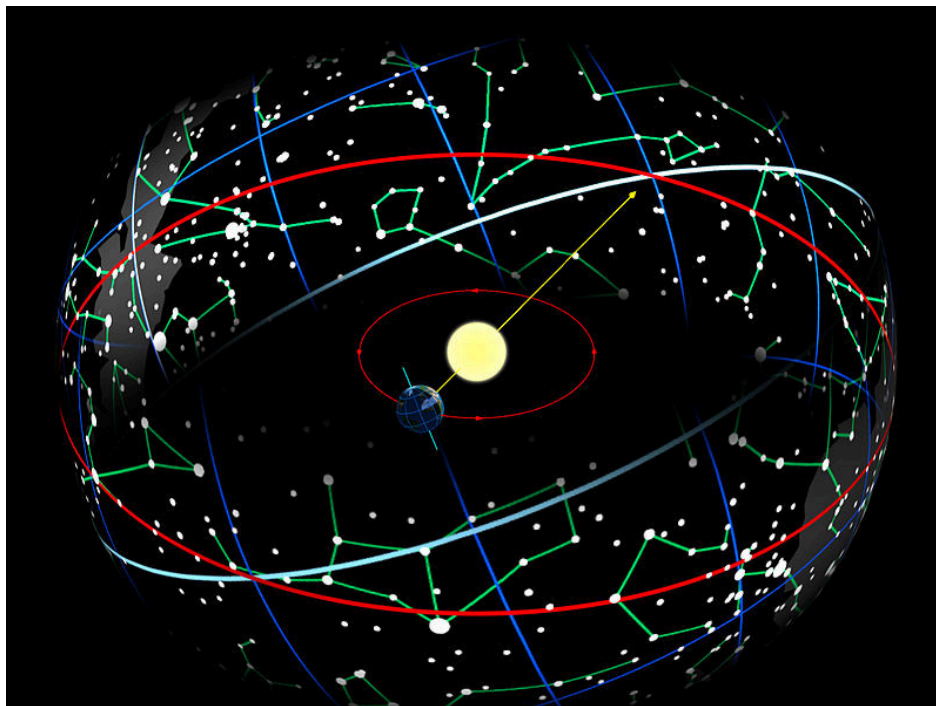
Andromeda

Constellations are groupings of stars that appear close together in the sky and, when they are linked, they form images of people, animals or objects. The constellations have arisen in Ancient times to help to identify the seasons of the year. For example, the constellation of Scorpion is typical of the winter in the southern hemisphere, since it is in June that it is visible all night. Orion, in turn, is visible all night in December, so typical of the summer in the southern hemisphere. The constellations change over time, and in 1929 the International Astronomical Union adopted 88 official constellations, so that every star in the sky is part of a constellation. Constellations can be divided as follows in the hemispheres:

- Boreal

- Southern
- Zodiac
- Circumpolar North
- Circumpolar South
- Equatorial

Of the 88 constellations cataloged the zodiac are the ones that concern to us, because, as we said in the introduction, the zodiac is the ring of constellations of elliptical line by which the sun moves across the celestial sphere throughout the year and formed by the Earth's orbit. It is called the zodiac because the vast majority has names of animals: *Zōdiakos*, Greek, of “*zoo*”, *animal*, and “*diakós*”, which means *circle, or circle of animals*. The names of the twelve constellations of the zodiac are the same that the ancient cultures called them before the Flood. They are (in alphabetical order): Bull (Taurus), Centaur (Archer – Sagittarius), Crab (Cancer), Fishes (Pisces), Sea-Goat (Capricorn – Capricornus), Lion (Leo), Maiden (Virgin – Virgo), Ram (Aries), Scales (Libra), Scorpion (Scorpio – Scorpis), Twins (Gemini), Water-Bearer (Aquarius).



The Zodiac

Let's see the pictures:



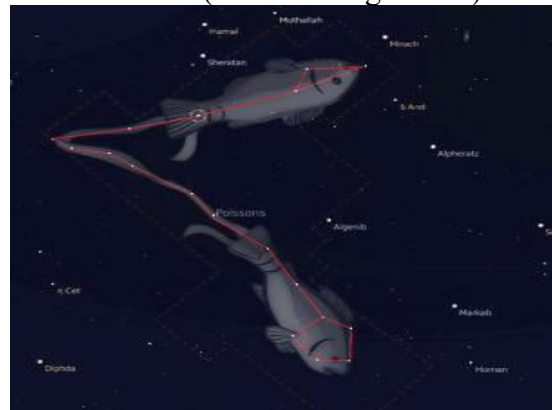
Bull (Taurus)



Centaur (Archer – Sagittarius)



Crab (Cancer)



Fishes (Pisces)



Sea-Goat (Capricorn – Capricornus)



Lion (Leo)



Maiden (Virgin – Virgo)



Ram (Aries)



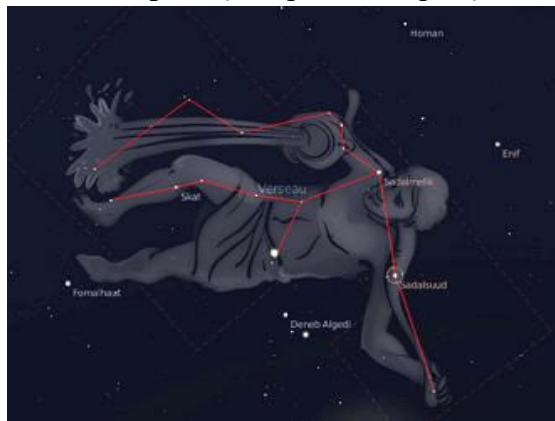
Scales (Libra)



Scorpion (Scorpio – Scorpis)



Twins (Gemini)



Water-Bearer (Aquarius)

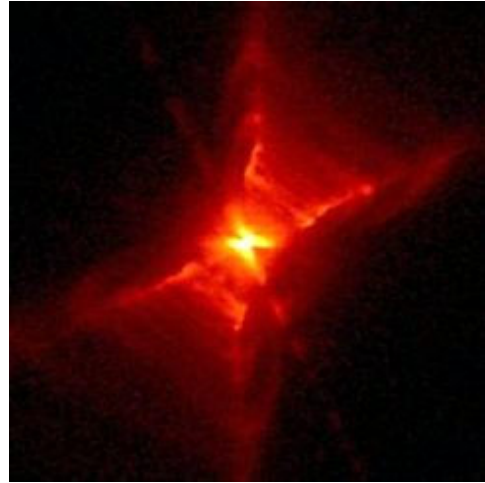
Could you see all this in heaven? Did God also see that way?

While doing the research, based on the biblical quotations, I also found what science calls “*Nebulae*” (*plural of nebula, Latin, which means cloud*). Nebulae are clouds of dust, hydrogen, helium and other ionized gases (atoms with excess of negative charge of energy). They are constant star-forming regions, such as the “*Eagle Nebula*.” This nebula forms one of the most beautiful and famous photographs from NASA, “*The Pillars of Creation*.” As the process of star formation is very violent, the remains of material thrown into space at occasion of the ‘Big Bang’ formed and still form a large number of planets and planetary systems.

Making an analogy with a uterus where the embryo has no form at the beginning (only later it acquires the form of a human being), the planets in this ‘nursery’ are only gases, don’t have form of anything. Perhaps, the Earth was at the beginning “*without form and void*” as the bible says, because God would shape it later. Some pictures of Nebulae are below:



Omega Nebula



Red Square Nebula



Eagle Nebula (Pillars of Creation)



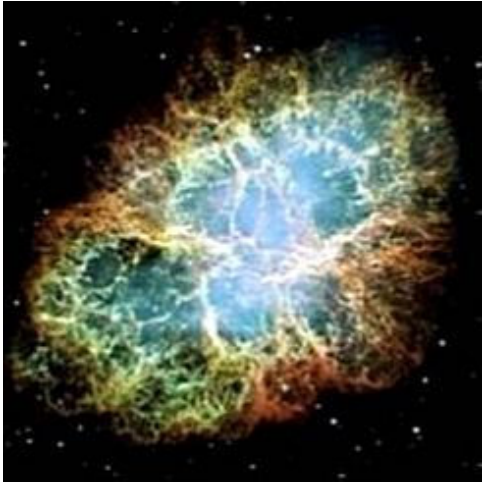
Boomerang Nebula



Horse Head Nebula



NGC 604



Crab Nebula



Cat's Eye Nebula



Helix Nebula



Orion Nebula



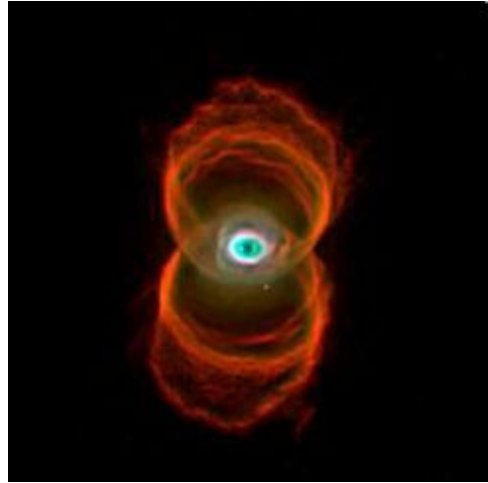
Ant Nebula



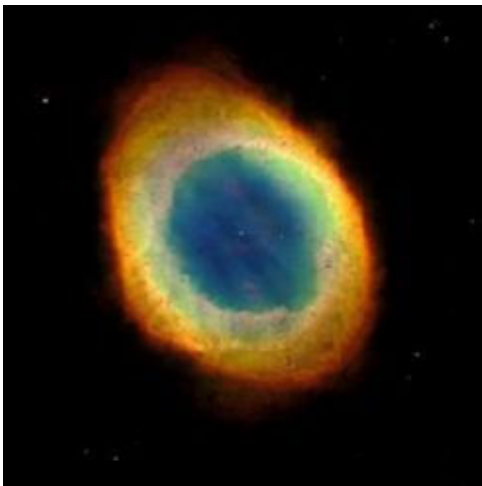
Eskimo Nebula



Lagoon Nebula



Hourglass Nebula



Ring Nebula



Pelican Nebula

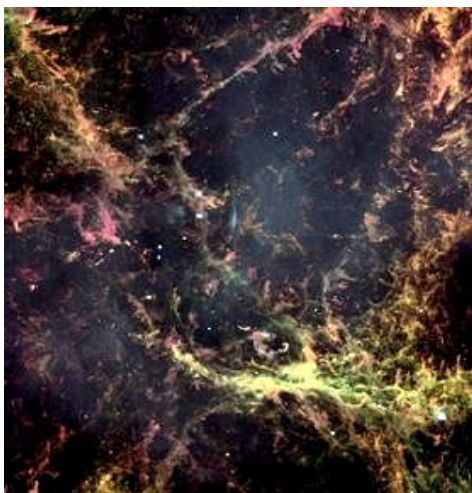


Rosette Nebula

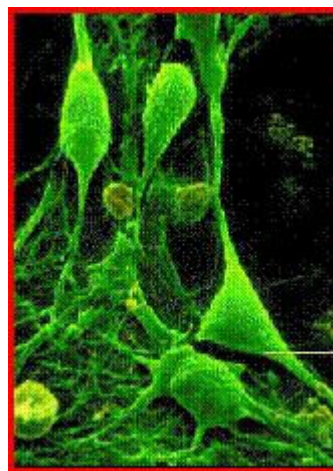


Tarantula Nebula

Another thing drew my attention in these Nebulae, especially that of the Crab, which are the “filaments” found in it. Do they not remind us of our brain cell, the neuron, which also have “filaments?”



Filaments of the Crab Nebulae



Neuron

Doesn't **NGC 604** look like a fetus floating in amniotic fluid?



NGC 604



Fetus of two months

Does this not make us think of a single artist, rather than something random and without signature or copyright? A God who is capable of doing something so great cannot solve our problems? Will He not be able to cure our diseases or take care of our money? A God who made all this is not greater than our enemies? A so majestic being does still have time to care for us and call us by name? Has He the courage to give His Creation to our care? Are we the ones who have to name the constellations and catalog them? Are we able to do something like that? Are we able to take care of the entire universe? Perhaps the only thing left for us is to take pictures:

- *Isa. 40: 25-26*: “To whom then will you compare me, or who is my equal? says the Holy One. Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing.”

- *Ps. 147: 4*: “He determines the number of the stars; he gives to all of them their names.”

- *Ps. 8: 3-9*: “When I look at your heavens, the work of your fingers, the moon and the stars that you have established; what are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God, and crowned them with glory and honor. You have given them dominion over the works of your hands; you have put all things under their feet, all sheep and oxen, and also the beasts of the field, the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. O Lord, our Sovereign, how majestic is your name in all the earth!”

- *Ps. 144: 3*: “O Lord, what are human beings that you regard them, or mortals that you think of them?”

- *Job 7: 17-18*: “What are human beings, that you make so much of them, that you set your mind on them, visit them every morning, test them every moment?”

Returning to the creation of the universe from a scientific viewpoint:

The planet Earth exists, according to scientists, for about 5 billion years. But the first forms of life arose here approximately 3.8 billion years ago and went becoming more complex and evolved until the appearance of the big animals and large hominids (all species of primates, including modern humans) by around 1.5 to 1.8 million years. Since then, the remains of animals and plants or evidence of their activities were preserved in the rocks (fossils), for they were wrapped, after their death, for minerals such as pyrite, silica or calcite. In the nineteenth century British scientists have discovered the remains of mysterious creatures that existed, at least, for about 65 million years. These animals with terrible aspect were called “dinosaurs”, a word of Greek origin meaning “terrible lizards”. In amber (tree resin, dried and hardened by time), are found insects and plants preserved unchanged. Were also found fossils of other animals (the primates): *Australopithecus*, in 1924 in South Africa; the *Pithecanthropus erectus*, in 1891 on the island of Java; in 1856, in the Neander Valley (Germany), a fossil with more advanced features than *Pithecanthropus erectus*. It was named *Man of Neanderthal* (which means “new man of valley”). In 1868 in France, in Cro-Magnon (which means “big hole”), was found another primate that was called *Man of Cro-Magnon*. It appeared around 40,000 years ago. By tools and signs of civilization that it left it already showed a more developed intelligence. So it was also called *Homo sapiens* (“wise man”). This one manufactured more than a hundred different objects with several utilities, including ornamental.

Despite all the attempts to put them as our ancestors, the bible makes it very clear that God made each species separately, according to His will. When we read Genesis 1, we can see written the words: “... according to its kind” or “of every kind”. No species has become another or was evolution of another. **Another comment:** it is very clear in the whole process of Creation, the care, love and meticulousness of God, preparing the favorable environment to place man. We can see that it was something created “by the hands of an artist”. Would an artist like God have any purpose in creating creatures as ugly and deformed as dinosaurs, or was this an effect of man’s fall and Satan’s destructive action on creatures? Did God have any purpose in creating such ugly, deformed creatures and using them as clean animals for sacrifices to Him?

Below we can see some images of fossils:



Fossil of marine animal



Footprints and shells



Fish and insect in amber



Insects in amber

Scientists also formulated hypotheses of geological ages that would calculate the age of the planet and the geological changes which it went through. There are a large number of facts that indicate that in the end of the Paleozoic Period (630 to 300 million years ago) there was a single continental mass called Pangea, which comprised all the continents that exist today. The subsequent rupture of this mass was made in two steps, the first of which led to the separation of a mass of northern continents, the Laurasia (including Europe, Asia and North America), and of other mass of southern continents (including Antarctica), known as Gondwana. The separation of Laurasia from Gondwana occurred in the Mesozoic Period (250 to 150 million years ago).

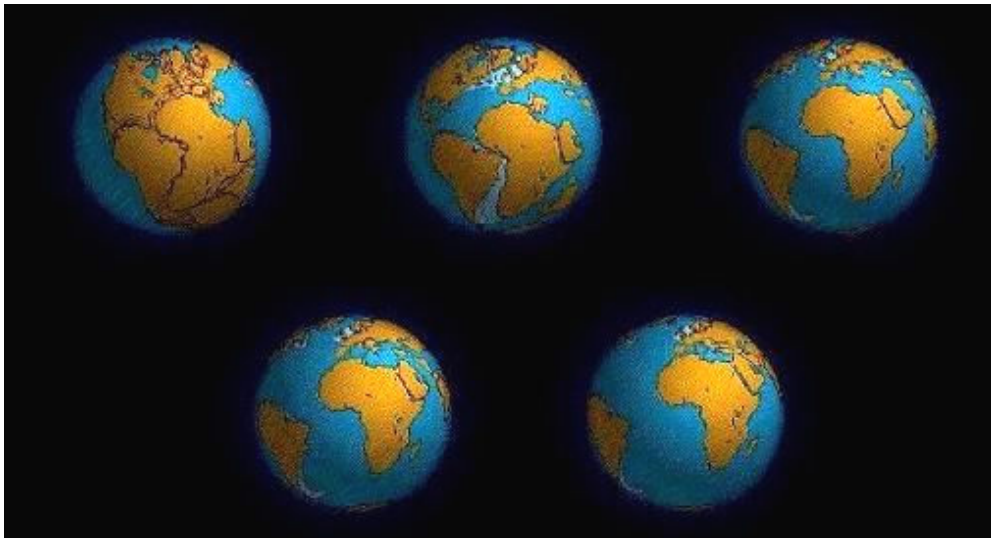
Below we can see the geological age tables

Life on Earth					
Era	Proterozoic	Primary (Paleozoic)	Secondary (Mesozoic)	Tertiary (Cenozoic)	Quaternary (Cenozoic)
Length	More than a billion years	Up to 300 Million years	250 -150 million years	66-50 Million years	1,8 -1,0 Million years
Characteristics	Intense volcanism; Formation of the oceans, lakes and rivers, mountain ranges, first forms of life (corals, algae and bacteria).	Appearance of swamp forests and many plants in the continents; Emergence of insects, fish, reptiles and amphibians, fossils of animals.	Flowering plants and fruitful trees, conifers; the first birds, first mammals, giant reptiles (dinosaurs). Periods: Cretaceous Jurassic Triassic (that some place in Tertiary era)	Rocky Mountains; Dogs, bears, elephants, whales, bats, insects, cats, horses, rhinos, camels. Development of primates and great apes (monkeys); the hominids appear (<i>Australopithecus</i>)	Appearance of <i>Homo sapiens</i> ; period in which we live.

Evolution

Age	Period	Tools	Economy	Housing	Society	Religion
Stone Age	<u>Paleolithic</u> 2.500.000 - 20.000 years	Hand made tools and objects found in nature: stick, flint or flaked stone, ax, scraper, spear, harpoon, needles, awls	Hunting and gathering	Mobile Life: caves, hovels, often near rivers and lakes	Band of hunters and gatherers: 25 a 100 people	The belief in an afterlife first appears at the end of the Paleolithic, and is characterized by the appearance of burial rituals for the dead and worship to ancestors. Priests and sanctuary servants appear in prehistory.
	<u>Mesolithic</u> 20 a 10 thousand years	Hand made tools and objects found in nature, archery, basket of fish, boat			Tribes and nomadic bands	
	<u>Neolithic</u> 10 a 6 thousand years	Hand made tools and objects found in nature: chisel, hoe, yoke, plow, sickle, weaving (loom), clay objects (pottery) and weapons	Neolithic Revolution - the transition to agriculture. Gathering, hunting, fishing and domestication	Vegetable-gardens	Tribes and appearance of groups with leaders in some Neolithic societies at the end of the period.	
Age of Metals	<u>Bronze Age</u> 3000-1200 BC	Copper and bronze tools, potter’s wheel	Livestock, agriculture, handicrafts, trade (exchange)	Formation of cities	State formation, which begins during the beginning of Bronze Age in Egypt and Mesopotamia and during the end of Bronze Age; the first empires are founded.	
	<u>Iron Age</u> I-1200-930 BC II-930-586 BC III-586-330 BC	Iron Tools				

Below, we can see Laurasia and Gondwana.



At this point let's leave the science and return to the bible. First, we saw that there was an *initiator* of creation of the universe; it was not by chance but by His will, and probably happened billions of years ago, yes. Remembering the Word:

- *Psa. 90: 2-4*: "Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God. You turn us back to dust, and say, 'Turn back, you mortals.' *For a thousand years in your sight are like yesterday when it is past, or like a watch in the night.*"

- *2 Pet. 3: 8*: "But do not ignore this one fact, beloved, that with the Lord *one day is like a thousand years, and a thousand years are like one day.*"

Thus, we can support the science regarding the creation of the universe in a remote time, since the bible says that with God one day is like a thousand years. This may correspond to a time that does not necessarily 24 hours (1 day) or 12,000 months (1000 years), but millions of years. This would explain, perhaps, the single continental mass called Pangaea, considering that God was perfecting the Earth every 'day' of His creation, moving and transposing from one place to another what He has created till be perfect to put man. This would also explain what science calls geological ages. In my opinion, what cannot be considered exactly as science states are the times determined for each event, even because no matter how much technology man has at his disposal, it is very difficult to accurately state events that are millions of years old.

I found two interesting verses in Genesis that might corroborate the theory of Pangea. They say, "And God said, 'Let the waters under the sky *be gathered together into one place*, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good." (*Gen. 1: 9-10*). According to this, the waters were all gathered together at that moment and then He separated them in a convenient way to give the land and the sea the 'configuration' that He desired. Only then He would put in them the living beings.

Assuming that the bible brings the truth and that Adam had the intelligence of God [that, surely, was transmitted to his descendants], how to explain the age of metals as science states and the verse written in *Genesis 4: 22*? It says: "Zillah [*wife of Lamech, 5th generation of Cain*] bore Tubal-Cain, who made all kinds of bronze and iron tools. The sister of Tubal-Cain was Naamah." This should have been occurred practically 5,200 years ago. How does one explain the gap placed in the table above between the Neolithic Period (10,000 to 6,000 years ago, still in the stone age, according to science)

and the Bronze Age (3,000 to 1,200 years ago – age of metals)? Could the author have made a mistake when he was writing it? What about Noah? How should he have cut so great trees to get the wood to build the ark; only with flint? The Flood, from the biblical point of view, occurred around 4,300 BC. What now?

It is interesting to put here a few dates written in the bible that confirm the presence of man on Earth for about six thousand years. The very word of God (“... *according to its kind*” or “*of every kind*” – *Gen. 1: 1-25*) written in verses of creation already rules out the theory of evolution and natural selection of species by Charles Darwin. The geological ages can be accepted as the transformation of the earth’s crust by the effect of the very nature that was created (winds and seas, even asteroids, if it is the case), but does not explain the so remote existence of certain living beings.

According to the report of *Gen. 5: 1-32 and Gen. 7: 6; 11*, since the creation of Adam to the beginning of the Flood, it took 1,656 years:

Since the creation of Adam to the birth of Seth: 130 years (*Gen. 5: 3*)

From Seth to the birth of Enosh: 105 years (*Gen. 5: 6*)

Until the birth of Kenan: 90 years (*Gen. 5: 9*)

Until the birth of Mahalalel: 70 years (*Gen. 5: 12*)

Until the birth of Jared: 65 years (*Gen. 5: 15*)

Until the birth of Enoch: 162 years (*Gen. 5: 18*)

Until the birth of Methuselah: 65 years (*Gen. 5: 21*)

Until the birth of Lamech: 187 years (*Gen. 5: 25*)

Until the birth of Noah: 182 years (*Gen. 5: 28*)

Until the biblical Flood: 600 years (*Gen. 7: 6; 11*)

According to the account of *Gen. 8: 13; Gen. 11: 10 – 12: 4*, since the beginning of the Flood to Abraham’s entry into Canaan, it took 367 years:

Shem generated Arphaxad at 100 years old, 2 years after the Flood: (*Gen. 11: 10*)

Until the birth of Selah: 35 years (*Gen. 11: 12*)

Until the birth of Eber: 30 years (*Gen. 11: 14*)

Until the birth of Peleg: 34 years (*Gen. 11: 16*)

Until the birth of the Reu: 30 years (*Gen. 11: 18*)

Until the birth of Serug: 32 years (*Gen. 11: 20*)

Until the birth of Nahor: 30 years (*Gen. 11: 22*)

Until the birth of Terah: 29 years (*Gen. 11: 24*)

Until the birth of Abram: 70 (*Gen. 11, 26*)

Until Abram’s departure from Haran to Canaan: 75 years (*Gen. 12: 4-6*)

Total elapsed time from Adam to the birth of Abram: 1948 years

Total elapsed time from Adam to the entry into Canaan: 2023 years.

According to some researches, the Flood, from the biblical point of view occurred around 4344 BC.

So, the first conclusion we draw is: the bible begins with the creation of the material universe and man, as it is written in *Heb. 11: 3*: “By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.” Everything was done by the will of the Creator, shaping the universe and the Earth, in His patient and eternal time, which had to be adjusted to dates and ages standardized by man himself for his understanding.

THE SEQUENCE OF CREATION

1. “In the beginning God created the heavens and the earth.” (*Gen. 1: 1*)

Both in Hebrew (*Shāmayim*) and Greek (*Ouranos*), the word ‘heaven’ is in the plural. There is not a significant importance as to fact of the word is singular or plural, for in the Gospels, sometimes it is written in the singular; others, in the plural. In this verse of Genesis, the Lord was really creating a physical heaven, a universe with constellations, galaxies and infinite planets. In my view, the fact of the word heaven being placed in the plural (heavens) it means the fullness and perfection of God (constellations, galaxies, and infinite planets – outer space) compared to the limitation of the earth – the planet and its atmosphere, in this case, the only place where the man was placed (the word ‘earth’ is singular).

We can give another explanation for the fact that ‘heaven’ is in the plural (‘heavens’), for example, the Jewish way of referring to heaven. The Jews had a language of their own when speaking of heaven. The first heaven refers to what we see, where birds fly, that is, the sky, the Earth’s atmosphere. The second heaven was related to outer space, with the sun, moon and stars. And the third heaven refers to the spiritual heaven, the Paradise, where the throne of the Lord is, and where many prophets were caught up or had an experience of ecstasy and received visions and revelation from God Himself.

The biblical writers conceived the physical heaven as an inverted cup, the firmament, where the sun made its daily pilgrimage through it and where there were windows through which rain could fall: “In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows [NIV, floodgates] of the heavens were opened” (*Gen. 7: 11*). The word *deep* (or *pit* – *Isa. 14: 15*) in Hebrew is *tehôm* (*deep place*): “the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters” (*Gen. 1: 2*), with reference to the primitive idea of a vast mass of water on which the world floated [which would correspond to groundwater, such as water table and artesian wells, or water-bearing strata (aquifer) for example] or with reference to the underworld (*habitation of demons, the place of the dead, the place of torment*). Therefore, it is written that Lucifer was thrown to the place of the dead, “to the depths of the Pit” (“But you are brought down to Sheol [*the place of the dead, in Ancient times*], to the depths of the Pit” – *Isa. 14: 15*). Here, the Hebrew word for *pit* is *bowr* (Strong #953), meaning a pit hole (especially one used as a cistern or a prison), cistern, dungeon, fountain, pit, well. But we can notice that the Hebrew words used for ‘deep’ or ‘great deep’ or ‘pit’ are different.

2. In the third verse it is written, “Then God said, ‘Let there be light’; and there was light.” In the second the bible says: “the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters [NIV, ‘hovered over the waters.’]” The earth was a formless and dark mass, for there was not still the hand of God. Therefore, the Lord commanded the existence of light. Here we’ll stop to reflect about another topic:

What kind of *light* was that and why He would say, “Let there be light” (*on the first day*), and only then, *on the fourth day*, He mentions that the ‘lights’: the sun, moon and stars?

Despite of the comment on the Hebrew bible, which puts the important events in the first place, in my view this light was different from the physical light generated by

the sun and the moon. Actually, it was the prophetic word of divine power that would initiate the creation of the heavens, the earth, the living creatures and man. With his fall, Satan had left the Son of God without worship. Therefore, so that the Father could give Him the human being as a new worshiper in the place of the former, it was necessary to make clear the distinction that there would be from that moment between the *light and the spiritual darkness*, that is, between God's dominion over that shapeless mass and Satan's. Therefore, at this early stage, the light to which the bible refers is *the very glory of God* coming into play in the person of Jesus. Let's see the texts:

•• *Jn. 1: 1-5 [NIV]*: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the *light* of all mankind. The *light* shines in the darkness, and the darkness has not overcome it."

•• *Isa. 60: 19-20*: "The sun shall no longer be your *light* by day, nor for brightness shall the moon give *light* to you by night; but the Lord will be your everlasting *light*, and your God will be your glory. Your sun shall no more go down, or your moon withdraw itself; for the Lord will be your everlasting *light*, and your days of mourning shall be ended."

•• *Rev. 21: 23*: "And the city has no need of sun or moon to shine on it, for the glory of God is its *light*, and its lamp is the Lamb."

•• *Rev. 22: 5*: "And there will be no more night; they need no light of lamp or sun, for the Lord God will be their *light*, and they will reign forever and ever."

I am writing prophetic words about the New Jerusalem after the second coming of Christ to show that we are actually going back to the point where we began. The light that one day we will see (Jesus) is the same light that started everything. Therefore in *Ecc. 3: 15* it is written, "That which is, already has been; that which is to be, already is; and God seeks out what has gone by."

Before moving to the next topic, let's remember what we wrote before and what is written in the Hebrew bible. We said:

Gen. 1: 2: "the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters" – cf. *Jer. 4: 23*: "I looked on the earth, and lo, it was waste and void; and to the heavens, *and they had no light*."

Let's compare with the Hebrew bible (*Gen. 1: 1-2*):

¹ B^ereshit bara Elohim et hashamayim v^eet haarets.

In the beginning God *created* the heavens and the earth.

² V^ehaarets haytah tohu vavohu v^echoshet al pnei l^ehom v^eruach Elohim m^erachefet al pnei hamayim.

And the earth was *a formless void* and darkness covered the face of *the deep*, while a wind from God swept over the face of the waters.

The word used to '*created*' is *bara*, which indicates a creation of something out of nothing.

The expression *Tohu VaVohu* would be explained as an amorphous and malleable substrate from which all other elements were formed. Rabbi Rashi in the eleventh century, referred to that expression as 'a great and incredible void.' In turn, Rabbi Samson Raphael Hirsch describes *Tohu VaVohu* as 'surprisingly chaotic.' But *the meaning of the expression Tohu VaVohu* is 'an amorphous and malleable substrate' from which all other elements were formed. Even because the translation says: "*And the earth was a formless void*." It does not say: "*and became without form and void*." Therefore, there could not be a chaos. Satan, by falling, did not leave chaos on Earth

because it had not yet been formed. He left the chaos in the spiritual world. In Isaiah it is written:

• *Isa. 45: 18*: “For thus says the Lord, who created the heavens (he is God!), who formed the earth and made it (he established it; *he did not create it a chaos, he formed it to be inhabited!*): I am the Lord, and there is no other.”

This means that the Lord made the Earth, probably, out of gases and clouds of cosmic dust, which that have no shape at all, as we can see in the so-called ‘Nebulae’, that is, star-forming regions, the ‘nursery’ of a large number of planets and planetary systems of the Universe.

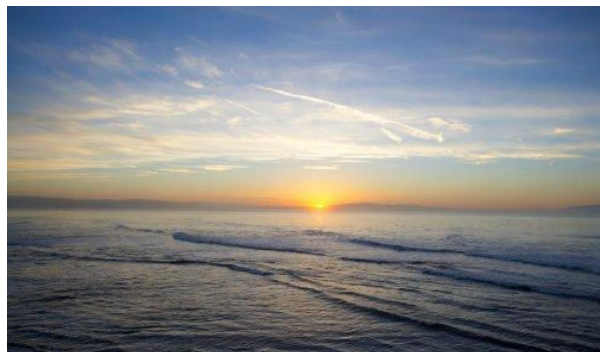
3. From there the full creative process of God begins: The bible uses three words in Hebrew to describe God’s creation. First: *‘āmar* (*said*), which *a product of His will*. Thus, in *Gen. 1: 3*, for example, is written: “Then God said, ‘Let there be light’; and there was light”: “Vayomer Elohim yēhi or vayēhi or”, that is: “And God said: ‘May be light.’ And light was.” *Omer* = *‘āmar* (*said*). The word *said*, here, can be translated literally as “*God spoke to the core of the situation, God spoke to the heart.*” The second word is: *bārā* (*to create*), which expresses *divine activity*: “Bēreshit bara Elohim et hashamayim v’et haaretz: In the beginning God *created* the heavens and the earth.”

Another word that is related to the creative activity is *‘āçā*, also used in the verses that speak of the creation of animals, lights, plants etc. Although the bible uses many words to express the divine activity, the essential activity comes from the Word of God (“*God said*”), *a product of His will*.

For us, the practical learning is that everything we say molds our spiritual world and, therefore, our lives. Thus, in our mouth there is the blessing and the curse. Another important lesson is that it is no use just to talk, but to act according to what we say. In the beginning, it’s what the bible says, the earth was formless and void and the Spirit of God swept over the face of the waters. God spoke His word and everything came into being.

We can see certain order in Creation:

- First the light, for all forms of life need light to exist.
- After this, God created the firmament (‘heaven’) and separated it from the dry portion (‘earth’).



- In the third place, He created the seas, the land and vegetation. So far we can see that God’s care has provided the environment, i.e., these first three creations are preparatory to the establishment of inhabitants. Three words are used in Hebrew to

vegetable life: *vegetation* (*deshe'* = *new vegetation*), *plants* (*eḩebh* = *plants*) yielding seed of every kind; and *trees* (*'eḩ*) of every kind bearing fruit with the seed in it (*Gen. 1: 11-13*).



•• Fourth, God created the lights (Sun, moon and stars).



In these verses [¹⁴ And God said, ‘Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years,’ ¹⁵ and let them be lights in the dome of the sky to give light upon the earth.’ And it was so. ¹⁶ God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ God set them in the dome of the sky to give light upon the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day], God created the sun, the moon and the stars to determine the time: days, months and years; to govern the seasons and agriculture and to serve as signs.

What kind of signs?

In verse 14 He Himself gives the answer. We also saw this in the former chapter about the Zodiac. But, let’s see once more: so that, through the position of the sun, the man could know the direction he was walking, according to the cardinal points; so that, by looking at the constellations in the night, the man could also have a direction in his journey; to govern the menstrual cycle in women and therefore the time of pregnancy (lunar months); to warn His children if there would be sun or rain on the next day; to control the tides (and to guide the fishing; the gravitational attraction between the Earth and the Moon causes tides on Earth) and to mark the religious feasts to come later according to the seasons [Solstice: point of maximum axial inclination in Earth orbit, i.e., the time when the sun is at its greatest boreal (northern) or southern distance (austral), and during which it ceases to move away from the equator; and equinox, when the inclination of the axis and the direction of the orbit are perpendicular, i.e., when the sun in its apparent annual movement (as viewed from Earth) crosses the celestial equator, times when day and night are equally long. The winter solstice occurs on December 21st and the summer solstice on June 21st for the northern hemisphere. The vernal equinox (spring) on 21st March and the autumnal equinox on September 23rd for the northern hemisphere]. Witches, sorcerers and foretellers, under the influence of the devil, distorted the signs of the sky only bringing disorder to the lives of people with lies and false prophecies. Therefore He says, “Thus says the Lord, your Redeemer, who formed you in the womb: I am the Lord, who made all things, who alone stretched out the heavens, who by myself spread out the earth; who frustrates the omens of liars, and makes fools of diviners; who turns back the wise, and makes their knowledge foolish” (*Isa. 44: 24-25*) and “I made the earth, and created humankind upon it; it was my hands that stretched out the heavens, and I commanded all their host” (*Isa. 45: 12*).

The passage of years was generally marked by reference to the months, the agricultural seasons and major festivals.

The *year*, in Hebrew, is *shānā*. The verb *shannah* literally means ‘to repeat [what was taught]’; it was called so because of the change or succession of the seasons and was composed of twelve lunar months (354 days). Every three years one month was added (by the repetition of the last month) to take the difference between the twelve lunar months and the solar year. For Jews, the festival that celebrates the beginning of the year is based on the religious and the civil calendar. The civil calendar started when autumn began (seventh month or *Tishri* – *Ex. 23: 16; Ex. 34: 22*). While they dwelt in Egypt, the Hebrews may have been adapted to the solar year of 12 months, each with thirty days with the addition of five extra days, totaling 365 days. But at the time of their departure from there, the Lord has marked the beginning of the year (religious calendar) based in the event of Passover (*Pesach*), when the *Destroyer* passed over the houses, killing all the firstborn of Egypt (*Pesach* means “to pass over” – *Ex. 12: 2; 13;*

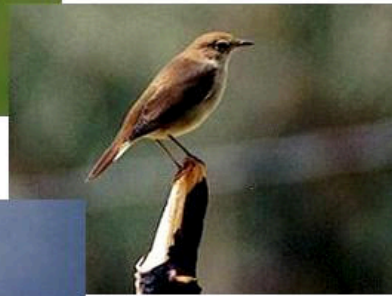
23; 27). Thus, the first month was set in the spring (*Nisan or Aviv* – Ex. 12: 2) and the Jewish calendar became to have twelve lunar months.

The month started when *the crescent of the new moon* (Num. 28: 11; Num. 28: 14; 1 Sam. 20: 5; 18; 24; 2 Chr. 8: 13; Isa. 66: 23) was first seen at sunset. The month (*yerah or yare'ach* = moon) had twenty-nine to thirty days and, since the lunar year was shorter by about eleven days than the solar year, it was necessary to insert periodically, as explained above, a thirteenth month so that the *New Year's Day* did not happen before the spring (March-April).

Lunar Calendar: organized on specific base in the lunar revolution around the Earth. It was started by nomadic peoples, probably the Babylonians.

Solar Calendar: organized on specific base in the Earth's revolution around the sun. It was the Egyptians who initiated the counting of time based on the solar calendar.

•• In the fifth place, the Lord created the fowls (*Gen. 1: 20-22*), and the word here is *'ôph*, used to describe all varieties of fowls (we can imagine that it refers to insects as well).



- In the sixth place, God created the fish, land animals and man.



- Finally, He blessed the day of rest.

Therefore, the conclusion we draw here is that the Lord had an order in Creation, worrying first with the appropriate environment to put man and other living beings. He also left us the example of the Sabbath, the day of rest.

THE TWO STAGES OF MAN'S CREATION

1. The spiritual stage

The creation of man, unlike the creation of plants and other living creatures, was different, because the human being had an important role in God's creation. First, God was concerned with his spiritual part, then with the material part, that is, first He made his 'mold' through the word. Let's say that His creative word was a seed planted and that would germinate later.

As for *Gen. 2: 4-6*:⁴ "These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens,⁵ when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground;⁶ but a stream [*or mist*] would rise from the earth, and water the whole face of the ground", we can say that this passage refers to the cultivation and multiplication of the seeds of plant life that He had created by His power on the 3rd day of creation. Man would be responsible for the care of the land and the animals.

In *Gen. 1: 26a; 27* it is written: "Let us make (*asah* or 'âçâ – Strong #6213: accomplish: to do or make, in the broadest sense and widest application; bring forth) humankind in our image (*tselem*, תְּלֵם – Strong #6754), according to our likeness (*demuth*, דְּמוּת – Strong #1823)... So God created humankind ('*adhām* – Strong #120) in his image, in the image of God he created them; male and female he created them." He created man ('*adhām* = *red man, mankind*, which comes from the same Hebrew root ^a*dhāmā* and means *earth*, to remind man of his origin: *Gen. 2: 7; Gen. 3: 19*); the following word is *bārā* = '*to create*', to create man, in its composed form, that is, *male* (*zākhār* – Strong #2145) and *female* (*neqebah* or *neqebā* – Strong #5347) *he created them* (*Gen. 1: 27*).

Image (in the dictionary) means a *mental or physical representation of the external form of a person or something; mirror, reflection, the general impression of a person, a simile* (cf. *Gen. 5: 3*: "When Adam had lived one hundred thirty years, he became the father of a son *in his likeness, according to his image*, and named him Seth" and *Gen. 9: 6*: "Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own *image* God made humankind"). In Strong's Concordance, 'image' (*tselem*) comes from an unused root meaning to shade; a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol, image, vain show.

Likeness (in the dictionary) means *the relationship between beings, similarity or analogy*; in this case, with the Spirit of God, therefore, His character, His nature. In Strong's Concordance 'likeness' (*demuth* or *demût*) comes from *damah*, which means: resemblance; concretely, model, shape; adverbially, like (adv.), fashion, like, like as, likeness, manner, similitude.

Thus the Lord was creating man in His image and likeness through His word. However, this language of Scripture does not suggest that man had a physical resemblance to God (for God is Spirit), but it does mean that he was made similar to God in spiritual powers. He was given the powers to think and feel, to communicate with others, to discern and discriminate and to evaluate and model his own character, to a certain extent. The bible says God is the Spirit (*2 Cor. 3: 17*) and that the angels are also spirits, they have no body to inhabit; but in reference to man, since his creation, he was always connected to a body. Yet, the prophets, in spirit, saw God and the angels in human form. Jesus on the Mount of Transfiguration showed to His disciples His

glorified body. In other words, they saw Him as He is now in glory at the right hand of the Father. And the form described in the bible remained human, only with such whiteness and a light so strong that made them fearful. In *1 Cor. 15: 35-58*, Paul says that the resurrected at the second coming of Christ will have body, and he is in fact describing our glorified body, as it was with Jesus on the Mount of Transfiguration and as it was after His resurrection. He emphasizes that the spiritual body that we will have will be a different body, with atoms and molecules ‘reorganized’; therefore, another kind of matter. The spiritual body he refers to is not only spirit; it is our soul saved and purified that will be there too. As for the glorified body of Jesus after His resurrection, which was transformed to the point that neither Mary Magdalene nor the disciples themselves for several times did not recognize Him immediately, it was a body that went through the walls, however, He ate and maintained His human form:

- *Jn. 20: 14-17*: “When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, ‘Woman, why are you weeping? Who are you looking for?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’ Jesus said to her, ‘Mary!’ She turned and said to him in Hebrew [NIV, Aramaic], ‘Rabboni!’ (Which means Teacher). Jesus said to her, ‘Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them,’ ‘I am ascending to my Father and your Father, to my God and your God.’”

- *Lk. 24: 36-43*: “While they were talking about this [*It refers to the disciples on the road to Emmaus, who had met with the Lord*], Jesus himself stood among them [*He materialized inside there, He didn’t knock at the door*], and said to them ‘Peace be with you.’ They were startled and terrified, and thought that they were seeing a ghost. He said to them, ‘Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.’ And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, ‘Have you anything here to eat?’ They gave him a piece of broiled fish, and he took it and ate in their presence.”

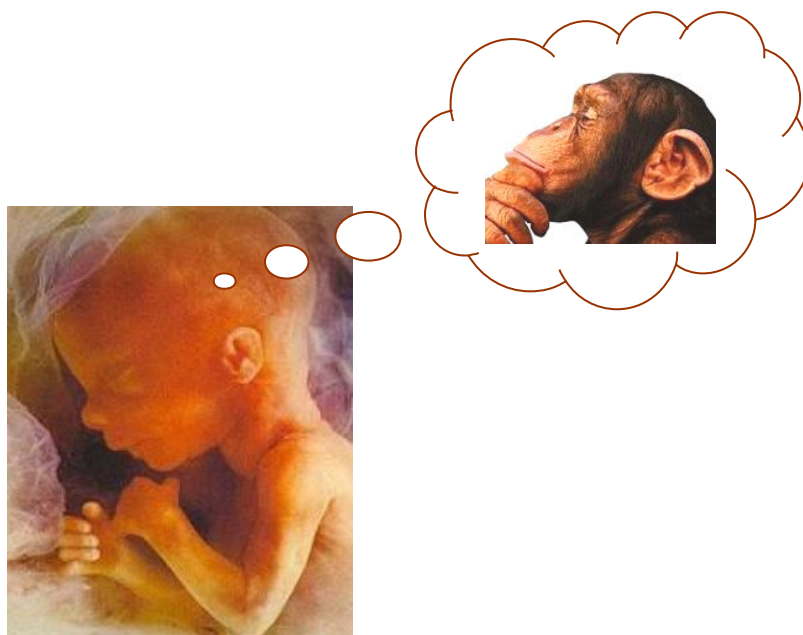
Now read:

- *1 Cor. 15: 35-58*: “But someone will ask, ‘How are the dead raised? With what kind of body do they come?’ Fool! What you sow does not come to life unless it dies [*a twig of wheat is not born if a seed does not die on earth, that’s what it means*]. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain [*we must first sow the grain or seed to have the plant or the entire tree*]. But God gives it a body as he has chosen, and to each kind of seed, its own body. Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. There are both heavenly bodies [*angels, stars and planets*] and earthly bodies [*we and the animals*], but the glory of the heavenly is one thing, and that of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory. So it is with the resurrection of the dead. What is sown is perishable [*we sow here in life, living in an unclean and imperfect body*], what is raised is imperishable [*we sow in the spiritual things in order to have a spiritual body of glory and splendor and it differs from person to person, depending on their sowing on earth*]. It is sown in dishonor [*human imperfection*], it is raised in glory [*spiritual perfection*]. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, ‘The first man, Adam, became a living being’; the last Adam [*Jesus*], became a life-giving spirit. But it

is not the spiritual that is first, but the physical, and then the spiritual [*We need to sow here while we are alive what we want to be in the future. If we sow only in the material and the worldly things, we cannot be saved in the soul, nor have a spiritual body, because we did not think of it on earth, when we had a chance*]. The first man was from the earth, a man of dust [*our material body that was generated in the womb*]; the second man is from heaven [*our spirit generated from God's Spirit in the new birth*]. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven. What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I will tell you a mystery! We will not all die, but we will all be changed [*cf. Phil. 3: 21 – he means that when Jesus returns a second time, many who are alive will be caught up in a spiritual body, glorified, as happened with Jesus when Mary Magdalene saw Him and therefore did not recognize Him immediately, for His appearance was different*], in a moment, in the twinkling of an eye, at the last trumpet [*an angel will sound a trumpet, summoning those who belong to Christ, for having His seal on their forehead – Rev. 7: 3; 9: 4; 14: 1; 22: 4*]. For the trumpet will sound, and the dead will be raised imperishable [*with a body clean of impurities and different from that they had in life on earth*], and we will be changed [*we'll be caught up to heaven in our new body*]. For this perishable body must put on imperishability, and this mortal body must put on immortality [*we need to take care of our salvation and our holiness here on earth so that we can arrive purified in heaven*]. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?' [*incitement, stimulus*] The sting of death is sin, and the power of sin is the law [*Law is government and authority over sin and that brings punishment*]. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain."

- *1 The. 4: 13-18*: "But we do not want you to be uninformed, brothers and sisters, about those who have died [NIV, who fall asleep], so that you may not grieve as others do who have no hope [*Those who still don't know what eternal life is, or the resurrection of the glorified body*]. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died [NIV, have fallen asleep in Him]. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words [NIV, who have fallen asleep]."

2. The material stage



Gen. 2

⁴ These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens,

⁵ when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground;

⁶ but a stream [*or mist*] would rise from the earth, and water the whole face of the ground—

⁷ then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.

As I said previously, the first step of Creation of man was spiritual, that is, God made his ‘mold’ through the word. Let’s say that His creative word was a seed planted and then would germinate.

The physical creation of man begins here: ⁷ then the Lord God formed (yatsar, יצר, Strong #3335) man from the dust of the ground, and breathed into his nostrils *the breath of life*; and the man became a living being (*Nephesh Hayah*). The verb yatsar was used to give the idea of a potter at work, molding with his hands the material he had in his hands.

The Lord put His hands to work and concluded physically what He had already created spiritually through the Word. From the clay (‘the dust of the ground’) He formed man, whose soul He had already molded in His image and likeness and now gave the “final touch,” breathing of Himself into him. The Hebrew word for breath is neshamah (נְשָׁמָה) – Strong’s #5397 – derived from nasham: a puff, that is, wind, vital breath, divine inspiration, intellect, soul, spirit. The ‘divine breath’ means the infusion of the spirit into the human being, which endowed him with intellectual, moral, relational

and spiritual capacity, that is, the breath or spirit of God gave life and individuality to the physical body of man. Thus, our earthly portion is vivified by the breath of life from God.

Gen. 2

⁸ And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed.

⁹ Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰ A river flows out of Eden to water the garden, and from there it divides and becomes four branches.

¹¹ The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold;

¹² and the gold of that land is good; bdellium and onyx stone are there.

¹³ The name of the second river is Gihon; it is the one that flows around the whole land of Cush.

¹⁴ The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The Lord God took the man and put him in the garden of Eden to till it and keep it.

¹⁶ And the Lord God commanded the man, 'You may freely eat of every tree of the garden;

¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'

We can see two orders given by God to man:

1. God gave to man authority and delegated to him the care and guardianship of the planet. He cared about the man giving him supply, but also gave him the task of managing the natural resources and gave him work to do. Just as God gave work and responsibilities to Adam, He gives them to man still today. The man needs work not to be idle and without provision and sustenance. However, he also has the responsibility of caring for the planet's natural resources to cooperate with God's creation and his fellow men.

2. Obedience (the two trees). The Lord God gave man this order: not to eat of the fruit of the tree of knowledge of good and evil, because in the day that he ate of it he would die. Thus, the blessed life of man depended on his obedience to God and His commands. While he was in obedience he might have life and touch the tree of life [symbol of Jesus] and participate in God's life. So when we obey the Lord and stand at the center of His will and desire, we can experience His life in us and participate in fellowship with Him and receive His blessings.

The important conclusions we can draw from this topic on the two stages of man's creation is that the Lord made him in His image and likeness. In addition, He left to the human being the guardianship of the planet and its natural resources, and asked him only one thing in order to remain in His presence: the obedience to His will.

EDEN

Gen. 2

⁸ And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed.

⁹ Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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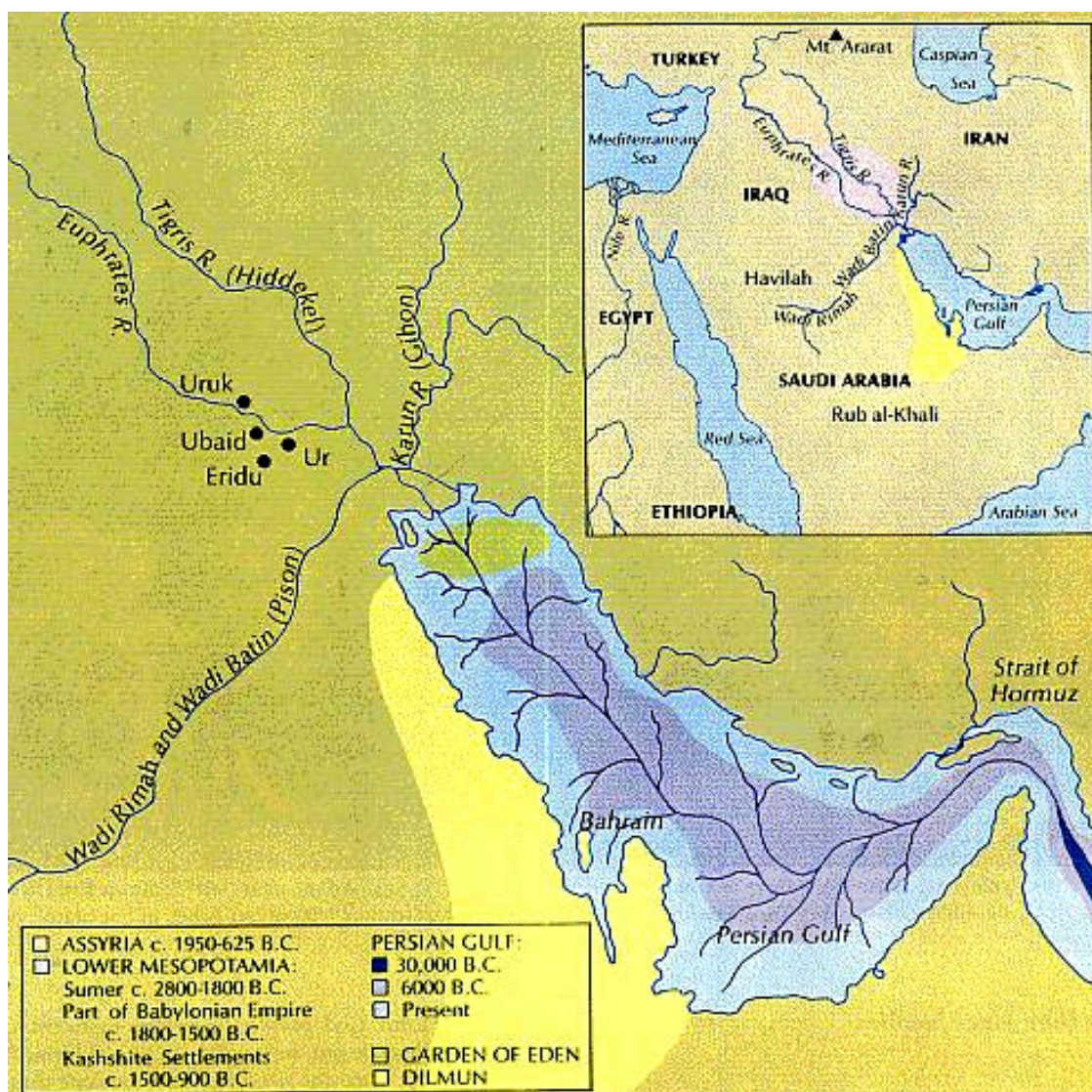
¹⁴ The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The Lord God took the man and put him in the garden of Eden to till it and keep it.

Where the Garden of Eden was located, after all? Where are now the Pishon and the Gihon? And where would be the Garden of Eden, if indeed existed as a specific geographical place? Among several suggested sites, the garden had been in Turkey for the Tigris and Euphrates rivers cross their mountains, and because Mount Ararat where Noah's ark came to rest is there. In the last hundred years since the discovery of the ancient civilizations of modern Iraq, scholars have tended, in general, to the valley of the Tigris and Euphrates rivers and the locations of southern Sumer, approximately one hundred and fifty miles to the north of the head of the Persian Gulf. Sumer was one of the names given to the southern half of Iraq, more or less from Baghdad to the south, in contrast to the north, which was known as Akkad. According to archaeological research, some people gathered in established groups. Who were these people? They were, probably, a group of southern Mesopotamia where there is a well-known biblical city, Ur of the Chaldeans (the original city of Abraham). In Saudi Arabia, in the late nineties of the twentieth century, traces of their establishments, graves and ceramics were found. One clue is in linguistics; the terms *Eden* or *Edin* first appear in Sumer, the Mesopotamian region that produced the first written language in the world. This occurred in the third millennium BC. In Sumerian, the word *Eden* simply means "*the fertile plain*" (in Hebrew means *delight, place of delight*). The word *Adam* also existed in cuneiform, meaning something like: "*the establishment in the plain.*" In Hebrew, *Adam* means *red man or man of red earth* ('*adhām* = *humanity*, which comes from the same Hebrew root ^a*dhāmā*, meaning *earth*, to remind man of his origin: *Gen. 2: 7; Gen. 3: 19*). The bible is quite specific about the rivers. The Tigris and Euphrates are easy to understand, because they are still flowing. The Pishon can be identified in reference to the biblical land of Havilah, as related to the places and people inside an Arab-Mesopotamian structure. Supporting the biblical evidence of Havilah, besides the geological evidence on land, *LANDSAT* satellite images clearly show a 'fossil river' that flowed once from North Arabia and through the beds now dry, which the modern Saudis and Kuwaitis know as the valleys of Rimah and Batin. Even because the bible says that this region was rich in bdellium, an aromatic resin that can still be found in

North Arabia, and gold, which was still mined in the general area in the fifties of the twentieth century. It is the Gihon River, which surrounded the whole land of Ethiopia that was the problem. The Hebrews refer to the land of Cush and the translators of the seventeenth century related it to Ethiopia, which is in the south, in Africa, which came to confuse the previous investigations. Currently it is believed that the Gihon is the Karun River, which is in Iran and flows southwest into the current Gulf. The Karun River is also shown in the *LANDSAT* images as a perennial river, which while it was dammed up, it contributed to the most of the sediment that gives form to the delta at the head of the Persian Gulf. A second river that may also have been Gihon is the Karkheh (or Karkhen), another tributary of the Tigris River in Iran. Thus, the garden of Eden, in the geographical evidence, must have been somewhere in the head of the Gulf at a time that all four rivers joined and flowed.

Conclusion: Eden was real.



FORMATION OF THE WOMAN



Gen. 2

¹⁸ Then the Lord God said, ‘It is not good that the man should be alone; I will make him a helper as his partner’.

¹⁹ So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

²⁰ The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

²¹ So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs [*in Hebrew, ‘part of the man’s side’*] and closed up its place with flesh.

²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man.

²³ Then the man said, ‘This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.’

²⁴ Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

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

In *Gen. 2: 18* it is written: “Then the Lord God said, ‘It is not good that the man should be alone; I will make him a helper as his partner’ [NIV, ‘I will make a helper suitable for him’, which is translated in Portuguese as, ‘I will make for him someone who helps him and corresponds to him’, i.e., an appropriate helper, competent, convenient, adequate, reliable, qualified].” It’s the same thought written in *Ecc. 4: 9-12*, “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other; but woe to one who is alone and falls and does not have another to help. Again, if two lie together, they keep warm; but how can one keep warm alone? And though one might prevail against another, two will withstand one. A threefold cord is not quickly broken.” God had made animals, both male and female, but had not yet made a companion for man. He knew for certain that he could not live alone. However, before making the woman, the Lord gave Adam the care of the earth and everything that was in it. He gave him orders not to touch the tree of knowledge of good and evil, and now left to the man the task of naming the animals. By having the

same intelligence of God, Adam would act rightly. We can say that this was not just a test of obedience and empowerment for him, but the Lord gave him this work before creating Eve to see if the man would notice the lack of a similar being to keep him company. After Adam finished is that the bible says:

²¹ So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs [in Hebrew, 'part of the man's side'] and closed up its place with flesh.

²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man.

²³ Then the man said, 'This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken'.

²⁴ Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

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

Thus, the woman was created to be man's helper and walk on equal terms with him. We also saw that *suitable* [NIV] means *competent, convenient, adequate, reliable, qualified*. The word 'helper' in Hebrew (עֲזֵר – 'ezer, from the root: ozer – to help), means companion, helper (Gen. 2: 18; Gen. 2: 20). It also means 'help, aid, assistance' (Deut. 33: 26; Deut. 33: 29; Ps 121: 1-2; Ps 124: 8; Dan 11: 34; Hos. 13: 9; Deut. 33: 7; Isa 30: 5; Ezek. 12: 14; Ex. 18: 4; Ps 33: 20; Ps 146: 5) and 'support' (Ps 70: 5; Ps 115: 9-11). In only two Psalms, the word 'helper' has the meaning of 'strength, power and strengthening':

• Ps. 89: 19:

"Once you spoke in a vision, to your faithful people you Said: I have bestowed **strength** on a warrior; I have exalted a young man from among the people" (NIV)

"Then thou speakest in vision to thy holy one, and saidst, I have laid **help** upon one that is mighty; I have exalted one chosen out of the people" (KJV)

In Hebrew:

'âz dibbartâ-bhechâzon lachasiydheykha vatto'mer shivviythiy'êzer 'al-gibbor [In the original text: masterful man, or mighty God] hariymothiy bhâchur mê'â

• Ps. 20: 2:

"Send **thy help** [strengthening, in the original text] from the sanctuary, and strengthen thee out of Zion" (KJV).

"May he send you **help** from the sanctuary, and give you support from Zion" (NRSV).

In Hebrew:

yishlach-'ezrekha miqqodheshumitsiyyon yis'âdhekhâ

The fact that God has taken a man's rib to form the woman means that He planned *interdependence*, that is, as the first woman depended on the man to exist, the man depends on the woman to be born on earth (1 Cor. 11: 12: "For just as woman came from man, so man comes through woman; but all things come from God"). The Greek word for woman is *gyne* or *gynai* and in Hebrew, 'ishstâ = woman, for out of man ('ish) she was taken. God took a rib (Hebrew: çelâ', or 'tsêlâ', which in Sumerian means 'life') and made it (bânâ = to build) into a woman (lê'ishshâ). The word 'tsêlâ', in Hebrew, means 'face, side or wall of the tabernacle' (used in the same sense that has the expression 'Tsela Hamishcan', 'one of the faces', 'one of the "walls"; the tabernacle = Hammishkân). Thus, one side of the first human being became the masculine part, and the other, the feminine part. According to this Hebrew concept, the woman has a greater discernment, since she was created with one more spiritual compartment than man. In other words, she is turned to the things of God

(“*Tabernacle*”) more than man. Explaining differently: one side of Adam was the masculine side, made by the hands of God on clay, symbolizing the matter, the flesh. The side where the rib was removed to make the woman was the feminine side, emotional or spiritual, by the Hebrew meaning of ‘*rib*’ (‘one face’, ‘one side’ or ‘wall of the tabernacle’, the tent in the desert where God spoke to Moses). Therefore, the woman would be an emotional and spiritual complement to the man and he would be the material for her. At the same time, she in relation to herself, for having originated from the spiritual side of man, from what was ‘turned to the things of the tabernacle’, the woman would have this side more expanded, twice as much as man would have. *Eve*, *Chavvah* (Strong #2332: חַוְוָה), means *life* (Hebrew, ‘chay’, ‘hay’), *life-giving*, *root of life*, *mother of humankind*, *mother of all living beings* [Gn 3: 20: “The man named his wife Eve, because she was the mother of all living”]. It is a proper name (Feminine) derived from ‘*Chavah*’ (Strong #2331, חַוָּה), which means ‘*To declare, to show, to make known, to live.*’

“The Hebrew verb ‘chavah’ primarily means to declare or make known. It is used in contexts where information, intentions, or feelings are being expressed or revealed. This verb emphasizes the act of communication and the importance of making something known to others. In ancient Hebrew culture, oral communication was a primary means of conveying information, teaching, and preserving traditions. The act of declaring or making known was significant in a society where written texts were less common, and oral tradition played a crucial role in the transmission of knowledge and religious beliefs. The verb ‘chavah’ reflects the importance of verbal expression in maintaining community, faith, and cultural identity.”

[Source: <https://biblehub.com/hebrew/2331.htm>].

Chavah is part of the expression ‘*Lachavot dáat*’, which means ‘*to express an opinion.*’ So, Eve talked to Adam (there was a dialogue), which allowed the flow of life in common. Thus, the initial plan of God for the woman was the equality with man. With the passage of centuries it went growing the trend in rabbinic teaching of making man more prominent than the woman, slowly eliminating the idea taught by *Gen. 2: 20* (“*a helper as his partner*”, “*someone who helps him and corresponds to him*”, that is, “*a helper comparable to him*”). Over the years, this trend took from the woman even her right to learn to read. According to the Hebrew concept mentioned previously about having the woman a spiritual capacity more developed than man, only to man was given the right to study the *Torah* (*the book of the Law*), for in truth he needed to study and learn what to the woman is practically intuitive.

For being created from the man’s rib, the woman would be an essential complement to balance of the emotions of man. The male sex is more assertive, more aggressive and more impulsive to act, for his greater physical strength gives him some confidence in his ‘power.’ The sensibility of man is different from that given to the woman; he is more rational than emotional, which may be an advantage before certain tests or challenges; however, it hampers him to hear more clearly the subtle voice of the Lord, because it is heard in the interior, often through the characteristic that we can call intuition, something that physically and rationally has no explanation, but that the woman knows and is sure whether is the correct path to follow or not. The woman, by having emotions and sensibility more developed than those of man comes to complement him, giving him the subtlety of acting, feeling, to plan and to love more fully and correctly. What I mean is that man, without the moderation and passivity of woman, can get lost in his relationships, not measuring the consequences of his impulsive actions and repent later. Thus, the woman complements man emotionally, while he complements her giving her strength, determination and security to act in

certain areas, making her feel protected, mainly in material area, from any kind of devastation or violence.

For being a helper, the woman received an ability to exert great influence, so the serpent seduced her, because she was liable to be deceived, and at the same time, to influence Adam (“and Adam was not deceived, but the woman was deceived and became a transgressor” – *1 Tim. 2: 14*).

By having a spiritual sight more developed than man's, the woman is more susceptible to spiritual forces, therefore, more susceptible to deceit and idolatry. Other consequence resulting from the position of helper that God gave her is that, being a helper, she has the right to express opinions and to influence who is assisted with regard to the action to be performed. Thus, woman has within herself the ability to influence greater than the man. While the man has the authority to decide what is to be done, the woman has the freedom and the ability to tell him the best way of work to be done because she is more practical and acts quickly when she is told clearly what to do. Due to their capacity of influence, many women in the Old Testament influenced in a lesser or greater degree, their husbands, subjects or even the people of Israel:

- Eve (*Gen. 3: 6*)
- Sarah (*Gen. 16: 2; Gen. 21: 10; 12b*)
- Rebekah (*Gen. 27: 5-17*)
- The wife of Potiphar over Joseph, but didn't succeed (*Gen. 39: 7-14*)
- Miriam (*Ex. 2: 7-8; Num. 12: 1-16*)
- Rahab (*Josh. 2: 1-24*)
- Acsah the daughter of Caleb (*Josh. 15: 17-19*)
- Deborah (*Judg. 4: 6-9*)
- Jael (*Judg. 4: 17-21*)
- Delilah (*Judg. 16: 4-22*)
- Naomi and Ruth (*Rut. 1: 16-18; Rut. 3: 1-5*)
- Peninnah over Hannah (*1 Sam. 1: 6*)
- Abigail (wife of Nabal) over David (*1 Sam. 25: 18-35*)
- The medium (witch) consulted by Saul (*1 Sam. 28: 21-25*)
- Bathsheba intercedes for Salomon (*1 Kin. 1: 15-17*)
- The wives and the concubines of Salomon (*1 Kin. 11: 1-13*)
- Jezebel (*1 Kin. 19: 2; 1 Kin. 21: 5-16*)
- Esther (*Est. 7: 3-6; Est. 8: 5-6; Est. 9: 13*)

Jesus came to redeem the dignity of woman: Mary (*Lk. 1: 42*) has been called blessed among women. He forgave, healed and taught them; and they, in turn, served Him with provisions for His travels (*Lk. 8: 1-3*), showing Him hospitality, through their acts of affection as in the case of His burial. So, Jesus gave them the same means of salvation than for men. In the NT women participated in the prayer with the followers of Jesus (*Acts 1: 14*); they helped to elect Matthias (*Acts 1: 15-26*); received the power and gifts of the Holy Spirit at Pentecost (*Acts 2: 1-4; 18*); Mary the mother of John Mark, offered her house to one of the centers of the Church of Jerusalem (*Acts 12: 12-13*); Lydia the first convert in Europe (*Acts 16: 14-15; 40*) was a woman; Priscilla and her husband Aquila taught the great preacher Apollos the complete truths of the Gospel (*Acts 18: 2; 18; 26*); the daughters of Philip the deacon (*Acts 21: 8-9; Acts 6: 5*) prophesied. It was men in future generations who tried to remove from women the dignity brought by Jesus, for they did not accept Him as Lord and Savior, remaining thus in the fallen condition of sin. Still in the NT we have other examples of women who were of great help in God's work: Dorcas (The only woman in the NT to be called the disciple, *mathêtria* in Greek; she was a deaconess, *Acts 9: 36-43*), Euodia and

Syntyche (*Phil. 4: 2-3*), Eunice and Lois (mother and grandmother of Timothy, respectively – *2 Tim. 1: 5*), Claudia (*2 Tim. 4: 21*), Apphia (*Phlm. 2*), Nympha (*Col. 4: 15*), Phoebe (*Rom. 16: 1-2*), Mary (*Rom. 16: 6*), Tryphena and Tryphosa (*Rom. 16: 12*), Persis (*Rom. 16: 12*) and Julia (*Rom. 16: 15*) among others.

In short: The woman was created to be a helper of man and walk in interdependence with him. God gave her greater sensitivity to spiritual things, so she has greater capacity to influence the man. She also needs to be taught and guided by him. As we saw, there was dialogue between Adam and Eve, so the relationship was harmonious.

SEDUCTION, DESOBEDIENCE AND FALL



Gen. 3

¹ Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, 'You shall not eat from any tree in the garden?'

² The woman said to the serpent, 'We may eat of the fruit of the trees in the garden;

³ but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'

⁴ But the serpent said to the woman, 'You will not die;

⁵ for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'

⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.

⁷ Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

⁸ They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

⁹ But the Lord God called to the man, and said to him, 'Where are you?'

¹⁰ He said, 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.'

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

¹² The man said, 'The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.'

¹³ Then the Lord God said to the woman, 'What is this that you have done?' The woman said, 'The serpent tricked me, and I ate.'

¹⁴ The Lord God said to the serpent, 'Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life.'

¹⁵ I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.'

¹⁶ To the woman he said, 'I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.'

¹⁷ And to the man he said, 'Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it', cursed is the ground because of you; in toil you shall eat of it all the days of your life;

¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

¹⁹ By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.'

²⁰ The man named his wife Eve, because she was the mother of all living.

²¹ And the Lord God made garments of skins for the man and for his wife, and clothed them.

²² Then the Lord God said, 'See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever'—

²³ therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken.

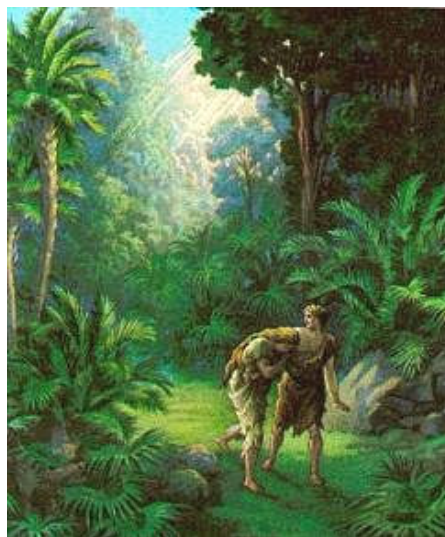
²⁴ He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

Do you realize the subtlety of the conversation? Somehow, the snake caused a distortion in the mind of Eve; she began to confuse the tree of Life (*symbol of Jesus Himself*) with the tree of knowledge of good and evil, symbol of pride and arrogance of Satan, whose purpose was to steal for him something that belonged exclusively to God. The devil, as well as the Creator, knew good and evil, for he was formed long before Adam and Eve and had fallen because of his pride; for being an angel and having the power given by God over the spiritual world, he knew the difference between light and darkness. Therefore, by jealousy of the man and his relationship with the Lord, he led the woman to the error so that she influenced her husband and they lost the so coveted fellowship with Him. The serpent introduced into the human mind, among many other things, the *distortion*, causing Adam and Eve to see everything that had been created with eyes other than God's; in other words, with bad eyes. Not only sex but all areas of human life the devil made sinful from the moment he opened the understanding of man to impurity; he mingled the purity, innocence and joy of God with the weight and the feeling of guilt caused by disobedience to Him, with the curiosity to know everything, which surely brought accusation and punishment. The devil also implanted an unnecessary emotional burden to man, deforming everything and causing confusion; more than that, he turned the image of the Creator into something punitive, oppressive and vindictive. That's what the Law ended up bringing to prevent deformities: the restriction and prohibition. This 'law' acts until today, unconsciously, in the lives of people who cannot deal very well with the emotions and sensations of the soul and body: they deny them, nullify them, ignore them, try to manage them through the intellect, project them on others or forbid them to manifest. This reaction does not bring peace at all to the soul; on the contrary, it increases the conflict and the internal pressure, even more if it was placed in the deeper unconscious. Until the conflicts and the repressed emotions go up to surface to be treated, the Spirit of God will have to work very hard in the person so that he sees what it is about and gives the correct

dimension to that. Everything that happened was a consequence of human disobedience to God's commands.

I found some important information about 'to obey.' The Hebrew verb translated as 'to obey' is *shāma' b^e*, literally, 'to listen to' or 'to give ear to.' In the Septuagint (the Greek translation of the OT) and in the NT the verb is *hypakouō*, which means 'to hear beneath' or *eisakouō* (1 Cor. 14: 21: "By people of strange tongues and by the lips of foreigners I will speak to this people; yet even then they will not listen to me"), which means: 'to listen inside.' In the Old Testament, *to obey God* means 'to give heed to His voice.' Adam and Eve did not listen to His voice. Therefore the sentence of God on Eve for disobeying Him, was to be dominated, ruled (submissive), *māshal b^e* by Adam, "To the woman he said, 'I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you'" (Gen. 3: 16 b). I'm saying that because, paying attention to the two verbs, it seems that we are seeing only a transposition of syllables: *shāma' b^e* and *māshal b^e*.

Sin had created an impurity and a chasm between God and man. In Gen. 3: 22 it is written, "Then the Lord God said, 'See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever.'" This comment also leaves implied that Adam and Eve began to have an understanding of right and wrong and this was printed in the human heart, even if unconsciously, thus giving him the responsibility for his future actions. It is as if God had said, "even if you have not my laws yet carved in stone (because the Law was only given thousands of years later through Moses), the notion of right and wrong remains within you; therefore, you have no excuse for not knowing what you are doing." Hence, a little child, even without knowing how to read or even without knowing the Word, clearly expresses its understanding that it did something wrong. Inside it, the child knows that it did something that was not good (cf. Prov. 20: 11: "Even children make themselves known by their acts, by whether what they do is pure and right").



God drove them out of Eden and placed cherubim to guard the east of the garden. The *east* in the bible means: the *spiritual side*. This means that God made, from then on, a spiritual separation between Him and man, because he had been defiled by sin and could no longer enjoy spiritually the intimate relationship with Him as he had before.

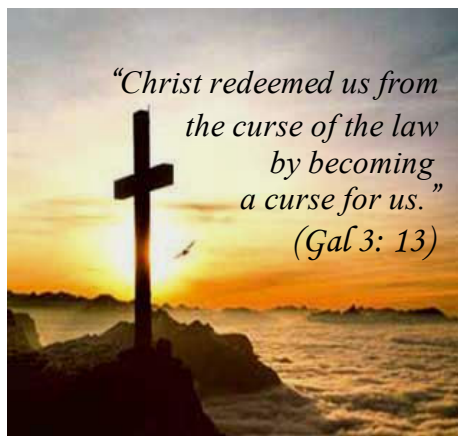
As we have seen, Adam gave his wife the name Eve (*Chavvah*), which means *life* (Hebrew, ‘chay’, ‘hay’), *life-giving, root of life, mother of humankind, mother of all living beings*. This word (*Chavvah*) appears only twice in the bible in relation to Eve:

- Gen. 3: 20: “The man named his wife *Eve*, because she was the mother of all living.”

- Gen. 4: 1: “Now the man knew his wife *Eve*, and she conceived and bore Cain [= *acquired or forged*], saying, ‘I have produced a man with the help of the Lord.’”

In short: The devil, jealous of the man and his relationship with the Lord, led the woman to the error so that she influenced her husband and they lost the so coveted fellowship with Him. The serpent introduced into the human mind the distortion, making that man began to see everything that had been created with evil eyes. The devil mingled the purity, innocence and joy of God with the weight and feeling of guilt caused by disobedience to Him, with the curiosity to know everything, which surely brought accusation and punishment. He also implanted an unnecessary emotional burden to man, deforming everything and causing confusion; more than that, he turned the image of the Creator into something punitive, oppressive and vindictive. Everything that happened was a consequence of human disobedience to God’s commands. Sin created a chasm between God and man, so He drove them out of Eden and placed cherubim to guard the east of the garden.

DOES GOD CURSE?



Gen. 3

¹⁴ The Lord God said to the serpent, 'Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life.'

¹⁵ I will put enmity between you and the woman, and between your offspring and hers [*reference to Jesus*]; he will strike your head, and you will strike his heel'.

¹⁶ To the woman he said, 'I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you'.

¹⁷ And to the man he said, 'Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you', 'You shall not eat of it', 'cursed is the ground because of you; in toil you shall eat of it all the days of your life;

¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

¹⁹ By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return'.

²⁰ The man named his wife Eve, because she was the mother of all living.

²¹ And the Lord God made garments of skins for the man and for his wife, and clothed them.

²² Then the Lord God said, 'See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever'—

²³ therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken.

²⁴ He drove out the man; and at the east of the garden of Eden he placed the cherubim [*many angels, for the word is in the plural, not in the singular, cherub*], and a sword flaming and turning to guard the way to the tree of life.

God had created man in His image and likeness, blessing him and giving him the right to talk with Him and know His secrets and His character. The condition was obedience. But under the seductive influence of the serpent, the woman was deceived and led the man to sin as well, eating both from the tree forbidden by God. God's

blessing became a curse. The earth became cursed and the work of Adam came to be with effort and struggle. The land that once produced good and pleasant fruit, began to produce thorns and thistles (*Gen. 3: 18*), i.e., weeds. The woman, who had a position of honor and equality with the man, began to be dominated by him, that is, before the fall she was taught by him in love and complemented him. From sin onward, enmity entered their relationship and she came to be controlled by him, because she was not worthy of his trust. The seed of mistrust generated slavery. Howsoever, sin came by both and affected the lives of both and the rest of humanity. For the woman, to whom the activity of raising children would be blessed before the fall, the fact of raising offspring in a fallen world became a hard work (in pain). God knew that from then on He would have to put into practice His plan of salvation by sending His Son, who would be born from the womb of a woman, but that would be the only one capable of reversing the whole process of destruction, putting an end to the works of the serpent. Therefore, God said to it, "I will put enmity between you and the woman, and between your offspring and hers [*reference to Jesus*]; he will strike your head, and you will strike his heel" (*Gen. 3: 15*).

Man, as a masculine being, began to deviate from his initial project in relation to love, surrender, provision, submission to God and commitment to Him and to his wife. He became neglectful regarding to his obligations and began to use wrongly the power and authority that God gave him, oppressing the woman. She, in turn, became a competitor of man, instead of his helper, letting jealousy, slander, seduction and negative influences enter the relationship. Another evil seed implanted by the serpent inside the woman was the rebellion, not only to man as her husband, but to all types of authority delegated by God, which worsened her condition during the centuries that followed, creating captivity and 'prison', where she came to be oppressed, humiliated, disrespected in her dignity in all senses. All this led her to behave in a more inflexible way, causing her to lose her femininity. She began to do things that men did more often, such as to drink, to smoke, to gamble, to have a more libertine sexual life and without commitment and so on. Centuries passed, and in favor of her freedom and quest for her own dignity and respect, she got 'got lost' because she began to fight in the world's way, not in God's way. This rebellious behavior needs to be treated by the Lord to break the cycle of bad family relationships that generates all kinds of disorder. *Submission* implies 'to support a mission', that is, to support the direction given by God to man about everything, including family. Therefore, if man does not listen to God and neglects his position as head of the family, as 'the roof of his house', the family perishes, the house stays with no 'roof', and the foundation, which is the woman, stays unprotected (without covering).

Many people have never thought that God curses. It's not really His will to do it, but because His laws are immutable, who violates them ends up in the trial that His own Word brings, as Jesus said, "I have come as light into the world, so that everyone who believes in me should not remain in the darkness. I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me" (*Jn. 12: 46-50*).

• *Deut. 11: 26-28*: "See, I am setting before you today a blessing and a curse: the blessing, if you obey the commandments of the Lord your God that I am commanding you today; and the curse, if you do not obey the commandments of the Lord your God,

but turn from the way that I am commanding you today, to follow other gods that you have not known.”

- *Deut. 30: 15-20*: “See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.”

- *2 Sam. 12: 7-15* (When David committed sin with Bathsheba and killed her husband Uriah): “Nathan said to David, ‘You are the man! Thus says the Lord, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master’s house [*He was referring to the family of Saul*], and your master’s wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite [*non-Israelite people who lived before in the land of Canaan*] with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says the Lord: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbor [*God was referring to Absalom, son of David who wanted to take the kingdom of his hand*], and he shall lie with your wives in the sight of this very sun [*cf. 2 Sam. 16: 22*]. For you did it secretly; but I will do this thing before all Israel, and before the sun’ [*cf. Matt. 10: 27*]. David said to Nathan, ‘I have sinned against the Lord.’ Nathan said to David, ‘Now the Lord has put away your sin; you shall not die. Nevertheless, because by this deed you have utterly scorned the Lord, the child that is born to you shall die.’ Then Nathan went to his house. The Lord struck the child that Uriah’s wife bore to David, and it became very ill.” God prophesied that the sword would never depart from his house. This happened until the reign of Athaliah (centuries later) who, to get the throne, killed all her grandchildren. However, by the previous promise of blessing made to the house of David, God spared a single descendant, Joash, who continued the family; otherwise Jesus, the Root of David, could not be born.

- *Ps. 37: 22*: “for those blessed by the Lord shall inherit the land, but those cursed by him shall be cut off.”

- *Mal. 3: 9*: “You are cursed with a curse, for you are robbing me—the whole nation of you!”

- *Gal. 3: 10-13*: “For all who rely on the works of the law are under a curse; for it is written, ‘Cursed is everyone who does not observe and obey all the things written in the book of the law.’ Now it is evident that no one is justified before God by the law; for ‘The one who is righteous will live by faith.’ But the law does not rest on faith; on the contrary, ‘Whoever does the works of the law will live by them.’ Christ redeemed us

from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who hangs on a tree’” – *cf. Deut. 21: 22-23*.

- *Heb. 6: 4-8*: “For it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, since on their own they are crucifying again the Son of God and are holding him up to contempt. Ground that drinks up the rain falling on it repeatedly, and that produces a crop useful to those for whom it is cultivated, receives a blessing from God. But if it produces thorns and thistles, it is worthless and on the verge of being cursed; its end is to be burned over.”

- *Heb. 10: 26-31*: “For if we willfully persist in sin after having received the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire that will consume the adversaries. Anyone who has violated the law of Moses dies without mercy ‘on the testimony of two or three witnesses’ (*Deut. 17: 6; Deut. 19: 15*). How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace? For we know the one who said, ‘Vengeance is mine, I will repay.’ And again, ‘The Lord will judge his people.’ It is a fearful thing to fall into the hands of the living God.”

We can compare the two texts above with what Peter says in *2 Pet. 2: 20*: “For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first.”

If we read carefully what was written by Peter to those who turned away from the faith, is it not the same that is spoken by Jesus in *Matt. 12: 43-45* on the strategy of Satan? “When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but it finds none. Then it says, ‘I will return to my house from which I came.’ When it comes, it finds it empty, swept, and put in order. Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation.” *This is curse*.

Thus, we deduce that the curse of God was not only in the Old Testament, but also in the New Testament for those who reject the saving grace of Jesus and refuse to grow up with Him and be sanctified.

Not only Adam, Eve and the serpent were cursed; Cain also was cursed when he killed his brother Abel because of jealousy and envy of his pure relationship with God:

Gen. 4

⁸ Cain said to his brother Abel, ‘Let us go out to the field.’ And when they were in the field, Cain rose up against his brother Abel, and killed him.

⁹ Then the Lord said to Cain, ‘Where is your brother Abel?’ He said, ‘I do not know; am I my brother’s keeper?’

¹⁰ And the Lord said, ‘What have you done? Listen; your brother’s blood is crying out to me from the ground!’

¹¹ And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.

¹² When you till the ground, it will no longer yield to you its strength; you will be a fugitive and a wanderer on the earth.’

¹³ Cain said to the Lord, ‘My punishment is greater than I can bear!’

¹⁴ Today you have driven me away from the soil, and I shall be hidden from your face; I shall be a fugitive and a wanderer on the earth, and anyone who meets me may kill me.'

¹⁵ Then the Lord said to him, 'Not so! Whoever kills Cain will suffer a sevenfold vengeance.' And the Lord put a mark on Cain, so that no one who came upon him would kill him.

¹⁶ Then Cain went away from the presence of the Lord, and settled in the land of Nod, east of Eden.

Nod was a land to the east of Eden (*qidhmath*-*'edhen*). The name *nôdh* is the same as the infinitive of the verb *nûdh* (*nwd*), which means 'to walk to and fro, to wander', when Cain complains about the fact that he would become *errant* [*'a fugitive and a wanderer on the earth'* – *Gen. 4: 14*]. This name is unknown outside the bible, however, its form and context suggest that this was a region where it was necessary a nomadic existence, such as that today one can find in various parts of the Middle East. Despite the punishment from God, Cain had His mark (*Gen. 4: 15*), and would be avenged sevenfold if someone killed him. After this information, the Holy Spirit reminded me of the tribes of the Kenites and Rechabites (described in *Jer. 35: 1-19*, the seventh century BC), who claim to be descendants of Caim¹.

I thought: "*if every living being was destroyed after the Flood, and only the sons of Noah, a descendant of Seth, the third son of Adam, remained alive, how then would the Kenites have Cain as ancestor?*"

So, joining the hypotheses that:

1st) With the mark of God, Cain could not die; therefore, he had to leave descendants (*Gen. 4: 15; 24*).

2nd) He went living as a nomad in the east of Eden, a place after the Flood attributed to the Middle East, probably Midian, the land of Moses' father-in-law.

3rd) Kenites were members of one of the tribes of *Midian*, son of Abraham and Keturah (*Gen. 15: 19; Num. 10: 29-33; Judg. 1: 16; Judg. 4: 11; 1 Sam. 15: 6; 1 Sam. 27: 10; 1 Sam. 30: 29; 1 Chr. 1: 32-34; 1 Chr. 2: 55*). The name *Kenite* means 'blacksmith' and the presence of copper in the southeast of the Gulf of Aqaba (part of the Red Sea to the east, between the Sinai Peninsula and the region of Midian, corresponding to Saudi Arabia) confirms this interpretation.

4th) The bible says that in the 6th generation of Cain, his descendant Tubal-Cain was maker of every cutting instrument of iron and bronze (a yellowish-brown alloy of copper with up to one-third tin. The brass, which sometimes the bible calls bronze, is a yellow alloy of copper and zinc): "Zillah bore Tubal-Cain, who made all kinds of bronze and iron tools. The sister of Tubal-Cain was Naamah" (*Gen. 4: 22*).

5th) Jethro (father-in-law of Moses) knew the name of YHWH and, after the people left Egypt and defeated Amalek, the priest of Midian [Jethro] brought him his daughter and his grandchildren who were with him to worship the Lord along with Moses and Aaron (*Ex. 18: 12*).

6th) The Flood spared only Noah's family (his wife, his three sons and three daughters-in-law) in order to repopulate the earth.

... I concluded that one of the daughters-in-law of Noah was descendant of Cain, so his name did not disappear from the earth. Thus, even cursing him, God put His mark on him, giving him deliverance so that his offspring would not be decimated.

Our conclusion is: disobedience to the will of God brings along the curse, because the offense causes a punishment. So it was necessary to preserve *the tree of life* (*Jesus*),

because only through His sacrifice, replacing us, it would be possible to restore the purity of Eden. Whoever does not have Jesus as his Lord and Savior remains under the curse and of the Old Testament dispensation. What is a dispensation? It is a period of time (historical / spiritual), in which God deals with mankind or with a people of a particular manner. Jesus came bringing a new dispensation, that of the grace (unmerited favor, that is, it is not by our works that we are saved), because by faith in Him we attain salvation and no longer need to comply with the endless precepts of the Law, but two: “You shall love the Lord your God with all your heart, with all your soul, with all your mind and all your strength” and “You shall love your neighbor as yourself.” So what is curse? Curse is the word that comes out of the mouth of God as His judgment against sin (remember of David – 2 Sam. 12: 10), especially the eternal condemnation of the disobedient and unrepentant. Not only does God have a word of curse against sin, but man can also curse another through a word that comes out of his mouth. We are no longer under the curse of the Law, i.e., it is not by our good deeds that we are saved, but by the blood of Jesus; however, when we sin and He forgives us, even so our sinful act and what came out of our mouth (‘a curse of sentence’) had a bad consequence for us and for others, which will only be broken in fact with our new positioning in Christ: breaking with our mouth the curses we utter, learning to bless lives, asking forgiveness from those we hurt and releasing forgiveness for those who hurt us, restoring what was stolen, acting as a true disciple of Christ and fighting for God’s justice on earth. In other words, we conquer in the material life the blessing that Jesus has already left to us in the heavenly places (Eph. 1: 3; 20-23; Eph. 2: 6; Eph. 3: 10; Eph. 6: 12). This part is our task.

¹ J. D. Douglas – The New Bible Dictionary, 2nd edition 1995.

THE WORSHIP OF GOD



Gen. 4

¹ Now the man knew his wife Eve, and she conceived and bore Cain [= *acquired or forged*], saying, 'I have produced a man with the help of the Lord.'

² Next she bore his brother Abel [= *breath, steam or son*]. Now Abel was a keeper of sheep, and Cain a tiller of the ground.

³ In the course of time Cain brought to the Lord an offering of the fruit of the ground,

⁴ and Abel for his part brought of the firstlings of his flock, their fat portions. And the Lord had regard for Abel and his offering, [NIV writes, "And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,"]

⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell.

⁶ The Lord said to Cain, 'Why are you angry, and why has your countenance fallen?

⁷ If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it.'



It is important to remember that in this period, the man already had within himself the sinful nature implanted by the serpent. Abel seemed pure in heart and his desire was to worship the Lord, in spite of the bible to mention in *Gen. 4: 26* that only from the grandson of Adam and Eve is that one began to invoke the name of the Lord: “To Seth [*(Hebrew, sheth), son of Adam and Eve after the death of Abel because Eve said: ‘God has appointed (NIV, granted, shāth) for me another child instead of Abel’*] also a son was born, and he named him Enosh [*which means: ‘mortal, man’*]; at that time people began to invoke the name of the Lord.” [NIV: “Seth also had a son, and he named him Enosh. At that time men began to call on [Or to proclaim] the name of the LORD.”] Anyway, the spirit of Abel drew him to the Creator. The big difference between the offering of Cain and Abel’s offering is that Cain did it as an obligation or to imitate his brother, but not with the spontaneous heart of the other one. Abel gave God *the firstfruits* of his flock, that is, which was born first as a sign that the Creator was more important than anything; He was the first one in his life. Cain did not behave in the same way, and when he asked God for an explanation, He replied, “Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it” (*Gen. 4: 6-7*). This meant that, from the moment the serpent corrupted the heart of man, the temptation would always be present in his life, but it was up to him to master it. The man is that would have to learn to dominate the temptation, not God. Because of this, Cain felt rejected and killed his brother. Another interesting text about the attitude of Abel is found in *Heb. 11: 4; 6*: “By faith Abel offered to God a more acceptable sacrifice than Cain’s. Through this he received approval as righteous, God himself giving approval to his gifts; he died, but through his faith he still speaks (*Gen. 4: 3-10*)... And without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him.”

Commenting a little more on the offerings of Cain and Abel

This account of the offering of Abel and Cain describes the first act of worship recorded in human history. The two brought something as an offering of worship to the Lord. The book of Genesis does not explain why the practice of sacrifice begins with the purpose of worshipping God. As the first five books of the bible were written by Moses, who had been instructed by God about sacrifices, perhaps the first readers of this text understood this issue well.

There is no indication that their worship involved the shedding of blood (*Heb. 9: 22*), for neither Cain nor Abel came to God at that time to ask forgiveness for sins committed. Their offerings were voluntary acts of worship and, according to the sacrificial system described in the Bible itself, God blessed both the grain offerings and the sacrifice of animals (*Lev. 6: 14-23*). Thus, the farmers presented a portion of their production, and the shepherds, animals of their flock.

Perhaps Cain’s sacrifice was inferior to Abel’s because his motivation was not good, unlike his brother’s. For some reason not alluded to in the text, God looked to Abel’s offering rather than Cain’s, and this angered him, causing him to kill his brother out of envy. As I described above in *Heb. 11: 4* and *6*, a big factor to be taken into consideration here is faith, that is, the difference in motivation of the two hearts. Abel being a man of faith, he came in the right spirit and worshiped in a manner pleasing to God.

The bible never makes clear the knowledge of his need to atone for his sins using an animal from his flock. Apparently both offerings expressed gratitude, thanksgiving,

and devotion to God. But the man who had no true faith in his heart could not please God, even though his material offering was spotless, that is, even if Cain offered to God a lamb bought from the flock of Abel. God was not pleased with Cain because he had already looked at him and seen what was in his heart. Abel came to God with the right attitude of a heart willing to worship. Cain did not.

Furthermore, Abel offered the best he had to offer, of the firstlings of his flock, their fat portions [NIV writes, “And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering”]. The bible does not describe the same about Cain. This indicates that he offered to the Lord some part of his produce, while Abel presented the best part of the firstfruits [his firstlings]. In this way, God looked first at the offeror, then at his offering (*Ps. 40: 6-8*).

We can already see a difference from Noah and the clean animal sacrifice he offered on the altar, just after he left the ark. There, the bible makes it clear that it was atonement for sin.

For us, the teaching is that the Lord should always be the first one in our lives, and acting in this way, we will please Him. Not only our reverence, our faith and our praise please Him, but also our attitude towards evil, resisting all temptations of the enemy.

THE BEGINNING OF THE HUMANKIND



Gen. 4

¹⁷ Cain knew his wife, and she conceived and bore Enoch; and he built a city, and named it Enoch after his son Enoch.

¹⁸ To Enoch was born Irad; and Irad was the father of Mehujael, and Mehujael the father of Methushael, and Methushael the father of Lamech.

¹⁹ Lamech took two wives; the name of the one was Adah, and the name of the other Zillah.

²⁰ Adah bore Jabal; he was the ancestor of those who live in tents and have livestock.

²¹ His brother's name was Jubal; he was the ancestor of all those who play the lyre and pipe.

²² Zillah bore Tubal-Cain, who made all kinds of bronze and iron tools. The sister of Tubal-Cain was Naamah.

²³ Lamech said to his wives: 'Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me.

²⁴ If Cain is avenged sevenfold, truly Lamech seventy-sevenfold.'

²⁵ Adam knew his wife again, and she bore a son and named him Seth, for she said, 'God has appointed for me another child instead of Abel, because Cain killed him' [*cf. Gen. 5: 3*: "When Adam had lived one hundred thirty years, he became the father of a son in his likeness, according to his image, and named him Seth"]].

²⁶ To Seth also a son was born, and he named him Enosh. At that time people began to invoke the name of the Lord.

Gen. 5

¹ This is the list of the descendants of Adam. When God created humankind, he made them in the likeness of God.

² Male and female he created them, and he blessed them and named them 'Humankind' [*NIV, 'man'; Hebrew, 'Adam'*] when they were created.

³ When Adam had lived one hundred thirty years, he became the father of a son in his likeness, according to his image, and named him Seth.

⁴ The days of Adam after he became the father of Seth were eight hundred years; and he had other sons and daughters.

⁵ Thus all the days that Adam lived were nine hundred thirty years; and he died.

⁶ When Seth had lived one hundred five years, he became the father of Enosh.

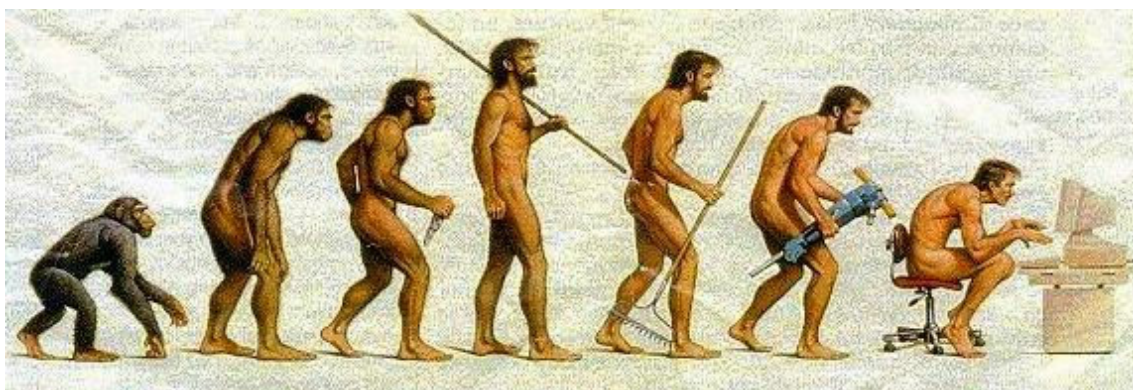
⁷ Seth lived after the birth of Enosh eight hundred seven years, and had other sons and daughters.

⁸ Thus all the days of Seth were nine hundred twelve years; and he died.

The offspring of Seth (*Gen. 5: 9-32*) was: Enosh → Kenan → Mahalalel → Jared → Enoch [*caught up by God*] → Methuselah → Lamech → Noah → Shem, Ham and Japheth.

The bible says about all of them: ... “And he had sons and daughters.”

The bible says that Cain married and had a son who, in turn, also married and had offspring. In the fifth generation after Cain, the descendant (Lamech) took two wives. In the following verses and the following chapter, the bible says that after the death of Abel, Eve bore the third son and she named him Seth. In chapter 5 the reference is the same, added by the information that Adam begat a son in his own likeness, after his image. Seth is a name that comes from the Hebrew: *sheth*, because Eve said: “God has *appointed* (*shāth*) for me another child instead of Abel, because Cain killed him.” So, Seth means *granted, assigned, appointed*. When the bible says he was made in the image and likeness of Adam, it means that he was conceived in the distorted and corrupted human image, unlike his father, who was made in the image of God. In other translations, the name *Seth* (or *Sheth*) is translated as ‘*turmoil*’, or ‘*all the noisy boasters*’ (Hebrew), probably referring to Moab (*Num. 24: 17 cf. Jer. 48: 45*). After Seth, his son Enosh was born, whose name means *man, mortal*. First, let us think:



How did Cain marry, if only a couple had been created: Adam and Eve, his parents?

The very word of God says, “And he had sons and daughters”, what makes us think that from Adam and Eve other creatures were born as well as Seth, ‘*the second son*’, once Abel died, and that, in turn, have multiplied, providing marriage to Cain and his descendants. In other words, God could have allowed polygamy and consanguineous marriage because there were no other families to marry. Cain could have married a sister or a niece, for example, and his offspring practicing polygamy or incest in order to replenish the earth, just like Seth, Enosh, etc. In most cases, the bible only puts in the genealogy the male descendants.

Was this the plan of God when He said, “Be fruitful and multiply, and fill the earth” (*Gen. 1: 28*)? Let’s go back to *Gen. 2: 24*: “Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.” In *Matt. 19: 4-9* it is written, “He answered, ‘Have you not read that the one who made them at the beginning made

them male and female, and said', 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?' 'So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.' They said to him, 'Why then did Moses command us to give a certificate of dismissal and to divorce her?' He said to them, 'It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for infidelity, and marries another commits adultery.'" Jesus gave focus to the fact that God has united, as well as He spoke clearly about the institution of legal marriage here on earth, blessed by Him before men (monogamous marriage, repeated by Paul in *1 Cor. 7: 2*: "But because of cases of sexual immorality, each man should have his own wife and each woman her own husband").

So, let's continue our reasoning remembering of what the serpent introduced through seduction in mind and spirit of man, that was *distortion, perversion and malice*, so that Adam and Eve began to see everything that was created with different eyes than those of God; in other words, with bad eyes. This does not mean that sex was a sin, but the devil made it sinful from the moment he opened the understanding of man to other unclean practices as fornication, prostitution, adultery, incest and other sexual perversions and compulsions. Thus, we have a reasonable explanation to man to generate an offspring and populate the earth: the human race was already corrupted and away from the project of God and He "let nature take its course", because He knew that later He would have to send His Son the earth to remake the connection that was lost in Eden. Returning to the question (Was this the plan of God when He said: "Be fruitful and multiply, and fill the earth?"), what we can do is just let this mystery be revealed in eternity by God Himself or to assume that if the sons of Adam and Eve had to marry among themselves to produce offspring (at least in the first generation – marriage between siblings), by the fact of there was no malice or wickedness, only the purity of the Creator, that kind of thing would be allowed. Their mind was not perverted. Finally, the Word says that by seeing humankind corrupted, the Lord decided to destroy every living being and start the world again with Noah (a descendant of Seth):

- *Gen. 6: 5-6*: "The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart."

- *Gen. 6: 11-12*: "Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw that the earth was corrupt; for all flesh had corrupted its ways upon the earth."

- Other references are important:

- *Gen. 5: 32*: "After Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth."

- *Gen. 6: 9*: "These are the descendants of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God."

- *Gen. 6: 22*: "Noah did this; he did all that God commanded him (*the ark*)."

- *Gen. 7: 2-3*: "Take with you seven pairs of all clean animals, the male and its mate; and a pair of the animals that are not clean, the male and its mate; and seven pairs of the birds of the air also, male and female, to keep their kind alive on the face of all the earth."

- *Gen. 7: 6*: "Noah was six hundred years old when the flood of waters came on the earth."



- *Gen. 7: 17*: “The flood continued forty days on the earth; and the waters increased, and bore up the ark, and it rose high above the earth.”

- *Gen. 8: 13-16*: “In the six hundred first year, in the first month, on the first day of the month, the waters were dried up from the earth; and Noah removed the covering of the ark, and looked, and saw that the face of the ground was drying. In the second month, on the twenty-seventh day of the month, the earth was dry. Then God said to Noah, ‘Go out of the ark, you and your wife, and your sons and your sons’ wives with you.’”

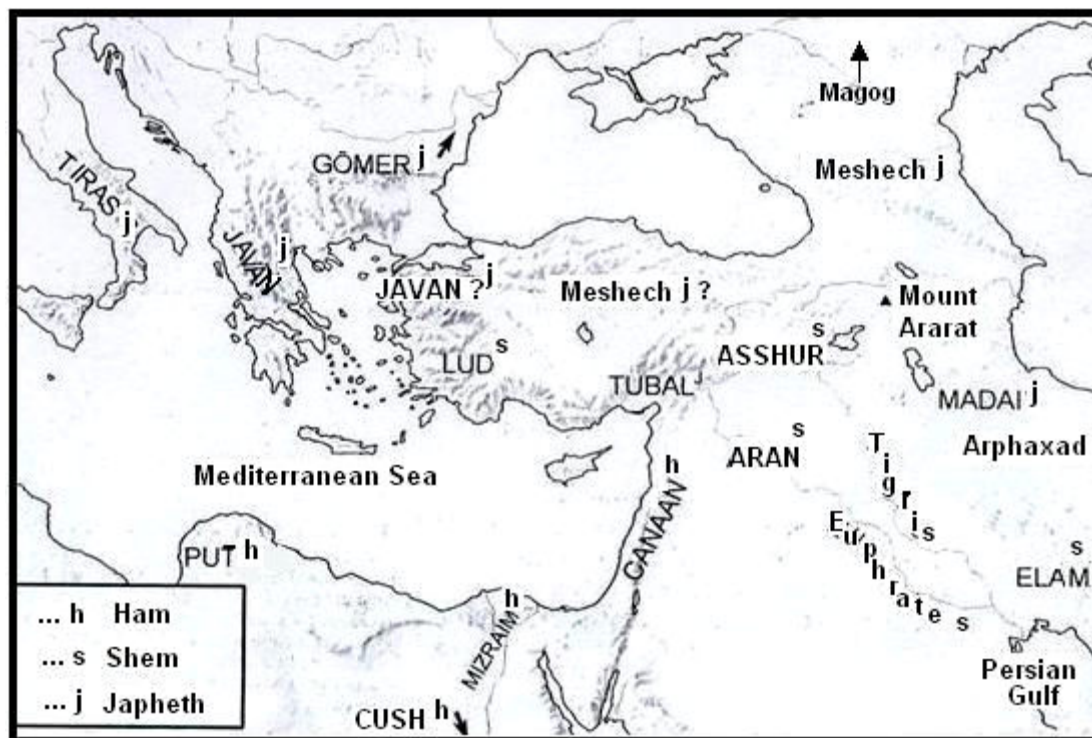
- *Gen. 8: 20-22*: “Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And when the Lord smelled the pleasing odor, the Lord said in his heart, ‘I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.’”

- *Gen. 9: 1-4*: “God blessed Noah and his sons, and said to them, ‘Be fruitful and multiply, and fill the earth. The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything. Only, you shall not eat flesh with its life, that is, its blood.’”

- *Gen. 9: 21-27*: “He drank some of the wine and became drunk, and he lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father’s nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, ‘Cursed be Canaan; lowest of slaves shall he be to his brothers’. He also said, ‘Blessed by the Lord my God be Shem; and let Canaan be his slave. May God make space for Japheth, and let him live in the tents of Shem; and let Canaan be his slave.’”

• *Gen. 9: 19*: “These three were the sons of Noah; and from these the whole earth was peopled.” *Ham* generated the people of Egypt, Ethiopia, North Africa and Canaan. From *Japheth*, the Indo-European peoples were born. And *Shem* generated the Semitic peoples: the Hebrews, that is, the ethnic origin of Abraham and his descendants (*Gen. 14: 13*; the children of Eber – *Gen. 10: 24-25*; *1 Chr. 1: 1-27*) and other non-Israelite peoples such as the Arameans (Syria, Mesopotamia and Babylon), Moabites and Ammonites; these two were all descendants of Lot, Abraham’s nephew.

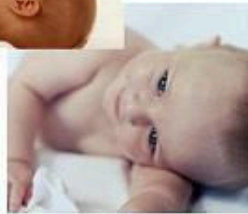
Nations that were descendant of Noah’s sons (Gen. 10: 1-32)



Shem: Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, Meshech, Shelah, Eber, Peleg, Joktan, Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, Jobab.

Ham: Cush, Mizraim (Egypt), Put, Canaan, Seba, Havilah, Sabtah, Raamah, Sabteca, Sheba, Dedan, Nimrod, Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom descended the Philistines), Caphtorim, Sidon, Heth, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites.

Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras, Ashkenaz, Riphath, Togarmah, Elishah, Tarshish, Kittim, Rodanim.

*Enosh**Kenan**Mahalalel**Jared**Enoch**Methuselah**Lamech**Noah**Ham, Shem, Japheth*

Gen. 6: 1-12 speaks of the corruption of mankind before God announcing the Flood. It is written:

¹ When people began to multiply on the face of the ground, and daughters were born to them,

² the sons of God [*this expression can be just a “poetic” way of writing, referring to male sex, originated from clay by the hands of God; another explanation is that this*

verse it is about the descendants of Seth, who feared God – according to some theologians] saw that they [the daughters of men – reference to the descendants of Cain that corrupted themselves with idolatry – according to some theologians; or a poetic way of referring to women as created from man, as Eve was created out of Adam] were fair; and they took wives for themselves of all that they chose.

³ Then the Lord said, ‘My spirit shall not abide in mortals forever, for they are flesh [in the original: ‘corrupt’]; their days shall be one hundred twenty years’ [Probably God gave to man an age limit because of his wickedness and corruption; the God-fearing could live longer. There may be some time elapsed between this verse and v. 6, when the Lord finally opted for the destruction of His own creation].

⁴ The Nephilim [giants – the sons of Anak – Num. 13: 33 – or powerful men] were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.

⁵ The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually.

⁶ And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart.

⁷ So the Lord said, ‘I will blot out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them.’

⁸ But Noah found favor in the sight of the Lord.

⁹ These are the descendants of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God.

¹⁰ And Noah had three sons, Shem, Ham, and Japheth.

¹¹ Now the earth was corrupt in God’s sight, and the earth was filled with violence.

¹² And God saw that the earth was corrupt; for all flesh had corrupted its ways upon the earth.

The Bible says nothing here about the marriage of gods and mortals, as some theories out there are saying, much less about angels with human beings, because it describes exactly the descendants of Adam (Gen. 5: 1-8) and Cain (Gen. 4: 17-26), before starting to talk about the corruption of the human race in Gen 6: 1-12. Most likely, it refers to the descendants of Seth, Adam's son, who feared God, marrying the corrupt descendants of Cain. “Giants” can refer to powerful men or even large men, due to genetic malformations resulting from the fall and the action of Satan.

The bible says that the Lord brought the Flood to destroy all living beings on earth, rebuilding His creation from Noah and his family, and the animals he had separated.

The magnitude of the Flood

When we read the biblical text we can see that the Flood was universal and of great intensity, a true cataclysm, because not only did it rain, but the underground waters also burst forth and everything was covered by the waters.

As I said in the topic about the creation of the Universe, the biblical writers conceived the physical heaven as an inverted cup, the firmament, where the sun made its daily pilgrimage through it and where there were windows through which rain could fall: “In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep [tehôm = deep place] burst forth, and the windows [NIV, floodgates] of the heavens were opened” (Gen. 7: 11). The word translated as deep (Gen. 1: 2; Gen. 7: 11) corresponds to groundwater,

such as water table and artesian wells, or water-bearing strata (aquifer), for example. The bible also says that “The flood continued forty days on the earth; and the waters increased, and bore up the ark, and it rose high above the earth.” (*Gen. 7: 17*), and the level of the waters rose greatly and covered the high mountains for more than twenty feet (15 cubits = 6.75m or 22.1 ft) – *Gen. 7: 18-20*. Every living creature perished and the waters remained like that for 5 months (*Gen. 7: 21-24*). After one year, the waters were dried up from the earth and the ark rested on the Mountains of Ararat, but Noah still waited one month to go out of the ark with his family (*Gen. 8: 13-16*). Noah built an altar to the Lord as a burnt offering, and God blessed them (*Gen. 9: 1*) as He had done with Adam and Eve, giving them prosperity and fertility.

In Genesis, it is more likely that the animals to which the bible refers are ordinary animals, as those of today, not ugly or monstrous animals. God certainly made a beautiful man and a beautiful woman in His image and likeness with His natural and spiritual intelligence to deal with agricultural tools, take care of cattle and all the minerals. When God spoke to Noah, the bible hinted that He talked about animals known to all of us (birds, mammals etc.) and not dinosaurs. What we can think is that with the fall of man, being cast out from the presence of God and losing contact with the healthy spiritual world that he knew with the Creator, man suffered the damaging effect of darkness (Satan), as well as all forms of life: plants and animals. Therefore, genetic deformities became part of all the creatures, transforming them even physically (today congenital malformations are an example), which worsened after the Flood, where the Earth itself seems to have been changed in its rocky formation, so to speak. The fossil findings and primates that were found can be only remnants of beings deformed by the events of that time of mankind but very difficult to accept as having lived millions of years ago or as ancestors of human being or else as experimental animals created by our God; at most, other species of monkeys, signs of malformed beings and destroyed after the biblical Flood. The fact that searchers find stone tools that are not common today it does not mean that they are older than Adam. The very word of God written in verses of creation already rules out the theory of evolution and natural selection of species by Charles Darwin. The bible makes it very clear that God made each species separately, according to His will. When we read Genesis 1, we can see these words written: “... according to their kind” or “of every kind.” No species has become another or was evolution of another. At this point science and the bible separate.

Another comment: it is very clear in the whole process of Creation, the care, love and meticulousness of God, preparing the favorable environment to place man. We can see that it was something created “by the hands of an artist.” Would an artist like God have any purpose in creating creatures as ugly and deformed as dinosaurs, or was this an effect of man’s fall and Satan’s destructive action on creatures? Did God have any purpose in creating such ugly, deformed creatures and using them as clean animals for sacrifices to Him?

Concluding the chapter we can say: even with the sins and human deformities God fulfilled His purpose of multiplying all beings He had created so that the earth was inhabited. Disobedience of man brought his fall and the judgment of God by his corruption and transformed his appearance and the whole way of living that he had before. Among many subjects written in the Bible, Creation and the beginning of humanity are those that we must believe and not argue or try to prove. No evidence so far has been conclusive.

THE FOOD THAT GOD GAVE TO MAN



Gen. 1

²⁸ God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’

²⁹ God said, ‘See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.

³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.’ And it was so.

At this stage of Creation, before the fall of man, the Lord gave herbs for food to the living being that He had created (*Gen. 1: 29-30*). The food was pure and permitted. There was no unclean food, nor a prohibition about the blood of animals because the man would not have to kill them to get food. This means that there was no bloodshed by violent death yet, because there was no bad intention or malice. Adam and Eve sinned and Cain killed Abel. Due to his corrupted nature, man began to kill his fellow man and also the animals. And after the Flood, by permission of God Himself, he began to eat the meat of animals (*Gn 9: 3-4*). In *Gen. 9: 6* it is written: “Whoever sheds the blood of a human, by a human shall that person’s blood be shed; for in his own image God made humankind.” This meant that God had made man like Him, loving, holy, pure, righteous, kind, protector of the weak and afflicted and unable to feel pleasure in death. Who practiced the contrary, showed to have the nature of the devil within him; so, the punishment and the curse of God, as we commented previously; His law of love was being infringed, and love is life, preservation. Injustice had to be avenged. Blood (in the OT) is the symbol of life usually ended by violent means. It also means what sustains the physical life of a being, as well as its spirit, that is, its character, its nature. Remembering *Gen. 4: 10-11* (“And the Lord said, ‘What have you done? Listen; your brother’s blood is crying out to me from the ground! And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand’”), the blood was a means of atonement provided by God Himself, for His love of man lest to keep him away from Him. The purpose of the blood would be a spiritual act, sacrificial, of worship to God and atonement for sin, by using animals such as lamb and others. Complementing the reasoning: the life of the flesh (*Lev. 17: 11; 14*) was the life sacrificed in death, because the purpose of the animal’s blood would be a spiritual act to

cleansed man from his sin (death) and restore his life (communion with God). The animal's blood was the substitute of human blood; instead of killing the sinner for his sin, God would use a substitute, in case the animals considered pure, set apart for this purpose. But the bible also says that it is impossible that the blood of bulls and goats take away sins (*Heb. 10: 4*: "For it is impossible for the blood of bulls and goats to take away sins"); so Jesus came as innocent blood to atone all our sins and iniquities. Only He was suitable for this atonement:

- *1 Pet. 1: 19-20*: "but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake."

Our substitute, he who took our place and died our death was God Himself in Christ, who was fully God and man.

Sin reached all creation, not just the man, but all beings, and some of them came to be unclean in the eyes of the Creator; they become unclean not exactly for being imperfect in their physical appearance ('with blemish', as the Lord said to Moses: lame, blind, without an ear etc.), but because He knew that, later, humans would use them improperly to idolatry, i.e., to worship to other gods:

- *Isa. 65: 2-4*: "I held out my hands all day long to a rebellious people, who walk in a way that is not good, following their own devices; a people who provoke me to my face continually, sacrificing in gardens and offering incense on bricks; who sit inside tombs, and spend the night in secret places; who eat swine's flesh, with broth of abominable things in their vessels."

- *Isa. 66: 3-4*: "Whoever slaughters an ox is like one who kills a human being; whoever sacrifices a lamb, like one who breaks a dog's neck; whoever presents a grain offering, like one who offers swine's blood; whoever makes a memorial offering of frankincense, like one who blesses an idol. These have chosen their own ways, and in their abominations they take delight; I also will choose to mock them, and bring upon them what they fear; because, when I called, no one answered, when I spoke, they did not listen; but they did what was evil in my sight, and chose what did not please me."

- *Isa. 66: 15-17*: "For the Lord will come in fire, and his chariots like the whirlwind, to pay back his anger in fury, and his rebuke in flames of fire. For by fire will the Lord execute judgment, and by his sword, on all flesh; and those slain by the Lord shall be many. Those who sanctify and purify themselves to go into the gardens, following the one in the center, eating the flesh of pigs, vermin, and rodents, shall come to an end together, says the Lord."

In short: improper use of animals for sacrifice to idols.

Furthermore, internal imperfections created by sin made the animals unfit for human consumption by making them carriers and transmitters of infectious diseases and because their meat presented chemical and nutritional components that are harmful to the human body (*in short: a question of hygiene*). So when God made a covenant with Noah and instructed him to build the ark, he also determined a separation between clean and unclean animals. Even after the flood had destroyed the corrupted creatures, the creature (man and animal) continued with the initial mark of sin; therefore, the Lord kept the basic guidelines to Noah: not to eat meat with blood or animals considered unclean. Some texts can help us:

- *Gen. 7: 2-3*: "Take with you seven pairs of all clean animals, the male and its mate; and a pair of the animals that are not clean, the male and its mate; and seven pairs of the birds of the air also, male and female, to keep their kind alive on the face of all the earth."

• *Gen. 8: 20-22*: “Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And when the Lord smelled the pleasing odor, the Lord said in his heart, ‘I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.’”

• *Lev. 11: 2-3*: “Speak to the people of Israel, saying: From among all the land animals, these are the creatures that you may eat. Any animal that has divided hoofs and is cleft-footed and chews the cud—such you may eat.” The forbidden were: the camel, the rock badger (similar to an alpine marmot; it is vegetarian and lives in the rocks), the hare and the pig.

• *Lev. 11: 9; 12*: “These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the streams—such you may eat”... “Everything in the waters that does not have fins and scales is detestable to you.”

• *Lev. 11: 13-19*: “These you shall regard as detestable among the birds. They shall not be eaten; they are an abomination: the eagle, the vulture, the osprey [NIV, black vulture], the buzzard [NIV, red kite], the kite of any kind [NIV, any kind of black kite]; every raven of any kind; the ostrich [NIV, horned owl], the nighthawk [NIV, screech owl], the sea gull [NIV, gull], the hawk of any kind; the little owl, the cormorant, the great owl, the water hen [NIV, white owl], the desert owl, the carrion vulture [NIV, osprey], the stork, the heron of any kind, the hoopoe, and the bat.”

• *Lev. 11: 20-22*: “All winged insects that walk upon all fours are detestable to you. But among the winged insects that walk on all fours you may eat those that have jointed legs above their feet, with which to leap on the ground. Of them you may eat: the locust according to its kind, the bald locust [NIV, katydid] according to its kind, the cricket according to its kind, and the grasshopper according to its kind.”

• *Lev. 11: 29-30*: “These are unclean for you among the creatures that swarm upon the earth: the weasel, the mouse [NIV, rat], the great lizard according to its kind, the gecko, the land crocodile [NIV, the monitor lizard], the lizard [NIV, wall lizard], the sand lizard [NIV, skink], and the chameleon.”

• *Lev. 17: 11*: “For the life of the flesh is in the blood; and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement.”

• *Lev. 17: 14*: “For the life of every creature—its blood is its life; therefore I have said to the people of Israel: You shall not eat the blood of any creature, for the life of every creature is its blood; whoever eats it shall be cut off.”

• *Deut. 12: 23*: “Only be sure that you do not eat the blood; for the blood is the life, and you shall not eat the life with the meat.”

• *Gen. 9: 1-4*: “God blessed Noah and his sons, and said to them, “Be fruitful and multiply, and fill the earth. The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything. Only, you shall not eat flesh with its life, that is, its blood.”

• *Gen. 9: 9-10*: “As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark.”

Here, we stop to think:

- Why were only considered clean the four-footed animals that have divided hoofs and is cleft-footed and chews the cud; everything in the waters that has fins and scales, whether in the seas or in the streams; the winged insects that walk on all fours and those that have jointed legs above their feet, with which to leap on the ground?

- Why were the following birds considered unclean: the eagle, the vulture, the osprey [NIV, black vulture], the buzzard [NIV, red kite], the kite of any kind [NIV, any kind of black kite]; every raven of any kind; the ostrich [NIV, horned owl], the nighthawk [NIV, screech owl], the sea gull [NIV, gull], the hawk of any kind; the little owl, the cormorant, the great owl, the water hen [NIV, white owl], the desert owl, the carrion vulture [NIV, osprey], the stork, the heron of any kind, the hoopoe, and the bat? Why were the other birds allowed?

- Why did Jesus, in *Mk. 7: 19b* (“Thus he declared all foods clean”), consider all foods clean, but until today, very few of us would dare to eat a mouse or a wall lizard, for example?

- Why does Paul consider all foods released, warning only about the food consecrated to idols (*1 Cor. 10: 23-31*: “All things are lawful, but not all things are beneficial. All things are lawful, but not all things build up. Do not seek your own advantage, but that of the other. Eat whatever is sold in the meat market without raising any question on the ground of conscience, for ‘the earth and its fullness are the Lord’s’. If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. But if someone says to you, ‘This has been offered in sacrifice’, then do not eat it, out of consideration for the one who informed you, and for the sake of conscience – I mean the other’s conscience, not your own. For why should my liberty be subject to the judgment of someone else’s conscience? If I partake with thankfulness, why should I be denounced because of that for which I give thanks? So, whether you eat or drink, or whatever you do, do everything for the glory of God”)?

- Why in *1 Tim. 4: 1-5* is there also a reference against the healthy and varied diet, excluding certain essential ingredients of human diet: “Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, through the hypocrisy of liars whose consciences are seared with a hot iron. They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving; for it is sanctified by God’s word and by prayer?”

- Why does Paul say when writing to Titus (*Tit. 1: 15-16*): “To the pure all things are pure, but to the corrupt and unbelieving nothing is pure. Their very minds and consciences are corrupted. They profess to know God, but they deny him by their actions. They are detestable, disobedient, unfit for any good work?”

We have seen two important characteristics that helped to divide animals between clean and unclean: **1)** the issue of hygiene and nutritional quality and **2)** a ceremonial matter (real worship and not idolatrous). So Jesus and Paul said that, ceremonially, all foods were considered pure by God, because Jesus came as the Holy Lamb to replace all the old rituals and through His blood the stain left by sin has been erased. Jesus was showing the Pharisees that more important than the ceremonial purity was the moral purity.

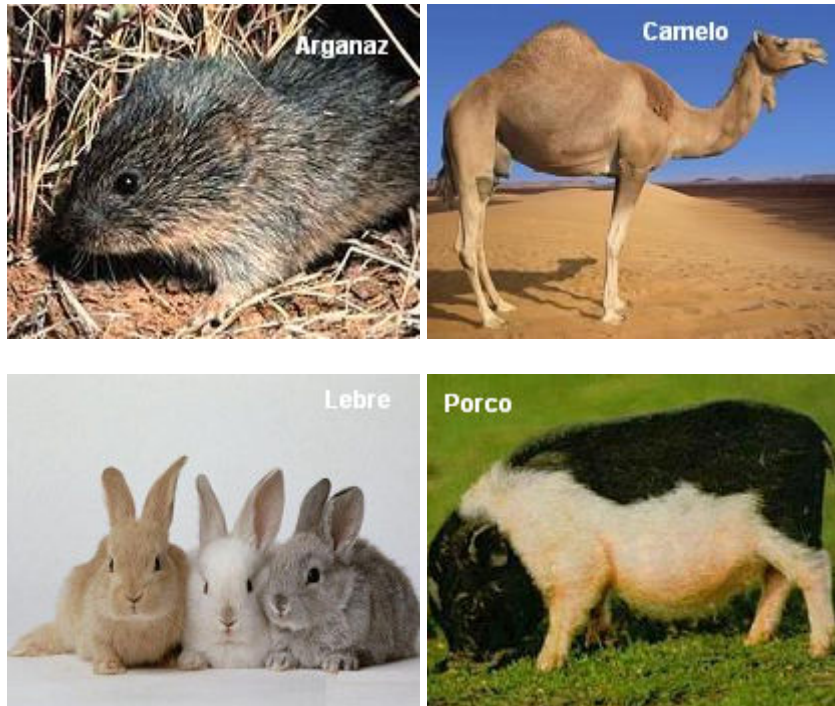
However, there is another reason why God left in the Law the permission and the prohibition about certain animals. Even if God’s purposes for this prohibition and permission may be others and even hidden to men, He respected *human thought prevailing at the time* in order to keep His sovereign will above all else. Delving into the

Jewish psychological thought of Ancient times, we'll find out that the bible shows the animals as symbol of sin or virtue.

When the Lord said that **among the four-footed animals** were only allowed animals that *ruminate* and have *divided hoofs and are cleft-footed* (Lev. 11: 2-3), He wanted to teach us something with this:

- *Rumination*: symbol of meditation. A person who meditates on the Word and on what he does comes closer more easily to the perfection of God. Therefore, the fact of releasing these animals into the food of man, He was remembering them that they should feed their spirit with this virtue. The pig has divided hoofs, but does not ruminate. It is also an animal that lives looking down, that is, God did not want His children like animals, which only have eyes for earthly things.

- *Divided hoofs and are cleft-footed*: this particularity makes the animal does not have direct contact with the soil, because the hooves separate them. This meant not being immersed in earthly things, so a separation of the earth (not to step fully into the soil). The fact that they are divided into two symbolizes the balance, as in a scales; balance between the spiritual and material. The camel, the hare and the rock badger ruminate, but do not have divided hooves.



Rock badger, camel, hare, pig

About **aquatic animals** the Lord says:

- *Lev. 11: 9-12*: “These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the streams—such you may eat. But anything in the seas or the streams that does not have fins and scales, of the swarming creatures in the waters and among all the other living creatures that are in the waters—they are detestable to you and detestable they shall remain. Of their flesh you shall not eat, and their carcasses you shall regard as detestable. Everything in the waters that does not have fins and scales is detestable to you.”

The Lord left here the orientation *to eat only the animals with fins and scales*, because the others remember the appearance of the serpent, symbol of betrayal. In addition, other marine animals that we now call seafood, such as mussels, for example, and all who have a shell, but we only eat their content, are soft as a snail or a slug; all animals that look disgusting could symbolize a cruel spirit or be a symbol of people who hated virtue and truth.



As for **the birds**, the Lord says:

- *Lev. 11: 13-19*: “These you shall regard as detestable among the birds. They shall not be eaten; they are an abomination: the eagle, the vulture, the osprey [NIV, black vulture], the buzzard [NIV, red kite], the kite of any kind [NIV, any kind of black kite]; every raven of any kind; the ostrich [NIV, horned owl], the nighthawk [NIV, screech owl], the sea gull [NIV, gull], the hawk of any kind; the little owl, the cormorant, the great owl, the water hen [NIV, white owl], the desert owl, the carrion vulture [NIV, osprey], the stork, the heron of any kind, the hoopoe, and the bat.”

This would mean *ruling out the birds of prey*, which usually feed on carrion (dead body), what was forbidden by God (to touch a corpse). As for the bat, it seems physically a mixture of mouse with pig, but with wings. It lives upside down and feeds on the blood of others (of animals, usually cattle, not of men, like the fiction created around the vampires). The bat, in particular, symbolizes everything that reverses the light and darkness, for besides living upside down it sleeps during the day and wakes up at night. Paul writes to the Thessalonians: “But since we belong to the day, let us be sober [*moderate, frugal, simple*], and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him” (*1 The. 5: 8-10*). Returning to the other animals with wings, in *Lev. 11: 24b* is written: “whoever touches the carcass of any of them shall be unclean until the evening.” Therefore, touching a corpse, as well as eating animals that fed on carrion, made a person unclean, for it brought sin and, consequently, death within himself. Moreover, it is worth thinking about the hygiene factor of not touching a decomposing corpse because of the risk of contracting a serious infection.



Cormorant, eagle



Kite, the desert owl



Ostrich, nighthawk



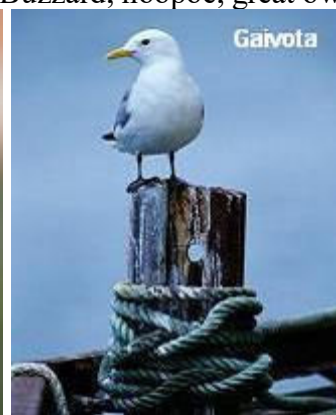
Heron, Bat



Carrion vulture, raven, hawk



Buzzard, hoopoe, great owl

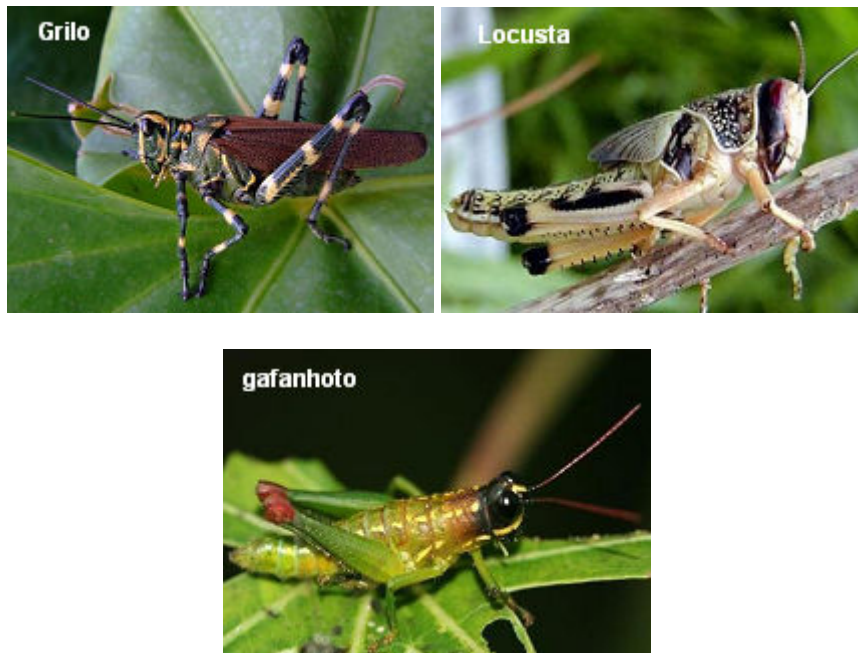


Little owl, seagull, stork



Vulture, water hen

The following references are about the **insects**:



Cricket, locust, grasshopper

• *Lev. 11: 20-22*: “All winged insects that walk upon all fours are detestable to you. But among the winged insects that walk on all fours you may eat those that have jointed legs above their feet, with which to leap on the ground. Of them you may eat: the locust according to its kind, the bald locust [NIV, katydid] according to its kind, the cricket according to its kind, and the grasshopper according to its kind.”

It was allowed *to eat only those that have jointed legs above their feet*, with which to leap on the ground. With this, the Lord was reminding us of the great virtue of being able to jump the obstacles in our path, usually earthly things that prevent us from ‘flying’ in the spirit.

Then, a series of animals comes, both **four footed animals** and **reptiles** considered unclean. They appear after v.27 which says: “All that walk on their paws, among the animals that walk on all fours, are unclean for you; whoever touches the carcass of any of them shall be unclean until the evening” and precede the v.42: “Whatever moves on its belly, and whatever moves on all fours, or whatever has many feet, all the creatures that swarm upon the earth, you shall not eat; for they are detestable.”

Another text is available at:

• *Lev. 11: 29-30*: “These are unclean for you among the creatures that swarm upon the earth: the weasel, the mouse [NIV, rat], the great lizard according to its kind, the gecko, the land crocodile [NIV, the monitor lizard], the lizard [NIV, wall lizard], the sand lizard [NIV, skink], and the chameleon.”



Weasel, mouse



Sand lizard, land crocodile



Gecko, chameleon



Wall lizard

As a psychological explanation for all these prohibitions, we may say that 'crawling' is not God's plan for us; our goals should be higher and be above the earthly ones. The mouse and its 'relatives' symbolize plague, disease and theft. These qualities are also an abomination to God's children. The chameleon has the characteristic of changing its color to camouflage itself and hide from predators. As a strategy of ecological chain, this quality is good for the animal because it was given by the Creator Himself for its defense; however, for us it is not a virtue, because it shows our instability and lack of courage in showing ourselves as we really are and face the enemy face to face. Chameleon symbolizes dissimulation, pretense, fickleness, unsteadiness, cowardice. In *Rev. 3: 16* it is written, "So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth." And in *Rom. 14: 5b*, it's written, "Let all be fully convinced in their own minds." This means that God is not pleased with children who "*sit on the fence*", neither the "*chameleons*."

Taking the text of *Rom. 14: 1-23*, which talks about tolerance for the weak in faith, let's complement our study on food: "Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God'. So then, each of us will be accountable to God. Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another. I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. If your brother or sister is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. So do not let your good be spoken of as evil. For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. The one who thus serves Christ is acceptable to God and has human approval. Let us then pursue what makes for peace and for mutual edification. Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for you to make others fall by what you eat; it is good not to eat meat or drink wine or do anything that makes your brother or sister stumble. The faith that you have, have as your own conviction before God. Blessed are those who have no reason to condemn themselves because of what they approve. But those who have doubts are condemned if they eat, because they do not act from faith; for whatever does not proceed from faith is sin."

Paul was not against meat, wine or any other habit of someone; what he was saying is that if the brother took offense because of it, it was better not to do.

Let's go back to Jesus:

• *Mk. 7: 14-23*: “Then he called the crowd again and said to them, ‘Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.’ When he had left the crowd and entered the house, his disciples asked him about the parable. He said to them, ‘Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, since it enters, not the heart but the stomach, and goes out into the sewer?’ (Thus he declared all foods clean.) [NIV, “... ‘and then out of his body.’ (In saying this, Jesus declared all foods ‘clean’).”] And he said, ‘It is what comes out of a person that defiles. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person”’ [*Matt. 15:19-20*: “For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile”].

Jesus was showing the Pharisees that, more important than the ceremonial purity, was the moral purity. The vision of those days is the one described above: that by eating certain foods, they would bring something good or bad into themselves. But Jesus went further, showing them not the importance of physical things or human wisdom, but of the spiritual things, because for God the healing and holiness of the soul had more value, expressing a character shaped and worked by His hands. What came out of the distorted and corrupted heart of man made him a prisoner of sin and of Satan’s snares; this was the real poison to his soul and his spirit. The Master was opening their eyes and revealing them that the process was reversed. The blood of an animal or the rigid compliance with the Law could never bring them salvation, only Him.

Conclusion: In the beginning of the Creation, God had given green plants and fruit as food to man. After the fall of man and the Flood, the meat of animals was also permitted to be eaten. When the sin of murder of Cain occurred, the blood has become a form of atonement, and the animals were the substitutes of human beings. By separating the animals to be placed in the ark, Noah did according to the guidance of God on those who were considered clean or unclean, because this separation had a ceremonial purpose. Then, when the Law was given to Moses, it became clear to man what animals he should eat and those who were not allowed for his nutrition (the ones that would be used for worship to God and those that would be later used to idolatry). Furthermore, the thought of the time took into account the symbolism of each animal, considering them as sin or virtue, so that, if ingested, they could bring positive or negative qualities to the soul. Jesus came to replace us and propitiate our sins, to redeem us and save, so the old covenant no longer made sense. Thus, all food are considered to be ceremonially pure, which does not mean, however, we are free to eat all kinds of animal on earth, simply because their meat is not nutritionally appropriate for our body, besides many creatures transmit diseases. For God the healing and the holiness of our souls have more value. What comes out of the man’s heart is what makes him a prisoner of sin and of Satan’s snares or brings him the freedom of the Holy Spirit.

THE DOMINION THAT WAS GIVEN TO MAN BY GOD



Gen. 1

²⁶ Then God said, ‘Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.’

²⁸ God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’

²⁹ God said, ‘See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.

³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food’. And it was so.

God made man and woman in His image and likeness and gave them dominion over all creation, that is, over all plants and animals of the earth. This meant that to the man was given authority to subject all things to himself. Remembering of what God said to Noah in *Gen. 9: 1-4* (“God blessed Noah and his sons, and said to them, ‘Be fruitful and multiply, and fill the earth. The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything. Only, you shall not eat flesh with its life, that is, its blood’”), we can say that the earth was still under the dominion of man, even though he had sinned. The Flood was an attempt of the Lord to start again His creation with the descendants of Noah. So the blessing was repeated: “Be fruitful and multiply, and fill the earth. The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything. Only, you shall not eat flesh with its life, that is, its blood.”

The Lord used verbs ‘to dominate’, ‘to subdue’ (*Gen. 1: 26-28*) and ‘to rule’ [NIV]. ‘Dominion’ means ‘lordship, government’; ‘to subdue’ means ‘to dominate, to subject, to keep order by the exercise of authority’. Therefore, we can see that God maintained the guidance to give the human being the responsibility and guardianship of the planet; however, He did not say that this had to be done with cruelty. Neither He gave him dominion over another human being, as later came to occur by the corruption of his flesh. In *Ps. 8: 1-9*, David remembers this fact saying, “O Lord, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens. Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger. When I look at your heavens, the work of your fingers, the moon and the stars that you have established; what are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God, and crowned them with glory and honor. You have given them dominion over the works of your hands; you have put all things under their feet, all sheep and oxen, and also the beasts of the field, the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. O Lord, our Sovereign, how majestic is your name in all the earth!”

The ages passed, men distorted the words of the Creator and, in addition to the gods already worshiped in rebellion against the true God another god came to be worshiped: *power*. The misuse of power made slaves, created divisions and strife, magnified the creature rather than the Creator (*Rom. 1: 25*) and perpetuated the death (both physical and spiritual). So when Jesus came to earth He made it clear to the disciples and the Pharisees: “But you are not to be called Rabbi, for you have one teacher, and you are all students [NIV, for you have only one Master and you are all brothers]. And call no one your father on earth, for you have one Father – the one in heaven. Nor are you to be called instructors [NIV, teacher], for you have one instructor, the Messiah [NIV, Teacher, the Christ]. The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted” (*Matt. 23: 8-12*). He wanted to remind man that the Father had given him power over the earth, but not over his fellow man; for Him, we are all equal; we are His sons and each other’s brothers. We don’t need to behave like Cain again. When we say we do not have power over another person we are saying that we do not have the right of possession on his soul, overwhelming him and making him what we want. Even if he is our employee, he remains the offspring of God and, therefore, must be respected and honored as such. Even if the person is our wife, our husband, our son or daughter, remains the offspring of God and therefore must be respected and honored as such. Even if we are presidents, managers, bosses, leaders, we are also children of one Father and have the duty to respect, to honor and to assist those who are below us. The position of leadership, wherever it is, does not give anyone the right to be boorish, rude, invasive, proud, haughty or overbearing. This type of reaction comes into collision with the words that Jesus taught to His disciples (“He who leads is who serves”):

- *Matt. 20: 25-28*: “But Jesus called them to him and said, ‘You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.’”

- *Mk. 10: 43-45*: “But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

If you want to be honored and respected, sow the seed first, and then you will be able to reap what you sowed. React against the sinful nature of the serpent within yourself, and drive out rebellion against God, cruelty, power struggle and all human deformations of character that only cause discomfort and destruction in the lives of your fellow man and any creature on the planet. Worrying about the ecosystem, respecting nature, treating animals with compassion and benevolence is also *to resist the devil*; it is to love and return to the innocence of Eden.

Our conclusion is: God gave us dominion over the earth, but not over our brothers.

SATURDAY, SUNDAY OR WEDNESDAY?



Gen. 2

¹ Thus the heavens and the earth were finished, and all their multitude [*the stars*].

² And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.

³ So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

Among the things that bring much discomfort to people's lives today are the religious obligations, which besides generating a feeling of guilt for not being fulfilled to the letter, they begin to be disregarded as a form of human beings to take revenge of what they do not like or that brings oppression to them. However, nothing that God made was intended to cause pain or oppression to man; on the contrary, all His laws were given for our own benefit. We're talking about the *Sabbath of rest (Shabbat)*, to the Jews kept on *Saturday* and, for Christians, *on Sunday*. Anyway, being the seventh day (Saturday), as determined by God in the OT, or the first (*Sunday*), one day of our week should be reserved for the Lord. Why?

In *Gen. 2: 3* it is written, "So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation." Respect for the Sabbath was the 4th commandment given to the people through Moses, "Remember the Sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work – you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it" (*Ex. 20: 8-11*).

The first thing that draws our attention in everything that was said above is that the Lord repeated two words: *blessed* and *consecrated*.

The word '*blessing*' comes from the Hebrew *Brakah* (Strong #1293), which means benediction; by implication: prosperity, blessing, present. *Brakah* derives from the primitive root *barak* (Strong #1288), which means 'to kneel; by implication: to bless God (as an act of adoration) and man (as a benefit); bless, congratulate, kneel (down), praise, salute, thank.' God was giving Adam and Eve the same thing He gave later to Abraham: the condition to be like Him, to live His full and abundant life here on earth.

The word '*Holy*' or '*Saint*' (*Hagios, Greek*) means *sacred, pure, blameless, consecrated, set apart, worthy of being honored, like God, to have the innermost nature*

of God, be separated and reserved to God and for His service. It is interesting that God tells us: “Be holy because I am holy” (*Lev. 20: 26*). Just as He is clear and conveys us security, because He is faithful to what He says, He wants us to be like Him, so that others can see Him through us.

Seven is the number of the fullness of God, the perfect number. By keeping the seventh day, we’re remembering His work and glorifying His name for this.

We have other references concerning the *Sabbath*:

- *Lev. 19: 30*: “You shall keep my Sabbaths and reverence my sanctuary: I am the Lord.”

- *Deut. 5: 12; 15*: “Observe the Sabbath day and keep it holy, as the Lord your God commanded you... Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.”

- *Neh. 13: 17*: “Then I remonstrated with the nobles of Judah and said to them, ‘What is this evil thing that you are doing, profaning the Sabbath day?’”

- *Isa. 56: 2; 4-5*: “Happy is the mortal who does this, the one who holds it fast, who keeps the Sabbath, not profaning it, and refrains from doing any evil... For thus says the Lord: To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.”

- *Isa. 58: 13-14*: “If you refrain from trampling the Sabbath, from **pursuing your own interests** on my holy day; if you call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, **serving your own interests**, or **pursuing your own affairs**; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the Lord has spoken.”

- *Jer. 17: 21-22*: “Thus says the Lord: For the sake of your lives, take care that you do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. And do not carry a burden out of your houses on the Sabbath or do any work, but keep the Sabbath day holy, as I commanded your ancestors.”

- *2 Chr. 36: 21*: “to fulfill the word of the Lord by the mouth of Jeremiah, until the land had made up for its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.” The people should honor God allowing the land to rest every seven years. This period without plantation was considered a Sabbath of rest (*Lev. 25: 2-4; Ex. 23: 10-11*). However, as they failed to do that over the centuries, God condemned them and removed all Sabbaths of rest at once. The land would be asleep during the Babylonian captivity, seventy years (*Lev. 26: 34-35; Lev. 26: 43; Jer. 25: 11; Jer. 29: 10; Dan. 9: 2*).

Sabbath comes from the Hebrew word *Shabbat*, meaning ‘rest, cessation, interruption’.

God’s rest, *the Sabbath* (*Shabbat*, *Ex. 23: 12-13; Lev. 23: 3*) means to enjoy His spiritual blessings, as it is written in *Hebr. 3: 11*: “As in my anger I swore, ‘They will not enter my rest’” [*referring to the people’s disobedience to God in the desert, tempting Him for forty years*]. For us Christians, this means that if we respect the “*Shabbat*”, *our Sabbath of rest (kept on Sunday)*, resting from the work of our hands to make money and financial support and resting in the Lord of the things we cannot solve on our own strength, He will start acting in our favor and we shall receive our blessings directly from Him. Respecting the *Sabbath* also brings prosperity, because we show that we believe in God to supply us and to resolve what we cannot in our own arm; doing

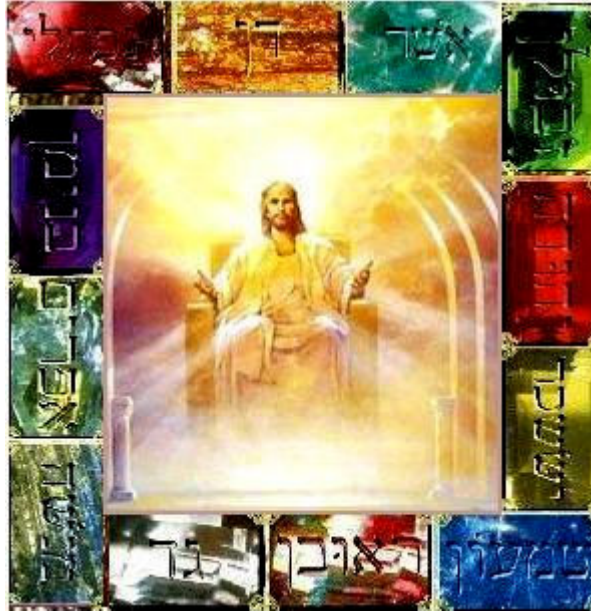
this, we are truly consecrating ourselves to Him: “If you refrain from trampling the Sabbath, from **pursuing your own interests** on my holy day; if you call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, **serving your own interests**, or **pursuing your own affairs**; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the Lord has spoken” (*Isa. 58: 13-14*).

Here, let’s think a little why the title of this topic is: “*SATURDAY, SUNDAY OR WEDNESDAY?*”

For this, remember what is written in the first paragraph about the Saturday or Sunday only become *religious obligations* for all those who have no understanding of what this rest means. Whatever the day that is dedicated to the Lord, what matters is the separation to Him and the rest in Him, knowing that this stop is important for human being, not only to renew his strength, but also to make him understand that, instead of financial loss, he has a good friend working for him on this day. In other words, the *Sabbath* needs not to be necessarily on Saturday or on Sunday, but any day of the week that we dedicate to the Lord. Let’s imagine that your job requires a work on Saturday or Sunday (for example: you’re an intensive care doctor or a surgeon, a commercial aircraft pilot, a fireman or have any occupation that deals with emergencies); you would like to have this day off (Saturday or Sunday) to be with your family, your friends or with your brothers in the church; however, it’s impossible. What to do? If you really fear the Lord and understand the meaning of *Sabbath*, choose one day in the week that matches with your day off and make it a day of blessing and separation to God, thinking on His things, that is, in spiritual things instead of earthly ones that only bother you, and rest in Him. While you rest, He works for you.

Conclusion: The Lord gave us a day of rest and we should respect it, because this way His prosperity will involve us in full. Therefore, the Day of Rest is not a day of financial loss, spiritual prison, judgement or strife between brothers, but day of blessing and consecration to Him.

EPILOGUE



“I am the Alpha and the Omega, the first and the last, the beginning and the end.” Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates” (Revelation 22: 13-14).